

THE IMPLEMENTATION OF ISLAMIC SPIRITUAL DEVELOPMENT TO PERSONNEL OF MUARA BARU POLICE SECTOR OF TANJUNG PRIOK PORT POLICE RESORT

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ABSTRACT

The research examines the Islamic spiritual development carried out by the Muara Baru police Sector. The Islamic spiritual development is new, especially within Jakarta Metropolitan Police Region. Spiritual development emphasizes on the points of faith of religion. One of police sectors within Jakarta Metropolitan Police Region which known to have an Islamic spiritual development program that runs intensively and continuously is Muara Baru Police Sector, located in the jurisdiction of the Tanjung Priok Port Police. The purpose of the research is to obtain and analyse the implementation of Islamic spiritual coaching for the personnel of Muara Baru Police Sector, to find out the content of the materials provided in Islamic spiritual coaching for the personnel of Muara Baru Police Sector, and to know the response of the personnel of Muara Baru Police Sector to Islamic spiritual development. The author employs the qualitative approach. The results of the study indicate that the implementation of the Islamic spiritual development program for the personnel of Muara Baru Police Sector has not run optimally due to a lack of planning, organization and supervision, some principles that have not been fulfilled, and the lack of materials delivered.

Keywords: *implementation, spiritual development*

1. INTRODUCTION

A society is a structure consisting of interrelationships of the roles of citizens and run in accordance with applicable norms (Parsudi Suparlan, 2005: 11). In a society, there are norms and regulations that must be obeyed with the intention that the rights of every human being in life are not disturbed so that social life can run in an orderly manner. In maintaining public order, an

organization or institution is created that is equipped with a number of regulations so that it can monitor and if necessary punish individuals who violate the rules in society. One of the institutions carrying out the task to maintain public order is the police. Police, according to Indonesian Dictionary (2008: 1091) is a government agency tasked with maintaining security and public order (arresting people who violate the laws).

According to Law Number 2 of 2002 concerning Indonesian National Police, one of the functions of the police is in the field of maintaining security and public order, law enforcement, protection, and service to the community (Republic of Indonesia, 2002: Article 2).

In carrying out these main tasks, an ideal police figure is needed who has a healthy body and good morals and can be a role model in social life. However, there will still be the possibility of the presence of the personnel of the police who have a bad mentality, act arbitrarily, and oppress society. In realizing the ideal police figure, the National Police carries out a series of selection tests in screening people who want to serve as police officers. In addition to a strict selection process, the National Police maintains personnel development so that there is no decrease in the quality of work. This is important because a police officer as a human being always plays an active role and dominant in every activity of the organization because humans become planners, actors and determinants realization of organizational goals. Goals will not be realized without the active role of employees even though the tools owned by the company are so sophisticated. In human resource management, there is a maintenance function, namely activities to maintain or improve the physical, mental and loyalty conditions of employees so that they continue to work together until the age of retirement (Malayu Hasibuan, 2016: 21).

The maintenance function in the National Police is realized in the form of physical and spiritual coaching. Regarding the development of the members of the National Police, it has been stated in a law, namely the

Republic of Indonesian Government Regulation Number 42 of 2010 concerning the Rights of the Personnel of Indonesian National Police. In the National Police organization, the work unit that is obliged to prepare the spiritual development is the Human Resources Bureau. This is in accordance with the National Police Chief Number 22 of 2010 concerning the Organizational Structure and Work Procedure of the Police Article 48 paragraph 1 point a, namely Personnel Maintenance Unit as referred to in Article 44 letter d in charge of fostering and implementing management coaching welfare, which includes the implementation of spiritual, physical, and mental development, including efforts to improve the moral and material welfare of personnel.

Spiritual development, based on the law, emphasizes on the points of faith or spirituality. Prof. Dr. H. Jalaluddin (2012: 321) states that religion is influential as a motivation in encouraging individuals to carry out an activity that has an element of purity and obedience. The motivation here encourages someone to be creative, do good or sacrifice with honest values, keep promises to keep the mandate and so on. Meanwhile, an expectation encourages a person to be sincere and accept calamity or pray. Such an attitude will be more felt deeply if it comes from the belief in religion. Religious teachings have a strong enough power in shaping one's behaviour because no religion teaches evil to its people because the belief in God's recompense for good deeds in the form of rewards that lead to heaven becomes a dream for devout religious adherents. Therefore, it is important for the National Police

organizations to develop personnel who are religiously obedient so that they always carry out goodness in every implementation of their tasks.

The jurisdiction of Jakarta Metropolitan Police Region includes the capital city of the country where there are many institutions government and economy in place as well as the high number of potential disturbances to security and public order. In addition to the potential for disturbances to security and social order, the many entertainment venues in DKI Jakarta have the potential to cause disciplinary violations, and it is not uncommon for criminal acts to be committed by the members of the National Police. One of police sectors within Jakarta Metropolitan Police Region which is known to have an Islamic spiritual development program that runs intensively and continuously is Muara Baru Police Sector which is under the jurisdiction of Tanjung Priok Port Police Resort. This study will examine the implementation of Islamic spiritual development, the material provided and the responses given by the members of the Muara Baru Police Sector. The spiritual development of Islam is a new thing, especially within Jakarta Metropolitan Police Region. Muara Baru Police Sector forms its personnel through intensive spiritual development and development.

2. LITERATURE REVIEW

2.1 Implementation

According to <https://www.merriam-webster.com/dictionary/implementation>, the word implementation means an act or instance of implementing something: the process of making something active or effective. Another source, called

<https://www.techtarget.com/searchcustomerexperience/definition/implementation>, states that implementation is the carrying out, execution, or practice of a plan, a method, or any design, idea, model, specification, standard or policy for doing something. As such, implementation is the action that must follow any preliminary thinking in order for something to actually happen.

2.2 Management theory

The theory is used in this study with the aim of analysing whether the implementation of spiritual development activities, which has the aim of maintaining the condition of members, is running optimally and according to the functions of management theory. Management includes activities to achieve goals, carried out by individuals who contribute their best efforts through predetermined actions (George R. Terry, 2008: 9). One of the combinations of management functions in achieving organizational goals according to Terry is planning, organizing, actuating and controlling or supervision.

2.3 The sources of knowledge in Islam

Such sources are important in the spiritual development of Islam because all efforts, actions, and activities are carried out in the context of building and perfecting spiritual conditions that must be based on Islamic sharia. There are several sources of knowledge in Islam (Hafidz Abdurrahman, et al., 2016: 98). First, the Qur'an which is a revelation sent down by Allah to the Prophet Muhammad through the intercession of *Jibril* (Gabriel) who was delivered in a load-bearing

manner; second, *as-sunnah* or also called *hadith* which are the words, deeds and justifications of the Prophet Muhammad, where everything that comes from him other than the Qur'an is also considered as a revelation. The meaning of "the words, deeds and justifications of the Messenger of Allah," confirms that the sentence structure in the *as-sunnah* is from him, not from Allah, even though the meaning is from Allah; third, *ijma'* which comes from the Prophet's companions or friend's agreement on a certain case which also known as *shari'a* law, meaning of *ijma'* of friends does not mean agreeing with the personal opinion of friends, but what is meant by the agreement of friends so that it is called *ijma'* must be an agreement to certain laws as *shari'a* law that they know the Messengers of Allah have stated or confirmed the case that they agreed on, but we do not find the arguments in the form of words, actions and justifications of the Prophet explicitly; and four, *qiyas* which etymologically means analogy or measuring something with the same size.

2.4 Behaviouristic Learning Theory

The theory is described by Ratna Wilis (1989: 19) and developed during the 20th century. It is grouped into two families, namely behavioural families (behaviouristic) which include stimulus-response (S-R) conditioning theory, and the Gestald Field family which includes cognitive theories. According to behavioural theories, learning is an observable change in behaviour,

which occurs through the association of stimuli and responses according to mechanistic principles. In order to analyse whether the Islamic spiritual development carried out is in accordance with Thorndike's law of influence or not, then the author will employ the principles that underlie behavioural theories, such consequences, the immediacy of consequences, and shaping

2.5 State of the art Previous research

One of the references used in this study is the journal entitled "The Implementation of Islamic Religious Education in Youth Moral Development (A Case Study in Modern Muadalah Islamic Boarding Schools and Salaf/Traditional Islamic Boarding Schools)," written by Taufik Rizki Sista and Safirudin Al-Baqi from Darussalam Gontor University. The research in this journal discusses the Islamic education model at Darussalam Gontor Modern Boarding School which refers to Kulliyatul Muallimin Al-Islamiyah curriculum where the scope of religious knowledge and scientific knowledge is also the Darul Huda Mayak Ponorogo Islamic Boarding School which refers to the Salafiyah principle. The similarity with this journal is that it discusses Islamic spiritual development. Meanwhile, the difference is that the writing of this journal focuses on the scope of police sector and how the members of the police sector respond to these coaching activities.

2.6 Problems and Gap Analysis

Research in reference journals uses the concept of Islamic religious education which emphasizes the

process of developing the creative potential of students, aiming to create humans who believe and fear Allah SWT, are skilled, have a high work ethic, have noble character, are independent and are responsible for themselves, the nation, and state and religion. Meanwhile, in the research conducted by the authors, it is not only on Islamic religious education but also on Islamic education management of the implementation of activities and trying to explore in depth the responses of Polsek members, who do not all have the same basic knowledge of Islam.

3. METHODS

The research employs the qualitative approach. Bogdan and Taylor (1975: 5) define the approach as a research procedure that produces descriptive data in the form of written or spoken words from people and observable behaviour. Furthermore, they say that this approach is directed at the background and the individual holistically (whole). Based on the explanation of the qualitative approach, the author is eager to explore as much information as possible from police personnel who take part in Islamic spiritual development activities and other matters related to the program so that the author can find out and analyse the response of the police personnel to Islamic spiritual development. This qualitative data is obtained by direct observation, with the aim of obtaining an overview of the implementation of religious activities at Muara Baru Police Sector of Tanjung Priok Port Police Resort.

In addition to the observation, the researcher also conducts several

interviews, which is a guide used to conduct questions and answers so that the questions are well directed. These questions are posed to the relevant parties to obtain and collect information data about the problem under study. The researcher also conducts a study of documentation in the form of official documents, letters and others that can be used to strengthen the data obtained from the interviews. Documents that will become the sources of information include basic intelligence from the police sector, schedule for the implementation of mental development, the warrant for mental development implementation, personnel data, recapitulation of roll-calls, personnel violation data and activity documentation. Resource persons or interviewees interviewed to obtain information have the capacity to answer questions that have been prepared by the researcher in advanced. The interviewees include:

- a. police sector chief as his job is to lead, foster, supervise, and control organizational units within the police sector and the elements implementing the duties and responsibilities of the police sector;
- b. personnel of the police sector (who are Muslim) as their duties as executors of service tasks to direct community and the persons who implement the policies of Polri; and
- c. the development supervisor as his task is to provide coaching materials to the members of Muara Baru Police Sector.

4. RESULTS & DISCUSSIONS

Currently, it is known that Muara Baru Police Sector has a program of Islamic spiritual development activities. Such

activities are conducted regularly four times in a week in the morning, from Monday to Thursday. Based on the research, the author would like to elaborate the following things:

4.1 Analysing the implementation of Islamic spiritual development for the members of Muara Baru Police Sector

In analysing the implementation of the activities carried out by Muara Baru Police Sector, the author employs the management theory proposed by George R. Terry. The theory argues that if we want the processes of organizational activities achieve the goals planned in advanced, such process must meet the elements of planning, organizing, actuating, and controlling. The process carried out at Muara Baru Police Sector as part of coaching the program Islamic spirituality as follows:

a. *Planning*—before carrying out these activities, the police sector has conducted several planning processes, starting from the preparation of budget using the budget of human resource unit of the police sector. It also prepares the teacher of the activities. In this case, the police sector hires a local cleric who has been known to the public, Ustad H. Gozali who has an extensive religious knowledge. Then, it prepares the facilities for the place, that is Musholla An Nur which is located in the area of Muara Baru Police Sector headquarters. Items that are not supported by the state budget, such as the procurement of the Qur'an and other

supporting equipment are sought independently.

b. *Organizing*—in the implementation of the Islamic spiritual development activities, this stage is the division of tasks within the organization as follows:

- the police sector chief as the leader who prepares the planning and implementation resources for the activity;
- other police officers assist the police sector chief as well as act as supervisors in the implementation of activities every day; and
- personnel who participate in the spiritual development programs.

c. *Actuating*—police personnel of the police sector are asked to take part in the Islamic spiritual development activities that run regularly every Monday to Thursday without disturbing the public services. The hours of carrying out activities are outside the main service hours to the community so that service activities keep running optimally. The presence of officers, especially the chief of police sector as a manager, increases the interest in the presence of the personnel of the police sector. The implementation of Islamic spiritual development activities is also in accordance with sharia especially the Islamic religious science material that is given to the personnel.

d. *Controlling*—administratively, as a form of routine monitoring reports from Muara Baru Police

Sector, the chief of the police sector submit a monthly report on the results of the activities to the human resources section of Tanjung Priok Port Police Resort. The supervisory report is prepared by the duty officer in charge of supervising the situation of security and public order in the jurisdiction of the police sector.

4.2 Analysing the materials provided in Islamic spiritual development

Qur'an is the holy book of Islam which contains the revelation of Allah so that it becomes the most important reference. Qur'an is the main factor in determining *halal* and *haram* of an action in life. The main focus is the study of the verses of the Qur'an as a guide to the life of a Muslim. Studies using Qur'an as the main reference is in accordance with the main rules in Islamic sharia. Through learning the *hadith* or *sunnah* of the Prophet, it is hoped that each member can understand how to apply the teachings of the Qur'an directly in daily life in accordance with the teachings of the Qur'an. Although the members of the National Police are not practitioners in the religious field, their knowledge perfection will also perfect their faith and can also be taught to the surrounding community. The knowledge of *ijma* and *qiyas* given as complementary materials also certainly adds to the treasures of knowledge, especially about several things that still lead to different interpretations of some school of worship. In addition, *ijma* and *qiyas* materials are given to provide insight to the personnel of

the police sector about how to solve problems in the community using sources of knowledge and law as well as experience in the treasures of the Islamic religion.

4.3 Analysing the personnel's responses to Islamic spiritual development

The responses of the personnel of the police sector are complete and comprehensive, based on the available stimuli in the coaching activities. The author uses behaviouristic learning theory as an indicator to analyse whether the stimuli given by the leadership at the police sector has increased the responses of the personnel to repeat their participation in the Islamic spiritual development activities. In general, Islamic spiritual development activities have received positive responses from the personnel of the police sector. The implementation of the Islamic spiritual development program which is routine every day provides another option for the personnel who are not in service. When not in service, they use their spare time to study religion so that as long as the author carries out the research, these activities also have a role in maintaining the performance of the personnel of the police sector. However, based on the behaviouristic learning theory, namely Thorndike's law of influence, the result is that only a few members continuously repeat their participation in the event of the Islamic spiritual development. The principles contained in learning theories that should be prepared by

the leadership of the police sector have not been fully fulfilled. In addition, there has been no change in the environment, in this case, special rewards for personnel who have carried out regular coaching activities.

5. CONCLUSIONS & RECOMMENDATIONS

5.1 Conclusions

Based on the findings and discussions in the previous chapters, the author would like to propose the following things:

- a. Islamic spiritual development program for the personnel of Muara Baru Police Sector aims to maintain and improve the spiritual and mental conditions and increase a strong faith as a servant of Allah SWT so that it can be realized in good official behaviour religious. The method is learning the Koran, the study of the Qur'an and the *hadith* that held regularly from Monday to Thursday every week after the afternoon (*Dhuhur*) prayer. Using the management theory we can analyse the implementation function that has been carried out where the coaching is running regularly because of the support and high interest from both the officers and the enthusiasm of the members.
- b. The material provided is starting from the study of the verses of the Qur'an and the *hadith/sunnah* of the Prophet and discussion of material about *ijma* and *qiyas* when viewed from Islamic sharia is in accordance with the main

rules of the sources of knowledge in Islam.

- c. The responses given by members, based on the results of interviews and observations are quite positive. They do not deny the existence of such Islamic spiritual development activities. Personnel who are actively involved in the implementation of coaching gets many positive benefits from Islamic spiritual development, including improved religious knowledge and piety. Using the behaviouristic learning theory of Thorndike, the author finds out that the elements in the principles of learning theories have not been fulfilled behaviour. Some principles that have not been met are the absence of food as a primary reinforcement, the determination of the personnel capabilities and development of coaching steps that have not accommodated the personnel with early-level reading abilities.

5.2 Recommendations

Based on the conclusions above, the author recommends Muara Baru Police Sector to:

- a. arrange activity plans training in a more systematic way;
- b. share the tasks of giving development to personnel; and
- c. prepare snacks as part of the reinforcement which strengthen the behaviour of the personnel to be actively present in coaching activities.

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