

ABSTRAK

Permasalahan kriminalitas yang tinggi di Kabupaten Tulungagung berdampak pada munculnya stigma negatif terhadap mantan narapidana yang kembali ke masyarakat. Desa Kacangan, sebagai wilayah dengan jumlah mantan narapidana yang cukup besar, menghadapi tantangan dalam proses reintegrasi sosial. Kurangnya penerimaan dan diskriminasi masyarakat menjadikan mantan narapidana sulit menjalani kehidupan yang lebih baik pasca-pembebasan. Dalam konteks ini, Musholla Al-Mubarak hadir sebagai ruang sosial-keagamaan yang memfasilitasi upaya reintegrasi bagi mantan narapidana melalui pembinaan keagamaan, kegiatan ibadah, dan interaksi sosial yang positif. Peran musholla menjadi penting dalam membangun kembali kepercayaan diri, moralitas, dan identitas religius mereka.

Penelitian ini menggunakan pendekatan kualitatif dengan metode studi kasus. Data diperoleh melalui observasi, wawancara mendalam, dokumentasi, dan studi pustaka. Informan penelitian meliputi mantan narapidana, tokoh agama, tokoh masyarakat, dan warga setempat. Teori interaksionisme simbolik George Herbert Mead yang menjelaskan pembentukan identitas melalui proses *mind, self, dan society*. Teknik analisis data mengikuti model Miles dan Huberman dengan tahapan reduksi data, penyajian data, dan penarikan kesimpulan, serta triangulasi sebagai uji keabsahan.

Hasil penelitian menunjukkan bahwa musholla berperan penting dalam membangun kembali moralitas, kepercayaan diri, dan hubungan sosial mantan narapidana melalui kegiatan keagamaan seperti baca tulis Al-Qur'an, sholat berjamaah, pengajian, doa, dan sholawatan. Proses interaksi yang terbentuk di musholla menjadi simbol penerimaan sosial yang memperkuat perubahan identitas positif pada diri mantan narapidana. Dukungan tokoh agama, penerimaan masyarakat, dan kemauan individu menjadi faktor utama dalam keberhasilan proses ini. Dengan demikian, musholla dapat menjadi model pembinaan spiritual dan sosial berbasis komunitas dalam mendukung kembalinya mantan narapidana ke tengah masyarakat secara bermartabat.

Kata Kunci: Mantan Narapidana, Musholla, Interaksi Sosial, Pembinaan Keagamaan, Interaksionisme Simbolik.

ABSTRACT

The high rate of criminality in Tulungagung Regency has led to the emergence of negative social stigma against former inmates who return to society. Kacangan Village, which has a significant number of former inmates, faces challenges in the process of social reintegration. Lack of acceptance and community discrimination make it difficult for former inmates to lead a better life after release. In this context, Musholla Al-Mubarak functions as a religious and social space that facilitates reintegration efforts through religious education, worship activities, and positive social interaction. The musholla plays a vital role in rebuilding their self-confidence, morality, and religious identity.

This study employs a qualitative approach using a case study method. Data were collected through observation, in-depth interviews, documentation, and literature review. The informants consisted of former inmates, religious leaders, community figures, and local residents. The study uses George Herbert Mead's theory of symbolic interactionism, which explains identity formation through the processes of *mind*, *self*, and *society*. Data analysis follows the Miles and Huberman model, consisting of data reduction, data display, and conclusion drawing, with triangulation used to ensure validity.

The results show that the musholla plays a significant role in restoring the morality, self-confidence, and social relationships of former inmates through religious activities such as Qur'an literacy, congregational prayers, religious gatherings, supplications, and sholawat recitations. The interactions that take place within the musholla symbolize social acceptance and strengthen the formation of a positive identity among former inmates. Support from religious leaders, acceptance by the community, and the individuals' own willingness are key factors in the success of this process. Therefore, the musholla can serve as a model of community-based spiritual and social development that supports the dignified reintegration of former inmates into society.

Keywords: Former Inmates, Musholla, Social Interaction, Religious Guidance, Symbolic Interactionism