

Behavior Inmates Drugs In Religious Life, Study In Penitentiary Lowokwaru Malang

DR.H. TEGUH SURATMAN,SH.MS.

Associate Professor at the Faculty of Law, University Merdeka Malang,
Alumni Doctoral Program in Social Sciences University Merdeka Malang

ABSTRACT

Drugs Convicts are those who committed in drugs abuse and drugs crime. They may be users or drugs dealers. Due to globalization and rapid advancement of communication and information technology, the modus operandi of drug abuse crime has also been improving in such way which shifts it into an international crime, thus become an extra ordinary crime; a number one enemy of the international community. This speedy drugs crime methods has led United Nations to issue a decree promoting a joint international cooperation to combat the crime as well as to prevent the extra ordinary crime from spreading all over the world.

This is due to the fact that the crime is an organized one with a well-ordered and intricate networking which makes law enforcers exerts a lot of effort to detect the crime method. Its well-ordered operation is clearly illustrated in the way it carries out the business as well as it searches the victims indiscriminately from all work of life. The victims may comprise law enforcement officers, high ranking officials, children, etc. The number of drugs criminals according to Indonesia Statistics reaches more than 45, 000 persons. Unfortunately, only half of them have been processed in the court and thus sentenced to penitentiary.

Based on the above description, it is clear that drugs criminals are those skilled persons with high intelligence coming from relatively decent economy. Unfortunately, they have terrible religious life. This fact can be seen their day-to-day life in penitentiary. Sound understanding of the religion along with their religious teaching application is of paramount importance in order to prevent them from committing the crime. This research tries to describe and analyze the following questions: (1) How is the religious life of those drugs criminals at Malang Lowokwaru penitentiary? (2) What the factors which lead them be religious person in the penitentiary? (3) What are the appropriate approaches to be taken in order to make them religious persons?

The research results show that (1) the drugs offenders are willing to heed the religious teaching from mental coach of penitentiary officers, feeling guilty of their crime offences. They are also willing to commit repentance. In addition, they are able to build cordial social relations among their colleague inmates. Also, they perform prayer at the mosque. With regard to internal factors, the research finds that they have poor understanding of the drug abuse law and religious teachings. They want to obtain an instant wealth without due efforts. The research also find that there is a cordial harmonious relationship among them and the penitentiary guards ; they feel that they are seen as a valuable assets with a great potentials to be utilized for their future religious life.

KEY WORDS : *Behavior, Convicts, Drugs, Penitentiary*

1. BACKGROUND

Drug dealers inmates to behave contrary to social norms, in particular the social rules of the so-called law. In terms of criminology drug crimes include serious crime (most serious crime), becomes the enemy of mankind, therefore, to overcome and eradicate the responsibility of all states and nations.

From the social side, drug-related crime is a social phenomenon that occurs in every place and time (Andi Matalata, 1987: 35). In fact, referred to as "a universal phenomenon," it means a universal phenomenon that scale, model, type, mode diversity. In addition, with regard to various aspects, namely the social, economic, political, legal, penal institutions, culture, and so forth. Aspects that aspect, in the social life of each influences one another in a social system.

Drug crimes grown in line with the dynamics of society have character unique and diverse (Soedjono D 2004: 60), a-moral, harm, caused many non-restlessness, ruining the next generation, so that people reproached him in the form of the plight of the country deliberately ditimpakannya (Ruslan Saleh, 1983: 17). Drug crimes are not only the monopoly of male adults, but can be done by anyone, including children, the elderly, women, transgender, civil officials, military, law enforcement, religion, and society sebagainya.Kejahatannarkoba likened " iceberg ", revealed a still hidden (the dark number) of forty-five (Darmaweda, 1995: 49).

Correctional institutions is not just tempatuntuk punish or deter inmates, but relates to a process to transform, gives stock mental, spiritual, skill, in order to realize the mistake, fix, and not repeat the crime.

Thus, piety and religious behavior becomes a destination and provision should be owned agarhidup feasible and received by the community, the family, the environment, and normal life as before. Behavioral

function in religious life instilled in the hearts of inmates drugs, therefore, the correctional system is no longer simply aimed at deterrence / make inmates deterrent, but also a process of observation of the behavior of inmates in an attempt to rehabilitation, social reintegration and social reintegration of citizens built into the middle of society which is based on the realization of decent living in harmony with the norms or social rules.

Correctional institution as the protector should be able to dismiss the negative perception keberadaanwarga drug target assessed after of correctional professionals, places to gain knowledge of crime. On the other hand, history shows that, in the era of the penitentiary and the era of correctional treatment of the citizens target drugs emphasis on deterrence, ways of retaliation in the form of violence, this model is contrary to human rights, religious values, culture, and religious life. conditions such as these aggravate the suffering. The religious life of inmates, there are three conditions, as stated by Baharuddin Lopa, law and justice, namely: First, the rule of law in accordance with the rules of social life in society; Second, the law enforcement officers who are professionals in their field, mentally tough or moral integrity commendable and has the soul of humanity; Third, the existence of public awareness implemented that allows law enforcement, (Baharuddin Lopa, 1987: 3-4), so it has a soul and spirit "*ing ngarso sung tulodho, ing madyo mangunkarso, , and tut wuri handayani*."

Alarming of conditions over the treatment of inmates, in 1960 Sahardjo bringing forth a brilliant idea, namely as a correctional treatment process of inmates. Along with the passing of time the idea was pursued applied. To support this, in academic circles conduct scientific activities investigated penitentiarys, among legislatures also have resulted in Law No. 12 of 1995, regarding the correctional.

Correctional within the rules of existing law, it should be balanced with the provision of adequate facilities and infrastructure to support the implementation of the penal order to be implemented in the delivery of supplies to the penitentiarys. Therefore, penal philosophy that emphasizes the retaliation is not in line with the development of society, then converted with correctional philosophy that emphasizes the return of penitentiarys the society, with the symbol "banyan tree shelter" has been adopted by all correctional institutions in Indonesia to date.

In Indonesia, the number of inmates reached 144. 953 (one hundred and forty-four thousand nine hundred and fifty-three), this number is normal melebihi kapasitas penitentiary could only accommodate 95,000 (ninety five thousand) penitentiarys, and of these approximately 45. 000 (forty five thousand) penitentiarys drugs. The condition is the director general of correctional institutions Ministry of Justice and Human Rights, Sihabudin, need new infrastructure development, in line with the high levels of crime in the community.

Penitentiary Lowokwaru Malang which was built in 1914 was settled inmates in 1918, occupies an area of 5 (five hectares) more or 50 110 (fifty thousand one hundred and ten) square meters, the building area of 14 679 (fourteen thousand six hundred and seventy-nine) square meters, including penitentiarys grade 1, is currently inhabited by approximately 1,887 inmates (one thousand eight hundred eighty-seven), with occupies 25 blocks, each block of approximately 400 inmates. While inmates drugs more or less 429 (four hundred and twenty-nine). According to Heri Wicaksono, Lowokwaru Malang penitentiary director, inmates in correctional institutions Lowokwaru drugs Malang ranked high compared to other correctional institutions in Indonesia. Therefore, for the size of the area of East Java highest levels of drug-related crime number.

Drug inmates, inmates are involved in narcotics, psychotropic substances and other additives, as stipulated in Law No. 35 of 2009 on narcotics and Law No. 5 of 1997 on psychotropic substances. Classified into three (3) types: First, drugs to lose consciousness or sense; Second, psychotropic, affect the psyche of the selective influence of the central nervous system of the brain; Third, drugs or harmful substances.

The impact of drug use are: First, the upper, the type of drug that makes the wearer becomes active. Second, downer, class of drug that can make people so quiet with its calming / sedative such as soporific / hypnotic and anti-anxiety drugs. Hallucinogen, is a drug that is toxic because it is more prominent compared to the toxic nature of medical usefulness.

Penitentiary Lowokwaru Malang become the foundation to accept inmates from penitentiarys other drugs assessed behaved viciously, recurrent, recalcitrant and difficult nurtured, provocateur riots, drug dealers, addicts, bad attitudes, and difficult nurtured. It shows that the penitentiary Lowokwaru Malang has facilities and adequate capability to handle / foster inmates drug that has a high difficulty level.

Soul of weakness in the religious life reflects the need for approaches, shelter, partnership, mental and spiritual in appreciation of religious values, and morals. To all penitentiarys of drugs in penitentiarys without exception are obliged to follow the activities involving many parties including Islamic scholars, active moments of commemoration religious holidays, studying and living the teachings of the religion, the obligatory prayers in congregation, chanting, fasting, etc.

Assessment of behavior in the religious life of inmates in correctional institutions, determine the decision to be proposed in order to obtain remission. This proposal was given to coincide with the anniversary of independence of the Republic of Indonesia. As said by Djoko Hikmadi, correctional division of the Regional Office of the Ministry of Justice and Human Rights, Malang Lowokwaru penitentiary at most give remission to

citizens as much as 821 auxiliaries (eight hundred twenty one) penitentiaries. The main indicator is aklak and good behavior associated with mental behavior in daily religious life.

The religious life is formed based on religious values and beliefs relating to the world and the hereafter, so that in the act using the size of the norms or social norms, and values of local wisdom. The religious life is not split apart between the life and hereafter, between who should and no, between me and you, between like with like (Krisnamurti, 1978). The lives of inmates drugs covered inner conflict resulted in crimes, with the understanding that internal conflict, including his background in the end, penitentiary staff are able to control from evil.

Inmates drugs with negative predicate approach should be taken as true and correct. It was intended that the ability to control the self-awareness and sensitivity both physically and mentally, so there is a balance in mind, capable of contemplating the life of a dark past, promoting the values of religious, aware, able to face the future better.

This study elaborates on the following issues:

- a. How does the behavior of inmates drugs in religious life in penitentiary Lowokwaru Malang?
- b. What factors underlying the behavior of inmates drugs in religious life in penitentiary Lowokwaru Malang?

2. THEORY OF CONDUCT AND RELIGIOUS PRACTICES

a. Social Interaction Theory

Social interaction occurs when there is social contact and communication. Social contact occurs not solely from the action, but it also depends on their response to such an act. The important aspect of communication when someone gives the interpretation of the behavior of others. In the communication appears the interpretation of the meaning of behavior. Characteristic of their communication is not limited to using only physical cues, but also using symbols, and language.

People in the process of interaction is divided into two views are based on the organisms and mechanisms, have similarities and differences. The equation, this view does not recognize human freedom in its own building society and are responsible for the results. In this case the common life is seen as a result of the objective and the objective laws that act regardless of the willingness subjective. The difference, both regarding the concept of community and social phenomena.

Organisms looked at society as a unity of life, individuals occupy a subordinate position (subordinate) and functional like organs. All done for the benefit of individual selfhood on plurality (plural), uniformity of diversity which is full of competition and conflict. The mechanism of the public regard as an association of individuals, each one stands alone and through external means to interact with each other. The so-called network society relations that are added from the outside to the individuality of the perpetrators. Individual interests take precedence over common interests, kejamakkan on singleness, perbedaanatau conflict over fusion or suitability of understanding (consensus).

Both the above view (organisms and mechanisms) contains truths which corresponds to empirical reality. There are two aspects of social life, that is the object or subject, it is possible to just look and emphasize one aspect. Then arises telescoped view of social life and in terms of human sociality or raised telescoped view of human individuality. The first type (human sociality) patterned more collective, both (individual human ethos) more patterned individuality.

In this type of patterned collective society, individuals are very constrained by social structures. Given a bit of freedom, so that individuals can not think, plan, or make something loose and what is desired by the public. Solidarity and ikatanantara members and the community is so strong that the individual can not imagine a different life and lifestyle of the family and society. This type of community is patterned highlight the important role individualistic, proclaimed and fought for the human rights. The people tend to define their own behavior. Rules and regulations collectivity orderly experienced as an obstacle to the development of the individual. However, the somewhat individualistic society, proving that the element of human individuality are key elements as well, which should not be overlooked.

C. Stephen K. Sanderson (translation, 2003: 43), people are living beings are social species where members live together, interact and depend on each other to survive. Humans are social beings living together in various groups were organized. The specific nature and basis of various social life showed significant differences from each other.

Blummer, symbolic interaction theory premise rests on three things: First, humans act on something based on the meanings that exist in something; Second, the meaning comes from a person's social interaction with others; Third, these meanings perfected during the process of social interaction takes place (Poloma, 1992: 261).

Thus the norms do not define the behavior of an individual, an individual acting in harmony for the sake of propping norms or rules to behave. Meaning comes from the way other people act and the actions taken in the form of symbols that are meaningful as signals, signs, images, sounds, and through cultural patterns that circuit-

symbol meaningful symbols, orderly, so that human beings give meaning to the events that life (Geertz, 1992: 149).

c. Theory of Social Behavior

that behavior is influenced by factors around him, either inherent or existing outside himself. To understand the relationship of inmates by penitentiary staff drugs used behaviorism approach, particularly with respect to social psychology (J. B. Watson, 1914), basing on the premise that the psychological study into the field of human behavior and human activity. As well as the flow of logical positivism, this view aside all objective concept which can not be observed directly, that sensation, perception, image, desire, that the thoughts and emotions, all of which are defined subjectively (Fromm, 2001: 34).

Talcott Parsons put forward the concept of voluntary behavior that involves several key elements, namely:

- a. Actor as an individual;
- b. Actors have goals to be achieved;
- c. Actors have a variety of ways that may be implemented to achieve the desired objectives;
- d. Actors were subjected to different conditions and situations that affect elections in ways that will be used for that purpose;
- e. Actor commanded by the values, norms, and ideas in determining the desired objectives and ways to achieve those goals;
- f. Behavior including how actors make decisions about the ways that will be used to achieve the objective, influenced by the ideas and situation-existing conditions (Zamroni, 1992: 27)

d. Theory of Social Action

In the theory of social action, individual action based on experience, perception, understanding, and interpretation of a stimulus object or situation. Individual action is a rational social action, which is to reach the goal on the target by means of the most appropriate. This theory was built by Max Weber and developed by Talcott Parsons, stating the action (action) is not the behavior (behavior). Action is a mechanical action to a stimulus, while the behavior is a mental process that is active and creative. Parson, assume that the main action is not the individual but the norms and values of social demands and regulate the behavior. Objective conditions combined with a collective commitment to a value that demands and regulate the behavior. Objective conditions combined with a collective commitment to a value will develop some form of social action.

Parsons, is also thought that the actions of individuals and groups that are affected by the social system, cultural system, the system personality of each of the individual. He also made a classification of the type of role in a social system that called with pattern variables, that contains about affective interaction, oriented yourself and the group.

e. Conflict theory

According to Dahrendorf (in Bryant, Cooley and White, Louise G, 1997), the conflict can be divided into four (4) types, namely: the conflict between or in the social role (intrapersonal), for example between the roles in the family or profesi / role conflict (role), the conflict between social groups (inter-family, inter-gang), the group conflict organized and unorganized (police against time), conflicts between national unity (campaign, civil war), conflicts between or not between religions, conflicts between political ,

From the outcome of a conflict are: (1) increase the solidarity among members of the group (ingroup) which is in conflict with other groups; (2) the rift between the warring factions; (3) changes in the personality of the individual, for example, arises a sense of revenge, hatred, mutual suspicion, and others; (4) damage to property and loss of human lives; (5) the dominance of conquest even one party to the conflict.

Theorists of this, it has been claimed that the parties to the conflict may be produced in response to the conflict, according to a two-dimensional scheme; understanding the results of interest and understanding of the results of the other parties of interest. This scheme will generate an understanding as follows: (1) high definition to the results of the two sides will produce an experiment to find out the best way; (2) above for the notion that would only result in an attempt to "win" the conflict, especially conflict related to the values and the impact of development with the attitudes of the inmates

3. RESEARCH METHODS

a. Research sites

This research took place Lowok Waru penitentiary in Malang. To achieve that goal grounded approach is used, the election is considered relevant because the approach based on the field data empirically through observation / observation, in-depth interviews, then supported with documentation, and dialogue with relevant

informants. This study examines the behavior of inmates in the religious life of inmates of drug dealers.

b. Research approach

This type of research is qualitative research using descriptive analytic approach and phenomenology. Qualitative research.

c. Types and Sources of Data

- 1) The primary data in this study is the data obtained from observations (observation) directly in the field or taped interviews conducted directly. This data was obtained from informants, among others, of inmates, wardens / officers coaches, officials concerned, lecturer (mubaligh) supporting program penitentiarys.
- 2) Secondary data in this study are the official documents, books, magazines, newspapers, and archive the data of inmates of correctional institutions. The data was extracted from the penitentiary class I Lowokwaru Malang, East Java.

d. Validity of Data

To check the validity of the data was done by using triangulation, Moloeng (2005) triangulation researchers can rechecks findings by comparing a variety of sources, methods or theories. To that end, the researcher may do so through:

1. Submit a wide variety of questions;
2. checked with various sources of data;
3. Utilize a variety of methods in order to check confidence data can be done.

4. RESULTS OF RESEARCH

A. Behavior Of Inmates Drugs In Religious Life In Penitentiary Lowokwaru Malang

1) Description On Religious Life

Basically a basic life coveted by the people of Indonesia, it is a reflection of the noble values of the nation's cultural heritage recrystallized in the formulation of the precepts of Pancasila. Treatment of inmates drugs also aims and guided by such things.

The attitude of inmates drugs should be in line with the ideology aspired namely Pancasila ideology, as the source of all sources of law, outlook of the nation, the nation's way of life, and so forth. Therefore, the attitude of inmates drugs in line with the philosophy of security, in harmony with the lofty ideals of the nation, in order to restore its condition as usual.

The results of observations of researchers from the field, while interacting in penitentiarys, inmates drugs being put forward passions and emotions, has been made aware that promoting lust rank not much different from the creatures of God's most low of animal or animals. They have terperok in crime, bad attitudes and evil, ie drug crimes, was later arrested and prosecuted, convicted by the judge entered into the penitentiary, a designation as penitentiaryers of drugs. Penitentiary as a villain after the end of the process of law, have to change the attitude of evil to inmates who are not evil or religious. In order to shape the attitudes of religious life in the daily drug inmates in the penitentiary, built the facility means places of worship, one of which is the construction of mosques in the penitentiary named Masjid At'Taubah, an appropriate name for a variety of religious activities and galvanizing inmates drugs.

From interviews with informants, Dedy Purwanto inmates drug dealers, I always actively participate in various activities fostering spinning, either be fixed or liabilities program daily worship. The activities were held in the mosque, I was very impressed with the depth At'Taubah mosque, a place of repentance, God willing, I really repent and regret my mistakes in this mosque.

For the inmates of drug dealers who are Muslims, running religious activities by means of mosque preachers and guided by penitentiary staff.

Social events inmates do to "share the love with others", mutual care, understand and feel that they live in a society, although they condemned, not close to the family, relatives, and friends karip. This activity creates solidarity, care, recreational facilities, and efforts to socialize with people.

Social activities become a regular program penitentiarys Lowokwaru Malang. This event is held to support other programs. Social work carried out for drug dealers inmates to outside or from outside into the penitentiary.

Drug inmates in correctional institutions in interacting Lowokwaru Malang has attitude diverse. Attitude is the tendency of individuals to respond in a special way to the stimulus in the social environment (Howard and Kendler, 1974; in Gerungan 2000). Penitentiaryers attitude, a tendency to approach or avoid, positively or negatively on various social circumstances, whether it is for personal, situations, ideas, concepts, obedience, piety in religion, honest, and so forth.

The attitude of inmates, an internal state that influences the choice of individual actions against some

object, personal, and events (George; 1974).

In the penitentiary, the behavior of inmates, from the observation of researchers affected by customs or the origin of the penitentiaryers, emotions, values espoused, ethics, strata within the inmates, persuasion, genetics, and so on. These factors influence the formation of attitudes and personal penitentiaryers. The behavior of inmates is measured and regulated by social norms and a variety of social control, or often referred to the values of the prevailing local wisdom.

Sunaryo informant interviews researchers with drug penitentiary inmates Lowokwaru Malang, I thank God through formators kepada always nurturing, tepo seliro, and encouraged me to repented and returned to the community with the provision that I have gained. Attitude inmates drug dealers are basically evil, it is proved legally through the court process that has permanent legal force. Efforts to change the behavior of penitentiaryers for wicked proven many who obtain remission or reduction of sentence and did not commit a crime again.

An important thing that happens in a correctional institution Lowokwaru Malang, namely the values of local wisdom, each correctional institutions in Indonesia have karakter specifically diverse, this aspect has the role of companion legislation or rules of social become foothold in correctional process.

On the other hand, that the treatment of penitentiaryers of drug dealers, should not be rigid in addressing statutory provisions or rules of social order values aegis perceived influence.

As said by informants Sunaryo research, drug inmates say "live life as penitentiaryers of drugs in penitentiarys be heavy pressure at all, therefore the adjustment process that is difficult to do. This happens because there is a drastic change such as restriction of freedom, restriction of normal life, pembatasan communication with the family, loss of business access illicit goods, loss of security, lack of stimulation of life, and exposure to psychological disorders ", and so on.

Indeed, a variety of psychological stress experienced by inmates drugs, his treatment should not increase the burden suffering be physically and spiritually, therefore correctional philosophy with the ten principles as applied correctional, really become spirit treatment by penitentiary staff Lowokwaru Malang.

According to Rudi Erwanto, the values of religion and the values of local wisdom into a resource that has significantly contributed to the adjustment in the face of stress. In addition, it can also be used as a filter / filter negative effects of fast-paced and sophisticated, so as not to affect and shackle inmates and increase the suffering of inmates in penitentiarys.

Religious facilities such as mosques At'Taubah penitentiary Lowokwaru Malang, doubles, in addition to educational facilities, also to spread and deepen religious teachings. Similarly, M. Arifin, the mosque became the center of the changes in education, political, cultural, social, and religious, (M. Arifin, 1991: 240).

The existence of a mosque in a correctional institution Lowokwaru Malang very important benefit is to educate inmates, fostering mental, spiritual, and aklaknya, to be penitentiaryers completely, realizing his mistake, to improve themselves, not to repeat the crime, so it can go back to the middle of the community, as well as take part in development, normal life as a good citizen and responsible. Likewise facilities and other religious facilities, such as Hinduism, Buddhism, Christianity and Catholicism.

Since the mosque was inaugurated At'Taubah penitentiary Lowokwaru Malang, is in kompleks penitentiary, in cooperation with the mubaligh including Hadrami Abdullah Saleh, he is every Tuesday, before the prayer Dhuhr have regular schedules. Activities begin with dhuhur congregation, proceed to the "taushiah" continued debriefing and closed with prayer. Tausiah activities mandatory for drug inmates who are Muslims and responded positively by penitentiaryers. As said by informants of this study Dedy Purnomo inmates drug dealers sentenced for 4 years and 8 months, committed the crime of drugs in penitentiarys Lowokwaru Malang, I always follow religious activities organized by the penitentiary, I am very happy, because these activities soothing spiritual one and give the peace of mind, so I obtained a provision to behave well / religious, realize all the mistakes I have done, regret for all sin and luster that I have done.

In addition, with the provision of religious and adequate awareness, Sunaryo very easy to train skilled craft of wood carving has high artistic value in the handicraft workshop who made miniature submarine.

As said by Achmad Efendi, penitentiary staff who become instructors vocational training of inmates in correctional institutions Lowokwaru Malang, said Dedy Purnomo and Supreme Yuswanto part of inmates drug dealers penitentiary Lowokwaru Malang, both were very well behaved and have the skills sculpture collaboration, so that both produce miniatures of various boats were very nice and beautiful and has a very high resale value, he ordered a lot of products for consumption in the country and abroad, most to the needs of souvenirs.

Lowokwaru Malang in penitentiarys, inmates who commit various forms of crime (users, traffickers, drug dealers, and so on). Among the people there whose status as a lecturer / educator, board members, street people, artists, scavengers, with diverse levels of education, with the characteristics of the body tattooed, ear used earrings, and many other variety.

"Abdullah Salih Hadrami, preaching in the middle of the inmates of correctional institutions Lowokwaru Malang, say, for some reason, every time I deliver a study in a correctional institution, we always feel the atmosphere other than the recitation of my outside penitentiarys. Perhaps because they had released all the attributes of their greatness when outside the penitentiary, so in correctional institutions, there is no longer an attribute attached to them in addition to the attributes of inmates, they have to be themselves, to be a servant of God, may they have aware of them for errors and unanimously resolved to repent to God, so that their hearts be clean heart full of remorse for all the mistakes that have been done in the past is the past".

Inmates who follow religious activities with the aim to create in each individual piety, social piety with maintaining and keeping the humanitarian principles of increased tolerance among peoples, heightened awareness, and dignified. Mosque by penitentiary correctional in line with the principle, so the adage "in the mosque like a penitentiary" changed to "in jail like in the mosque".

In penitentiarys Lowokwaru Malang, mosques At'Taubah, who are in penitentiarys in line with the adage "in the mosque like a penitentiary" changed to "in jail like in the mosque". This principle is really developed, perceived, and socialized in a correctional institution Lowokwaru Malang.

As perceived by informants of this study Supreme Yuswanto, inmates of drug dealers in penitentiary Lowokwaru Malang, coolness and tranquility of living is the main asset for me the freedom I now capped, because I shall be sentenced for 7 years and 6 months, a long time. To avoid stress, I followed closely all the activities that have been scheduled well by the penitentiary and I always follow carefully. Inshallah I have repented, I have been able to develop my skills, I could earn enough from the penitentiary, and I aspire after being released from a correctional institution wants to have a booth for the exhibition and sale of my products handicraft miniature variety of ships, asked for prayers yes father's blessing.

2) The Actions Of Citizens Assisted Drugs In Religious Life.

That in the social life of inmates who are drug inhabit penitentiarys, believe that life on earth is a living character for a moment / while, from nothing into existence, then will leave the natural world to get to the mortal realm. In other words, a series of human life cycle is of the nature spirits, rahmi nature, the natural world, then mamasuki barzah nature, and the afterlife. That stage of human travel that has been, is being, and will be passed by a life cycle that should be known and believed by drug dealers inmates in correctional institutions Lowokwaru Malang.

The results of observations of researchers from the field, delivered at Masjid At'Taubah associated with a part of the lecture material to the inmates of drugs, described at every stage perjalanan lives of penitentiaryers there is a process long journey before arriving at the final reckoning, the day of reckoning (Yaumul Hisab), as a form of accountability to the creator, Allah for any action that has been done. Sensitize inmates about the importance of knowing and believing it is the responsibility of each individual as a servant of Allah.

Relative to the Fathoni Rohman research informants inmates drug dealer confirms the meaning of life and the life for me.

I believe that was expressed fathers speaker, that everything in the universe is the universe is subject to the law of God / creator rules (the laws), plants and animals, mountains subject and obedient to follow God's law. As stated in the letter Ali Imron 83 Allah says: "Are they seeking a religion other than the religion of Allah, when to Him surrender, whatever is in the heavens and on earth, either by love or forced and only the Allah they are restored ". Therefore, God willing, I repented and do Sesua with the laws of God, and Islam my religion.

In fact, there are select other actions, though inmates believed the teachings of religion or belief which gives clues to the relationship of the world and the hereafter, as mentioned above, but still deny it and do something that was lost, despicable, nasty. As a result of the denial, ultimately bringing him into the world of crime. To that end, efforts to restore consciousness to return in absolute religious life must be carried out by penitentiary staff and religious leaders are involved to provide mental coaching.

Residents target drug dealers who are Muslims are obliged to follow the coaching program religion or belief without exception being fixed program, and the program is obliged to follow.

As said by informants of this study Supreme Yuswanto, inmates drugs, I nearly two years of a sentence, I realize that basically everyone is equal before God, the difference is piety, closeness to God, therefore, despite my status as a citizen target narkoba, my action with full awareness of repentance for all the mistakes with earnest repentance, regret over all kekhilapan, and promised not to repeat again".

Predicate as a felon, criminal, dirty, ragtag, blamed criminals and so is the cap or the stigma attached to drug penitentiaryers. The negative image that marginalize or marginalize the status of penitentiaryers of drug dealers stereotyped or stigmatized, and distanced from the cultural values of society, has the ways and traditions different from other communities in the running events or everyday activities.

The result of research interviews with informants, Susanto drug penitentiaryers, acts that I have done already in mind the advantages and disadvantages, so I as a drug dealer has a lot to benefit from the business of crime which I did, though at this time I had become a penitentiaryer here.

On the other hand, many modus operandi behind the act of inmates drug dealers commit a crime that ultimately brought him into the penitentiary.

The results of the interview the researcher with the informant, the Supreme Yuswanto, inmates of drug dealers, when the officer arrested I do not understand my mistake, I did find drugs my friend because I feel sorry for, other than that I like getting drunk, lazy, and never to practice in accordance with the teachings of my religion. In the end I was so inmates prosecuted drug, until today.

On the other hand, social construction is a view that all the values, ideology, and social institutions are man-made. Therefore it takes time to understand and appreciate the implications of that statement. For example, in the past penitentiaryers are drug criminals are identified as objects / items that can be treated roughly and arbitrarily so that the deterrent /wary. With the advent of Sahardjo, to change that paradigm into a more humane and humanist, putting penitentiaryers as subjects.

Social construction is a statement of belief (a claim), a viewpoint (a viewpoint), that the content of consciousness, and how to relate to others that are taught by the culture and society. It includes the view that all the metaphysical quality of the real and the abstract is regarded as a certainty, it is learned from others in the vicinity (Ian Rory, 1997).

Social construction approach was born from several sources, such as social interactionism, symbolic anthropology, this approach is more emphasis on the influence of culture in providing a framework for an experience and meaning of religious life of inmates of drug dealers. Thus explicitly include the social construction of inmates culture as a key factor to understand the act / acts committed, especially in the religious life.

Understanding of the individual inmates drugs, knowledge and individual self is formed in the social conditions and background of the life of the concrete, it is connected with what is referred to as a discourse, which is a number of ideas and arguments that directly relate to the control techniques for the existence of inmates drugs. Regardless of where existence was coming, what is important is recognized by the inmates of drug to another, but existency that defines knowledge, assessing what is good and what is bad, what should and what should not, regulate behavior, discipline and controls everything, and even condemn or sanction. This means that inmates drugs as individuals were also formed and regulated by the penitentiary staff. It can illustrate how the social construction of inmates drugs in religious life can affect the behavior and social orientation.

The world experience of penitentiaryers can not be separated from the social world (Berger and Luckman, 1991: 1) The results of the field observations of researchers from the social reality of inmates drugs socially constructed from the environment. The reality of everyday life of inmates drugs have objective and subjective dimensions in the social environment of correctional institutions. Inmates drug is instrumental in creating an objective social reality through the process of externalizing and internalizing, eventually gave birth to scheming.

As said by Soetandyo Wignjosoebroto (2001), expressed the reality as something that looks real is the fact, but in the meaning that is not only as something conscious, unknown, or even understood and believe (Tirrenus) be and is in the nature of human thought. Then reality should not just stop at the concept of reality as an individual reality, but reality that is part of the awareness, knowledge, and / or conviction of a socio-cultural group of inmates drugs.

3) Residents Of Assisted Drug Habit In Religious Life

The concept of ability or habit, a disposition or condition of the body or mind acquired by custom or a usual repetition of the same act or fungtion. The customary conduct, to pursue the which one has accuired a tendency, from the frequent repetition of the same acts (Henry Campbell Black, 1979: 639). Habits everything was repeated, eventually became something institutionalized.

The results of observations of researchers from the field, to form the habit of religious behavior have to work hard, done over and over again to instill religious values and beliefs to inmates, this effort is done with the intention that that inmates were able to reflect and merepleksikannya the sins that have been committed against religious values in our daily lives, both inside penitentiarys and soon after his release from the penitentiary. Between moral and ethics is not really the same, the moral is related to how people are living, while ethics is man's attempt to wear fikirnya reason and power to solve the problem of how he should live if he was going to be good (Suseno, 2000: 14- 17). Moral and ethical fertilized with activities that encourage penitentiaryers to behave religiously drugs. As for the actions that led to the religious activities of inmates drugs accustomed to conduct the following activities:

1. Pray and give thanks to Almighty God as the creator
2. To carry out religious activities in mosques At'Taubah Lowokwaru Malang
3. Celebrating religious holidays
4. Conducting religious activities which have been determined in accordance with the program of correctional institutions.

Build good habits and religious in everyday life is done by embedding a brotherly relationship among fellow inmates drugs without being influenced by ethnicity, race, religion, and social class, for example, mutual congratulations when the memorial feast of Islam, birthdays, etc. , In addition, in a correctional institution Lowokwaru Malang also instilled a sense of affection towards fellow human beings, other creatures, and preserve the environment, eg dispose of waste in place, treat the animals well, maintaining plants around the penitentiary, and so forth.

The results of observation investigators about the activities in penitentiarys Lowokwaru Malang, familiarized implemented boarding lightning activity, the camp of religious, social service, mendatangkat dai little, and so forth. This is done so inmates growing sense of high tolerance, respect to the difference, so that the relationship can be harmonious, serene, and peaceful, so that inmates drugs felt I knew the beauty of unity in diversity, so as to feel that all brothers who need to be honored, respected, loved , cherished like family.

Inmates who have values that both religious understanding, personal form capable critical of the things that are in the vicinity. Religious values also be pilter counteract the negative memory, bad influences, and lust on the penitentiaryers. Malang Lowokwaru in penitentiarys, inmates of drug dealers who are Muslims are obliged to follow the great days of warning that runs from Islam in mosques.

In penitentiarys Lowokwaru Malang, spiritual spray delivered the mubaliq, must be followed, the program was implemented with the guidance and direction of intensive with strict supervision by penitentiary staff.

As stated by Agung Yuswanto informant this study, drug dealers inmates, correctional institutions Lowokwaru In Malang, I made the mosque as the center of learning to read the Qur'an and Tilawatil Quran, tahlil reading and letter Yasin, Friday prayers, the obligatory prayers in congregation , sunnah prayers, Islamic art tambourine, Ramadan fasting, prayer implementation Indul Fitr, Eid al-Adha, and so forth.

Activities of religious rituals, its implementation using methods lectures, discussion, demonstration and practice. Penitentiary staff Lowokwaru Malang in cooperation with various parties. Once the program is implemented, in order to determine the extent of the activities received by inmates, held evaluation. The evaluation was done orally, in practice, and the results can be seen from the habits and daily behavior in berinteksi with fellow inmates, the penitentiary staff.

As said by Abdul Syukur, drug dealers inmates in correctional institutions Lowokwaru Malang, friends of inmates enjoy participating in scouting activities. To be able to sign scout friends of inmates must follow a series of tests, including a minimum sentence of impenitentiaryment of 3 (three) years and is being undertaken, then do a physical exam, once accepted by the provision of education spirituality, aim to fill the lives of inmates in accordance with their religion.

The results of observations conducted by researchers, to create a religious life in a correctional institution, should create circumstances that are safe, orderly and peaceful. This is conditional on the creation of religious life, marked by guaranteeing security, public order, the rule of law, as well as provisions to build having the capability and strength of the community of inmates in the ward, prevent, and combat any violation of law and order, including relieve or current issues that occur in penitentiarys, including: recidivist, horizontal conflict, conflict vertilal, moral crisis, penitentiarys places to gain knowledge of crime, kickbacks, illegal drugs, and so on.

The creation of peace, harmony, comfort of life of inmates, although the pace of motion is limited this is not a burden of suffering. This is in line with the objective to establish a correctional inmates become useful members of society, just and prosperous, participated in the various activities / aktivitar in society, both in companies and mental development in places of worship.

As stated by Agung Yuswanto inmates drug dealers penitentiary Lowokwaru Malang, harmony fellow inmates drugs, based on mutual tolerance, mutual understanding, mutual respect, respect of equality, this is part of the practice of religion teaching me and my friends, as well as cooperation in life in penitentiary. In the correctional Institution Lowokwaru Malang, to know the "tri religious harmony", namely: First, the inter-religious harmony; Second, inter-religious harmony; Third, inter-religious harmony with penitentiary staff.

B. Factors underlying target Citizen Behavior Drugs

Behavior is the activity or activities, both of which can be observed directly and which can not be observed directly by outsiders (Notoadmojo, 2003: 114). The behavior of inmates occur when interacting with others in penitentiarys, inmates are between individuals, individuals with a group of inmates, a group with a group of inmates. Interaction occurs in a correctional institution between individuals and groups of inmates by penitentiary staff. Interactions that occurred in connection with activities in the correctional process to create, establish, and develop habits as a realization in efforts to realize the vision and mission of the penitentiary.

1) Internal Factors Residents of assisted Drugs In Religious Life

Internal factors are a factor of inmates that influence the behavior of inmates who appear in the

interaction and life in penitentiary. The results of the observations researchers factors that affect the treatment of penitentiaryers of drugs, is influenced by several factors that play an important and influential in the process of the treatment of penitentiaryers of drugs in penitentiarys, among others: factor derived from the inmates themselves, educational factors, factor of religion or belief, skill factor, and age.

On the other hand, social status, economic, legal process ranging from police, prosecutors, and courts influence the mental condition of inmates. That situation does not reflect the values of fairness to the penitentiaryers, so that the effect on behavior of inmates in penitentiarys.

In addition to education Packet A, penal institutions Lowokwaru Malang, also organizes education and education Packet B Packet Education C. This was followed by the inmates that the level of education for the package B is equivalent to formal education secondary schools (junior high school), and packet C for education equivalent to high school formal education (high school).

The results of observations of researchers in the field, the curriculum for educational learning Packet A, B, and C, using a standard national curriculum, is equated with the public schools, the organizers in collaboration with related departments, namely the Department of education and culture level II Malang. Therefore, inmates who had completed follow all program and have passed the exam, given in the form of diploma certificates equivalent to formal education organized by the Ministry of Education and culture.

Inmates who have passed the diploma obtained in accordance with the level of educational qualifications followed that Packet A, B, or C. The Diploma setera with formal education diploma, issued also by the formal institutions as well.

The result of research interviews with informants Sunaryo inmates drugs, I have finished the educational Packet C, in dinyakalan pass my exams, today obtained a diploma in accordance with the chase pack that I follow.

This kind of activity in addition to improving the quality of education, also formed solf skills, hard skills, confidence could return to society, belief in him the ability gained from penitentiarys, honest, brave on the basis of truth, independent, able to work together, responsive, responsible, strong in the face of trials and tribulations, dressed and behaved religious.

The results of observations of researchers in the field, various provisions as mentioned above, education Packet A, B, and C, forming a personal inmates more quality associated with solf skill and hard skills of inmates, so it has a stock life of more powerful and behave religious.

Religion or belief is one of the norms / rules are very important, regulating the life and beliefs of inmates as a way of life in relation to God the almighty one, and also guidelines to interact for the benefit of the world and the hereafter. Religious norms, concerning acts that may do well as those that should not be done. Size dos and don'ts that are implanted in earnest in accordance with religious belief and her truth. For that, the penitentiary staff in cooperation with the teachers and theologians, and mubaliq.

Interviews with informants of this study Supreme Yuswanto, as long as I follow the mental development through various religious activities, I gained knowledge, and I am well aware of the importance of religion granted to all penitentiaryers of drugs, after serving a criminal back into society, accepted by society , bounce back and I behave in line with what I know and I realize during this .

The behavior of inmates is an activity and the activity of organisms that has to do with the activities of inmates who can be observed or not observed by the researcher. Basically drug inmates behave because they have a need to achieve a goal (goal), therefore, the presence of a goal then it appears the motivation or drive that aims to achieve a goal (goal), so that penitentiaryers do the behavior to achieve the goal. Destinations that include discipline to follow correctional program in order to obtain remission, conditional leave, conditional release, and so on.

On the other hand, the behavior of inmates are drug response to stimulation, both from penitentiary staff or from outside the mubaliq. Therefore, after the inmates drugs get into penitentiarys following the correctional program, responding stumulasi given by the officer penitentiary institutions.

Behavior that can be shown by the behavior of inmates is ideal (ideal behavior), now behavior (curent behavior), and the expected behavior (expected / fesible behavior). Against inmates comply with and obey the rules and discipline, believed to be tamping, be included in various activities outside the penitentiary. With behavior expected to change as a philosophy aspiring citita ie correctional, including religious act and behave. As said by informants, Subagyo inmates drugs, I energetically to obey and follow the rules and agency programs, so that predicate evil group of community members to promptly remove and I immediately free and back to the middle of my family. Inmates behave well, meaning submissive and obedient to the rules and norms-norna applicable because there are emotional stimuli originating in fear, love, or no expectations, so the effect on attitudes, behaviors, and the daily life of penitentiaryers in Malang Lowokwaru penitentiary.

2) External Factors Residents of assisted Drugs In religious life in Penitentiary Lowokwaru Malang.

External factors come from outside of inmates drugs that affect the formation of religious life. Everything that is learned and experienced together socially by members of the public (Horton and Hunt, 1993: 3). Similarly, drug penitentiaryers, influenced by: Cultural factors, ethnic factors, and factors Institution correctional officer.

External factors inmates drug dealers in penitentiary Lowokwaru Malang. From the observations of researchers from the field, is affected by several things, including:

1. Residents auxiliaries including recidivist criminal group or not a recidivist criminal group.
2. Qualifications criminal offenses committed included weight categories criminals or criminals lightweight category.
3. Various kinds or types of crimes committed.
4. The age factor, consisting of adult, youth or adolescents, and the elderly.
5. Determination of the status of residents, have become penitentiaryers or was a penitentiaryer, and the length inhabit penitentiarys.
6. The length of the sentences by a court decision which lived in correctional institutions.
7. Residents of the target achievement or deemed competent to lead, assist as tamping, leaders, and engaged in various activities both inside and outside penitentiarys.

The results of interviews with the Supreme Yuswanto, inmates drugs, friends of inmates who commit drug crimes intensively guided, in conducting guidance can not be separated from the background of my friends involved in drug crimes. Gentlemen clerk patiently treated us with the guidelines specified in the formation of positive legal regulations, in addition, it also refers to the principles that constitute the norm that has been institutionalized in correctional institutions.

In carrying out the vision and mission, motto in carrying out the noble task, correctional officers Lowokwaru Malang Institutions are:

1. Hone, meaning that improve the ability
2. Among / woman, / ngemong, values and meanings contained very fundamental, namely educating the model does not force
3. Independent, in any circumstances can stand alone

Motto Services Lowokwaru Malang penitentiary staff to / inmates are as follow

- a. Fast, means penitentiary staff service providing prima (excellence service),
- b. Simple, meaning peberian best treatment to meet the needs and expectations of the future,
- a. Satisfied, meaning inmates were satisfied

From the data of inmates, began the process of handling by police, prosecutors, courts, and penitentiarys, all fully documented in a correctional institution Lowokwaru Malang, used as material information, referrals, and reference is very important to the treatment of penitentiaryers in institutions correctional Lowokwaru Malang.

The results of observations of researchers in a correctional institution, the relationship between inmates by penitentiary staff may be likened to the teachers and students, parents with children, a cleric with his students, resulting in a harmonious interaction, these conditions are created properly in accordance with the philosophy of patronage in creating a relationship partnerships.

Efforts to provide supplies of drugs to inmates, all of the existing components, to contribute according to their respective fields. However, directly involved in the treatment of penitentiaryers of drugs is the guidance section of society comprising general knowledge section of the guidance, the guidance section of sport and the arts, social guidance sexy social, and spiritual guidance section.

The results of the interview the researcher with the informant Agung Yuswanto, inmates drugs, fathers, penitentiary staff, I see always bring a guide book called pocket book so that the pocket book is used as a guideline, therefore I am more calm fostered by fathers were professional always reflecting the implementation of the guidelines as a guide in developing and treated me and my friends in penitentiary.

Interviews with informants Fathoni Rohman inmates drugs say, I do not feel cornered or isolated up to be trapped in an endless cycle, I mean, the suffering begins at the time of detention in the investigation process, from the police, prosecutors, put into penitentiarys, liberation of penitentiarys, rejection by society, by compulsion committing a crime again, arrested again, go back to the penitentiary, and so on. In the end I cornered or trapped in an endless cycle.

According to Heri Wicaksono, Chairman of the Institution correctional Lowokwaru Malang, "by way of cooperation with various public and private agencies, and other institutions related to provide supplies to the penitentiaryers in the framework of the process of rehabilitation and resocialisation". Steps taken by the Head of Institution correctional Lowokwaru Malang, is very strategic and appropriate to ensure the viability and future inmates.

5. COVERAGE

1. Conclusions

Behavior In Religious Life Residents target drug dealers indicates that, *First* Citizens drug target since the beginning of law enforcement officers are being caught, caught, suspected of drug crimes, malicious behavior, against the law, and acts contrary to the norms in force. *Second*, Citizens target drug dealers in penitentiary Lowokwaru Malang on average have high intelligence, often deeds were not good escape from the monitoring officer although eventually caught.

Thirdly, penal institutions Lowokwaru Malang, as an institution, the final sequence in the process of law enforcement and the treatment of penitentiaryers of drug dealers, in charge of digging, turning evil thoughts into a religious order in his life, it looks at:

- a. Defiant stance at the time of entry penitentiarys, turned into religious behavior in everyday life.
- b. Based on the evaluation, defiant stance shifted comply with and obey the rules of law and order when the treatment process reaches 1/3 (one third) criminal past. In other words, the dominant religious behaviors appear in everyday life.
- c. Inside penitentiarys, religious behavior accumulates on penghargaa against drug dealers inmates there be tamping, this is clear evidence of significant change in the attitude, behavior, mental and spiritual, so it deserves becoming an example to others.
- d. The role of penitentiary staff Lowokwaru Malang, who have the spirit and soul of high devotion by applying the philosophy of compassion, grindstones, and foster to equip inmates drugs, a concrete action for his services.
- e. Correctional inmates against drugs, in line with the vision, mission animated by 10 (ten) basic principles of correctional philosophy.
- f. Provision obtained from the builder had a positive influence, repetition or recidivis not happen again.

Fourth, attitudes, actions, and karakter drug inmates to be good and behave religiously seem began proposed for remission, conditional release, and received by the community.

In the following perspective, that the factors underlying the behavior of convict / inmates of drug dealers in religious life are: *First*, karakter evil can not be measured by the level of education of inmates drugs. Inmates drugs have high intelligence as capital to commit a crime by a sophisticated modus operandi. To that end, the planting of awareness of religious behavior is the right effort.

Second, the economic situation of inmates drugs come from families with a good economic level, committing a crime based on the motif pleasure, environment, women (malimo), so that the economy is not a factor kriminogin / main culprit, but the more predominant is mental.

Third, the social environment of inmates drugs, promiscuity in society, family, friendship, globalization, as the dominant factor affecting drug crimes.

Fourth, the importance of the understanding of religion or belief as a basis in everyday behavior is not owned and used by inmates drugs, thus the religion professed and believed a symbol of the community jargon called *Islam identity card*.

Fifth, to live within the limitations in stride motion, facilities, relations with other parties, bound by strict rules of discipline, especially when in a penitentiary cell. However, notwithstanding the aegis restored.

Sixth, when a foul order institutions, severely penalized, put in an isolation cell in accordance with the level of violations committed until the time limit is not determined until assessed by officers have been converted.

Seventh, severe stress experienced by inmates drugs, are slowly starting to be restored, this experience is experienced by all inmates after etmisi process orientation, at that stage began experiencing adaptation to the circumstances experienced in penitentiarys.

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