



Discovering the Power of Spiritual Encounters to State of Social Wellbeing and Political Consciousness: A Phenomenological Study on Former Prisoner's experiences

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Abstract

This study discusses the importance of spiritual encounter to state of social wellbeing and political consciousness. This study took a cases from former prisoners who previously lived with many kinds of deviant behavior in their live. The deviance behavior was trigger by many aspects such as family, environment, poverty and so on. The enlightenment they experienced have significant effect to social wellbeing and political conciousness. This study importance in the context of new perspective about politics and social welfare of individual or society. This research uses a phenomenological method. Data collection through observation and indepth-interviews. The subjects in this research is former prisoners who had experienced a conversion from the dimension of spirituality. The subjects reside in Kuningan, West Java and Kulonprogo, Yogyakarta. The results of this study showed that there are three fundamental aspects that accompany the formation of conversion of spirituality experienced by former prisoners. The three aspects are inner conflict, inquiry, and commitment. After experiencing these conditions, there is state of mental stability to fully convert spiritually to religious values, which is marked by religiously observant behavior and completely abandoning criminal acts that have become a habit. What is then necessary from this conversion is its effect to their live in the form of state of wellbeing and political conciousness. The effects change their live at whole. This study concludes that spiritual encounter has a deep meaning not only to life state of wellbeing a person or society but also to political conciousness.


Keywords: Spiritual encounter · Former prisioner experiences · Social welbeing and political conciousness

BACKGROUND

In this modern era, there is tendency where humans experience lack of meaning in life. The excessive demands of modern life in material terms are one of the triggers to many problems (Anas, 2017). In fact, the result of modernization, especially in secularism form, can finally produce the existence humans

deteriorated. Many people fell into the abyss of spirituality (Kettell, 2019). It is proven by almost media presents news about anti-social behavior from various parts of the world (Muzaini, 2014). One of the familiar forms of anti-social behavior is crime. The crime rate in Indonesia is very quite high.

Based on Pusiknas Bareskrim Polri (2024) data, the incidence of crime in Indonesia in 2024 reached 347,447 cases. It means that throughout 2024 the crime rates in Indonesia is still very high. This can be seen as data presented. The data show criminal actions since January until November. The data have various kind of criminals such as

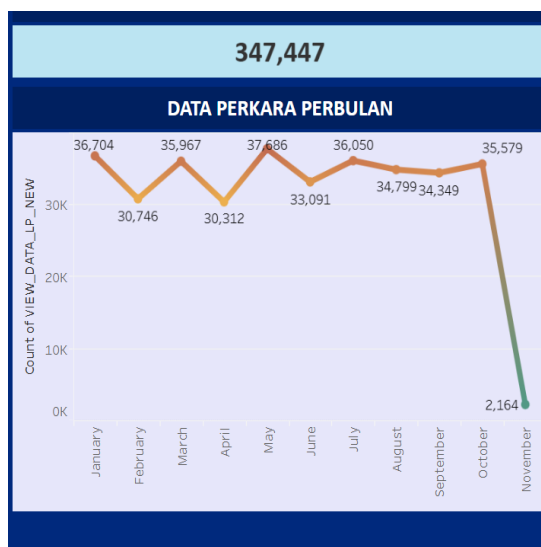
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domestic violence, thievery, drugs, fraud, persecution, child molestation, rape, and so on.

Table. Crime data throughout 2024



Source: Pusiknas Bareskrim Polri, 2024

The criminality is closely related to legal consequences. The legal consequences received by criminals are languishing in the prison. The purpose is the prisoners can repent and atone from their sins. The institution has now changed its term to rehabilitation institution, with the intention and purpose that they can be rehabilitated (Ilić, 2023). During imprisonment the prisoners will live life with all the rules and regulations. Imprisonment also contains certain consequences in its implementation. According to Freitas et al., (2024) imprisonment does not only as a result of deprivation of liberation but also raises negative consequences of the deprivation of liberty. The lack of freedom makes prisoners experience various psychological problems. One of which is mental distress. Imprisonment with all its rules and regulations is not so meaningful for some certain prisoners. Especially for prisoners who have the ability or power to buy the prison rules or laws. For them, prison life seems to be nothing more than a temporary escape.

The life is lived by criminals tend to be far from religious values. The thoughts and actions they do are more on negative behaviors. Their lifestyles also tend to be hedonistic which is pleasure-oriented. The awareness of responsibility in themselves seems to disappear with the crimes committed. Criminal behavior also has no freedom as a result of the actions it takes. In addition, this behavior does not reflect the existence of a human being who has a dimension as a spiritual being.

However, not all former prisoners revert to the “black valley” or criminal world. Some ex-prisoners experience self-transformation towards a positive life. The attitudes and behaviors they show contain good values. They dare to give up the pleasures of materialism. The former prisoners chose to devote the rest of their lives to charity and goodness. They give more meaning to life with a better and noble purpose. They are also getting closer to the Devine. Furthermore, with the discovery of spiritual power their experiences also have a connection to wellbeing and political awareness as shown by this study.

The study is based on the argument that the power of spiritual encounters has a strong relationship with the state of social well-being and political consciousness. This study is expected to enrich the contribution of thought in the context of science, religion, and phenomenological methodological studies. Based on the description of the phenomenon that shows as mentioned above, the study will discuss on how the process of spirituality conversion experienced by former prisoners. However this is not a simple and general psychological dynamics. This study is described into three parts which is begun with the concept of spiritual encounter.

METHODS

In this research, this study uses a phenomological approaches. This approach comes from qualitative method tradition. In other words phenomenology is a qualitative research method that focuses on studying human experiences and perceptions from the perspective of individuals (Kirillova, 2018). This is originating from Edmund Husserl's philosophical work, and it has significantly influenced various disciplines throughout the 20th century. And then this method is developed by Schutz. For Schutz (Rasid et al., 2021), the reality in this world is not only in the reality of social life, but also includes fantasy reality, dream reality, and etc. Phenomenological approach asserts a term *zuruck zu den sachen selbst* or back to things themselves that a method for explain phenomena in their purity, where these phenomena are anything that in some way appears in human consciousness.

Phenomenological research involves gathering in-depth information through methods such as interviews and participant observation, emphasizing personal knowledge and subjectivity (Qutoshi, 2018). The approach includes key techniques like epoche and reduction (Larsen, 2023). The method is particularly valuable for understanding subjective experiences, gaining

insights into motivations and actions, and challenging conventional assumptions. In other words this method aims to understand the lived experiences of human beings through interpretation and meaning-making (Qutoshi, 2018). This approach is used to reveal, understand, and interpret the subject matter that become the focus of this study.

RESULTS AND DISCUSSION

Spiritual encounter: A basic concept on spirituality and process of conversion

Being spiritual means having a more tie to psychological than physical aspect. Spirituality is defined as the awakening of “self” in achieving the purpose and the meaning of life. Then spirituality is an essential part of a person's overall health and well-being (VanderWeele et al., 2017). In Islamic tradition, the term of spirituality can be traced in Arabic that means as “*ruhaniyyah*”, Persian as *ma'anawiyah*, and its various derivatives. Both of the terms originate from Arabic language, which is taken from alQur'an and Islamic revelation. The first term is taken from the word of *ruh* which means spirit. This is mentioned in the Qur'an Al-Isra verses 85. The second term is derived from the word of *ma'na* which literally means as “*meaning*” (Yahya et al., 2022; Abdullah, 2022). It has a connotation to mystical “essential” as antonym the word of visible. “*Ruh*” is traditionally understood as something relates to a higher level of reality than material. And, that psychological aspect is directly related to the Divine Reality itself (Galanter et al., 2024).

According Koburtay et al., (2023) spirituality is defined as a way of being and experiencing what happens through awareness of transcendent dimension. It is characterized by certain values, which can be identified from oneself, others, life, and everything that lasts. Furthermore, the spirituality is related to the potential of human spirit to believe and communicate with God. The substance of spirituality is faith in God Himself as the spirit of life and God is the source of spiritual energy. That is why humans both men and women have a tendency to communicate and be intimate with God as an expression of their spirituality.

In that context, spirituality guides humans in understanding their existence. It is associated with the search for meaning, purpose, self-transcendence, knowledge, love, and sense of the holy, either with or without a particular religious system. The influence magnitude of spirituality on the achievement of human life in achieving harmonization of the dimensions of life is often

associated with the meaning of life. Human existence is nothing but about spiritual existence (Delgado, 2005; Koburtay et al., 2023; Ryff, 2021). Therefore, humans become transcendent beings and self-transcendence becomes the essence of existence. This is what is called that the meaning of life is the “heart” of spirituality. In this term, it can be argued that spirituality is at the heart of religions and is more a condition of internalization of what is obtained from the rites performed.

Spirituality in Islam is often described as a path of sufism (*tarekat*). The sufism way of life is spiritual paths. The spiritual path is a path that stems from communication with oneself because in the deepest self “God” can be found. As the consequence spiritual life is a life directed towards perfection, love, harmony, beauty. In the orthodox expression this life is directed towards God (Tahir, 2022; Nasrullah, 2021). When human life is filled with spiritual values, it will create a harmonious life. The human cruelty that is increasingly acute is due to the fading of divine values (spirituality) in their paradigm of life itself. Humans in this modern era are less able to see the life as a manifestation of the appearance of God (Nasrullah, 2021). Spirituality has several aspects. According to Burkhardt (1989; also see Ramadhan & Yetti, 2020) the aspects is as follows:

1. A feeling of attachment between the self and the transcendent.
2. Finding awareness of the ability to use inner strength.
3. Relating to the known uncertainties in life.
4. Reaching the point of discovering the meaning and purpose of life.

From psychologists point of view, the phenomenon of person who experiences spirituality, or in this study's terminology is called spiritual encounter, is described as a conversion. Conversion is a changing in the form of self in which there is more emphasis on internal processes (Radvan, 2024) In the context of psychology of Religion, conversion of spirituality can be understood as a change in one's level of spirituality towards a certain level. Based on this arguments above, spiritual conversion can be formulated to be a form of self-transformation which includes changes in internal religious beliefs, affecting a changing in behavior, attitudes, and cognition towards ritual forms and the sense of religion itself, that happening gradually or dramatically. Then, this context is reflected in daily life towards a social context.

A person who experiences spiritual conversion will experience alteration in his/her

perspective towards the meaning of life. In addition, spirituality conversion can be triggered by common sense awareness in achieving a certain goal such as gaining happiness, quality of life, interpreting the values of goodness, and sincerity as a form of self-acceptance of nature from God. Rambo (in Sharp, 2020; Ozyurek, 2018) states that in the conversion phenomenon there are seven stages that accompany it. They are context, crisis, quest, encounter, interaction, commitment, and consequences. However, these stages do not have to sequentially happen. The stages can dynamically intertwine with each other. This is influenced by the conditions of one's social environment. The following is the explanation the seven stages of conversion (Ozyurek, 2018; Sharp, 2020).

1. Context. This refers to individual's environment where conversion begins such as personal religious attitudes. The context is not really a stage but the whole environment of religious change. The context affects each stage and each stage can have a reciprocal impact on the context.
2. Crisis. The main stage of change. This context refers to psychological conflict or crisis that occurs to individuals. The forms of inner crisis are varied and inseparable from psychological problems such as the presence of mystical experiences, dissatisfaction, deep anxiety, or even certain fears. All of which will trigger a person to seek any solutions to these psychological problems in order to find the self-fulfillment.
3. Query. This stage is the process of searching for information presumably able to become a solution to crisis or inner conflict individual experiencing. Various acceptance and rejection from people around them can influence their decisions. In addition, the decisions made can also cause new and different crises. Various inner conflicts can make them even more depressed. In general, in this context they try to find models or figures that they think are able to help process the crisis they face.
4. Encounter. This context describe where individuals seek for solutions to overcome their inner conflicts or crisis. Individuals will meet and relate to people or institutions that are considered qualified to offer solutions to their problems. Such as a cleric, religious leader, or spiritual teacher. At this stage, individuals are able to accept or reject depend on their common sense.
5. Interaction. The advanced stage of the encounter period. Encounter is the time when

individual finds a figure who is considered as capable to offer solutions his problems. So that, there is an intense interaction and even involves emotionality in it. There is a dialog in order to explore an understanding and knowledge through the learning process of problem. Individuals may even try unusual things such as certain rituals or actions.

6. Commitment. This stage, individual makes a decision to change or take new action on his inner conflict. At this stage, individual is also able to surrender to new beliefs, understandings, and behaviors as he believes.
7. Consequences. The last stage is consequences. There are impacts on the conversion he experienced such as changes, developments, and life transformations that are better than before. In this stage, it can also experience a regression when the conversion experiences a deterioration or experiencing fixation when the conversion is unable to produce significant changes in his life.

Former prisoner's experiences in spiritual conversion

Prison is not always be a place to rehabilitate the prisoners. Although it provides an opportunity for prisoners to interact one each other. Imprisonment for some prisoners are actually able to be a "learning" space. It becomes a place to exchange experiences one each other about criminal action. When they get out of the prison, it allows them to practice a new knowledge gained from other prisoners. This context stated by a former prisoner who has chosen the conversion path (repentance) and is no longer involved in the crime. According to them, while in prison they did not feel any influences made them feel deterred in criminally action.

"The legal policy in Indonesia is confusing. When I was in prison, I could still hang out as I need. As long as I could pay the warden or the local authorities, I could order everything, I can book a woman and hang out to anywhere. And, the punishments to outrage are not synchronize. For instance, the punishment for them that stole chickens and motorcycles are not much different. Someone who does petty crimes compared to major crimes, the punishments are not much different. It finally making them thinking again to commit a more crimes than before. Moreover, they also find many lessons about crime from other friends (ww, interviewed, January 26, 2023).

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Statement above is a reflection that an ex-convict does not necessarily repent due to a prison sentences. Many ex-convicts repeat again criminal acts become recidivists. In Indonesia itself, the number of recidivists has fluctuated. This data shows that the phenomenon of repentance for a former prisoner have not much happened. It also reflects that when in the prison, the punishment they get do not effect to the their behavior. In the prison, prisoner goes through trigger an increase the intensity of the crime that will be committed again.

Beside it, in the context of social environment, people perception influence the repetition of former prisoner's negative behavior. People's negative perceptions and their acceptance to ex-prisoners often make them difficult in finding space to mingle in the communities. This is one of the reasons they are forced to plunge again into the criminal. The rejection from some people in the society towards former prisoners sometimes makes them feel inhumanely treated.

In social perspective, the number of prisoners who repeat again their mistakes several times causes the community give a negative perception into them, belittle them, and then the effect causes them feel inferior and experience a psychological obstacles to socialize in society. In this perspective, the lives of ex-prisoners are fraught with discomfort and insecurity. Many ex-prisoners are targeted and monitored by certain parties around them. Their identity has been registered in the police records. This condition indirectly making them receive a special attention in the police and certain parties.

Just you know.. my friends who have already out prison are often considered as threat. They are afraid that they will become a police spies. So, you really need to be ready to take all the risks. Some friends even lost their lives because they were considered a threat. This made me avoid and stay away from my old friends (Ww, interview, 2024).

There is paradox. In some former prisoners, from their point of view, who have been involved in the criminal world since a long time, tend to find it more difficult to leave that kind of behavior. This is especially to high-profile criminals those with a long experience. As if they have felt comfortable in the criminal world. In this world they can fulfill easily their basic needs from criminal action especially for those who have certain powers. For them struggling in the world of crime have a sense of satisfaction in itself. Most of ex-convicts life is identical to act that they are not in line with the norms of society, state law, and religion. Various forms of the criminal acts.

are such as robbery, drug trafficking, persecution, and even murder. Such immoral actions keep the perpetrators away from a normal meaningful life.

“For us, life is the most enjoyable. We are able to get whatever we wants. We rarely think about the meaning of life. In my minds what we are looking for is worldly pleasure. All illegal means are willing to be taken as long as the results can give us self-satisfaction (J, interview, 2024).

However, some former prisoners who have experienced spiritual conversions that are widely known are Jhony Indo, Anton Medan, Ust. Jefri al-Buchori, and so on. They were previously former criminals and even went into jail. Their past lives were tend in to deviant actions and then turned around for the better why of life. They had a transformation, and their lives became more meaningful. In the fact, they inspired for many people, including other former prisoners.

That context is similar with the informant life in this study, He has much different from the time before experience conversion. His past life was more in deviant behavior, contrary to religious values. Such as consuming drugs and alcoholic beverages, adultery and robbery. However, at different times he felt such inner conflict over his actions. WW stated that he wanted a better life than his previous life. He wanted to have a meaning to the rest of his life. The rest of his life is devoted to better actions, even if the path taken is more concerned:

"My life used to be easy, Fan. All my needs were always I gained. Buying brand-name goods was no problem for me back then. But now I feel like life is empty. It doesn't make me feel satisfied and happy. I sometimes thought, how can I go on like this? I finally chose to migrate. I left all my glamorous life behind. Now, just to buy clothes I often think many times. Whereas in the past, I didn't find it difficult to buy shoes that cost 4 million". (Ww, interview, 2024).

His experience has psychological problems that trigger him to convert. The emptiness he felt, caused a feeling of disharmony between his desires and reality. There was a kind of inner conflict within him that eventually led him to convert. He chose a way of life that was full of concerns but for him had more meaning. The life experience by him illustrates the psychological dynamics that are not simple to observe. A former criminal, most of whose life path is contrary to the values of the

goodness, then now has a life full of appreciation of spirituality values. This changing, refer to... is called spiritual conversion. A process of one's attitude and behavior changing in life that based on the meaning of life related to divine or spiritual values.

Social context on spiritual conversion

Based on the data presented, it shows how the former prisoner behavior can convert from deviance and they even repeatedly got into prison as prisoner, then changing towards something much better and even become a model for the community because of the conversion of spirituality he has experienced. The transformation in behaviors in the sense of totality carried out by informants involving aspects of cognition, affective, and conative are not simple situation. There is a dialectical relationship between divine values that reside in the depths of self and social settings ranging from family life into the environment that accompanies the life journey of informants, thus the forming their self-concept as a former prisoner to fully convert.

Conversion is a transformation of spiritual life condition, from the view of "evil" to the view of all creation as a power or welfare belonging to God, from self-hatred in the system or rules of life to restart an eternal holy life (afterlife), from the view of self-satisfaction to a certainty that God is the true satisfaction for human feelings, and so on (Ozyurek, 2018; Sharp, 2020). In this context, spiritual conversion, in other words it can be called as spiritual transformation, can be interpreted as a change in beliefs, attitudes and behavior to something better based on divine values. This definition is intended as a description of a religious idea that is previously on the edge of consciousness. After conversion, they now occupy in the center of transformation and even religious values become their energy routinity for the conversion perpetrator.

The informant in this study did not convert from one religion to another but rather experienced the process of returning as a muslim from they previously as criminal actors during his life, many forms of deviation, unknowing religious values and even repeatedly becoming a prisoner until then converting into a much better individual, and close to the values of islamic teachings. Humans are born in a state of *fitrah* which naturally contains divine values, but along with the process of development, the environment shapes attitudes and behavior to move away or vice versa from these divine values. As the life journey of the informants, the factors of deviant behavior that have been carried out to become prisoners and it away from spiritual values

are closely related to the influence of family and social environment that shapes their development.

So, crime and dominance of lust are more dominant and even become an inseparable part of thier life journey of informants before conversion. The analysis of this research can be described in the following explanation which is classified into several parts that actually influence one each other on deviance, the formation of spirituality, and the process of spiritual conversion itself. The discussion of this research emphasizes the relationship between influence of family and social environment on deviant behavior and the formation of informant spirituality.

Family disharmony and social environmental factor on deviant behavior and spiritual development

In the perspective of psychology, family has an important function that is known as the affection function (Adamis et al., 2016) and the religious function (Ispulova et al., 2024). The affection function is defined in whice family as an expression of love and affection between husband, wife, and children to build a bond of intimacy and encouragement to unite with other individuals in the form of a family ties. There is a social relationship that is full of intimacy and affection where children usually have their own sensitivity to the emotional climates. This is found in the warmth of family which plays an important role in the development of child's personality. Meanwhile, religious function is to introduce and instill religious values in children as a belief that is not only intended to answer transcendental needs but also to strengthen the affection values as mentioned. Family is a framework that forms the maturity and spiritual integrity of children during their development until they reach *the generalized other stage* (Sturt, 2020).

However, based on the basic function of family, if we look at the lives of informants in this study as described in the previous section, family is no longer a place to express of love and affection as well as foster religious values. Such rough treatment from parents towards the informants became familiar part of their childhood, care and affection from parents were very scarce that they received. In contrast, during their childhood, the informants experienced acts of violence from their parents. Parents who were less responsible and neglected informant in their childhood became a separate whip for their psychology to then absorb a perception of how they should behave. As a result, they preferred to go out of the house and looked for

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a place where they could be accepted and enter a social group which then had a significant influence on their behavior.

A child will give as much affection as they get, and act violently as much as they get. This is what this study found. The experienced of deviant behavior that is carried out is directly proportional to the education received at home. This is in line with Bandura's theory (Krcmar, 2019) about learning theory which states that crime is something that someone learns from what they see and witness. The greater the violence and indifference that a child experiences, the greater the externalization in their daily behavior.

The deviant behavior and spirituality that are far from religious values are not only motivated by family disharmony as mentioned, but also coincide with the influence of economic limitations experienced. Living in poverty and deprivation becomes a separate meaning of criminal acts as something that is considered as normal. Distributing illegal drugs and stealing were done as a way to get and fulfill needs and desires that cannot be obtained from their parents. In line with what study revealed by (Imran et al., 2018) one of the causes of crime is poverty. Poor conditions can encourage someone to do wickedness. Moreover, chronic poverty without a way out causes someone despair with their condition, so that crime is considered the only way to survive.

In the family, there is also an educational function that plays a central role in education, and at the same time as the first educational environment for children in their development process. In this context, it is natural that daily family life becomes an educational situation that is experienced by children and directed at their behavior and actions. Through interaction in the family, children will directly and indirectly learn patterns of behavior, attitudes, beliefs, ideals and values in society that are internalized during the process of their personality development. So that the implied meaning of the connection between children and social life and social norms which include information, filtering and interpretation into a language that is understood by children. There is a protective element that focuses on a sense of security and protection (Sturt, 2020). Based on the normative concept as mentioned above, the experience of family disharmony and limited education especially religious education received by the informants psychologically can be called to have formed and led to deviant behavior and unrecognizing religious values. Thus, this study showed that the prioritized the pleasure of lust alone

without regard to the condition of the person who was targeted as a criminal.

Beside itu, social environment also cannot be denied in the formation of deviant behavior, which was far from religious nuances in the process of selfdevelopment. From childhood to adolescence, environments with deviant activities, such as the world of drugs, gambling, theft and even prostitution. This kind of environment can be called a deviational environment namely, an environmental condition where the developing behavioral patterns are full of moral deviations. Environment, conceptually, is one of the factors that influences the formation and development of individual behavior, both the physical environment and the socio-psychological environment including the development of the spirituality. Even some experts call it an empirical thing where individuals cannot completely free themselves from its influence because the environment is always available around them (Krcmar, 2019). Therefore, deviant behavior that are not in accordance with religious values are a form of response, movement or reaction produced from within the individual as a result of the local environmental imitation process. A person can imitate something if the person concerned does not have an attitude of acceptance towards what is being imitated. Thus, to imitate something, there needs to be an attitude of acceptance, an attitude of admiration for what is being imitated.

As the data shows, the environment context, did not recognize religion. It continued by the individual association with adults (groups of thugs) whose behavior tended to be far from religious values such as gambling, stealing, and dating with many womens. This context conditioned individual sees deviant behavior and far from religious values as a normal action. Including the association with drug users and dealers, influence individual deeply involved as a drug dealer who was quite respected. The activity as a dealer is able to support and fulfill the desires within. Furthermore. The "terminal" environment which is full of violence and crime tends to influence to be involved in deviant behavior more intensely.

All of this contexts are correlation and consistency between the influence of family disharmony, social environment on deviant behavior, and the formation of the spirituality. As presented in the data, the deviation that occurred until they became prisoners was rooted in family disharmony that did not provide a best education for their development process, continued to the deviant social environment, making deviations perceived as correct, as a result of adaptations and interpretation

how they should act. Meanwhile, deviant acts themselves are basically directly proportional to religious values. The better a person's spirituality, the better their behavior. The further far away the dimension of a person's spirituality, the more deviant their behavior. Because, religion is a process of awareness of how they should place their role in life. Religion is found as an internalization as well as a construction of the main basis of society, namely the family. So, deviant behavior is triggered by spiritual values that are far from religion and at the same time as a consequence of family disharmony. And, a deviant social environment contributes to crystallizing the distance of these religious values.

Spiritual encounters, state of social wellbeing and political consciousness

Based on the research conducted, the conversion of spirituality in this study refers to the process of returning of former prisoner who previously blended with criminal acts and other forms of deviation, they did not know religion and even repeatedly became a prisoner until then converted into a much better individual, and close to the values of Islamic teachings. The conversion of spirituality (repentance) carried out by former prisoners is inseparable from a series of life journeys. Between living in family disharmony and a deviant social environment towards the formation of deviant behavior and the development of spirituality. Until to the peak of life changes psychological aspects; cognitive, affective, and behavioral centered on religious values or spiritual values.

In the process of converting spirituality carried out by former prisoners, there are 3 aspects that drive it, namely inner conflict, search, and commitment (Sharp, 2020; Ozyurek, 2018). Inner conflict is a symptom of mental unease that is overwhelmed by a sense of anxiety caused by the past behavior that is contrary to good values and religious values. This is especially in the form of criminal acts. This sense of inner conflict is triggered by two different things. First, there is a sense of helplessness and alienation from the environment. Second, it is more about the feeling of pity or concern that covers the self, as well as the presence of spiritual experiences in the form of surviving the threat of death.

The second aspect is query. This phase is the next phase of inner conflict. It is a consequence of the crisis experienced to gain peace and happiness. The quest phase carried out has different condition from each other in its process. Some are more individualized or self-searching through book

reading and self-reflection. While the others are need modeling or mentors, namely through the presence of a companion or mentor in taking the religious path. The last aspect is commitment. This is the stability of the soul to fully convert spiritually to Islamic values, which is marked by acts of religious obedient behavior and completely abandoning the criminal acts despite the dynamics that shake his psychology from the community environment when he began to convert. These three aspects are a unity that forms kind of dialectic from the existence of awareness that forms self-concept in finding the self and ought self in the form of sobriety. And, the existence of this awareness is inseparable from something related to God's grace or guidance. God's guidance in this study refers to the awareness towards the Divine accompanied by the presence of spiritual experiences.

This study have shown a strong positive findings on spiritual wellbeing and perceived social support after converting experienced, as well as life satisfaction itself. The increased spirituality drives to greater social interactions, community involvement, and a sense of belonging, which are essential for mental health and emotional stability. This contribute to their communities through volunteering and civic activities that produce state of wellbeing. This study also shows, from informant experienced, it has been linked to a shift towards more liberal political attitudes. This study found that after converting, it expressed more liberal views on political issues. This transformation is attributed to the self-transcendent nature of spiritual experiences, which can dissolve personal boundaries and foster a sense of interconnectedness with others (VanderWeele et al., 2017). Then as individuals deepen their spiritual practices, they often become more politically active and socially engaged. This connection is not always immediately recognized by individuals, however, discussions around spirituality can help highlight its relevance to public life and political action. This context then discover the power of spiritual encounters evoke a state of social wellbeing and political consciousness.

CONCLUSION

In this modern era, there is tendency where humans experience lack of meaning in life. The excessive demands of modern life in material terms are one of the triggers to many problems. In fact, the result of modernization, especially in secularism form, can finally produce the existence humans deteriorated. Many people fell into the abyss of spirituality. There are three fundamental aspects that

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accompany the formation of conversion of spirituality experienced by former prisoners. The three aspects are inner conflict, inquiry, and commitment. After experiencing these conditions, there is state of mental stability to fully convert spiritually to religious values, which is marked by religiously observant behavior and completely abandoning criminal acts that have become a habit. What is then necessary from this conversion is its effect to their live in the form of state of wellbeing and political consciousness. The effects change their live at whole. This study concludes that spiritual encounter has a deep meaning not only to life state of wellbeing a person or society but also to political consciousness.

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