Strengthening The Role Of Christian Family Education For The Faith Development Of Correctional Inmates In Correctional Institution

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Abstract

Faith development is something very important in a person's life because through it, the level of spiritual maturity can be seen, which can have a positive influence on the life of every individual without exception. On that basis, the research title "Strengthening the Role of Christian Family Education for the Faith Development of Correctional Inmates in Correctional Institution" becomes something important to study. This research highlights the importance of the family's role in participating through Christian family education in the faith development of its family members who are inmates in a correctional institution. This qualitative research, utilizing a literature review approach, is intended to be a reference for families with members who are inmates in a correctional institution. It aims to encourage these families to participate through Christian family education in nurturing their members so that when the time comes for them to be released from the correctional institution, they are ready to live life as members of society in general.

Keywords: *Christian Family Education, Faith Development, and Correctional Inmates.*

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A. INTRODUCTION

Strengthening the role of Christian family education for the faith development of inmates in correctional institutions is considered necessary and urgent to implement while these individuals are within the correctional environment. The role of the family becomes important because it must participate in the faith development of its members. An individual who has been found guilty by a judicial institution and subsequently sentenced should rightly serve the given punishment. A person who is in a state of being punished for a crime they committed is known as “narapidana” in Indonesia or convict. The term “narapidana” or convict has undergone a change considered more humane, which is correctional inmate or in Indonesia “warga binaan.” It is in line with the statement made by Bambang Pernomo, which states: “The correctional system in Indonesia entails the rehabilitation of inmates integrated with society, aiming towards integrity in life and livelihood.” In this regard, the correctional inmates will receive guidance aimed at improving their lives so that when they have completed their sentence, they are ready to reintegrate into society with a renewed sense of self.

The rehabilitation system within correctional institutions is continually being pursued for improvement. That is why various efforts are being made to achieve this. Suharto asserts that: “In principle, corrections entail the restoration of human relationships: between individuals and themselves, between individuals and others,

between individuals and society, between individuals as a whole, between individuals and nature, and ultimately, between individuals and their Creator." Correctional institute were once viewed with disdain as institutions that merely facilitated punishment and the suspension of freedom for criminal suspects. The correctional institution, with all its resources and efforts, needs support from all parties involved with the inmates. One crucial element in this regard is the family, where they can play a role in guiding their members. Certainly, this guidance can occur during visits and should focus on the individual who is the inmate and a member of that family.

B. LITERATURE REVIEW

Spiritual guidance for inmates in correctional facilities is highly urgent, and the urgency of its implementation can be addressed by involved parties, including families, through strengthening the role of family education. Correctional inmate, as part of a specific family unit, cannot be simply cast aside, even if they are undergoing rehabilitation in a correctional facility. Correctional facilities are where individuals serve prison sentences, and one of them is the Class IIA Salemba Correctional Institute, and in this place, spiritual guidance for the inmates must be conducted as it should be.

Christian Education is a divine and human effort conducted systematically and continuously to transmit knowledge, values, attitudes, skills, and behaviors consistent with the Christian faith. Education strives for the transformation, renewal, and reformation of individuals, groups, and structures, empowered by the Holy Spirit, enabling learners to live in accordance with the will of God, as expressed in the Bible and by the Lord Jesus himself. In its implementation scope, Christian Education is divided into several categories, namely: Christian Education in the church environment, which is generally carried out in the form of catechesis, Sunday School ministry, Bible study, and so on. Christian Education within the family environment provides an opportunity for parents to be involved as teachers for their children. Parents will teach religious matters, morality, and ethics to prepare their children for living in society in the future. Christian Education for the community scope can easily be incorporated into the operation of educational institutions, both formal and non-formal. Christian Religious Education within primary, secondary, and tertiary educational institutions falls under this category.

Members of society who, due to committing a legal violation and having obtained a legally binding status, will become residents of a correctional institution. They are known as Correctional Inmates, who are convicts. Inmates, correctional students, and clients are wayward individuals who have time and opportunity for repentance. Imprisonment is a process of rehabilitating convicts, often referred to as the therapeutic process, which involves nurturing convicts in the sense of healing individuals who have strayed in life due to certain weaknesses. For the spiritual growth of its inmates, the correctional institution has a series of programs for nurturing their faith; however, with family visitation activities, these visits can be

empowered as part of Christian Education, guiding their family members as part of the correctional inmates in a correctional institution for their spiritual growth. This is imperative and calls for a more substantial role to effectively prepare the mentioned inmates to become valuable contributors to society upon their release.

C. METHOD

This research utilizes a qualitative method with a literature study approach. As known, in qualitative research, data collection is not guided by theory but by the facts discovered during fieldwork. Therefore, data analysis is conducted inductively based on the facts found. Although the researcher uses the Class IIA Salemba Correctional Institute as the basis for initiating this research, the data is sourced from literature review, thus making it applicable in a general sense to all correctional institutions in Indonesia.

D. RESULTS AND DISCUSSION

Someone who is deemed to have committed an offense is considered worthy of receiving discipline as a consequence of their actions. Those perceived to have violated a rule will be subjected to punishment as a consequence of the crime they have committed. In the context of reforming the system and implementation of criminal justice, the term "prison system" has been changed to "correctional system," and the term "prison" has been replaced with "Correctional Institution" (Lembaga Pemasyarakatan or LAPAS). Likewise, in terms of treatment towards inmates, there has been a shift from punishment to rehabilitation. Due to the rehabilitation of inmates based on the correctional system, the aim is for the inmates to become good and responsible members of society, aware of their mistakes, and no longer engage in illegal activities. The government is making various efforts to prepare inmates to reintegrate into society as rehabilitated individuals. During their time in correctional institutions, they are provided with various training and skills for their future, and religious education is deemed important to be conducted.

1. Christian Education for Correctional Inmates in Correctional Institute

Education and training in specific skills are often provided to inmates to prepare them for reintegration into society after completing their sentence. The education and skills acquired will equip each inmate to lead a normal life as a member of society after release. In terms of skills, inmates typically receive training for practical skills prepared for them, such as mechanics, information technology, carpentry, and so on. Regarding Christian Education, every inmate who is a Christian is given the opportunity to receive faith-based guidance according to their beliefs. Apart from guidance provided by relevant officers, the correctional institution also collaborates with church services and Christian service organizations, including universities.

Christian Education for inmates in correctional institutions is conducted to prepare the mental and spiritual aspects of the inmates so that they can reintegrate into society as normal members. It is based on the concept of rehabilitation, which

underlies the change in terminology from "prison" to "correctional institution." In Indonesia, the understanding of correctional institutions as places for punishing convicts has long been abandoned. In 1962, the Minister of Justice emphasized that the concept of correctional institutions serves as a means to provide care for inmates until they are ready to be reintegrated into society Through the series of rehabilitation efforts, it is hoped that inmates can reintegrate into society. As known, convicts are individuals who have harmed others, may lack responsibility towards God and society, and may not respect the law, after serving their sentence, they inevitably must return to society. Therefore, the urgency of Christian Education is something that cannot be negotiated and is specifically applied to inmates who are Christians.

The rehabilitation of inmates is a noble yet challenging task, not everyone is capable of or interested in the lives of inmates. In fact, some of those currently working as correctional officers may only be there for the job, lacking dedication, integrity, and loyalty in nurturing inmates. This can be observed through a series of bribery cases involving certain prison guards. They work merely for the sake of work, without showing any innovation to improve the rehabilitation of inmates. Essentially, the involvement of external parties is crucially needed in Christian Education programs so that Christian inmates can receive the much-needed guidance.

2. Strengthening the Role of Christian Family Education for the Faith Growth of Correctional Inmates

Several parties have been involved in the rehabilitation of inmates in correctional institutions, and this involvement needs to be enhanced to achieve optimal results. This is evident in the faith-based rehabilitation activities at the Class IIA Salemba Correctional Institute in Central Jakarta. For inmates who are Christians, several churches, service organizations, and universities participate in Christian Education activities through well-established cooperation between both parties: the church (including Christian service organizations and universities) and the correctional institution. As known, the primary goal of correctional institutions is to provide rehabilitation for inmates based on a system, institutional structure, and rehabilitation approach as the final part of criminal justice sentencing. Among the various parties actively involved in Christian Education, it appears that there are still overlooked participants whose role is crucial and decisive. These overlooked participants are the families of the inmates.

It is important to note that every inmate has the right to be visited by their family members while they are in a convicted status. This right is encompassed within a system, including designated visitation times or specific visits arranged by the correctional institution. As known, one of the rights granted to an inmate is the right to receive family visits, and the provisions regarding such visits state that: “Every convict and correctional inmate has the right to receive visits from family, legal advisor or certain individual.” No party is granted the right to forcibly separate each family member. That is why, even during their sentence, inmates have the right to be visited by their families. Let’s not forget that the family is a crucial unit among

individuals and groups, and it is the primary social group where children become members, serving as the first place for socializing children's lives. The family of an inmate consists of individuals who are related by blood or legal ties, influential persons (significant others), or guardians who lived together before they began serving their prison sentence. In this situation, family members should be given a role in guiding inmates to prepare for their reintegration into society upon release. That is why strengthening the role of Christian family education for the faith growth of inmates is necessary and urgent. A former inmate, AK, testified that he greatly benefited from the presence of family members during each visit, providing advice, encouragement, guidance, and even teaching him about norms, ethics, and religion. He felt the tangible benefits after his release. The same experience was shared by his roommate, LS.

Unfortunately, the correctional institution is perceived to have not maximally utilized family visitation time for inmates to conduct Christian Education as expected. That is why it is necessary to build a strong cooperation between the correctional institution and the families of inmates. Providing information about the inmates' life developments during their correctional period to their families and inviting them to participate in Christian Education for the intended faith growth of the inmates is crucial. Family involvement in guiding inmates, even during short visitation times, needs to be done effectively. Strengthening the role of families in this regard is essential.

E. CONCLUSION

Correctional inmates are individuals who have been found guilty of a criminal offense and are sentenced to serve a certain period of punishment as determined by the court. Correctional inmates need to receive education and training to prepare themselves for reintegration into society after their release. In relation to the aspect of faith, Christian inmates need Christian Education for the growth of their faith. The presence of family members during each visit can indeed be utilized to help inmates, who are members of their families, to be nurtured through Christian family education, thus preparing them to become members of society after their release. With the strengthening of the family's role through Christian Education, it is hoped that there will be spiritual growth among inmates, enabling them to become good members of society after their release.

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