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Analysis of Indonesian corruption prisoners' religious behaviour

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Abstract---This research was motivated by the phenomenon of the change of religious behaviour among community's corruption convict who became residents of Sukamiskin prisons. This religious behaviour change, especially relate to aspects or dimensions of beliefs, ideological, worship, ritual, and religious understanding. These changes in behaviour are assumed to have taken place due to several factors, including environmental factors and new associations, as well as strong awareness factors arising from the inmates themselves. This study aimed to analyse the changes in behaviour, so that is known the real picture of the changes in religious behaviour implementation in ideological dimension, ritualistic, experience, intellectually, and consequential of corruption convict. The theoretical framework in this research used the theory of social construction approach, Peter L. Berger, which stated that a meaning process of changes conducted by each individual was influenced by externalizing, internalizing, and objectification factors. While the application of theory in this research the authors used the theory about the religious dimensions of the Glock and Stark. The approach used in this research was qualitative-naturalistic approach with a descriptive-analytic method. Data collected through observation, interviews, and documentation study. The results obtained from this study: First, the continuous self-reflection, making corruption convicts of Sukamiskin prisons changed. Till they realized that what happened to them was a small punishment, because they still have faith or religion. They increasingly convinced that by keeping up to the norms of religion, life will be better and meaningful, even in prisons. Second, the length of their spare time and loneliness can increase the quantity and quality of ritual worship. Third, deep contemplation on life could form their

soul to be strong, quiet, and peaceful in the running of the experiential dimension. Fourth, the understanding of what, why, how, and for what the life is, increasing day after day. Many papers in the form of religious and skills books they have produced as a form of preservation of their intellect. Fifth, actively updated religious understanding causing the inmates realized that the human existence and their relationship with each other, biologically, psychologically, or sociologically is absolute. Generally, they feel a strong brotherhood among fellow inmates, and the concern for disadvantaged communities outside prisons increased.

Keywords---Keywords: corruption, religious behaviour, process of changes

Introduction

Religion and religious behaviour grow and develop from a sense of human dependence on supernatural powers which they feel as the source of their life. Humans communicate intensely to ask for help and assistance to supernatural powers that are supernatural or who are considered by God, to get a safe, peaceful, prosperous, and safe life. Thus, a sense of religion and religious behaviour is inherent in human life, or other terms, it is human nature.

A general phenomenon that is still interesting in modern, instantaneous, and practical life is that many modern humans feel empty of the sacred values of religion in their lives. The emptiness of one's religious feelings and values often results in actions and behaviour that are against norms and even in certain cases can harm others. It is strongly suspected that one of the impacts that often appear in the public sphere from the vacuum and emptiness of religious values in public life, whether from government officials or the general public, is acts of corruption. Not a few of them have committed acts of corruption according to the results of research by experts, one of which is because they are far from religious values, ranging from state officials and administrators in the environment and the smallest level such as officials of the neighbourhood to high-level officials. both from the executive, legislative and judiciary circles. The impact for the majority of society from acts or acts of corruption committed by state and government officials and administrators is very detrimental and even miserable. It is not considered taboo if members of the community who will take care of their population administration such as making identity cards such as KTPs or family cards are almost always asked for levies that are not transparent for their purposes. Whereas in Law No.24 of 2013 concerning Amendments to Law No.23 of 2006 concerning Population Administration it states:

That in this law it is explained that all population administration is exempted from retribution fees. If there are still government officials or officials who are still charging fees, they will be subject to sanctions with imprisonment for 6 years and/or a maximum fine of 75 million Rupiah.

After reformation, corruption has always been made a common enemy by all elements of this nation, so it is not surprising that every public official in this country campaigns against corruption all the time, even in almost every state university built integrity zones or corruption-free areas. The weakness of the New Order in managing the country was always used as a scapegoat which made corruption very difficult to eradicate. Corruption in Indonesia is not preventable or eradicated, but the will to prevent serious corruption is not possessed by the authorities of this country. This nation has never learned from failure after failure recorded in the pages of history. In the course of the nation, we have read how the size of the VOC (a trading institution established in the Netherlands) that was able to control the archipelago, which in the end, after being in power for a long time, had to face the reality of bankruptcy because many VOC employees were corrupt.

Corruption is a big and interesting problem as a legal issue concerning the types of crimes that are complicated to tackle, because corruption contains very plural and complex aspects. Corruption is often related to political, economic, and socio-cultural life. Various efforts to eradicate corruption have been carried out by various parties, but until now, according to various research reports, the results have not been significant in resolving corruption crimes.

Based on the results of interviews with several respondents at the Sukamiskin Penitentiary, in this case, convicts specifically for corruption, the majority of them said that after they went to prison, their knowledge, understanding, awareness, and religious practice were felt to have increased and maybe even had quality, especially in terms of and theological-ideological, ritual, spiritual and intellectual dimensions. Thus, it is strongly suspected that there has been a change in religious behaviour among convicts of corruption. Based on the above problems, the authors feel compelled to study and research about changes in the religious behaviour of the community, especially the corruption convict community in the Sukamiskin Prison, Bandung City.

Behaviour and Dimensions of Religion

Human behaviour is the result of all kinds of experiences and human interactions with the environment which are manifested in the form of knowledge, attitudes, and actions. In other words, behaviour is a response/reaction of an individual to stimuli that come from outside or from within him. This response can be passive (without action: thinking, arguing, behaving) or active (taking action). By this limitation, behaviour can be formulated as a form of individual experience and interaction with their environment, especially regarding knowledge and attitudes about life.

Active behaviour can be seen, while passive behaviour is not visible, such as knowledge, perception, or motivation. Some experts differentiate forms of behaviour into three domains, namely knowledge, attitudes, and actions or we often hear the terms knowledge, attitude, practice. From a biological point of view, behaviour is an activity or activity of the organism concerned, which can be observed directly or indirectly. Human behaviour is a human activity itself. In American encyclopaedia, behaviour is defined as an organism's action-reaction

against its environment. New behaviour occurs when something is needed to cause a reaction, which is called stimulation. This means that certain stimuli will produce certain reactions or behaviours. The core behaviour is the action or behaviour of an organism that can be observed and can even be studied.

Human behaviour is essentially a process of individual interaction with the environment as a biological manifestation that he is a living being. According to the authors, human behaviour is an activity that arises because of stimuli and responses and can be observed directly or indirectly. In Indonesia, the term behaviour has long been known in the last 15 years. The concepts in the field of behaviour related to life are developing rapidly, especially in the field of anthropology. This term can give the sense that we are only talking about behaviour that is deliberately carried out about life. There are, in fact, a multitude of behaviours that can affect life, even if one doesn't know it, or does it for completely different reasons. A latent variable model of adolescent religiosity in which five dimensions of religiosity are interrelated: religious beliefs, religious exclusivity, external religiosity, private practice, and religious salience (Pearce, Hayward, and Pearlman, 2016).

Impact of Corruption Actions

Corruption occurs due to the abuse of authority and position held by officials or employees for personal gain on behalf of personal or family, relatives, and friends. Wertheim (Lubis, 2001) states that an official is said to have committed an act of corruption if he receives a gift from someone whose purpose is to influence him to make decisions that benefit the interests of the gift giver.

Sometimes people offering gifts in return are also corrupt. Furthermore, Wertheim added that remuneration from third parties received or requested by an official to be passed on to his family or party/ group or people who have personal relations with him, can also be considered as corruption. The impact of corruption, according to Evi Hartanti (2005), is reduced trust in the government, this is because government officials commit corruption. Other countries also trust more in a country whose officials are free from corruption, both in cooperation in the economic, political, and other fields. This results in economic development and disrupts the stability of the country's economy and political stability (Asifudin, 2010).

Evi (2005) further said that the next impact of corruption is the reduction of government authority in society. If any of the government officials abuse state finances, the public will be apathetic to all the actions and recommendations of the government. The apathy of this society which results in national resilience will be fragile and disrupt the stability of state security.

The Impact of Corruption on the Country's Economy

Corruption reduces the government's ability to make improvements in the form of regulations and controls due to market failure. When policies are carried out under the influence of strong corruption, the imposition of regulations and policies, for example, on banking, education, food distribution, and so on, will

encourage inefficiency. However, corruption can be seen as a way to circumvent the law in order to achieve higher economic benefits and thereby to increase economic development (Hoinaru, 2020). Corruption reduces the legitimacy of the role of the market in the economy, as well as the democratic process. Cases like this are most visible in countries that are undergoing a period of transition, either from a centralized type of economy to a more open economy or an authoritarian government to a more democratic government, as happened in the case in Indonesia. Economic corruption can increase the poverty rate. This is very natural. Apart from the fact that government programs as mentioned above do not achieve their targets, corruption also reduces the potential income that the poor may receive (Bandiyah, 2008; Ahmadi, 2006; Mubarak, 2007; and Rogers, 2010).

The Impact of Corruption on Social Life

Corruption at all levels of all societies is a behavioural consequence of power and greed. With no rulebook, corruption is covert, opportunistic, repetitive and powerful, reliant upon dominance, fear and unspoken codes: a significant component of the 'quiet violence' (Lewis, 2017). Several bad impacts will be received by the poor due to corruption, including (Munir, 2010; and Bimo, 2004):

- a) Makes them the poor tend to receive less social services. It will be easier for agencies to serve officials and congregants with the hope that they will have their prestige and material gain. Of course, events like this are often encountered amid society.
- b) Investments in infrastructure tend to ignore projects that help the poor, which often happens when the authorities build infrastructure that is a lighthouse but has minimal benefits for the community, or if there is usually a moment before a campaign to get sympathy and support from the community.
- c) The poor can be subject to regressive taxes, this is because they do not have insight and knowledge about tax matters so that they are easily fooled by the elements.

The poor will face difficulties in selling agricultural products because they are hampered by high costs, both legal and illegal, it is common knowledge that when someone has to deal with government agencies, he provides money, this is done so that the documentation process does not become convoluted. There is a saying "if you can make it difficult, why make it easier".

Method

Research Methods

This research was conducted at the Sukamiskin Bandung Penitentiary, using a descriptive-analytical method. The researcher himself is the main instrument. However, after the focus of the research became clear, the researcher developed a simple research instrument, which could sharpen and complement the data from observations and observations. There are three instruments made, namely instruments to describe the values adopted, the attitudes and actions shown, and the symbols used (Moleong, 2007).

This study aims to conduct an in-depth study and is directed to determine the religious behavior of the community of Sukamiskin Prison, especially prisoners for the crime of corruption. This study does not intend to test a hypothesis but describes and analyzes the data so that there are general trends that can be used as material for further study in this study, thus this research can be grouped in descriptive - analysis with a qualitative approach (Silalahi, 2006).

In this study, researchers went directly to the field to collect relevant data, then the data was given meaning. Based on this, the descriptive method does not only reach data collection, but includes analysis and interpretation of the meaning of the data, comparing the similarities and differences of certain phenomena. The focus of the problem, problem formulation, and research questions, aims to reveal matters related to the religious behavior of the community of corruption convicts in Sukamiskin Prison, about the implementation of religious dimensions.

The collected qualitative data complemented and clarified the quantitative findings by helping to identify common themes. Qualitative data also helped in understanding interventions for promoting 'pulling' factors and for overcoming 'pushing' factors of participants. Focused research questions is used to reflect the research's purpose. It identifies challenges associated with methodological triangulation, recommends strategies for overcoming them, provides a rationale for using triangulation and explains how to maintain rigor. Methodological triangulation can be used to enhance the analysis and the interpretation of findings. As data are drawn from multiple sources, it broadens the researcher's insight into the different issues underlying the phenomena being studied (Bekhet and Zauszniewski; 2020).

Based on this, the research objectives are directed at efforts to master descriptive research theories, by emphasizing mastery of the research process, limiting the study to the focus of the study, determining criteria for checking the validity of the data and the results of the research being accepted and justified by both parties, namely the researcher and the respondent.

Referring to this, the cycle in the data deduction process is carried out in three stages, namely:

- a) Exploration that is extensive or comprehensive, and moves at the mapping level;
- b) Exploration in a focused or selected manner to reach a certain level of depth and detail; and
- c) Confirming the results/research findings.

As it is known that Religion (Islam) contains a value system for human life and will never change until the end of time. Islam as an ideology contains values in Islam which contain at least two categories; categories of meaning and operational categories. First, from a normative perspective, namely the norms related to good and bad considerations, right and wrong, true and void, approved and cursed by Allah SWT. Meanwhile, in terms of operation, Islamic values contain five categories, namely, obligatory, sunnah, makruh, permissible, and haram.

As for the influence of the implementation of Islamic religious guidance that has been obtained by prisoners in the correctional institutions for criminal acts of corruption is reflected in the form of positive behavior changes in the correctional institutions so that it can reduce the sentence set by the judge in court. Activeness of prisoners, Correctional Institutions for criminal acts of corruption routinely change, improve and improve behavior to become good morals through Islamic religious guidance which they start from self-reflection and feeling sorry for the mistakes they have committed. Psychological guidance organized by the Sukamiskin Penitentiary is very important for prisoners, especially convicts of corruption. They need people's attention in building their association with other inmates regularly. In the stage of changing the behavior of corruption convicts through the fostering of Islam with a sociological and psychological approach, it is quite influential in changing behavior in the ideological dimensions of prisoners and corruption, both individually and socially. This is a process of interpreting the environment outside oneself. the inmates as a process of externalizing and internalizing fellow prisoners.

On the other hand, Islamic creed also describes various solutions to life problems that can be extracted from sources of Islamic law, namely the Qur'an, the Hadith of the Prophet SAW, friends Ijma, and Qiyas Syar'iyah. From here were born Islamic laws that regulate the relationship between men and women such as associating, proposing marriage, living, caring for children, social matters, guardianship, and inheritance which are included in the Islamic social system (*nizhâm ijtima'i*); which regulates the ownership and its causes and types, various types of contracts in *muamalah*, company to company, policies to alleviate poverty, economic institutions that are covered by the economic system (*nizhâm iqtishâd*).

Research Findings

Based on the results of data analysis as previously described, there are several research findings as follows:

- a) Changes in religious attitudes and behavior correlate with psychological pressure.

When a person experiences peak difficulties in life, there will be an awareness of the importance of change. This awareness of change is usually related to an awareness that is theological-ideological which has an impact on increasing changes in religious behaviour. This change is a change that is natural. Thus a premise is found: "The greater the psychological pressure on a person or group the greater the chance to realize their religious nature".

- b) Intellectual and intelligence levels have a significant effect on changes in attitudes and diversity of a person or group.

Intellect is someone's understanding, understanding, intelligence, or intelligence in reading the world. The intellect shows what humans are doing with their intelligence. Intellect represents power or thought processes that are more concerned with the process of knowledge. So the better a person's intellect, the

better the ability to analyze problems according to their field. Those who have high intellectuals can strive for a change for themselves and their surroundings.

Likewise, what happened to Sukamiskin prisoners. Objectively they are people who have a relatively high educational background. So when there is psychological pressure in life. He will use his reason to read the situation that happened to him. Finally, it gave birth to alternative thoughts as a solution to the problems that befell him. Then the theological awareness emerged, which had an impact on improving the quality of his diversity. So it can be said that the level of intellectuality and intelligence has a significant effect on changes in attitudes and religious behaviour of a person or group.

c) Human phase in responding to disaster

Attitudes are all tendencies of action, both favourable and unfavourable, human goals, objects, ideas, or responses to situations. Attitudes are also influenced by a person's ideas, perceptions, and beliefs about something. When a person experiences a stimulus from within or from outside, an attitude appears by the objectification he has. Likewise, when prisoners experience a reality that is not by their wishes, there are very varied responses. However, based on the research results, there are significant findings, namely 4 phases related to human behaviour in facing the peak of difficulty. The first phase, being complaining, upset and angry, the second phase, accepting reality sincerely and gracefully; the third phase is patient and the fourth phase is grateful (Priyatno, 2006).

d) Diversity brings happiness.

Religion and religious life are inseparable elements of human life and cultural systems. Since the beginning of human culture, religion and religious life have become a phenomenon in life, and even give patterns and forms of all cultural behaviour. Religion and religious behaviour grow and develop from a sense of human dependence on the power of the goib which they feel as their source of life. They must communicate to ask for help and assistance to these supernatural powers, to have a safe, secure, and prosperous life. But the "what" and "who" the magical power they feel is the source of this life, and how to communicate and ask for such protection and assistance, they do not know. They just feel a need for help and protection. That is the beginning of a sense of religion, which is an impulse from within them, which encourages religious behavior. Thus the sense of religion and religious behaviour (religion and religious life) is the innate qualities of human life, or in other terms, it is human "nature". Likewise, what happened to the Sukamiskin Corruption Prisoners, for their happiness they needed religion as a "refreshment" to the reality that befell them.

At the initial stage, it appears that religion dominates the cultural life of society, then with the development of human reason and cultivation, the symptoms of a shift in religious domination begin to appear, which in turn are eliminated in the cultural life of a society. However, with the elimination of the domination of religion, the growth and development of the cultural system and human civilization seems to have lost its definite direction and purpose, so that they need

religion again, not as dominating one, but as a guide and direction for their lives (Nasution, 2003).

e) Thinking can produce understanding and awareness

The ability of humans to use reason in understanding their environment is a basic potential that allows humans to think, by thinking humans become able to make changes in themselves, and indeed most changes in humans are a result of thinking activities, therefore it is very natural that thinking is a key concept. in any discourse regarding the position of man on earth, this means that without thinking, human humanity has no meaning and may never even exist. thinking also gives humans the possibility to acquire knowledge, in the next stage that knowledge can become an important foundation for thinking activities. more profound. When Adam was created and then Allah taught the names, it indicates that Adam (human) is a thinking and knowledgeable creature, and with that knowledge, Adam can continue his life in the world. In a broader context, the command Iqra (read) which is contained in the Qur'an can be understood in terms of God's urge on humans to be knowledgeable beside the word Yatafakkarun (think/use reason) which is widely spread in the Al-Qur'an. All of this is intended so that humans can change from ignorance to knowledge, knowing he is doing, by doing charity for life. all of this is based on the use of reason through thinking activities. By thinking humans can process knowledge, with this processing, human thinking becomes deeper and more meaningful, with human knowledge teaching, by thinking humans develop, and by practicing and applying it humans can make changes and improvements towards a better life, all of that has brought great progress in various fields of human life (positive/normative point of view).

The ability to change and change that occurs in humans is the main meaning contained in thinking and knowledge activities. Due to the ability to think, then humans can develop further than other creatures, so that they can be free from the stagnation of the function of the caliphate on earth, even with thinking humans can explore, choose and determine important decisions for their lives. All of that, basically describe the greatness of man related to the existential characteristics of man as an effort to interpret his life and as a part of this nature.

If humans are the same as animals, but why humans can be sociable and civilized that cannot be done by animals? This question has given rise to various meanings about humans, such as humans are social creatures (sociology), humans are cultured creatures (Anthropology), Humans are animals that laugh, are self-aware, and feel ashamed (Psychologically). If we look closely, it is because humans are animals that think (the animal that reason) or Homo Sapiens.

By understanding the description above, it appears that there are points of view that tend to belittle humans, and there are those who glorify them, all of these points of view are needed to maintain a balance in interpreting humans. It is dangerous if we show humans as creatures that have animal characteristics without showing the greatness of humans as humans. On the other hand, it is a danger to show human beings as great beings without showing humility, and it is

even more dangerous if we do not show the angle of greatness and weakness at all.

There are differences as well as similarities between humans and other creatures, especially animals, physically / biologically the differences between humans and animals are more gradual and non-principal, whereas in terms of the ability to think, socialize and have a culture, as well as godly the differences are very basic/principal, this means if humans are His life is only engaged in physical and biological matters such as eating, drinking, resting, so his position is not much different from that of animals, the only thing that can raise humans higher is the use of reason to think and be knowledgeable and apply their knowledge for the benefit of life so that a civilized society develops. and cultured, besides that this ability has encouraged humans to think about something beyond their experience such as belief in God which is the core of all religious teachings. Therefore, seek knowledge and keep thinking so that our position as humans becomes further away from the position of animals in the constellation of life in nature. Even so, the description above must be seen as an approach only in giving human meaning, because man himself is a very multi-dimensional creature, so that

f) Religion as a motivator in arousing inner awareness

Seeing what happens to corruption convicts in Sukamiskin Prison, it turns out that religion provides an inner impetus or motive, morals, and human morals that underlie and underlie human ideals and actions in all aspects of life and life, including in business and development. Religion as motivation influences encouraging individuals to carry out an activity, because actions carried out against a background of religious beliefs are considered to have an element of holiness, and obedience. Whereas religion is an ethical value because in acting a person will be bound by the provisions between what is permissible and what is not according to the teachings of his agama. Motivation encourages someone to be creative, do good or make sacrifices. Meanwhile, ethical values encourage someone, to be honest, keep promises, keep trusts, and so on.

Religion is a belief held by people who believe in God who created and governs the universe. Religion contains the values of life, in which some norms regulate human life who adhere to it, as guidelines and instructions in life. All religions teach adherents to goodness. A religion is important for human life, because religion contains positive values that become human references in acting, encouraging people to do justice, honesty, apply virtue, and trust.

Religion also encourages people to always live better than before, always improve the life of the world so that one day they get a good life in the hereafter. The influence of the value system on an individual's life is felt as a driving force or principle that guides life. In reality, values influence regulating patterns of behaviour, patterns of thinking, and patterns of behaviour. Value is the driving force in life, which gives meaning to one's actions. Because of this, indigo becomes important in a person's life, so it is not uncommon at some level for people to be ready to sacrifice their lives to maintain value. Religion teaches education for humans. Who can take lessons and practice in others and apply it in everyday life, always carry out orders and stay away from prohibitions, then he

will get salvation in this world and the hereafter? Religion also influences motivation in encouraging individuals to carry out activities, because actions carried out against a background of religious beliefs are considered to have an element of obedience. This linkage will influence a person to do something. Thus the role of religion in human life is to fulfil its natural tendency, namely the need for expression.

g) Religion is a basic need of human life

Judging from the religious nuanced behaviour carried out by the prisoners of Sukamiskin, it shows that humans cannot escape religion, because religion is a human need. As long as humans have feelings of fear and anxiety, as long as that humans need religion. The human need for religion cannot be replaced by the ability of science and technology which can also meet human needs in the material aspect. Human need for material cannot replace the role of religion in human life. Western societies that have achieved material progress are still unable to fulfil their spiritual needs. Humans can naturally give birth to science and technology, but reason alone is unable to solve all the problems faced by humans. In this regard, religion plays a very important role in maintaining human beings to keep them as humans. The human need for religion encourages him to seek a religion that is by his spiritual expectations. With religion, humans are led to be able to know God with all His attributes. However, in reality the existing religions do not provide the same information about God. Until the question is, which religion can provide information about the real God. This is where humans are required to look for a religion that can explain this God based on justifiable arguments.

h) Changes in Religious Social Behavior Happen Gradually

Reflecting on the research experience of the Sukamiskin prisoner community, change is certain for an individual or society. Changes that occur in society regarding social values, norms, and various patterns in human life. In essence, every society around the world will experience changes that are known when comparing a society in a certain period with society in the past.

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