



Islamic Spiritual and Mental Development (Binrohtal) in Improving the Religious Behavior of South Sulawesi Police Personnel

Herman Pelani¹, Syahruddin Usman¹, Andi Achruh¹, Abd. Rahman Sakka¹, Syamsuddin¹, Muhammad Wajedi Ma'ruf¹

¹Postgraduate Doctoral Education and Teacher Training Program at UIN Alauddin Makassar

Email: pelaniherman53@gmail.com

Article Info

Volume 6, Issue Si3, 2024

Received: 12 Apr 2024

Accepted :10 May 2024

Published: 20 June 2024

doi: 10.48047/AFJBS.6.Si3.2024.2470-2477

ABSTRACT: This research examines Islamic spiritual and mental development (Binrohtal) in the South Sulawesi Regional Police. To find out the form of coaching implementation and analyze the supporting and inhibiting factors. To find out the results of Islamic spiritual and mental development (Binrohtal) for South Sulawesi Regional Police police personnel. This research is qualitative research using Islamic, psychological and social educational approaches. The data sources used in this research are primary data and secondary data. Furthermore, the data collection methods used are observation, interviews, documentation and reference tracking. Then, data processing and data analysis techniques go through several stages, namely reduction, presentation, verification, validity testing, triangulation, and drawing conclusions. The results of the implementation of training for police personnel show spiritual and mental development (Binrohtal) of Islam, improving the religious behavior of South Sulawesi Regional Police police personnel, increasing their relationship with Allah SWT, such as prayer, tadarrus, prayers and dhikr. Improving relations with human hablumminannas such as the main duties of the police in the community, protecting, protecting, serving and enforcing the law.

Keywords: Law, Police, Religious

© 2024 Herman Pelani, This is an open access article under the CC BY license (<https://creativecommons.org/licenses/by/4.0/>), which permits unrestricted use, distribution, and reproduction in any medium, provided you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license, and indicate if changes were made

Introduction

All religions require their adherents to obey their teachings, just as the teachings of Islam are a religion that teaches its adherents to always do good, and avoid criminal behavior that is not in line with Allah SWT's command to do good.

Wahbah Zuhaili in Al-Munir's interpretation interprets that Allah SWT gives a warning to humans to always do good, because no matter how small the goodness, He will reward it. Likewise, no matter how small the crime, Allah will avenge it (Zuhaili, 2018).

As followers of the Islamic religion, it is mandatory to always do good deeds and avoid actions that are inappropriate or contrary to the teachings of the Islamic religion. The teachings of Islam are the teachings of salvation, a guide to achieving happiness in this world and the hereafter.

Indonesia is a country where the majority of the population is Muslim, but over time there are some adherents who are increasingly distant from the teachings of Islam. The rise of crimes that occur in Indonesia, both large-scale crimes and small-scale crimes, seems to be proof that adherents of Islamic teachings do not necessarily instill Islamic values in their lives.

Being Muslim is not just a matter of recognizing that Allah SWT is the Almighty God and the Prophet Muhammad is the messenger of Allah SWT, but adhering to the teachings of the Islamic religion must be implemented in the form of behavior which is called religious behavior. As a follower of Islam, of course there are religious rules that you need to know and apply in your life. The teachings of the Islamic religion are the foundation for Muslims in life in the world. Buildings built without foundations will cause the building to collapse quickly. Likewise, Muslims must have a foundation so that they remain strong even though the temptations of lust increasingly penetrate their lives. However, in reality the path shown by the Islamic religion to its adherents is not entirely followed, and is often even denied. Denial of the teachings of Islam did not only occur during the Jahiliyah era, but also occurs in the current era, an era that is considered modern.

Islam requires its adherents to always carry out religious behavior without exception, regardless of background, everyone must obey the rules of the Islamic religion. Whatever profession one is in, religious behavior must always be present in this life.

The police institution is a state tool and government function which is engaged in maintaining security and public order. As an institution or organization, the police have duties and authorities, namely maintaining security and public order, enforcing the law and providing protection, guidance and service to the community (Utomo, 2017).

In police institutions in Indonesia, the author understands that the majority of those entrusted to become police personnel or involved in carrying out police duties and functions, the majority adhere to the teachings of Islam. If we look at the relevant laws regarding the function of the police, namely, maintaining security, public order, law enforcement, protection, protection and service to the community, it is very much in line with the teachings of the Islamic religion which requires its adherents to carry out these things which are the main duties and functions of the police.

However, if we look at the current police institution in carrying out its duties and responsibilities, it appears that it is experiencing a setback in terms of public trust. A number of series of events are suspected to be the reason why the image of the police has recently experienced a very drastic decline, due to several actions carried out by unscrupulous police personnel, both by subordinates and high-ranking police officers who are Muslim.

In detikNews online reporting on Friday 8 July 2022, a bloody incident occurred at the residence of the former Head of the National Police Propam Division, Inspector General Pol Ferdy Sambo. In the end, after the bloody incident was thoroughly investigated, it turned out that the mastermind was a former high-ranking National Police official himself, namely the former Head of the National Police Propam Division, Inspector General Pol Ferdy Sambo. The Ferdy Sambo case was the beginning of the fall of the good name of the Police Institution in the eyes of the public. Ferdy Sambo, a police officer with the rank of two-star general who at that time served as Head of the National Police Propam Division, was found guilty and was the mastermind for the murder of a police personnel named Brigadier Joshua who was a subordinate of the former Head of Propam Division (Ferdy Sambo Case News, 2023).

The author understands that Ferdy Sambo is a former Two Star General who adheres to Christianity, however in this case there are several high ranking police officers who adhere to Islamic teachings, which of course means that these actions are not in accordance with Islamic teachings. Several years later, to be precise in mid-2024, the case of the murder and rape of a teenage girl in Cirebon in 2016 reappeared, until now it is alleged that the real perpetrator has not been caught, there are even allegations that he

has been arrested by the police and is currently languishing in a penitentiary, right? the perpetrator and the victim were wrongly arrested.

Seeing that currently there are many series of incidents that injure the police institution, either carried out by high-ranking police officers who adhere to the teachings of Islam or carried out by low-ranking police officers, sometimes it builds a societal paradigm, whether in the police there is no guidance to educate police personnel in their religion. .

In fact, religious formation in police institutions is routinely carried out, because it is a police law as contained in Police Law Number 10 of 2018. Concerning: Spiritual, mental and traditional formation in the police environment of the Republic of Indonesia (Sadjijono, 2010).

Based on the quote above, the author understands that spiritual and mental development for police personnel is routinely carried out and is scheduled two to three times a week. Muslim police personnel will be trained by Ustadz. Meanwhile, non-Muslim personnel are also trained by their respective religious leaders.

Literature Review

Spiritual and Mental Development

Definition of Coaching

Coaching comes from the word bina, which has the affix pe-an, making it the word coaching. Coaching is efforts, actions and activities carried out efficiently and effectively to obtain better results (Simanjuntak, 2012).

Based on the quote above, the researcher understands that coaching is an effort by a person or group to carry out an appropriate and effective activity after the activity has been completed. One example is someone who is teaching how to plant trees well so they can produce lots of good fruit. So, something like that can be called coaching because it contains useful lessons in life which can be called coaching, it is very efficient. Also called coaching is a person who teaches a skill in a timely manner.

Coaching is a formal or non-formal effort carried out consciously, planned, directed, organized and responsible in order to introduce, grow, guide and harmonize knowledge and skills in accordance with talents to improve and develop oneself, others and the environment towards achieving quality and optimal ability and independent personality (Rahmat, 2018).

Spiritual and Mental Understanding

Spiritual is a substance that has its own characteristics and is different from other objects. It is a conscientious mass (a kind of nur or light) which has a very high position and lives within humans, it can separate and leave the physical or gross body (Rahman, 2016).

Researchers understand that every human being has a spirit which is the opposite of the physical. If, the body can be seen with the naked eye, it includes elements of the human body from head to toe. Meanwhile, spirituality is something that cannot be seen with the naked eye. Human physical elements require food and drink, such as rice and water as sustenance. Meanwhile, the spiritual does not require anything like that, but the spiritual element requires dhikr, prayer, and all activities that have elements of worship.

Meanwhile, the definition of mental in the Big Indonesian Dictionary (KBBI) is defined as a character that is not bodily (Muliarman, 2016).

Meanwhile, Syamsul Yusuf defines mental as relating to the mind or reason (Yusuf, 2018).

Mental is related to a person's psychology, characterized by the ability to manage emotions and thoughts, interact with other people constructively, contribute to collective welfare and be able to develop one's potential (Latipun, 2016).

The mental is as important for humans as the physical or body for humans, the mental is used to adapt to oneself, to nature and fellow humans in general (Mulyadi, 2017).

Islamic Spiritual and Mental Development

Islamic spiritual and mental development, researchers understand, is an activity carried out by a person or group of people who provide teaching about understanding the Islamic religion. For example, someone teaches reading the Koran to a group of people, both formally and formally, both individually and in groups, providing Islamic religious advice both individually and in groups.

Islamic spiritual and mental development is a process of providing guidance to individuals or groups, both formal and non-formal, so that they are able to live in harmony with the provisions and instructions of Allah SWT. So that you can achieve happiness in life in this world and in the afterlife (Maulana, 2014).

From the quote above, the researcher understands that spiritual and mental development in Islam focuses on Islamic religious guidance, in other words, understanding Islamic religious knowledge. A person who intensely participates in spiritual and mental development can have an impact on his religious behavior. People who like to take part in spiritual formation are people whose lives are always decorated with positive actions that can bring them closer to Allah SWT. Likewise, a person or group that has never received spiritual and mental development will easily commit a criminal act which of course distances itself from the Creator, namely Allah SWT.

Understanding Religious Behavior

Researchers understand that religious behavior is an action carried out by individuals or in groups or communities in terms of doing something related to the beliefs they hold. However, the aim of the researcher here is to explain religious behavior from an Islamic religious perspective. In the view of the Islamic religion, being ordered to pray, researchers understand that such actions are religious behavior, because they are actions carried out by both individuals and groups that are related to beliefs in religious commands, in this case Islamic religious commands.

Religious behavior is a distinguishing characteristic between one person and another, this characteristic does not lie in physical characteristics such as skin color, straight, curly hair, etc. but rather lies in the nature of their soul or morals (Qomaruzzaman, 2013).

Based on the quote above, the researcher understands that the essence of religious behavior in the Islamic view is the psychological and moral characteristics that are visible in behavior. For example, someone who diligently gives alms is a form of religious behavior in the Islamic view, and vice versa, someone who acts criminally is behavior that is considered irreligious in the Islamic view.

Methods

This research using qualitative analysis research methods by collecting data through observation, in-depth interviews, and documentation which is analyzed through data reduction, data presentation, data verification, then drawing conclusions. To ensure the validity of the data, researchers used Islamic religious education, psychological and social approaches.

Data Source for this research; (a) Primary Data, namely data obtained directly during research from the results of observations, interviews and documentation with key informants related to the development of these activities. Starting from the Head of the South Sulawesi Police HR Bureau, Ka. South Sulawesi Police HR Staff, South Sulawesi Police Watpers, South Sulawesi Police personnel, Kiyai, uztadz, community and other related informants; (b) Secondary data, namely data obtained or obtained from various literature such as general or religious books, magazines and scientific works that are relevant to this research. Data Collection Method such as Observation, interview and documentation techniques. Data Processing and Analysis Techniques; (a) Data reduction. Data reduction is summarizing and sorting the main things and focusing on the important things; (b) Display or presentation of data. Display is the presentation of data in the form of short descriptions, charts and the like which is a continuation after the data has been reduced and through presenting the data, the data is organized, arranged in patterns, making it easier to understand; (c) Verification and drawing conclusions. Verification is drawing

conclusions after the data has been patterned, focused and arranged systematically, then through the induction method, the data is concluded..

Results and Discussion

Binrohtal training at the South Sulawesi Regional Police is routine, carried out on Mondays, Tuesdays and Thursdays, as follows; (a) On Monday it is held at 12.30 after midday prayers in congregation. Spiritual and mental formation (binrohtal) was carried out at the South Sulawesi Regional Police Syuhada Mosque; (b) On Tuesday at 08.00 a joint Dhikr and Prayer was held at the Syuhada Mosque 45 South Sulawesi Regional Police and attended by representatives of the respective work unit personnel; (c) On Thursday there are two trainings. At 08.00 the reading of the holy verses of the Koran was organized by the Religious Bagbinreg of the SSDM Police Bureau until 09.00 via zoom and was attended by representatives of each work unit starting from the Regional Police and Regional Police levels.

The material presented by the Kiyai and Ustad as well as police officers included: Lectures, tadarruz, dhikr, and prayer.

Supporting and Inhibiting Factors for Islamic Spiritual and Mental Development (Binrohtal) in the South Sulawesi Regional Police

Supporting Factors: Mosque, systematic program, competent ustaz, sufficient budget,

Inhibiting factors: lack of time, not bringing notes, no questions and answers, lack of calm

Results of Islamic Spiritual and Mental Development on Personnel Religious Behavior

The police is an institution whose personnel must always protect, guard and protect the community. Therefore, all police personnel must always be given guidance so that they develop a religious character to carry out this. Islamic spiritual and mental development (binrohtal) has become a routine carried out at the South Sulawesi Regional Police and is centered at the Syuhada 45 Mosque of the South Sulawesi Regional Police.

In Islamic spiritual and mental development (binrohtal), of course there are results to be achieved in every program implemented. The results of Islamic spiritual and mental development (binrohtal) on the religious character of South Sulawesi Regional Police officers, based on research and interviews with various parties, are as follows:

Istiqamah personnel pray five times a day

The author interviewed binrohtal participants who served in the South Sulawesi Police Propam section. He said that the Islamic spiritual and mental development (Binrohtal) that he had been following had a very positive impact on his side of life, especially the five daily prayers. When he was not part of the police during high school, he was not yet consistent in performing the five daily prayers, but when he became a police officer and was assigned to the South Sulawesi Regional Police, he diligently attended training, listened to religious lectures, so that he formed an awareness not to neglect his obligations as a Muslim in carrying out his duties. five daily prayers (Ilham, 2023).

Dhuha Prayer Routine

The author interviewed the imam in charge of the 45th Syuhada Mosque, South Sulawesi Regional Police on Monday, August 22 regarding the religious behavior that has been reflected in police personnel so far. He said that Islamic spiritual and mental development (binrohtal) had a big influence on the personnel, including the personnel regularly performing Dhuha prayers. Every morning, most of the South Sulawesi Regional Police police personnel perform Duha prayers (Akbar, 2023).

Tadarrus Al-Qur'an routine

Badar, one of the South Sulawesi Police personnel who is assigned to the South Sulawesi Regional Police Irwasda, said that every Thursday he takes part in tadarrus via zoom which is organized by the SSDM

Religious Section of the National Police Headquarters together at the Polda and Polres levels. He continued, from there he regularly read verses of the holy Koran. Even though it's not Thursday, if he doesn't have too many assignments and when he comes home from work he will have time to read some verses of the holy Koran (Badar, 2023).

Routine Zikr

One of the positive things felt by Tamar, who is the Head of SPKT South Sulawesi Police, said that dhikr is a routine that is never neglected after every prayer. In the past, after praying, you immediately stood up, but now, after the prayer is finished, you sit for a few minutes to do dhikr and then pray. Tamar did this after often hearing enlightenment from Kiyai and Ustadz who provided material to always spend time in remembrance, especially after finishing prayer (Tamar, 2023).

Pray Routinely

The author interviewed one of the South Sulawesi Police Human Resources Watpers officers named Sigit who also often leads dhikr and prayer together. He said that with the dhikr and joint prayer which is held every Tuesday, it is carried out internally by the South Sulawesi Police HR Staff so that there are many personnel in the Watpers section. who memorize Prayer (Mabrus, 2023).

Almsgiving routine

One of the religious characteristics reflected in the South Sulawesi Regional Police police personnel in the researcher's interview with one of the personnel named Wahyu is almsgiving. He said that in coaching materials he often heard material related to the importance and rewards for people who regularly give alms because of Allah SWT. He said that every month setting aside a small amount of salary to give alms to people in need is certainly in accordance with sincerity (Wahyu, 2023).

Understanding of Fiqhi Science Increases

The author interviewed a teenage non-commissioned officer named Rifki who had just passed the police selection a year ago and was assigned to the South Sulawesi Regional Police. He said that he came from a public school that did not understand religious issues in more detail. So far, he admitted that his understanding of prayer was limited to movement and reading, but after graduating, he was placed in the regional police department and regularly attended spiritual and mental training every Monday and Thursday, making him understand a lot of religion (Makmur, 2023).

Nurturing, Protecting, Serving, Protecting

One member of the South Sulawesi Regional Police personnel named Hamka is in charge of the South Sulawesi Regional Police's Criminal Investigation Unit whose job is to guard and secure criminals. He admitted that in the past he was often quite rude to people even though he did not commit a crime, just to scare them. However, as time goes by, understanding of religion has increased as a result of the spiritual and mental guidance that is often followed so that the character changes and becomes more embracing and nurturing to society (Hamka, 2023).

Protect

A police officer who served in the South Sulawesi Regional Police's Samapta section who the researcher interviewed was related to Islamic spiritual and mental development (binrohtal). He said that he regularly attends training when he is not on duty outside. He added that he and his members in the Samapta section often had the task of providing security at non-Muslim places of worship, such as churches. The knowledge gained during spiritual and mental formation is always applied in tasks. One of them is when protecting Christian worship, apart from the main duties of the police to protect the community, Allah Almighty also commands us to protect fellow believers, as we always listen to enlightenment from the ustaz who brings material for Islamic spiritual and mental development (binrohtal) (Ardi, 2023).

Serve

The author interviewed a policewoman named Lina who served in the General Secretariat (Setum), she said that while she was trying her best to serve the community well, especially in the field of correspondence. He said that the Islamic spiritual and mental development (binrohtal) that he had been following had made a big contribution in providing the best service to the community. He added that the religious enlightenment obtained during the implementation of binrohtal was always applied in his duties, especially in the Setum section (Lina, 2023).

Conclusions

The author understands that the Islamic spiritual and mental development program has a very positive impact on police personnel. Police personnel who were given training over time experienced an increase in religious behavior. This indicates that the coaching program is indeed very good in shaping the religious character of police personnel, especially personnel who still need coaching. The author understands that the Islamic spiritual and mental development (binrohtal) carried out at the South Sulawesi Regional Police to improve the religious behavior of its personnel has really brought about real changes towards goodness. Based on the results of the research that has been carried out, the author understands that the negative assumptions that some people have built towards the police institution, according to the author's understanding and based on the studies and research that have been carried out, the researcher concludes that these assumptions are not true. Police personnel, especially South Sulawesi Police personnel, are very good and behave religiously, even if there are personnel who violate it, they are only individuals and do not represent all police personnel in general.

References

1. Akbar, (2023). Imam Rawatib Masjid Syuhada 45 Polda Sulawesi Selatan, *Wawancara*, Makassar, 10 Agustus.
2. Ardi, (2023). Personel Kepolisian Bidang Samapta Polda Sulawesi Selatan, *Wawancara*, Makassar, 04 September
3. Badar, (2023). (42 tahun), Personel Kepolisian Bidang Irwasda Polda Sulawesi Selatan, Wawancara, Makassar, 10 Agustus
4. Berita Kasus Ferdy Sambo, Diakses pada 15 September 2023 pukul 15.00
5. Hamka, (2023). Personel Kepolisian Bidang Diskrimnal Polda Sulawesi Selatan, *Wawancara*, Makassar, 04 September
6. Ilham, (2023). (28 tahun), Personel Kepolisian Bidang Ditpamobvit Polda Sulawesi Selatan, *Wawancara*, Makassar 15 Agustus.
7. Kemeterian Agama RI, (2017). Al-Qur'an dan Terjemah, Bandung : Creative Media,
8. Khalid Bin Abdul Rahman, (2016). *Perjalanan Ruh Setelah Mati*, Bandung : Darul Haq.
9. Latipun, *Kesehatan Mental*, Jakarta : UMM Press, 2016.
10. Lina, (2023). Personel Kepolisian Bidang Sekum Polda Sulawesi Selatan, *Wawancara*, Makassar, 31 Agustus.
11. Mabrus, (2023). (35 Tahun), Personel Kepolisian Bidang Watpers Polda Sulawesi Selatan, *Wawancara*, Makassar 24 Agustus
12. Makmur, (2023). Personel Kepolisian Bidang Samapta Polda Sulawesi Selatan, *Wawancara*, Makassar, 24 Agustus
13. Maulana, A. (2014). *Nilai-Nilai Pendidikan Aqidah Dalam Bimbingan Rohani*, Surakarta : Terbit Terang,
14. Muliarman, (2016). *Kamus Besar Bahasa Indonesia*, Jakarta : Cahaya Pendidikan.

15. Mulyadi, (2017). *Islam dan Kesehatan Mental*, Bandung : Kalam Mulia.
16. Qomaruzzaman, B. (2013). *Pendidikan Karakter Berbasis Pancasila* (Bandung: Simbiosa Rekatama Media), h. 7
17. Rahmat, N. (2018). *Mengembangkan Karakter Tangguh dan Cerdas*, Semarang: Linggar Jati.
18. Sadjijono,, (2010). *Memahami Hukum Kepolisian* (Yogyakarta: Laksbang Pressindo), hal.24.
19. Simanjuntak, (2012). *Membina dan Mengembangkan Generasi Muda*, Bandung : Sinar Mulia.
20. Tamar, (2023). (55 tahun),Personel Kepolisian Ka Bidang SPKT Polda Sulawesi Selatan, *Wawancara*, Makassar, 24 Agustus
21. Utomo, W. H. (2017). *Hukum Kepolisian di Indonesia*, Jakarta : Prestasi Fustaka.
22. Wahyu, (2023),Personel Kepolisian Bidang Binmas Polda Sulawesi Selatan, *Wawancara*, Makassar, 24 Agustus.
23. Yusuf, S (2018). *Kesehatan Mental Perspektif Psikologis dan Agama*, Bandung:PT Remaja Rosdakarya.
24. Zuhaili, W. (2018). *Tafsir Al-Munir* Jakarta : Gema Insani Press.