



## Spiritual and Mental Guidance in Obedience to Prayer for Police Members in the Environment of Battalion A Pelopor Sat Brimob Polda Papua

Supirman<sup>1</sup>, Neti S<sup>2</sup>, Hasrudin Dute<sup>3</sup>, Nurul Muthmainnah<sup>4</sup>

<sup>1234</sup> Universitas Yapis Papua

[Supirmanz02@gmail.com](mailto:Supirmanz02@gmail.com), [netimallawangan@gmail.com](mailto:netimallawangan@gmail.com), [hasruddindute@gmail.com](mailto:hasruddindute@gmail.com)

**Abstract :** This study aims to: (1) identify and explain the picture of the obedience of prayer worship among Polri members in the environment of Battalion A Pelopor Sat Brimob Polda Papua; and (2) identify and explain the implementation of spiritual and mental guidance in improving the obedience of prayer worship among Polri members in the environment of Battalion A Pelopor Sat Brimob Polda Papua. This study uses a qualitative descriptive approach. The data sources in this study consist of primary data obtained from the leaders and members of Battalion A Pelopor Sat Brimob Polda Papua, as well as secondary data obtained from documents, books, and journals relevant to the study. The results of the study indicate that: (1) the obedience of prayer worship among Polri members in the environment of Battalion A Pelopor Sat Brimob Polda Papua has been implemented well, which is shown through the participation of members in worship activities at the Al-Muhajirin Brimob Kotaraja Mosque. This obedience is influenced by several supporting factors, including member discipline, support from the work environment and leaders, solidarity between members, and the availability of adequate worship facilities; (2) Spiritual and mental guidance (Binrohtal) is an official program implemented based on the Regulation of the Republic of Indonesia National Police Number 10 of 2018. This activity is held every Thursday after the morning roll call at the Al-Muhajirin Brimob Kotaraja Mosque and is attended by Muslim members. The activity includes reading Ummul Qur'an, Surah Yasin, reciting the Prophet's prayers, and delivering sermons by ustadz. Overall, spiritual and mental guidance activities play an important role in increasing obedience to worship, especially prayer, strengthening spiritual religious relationships, and helping Brimob members face challenges and pressures in carrying out their duties.

**Key words:** Obedience in worship, mental spiritual guidance.

### 1. Introduction

Islamic spiritual guidance and Islamic education are closely linked in the effort to shape individuals who are not only intellectually intelligent but also possess good personalities, mental health, and strong faith. Effective internalization of religious teachings can be achieved through various religious development activities held in schools, families, and communities. One of the main indicators of a person's religious devotion can be seen in the extent to which that individual upholds their obligation to perform prayer, a pillar of religion and a hallmark of a Muslim (Umam, 2020).

Regulation of the Republic of Indonesia National Police Number 10 of 2018 concerning Spiritual, Mental, and Traditional Development within the Republic of Indonesia National Police explains that the police's duties are one of the functions of state government aimed at maintaining public security and order, enforcing the law, and providing protection, care, and service to the community (Rurohim & Miharja, 2024). In carrying out these duties, Polri members are required not only to possess professional abilities but also to possess good mental and spiritual conditions.

## *Spiritual and Mental Guidance in Obedience to Prayer for Police Members in the Environment of Battalion A Pelopor Sat Brimob Polda Papua*

Mental guidance within the Indonesian National Police (Polri) is an effort to continuously instill the values of Pancasila, the 1945 Constitution, Tri Brata, and Catur Prasetya. This guidance aims to improve the mental quality of Polri members so that they can develop attitudes and behaviors consistent with the values that serve as the guiding principles of the police institution. The mental and spiritual guidance process is carried out through the provision of knowledge, broadening of insight, and instilling motivation so that Polri members are able to display behaviors that reflect noble values, while simultaneously creating an environment that supports the formation of positive attitudes and behaviors in carrying out their duties (Abdussalam et al., 2023).

Improving the quality of religious observance is also a crucial aspect for every individual, including members of the police force. As law enforcement officers, Polri members are not only required to carry out their professional duties and responsibilities, but are also expected to properly fulfill their obligations as Muslims. Improving the quality of religious observance is believed to add value to the performance of police duties, particularly in building integrity, discipline, and moral responsibility. This is all the more important given the persistent negative stigma against Polri members in some communities (Husein, 2016).

Obedience to religious observance by members of the Indonesian National Police (Polri) can contribute to the formation of behavior and improved performance in carrying out their duties. With good motivation and awareness of religious observance, it is hoped that Polri members will be able to carry out their duties professionally, with integrity, and possess strong mental resilience in facing various job challenges.

Based on the importance of implementing spiritual and mental guidance for police members, especially in improving their devotion to worship, the author is interested in conducting a study on Spiritual and Mental Guidance in the Obedience of Prayer Worship of Police Members in the Environment of Battalion A Pelopor Sat Brimob Polda Papua. This can provide an overview of the role of spiritual and mental guidance in improving the quality of worship and character building of police members.

## 2. Research Method

This study employs a **qualitative descriptive approach** to explore and understand the implementation of spiritual and mental guidance (Binrohtal) and its role in improving obedience to prayer among members of Battalion A Pelopor Sat Brimob Polda Papua. The qualitative approach is chosen because it allows the researcher to obtain in-depth information regarding attitudes, behaviors, and experiences of the research subjects in their natural setting.

## 2.1 Research Location and Time

The research was conducted at Battalion A Pelopor Sat Brimob Polda Papua, particularly at the Al-Muhajirin Brimob Kotaraja Mosque, where spiritual and mental guidance activities are regularly held. The study was carried out over a certain period adjusted to the research needs.

## 2.2 Data Sources

The data in this study consist of:

### 1. **Primary** **Data**

Primary data were obtained directly from informants through interviews and observations. The informants include:

- Leaders of Battalion A Pelopor Sat Brimob Polda Papua
- Members of the police (Polri) participating in Binrohtal activities

### 2. **Secondary** **Data**

Secondary data were collected from relevant documents, including:

- Official regulations (such as Polri Regulation Number 10 of 2018)
- Books, scientific journals, and previous research related to spiritual and mental guidance and religious obedience

## 2.3 Data Collection Techniques

Data collection in this study was conducted using several techniques:

### 1. **Observation**

The researcher conducted direct observations of spiritual and mental guidance activities, including prayer practices and religious programs at the mosque.

### 2. **In-depth** **Interviews**

Semi-structured interviews were conducted with selected informants to gain deeper insights into their experiences, perceptions, and participation in worship and Binrohtal activities.

### 3. **Documentation**

Documentation techniques were used to collect written data, photos, activity schedules, and official records related to the implementation of spiritual and mental guidance.

## 2.4 Data Analysis Techniques

Data analysis was carried out using an interactive model, which includes:

### 1. **Data** **Reduction**

Selecting, focusing, and simplifying raw data obtained from the field.

2. **Data** **Display**

Organizing data in the form of descriptive narratives to make it easier to understand.

3. **Conclusion** **Drawing** **and** **Verification**

Drawing conclusions based on the analyzed data and verifying them continuously throughout the research process.

### 2.5 Data Validity Techniques

To ensure the validity and reliability of the data, the researcher used:

- **Triangulation of sources**, by comparing data obtained from different informants
- **Triangulation of techniques**, by comparing results from observation, interviews, and documentation
- **Member checking**, by confirming findings with informants

### 3. Literature review

Spiritual and mental guidance is a process of spiritual development based on the assumption that religion is a natural human need. From an Islamic perspective, humans were created by Allah SWT with inherent spiritual potential through the instillation of the spirit, so that faith in Allah becomes a source of peace, security, and happiness in life (Suryadi, 2020). Spiritual and mental guidance is understood as a process of providing systematic and ongoing assistance to individuals to help them understand, accept, and direct themselves according to religious values, thereby enabling them to achieve physical and spiritual well-being (Futri et al., 2023). According to Darajat, mental guidance aims to foster an individual's morals and personality to align with religious teachings, so that religion can serve as a guideline in controlling attitudes and behavior in daily life (Rahmawati et al., 2016).

In practice, spiritual and mental guidance aims to foster peace of mind, improve behavior, and enhance an individual's spiritual quality. Methods used in spiritual guidance can be direct through face-to-face communication, such as personal conversations, interviews, and visits, or indirectly through communication media (Amartia, 2022). The implementation of spiritual and mental guidance plays a crucial role in enhancing devotion to worship, particularly in the performance of prayer, the pillar of religion and the primary act of worship in Islam. Devotion to worship is reflected not only in the performance of rituals but also in social behavior that reflects moral and spiritual values in daily life (Octaviyani, 2020).

### 4. Results and Discussion

#### An Overview of the Obedience of Police Members to Prayer

Based on the research results, the description of the obedience to prayer among Indonesian National Police (Polri) members within the Pioneer Battalion A of the Mobile Brigade Corps (Brimob) of the Papua Regional Police (Polda Papua) indicates that religious practices play a crucial role in supporting the implementation of police duties. In this study, obedience to prayer is understood as the members' consistency in performing prayers, particularly the five daily prayers, despite being faced with demanding tasks that require high levels of physical and mental readiness.

Based on observations and interviews, religious observance plays a crucial role for Brimob members. Although police duties often require high levels of preparedness and demanding working conditions, maintaining religious observance remains a spiritual foundation that supports successful performance. Prayer is understood not only as a religious obligation but also as a source of moral and spiritual strength for members in carrying out their responsibilities.

In Islamic teachings, prayer occupies a very important position and cannot be replaced by other forms of worship. Prayer is the first act of worship required by Allah SWT. to His servants, and the order was conveyed directly to the Prophet Muhammad SAW. through the events of Isra' Mi'raj. Apart from that, prayer is also the first practice that will be reckoned with on the day of judgment (Muttaqin & Azizah, 2022).

This is also emphasized in the word of Allah SWT in QS. Al-Baqarah/2:21, which states that humans are commanded to worship God who created them and previous generations so that they become pious people.

Interviews with several Brimob members indicate that adherence to prayer positively impacts the performance of duties. Police Inspector Riyono Mulyo, Head of Operational Training for the Brimobda Papua Unit, stated that adherence to the five daily prayers significantly impacts mental preparedness for carrying out duties. Prayer provides peace of mind, fosters self-confidence, and fosters sincerity in carrying out duties due to the belief that everything happens by the will of Allah SWT. Furthermore, adherence to prayer can also foster good morals, enabling members to carry out their duties responsibly (Mulyo et al., 2024).

A similar opinion was expressed by BRIPKA Supriyadi, the Bamin Urtu Yon A Pelopor Sat Brimobda Papua, who stated that adherence to prayer influences discipline. The habit of performing prayers on time indirectly fosters discipline, which is also reflected in the performance of police duties (Mulyo et al., 2024).

Furthermore, AIPTU Tumirin, the Logistics Officer of Yon A Pelopor Sat Brimobda Papua, explained that prayer plays a crucial role in improving one's quality of life. By

## *Spiritual and Mental Guidance in Obedience to Prayer for Police Members in the Environment of Battalion A Pelopor Sat Brimob Polda Papua*

improving the quality of one's worship, one will develop a fear of Allah SWT, thereby avoiding reprehensible actions that could harm oneself or tarnish the institution's reputation (Mulyo et al., 2024).

The same sentiment was expressed by IPDA Samsuddin, the Operations Officer of Yon A Pelopor Sat Brimobda Papua, who stated that religious observance can provide peace of mind and build mental and emotional resilience when facing various task situations. According to him, religious observance is closely related to the main duties and functions of Brimob members, because carrying out services and enforcing the law to the community requires a professional attitude and spiritual awareness of the existence of God Almighty (Mulyo et al., 2024).

In addition, BRIPKA Agus Sutiyono as Banum Simin Yon A Pelopor Sat Brimobda Papua stated that worship has an important role in maintaining the emotional stability of members when facing difficult situations in carrying out their duties as protectors, guardians, and servants of the community (Mulyo et al., 2024).

Based on the interview results, it can be concluded that adherence to religious observance, particularly prayer, has a positive impact on Brimob members' performance of their duties in the field. This adherence fosters inner peace, increases self-confidence, fosters discipline, and encourages an improved spiritual and moral quality of life.

From a fiqh perspective, prayer is understood as a form of devotion of a servant to Allah SWT. which aims to obtain His approval and obtain rewards in the afterlife. Therefore, prayer should be carried out optimally, both by paying attention to the most important time (beginning of time) and by carrying it out in congregation (Syukur, 2010).

This is in line with the word of Allah SWT. in QS. An-Nisa/4:103 which explains that prayer is an obligation that has a set time for believers. Apart from that, Rasulullah Saw. also emphasized the importance of maintaining prayers on time as narrated in the hadith from Abdullah bin Mas'ud ra. When he asked the Messenger of Allah. Regarding the deeds most loved by Allah SWT, Rasulullah answered that the most beloved deeds are prayers performed on time, followed by jihad in the way of Allah (HR. Bukhari).

### *Factor Supporters And Inhibitor*

The adherence of Brimob members to prayer is influenced by various internal and external factors. These factors include personal beliefs, support from the work environment, and spiritual guidance received from within the service, family, and community. Furthermore, policies and support from leadership also play a significant role in creating a conducive work environment for religious observance. Research shows that the majority of personnel in

Battalion A Pelopor Sat Brimob Polda Papua are Muslim, although at the time of the study, the unit was led by a non-Muslim commander. This situation demonstrates the existence of organizational dynamics that demand a level of tolerance and mutual respect in the implementation of religious observances in the work environment.

Interview results indicate that support from coworkers is a crucial factor in encouraging members' adherence to prayer. Supriyadi stated that fellow members often remind each other when prayer times arrive, especially when they are focused on their work. Coworkers often invite them to pray together at the mosque, fostering a habit of collective worship. Furthermore, support from leadership is demonstrated through weekly spiritual and mental guidance activities. These activities feature external speakers and imams from the Brimob dormitory to provide religious instruction and spiritual guidance to members, encouraging them to continually strengthen their closeness to Allah SWT (Mulyo et al., 2024).

Riyono Mulyo expressed a similar sentiment, stating that relationships among members within the unit are well-established and there is a high level of tolerance regarding worship. He noted that there were no obstacles from colleagues, and they even reminded each other to improve the quality of their worship (Mulyo et al., 2024).

This opinion was reinforced by Bripka Dadang Basuki, who stated that support and solidarity among members are crucial factors in increasing motivation to perform prayers in a disciplined manner. He also added that the regular spiritual and mental guidance activities held at the Al-Muhajirin Mosque in the Kotaraja Mobile Brigade Dormitory provide a deeper understanding of the importance of obedience in religious observance, particularly the five daily prayers (Mulyo et al., 2024).

Echoing this sentiment, First Inspector M. Arif Nasrul Khoiri stated that coworkers play a significant role in encouraging prayer. When prayer time arrives, members encourage and remind each other to fulfill this obligation. Furthermore, the leadership's policy of holding spiritual and mental guidance activities every Thursday demonstrates the institution's commitment to the spiritual development of its members (Mulyo et al., 2024).

Agus Sutyono also emphasized that prayer plays a crucial role in maintaining the emotional resilience of Brimob members when facing difficult task situations. As officers tasked with protecting, serving, and serving the community, emotional stability is essential for members to act professionally in various situations. According to him, the leadership also provides flexible policies regarding the implementation of prayer, taking into account the situation and conditions of the task in the field (Mulyo et al., 2024).

## *Spiritual and Mental Guidance in Obedience to Prayer for Police Members in the Environment of Battalion A Pelopor Sat Brimob Polda Papua*

In addition to social support and leadership policies, the availability of religious facilities and infrastructure is also a crucial factor. First Inspector Utomo stated that within the Mobile Brigade Corps (Sat Brimob) of the Papua Regional Police, religious facilities are available for all members according to their respective religions. For Muslim members, a mosque is provided so they can perform their prayers more devoutly. Support from leadership and mutual respect between members of different faiths also provide adequate space and time for Muslim members to perform their prayers (Mulyo et al., 2024).

However, several factors can hinder members of the Mobile Brigade Corps (Brimob) from performing prayers. The dynamic and unpredictable nature of police duties often demands high levels of preparedness to ensure prayer times are met. Supriyadi explained that as troops frequently tasked with security operations or emergency response, Brimob members are sometimes required to be in the field when prayer times arrive. Nevertheless, members strive to fulfill their religious obligations to the best of their ability, for example, combining or making up missed prayers if conditions prevent them from being performed on time.

Dadang Basuki expressed a similar sentiment, stating that busy workloads and limited time are challenges to maintaining consistent prayer. As members of the Mobile Brigade Corps (Brimob), they frequently face extraordinary call-out situations (PLB), which require immediate readiness to move to the scene of an incident, such as demonstrations, security operations, or pursuits of armed criminal groups. These conditions sometimes make it difficult for members to perform prayers on time (Mulyo et al., 2024).

Tumirin also revealed that emergency situations such as pursuits or armed clashes with armed criminal groups, as well as violent demonstrations, often hinder the performance of prayers. However, once the situation is conducive, non-Muslim members usually help maintain order so that Muslim members can perform prayers (Mulyo et al., 2024).

On the other hand, Riyono Mulyo argues that the biggest obstacle to performing prayers actually comes from oneself, such as laziness or negligence. He believes that the obligation to pray can still be fulfilled in various conditions, as long as it's possible. If the environment is not conducive, worshippers can find a more suitable and clean place to perform their prayers. In certain emergency situations, prayers can also be performed by combining prayers or making up missed prayers in accordance with sharia (Mulyo et al., 2024).

Based on the interview results, it can be concluded that Brimob members' adherence to prayer is influenced by various supporting factors, such as support from colleagues, leadership policies, spiritual guidance, and the availability of prayer facilities. Meanwhile, inhibiting factors are generally related to the nature of police duties, which are sudden and high-risk.

Nevertheless, members still strive to fulfill their religious obligations by adapting to field conditions in accordance with Islamic law, such as combining or making up missed prayers in emergency situations.

Theoretically, devotion to worship can be understood as part of an individual's religiosity. Religiosity is not only related to belief but also encompasses religious practices manifested through consistent worship. In this context, performing the five daily prayers is a form of actualization of one's religious commitment. Individuals with high levels of religiosity tend to have a strong intrinsic motivation to practice their worship despite various situational limitations.

The research results show that social support from the workplace is a significant factor in encouraging members' adherence to prayer. Members frequently remind each other when prayer times arrive and invite them to pray together at the mosque. This phenomenon demonstrates an organizational culture that supports religious practices in the workplace. From a social behavior theory perspective, group support has a significant influence on shaping individual habits and behavior. A conducive work environment will strengthen individuals' commitment to practicing religious values.

In addition to support from colleagues, leadership policies are also a crucial factor in supporting religious observance. This study found that unit leaders provide space for spiritual development activities through routine spiritual and mental guidance programs. These activities aim to increase members' spiritual awareness and strengthen moral values in carrying out their duties. From an organizational leadership perspective, leadership policies that focus on members' spiritual aspects can create a balance between the demands of professionalism and individual spiritual needs.

Regular spiritual and mental development also plays a crucial role in strengthening members' religious understanding. Through these activities, members gain knowledge and motivation to improve the quality of their worship and deepen their religious awareness. Theoretically, the spiritual development process can enhance the internalization of religious values, enabling individuals to better control their behavior and make ethical decisions in carrying out their duties.

In addition to social factors and organizational policies, the availability of places of worship is also a crucial factor in increasing religious observance. Facilities such as mosques within the Brimob (Mobile Brigade) dormitory make it easier for members to perform religious services in congregation. Adequate prayer facilities not only facilitate worship but also strengthen the religious atmosphere in the workplace.

## *Spiritual and Mental Guidance in Obedience to Prayer for Police Members in the Environment of Battalion A Pelopor Sat Brimob Polda Papua*

However, this study also found several factors that can hinder the performance of prayers by Brimob members. One major factor is the dynamic and often unpredictable nature of police duties. Brimob members are responsible for handling various emergency situations such as securing demonstrations, security operations, and pursuing armed criminal groups. These situations sometimes prevent members from performing prayers on time.

From a sociological perspective, professions with high levels of risk and high levels of preparedness, such as security forces, often face conflicts between professional obligations and personal needs, including in the performance of religious duties. However, Islamic teachings facilitate the practice of religious duties in emergencies or during challenging situations, such as combining or making up missed prayers. This demonstrates that flexibility in religious practices allows members to fulfill their religious obligations even under demanding work conditions.

In addition to external factors, several informants also stated that the biggest obstacles to practicing worship actually stem from internal factors, such as laziness or a lack of spiritual awareness. This suggests that devotion to worship is determined not only by the environment but also by the level of personal commitment to practicing religious teachings.

Based on the research results and theoretical analysis, it can be concluded that Brimob members' adherence to prayer is influenced by the interaction between individual factors, the social environment, and organizational policies. Co-worker support, leadership policies, spiritual guidance, and the availability of prayer facilities are key supporting factors that strengthen religious practices within the unit. Meanwhile, the nature of the task, which demands high levels of preparedness, and internal individual factors can pose challenges in maintaining consistent prayer practices. Therefore, ongoing efforts are required from both institutions and individuals to maintain a balance between carrying out professional duties and fulfilling spiritual obligations.

### 1. Guidance spiritual And Mentality in Increasing Obedience to Prayer Worship

Spiritual and mental guidance is a form of spiritual development that plays a crucial role in improving religious obedience, including prayer among members of the Indonesian National Police (Polri). From an Islamic perspective, religious development is part of the missionary effort, aimed at guiding people to practice religious teachings correctly and consistently. This is as explained in the word of Allah SWT in QS. An-Nahl/16:125, which commands Muslims to call people to the path of God with wisdom, good advice, and polite dialogue . This verse emphasizes that the process of religious development should be carried

out with a wise and gentle approach so that the religious message can be well received by the individuals being guided (As-Suyuthi & Al-Mahalli, 2003).

In the context of this research, spiritual and mental guidance (Binrohtal) is a development program implemented within the Papua Regional Police Mobile Brigade Corps (Brimob) Battalion A Pioneer. This activity aims to increase members' spiritual awareness and strengthen their commitment to religious observance, particularly the five daily prayers.

#### Spiritual and Mental Guidance Activities

Based on observations and interviews, spiritual and mental guidance activities are routinely held every Thursday after morning assembly at the Al-Muhajirin Brimob Kotaraja Mosque. These activities are attended by Muslim Brimob personnel and managed by the mental guidance committee (Bintal). The series of activities usually begins with the recitation of Ummul Qur'an, Surah Yasin, and the recitation of blessings on the Prophet Muhammad. Then, followed by the delivery of religious material by an invited ustadz or the local mosque imam, and concludes with a communal prayer.

The research results show that spiritual and mental guidance activities have a positive impact on improving the religious observance of Brimob members, especially those who actively participate in these activities. This is evident in changes in members' religious behavior, such as an increased awareness of performing prayers independently without needing to be reminded by others.

According to Ustadz Nur Rokhim, the imam of the Al-Muhajirin Mosque, the Binrohtal (Holy Communion) activities have had a positive impact on the participating members. He explained that some members who were previously less disciplined in performing prayers have become accustomed to attending the mosque and performing congregational prayers after participating in the activities. However, some members are still unable to participate in the Binrohtal activities due to official duties, health conditions, or a lack of personal awareness of the importance of the activity (Rokhim, 2024).

Furthermore, Riyono explained that the spiritual and mental development program within the Mobile Brigade Corps (Sat Brimob) of the Papua Regional Police is part of an institutional development program implemented in a structured manner in accordance with organizational regulations. The program aims to motivate members to improve the quality of their religious practices and strengthen their moral integrity in carrying out their police duties. The implementation of this activity also refers to Indonesian National Police Regulation Number 10 of 2018 concerning the mental and spiritual development of Polri members (Mulyo et al., 2024).

## *Spiritual and Mental Guidance in Obedience to Prayer for Police Members in the Environment of Battalion A Pelopor Sat Brimob Polda Papua*

Supriyadi expressed a similar opinion, stating that spiritual and mental guidance activities aim to provide spiritual nourishment through sermons and religious studies, so that Brimob members can continually draw closer to Allah SWT. He also added that most members who participate in these activities recognize the benefits in increasing their awareness of worship (Mulyo et al., 2024).

Samsuddin explained that through spiritual and mental guidance activities, members learn many lessons related to spiritual character development, such as the importance of sincerity, patience, trust in God, positive thinking, and the ability to manage time to balance carrying out duties and religious obligations (Mulyo et al., 2024). Meanwhile, Dadang stated that although Binrohthal activities are carried out routinely, not all members are able to participate due to unfinished tasks or because of a lack of personal awareness of the activity's importance (Mulyo et al., 2024).

### **The Role of Spiritual and Mental Guidance**

Based on interviews with several informants, spiritual and mental guidance activities play a crucial role in improving the religious devotion of Brimob members. Agus Sutiyono stated that these activities help members draw closer to Allah SWT and seek protection and safety in carrying out their duties as security personnel (Mulyo et al., 2024).

Samsuddin also explained that spiritual and mental guidance activities significantly increased members' awareness of worship. This was evident in the increasing number of congregants performing congregational prayers at the mosque. These activities helped members deepen their spiritual connection with God and recognize the importance of worship as an integral part of life (Mulyo et al., 2024).

In addition, Riyono stated that spiritual and mental guidance can help members understand and practice religious teachings in their daily lives so that they are able to determine the direction of their lives in accordance with religious values and have moral responsibility towards themselves and society (Mulyo et al., 2024).

Utomo also added that spiritual guidance activities provide a deeper understanding of religious values and how to use religious teachings as guidelines in daily life, including in the performance of worship (Mulyo et al., 2024). Meanwhile, Adi Kiswanto stated that in addition to increasing devotion to worship, spiritual guidance activities also help members manage the stress and pressure faced in carrying out their duties. With a good mental state, members can be more focused on carrying out official and religious activities (Mulyo et al., 2024).

This opinion is supported by Tumirin who stated that spiritual and mental guidance activities have a positive impact on improving the quality of life of members, especially in

increasing inner peace, mental resilience, and discipline in carrying out religious duties and obligations (Mulyo et al., 2024).

### **Analysis**

Based on the research results, it can be analyzed that spiritual and mental guidance activities serve as an effective means of spiritual development in increasing the religiosity of Brimob members. When linked to Glock and Stark's theory of religiosity, spiritual guidance activities can strengthen several dimensions of members' religiosity, particularly the intellectual dimension, ritualistic dimension, and experiential dimension.

Through spiritual guidance activities, members gain deeper religious knowledge about Islamic teachings, including the importance of consistently performing prayers. This knowledge then encourages improved religious practices, reflected in members' increased awareness of performing prayers, both individually and in congregation. Furthermore, these activities provide spiritual experiences that foster inner peace, enhance religious motivation, and strengthen members' mental resilience in facing the challenges of their duties.

From a religious psychology perspective, spiritual development activities also play a role in establishing a balance between an individual's spiritual and psychological aspects. Members with a good spiritual balance tend to be better able to control their emotions, manage stress, and demonstrate discipline and responsibility in carrying out their duties.

Thus, spiritual and mental guidance activities serve not only as a means of enhancing religious observance but also as a form of character development and mental resilience for Brimob members. This aligns with the goal of mental development within the police institution, which aims to develop members who are professional, possess integrity, and possess a strong moral and spiritual foundation in carrying out their duties.

As explained in the hadith of the Prophet Muhammad (peace be upon him), every group that gathers in the house of Allah to read and study the Qur'an will find peace, mercy, and be surrounded by angels, and Allah will mention them before His honored creatures (Narrated by Muslim). This hadith shows that religious activities carried out in congregation have great spiritual value and have a positive impact on the lives of individuals and groups.

### **5. Conclusion**

Based on the results of research on spiritual and mental guidance in improving the obedience of prayer for Polri members in the environment of Battalion A Pelopor Sat Brimob Polda Papua, it can be concluded that the level of obedience of prayer among members is generally considered good. This is evident from the participation of members in performing

## *Spiritual and Mental Guidance in Obedience to Prayer for Police Members in the Environment of Battalion A Pelopor Sat Brimob Polda Papua*

congregational prayers and participating in various religious activities at the Al-Muhajirin Brimob Kotaraja Mosque. This obedience is influenced by several supporting factors, including the culture of discipline that has been ingrained in the Brimob work environment, leadership support for the religious development of members, solidarity among colleagues who remind each other to perform worship, and the availability of adequate facilities and infrastructure for places of worship. In addition, the routine spiritual and mental guidance (Binrohtal) program also plays a significant role in increasing members' awareness and devotion to religious observance, particularly in performing prayers. This program is an implementation of the mental and spiritual development policy stipulated in National Police Regulation Number 10 of 2018 and is carried out periodically through religious activities such as reading the Qur'an, reciting prayers, and delivering sermons by religious teachers. Although not all members can fully participate in the activities due to official duties, Binrohtal activities generally have a positive impact in strengthening spirituality, shaping religious character, and increasing members' mental resilience in facing the various challenges of police duties. Thus, spiritual and mental guidance can be understood as an effective development strategy in supporting the increase in religiosity and devotion to religious observance of National Police members, while strengthening the balance between professionalism and spiritual needs in the lives of members within the police institution.

### **Bibliography**

- Abdul Kariem, AK (2023). *THE EFFECT OF ISLAMIC MENTAL SPIRITUAL GUIDANCE ON THE UNDERSTANDING AND RELIGIOUS AWARENESS OF MEMBERS OF THE GEGANA DETASAMEN SATBRIMOB POLDA JATENG IN 2023*. UPT. Undaris Library.
- Abdussalam, AF, Abdurrachman, H., & Hamzani, AI (2023). *Cultural Reform of the Indonesian National Police Following the Legal Process Against Inspector General FS*. NEM Publisher.
- Amartia, DKN (2022). *The Role of Kiai in Reducing Elderly Anxiety Facing Death Reviewed Through Spirituality Aspects in the Selapanan Congregation of Sengonbugel Village, Mayong District, Jepara Regency*. IAIN KUDUS.
- Apriani, SS (2025). *Caregiver Efforts to Improve Worship Compliance of Foster Children at the Aceh Community Welfare Foundation, Lambateung Village, Baitussalam District, Aceh Besar*. Ar-raniry State Islamic University.
- As-Suyuthi, J., & Al-Mahalli, J. (2003). *Jallain's interpretation*. Surabaya: *Imaratullah*.
- Bukhori, B. (2014). *Da'wah through Islamic guidance and counseling*. *Journal of Religious Counseling*, 5 (1), 1–18.
- Putri, IC, Rini, RM, Hidayati, Y., Dianka, VL, & Putri, AS (2023). *The Role of Guidance and Counseling in Education and the Implementation of Guidance and Counseling at SDN 32*.

- Bengkulu City. *JPT: Journal of Thematic Education* , 4 (3), 368–380.
- Husein, MS (2016). *Organizational Communication Patterns of the Atang Sendjaja Bogor TNI AU Bintal* .
- Istikomah, R. (nd). *The Effect of Spiritual Guidance on Anxiety Levels in Child Abuse Victims at the Handayani Social Rehabilitation Center for Children in Need of Special Protection (BRSAMPK), East Jakarta* . Faculty of Da'wah and Communication Sciences, Syarif Hidayatullah State Islamic University.
- Kinanti, RD, Effendi, DI, & Mujib, A. (2019). The Role of Religious Guidance in Improving Adolescents' Spiritual Intelligence. *Irsyad: Journal of Islamic Guidance, Counseling, Counseling, and Psychotherapy* , 7 (2), 249–270.
- LEGOWO, UJI (nd). *ISLAMIC GUIDANCE ON MORAL SUSPICION FOR THE ELDERLY IN THE QODIRIYYAH NAQSYABANDIYYAH ORDER* .
- Lubis, A. (2022). *THE EFFECT OF ORGANIZATIONAL ACTIVITY AND OBEDIENCE IN WORSHIP ON STUDENTS' SOCIAL PIETY IN STATE SENIOR HIGH SCHOOL 2, RAMBAH HILIR DISTRICT, ROKAN HULU REGENCY* . STATE ISLAMIC UNIVERSITY OF SULTAN SYARIF KASIM.
- Mulyo, R., Supriyadi , Tumirin, Samsuddin, Sutiyono, A., Basuki, D., Nasrul, A., Utomo, & Kiswanto, A. (2024). *Interview with Members of the Papua Mobile Brigade Corps* .
- Muttaqin, DZ, & Azizah, N. (2022). HABITATION OF CONGREGATIONAL PRAYER IN THE MORAL DEVELOPMENT OF FEMALE STUDENTS. *El Arafah: Journal of Islamic Education* , 1 (1), 27–36.
- Octaviayani, W. (2020). *SOCIO-RELIGIOUS BEHAVIOR OF FISHERMEN COMMUNITIES (Study in Rangai Tritunggal Village, Katibung District, South Lampung Regency)* . UIN Raden Intan Lampung.
- Panggabean, LA (2022). *The role of traffic police in implementing Law Number 22 of 2009 Article 106 paragraph (1) concerning the prohibition on the use of mobile phones while driving motorized vehicles in Padangsidempuan City* . IAIN PADANGSIDIMPUAN.
- Pernama, A., Latifah, L., & Sari, VN (2024). Parental Guidance in Shaping Early Childhood Religiousness . *Ghaidan: Journal of Islamic Guidance and Community Counseling* , 8 (2), 260–265.
- Rahmawati, N., Lubis, Z., & Hadiyanto, A. (2016). The Process of Implementing Religious Mental Guidance for Police Officers at the East Jakarta Metro Police. *Journal of Al-Qur'an Studies; Vol* , 12 (2).
- Rokhim, N. (2024). *Interview with the Imam of Al Muhajirin Mosque* .
- Rurohim, G., & Miharja, S. (2024). The Influence of Spiritual Guidance on the Mental Health of Members: Spiritual and Mental Guidance of the Indonesian National Police at the Bandung Police Headquarters. *Assertive: Islamic Counseling Journal* , 3 (2), 54–64.
- Sari, IC (2023). *Implementation of Spiritual Guidance Through the Ruqyah Method for Patients with Mild Mental Disorders at the Maunatul Mubarak Demak Social Rehabilitation Center* . IAIN KUDUS.
- Suryadi, A. (2020). *Fazlur Rahman's Islamic Educational Thoughts* . CV Jejak (Jejak Publisher).
- Syukur, TA (2010). *Introduction to Islamic Studies* . Published by Karya Bakti Makmur (Kbm)

*Spiritual and Mental Guidance in Obedience to Prayer for Police Members in the Environment of Battalion A Pelopor Sat Brimob Polda Papua*

Indonesia.

Umam, C. (2020). *Islamic Education Innovation: Islamic Education Learning Strategies and Methods in Public Schools* . CV. Dotplus Publisher.