

Life as Prison Inmates: A Review from Islamic and Psychology Perspectives

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Abstract

Before and after the detention period, prison inmates will face different conditions. To get through these condition, they need to be resilient. Literatures showed that LoC could be a factor in building resilience. Aim of this study was to link the discussion between Islamic and psychology perspectives on prison inmates' resilience and the contribution of LoC. The method used is a mixed-method, namely qualitative and quantitative. Statistical results showed that internal LoC has a significant role in the resilience among participants. Qualitatively, both internal and external LoC have a role in resilience of non-recidivist prison inmates.

Keywords: *Locus of Control; Resilience; Non-Recidivist Prison Inmates, Islam, Psychology*

Introduction

Prison inmates would encounter different conditions while serving a period of detention and after serving a period of detention. They would be faced with challenges while undergoing these conditions. During detention, they are required to conform to correctional institution regulations. Meanwhile, after completing their detention period they would also be faced with the differences between the environment before becoming prison inmates and after becoming prison inmates. One of them is the negative stigma of society as ex-convicts. If they cannot meet these challenges, psychological problems and recidivism can arise¹.

In psychology, resilience is a personal quality that enables individuals to thrive in adversity². Based on this, if it is related to the phenomena that occur in prison inmates, it can be said that those who repeat crimes and have psychological problems, such as PTSD, depression, self-worth, etc. during the period of detention tend to be not resilient. This is reinforced by the results of research from Riza and Herdiana (2012)³ which state that

¹ Farkhan Ari Pratama, Aad Satria Permadi, Kesejahteraan psikologis pada narapidana di lembaga pemasyarakatan kelas ii a sragen, Surakarta: Universitas Muhamadiyah Surakarta, 2015, 1-15; Mega Kurnia Utama, Damajanti Kusuma Dewi, "Life history proses perubahan diri mantan narapidana residivis", *Jurnal Psikologi Teori dan Terapan*, Volume 6, Number 1 (2015), 18-34.

² Kathryn Connor, Jonathan Davidson, "Development of new resilience scale: the connor-davidson resilience scale (cd-risc)", *Depression and Anxiety*, Volume 15 (2003), 76-82.

³ Muhammad Riza, Ike Herdiana, "Resiliensi pada narapidana laki-laki di lapas kelas I madaeng", *Jurnal*

resilient inmates would be able to adapt to their environment, control themselves, and positively view the conditions they are experiencing. Therefore, inmates needed resilience to face the challenges they encountered.

Regarding the good benefits of resilience discussed from the science of psychology, it turns out that Islam also discusses the same thing. In Islam, resilience is similar to *hijarah Amaliyah* or *Maknawiyah*⁴. *Hijrah Amaliyah* means moving from doing things that are forbidden by Allah to doing things that are pleasing to Him. Resilience is highly recommended in Islam because there is no human being in the world who does not get the test from Allah SWT.

As a protective factor, resilience also has a protective factor that would strengthen it. These factors are factors that come from within the individual, namely Locus of Control (LoC)⁵. LoC is defined as the extent to which individuals feel in control of their lives and how they perceive the causes of events that occur⁶. One type of LoC that plays a role in the success of an intervention is internal LoC. Internal LoC would help inmates to foster a sense of responsibility, find solutions to problems, foster strong self-control and make inmates have a good coping strategy⁷. Prison inmates who can maintain an internal LoC would be able to adjust easily when faced with different conditions, namely during the period of detention and after completing the period of detention⁸.

LoC can also be explained from an Islamic perspective. In Islam, LoC is similar to the *Jabariyah* and *Qadariyah* schools⁹. The internal LoC is similar to *Qadariyah* and the external LoC is similar to *Jabariyah*. Due to the debate between the two schools, a denomination called *Asy'ariah* emerged as a mediator. *Asy'ariah* states that the two LoCs are equally necessary within the individual.

If resilience and LoC are linked, it would be found that individuals who have good internal LoC would also have good resilience. This is because individuals with internal LoC tend to have control over behavior in their lives so that when they experience difficulties, they would feel confident that they can face it. Besides, LoC and resilience together would play a role in reducing the number of recidivists and psychological problems for prison inmates¹⁰.

Psikologi Keperibadian dan Sosial, Volume 1, Number 3 (2012), 142-147.

⁴ Uyun, "Resiliensi dalam pendidikan karakter", *Proceding Seminar Nasional*, (2012), 200-208.

⁵ Duysal Aşkun Çelik, Fatih, Erkut Tutkun, "The Role of proximal and distal resilience factor and locus of control in understanding hope, self-esteem, and academic achievement among turkish pre-adolescents", *Curr Psychol*, (2014), 321-345.

⁶ Julian Rotter, "Generalized expectancies for internal versus external control of reinforcement", *Psychological Monographs: General and Applied*, Volume 80, Number 1, (1966), 1-28; Fay L. Huntley, Emma J. Palmer, Helen C. Wakeling, "Validation of an adaptation of locus of control scale with adult male incarcerated sexual offender", *Sexual Abuse: A Journal of Research and Treatment*, Volume 24, Number 1, (2012), 46-63.

⁷ Wendy Goodman, Janice Leggett, "Locus of control in offenders and alleged offenders with learning disabilities", *British Journal of Learning Disabilities*, Volume 35, Number 3, (2007), 192-197; Kia Asberg, Kimberly Renk, "Perceived stress, external locus of control, and social support as predictors of psychological adjustment among female inmates with or without a history of sexual abuse", *International Journal of Offender Therapy and Comparative Criminology*, Volume 58, Number 1, (2012), 59-84.

⁸ David N. Pugh, "The effect of problem-solving ability and locus of control on prison inmates adjustment", *International Journal of Offender Therapy and Comparative Criminology*, Volume 37, Number 2, (1993), 163-176

⁹ Sidik, "Refleksi paham jabariyah dan qadariyah", *Rusyan Fikir*, Volume 12, Number 2 (2016), 273-287

¹⁰ Brenda L. Trammel, The Effect of Locus of Control and Recidivism Rates of Sexual and Non-Sexual

Referring to the previous paragraph, it turns out that Islam has discussed the same thing. This is because Islam is the religion of *Rahmatan Lil Alamin*, that is, religious teachings are eternal and universal¹¹. The discussion of Islam regarding some of the explanations in the previous paragraph could not certainly be separated from the Al-Qur'an and Al-Hadith. Since Islam discusses similar matters, therefore this study aims to link the discussion of Islam with the results of research on resilience and LoC in non-recidivist prison inmates.

Research Method

The method in this study used a mixed-method, which was qualitative and quantitative. Qualitative methods were performed by conducting studies and analysis of several relevant references from the Al-Quraan, Al-Hadith, books, and several relevant journals. Meanwhile, the quantitative method was performed by conducting statistical tests on the data obtained from the participants. The sample in this study were non-recidivist prison inmates. The measuring instruments used are the CD-RISC¹² scale and the LoC scale¹³.

Islamic Perspective

Prison inmates in an Islamic Perspective

A prison inmates is someone who is serving a sentence for committing a crime. Crime in Islam is known as *jarimah*. Islamic Sharia emphasizes that all forms of Jarimah must be eradicated immediately and immediately provide appropriate punishment for those of *jarimah* perpetrators so that there is no loss, fear, damage, and an uneasy atmosphere¹⁴. Allah SWT said:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ

(As for) the thief, the male and the female, amputate their hands in recompense for what they committed as a deterrent (punishment) from Allah. And Allah is Exalted in Might and Wise.(QS. Al-Maidah (5):38).

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ وَالْجُرُوحَ قِصَاصٌ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَهُ وَمَنْ لَّمْ يَحْكَمْ بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الظَّالِمُونَ

Offenders, USA: Emporia State University, 2002; Simone Viljoen, Tonia Nicholls, Caroline Greaves, Corine de Ruitter, Johann Brink, "Resilience and successful community reintegration among female forensic psychiatric patients: a preliminary investigation", *Behavioral Science and The Law*, Volume 29, Number 5, (2011), 752-770.

¹¹ Barun dalam Evita Yuliatul Wahidah, "Resiliensi Perspektif Al quraan", *Jurnal Islam Nusantara*, Volume 2, Number 1, (2018), 105-120.

¹² Kathryn Connor, Jonathan Davidson, "Development of new resilience scale: the connor-davidson resilience scale (cd-risc)", *Depression and Anxiety*, Volume 15 (2003), 76-82.

¹³ Fay L. Huntley, Emma J. Palmer, Helen C. Wakeling, "Validation of an adaptation of locus of control scale with adult male incarcerated sexual offender", *Sexual Abuse: A Journal of Research and Treatment*, Volume 24, Number 1, (2012), 46-63.

¹⁴ Darwin Harsono, "White collar crime dalam perspektif hukum islam", *Jurnal Hukum*, Volume 2, Number 1, (1994), 62-69.

And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what Allah has revealed - then it is those who are the wrongdoers (QS. Al-Maidah (5): 45).

In these two verses, it is clear that those who commit crimes must serve the prescribed sentence. As the example stated in the letter Al-Maidah verse 38, that someone who commits a theft must be punished according to his crime. The punishment they would receive is a world sanction that must be lived. World sanctions would later abort the sanctions in the hereafter and create benefit for humans and make humans into better humans¹⁵.

The Al-Quraan describes various kinds of punishments for crimes (Jarimah). According to Tarigan (2017)¹⁶, among them is *Hudud*, which is punishment for crimes determined by had (the right of Allah SWT), penalties that have no low and high limits, and penalties that cannot be abolished by the victim or the victim's guardian. The second is *Qishosh diyat*, which is a sentence that has been defined and can be abolished by the victim or guardian. The third is *Ta'zir*, namely the punishment imposed by local judges on individuals. This is because *Ta'zir* arises from changing human nature so that the types of crimes also develop from time to time, such as narcotics and corruption for which the punishment is not in the Al-Quraan¹⁷.

In connection with the phenomenon in prison inmates, they would be faced with different conditions, which are while serving a period of detention and after completing it. They are required to be able to adapt to these two conditions. However, it is not easy to get through, because of the challenges that must be overcome¹⁸. These challenges take the form of loss of freedom, labeling as criminals, being separated from their families, and negative stigma. However, if they cannot get through it, there would be potential for them to commit recidivism and create psychological problems. Referring to several things written in this paragraph, Islam also provides its views. The view of Islam itself can be seen from how Islam teaches about "the value of brotherhood" and "procedures for treating prison inmates".

The value of brotherhood in Islam is known as *Ukhuwwah*¹⁹. *Ukhuwwah* is highly recommended even with fellow non-Muslims, especially fellow Muslims. One type of *Ukhuwwah* that fits the previous statement is *Ukhuwwah Insaniyah*. *Ukhuwwah Insaniyah* is a brotherhood between fellow human beings. This is because all humans are descendants of Adam and Eve, so they are considered brothers²⁰. Therefore, bad behavior towards fellow

¹⁵ Lysa Angrayni, "Hukum pidana dalam perspektif islam dan perbandingannya dengan hukum pidana di indonesia", *Hukum Islam*, Volume 15, Number 1, (2015), 46-60.

¹⁶ Azhari Akmal Tarigan, "Ta'zir dan kewenangan pemerintah dalam penerapannya", *Jurnal Ilmu Syariah*, Volume 17, Number 1, (2017), 153-170.

¹⁷ Hendra Gunawan, "Penerapan hukum ta'zir di indonesia (suatu analisis terhadap penerapan hukum di lapas kota padangsidiempuan)", *Jurnal Kajian Ilmu-ilmu Keislaman*, Volume 4, Number 2, (2018), 359-374.

¹⁸ Shanhe Jiang, L. Thomas Winfree Jr, "Social support, gender, inmate adjustment to prison life", *The Prison Journal*, Volume 86, Number 1, (2006), 32-55; Raudhatul Mahmudah, Hesti Asriwandari, "Interaksi mantan narapidana di tengah masyarakat (studi tentang mantan narapidana di desa batu langkah kecil kecamatan kuok kabupaten kampar)", *Jom Fisip*, Volume 4, Number 1, (2017), 1-3.

¹⁹ Karimulloh, Johan Satria Putra, "Favoritisme kelompok: perspektif agama islam", *Dialogia: Jurnal Studi Islam dan Sosial*, Volume 17, Number 2, (2019), 241-260.

²⁰ Karimulloh, Johan Satria Putra, "Favoritisme kelompok: perspektif agama islam", *Dialogia: Jurnal Studi Islam dan Sosial*, Volume 17, Number 2, (2019), 241-260.

human beings, such as negative stigma or giving bad names, is completely unjustified in Islam. This is stated in *Al-Hujjarat* verse 11:

O you who have believed, let not a people ridicule (another) people; perhaps they may be better than them; nor let woman ridicule (another) woman; perhaps they may be better than them. And do not insulte one another and do not call each other by (offensive) nicknames. Wretched is the name of disobedience after (one's) faith. And whoever does not repent then it is those who are the wrongdoers (QS. Al-Hujjarat (49): 11).

Same with prison inmates, even though they are someone who has committed a crime, it is still not right to make fun of them. This has also been explained in Surah *Al-Hujjarat* verse 11, which reads, "It is not certain that those whom you mock is someone worse than you. Immediately repents because these actions are wrongdoing fellow human beings"²¹.

The procedure for treating a prison inmates is also discussed by Islam. This is stated in His words:

وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا

And they give food in spite of love for it to the needy, the orphan, and the captive. (QS. Al-Insan (76): 8).

Regarding the word prison inmates in Surah *Al-Insan* verse 8, it does not only mean prisoner in war but also someone who made a mistake. This verse says that even though they were captive (prison inmates) still treat them well. One way that can be done is feeding as a basic need, physical and psychological health services²². Islam argues that the fulfillment of rights and obligations must be balanced²³. Therefore, not only prison inmates must carry out their obligations while in a correctional institution, but the correctional institution must also fulfill the convict's rights.

Resilience in Islamic Perspective

According to Islam, resilience has a similar meaning to *hijrah*²⁴. Shahar (in Uyun, 2012)²⁵ explained that *hijrah* means *At-tarku*, which means leaving something bad. *Hijrah* itself is divided into three, namely the *Makaniyah* *hijrah* (territorial *hijrah*), *Nafsiyah* (spiritual migration from disbelief to faith), and *Amaliyah* or *Maknawiyah* (moving from doing what is forbidden by Allah SWT to things that are pleasing to Him). When it is related to resilience, resilience is similar to the *Amaliyah* *hijrah*. This is because resilience would allow individuals to continue to do positive things when facing problems or pressures. Allah SWT said:

And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient. Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return. (QS. Al-Baqarah (2): 155-156).

²¹ Imam Sudarmoko, "Keburukan dalam perspektif al-qur'an telaah ragam, dampak dan solusi terhadap keburukan", *Dialogia*, Volume 12, Number 1, (2014), 22-35

²² Nazaryadi, Adwani, Dahlan Ali, "Pemenuhan hak kesehatan narapidana di lembaga pemasyarakatan Narkotika Langsa", *Syiah Kuala Law Journal*, Volume1, Number 1, (2017), 157-168.

²³ Daniel Alfaruqi, "Korelasi hak manusia dan hukum islam", *Jurnal Sosial & Budaya Syar-I*, Volume 4, Number 1, (2017), 57-76.

²⁴ Uyun, "Resiliensi dalam pendidikan karakter", *Proceding Seminar Nasional*, (2012), 200-208.

²⁵ Syahar in Uyun, "Resiliensi dalam pendidikan karakter", *Proceding Seminar Nasional*, (2012), 200-208.

The verse was previously written states that every human being on this earth must be given a test by Allah SWT²⁶. However, the test given by Allah SWT is not merely aimless. The main goal is to test the faith of his servant. As with prison inmates, the conditions during the detention period and after the detention period are a form of testing from Allah SWT. However, if a servant gives up everything and continues to stand tall when facing a test from Allah SWT, he would get peace of mind and if he can pass the test given, then Allah SWT would reward their deeds with pleasure²⁷. Therefore, as an individual, he should stand upright to face the test from Allah SWT because the test given would not be beyond the ability of the servant. Allah SWT said:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ

Allah does not charge a soul except (with that within) its capacity. It will have (the consequence of) what (good) it has gained, and it will bear (the consequence of) what (evil) it has earned. (QS. Al-Baqarah (2): 286).

Surah Al-Baqarah verse 286 wants to convey that Allah SWT encourages his servants to continue to face all the tests given since the test given by Allah SWT can still be overcome by his servant. Then stated in Surah Al-Baqarah verse 214, even though no test is beyond the ability of a servant, one should still pray and ask Allah SWT to be given strength and ease in dealing with it. Based on some of the previous explanations, it can be concluded that not falling when facing a test is something that is highly emphasized in Islam. This is because those who have patience in facing tests from Allah SWT are those who have resilience²⁸.

Locus of Control (LoC) in Islamic Perspective

LoC itself is a concept that explains the extent to which individuals feel in control of their lives²⁹. LoC is divided into two, namely internal and external LoC. In Islam, the concept of LoC itself is similar to the denomination called *Jabariyah* and *Qadariyah*. Internal LoC is similar to the *Qadariyah* denominations, which emphasizes that humans have a will for what they do (can do something or leave something) and the external LoC is similar to the *Jabariyah* denominations, which is a school that emphasizes that all human actions have been determined by *Qadha* and *Qadar* Allah SWT³⁰. Allah SWT said:

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ

While Allah created you and that which you do? (Qs. Ash-Shaffat (37): 96).

²⁶ Abdul Rahman Rusli Tanjung, "Musibah dalam perspektif al-quraan: studi analisis tafsir tematik", *Analytica Islamica*, Volume 1, Number 1, (2012), 148-162.

²⁷ Evita Yuliatul Wahidah, "Resiliensi Perspektif Al quraan", *Jurnal Islam Nusantara*, Volume 2, Number 1, (2018), 105-120.

²⁸ Evita Yuliatul Wahidah, "Resiliensi Perspektif Al quraan", *Jurnal Islam Nusantara*, Volume 2, Number 1, (2018), 105-120.

²⁹ Fay L. Huntley, Emma J. Palmer, Helen C. Wakeling, "Validation of an adaptation of locus of control scale with adult male incarcerated sexual offender", *Sexual Abuse: A Journal of Research and Treatment*, Volume 24, Number 1, (2012), 46-63.

³⁰ Sidik, "Refleksi paham jabariyah dan qadariyah", *Rusyan Fikir*, Volume 12, Number 2 (2016), 273-287.

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا

And you do not will except that Allah wills. Indeed, Allah is ever Knowing and Wise. (QS. Al-Insan (76): 30).

Referring to the second chapter of the verse written earlier, it can be seen that it is true that everything in this world has been determined by Allah SWT. There is no being that can escape from Allah SWT³¹. Humans as servants would depend on the absolute will of Allah SWT³². Since these two verses support everything that happens to humans by none other than Allah SWT, this verse is used as a foundation by the *Jabariyah* denomination. Allah SWT said:

إِنَّ اللَّهَ لَا يَغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ

Indeed, Allah will not change the condition of a people until they change what is in themselves. (QS. Ar-Ra'd (13): 11).

وَقُلِ الْحَقُّ مِنْ رَبِّكُمْ فَمَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهَا مِنْ سُرَادِقِهَا وَإِنْ يَسْتَعِيْثُوا يُعَاثُوا بِمَاءٍ كَالْمُهْلِ يَشْوِي الْوُجُوهُ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا

And say, "The truth is from your Lord, so whoever wills - let him believe; and whoever wills - let him disbelieve." Indeed, We have prepared for the wrongdoers a fire whose walls will surround them. And if they call for relief, they will be relieved with water like murky oil, which scalds (their) faces. Wretched is the drink, and evil is the resting place. (QS. Al-Kahf (18): 29).

Unlike the previous surah, Surah Ar-Ra'd verse 11 and Surah Al-Kahf verse 29 state that Allah SWT does not like people who are pessimistic, but like people who are optimistic³³. Allah SWT wants his servants to always be better. In these two surahs, it also implies that humans have free will to determine their way of life, as mentioned in the Al-Kahf verse 29, "The truth is from your Lord, so whoever wills - let him believe, and whoever wills. - let him disbelieve ". Since these two verses emphasize that man has a will of his own, the *Qadariyah* tradition makes it the basis.

Referring to several explanations from the *Jabariyah* and *Qadariyah* sides through the two verses that have been written previously, it is seen that there is a contradiction between some of the surahs mentioned above. However, if we examine further in the letter Ar-Ra'd verse 11, it is known that Allah SWT does not only say that no people can change except those who change it. However, Allah SWT also said that, if something bad has been determined for a people, then no one can help him. Although Allah SWT indeed gives choices for His servants, on the other hand, Allah SWT has also determined destiny for each of His servants.

³¹ Siti Mujiatun, Farid Fathony Ashal, "An analysis of locus of control on employee performance and in islamic perspective (case study of pt. bank syariah mandiri cfbc medan)", *IOSR Journal Of Humanity And Social Science*, Volume 22, Number 8, 91-95.

³² Muhammad Hasbi, "Paham qadariyah dan jabariyah pada pelaku pasar pelelangan ikan bajo di kabupaten bone, provinsi sulawesi selatan", *Jurnal Multikultur dan Multireligius*, Volume 14, Number 2, (2015), 97-109.

³³ Siti Mujiatun, Farid Fathony Ashal, "An analysis of locus of control on employee performance and in islamic perspective (case study of pt. bank syariah mandiri cfbc medan)", *IOSR Journal Of Humanity And Social Science*, Volume 22, Number 8, 91-95.

In response to the conflict between the Jabariyah and Qadariyah schools, a denomination called *Asy'ariyah* emerged as an intermediary between the two³⁴. *Asy'ariyah* tries to cross between thoughts of *Jabariyah* which emphasizes human helplessness because Allah SWT has predetermined his destiny, with the thought of *Qadariyah* denomination which emphasizes human rationality to play a role in all matters without Allah's intervention³⁵. *Asy'ariyah* is a denomination that is neither too optimistic nor too pessimistic in explaining the absolute will of Allah and human behavior because this school tends to take a middle ground in explaining both³⁶. *Asy'ariyah* tries to explain these two things in a theory called *Al-Kasab*³⁷.

Al-Kasab is defined as an act performed by humans through the ability (power) given by Allah SWT to them³⁸. In this theory, *Asy'ariyah* distinguishes between *Khaliq*, namely Allah SWT, the creator of human deeds, and *Kasb*, that is, humans who seek it (*Mukhtasib*). *Asy'ariyah* also explains that human actions are created by two powers, namely the power of Allah SWT and human power given by Allah SWT³⁹. The power of Allah SWT affects actions, while human power affects the realization of these actions. Humans have an effective contribution in realizing these actions because humans are given special abilities from Allah SWT in the form of free will (*Al-Iradah al-Juz'iyah*) such as intention (*Qasd*), acquisition (*Kasb*), choice (*Ikhtiyar*), desire (*Talab*), and resolution (*'Azm*) so that they can move on their own⁴⁰. Therefore, in the end, it is still humans who will be held accountable. This is under the word of Allah SWT:

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ

Every soul, for what it has earned, will be retained (QS. Al-Muddasir (74): 38).

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَارَهُمْ وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ

Indeed, it is We who bring the dead to life and record what they have put forth and what they left behind, and all things We have enumerated in a clear register. (QS. Yassin (36): 12).

Referring to the explanation of LoC from an Islamic perspective, it can be concluded that there is nothing worse, either internal or external because both are the absolute will of Allah SWT and human freedom. Both types of LoC play an important role in human life. Every human being has been given the capabilities and limitations of what he can do

³⁴ M.Yunus Samad, "Pendidikan islam dalam perspektif aliran kalam: qadariyah, jabariyah, asy'ariyah", *Lentera Pendidikan*, Volume 16, Number 1, (2013), 72-82; St. Aisyah Abbas, "Pendidikan islam dalam pandangan qadariyah, jabariyah dan asy'ariyah", *Jurnal Pendidikan dan Studi Islam*, Volume 2, Number 2, (2013), 133-140.

³⁵ M.Yunus Samad, "Pendidikan islam dalam perspektif aliran kalam: qadariyah, jabariyah, asy'ariyah", *Lentera Pendidikan*, Volume 16, Number 1, (2013), 72-82.

³⁶ St. Aisyah Abbas, "Pendidikan islam dalam pandangan qadariyah, jabariyah dan asy'ariyah", *Jurnal Pendidikan dan Studi Islam*, Volume 2, Number 2, (2013), 133-140.

³⁷ Muhammad Syarif Hasyim, "Al-asy'ariyah (studi tentang pemikiran al-baqillani, al-juwaini, al-ghazali)", *Jurnal Hunafa*, Volume 2, Number 3, (2005), 209-224.

³⁸ St. Aisyah Abbas, "Pendidikan islam dalam pandangan qadariyah, jabariyah dan asy'ariyah", *Jurnal Pendidikan dan Studi Islam*, Volume 2, Number 2, (2013), 133-140.

³⁹ Muhammad Syarif Hasyim, "Al-asy'ariyah (studi tentang pemikiran al-baqillani, al-juwaini, al-ghazali)", *Jurnal Hunafa*, Volume 2, Number 3, (2005), 209-224.

⁴⁰ Ahmed Akgunduz, "Divine Determining (Qadar) and Free Will (Al-Iradah alJuz'iyah) According to Bediuzzaman's Works", *Durham Nursi Conference*, 1-15 October 2008, University of Durham.

and what cannot be done, and Allah SWT gives people the freedom to choose the way of life as long as they do not conflict with Islamic sharia⁴¹. Human freedom is indeed true, but accountability for decisions that have been made will also be held accountable by Allah SWT in the future⁴². Therefore, it remains how humans can live the life given by Allah SWT by carrying out their orders and leaving their prohibitions.

Psychological Perspective

The statistical test results show that internal LoC has a significant positive role in the participants' resilience. In other words, the participants' strength is influenced by how much internal control over the events that occur in their lives. However, in this study, factors other than internal LoC that contributed to the participants' resilience were not measured.

The existence of an internal LoC on prison inmates will help in dealing with various pressures experienced during and after the detention period⁴³. Prison inmates who have an internal LoC tend to understand that what they are doing is accountable and does not sue any party. In addition, internal LoC makes them have a good coping strategy⁴⁴. Based on the participants' answers, the type of coping strategy often used by inmates is emotion-focused coping, namely by praying to God, calming down, looking for busyness, and expressing feelings to someone who can be trusted.

The existence of internal LoC and resilience will make inmates grow a positive and optimistic self-concept in dealing with a problem. In addition, internal resilience and LoC also help inmates foster a sense of responsibility, self-control, and help find solutions when faced with problems⁴⁵. Therefore, some researchers say that prison inmates' interventions to increase resilience and internal LoC help prepare themselves after release.

Discussion

A prison inmates is someone who has committed a crime but still has to be appropriately treated. This is based on two things, namely, the Islamic emphasis on good morals and the balance between fulfilling one's obligations and rights. As a country with a Muslim majority

⁴¹ Siti Mujiatun, Farid Fathony Ashal, "An analysis of locus of control on employee performance and in islamic perspective (case study of pt. bank syariah mandiri cfbc medan)", *IOSR Journal Of Humanity And Social Science*, Volume 22, Number 8, 91-95.

⁴² Sidik, "Refleksi paham jabariyah dan qadariyah", *Rusyan Fikir*, Volume 12, Number 2 (2016), 273-287.

⁴³ Wendy Goodman, Janice Leggett, "Locus of control in offenders and alleged offenders with learning disabilities", *British Journal of Learning Disabilities*, Volume 35, Number 3, (2007), 192-197; Kia Asberg, Kimberly Renk, "Percieved stress, external locus of control, and social support as predictors of psychological adjustment among female inmates with or without a history of sexual abuse", *International Journal of Offender Therapy and Comparative Criminology*, Volume 58, Number 1, (2012), 59-84.

⁴⁴ Kia Asberg, Kimberly Renk, "Percieved stress, external locus of control, and social support as predictors of psychological adjustment among female inmates with or without a history of sexual abuse", *International Journal of Offender Therapy and Comparative Criminology*, Volume 58, Number 1, (2012), 59-84.

⁴⁵ Rifat O. Shannak, Ammar Al-Taher, "Factors affecting work locus of control: an analytical and comparative study", *Jordan Journal of Business Administration*, Volume 8, Number 2, (2012), 373-389; Hielke Buddelmeyer, Nattavudh Powdthavee, "Can having internal locus of control insure against negative shocks? Psychological evidence from panel data", *Journal of Economic Behavior & Organozation*, Volume 22, (2016), 88-109.

population, Indonesia has the responsibility to have good character, even towards prison inmates. The great concept of morals towards fellow human beings is also summarized in the concept of ukhuwwah, both ukhuwwah insaniyah, ukhuwwah wathaniyah, and even ukhuwwah baynal Muslims. The concept of balancing obligations and rights is also emphasized in Islam, and prison inmates are no exception. While they carry out their obligations by complying with legal demands, the competent authorities must continue to fulfill the convicted person's rights by meeting their basic needs and providing health services.

Resilience, which is defined as one's strength to keep changing in a positive direction, is always supported by Islam. This includes believing in the word of Allah SWT in Surah Al-Insyirah verses 5 and 6 that, in fact, after that difficulty, there is ease. This means that a human being will always get positive things in the form of facilities, even in a depressed condition, including a prison inmates while serving a period of detention and after completing detention. When associated with quantitative results, this positive thing can be in the form of feeling optimistic that it can solve problems when faced with problems. Learning and always trying to be positive is known as hijrah maknaiyah. Even the Prophet Muhammad SAW said, *"Whomever today is better than yesterday, he is one of the lucky people, whomever today is the same as yesterday, he is classified as a loser, and whomever today is worse than yesterday, then he is the wrong person."*

The theological theory that has long emerged with the jabariyah, qodariyah, and Asy'ariyah schools has now entered the realm of psychology with LoC's concept. LoC consists of two types, namely internal and external. It states that a person who feels like what they want to do is those with internal LoC tendencies. That is, this is in accordance with Qodariyah's understanding of Islamic theological theory. When associated with prison inmates, they realize that the criminal act they have committed is their act; there is no interference from other people, so they are ready to take responsibility for what they have done.

Individuals with external LoC tendencies think that what happens to them is due to control from outside themselves⁴⁶. In Islamic theology, external control is defined as the will of Allah SWT. If we take it further, the Jabariyah concept has been embodied in the external LoC. However, Rotter (1966) did not mention that the concept of control from outside the self is based on God, but on luck, opportunity, and destiny. If it is linked to prison inmates, it means that something outside themselves makes them commit crimes. Therefore, they tend not to want to take responsibility for what they do.

Referring to the previous explanation, it seems that external LoC is a bad thing. The statement supports this that external LoC will contribute to the emergence of maladaptive behavior. However, it was stated by a researcher that it would be better to have a balance between internal LoC and external LoC. For prison inmates, the two LoCs will make them willing to undergo proper intervention. If the prison inmates only have internal LoC, it is likely that they will not want to undergo intervention because they perceive that all control is in themselves⁴⁷.

⁴⁶ Julian Rotter, "Generalized expectancies for internal versus external control of reinforcement", *Psychological Monographs: General and Applied*, Volume 80, Number 1, (1966).

⁴⁷ Brenda L. Trammel, The Effect of Locus of Control and Recidivism Rates of Sexual and Non-Sexual

When linked in Islam, this is in line with the opinion of a school called Asy'ariah in viewing external LoC (absolute will of Allah SWT) and internal LoC (human free will). Asy'ariah emphasizes that everything in this world cannot be separated from the will of Allah SWT, but humans as servants are also given free will to do something. However, of course, by not doing things contrary to Islamic sharia (blessed behavior). This is because, in the end, people who will still be held accountable, as stated in Surah Al-Muddasir verse 34 and Surah Yassin verse 12. Opinion from Asy'ariah was then strengthened by the study of self-development activities in correctional institutions. It is stated that material activities (craft making) or spiritual activities (spiritual activities) must be balanced between the two. Referring to this paragraph, it can be said that both internal and external LoC cannot be separated because they both play a role in a human's life.

The inseparability of internal and external LoC in individuals can also be seen from the quantitative results obtained. The existence of an internal LoC in individuals will make them have an adaptive coping strategy. Based on the results of filling out the questionnaire, it is known that the majority of participants have a coping strategy that emphasizes emotion-focused coping. Emotional focused coping is a problem-solving strategy by managing emotions⁴⁸. It is known from the results of filling out the questionnaire that the form of emotion-focused coping is carried out by inmates, one of which is by saying a prayer to God. Praying to God is a form of spirituality⁴⁹. Spirituality itself is a human experience that is valued as an inner belief. When it is related to resilience, spirituality has a positive relationship with resilience⁵⁰. This is because spirituality in individuals will be able to make them have an adaptive form of problem-solving, always think positively, reduce anxiety, and foster a feeling of calm so that they can face problems well. Referring to the explanation in this paragraph, it can be concluded that it is not only internal control that is needed by an individual to be resilient, but the existence of external controls can also help this.

Conclusion

This research is a form of *ijtihad* that Islamic *khazanah* are not left behind with Western *khazanah*. Islam has discussed and explained carefully about LoC, resilience and prison inmates through Al-Quraan and Al-Hadith. In addition, this research can be useful information for the field of Forensic Psychology and the next reference when discussing similar matters.

According to Islam, the two LoCs cannot be separated because they are both related to the human life. According to Islam, self development activities at correctional institutions are appropriate because they do not emphasize on one side, whether it is material or spirituality. On the other hand, results from the psychological perspective through statistics

Offenders, USA: Emporia State University, 2002.

⁴⁸ Amalia Nur Aisyah Tuaskial, Sofia Retnowati, "Kemampuan emosi, problem-focused coping, emotion-focused coping dan kecenderungan depresi pada mahasiswa tahun pertama", *Gadjahmada Journal of Psychology*, Volume 4, Number 2, (2018), 105-118.

⁴⁹ Rio Pebrian, Nurul Istiqomah, Susi Mutoharoh, "Spiritualitas, doa dan prestasi Belajar", *Jurnal Pendidikan Islam*, Volume 3, Number 2, (2018), 125-140.

⁵⁰ Dinar Sari Eka Dewi, Hazaliza Binti Hamzah, "The relationship between spirituality, quality of life, and resilience", *Advances in Social Science, Education and Humanities Research*, Volume 349, (2019), 145-147.

measurement showed a significant role between internal LoC on resilience. Referring to these results, it can be said that the Indonesian Ministry of Law and Human Rights can design interventions that emphasize the formation of internal LoC and resilience, so it will enable prison inmates to face conditions during detention and after detention, especially for those who are non-recidivists.

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