



## **AISIYAH'S INVOLVEMENT IN WOMEN'S SPIRITUAL DEVELOPMENT AT AIA PADANG'S JUVENILE PRISON**

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## ABSTRACT

Women sentenced to prison for one crime are a disaster that destroys the psychological and family structure. Its function as a wife, mother, and community member can certainly not be carried out correctly. Her presence in prison psychologically injures her in particular and hurts her beloved husband and children. To reduce the inner stress of the life of female prisoners in jail, Aisyiyah is present among them as an agent who supports, motivates, embraces, teaches, and fosters proper living procedures in prison, intending to be ready to return fully to the community, especially to the lap of her extended family. This research was carried out with a qualitative approach through participatory interviews and observations. PWA Aisyiyah West Sumatra became an active part of various religious activities during Ramadan at the Aia Padang Children's Special Prison (LP Special). In this study, it was found that PWA Aisyiyah had full access from the Aia Children's Detention Center to carry out mental and spiritual development for these female prisoners during the month of Ramadan every year. The prisoners, on the one hand, are people who know and understand the general provisions of Islamic law, such as some of them being able to pray, many who can read the Qur'an and dress to cover their genitals. It's just that they slipped into one evil deed and ended up in prison. In this condition, PWA Aisyiyah is here to accompany them and try to make them complete women by carrying out discussions on various topics of religion, law, health, economy and culture, health checks, pregnancy and treatment, tadarus al-Qur'an, skills development, fostering worship and organizing corpses and competitions for the recitation of the Qur'an and chanting Asmaul Husna.

### Key Words:

*Aisyiyah, Islam, prisoners, women, spiritual*

There are many reasons for a woman to be sentenced to prison. Khalid said among them were poverty, revenge, anger and a lack of empowerment. All of these causes are significantly linked to the criminal activities of female offenders. Therefore, the rehabilitation umbrella must also cover the social and legal problems of women

offenders along with overcoming their psychological problems. According to Soares, AIDS is among the infectious diseases that threaten the survival of female prisoners in Mexican prisons. Fochi's findings in a women's prison in Brazil are that there are restrictions on family relationships, social friendliness, dietary supplements, privacy and the right to sleep / rest. In addition, obstacles were found to carry out the role of a mother while she was in prison. Women show guilt and pain because of their privacy under pressure during childbirth and breastfeeding, in addition to the fear of losing the care of their child after being born in prison. The women have to adjust to the new reality to live in prison. In his conclusion, he mentioned that pregnant prisoners try hard to protect themselves to survive various social disorders and lack of affection. Domingues pointed out about the condition of women in prison in the same country that women who are incarcerated have a greater prevalence of syphilis and HIV / AIDS infection during pregnancy. They get less quality antenatal care. Therefore, health initiatives in prisons are needed to reduce health disparities. In Indonesia, according to NH, drugs are one of the factors that can weaken mentally and lead to the weakening of the family integrity of female prisoners in Semarang. The ability and mental endurance of a woman to live life in prison is quite questionable considering that the physical and mental endurance is not the same as that of men.

The description of the psychological condition of female prisoners in various regions mentioned above, among others, also happened to female prisoners at the Aia Padang Juvenile Prison. How the lives of these women in prison in such a short time have had a particularly big impact on their mental and spiritual health. Especially those who leave their husbands and children at home. Romlah said that among the signs of a *sakinah* family are families whose needs are fulfilled, including proper clothing, good housing, adequate food, and

in the house gather their fathers, mothers and children. The existence of a father and mother in one household, according to Wahyuningsih's study, plays an important role in shaping the religious identity of their children. Handayani argued that maternalistic parenting (emphasis on mother and mother's family) is a significant factor in preventing sexual abuse and violence against children. Singarimbun stated that the fulfillment of sexual needs between husband and wife is closely related to family resilience and that safe sexual behavior is highly dependent on mutual trust between husband and wife. The implementation of the rights and obligations between husband and wife becomes very constrained when the husband and wife are not in the same house or do not live together in one place of residence. Mainly when the wife is serving a sentence in prison. These situations make these female prisoners feel depressed and feel far from religious guidance.

Her existence as a woman in prison isolates her and becomes an obstacle to the fulfillment of her obligations towards her husband and children. Many of them survive and try to keep their families together even though their husbands know that their wives are in prison. This reality is found in the female convicts (prisoners) in the correctional institutions in the jurisdiction of West Sumatra. Ditjenpas data as of August 2019 shows that the number of female prisoners is 166 people in the jurisdiction of West Sumatra and increased to 175 people as of September 2020 and 48 people who are still prisoners. They are scattered throughout the prisons in the jurisdiction of West Sumatra, although most were detained at the Aia Padang Juvenile Detention Center, which was 91 in 2018 and increased to 105 in 2019. They were sentenced to a minimum prison sentence of 2.5 years and a maximum of 15 years in prison for committed various criminal acts ranging from fraud, gambling, theft, corruption, drug abuse as the most cases and some were jailed for committing murder.

These female prisoners did not only come from the West Sumatra region but also came from outside West Sumatra such as Aceh, North Sumatra, Riau and Jambi. Their marital status also varies. Some of them are not married, divorced and some are still in a marital status. Some of the prisoners mentioned that they were still the wife of their husbands. Prisoner N (initial name) at the Aia Padang Children's Detention Center said that she always felt sad and beaten even though her husband and children visited her twice a month. On that occasion, the husband also had the opportunity to bring food and money for his wife in the prison. According to him, this condition added to his uneasiness. On a different occasion at the end of May 2019 yesterday, a husband with the initials F was found visiting his wife at the same detention center. They are seen crying at each other. Her husband explained that he still loved his wife even though he was being sentenced to prison and that his wife just looked down sadly. Besides, her husband said that he would wait until his wife was released because she was the mother of his children. The longing for his wife is treated by working as much as possible and caring for their young children. He hopes that his wife will be patient and not be burdened while in prison.

Responding to the exclusion and mental pressure of female prisoners at the Aia Padang Children's Prison, the Regional Leaders of Aisyiyah West Sumatra moved forward to help and nurture them so that assistance and guidance could make them more stable, confident, mentally strong, ready and independent. economically as well as increasing their understanding, religious practice and faith in Allah Almighty In this case, the West Sumatra PWA specifically took full advantage of the month of Ramadan to carry out the Ramadan Islamic Boarding School for female inmates at the Aia Padang Children's Prison with a variety of religious activities and other activities that support each other. The purpose of carrying out this activity is none other than to ensure that PWA Aisyiyah becomes the leading agent in jihad to help

women inmates' mental and spiritual readiness while they are in prison and when they are released later.

### **THE LEADERS OF THE WEST SUMATRA AISYIYAH AREA IN SERVICE**

Aisyiyah is a women's organization that was founded in 1917 and in 2019 is 102 years old. An age that has shown total and long devotion. Aisyiyah is an autonomous organization for women in the Muhammadiyah organization. This organization is an Islamic movement, da'wah amar ma'ruf nahi munkar which is based on Islam and originates from the al-Qur`an and Sunnah. This organization was founded on May 19, 1917M or to coincide with 27 Rajab 1335H. The embryo of Aisyiyah's establishment has existed since the Sapa Tresna association was held in 1914. Sapa Tresna is an association of young women under KH. Amad Dahlan and Nyai Walidah in Kauman Yogyakarta. As a women's organization, Aisyiyah is engaged in socio-religious and Islamic preaching, amar ma'ruf nahi munkar. Aisyiyah's goal is to uphold and uphold the religion of Islam as an effort to participate in realizing a Muslim community that is faithful, devoted and blessed by Allah s.w.t. In order to realize the principles and objectives of the da'wah, Aisyiyah has compiled her organization's vision and mission. Aisyiyah's ideal vision is the upholding of Islam and the realization of a true Islamic society. The vision of development is the achievement of Aisyiyah's efforts that lead to the strengthening and development of da'wah amar makruf nahi munkar.

Meanwhile, Aisyiyah's mission is first, to instill faith, deepen and broaden understanding, improve practice and spread Islam in all aspects of life. Second, increasing the dignity of women in accordance with Islamic teachings. Third, increase the quality and quantity of Islamic studies. Fourth, strengthen faith and strengthen the joy of worship, and enhance morals. Fifth, increasing the spirit of worship, jihad, zakat, infaq, shadaqah, endowments, grants and building and

maintaining places of worship and other business deeds. Sixth, fostering a generation of young women to become the pioneers, initiators and perfection of the Aisyiyah movement. Seventh, improve education, develop culture, expand science and technology and stimulate research. Eighth, advancing the economy and entrepreneurship towards a better-quality life. Ninth, increasing and developing activities in the social, community welfare, health and environmental fields. Tenth, increasing efforts to enforce law, justice and truth and fostering a spirit of national unity and integrity. Eleventh, improving communication, ukhuwwah, cooperation in all fields both at home and abroad.

As part of Aisyiyah's Central Leadership, the Regional Leaders of Aisyiyah West Sumatra are always committed to continuing to empower, advance, make and cheer up women in West Sumatra and the women who are alienated as prisoners in prisons, especially female prisoners at the Aia Padang Juvenile Prison, are no exception. The training of female prisoners in this detention center is part of Aisyiyah's main missionary jihad in West Sumatra. This has become Aisyiyah's duty, duty and responsibility in an effort to provide guidance and enlightenment to female prisoners in particular.

There were 105 female prisoners at the Aia Children's Prison in 2019 when this activity was held. Mrs. Yulinti Dar as Chairperson of the West Sumatra PWA Tabligh Council explained that the Ramadan Islamic Boarding School for female prisoners in Padang City has been going on for 6 years and in 2019 Ramadan is the 6th year held at the Aia Padang Children's Prison. While several years earlier it was carried out at the Muaro Padang Penitentiary. In 2019, 105 female prisoners participated in the mental and spiritual development activities through the Ramadan Islamic Boarding School. The implementation of this pesantren is carried out by cross-majlis in accordance with the previously planned areas of guidance.

The Aia Padang Children's Prison provides access for two days a week during the month of Ramadan to carry out these mental-spiritual development activities. The closure is usually carried out two days before Eid al-Fitr. Dra Hj. Meiliarni Rusli as Chair of the Regional Leadership of Aisyiyah West Sumatra said that the Ramadan Islamic Boarding School Program for female prisoners at the Aia Padang Children's Prison is Aisyiyah's effort to minimize the distance between ordinary people and prisoners who are isolated and may even be isolated from society. According to him, this relationship in the form of guidance is expected to be able to help these female prisoners rebuild their self-confidence, increase their faith and devotion to Allah s.w.t and prepare them to reintegrate into society without significant obstacles, especially to return to their respective families.

This goal is not something that is easy to achieve, especially in connection with the stigma that has been placed in society about the badness of a prisoner, especially women and the difficulty of accepting them in society. Therefore, this coaching activity became a challenge for Aisyiyah West Sumatra and became part of their jihad in developing the syiar of Islam, especially for marginalized people such as female prisoners in Aia's Child Prison. He added that when a woman is sentenced to prison, it does not mean that they will continue to be bad people. Prison can be functioned as a self-repair workshop to become a person who is faithful, devoted, independent and has high self-confidence to return to society and Aisyiyah stands side by side with them and becomes an important part of that effort.

Another goal that PW Aisyiyah West Sumatra hopes from implementing the Ramadan Islamic Boarding School Program for female inmates at the Aia Children's Prison is to build self-awareness. Through this mental-spiritual training activity, female prisoners can trigger self-motivation so that they can conduct self-evaluation and introspect on the mistakes and mistakes they have committed. It is



hoped that they can realize that the bad deeds they have done have not only harmed themselves but have badly affected their families and the community around them. The process of self-awareness of female prisoners is not something easy, so it would not be wrong if Aisyiyah said that this training activity was one of the main parts of their jihad.

### **PROFILE OF WOMEN INTERCONTENTS IN AIA PADANG CHILDREN HOSPITAL**

Criminals are not just men. In this modern era, women are part of the offenders of the law, from minor offenses to serious crimes such as drug abuse and even murder. The same thing happened to some Minangkabau Muslim communities, especially the people of Padang City, which was shown by the increase in the number of female prisoners from year to year at Aia Padang Children's Prison. For example, in 1998, it was recorded in the Central Bureau of Statistics that there were 124 female prisoners throughout the jurisdiction of West Sumatra. Most of them were detained at the Muaro Padang Class IIA Penitentiary. Since 2017, the female prisoner at the Muaro Padang Penitentiary has been transferred to the Aia Juvenile Detention Center. This Child Prisoner was officially used as a Women's Prison based on the Decree of the Minister of Law and Human Rights Number M. Violations committed by women in this region have also increased, so that they need to be placed separately from male prisoners. After 20 years, the number of female prisoners continues to increase and in 2018 there were 69 female prisoners in Aia Padang and continued to increase to 105 in 2019. The types of crimes they committed were also very diverse with higher quality. heavy and dominated by narcotics abuse.

In the document on the presence of female prisoners at the opening of the Ramadan Islamic Boarding School activities on May 9, 2019, it is known that there were 105 female prisoners who attended the activity. Of the 105 prisoners, 74 (70.4%) of them have been

convicted of drug abuse, 16 (15.2%) for fraud / embezzlement, 2 (1.9%) for gambling, 8 (7.6%) for other crimes, 2 people (1.9%) for theft, and 2 more people (1.9%) for theft accompanied by violence. Data from the document shows that narcotics abuse dominates the reasons these women are sentenced to prison, so this situation raises its own concerns in many circles.

## **AISIYAH'S PATTERNS AND STRATEGIES IN WOMEN'S SPIRITUAL DEVELOPMENT**

### **1. Focus Group Discussion**

Ramadan is a very special month for the Minangkabau people. This month, people are not only happy to fast during the day and complete the fast with other prayers at night, such as taraweh prayers, religious discussions and lectures as well as reading the Koran either individually or together. Especially for elementary, junior high and high school students, the curriculum for their learning activities is changed to Islamic boarding school activities for Ramadan with the principle of integration of religious and general education which is generally carried out in mosques / musalla which are managed by teachers under strict supervision from the local government. Based on this concept, PW Aisyiyah West Sumatra carries out more or less the same activities for female prisoners at Aia Padang Children's Prison. The activities of the Ramadan Islamic Boarding School in this detention center have been going on for 6 (six years). In 2014 this activity was carried out at the Muaro Padang Class IIA Penitentiary. After all female prisoners were transferred to the Aia Children's Detention Center, the Ramadan Islamic Boarding School activities for them were carried out in this detention center.

As a routine activity that has been going on for quite a long time, the activities of this Ramadan Islamic Boarding School are specifically under the responsibility of Majelis Tabligh. However, its implementation

has involved many other majlis (cross-majlis) related to the material and types of activities of each assembly. The general person in charge is under the Chairperson of the Regional Leadership of Aisyiyah West Sumatra, the general coordinator under the responsibility of Majlis Tabligh and the coordinator of the implementation of the activities is completely left to each majlis which carries out routine pesantren activities on that day. General guidelines for the implementation of activities still refer to the guidelines and schedules set by the Majlis Tabligh Regional Leadership Aisyiyah West Sumatra.

In accordance with the guidelines and schedule set by Majlis Tabligh, the main activity of the Ramadan Islamic Boarding School for female prisoners at the Aia Child Detention Center is the delivery of religious materials and followed by a joint discussion (FGD). Principally, these materials refer to four things, namely tauhid, worship, muamalah and morals. Although the basic material refers to the four pillars, the themes presented are always modified every year. It means, doctrinally Aisyiyah emphasizes four important aspects of religious learning with different topics and enrichment of different knowledge and understanding. This is done because generally the female prisoners in Aia Children's Detention Center are those who are sentenced to an annual sentence, so that not many of them are free every year. This means that they always meet Aisyiyah's residents every time the Ramadhan Islamic Boarding School is held at the detention center. This variation of material also aims to minimize the inmates' boredom in joining this Ramadan Islamic Boarding School.

On this occasion, a description of Aisyiyah's involvement in religious mental and spiritual development with female inmates at the Aia Padang Children's Prison in 2019. This activity was attended by 105 female inmates in May-June 2019 in conjunction with the implementation of the month of Ramadan that year. The place of activity is in a special hall located in the middle of the detention center.

This hall is quite open with two side and rear door access. The prison guards or staff appointed by the prison at least two people positioned themselves at the back door area as well as listeners for lectures and FGDs with the prisoners.

The activity as a whole begins with a ceremonial event (opening) and is then followed by other activities that have been planned. This Pesantren activity in 2019 was officially opened by Ery Irawan as the Head of the Aia Padang Children's Prison. In his remarks he said that the Aia Padang Children's Prison was very grateful to all Aisyiyah PWA West Sumatra residents who have provided time and energy to help the government in fostering these women assisted residents. Aisyiyah's annual routine is very helpful for them in carrying out development programs for inmates. He emphasized that Aia Padang Children's Prison only accepts Aisyiyah as the only women's organization that is actively involved in conducting mental-spiritual development at Aia Padang Children's Prison. The aim was none other than to ensure that the religious understanding and knowledge received by the prisoners only came from Aisyiyah. In addition, to make them not confused if guidance is received from other religious organizations.

The same statement and appreciation to Aisyiyah was also conveyed by Mrs. Widiarti as the Head of LPP Anak Aia Padang. This excellent opportunity was used by Aisyiyah as well as possible, so that the Ramadan Islamic Boarding School in Aia's Child Detention Center has been implemented for 6 years as evidence of the continued collaboration between Aisyiyah and Aia Padang Children's Prison. Subsequently, the Head of the Detention Center emphasized to the inmates that they should follow and carry out a whole series of activities that had been arranged by Aisyiyah. They are required to discipline themselves in participating in activities by showing a sincere intention to be well nurtured.

After the opening activities were completed, a series of religious mental and spiritual development activities began. The assistants in turn from the Child Aia Prison were Mrs. Yulidasni as Head of Binadik and Work Activities, Guri Gaifar as Head of Security and Order, and Rina Pasti and Nuryasni as Staff of Aia's Child Prison. Before the FGD was held, Aisyiyah guided the inmates to perform the Dhuha prayer in the hall. On this occasion, Aisyiyah has conducted at least 10 (ten) FGDs with different materials. These materials are *Ramadan as a Means of Repentance*, *Concept and Implementation of Repentance in Islamic Law*, *Tips for Reaching Divine Love in the Month of Ramadan*, *Best Efforts to Get Forgiveness from Allah Almighty*, *Becoming a Kaffah Muslim Person*, *Tips for Trying and Obtaining Halal Sustenance*, *Building Noble Morals*, *the Key to Obtaining Happiness in the World and the Hereafter*, *Narcotics according to Islamic Law*, and *the Impact of Narcotics on Health*. The ten materials were held on different days with all the presenters from Aisyiyah. The activity was guided by a moderator who is also a resident of Aisyiyah and started at 09.00 am, then finished at noon time around 13.00. The realization of the FGD was at least carried out for 2 hours in a fairly long period of time and the rest was accompanied by other religious activities.

Every time before the FGD started, Aisyiyah guided all female prisoners present to read the al-Qur`an together (tadarus). Aisyiyah has noticed their ability to read the Koran after the simple pretest before the Ramadan Islamic Boarding School was implemented. From this data, it is known that of the 105 prisoners who attended, there were about 50% (more than 50 people) who could read the Koran properly and correctly according to the qawa'id al-tartil. There are about 40% (42 people) who can read the al-Qur`an but without following the rules of recitation. There are about 7% (more than 7 people) of inmates who are not good at reading al-Qur`an (illiterate al-Qur`an) and only about 3% (more than 3 people) are really good at reading al-Qur` good

application of qawa'id al-tartil and melodious rhythm when chanting. After studying, it is known that the prisoners in the scope of 3% come from religious educational backgrounds, both madrasah and pesantren.

Given the large number and limited time, the prisoners who attended were divided into several groups according to their ability to read the al-Qur'an. They sit in a circle in groups of 4-5. Each group consists of all the above categories in a balanced manner. Each prisoner in his group reads the Koran while the others listened together and those who were good helped to correct the reading errors of their group members. In this case, Aisyiyah was also directly involved in listening to and correcting the prisoners' reading errors. This Tadarus al-Qur'an took place about one hour before the FGD started. As for the finding that there are quite a number of female prisoners who are not fluent in reading the Qur'an, Aisyiyah recommends Aia's Child Detention Center to cooperate in the Al-Qur'an literacy elimination program among female prisoners with a different program from the Ramadan Islamic Boarding School.

Another activity that was carried out before or after the FGD was chanting the attributes or names of Allah in Asmaul Husna. Chanting Asmaul Husna is a compulsory activity in the Ramadan Islamic Boarding School curriculum in the world of education in West Sumatra. Therefore, this activity is also Aisyiyah's main agenda in the Ramadan Islamic Boarding School for female prisoners at the Aia Padang Children's Prison. This activity aims to familiarize inmates with the names of Allah s.w.t. This activity is also expected to increase their self-motivation to be more confident when they return to the community who always listen to the same things from the loudspeakers of mosques and mushalla around them both during Ramadan Islamic Boarding School activities and every Sunday at dawn when students carry out their dawn education every Sunday. Because they often hear

Asmaul Husna's chanting through mosques and musalla, many people naturally know and memorize the Names of Allah. This means that female prisoners who return to society are expected to immediately adjust to this chanting of Asmaul Husna, so that people forget that they are ex-convicts.

At the beginning of the activity, all 105 female prisoners attended the opening ceremony of the Ramadan Islamic Boarding School. This can be understood because the opening was attended by the Head of the Detention Center and they were ordered to attend as part of the obligation to attend the compulsory guidance program of the detention center. During the implementation of the Islamic Boarding School for Ramadan for the following days until it was finished, quite a number of prisoners did not attend this activity. The average number of those present was between 60-90 prisoners. According to the inmate coordinator, those who were absent had various reasons ranging from being sick, not feeling well, there were other activities and so on. It could be that some of them are not willing to take part in this activity. But when they were intercepted by female officers, they ran to the hall and gathered with their friends to join the Ramadan Islamic Boarding School activities with Aisyiyah.

The focus group discussion begins with the delivery of material for about 30 minutes. After delivering the material, the moderator of the discussion opened the opportunity for female prisoners to ask questions or discuss things they did not understand. Of the 105 inmates who attended the FGD, Aisyiyah could record that around 40% of those present showed enthusiasm and were actively involved in discussions with the speakers. Aisyiyah also recorded that approximately 40% of the other prisoners only listened to and listened to the material without participating in the discussion. Meanwhile, around 10% of the other prisoners seemed indifferent to the FGD activities. They seem to be more focused on other things even though they are physically sitting in

the discussion area. Aisyiyah responded to this situation wisely because Aisyiyah really understood that they were dealing with people with legal problems in society and ended up serving time in prison. Usually, Aisyiyah faced female prisoners with this skeptical attitude through a personal approach and had a heart-to-heart conversation but was still under the supervision of the prison staff.

## **2. Religious Activity Contest among Prisoners**

There were two types of competitions that Aisyiyah held during the Ramadan Islamic Boarding School at Aia Padang Children's Prison. The two competitions are Tilawatil Qur`an and Chants of Asmaul Husna. Aisyiyah said that these competitions were a means of evaluating the implementation of the Ramadan Islamic Boarding School among female prisoners. From the implementation of this competition, Aisyiyah could see the learning results conveyed in all series of pesantren activities. Aisyiyah can also see the joy of the prisoners in religious competitions as a manifestation of Aisyiyah's goal to cheer up women and release them from their downturn. On the one hand they can rejoice and seem to forget the reality of their imprisonment and on the other Aisyiyah teaches them to worship in easy and simple ways. Aisyiyah hopes that these simple services can pave the way for the inmates to open themselves before Allah s.w.t and repent for all the bad deeds they have done and have brought bad consequences to them. This awareness-building effort can help them think that what they have done was wrong and make them determined not to make the same mistake. Another target that Aisyiyah wants to achieve from this competition is so that inmates can endure their sentences with courage and patience, so that when they leave prison they can become better, pious, noble Muslim women and easily accepted by the community.



This Tilawatil Qur`an and Asmaul Husna chanting competition is carried out in groups according to the tadarus al-Qur`an group. The assessment team is Aisyiyah herself. The implementation is done before the closing day at the end of the month of Ramadan. Each group sends three representatives for each competition. The verses to be contested had been determined by Aisyiyah since the beginning of the activity, so that the inmates could repeat their recitation at leisure outside of the Ramadan Islamic Boarding School schedule. Prizes for the winners of the competition were also provided by Aisyiyah in the form of headscarves, al-Qur`an, practical worship manuals and snacks for additional iftar meals for them as Aisyiyah's efforts to build good togetherness among them. As with other religious competitions, the Qur'an recitation contest and Asmaul Husna chanting among female inmates at the Aia Child Detention Center also presented a special joy. There was a picture of joy, joy when they listened to each other's recitation of the contested verses and when they heard Asmaul Husna's chants from the participants. It was as if they were ordinary people and not convicts, because this was what Aisyiyah expected from holding this Ramadan Islamic Boarding School for them. Even though this activity is only carried out in the month of Ramadan, it can at least have a long lasting effect on their mental and spiritual condition by doing simple prayers with Aisyiyah.

### **3. The Practice of Organizing the Body**

Aisyiyah completes a series of activities at the Ramadan Islamic Boarding School for female inmates at the Aia Children's Prison in organizing the practice of organizing corpses. Aisyiyah started this practice by emphasizing that everyone will face death and organizing a corpse is a collective obligation (*fardu kifayah*) of Muslims. In reality, there are not many in the community who have the overall ability to carry out a corpse from the beginning of a person's death to the

completion of burial. Therefore, Aisyiyah took this opportunity to teach the inmates about the procedures for dealing with people who are facing death (sakaratul maut), bathing, forgiveness and the procedures for the funeral prayers. Aisyiyah has prepared the tools for organizing the corpse prior to the activity. In its implementation, on average prisoners do not know and understand the procedures for organizing this corpse because they are not accustomed to carrying it out in the community. According to them, if someone dies in the area where he lives, then there is an intelligent person who organizes the body. Responding to this, Aisyiyah is determined to teach practically so that these inmates at least master the basic things in organizing the corpse, such as preparing shrouds, bathing the bodies properly, neglecting especially the bodies of children and women and knowing the procedures for prayer and reading used when praying the body.

#### **4. Health**

The implementation of the Ramadan Islamic Boarding School at Aia Padang Children's Prison also involved the West Sumatra PWA Health Council. In accordance with the guidelines for the implementation of pesantren, the Health Majlis also carries out a series of activities such as other majlis as well as medical examinations and minor medication. The activity began with Dhuha prayers, tadarus al-Qur`an, delivery of materials and medical examinations. The material carried by the Health Council was the Impact of Narcotics Abuse on Health. This material is a continuation of the material on the Abuse of Narcotics in Islamic Law which was previously implemented by the Law and Human Rights Council of the West Sumatra PWA. The health speaker is dr. Silvi Korprina from Aisyiyah Muhammadiyah Hospital. Aisyiyah really paid a lot of attention to this aspect because generally (around 70.4% of 105 people) these women were imprisoned for abusing narcotics, both as a seller and distributor which resulted in them being sentenced for a long time in this detention center.

After this health FGD was completed, the doctor and Aisyiyah's health team carried out checks on the temperature and blood pressure of the prisoners. When it is found that they are above the normal limit, the health team recommends them to be referred to the hospital. Particularly for prisoners who are pregnant as many as 3 people, the health team not only checks their temperature and blood pressure but also checks the condition of their pregnancy and completes the examination by administering light drugs such as vitamins.

#### **5. Manpower**

Apart from some of the majlis above, this Ramadan Islamic Boarding School activities are also guided by the Economic Majlis with a different pattern. The objective of the Economic Council's involvement in the Ramadan Islamic Boarding School is to build the

economic independence of the prisoners. When these female prisoners leave the prison, it is not easy for them to find jobs. The best way is to become economically independent by teaching them skills that they can practice when they are free. In the end, they do not return to commit crimes to get easy money but are wrong according to Islamic teachings and state regulations. A special activity carried out by the Economic Council is to teach skills to these female prisoners. The Economic Majlis has accompanied the Ramadan Islamic Boarding School Program for the last 2 years in several meetings. The skills taught are about the procedures for making melin soap and arranging various flowers.

The series of activities carried out by the Economic Council continued with an opening by the Chair of the Economic Council at the same time he gave a short religious lecture and then briefed on the procedures for producing the work and finally the time was dominated by the practice of making it together with all the convicts present. As usual, the materials for the work were provided by the Economic Council and then the products produced together were distributed by Aisyiyah to female prisoners as well as to prison officers who accompanied the work activities. The inmates who attended were very enthusiastic about this work activity and some even said that after leaving this detention center, he would develop and open a business taught to be clever by Aisyiyah.

## **CONCLUSION**

Based on the results of the study that has been stated above, it can be concluded that Aisyiyah is the only female Islamic organization that is allowed to actively participate in conducting mental spiritual development of female prisoners at the Aia Padang Children's Prison. A special opportunity that Aisyiyah takes full advantage of by making it an annual compulsory program. Aisyiyah's involvement in the mental

and spiritual development of female prisoners at the Aia Padang Children's Prison shows the unification of social interactions between Aisyiyah's residents as members of ordinary society and female prisoners who are isolated in prison. The unification of social interactions that cannot be done easily by other members of the community who clearly have limited access to them. This situation is one of Aisyiyah's strengths in showing her identity in advancing women, especially women who are isolated in West Sumatra. Aisyiyah has made efforts to make these female prisoners understand Islamic teachings better, their practice of worship is more perfect and they are happier to spend their days in prison and better prepared to face society when they are released.

Aisyiyah's pattern of mental-spiritual development in the form of the Ramadan Islamic Boarding School seems to be a special activity that can only be found in the West Sumatra region. Even though there are quite a lot of other formation patterns including religious guidance that are found in other prisons / correctional institutions. For example, Anggraini tested and implemented emotional regulation strategies for female prisoners so that they had the ability to control their emotions, so that they remained effective and adaptive in the pressures of life in prison. Good emotional regulation skills will certainly greatly assist inmates in facing difficult and stressful times during the period of coaching. Maryatun and her colleagues conducted logotherapy at a correctional facility in Palembang to increase the self-esteem of female prisoners, especially drug users. Fedock explained that state and community intervention is needed in overcoming the resilience and mental health of women in facing their life (punishment) in prison. In Malaysian prisons, for example, Jamal argued that flogging should be imposed on a female prisoner who violates the law with the penalty of caning. Finally, the country shifted the caning punishment to a community service punishment by viewing the convicted woman as a

woman. Prisons in Pakistan have a somewhat different story as revealed by Ashfaq. According to him, the prison in this country has an open space in the middle with four residences on each side. Female prisoners can carry out various activities such as washing and cooking, while their children who are under her care can stay near their mother. The prison distributed food to the prisoners, but relatives often brought meat, fruit, vegetables and soap for them, treating them more wisely. Although there are many other conditions in the prison that are considered bad. Particularly in fulfilling sexual needs, Negrao argues that the Purwokerto Correctional Institution facilitates the fulfillment of prisoners' sexual needs so far only through the conditional leave (CB) method, pre-release leave (CMB), and family visiting leave (CMK), because with these 3 programs prisoners can returned home to meet his family, especially his wife to meet their sexual needs.

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