

COMPARATIVE ANALYSIS OF INMATE REHABILITATION UNDER JINAYAH LAW AND CRIMINAL LAW IN CLASS IIB ACEH SINGKIL DETENTION CENTER

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Abstract

This research aims to comparatively analyze the coaching of prisoners who violate jinayah law and criminal law in Class IIB Aceh Singkil Detention Center. This research identifies differences in the approach and objectives of coaching for both groups of prisoners. The method used in this research is mixed method, by distributing questionnaires to groups of prisoners and conducting interviews with the employees of Class IIB Aceh Singkil Detention Center. The results showed that although both jinayah and criminal law prisoners receive personality coaching, there are differences in emphasis, especially in religious coaching for jinayah prisoners. The results of this study are expected to provide insight into the effectiveness of coaching in Class IIB Aceh Singkil Detention Center, as well as provide recommendations for improving coaching programs that are more effective and in accordance with the characteristics of prisoners.

Keywords: Criminal Law, Guidance, Jinayah Law, Prisoners.

A. INTRODUCTION

The rehabilitation and social reintegration of prisoners are crucial efforts within the criminal justice system. This process aims to modify the behavior of prisoners so they can reintegrate into society as productive and responsible members (Zaky and Anwar, 2022). In the legal context of Indonesia, there are two legal systems governing the rehabilitation process of prisoners: the Sharia-based criminal law and the criminal law based on general legislation.

Aceh, a province in Indonesia, boasts a unique history and culture, particularly within the realm of law and the judicial system. One distinguishing aspect is the application of Islamic Law or Sharia within its legal system. Aceh features legal particularities with the implementation of Sharia law coexisting with the enactment of special autonomy in the region. This is evident in the two main types of law in Aceh, namely Sharia law and criminal law, both deeply rooted in Islamic teachings.

The implementation of Qanun Jinayah law and criminal law is an effort to regulate the behavior of society within a legal system. However, it should be noted that "Qanun Jinayah" typically refers to Islamic criminal law applied in countries with a majority Muslim population, such as Malaysia and Brunei (Bahiej, 2014). On the other hand, "criminal law" more commonly refers to the criminal legal system applied in various countries with diverse cultural and religious backgrounds (Rinaldi, 2022).

The Qanun Jinayah law is a legal system based on Islamic teachings, primarily the Quran and Hadith, as well as interpretations by scholars. Its implementation aims to uphold social order, morality, and justice in societies where the majority of the population adheres to Islam. The principles of Qanun Jinayah law encompass rules regarding criminal acts such as theft, adultery, violence, and other violations deemed contrary to Islamic teachings (Irfan and Nurul, 2022). The implementation of Qanun Jinayah law generally relies on religious authority and a specialized judicial system that refers to Islamic law.

Besides Jinayah law, Aceh also implements criminal law in accordance with Indonesia's national law. Criminal law is a legal system that governs criminal actions and law enforcement to protect society, punish perpetrators of crimes, and ensure justice (Moeljatno, 2021). The application of criminal law can vary from one country to another depending on the adopted legal system, cultural values, and

existing legal policies.

Criminal law in Aceh encompasses regulations not only based on religious principles but also includes aspects of national law applicable throughout Indonesia. The implementation of criminal law covers criminal actions such as theft, violence, fraud, and other crimes that violate national law. However, there are challenges and debates regarding the implementation of both types of laws in Aceh. Some argue that the exclusive application of Jinayah law in Aceh may raise issues of human rights, individual freedoms, and justice, while others argue that this application is a form of preserving cultural and religious identity. In both contexts, decision-making and law enforcement must consider principles of justice, compliance with the law, human rights, and the importance of creating a just and safe society for all citizens. The application of Qanun Jinayah law and criminal law should take into account humanitarian values, social justice, and individual freedom, and strive for transparent and fair law enforcement.

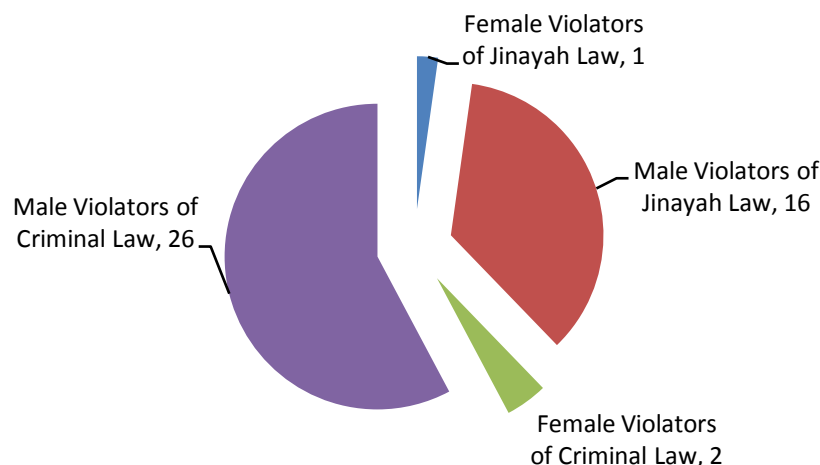
The implementation of Qanun Jinayah law and criminal law in Aceh is an issue that raises its own complexities and requires deep understanding. Aceh, as one of the provinces in Indonesia, has a unique legal context, particularly regarding the application of Islamic law or Sharia law. This is closely related to the history and culture of Acehnese society deeply rooted in Islamic values. Since obtaining special autonomy through Law No. 11 of 2006, Aceh has the authority to implement Islamic law in accordance with the religious values embraced by the majority of its population (Aditya, 2019).

Qanun Jinayah is an Islamic legal system that regulates religious life and judiciary proceedings in Aceh (Mahdi, 2017). Meanwhile, the modern criminal law adopted in Indonesia has different legal foundations and broader coverage, encompassing various aspects of societal life. The comparison between the application of Qanun Jinayah law and modern criminal law in Aceh raises questions about the extent to which these two legal systems reflect principles of justice, security, and human rights.

The inmate rehabilitation program at state detention centers (Rutan) is one effort to improve inmates' behavior and prepare them for reintegration into society after serving their sentences. Inmate rehabilitation under Qanun Jinayah law and general law aims primarily to enhance inmates' behavior, facilitate the rehabilitation process, and encourage positive changes in their lives. Other objectives include preventing inmates from returning to criminal activities and assisting them in becoming productive and responsible members of society.

In the context of inmate rehabilitation, there is the Class IIB Aceh Singkil Detention Center, which serves as a correctional facility in the region. The Class IIB Aceh Singkil Detention Center acts as the execution center for inmates sentenced under both Jinayah law and general criminal law. The following data represent the number of Jinayah and criminal law violations based on gender in the Class IIB Singkil Detention Center:

Figure 1. Data on the Number of Violations of Jinayah and Criminal Law Based on Gender



Source: Data from Class IIB Singkil Detention Center

Based on the data above, it can be seen that male violators of Jinayah law in Class IIB Singkil Detention Center amounted to 16 individuals, while female violators of Jinayah law numbered 1 individual, totaling 17 law violators in the detention center. Meanwhile, the total number of criminal law violators amounted to 67 individuals, with 3 female violators and 64 male violators. Based on this data, it can be concluded that there are more violators of criminal law than Jinayah law. With this information, it is evident that in the detention center, there are separate cells or facilities for offenders of criminal and Jinayah laws.

The Class IIB Aceh Singkil Detention Center, like other correctional facilities, has the responsibility to rehabilitate inmates, who are divided into two major groups: Jinayah law convicts (perpetrators of Sharia crimes) and criminal law convicts (perpetrators of general crimes). In this context, there are issues that need to be investigated regarding the management and rehabilitation of Jinayah law convicts and criminal law convicts in the Class IIB Aceh Singkil Detention Center.

Most Jinayah law convicts may require a more specialized approach to rehabilitation, given the origins and characteristics of their cases, which differ from those of criminal law convicts. However, in reality, the challenges in providing effective rehabilitation for both groups of inmates cannot be overlooked. Therefore, there is a need for more intensive and sustained efforts to improve the rehabilitation program at the Aceh Singkil Detention Center to provide optimal benefits for both groups of inmates and to identify factors influencing the outcomes of rehabilitation within the contexts of both legal systems in force.

This research aims to conduct a comparative analysis of the inmate rehabilitation programs at the Class IIB Aceh Singkil Detention Center, considering two different legal frameworks, namely Jinayah law and criminal law. The focus of this research is to evaluate the effectiveness of each inmate rehabilitation program and to identify factors influencing the outcomes of rehabilitation within the contexts of both legal systems in force.

This study will explore the differences and similarities between the two programs regarding the implementation of rehabilitation programs and the sanctions imposed on inmates. It is expected to provide a clearer picture of the inmate rehabilitation programs at the detention center and serve as a reference for stakeholders to improve the effectiveness of inmate rehabilitation programs in the future.

The research is anticipated to make a significant contribution to understanding the effectiveness of inmate rehabilitation programs based on Jinayah law and criminal law in Aceh, particularly at the Class IIB Aceh Singkil Detention Center. The findings of this research are expected to serve as a basis for better policymaking efforts to enhance the effectiveness of inmate rehabilitation programs and advance the criminal justice system in the region. Additionally, the research may serve as a reference for researchers, legal practitioners, and other relevant parties in developing more effective and sustainable inmate rehabilitation programs.

B. METHOD

To achieve the objectives of this research, the method employed is the normative-empirical method. In the context of comparative analysis of inmate rehabilitation between Jinayah law and criminal law in the Aceh Singkil Detention Center, this method is utilized to delve into how inmate rehabilitation is implemented based on Jinayah law and criminal law in the institution. The analysis is built upon the results of a survey conducted on 17 Jinayah law violator inmates and 28 criminal law violator inmates at the Class IIB Singkil Detention Center, Aceh Singkil. Data collection techniques involved the use of questionnaires. Prior to questionnaire distribution, the researcher conducted validation and reliability testing. The analysis technique employed is SPSS, and subsequently, the findings of this research are analyzed using legal theory and criminology theories related to the research topic.

C. RESULTS AND DISCUSSION

The Criminal Justice System in Aceh

Aceh has a unique legal system due to its autonomy following the Helsinki Agreement (Dewi, 2017). The characteristics of the criminal justice system in Aceh are distinctive because of the special

autonomy granted to Aceh under Law Number 44 of 1999 concerning the Implementation of Special Autonomy for Aceh and Law Number 11 of 2006 concerning the Governance of Aceh. In 2001, a memorandum of understanding was signed between the Indonesian government and the Free Aceh Movement (GAM) affirming Aceh's autonomy, including in the field of justice (Yusrizal, Sulaiman and Mukhlis, 2011). Aceh has a unique legal system that includes customary or traditional courts and Islamic courts, in addition to the national court system.

The customary justice system in Aceh is divided into land and maritime areas, with customary village (gampong) courts and customary subdistrict (mukim) courts in the inland areas, as well as maritime customary courts (laotlhok) and district/maritime district customary courts in the maritime areas (Mansur, 2018). In Aceh, Islamic law is enforced by the Sharia Court, which is a special court within the Religious Court system. The Sharia Court has two basic competencies, namely the authority of the Religious Court and partial authority of the General Court. The jurisdiction of the Sharia Court is no longer limited to civil matters alone, but also includes matters of mu'amalah (transactions) and jinayah (criminal matters)(Fakhriah, 2013). Below are some distinctive features of the criminal justice system in Aceh:

1. Islamic Law as the Primary Source of Law: Aceh has the authority to apply Islamic law (Sharia) in the judicial field. This is reflected in the enactment of Qanun (local regulations) that govern various aspects of life based on Islamic principles (Anwar, 2023)
2. Sharia Courts: In Aceh, there are special courts that handle cases related to Islamic law, such as marriage, divorce, inheritance, and other Sharia violations. Sharia Courts also handle criminal cases within the realm of Sharia (Adhani, 2019).
3. General Courts: In addition to Sharia Courts, Aceh also has general courts that handle criminal cases according to the national positive law of Indonesia, including criminal law regulated in the Criminal Code (KUHP).
4. Integration of Islamic and National Law: There are challenges and dynamics in integrating Islamic and national law. Courts in Aceh must consider both, especially in cases with criminal implications (Ridwan, 2014).
5. Application of Sharia Punishments: Some criminal acts such as adultery, alcohol consumption, gambling, and other Sharia violations can be subject to Sharia punishments according to Qanun in Aceh. (Ulya, 2016).

It is important to remember that the criminal justice system in Aceh is part of the broader legal system in Indonesia, but it has its own distinctive features and autonomy in accordance with regional regulations governing the legal system in that area.

Hierarchy of Aceh's Qanun Jinayah and Legislation

In the context of Acehese society and government, the implementation of Jinayah law is deemed urgent to be practiced in order to protect the values and honor of Acehese society. Reasons often put forward to reject the implementation of Jinayah law include that it violates Human Rights (HAM), is cruel, and primitive because it causes suffering to individuals. Therefore, it is considered unsuitable to evolve within the context of modern life. Additionally, differences in the imposition of sanctions between the Jinayah Law Qanun and positive law in Indonesia can also be observed.

Indonesia adheres to the principle of Lex Specialis Derogat Lex Generalis, where special rules have greater force than general rules. In this context, the specific regulation is the Jinayah Law Qanun, while the general rule is positive criminal law in Indonesia. Furthermore, there is also the principle of Lex Superior Derogat Legi Inferior, which means that higher regulations override lower regulations. This can be seen from the following hierarchy:

Table 1. Hierarchy of Aceh's Qanun Jinayah with National Legislation

Types and Hierarchy of Legislation	Types and Hierarchy of Regional Autonomy Implementation Legislation	Types and Hierarchy of Islamic Sharia Implementation Legislation
1	2	3

1945 Constitution	1945 Constitution	1945 Constitution
Laws/Presidential Decree	Laws/Presidential Decree	Laws/Presidential Decree/Islamic Sharia (Quran/Sunnah/Ijtihad/Mazhab)
Government Regulation		
Presidential Regulation		
Provincial/District/City Regulation/Village Regulation	Aceh Qanun / District/City Qanun / Reusam Gapong	Aceh Qanun / District/City Qanun / Reusam Gapong

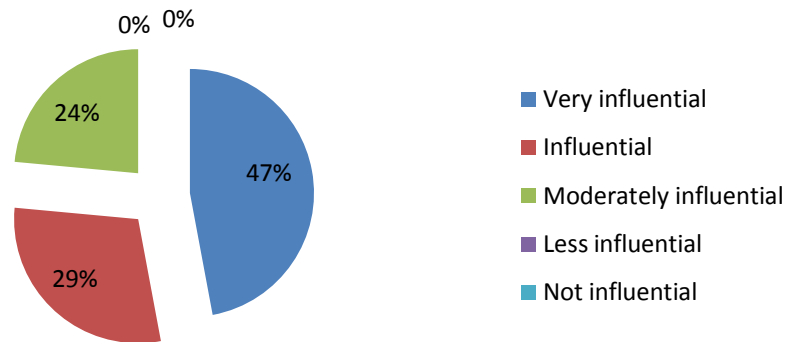
Based on the hierarchy above, it can be explained that the 1945 Constitution is Indonesia's constitution, which serves as the highest fundamental law of the state. The entire legal system, including the law in Aceh, must align with the principles contained in the 1945 Constitution. National laws are the highest legal authority at the national level. These laws are applied throughout Indonesia, including in Aceh. Although Aceh's Jinayah Qanun has jurisdiction over criminal law at the provincial level, national laws still have jurisdiction and can regulate similar or related issues. The Aceh Jinayah Qanun is a legal regulation with specific jurisdiction in the Aceh Province. This Qanun is a product of the special autonomy granted to Aceh and applies to the people of Aceh. However, the Aceh Jinayah Qanun must comply with the principles of the 1945 Constitution. Therefore, in the hierarchy of Indonesian law, the 1945 Constitution is the fundamental law, followed by national laws applicable throughout the country, including Aceh. While the Aceh Jinayah Qanun has specificity at the provincial level, it must comply with the 1945 Constitution and cannot contradict national laws.

Rehabilitation for Violators of Jinayah Law

Based on the data above, it can be observed that in this study, the identities of the respondents consist of 17 violators of Jinayah law and 28 violators of criminal law. It can be seen that the majority of respondents in this study are from the group of criminal law violators. According to the findings of the research, the Aceh Jinayah Qanun (Islamic Criminal Law in Aceh) contains several criminal sanctions that can be imposed on individuals who commit legal violations. These sanctions include imprisonment, fines, and corporal punishment (Iskandar, Mahmud and Izadi, 2021). The Aceh Jinayah Qanun also prohibits certain behaviors, such as the consumption and production of alcoholic beverages, gambling, and adultery.

The rehabilitation programs conducted for inmates who violate Jinayah law in correctional institutions or detention centers are similar to those for inmates who violate criminal law. Rehabilitation may include personality development activities, fostering independence, skill-building activities, religious education, and educational activities (Subroto and Akbar, 2021). Furthermore, rehabilitation programs may also include sports activities, arts and cultural activities, as well as social activities (Safe'I, 2021). The aim of these rehabilitation programs is to nurture and improve the behavior of inmates so that they can reintegrate as law-abiding and productive citizens in society. In inmate rehabilitation, it's essential to consider the perspective of Islamic law to ensure that the rehabilitation is conducted properly and in accordance with Islamic teachings (Sayuti, 2013). In this study, questionnaires were distributed to respondents with the aim of exploring perceptions and responses regarding rehabilitation for inmates who violated Jinayah law. The questionnaire consisted of questions about the influence of independence development and personality development during rehabilitation in Class IIB Aceh Singkil Detention Center. The survey results have been processed and presented in the form of graphs depicting the main findings from the questionnaire analysis. Below are the results of this study:

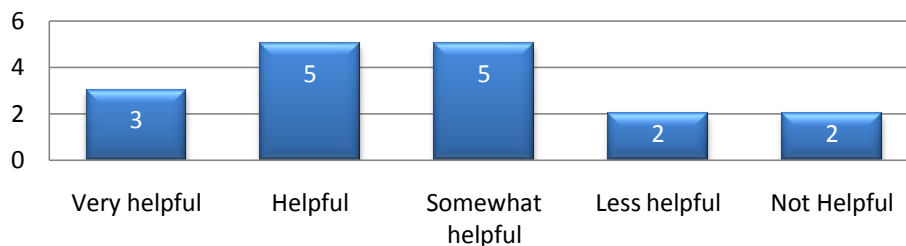
Figure 2. Responses of Jinayah Offenders to the Influence of Religious Rehabilitation in their Daily Lives



Based on the data above, out of the 17 samples of Jinayah offenders in the study, respondents' responses regarding the influence of religious rehabilitation on their daily lives are as follows: 8 individuals (55%) assessed that religious rehabilitation has a very significant influence on their daily lives, 5 individuals (35%) perceived religious rehabilitation as influential on their daily lives, and 4 individuals (10%) considered religious rehabilitation to be moderately influential on their daily lives. In light of these findings, the research team assumes that the religious rehabilitation provided is effective, thereby impacting the daily lives of Jinayah offenders.

In addition to personality development aspects, the questionnaire also includes questions related to independence development, which according to independence development, independence development is a rehabilitation program that utilizes a primary crime prevention strategy model (Ramadhini and Rinaldi, 2023). Independence development is a process of mentoring, development, and empowerment of individuals or groups to develop abilities, knowledge, and attitudes that enable them to stand on their own, make decisions, and manage their lives independently (Rinaldi and Setiawan, 2021). The main goal of independence development is for individuals or groups to reach their maximum potential and have full control over their lives, both personally, socially, and professionally (Rinaldi, 2021). Here are the research findings regarding respondents' responses regarding independence development assistance in helping Jinayah offenders develop their talents:

Figure 3. Jinayah Offenders' Responses Regarding Assistance in Developing Talents Through Independence Development Coaching



Based on the above chart, it can be seen that respondents who are offenders of criminal laws believe that 3 individuals (17.6%) consider self-reliance mentoring highly beneficial in nurturing their talents, 5 individuals (29.4%) find self-reliance mentoring helpful in developing their talents, 5 individuals (29.4%) find self-reliance mentoring somewhat helpful in nurturing their talents, 2 individuals (0.3%) find self-reliance mentoring highly beneficial in nurturing their talents, and 2 others (0.3%) find self-reliance mentoring not helpful in nurturing their talents.

In this study, the researcher not only distributed questionnaires to offenders of criminal laws but also conducted an interview with one of the offenders, identified as SH, regarding the rehabilitation program he underwent at Rutan Kelas IIB Aceh Singkil. Based on the interview, it was explained that during his rehabilitation at Rutan Kelas IIB Aceh Singkil, he received more religious-based guidance

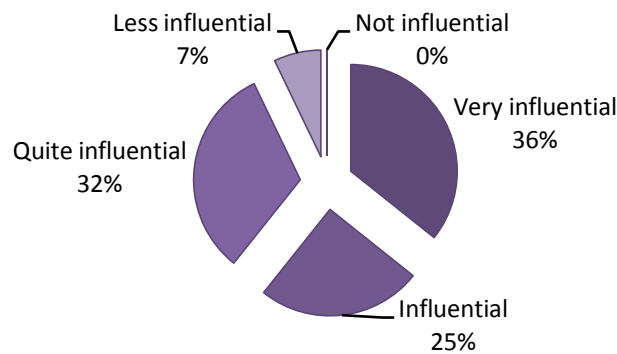
than guidance focused on self-reliance. The guidance he received included attending routine religious lectures held twice a week, mandatory five-time daily prayers, and regular religious study sessions conducted at the correctional facility (Interview with SH, Offender of Jinayah Law).

Rehabilitation of Criminal Offenders

Rehabilitation of criminal offenders is a program of guidance and counseling aimed at shaping inmates to become responsible individuals ready to reintegrate into society (Megawati and Kurniawan, 2019). The purpose of inmate rehabilitation is to prevent the recurrence of criminal activities or recidivism. The rehabilitation and counseling program for inmates includes personality development activities and fostering independence.

In this study, the researcher distributed questionnaires to 28 respondents who were offenders of criminal law. The criminal offenses they committed varied, such as theft, fraud, drug trafficking, embezzlement, and others. The questionnaires were distributed to the respondents with the aim of exploring their perceptions and responses regarding rehabilitation for criminal offenders. Here are the research findings related to rehabilitation for criminal offenses:

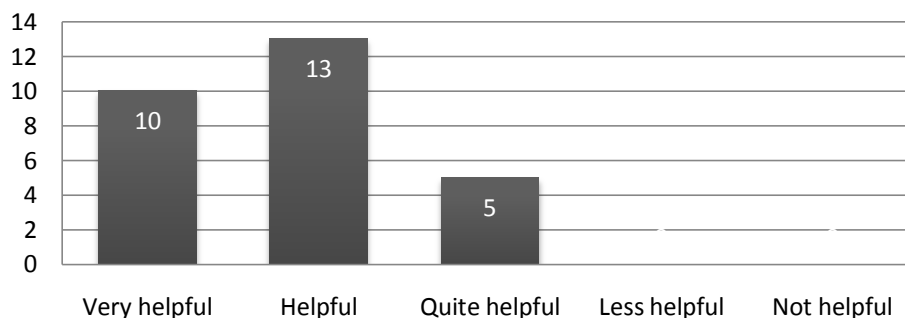
Figure 4. Responses of Criminal Offenders to the Influence of Religious Rehabilitation on Their Daily Lives



Based on the above data, out of 28 samples of law offenders in the study, respondents' perceptions regarding the influence of religious or personality development training on their daily lives are as follows: 10 individuals (37%) believe that religious training has a significant impact on their daily lives, 7 individuals (26%) believe that religious training affects their daily lives, and 9 individuals (32%) consider religious training to have a sufficient impact on their daily lives, while 2 individuals find religious training to be less impactful.

In light of these findings, the research team assumes that the religious training provided is effective in influencing the daily lives of criminal offenders, as the majority of respondents believe that religious training has a significant impact on their daily lives. Furthermore, in terms of self-development training, the following are the research findings on respondents' perceptions regarding how it aids criminal offenders in developing their talents:

Figure 5. Responses of Criminal Offenders to Assistance in Developing Talents Through Self-Development Training



Based on the above image, it can be observed that respondents who are criminal offenders perceive that 10 individuals (35.7%) consider self-development training highly helpful in pursuing their talents,

13 individuals (46.4%) believe that self-development training helps in pursuing their talents, 5 individuals (17.8%) think that self-development training somewhat helps in pursuing their talents, and none consider self-development training to be unhelpful or not helpful in pursuing their talents.

Comparative Analysis of Rehabilitation for Criminal Offenders of Sharia Law and Criminal Law

In terms of rehabilitation, particularly in Rutan Kelas IIB Aceh Singkil, there is not a significant difference between offenders of Sharia law and criminal law, as the highest-ranking regulations remain legislative enactments. Hence, the rehabilitation undergone by Sharia law offenders is essentially similar to that experienced by criminal law offenders in general.

Based on interviews conducted with officers of Class IIB Detention Center in Aceh Singkil, the rehabilitation provided to inmates primarily focuses on personality development. However, some individuals receive autonomy rehabilitation, which is predominantly for criminal offenders. Within this detention center, there isn't a significant distinction in the rehabilitation offered between criminal offenders and non-criminal offenders. (Interview with the officer of Class IIB Detention Center in Aceh Singkil). There are several stages in the rehabilitation provided by Singkil Detention Center for its inmates, including:

1. Personality Development

Personality development provided by detention center officers includes Friday sermon sessions, where inmates gather in the mosque of the detention center to listen to sermons delivered by invited religious scholars. Here, the rehabilitation provided includes spiritual guidance aimed at helping each inmate realize their mistakes. Additionally, regular physical exercise sessions are conducted every week, helping to improve the physical health of the inmates through outdoor activities. Educational rehabilitation is also provided by offering study materials to inmates who wish to continue their education after leaving the detention center. In Singkil Detention Center, personality development has a significant impact on inmates, as evidenced by the questionnaire results obtained by the author. From the author's interviews, the officers express pride in their influential role in the inmates' rehabilitation. However, for non-Muslim individuals, Singkil Detention Center has yet to implement appropriate rehabilitation methods, such as independent prayer.

2. Autonomy Development

Officially, autonomy development is not listed as part of the rehabilitation program in Singkil Class IIB Detention Center. However, detention center officers implement autonomy development policies based on their discretion. The priority in this rehabilitation stage is criminal offenders, while only a few non-criminal offenders undergo autonomy development. The rehabilitation provided includes gardening, where the produce from the garden is sold to help inmates generate income.

Here are the differences between criminal offenders and non-criminal offenders:

1. Differences between Criminal Offenders and Non-Criminal Offenders:

a. **Criminal Offenders:** Refer to inmates who commit actions that violate religious norms or specific beliefs. This includes offenses such as adultery, blasphemy, or actions contrary to religious teachings.

b. **Non-Criminal Offenders:** Refer to inmates who commit actions that violate criminal law or regulations of the state. This includes crimes such as theft, robbery, or drug-related offenses.

2. Rehabilitation Approach:

a. **Rehabilitation of Criminal Offenders:** Rehabilitation of criminal offenders tends to focus on religious and moral aspects. Rehabilitation programs will emphasize religious values, religious training, spiritual counseling, and activities that support a better understanding of religious teachings.

b. **Rehabilitation of Non-Criminal Offenders:** Rehabilitation of non-criminal offenders is more oriented towards legal understanding, rehabilitation, and social reintegration. This includes skills training programs, formal or informal education, psychological counseling, and preparation for reintegrating into society.

c.

3. Objectives of Rehabilitation:

a. **Rehabilitation of Criminal Offenders:** The main goal is to guide inmates to understand and

comply with religious teachings and to change their behavior according to religious norms.

b. Rehabilitation of Non-Criminal Offenders: Focuses on rehabilitating inmates, providing opportunities to correct deviant behavior, improving skills, knowledge, and positive attitudes to become productive and good members of society again.

Based on the outlined differences above, it can be asserted that the rehabilitation approach for criminal offenders within the context of Islamic law aims to improve individual behavior and spirituality. This involves rehabilitation, counseling, education, and preventive measures to deter future violations. To ensure the proper fulfillment of its duties, the punishment must align with the objectives of punishment in Islam, which are divided into two, as elaborated by Sumardi Efendi in his research. Firstly, the prevention objective (*ar-rad'uwaaz-zajru*) is intended to stop perpetrators from repeating their crimes and prevent others from committing criminal acts. Secondly, the educational objective (*al-islahwa at-ta'dib*) aims to provide education to criminals so that they develop internal awareness and refrain from repeating their actions (Efendi, 2021).

The sanctions in criminal law can include physical punishments such as flogging, the death penalty, or imprisonment. In accordance with national legislation, those who commit criminal offenses are subject to imprisonment, where their rights are guaranteed under Law Number 22 of 2022, Article 9. Based on interviews conducted, the rehabilitation for criminal offenders in Class IIB Detention Center in Aceh Singkil focuses more on personality development through religious activities. The aim is for offenders to realize the sins they have committed and to foster understanding and religious consciousness. Religious rehabilitation aims to eliminate the tendency to engage in criminal activities by cultivating better and more ethical character traits.

Meanwhile, the approach in rehabilitating criminal offenders is to ensure the safety and order of society by punishing law violations in accordance with applicable laws. The main objective is to impose sanctions appropriate to the level of wrongdoing committed by the criminals, which may include fines, imprisonment, probation, or other punishments as per the applicable legal regulations (Alkostar, 2011). Rehabilitation for criminal offenders refers to Law Number 22 of 2022 concerning Correctional Institutions. In the rehabilitation process for criminal offenders, there are programs that must be followed, such as personality development and autonomy development.

Personality development for criminal offenders in Class IIB Detention Center in Aceh Singkil consists of religious guidance, regular sports activities, and autonomy development through gardening. This is supported by interviews with staff members who stated:

"....To conduct gardening activities, we select 5 individuals specifically for this task. Those chosen are inmates with shorter sentences, who exhibit good behavior, and adhere to rules diligently. If all criteria are met, they will be selected by the observation team, who will make the final decision. The focus is on criminal offenders; for non-criminal offenders, only a few are selected for autonomy development. This is because we prioritize personality development through religious activities for criminal offenders."

Based on the above interviews, it can be concluded that autonomy development is more focused on criminal offenders, while for non-criminal offenders, the focus is more on religious or personality development. Based on the comparison between rehabilitation for criminal offenders and non-criminal offenders in Aceh Singkil Detention Center, it can be analyzed using deterrence theory.

Deterrence theory emphasizes the use of punishment as a means to deter both offenders and the general public. Its goal is to administer punishment as an example that influences others not to commit similar criminal acts. In the context of rehabilitation, deterrence theory suggests that firm and effective punishment can prevent reoffending by demonstrating the consequences of criminal actions.

Deterrence theory, encompassing general deterrence and specific deterrence, can be analyzed in the context of rehabilitation for criminal offenders and non-criminal offenders. The following is an analysis of deterrence theory regarding rehabilitation for criminal offenders and non-criminal offenders:

1. General deterrence: In the context of rehabilitation, general deterrence can play a role in raising legal awareness among the general public, thus preventing potential violations. By demonstrating serious consequences for offenders through adequate punishment, this theory can instill fear and deter criminal actions (Bahar, Basri and Haq, 2021)

2. Specific deterrence: In rehabilitation, specific deterrence can prevent individuals who have committed offenses from repeating their actions. By imposing appropriate and intimidating punishments, this theory can influence the future behavior of offenders and deter them from committing violations again (Mubarak, 2015).

In the rehabilitation of both criminal and non-criminal offenders, deterrence theory can be a consideration, but it also needs to be combined with other holistic approaches focused on rehabilitation, social reintegration, and primary prevention. Effective rehabilitation should consider the social, cultural, and religious contexts, as well as ensure justice and protection of human rights for both offenders and victims.

D. CONCLUSION

In the context of the Indonesian legal system, there are two systems governing the rehabilitation and social reintegration of inmates: the Sharia-based criminal law system and the general statutory criminal law system. Aceh, a province in Indonesia, has a unique history and culture, including in its legal and judicial systems. Based on the research conducted, the results show that rehabilitation for offenders of Sharia-based crimes, particularly in religious rehabilitation, has shown positive influence, while autonomy development has been less supportive in fostering the interests and talents of inmates. On the other hand, for offenders of statutory crimes, religious rehabilitation has shown positive influence, although some argue that its impact is limited. Furthermore, regarding autonomy development, the majority believe that it significantly helps in encouraging their interests and talents.

Rehabilitation in Class IIB Detention Center in Aceh Singkil does not show significant differences between offenders of Sharia-based crimes and statutory crimes. The primary focus of rehabilitation is on personality development, with a special emphasis on religious activities for offenders of Sharia-based crimes. Meanwhile, autonomy development is more focused on offenders of statutory crimes, with activities such as gardening.

These rehabilitation efforts are also analyzed considering the deterrence theory, which suggests that strict punishment can deter criminal actions through its deterrent effect. However, a holistic approach considering social, cultural, and religious contexts is also necessary for effective rehabilitation. The results of this research are expected to provide a foundation for better policy-making efforts to enhance the effectiveness of inmate rehabilitation programs and advance the criminal justice system in this region. This research can also serve as a reference for researchers, legal practitioners, and other stakeholders in developing more effective and sustainable inmate rehabilitation programs.

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