

Counselling and Religious Experience: Life Changes of Former Corruption Convicts can be Specifying Religious Experiences

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Abstract: Corruption is a corrupted character and appears in certain politicians. Mental corruption in developing countries requires harsh sanctions, although it doesn't provide a deterrent effect to the emergence of other corruptors in Indonesia. Imprisonment sanctions as long as possible can provide a religious experience so that the emergence of life changes. This article aims to analyse the spiritual experiences that have changed the lives of former corrupt convicts. Documentation study through the analysis of youtube videos from interviews with former corruption convicts who just got out of prison. The research subject is one woman—qualitative analysis as the basis for the emergence of various dimensions of religious experience. The study results found three basic dimensions of the emergence of spiritual experiences affective, cognitive, and behavioural. Religious experience in the affective dimension changes life with a process of acceptance, awareness, regret/mistake, gratitude, and sincerity—spiritual expertise with a cognitive size through self-belief and life lessons that can change lives. Religious experience also raises behavioural dimensions so that individuals can control themselves, be confident, and dare to act. These three dimensions serve as provisions for policymakers to internalise the anti-corruption character.

Keywords: Corruption; Life-changing; Religion

Introduction

Corruption weakens the state and weakens various state policies, and weakens people's trust (Graycar, 2015). Cases of corruption worry all countries in the world. Corruption issues arise due to the weakening of anti-corruption policies in developing countries (Olken & Pande, 2012), one of which is Indonesia. Corruption also impacts psychological aspects, although economic and criminological aspects also appear (Dimant & Schulte, 2016). Handling corruption in the psychological part is significant for developing countries—tougher sanctions as an approach to reducing corruption cases (Graycar & Sidebottom, 2012).

The fact that women are less corrupt than men is refuted (Boehm, 2015). The case of corruption convicts on behalf of the US as a woman supports previous research that both men and women have the potential for corruption. Sanctions and social norms that ridicule corrupt individuals and families (Bicchieri & Mercier, 2014; Haling, 2016) are one of the policies, but Indonesian culture rejects sanctions for families. There are also formal sanctions for corruptors who don't prevent the emergence of corruption cases again (Klinkhammer, 2013) in a developing or developed country.

Decreased life satisfaction from the experience of corruption appears and impacts happiness (Wu & Zhu, 2016). In Malaysia, a lack of culture and religion can positively impact the corruption emergence (Yahya et al., 2015). The point in Indonesia is that the practice of religion is one of the factors of corruption as a legacy (Ibrahim et al., 2018). According to the people's perspective, Indonesia hasn't yet imposed the appropriate severe sanctions. However, corrupt convicts who are imprisoned have had life-changing religious experiences. Religiosity

is essential in social norms to prevent corruption (Chantziaras et al., 2020), especially after being released from prison.

Religious values are an antidote to the widespread corruption cases because of the wrong values of corruption (Faleye, 2013). Corruption creates a negative character for corruptors and people around corruptors, so the corruptors have. A holistic approach to religion can control corruption cases (Olagunju, 2012) and deter corruptors. Religious values encourage the emergence of social values to make individuals free from the character of corruption (Ottuh & Aitufe, 2014). Religion indirectly and continuously makes individuals change their lives. Religious freedom gives rise to a better personality (Grim et al., 2014). Religion also raises an anti-corruption character.

Religiosity also indirectly raises hope and meaning in life and reduces fear and post-traumatic growth (Lee et al., 2020). Individuals exposed to corruption cases and imprisoned then free need to have a religious dimension. Religiosity raises the hope that he still has a God where he hopes and the meaning of life if he surrenders to God. Individuals who have a religious dimension have an impact of not being afraid of community acceptance after being released from prison. There is also religiosity that creates conditions not to be traumatised by the past. Forgiveness from God through oneself as transitional justice (Miedema, 2014) so that the emergence of life changes.

Religion has values and moral messages (Humaeni, 2015) for the lives of individuals who have been exposed to corruption cases or are free from prison. Teachers have a significant role through religious education (Klemenović & Zuković, 2013) in preventing corruption cases. With very vulnerable corruption cases, Indonesia needs to explore the role of religion in preventing corruption or eradicating corruption. This study aims to analyse religious experiences that change the lives of individuals with cases of corruption convicts who have been released from prison.

Methods

This study has one primary variable, namely religious experience. The research subject is only one individual with the initials AS who has a background of former corruption convicts and has been imprisoned for ten years in Indonesia. Religious experience as a variable has an impact on changing individual lives. Study documentation in interviews on Kompas TV via youtube videos. Documentation studies help analyse findings from the religious experiences of ex-corruption convicts that impact personal life changes and can described other researchers with other results. The documentation study from this video has the advantage of only two people, namely the interviewer and the interviewee. This documentary study analyses in detail the changes in an individual's life due to the emergence of various life experiences from an Islamic perspective. After being released from prison, the emergence of life changes can be a policy design for corruption cases. There is also a role for counsellors in guidance and counselling services—criteria for documenting the first youtube video and the first interview. The data collected was analysed qualitatively to find various religious experiences that impact individual changes of ex-modulation prisoners. The final data results will be interpreted and discussed qualitatively. Youtube video document as primary and relevant information (<https://www.youtube.com/watch?v=51RAJArHbTM&t=489s>). The video finds changes in individual lives due to the emergence of various religious experiences from former corrupt convicts who have been released from prison.

Youtube video documents were analysed qualitatively with four structured components. The first stage of reducing various information centred on religious experiences at the time of imprisonment. The second stage interprets data from multiple spiritual

experiences that impact changing lives while incarcerated or after being released from prison. The third is the conclusion by the researcher from the emergence of religious experience. Finally, verification of data on theories supporting various policies to find religious backgrounds so that corrupt convicts are deterred and have a chance of life not committing corruption.

Results and Discussion

The documentation comes from a youtube video published by Kompas TV Indonesia on April 1, 2022. The data is from interviews with reviewers (RO) to reviewers (AS). The data results focus on the religious experience of the United States during his ten years as a prisoner regarding corruption cases in Indonesia and the emergence of life changes after being released from prison. The data collected is then reduced and presented through tables. The data is then interpreted with the support and comparison of various scientific studies.

Life in prison directly impacts life experiences from the religious dimension of the individual as ex-convicts of corruption cases. Spiritual experiences that impact life changes are urgent to be analysed—the analysis results are a strategy for school counsellors' guidance and counselling services outside schools. Self-confidence arises from belief in God as a religious experience needs in-depth study. The following are various expressions of US subjects related to changes in life due to religious affairs, then recommendations for policy development solutions for corruptors and corruption prevention by counsellors.

Table 1. Religious Expressions from Experience During Convicts in Corruption Cases

No	Religious Expressions Subject AS	Name Code
1	“God willing, what I say is pure from my heart, I have been wrong, and I realise that it was ten years that I lived. I was a sinner; I've been corrupt.”	M.2.51
2	“I once gave my illegitimate child, and I regret it.”	M.3.11
3	“I said that it's okay that I'm nothing. The important thing is that I don't do things that disappoint me.”	M.6.40
4	“There's no one like me anymore, let alone a girl. I endured ten years in prison. Being alone wasn't easy; it was painful.”	M.8.32
5	“I never want to accuse. I don't want to judge. That's all I hope.”	M.9.25
6	“So I got out of jail. I sincerely apologise; I shouldn't have been corrupt because I am a former Indonesian princess, and many look at me. I even set a bad example for society.”	M.10.51
7	“With time, I became who I am now. God willing, I pray. That's why I ask to be given a chance. I want people to see a lesson from me, entering a prison that is truly a lesson.”	M.13.21
8	“Because I feel the need to realise my mistake, I don't want to be insulted again. I'm also tired of hiding behind all that drama.”	M.19.44
9	“I apologise, especially to my son and my parents, and they are why I don't want to go to jail anymore.”	M.20.02
10	“I am very grateful to Mrs. AA. Very thankful that the decision was good, although I would like my decision to be a deterrent to others.”	M.21.12
11	“There will be a universe that will judge me. Maybe if I dared to speak, I would probably have told ten years ago because I am living this alone in reality.”	M.23.26
12	“I want my son to believe in me. If other people don't think it, it's normal because they see me as corrupt but let my child love me, accept me, and realise that I do what's best for him.”	M.27.43
13	“Is it their truth? Is there justice? That's a question for me, and for years, I've been searching for that truth. I counted the days and hoped the truth would come out until now. I am desperate to seek justice and truth.”	M.29.38

No	Religious Expressions Subject AS	Name Code
14	“Looking deep into our hearts, we will find that we were wrong. The environment indeed affects.”	M.31.55
15	“I don't want it anymore; the power of money and power indeed has a high level of addiction. I used to be like that, and I don't want to go back to how I used to be.”	M.32.47
16	“There is nothing I have to prove, nor do I have to convince myself to believe. I'm not clean now.”	M.35.06
17	“What people want to say it's their right. I can't control what people say. I can only control my feelings, and I don't want to hate those who judge me either. I know how painful it is when you are considered.”	M.35.38
18	“I'm sorry. I feel like I'm not a good mother because I, Mr. KN, have suffered too. I'm not a good mother, but I want to be a good mother for Mr. KN. Frankly, if Mr. KN gave me the opportunity, I learned from it.”	M.38.36
19	“Maybe there is still rejection from Mr. KN. I can only pray that God opens KN's heart to accept his mother.”	M.39.52
20	“I shouldn't be corrupt, and what I've been through should be a lesson for every woman and politician. I don't know from a male perspective, but for me to be a woman in a political regime like this, look at your children. It was worth more than the power and luxury it offered.”	M.48.25
21	“What kind of work do I want to be? Feet to behead, head to feet. It's okay as long as it's halal.”	M.51.35
22	“Now I'm grateful for the life I'm in now, and I feel God is good. Otherwise, I probably wouldn't have gotten to this point.”	M.54.38
23	“I apologise, and I thank you. Sorry I've been rude, which might give and smear. And I am grateful that this incident made me learn a lot, even though I couldn't accept it. And now I give up.”	M.56.39
24	“I want to convince myself that the universe is working. When I feel helpless, it turns out that the God of the universe and nature isn't silent. The note is only for me. Nature wants to leave you, let alone Allah.”	M.57.51

The subject of this study has a female gender (AS). The religious expressions of ex-convicts of corruption cases are based on a long contemplation of 10 years in prison for corruption cases and the emergence of the affective dimension. The emergence of religiosity while imprisoned because of mistakes and guilt as a corruptor, who previously felt he was right and sought justice if the corruption was actual or the corruption was a sacrifice—awareness and regret as the beginning of the emergence of religious experience with a sense of sincerity. The five main components in the affective dimension are acceptance, understanding, regret/mistake, gratitude, and sincerity as a form of emergence of other sizes.

Acceptance, awareness, regret/mistake, gratitude, and sincerity are also the impetus for AS to generate and analyse thoughts to change in life. Individuals believe that Allah SWT is a form of belief that if AS changes, then Allah SWT will help him. There are also life lessons for the AS because learning while in prison creates religious experiences in the cognitive dimension. Two cognitive dimensions, namely belief and life learning, stimulate behaviour and life changes from internal and external elements of the US as ex-corruption convicts.

In addition to the two affective and cognitive dimensions, some behaviours can control oneself, self-confidence, and the courage to change or eliminate corruption from within. The AS can hold itself not giving what is unlawful and lawful to the family. Self-control not to blame others because the AS can reveal itself as guilty of corruption cases. The AS is also confident in seeing life changes while incarcerated and if you get out of prison. The AS also dared to accept his condition. These various behaviours are elements of the emergence of adaptive behaviours.

The data reduction and interpretation results bring up three dimensions of life change in AS subjects. Three dimensions of religious experience during imprisonment and after imprisonment are the affective dimension, the cognitive dimension, and the behavioural dimension. These three dimensions are interrelated, thus evaluating life to change for the better.

Table 2. Dimensions of Religious Experience of Former Convicts in Corruption Cases

No	Religious Experience Dimensions	Life Aspects	Code
1	Affective	a. Self-Acceptance and Acceptance of Others	M.27.43; M.21.12
		b. Self-awareness	M.27.43; M.19.44; M.2.51
		c. Regret/ Mistake	M.56.39; M.48.25; M.38.36; M.29.38;
		d. Gratitude	M.3.11
		e. Sincerity	M.54.38
2	Cognitive	a. Confidence	M.57.51; M.35.06; M.31.55 M.39.52; M.38.36; M.27.43
		b. Life Learning	M.10.51; M.8.32; M.10.51; M.6.40; M.56.39
3	Behaviour	a. Self-control	M.35.38
		b. Confidence	M.20.02; M.13.21
		c. Self-Courage	M.32.47; M.31.55; M.23.26

Corruption behaviour in Indonesia often involves a series of elements involved from politicians, the private sector, and state officials (Hamdani et al., 2017). Corruption is a series of planned activities (Zysman-Quirós, 2019), such as in Indonesia, involving various individuals with interests. The series of scheduled activities have been systemised and have the truth according to the perspective of the group of people.

Life changes are a must for every human being. The creator will test every human being. Finally, every individual must be patient and grateful (Zuhriah, 2021). Religious values in every trial in life will make individuals change positively. Like the case of the AS as a perpetrator of corruption, not as a victim of political culture in Indonesia (Novita, 2016). Changes in the affective, cognitive, and behavioural dimensions are based on self-experience while imprisoned as a prisoner of corruption. The three dimensions of religious experience can be internalised after being released from prison and are sustainable because the meaning of life from spiritual experience is an inner need (Alawiyah & Handayani, 2019).

Imprisonment sanctions from convicted corruption as a policy in Indonesia, one of which is the subject of the AS with a prison sentence of 10 years. According to one study in Indonesia, imprisonment sanctions are an appropriate tool to combat corruption (Zaidan, 2019), but other countries have different policies. US subjects received religious experience while serving as prisoners, even though the complexity of corruption in Indonesia was very complicated (Sudarti & Sahuri, 2019) because of the views of the defendant (corrupt) and the indictment of the public prosecutor (Zulyadi, 2020).

Religious experience while imprisoned for being a convict in a corruption case changes individuals' affective, cognitive, and behaviour. Corruption cases are personal problems (Supriyanto et al., 2022), so anti-corruption education is needed despite limited success (Jackson, 2017; Sabic-El-Rayess & Heyneman, 2020). Counsellors have the ability in counselling services to suppress corruption cases (Ohuakanwa, 2021). The religious approach is also the right approach for prisoners of corruption cases. The role of counsellors outside of school can increase spiritual experience and stop corruption and as anti-corruption

ambassadors. A deep religious process shapes moral behaviour so that school counsellors can instil anti-corruption from early childhood education to college (Wahid & Setiawati, 2021).

Conclusions and Suggestions

Corruption cases characterise unscrupulous politicians who don't carry out the mandate. The corrupt character undermines the individual's religious dimension, which justifies corruption by demanding justice. Severe sanctions with imprisonment for as long as possible lead to spiritual experiences and change lives during and after incarceration. Various religious backgrounds appear with different religious dimensions, resulting in changes to life for the better. The three dimensions of the spiritual experience of affection, cognition, and behaviour are essential to be studied as a model for the treatment and prevention of corruption or the formation of anti-corruption. Prisoners' life experiences can be a model of change for students to prevent corruption, and a religious approach in guidance and counselling services can shape morality.

Counsellors have a significant role in collaborating with psychologists and communication experts, informing treatment models for officials, models for preventing corruption and building anti-corruption characters. Counselling services for prisoners of corruption cases to form the three religious experiences with a spiritual approach so that inner peace emerges. This study focuses on religious experiences that change lives, so it doesn't examine other aspects. Further researchers can look at various elements to find the latest facts on other former corruption convicts.

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