

ABSTRACT

M. Bain, 200211020033. Religious Guidance for Residents Involved in Drug Cases at Karang Intan Correctional Institution, Martapura Special Children's Development Institution and Banjarbaru Prison. Advisor I: Prof. H. Zulfa Jamalie, M.Pd. Ph.D. and Supervisor II: Dr. Nuryadin, M.Ag. In the Postgraduate Islamic Religious Education Study Program at UIN Antasari Banjarmasin, 2025.

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Coaching is a process that helps individuals through their own efforts to discover and develop their abilities with the aim of obtaining personal happiness and social benefits. In the Government of the Republic of Indonesia regulation Number 31 of 1999 concerning coaching and mentoring of correctional inmates, article 1 paragraph (1) states that coaching is an activity to improve the quality of devotion to God Almighty, inmates and correctional students. So it can be concluded that religious formation is an activity that maintains and perfects what already exists in accordance with the expected qualities contained in religion or anything related to religion. Religious formation has a foundation (foundation, basic foundation) namely the Al-Quran, the Sunnah of the Prophet, Ijtihad. Of these three basic foundations, the main foundations for Islamic development are the Al-Quran and the Sunnah of the Prophet, because both are the sources of all sources. The Al-Quran and the Sunnah of the Prophet can be termed as the ideal and conceptual foundation of Islamic guidance and counseling

This research aims to describe: (1) How Religious Guidance is for Residents Involved in Drug Cases at the Karang Intan Correctional Institution, Martapura Children's Special Development Institution and Banjarbaru Prison, (2) Results achieved in Religious Guidance for Residents Involved in Drug Cases at the Karang Correctional Institution Intan, Martapura Children's Special Development Institution and Banjarbaru Prison. This research also uses a qualitative approach with descriptive research type. In order to obtain the required data, researchers used data collection techniques through observation, interviews and documentation. Researchers analyzed the data by explaining and interpreting the data obtained from interviews with related parties, then the data was analyzed further intensively.

The results of this study indicate that the implementation of religious guidance for inmates can be said to be running well and the results of religious activities in the 3 institutions can foster positive behavior towards inmates, including inmates of the Karang Intan Penitentiary, most of whom are accustomed to performing congregational prayers, while inmates of the Martapura Special Children's Penitentiary are mostly accustomed to filling their activities with good things such as praying in congregation, and reading the Quran more. In addition, inmates of the Banjarbaru Penitentiary are also not left behind, they are also accustomed to filling their free time by doing positive activities, namely enjoying participating in religious activities organized by the prison which have been scheduled. Thus, religious guidance in these institutions is running well.