



Islamic Religious Education and Islamic Character Development among Inmates in an Indonesian Correctional Institution

Alfi Rosyidah*

¹ STAI Ma'had Aly Al-Hikam, Indonesia

Article Information

Article History

Received: August 3, 2026
Revised: August 16, 2026
Accepted: August 25, 2026
Published: September 19, 2026

Keywords

Correctional Education; Islamic Character Development; Islamic Religious Education; Religious Guidance; Social Reintegration

Correspondence

E-mail:

A B S T R A C T

Islamic religious education plays an important role in correctional settings, yet limited attention has been given to how such programs are organized and how inmates perceive their contribution to character development. This study examines the implementation of Islamic religious education and its implications for Islamic character development among inmates at Lowokwaru Class I Correctional Institution, Malang, Indonesia. A qualitative descriptive case-study design was employed, with data collected through observation, in-depth interviews, and documentation and analyzed using the Miles and Huberman framework of data reduction, data display, and conclusion drawing. The findings show that Islamic religious education was implemented through admission orientation, personality and independence development, structured religious learning, supervision, institutional collaboration, and periodic evaluation. Its implementation was supported by institutional leadership, religious facilities, and cooperation with external organizations, while limited teaching personnel, disciplinary problems, and inadequate facilities remained key constraints. Participants reported improvements in religious awareness, worship participation, discipline, and personal conduct. The study highlights the importance of structured educational management and sustained religious guidance in supporting character development and social reintegration within correctional institutions.

This is an open access article under the CC-BY-SA license



1. Introduction

Correctional institutions are increasingly understood not only as places of confinement but also as settings for education, rehabilitation, and preparation for social reintegration. Within this framework, education can contribute to inmates' personal development by providing opportunities to acquire knowledge, develop constructive attitudes, strengthen social competencies, and prepare for life after release. International research has shown that correctional education may support rehabilitation and post-release adjustment, although its contribution depends on how educational programs are designed, managed, and experienced by inmates (Walk et al., 2021). Prisoners themselves have also reported that correctional education can be meaningful for their future development, while institutional constraints and narrowly defined program goals may reduce its broader rehabilitative potential (Kakupa & Mulenga, 2021). These findings suggest that correctional education should be examined as an integrated educational process rather than merely as an institutional activity.

In the Indonesian correctional context, education and guidance constitute important components of inmate development. Correctional institutions are expected to provide

opportunities for personality development, independence, education, guidance, and preparation for reintegration into society. Previous Indonesian studies have highlighted the role of correctional institutions in supporting inmate development and rehabilitation (Tuta et al., 2024). Psychological challenges experienced during incarceration, including feelings of emptiness, boredom, and hopelessness, may further reinforce the need for structured educational and developmental support (Anggraini, 2015). At Lowokwaru Class I Correctional Institution in Malang, this educational function includes Islamic religious education through the At-Taubah Islamic Boarding School, which operates alongside personality- and independence-development activities. This institutional setting therefore provides an important context for examining how religious education is organized within a correctional environment.

Islamic religious education represents a distinctive component of correctional education for Muslim inmates because it combines religious learning with moral and personal development. In the context examined in this study, religious education includes Qur'anic learning, religious studies, spiritual guidance, and activities intended to strengthen worship practices and moral awareness. Previous Indonesian research has similarly emphasized the role of Islamic education and religious guidance in increasing religious awareness and supporting moral development among inmates (Rosita, 2021; Amaliyah et al., 2023). Islamic character education, in turn, emphasizes the development of moral conduct, religious values, responsibility, and personal integrity (Yusri et al., 2024). These dimensions are particularly relevant in correctional environments, where educational programs are expected to support both personal transformation and preparation for social reintegration.

International research on religion and rehabilitation provides additional support for examining religious education as part of correctional development. Jang et al. (2023), for example, conceptualized religion-based rehabilitation in terms of changes in self-identity, meaning and purpose, and virtue development among prisoners in Colombian and South African correctional settings. Related research has also found that participation in faith-based programs may be associated with religiosity, identity transformation, meaning in life, self-control, compassion, and forgiveness, suggesting that religious rehabilitation may involve moral and personal development beyond formal religious instruction. Such findings are consistent with

th a broader understanding of correctional education as a process that may contribute not only to academic or vocational development but also to holistic rehabilitation and social functioning.

The relationship between correctional education and reintegration has likewise received increasing scholarly attention. Educational participation during incarceration has been associated with employment prospects and reduced recidivism in post-release contexts (Walk et al., 2021), while qualitative research suggests that prison education can support self-efficacy, communication skills, social capital, and access to positive networks after release. At the same time, social reintegration remains a multidimensional process involving inmates, correctional institutions, families, communities, and broader social systems rather than an outcome that can be attributed to a single educational intervention. This perspective is important for the present study because Islamic religious education at Lowokwaru is situated within a broader correctional-development system that combines spiritual guidance,

personality development, institutional supervision, skills development, and external partnerships.

Although previous studies have examined correctional education, religious guidance, faith-based rehabilitation, psychological adjustment, and moral development, these areas have often been addressed separately. International studies have primarily focused on the rehabilitative value of correctional education, recidivism, employment, or faith-based rehabilitation, while Indonesian studies cited in this manuscript have largely examined religious guidance, moral development, or the broader role of correctional institutions (Anggraini, 2015; Rosita, 2021; Amaliyah et al., 2023; Tuta et al., 2024). Less attention has been given to how Islamic religious education is organized and managed as an integrated educational process within a correctional institution, including its orientation, learning activities, supervision, institutional collaboration, supporting and inhibiting conditions, evaluation, and perceived implications for inmates' Islamic character development. This represents the specific research gap addressed in the present study.

The distinct contribution of this study lies in examining Islamic religious education not merely as religious guidance but as a structured component of correctional education. The Lowokwaru case provides an opportunity to analyze how the At-Taubah Islamic Boarding School integrates admission orientation, religious learning, personality development, supervisory roles, institutional support, and collaboration with external organizations within the broader correctional-development process. Rather than assuming that religious education directly causes behavioural transformation, this study focuses on how the educational process is implemented and how its implications for Islamic character development are perceived by participants within the correctional setting. This positioning provides a more cautious and educationally grounded interpretation of religious rehabilitation.

Accordingly, this study aims to examine the implementation of Islamic religious education at Lowokwaru Class I Correctional Institution, Malang, and to explore its perceived implications for Islamic character development among inmates. Academically, the study contributes to the literature on correctional education by providing a contextual account of how Islamic religious education is organized within an institutional rehabilitation setting. Practically, the findings are expected to provide insights into the management of religious learning, curriculum organization, institutional collaboration, supervision, and educational support for inmate development and social reintegration.

2. Methods

2.1. Research Design and Case Setting

This study employed a qualitative descriptive case-study design to examine the implementation of Islamic religious education and its perceived implications for Islamic character development among inmates at Lowokwaru Class I Correctional Institution in Malang, Indonesia. A case-study design was considered appropriate because the inquiry focused on an educational process embedded within a bounded institutional setting and sought to understand how the program was organized, implemented, experienced, and interpreted within its real-world context (Creswell & Poth, 2018).

The case was institutionally bounded by Lowokwaru Class I Correctional Institution and substantively by the implementation of Islamic religious education within its broader

correctional-development system. Particular attention was given to religious education associated with the At-Taubah Islamic Boarding School and its relationship with personality and independence development. Accordingly, the unit of analysis was the Islamic religious education process as an institutional educational program, rather than individual inmates considered independently of the program context.

The inquiry addressed two interrelated analytical concerns. The first was how Islamic religious education was organized and implemented, including admission orientation, educational objectives, religious-learning activities, instructional practices, supervision, institutional collaboration, supporting and inhibiting conditions, disciplinary mechanisms, and evaluation. The second concerned the perceived implications of these educational processes for inmates' Islamic character development, particularly in relation to religious awareness, worship practices, discipline, personal conduct, independence, and preparation for social reintegration. As a qualitative case study, the research was designed to interpret experiences, processes, and perceived changes rather than to establish causal program effectiveness.

2.2. Research Participants and Sources of Evidence

The study drew on informants who had direct experience of, responsibility for, or involvement in the implementation of Islamic religious education within the correctional institution. The perspectives represented in the study included those of inmates participating in the educational process and institutional or religious personnel involved in personality development, religious instruction, program supervision, curriculum organization, and the implementation of activities associated with the At-Taubah Islamic Boarding School, Rampak Naong, and Umami learning.

The inclusion of different perspectives enabled the study to examine the program from both experiential and managerial dimensions. Inmates provided accounts related to participation in religious education and perceived personal changes, while program personnel contributed information concerning program objectives, instructional organization, supervision, institutional support, partnerships, disciplinary practices, and implementation constraints.

To protect informant identities, statements were reported using coded identifiers, including BE, AM, UH, BK, and MH. These identifiers were retained consistently in the presentation of the findings so that individual accounts could be distinguished without disclosing personally identifying information.

2.3. Data Collection

Data were generated through three complementary sources: in-depth interviews, observation, and documentation. The use of multiple sources enabled the educational process to be examined from participants' accounts as well as from its institutional and activity-based context.

In-depth interviews were used to elicit detailed accounts of how Islamic religious education was organized, delivered, supervised, and experienced within the correctional setting. The interviews addressed issues emerging directly from the study objectives, including admission orientation, placement in religious-development activities, program objectives, religious-learning practices, instructional differentiation, curriculum organization, supervisory roles, cooperation with external organizations, supporting and inhibiting

factors, disciplinary mechanisms, rewards, evaluation, and participants' perceptions of character-related changes.

Observation was used to provide contextual evidence of the implementation of religious education within the correctional environment. The observational focus included Islamic learning activities associated with the At-Taubah Islamic Boarding School and other religious-development activities represented in the study, including Qur'anic learning and Ummi-based instruction. Observation enabled the researchers to situate interview accounts within the actual educational environment in which religious guidance and learning activities were implemented.

Documentation constituted an additional source of contextual evidence. Documentary and visual materials related to religious-learning activities, program implementation, instructional activities, and institutional involvement were considered alongside interview and observational evidence. The photographs and program-related documentation presented in the study were used to provide contextual support for understanding the educational activities and institutional arrangements described by the informants.

The three forms of evidence were treated as complementary rather than independent datasets. Interview accounts provided participants' perspectives, observation provided contextual evidence of program implementation, and documentation supported the reconstruction of relevant activities and institutional processes. This combination enabled the study to develop a more comprehensive account of Islamic religious education within the correctional setting.

2.4. Data Analysis

The qualitative data were analyzed using the interactive analytical framework developed by Miles, Huberman, and Saldaña (2014), involving data condensation, data display, and conclusion drawing and verification. Analysis was conducted iteratively, with the empirical material organized in relation to the research objectives and recurring patterns identified across the available evidence.

During data condensation, information obtained from interviews, observations, and documentation was selected, focused, and organized according to its relevance to the research questions. The analysis distinguished between evidence concerning the educational process and evidence concerning its perceived character-related implications. Statements and observations addressing similar issues were brought together to identify recurrent patterns in participants' accounts and program implementation.

The first analytical domain, implementation of Islamic religious education, incorporated evidence concerning admission orientation, placement in the At-Taubah Islamic Boarding School, program objectives, halaqah and religious studies, the Ummi method, differentiated learning according to ability, personal religious guidance, curriculum organization, supervisory roles, external institutional collaboration, supporting and inhibiting conditions, disciplinary practices, rewards, and evaluation.

The second analytical domain, perceived implications for Islamic character development, brought together evidence concerning religious awareness, repentance and spiritual reflection, participation in worship and religious activities, discipline, personal conduct, independence, and preparation for social participation and reintegration. Claims concerning post-release religious or community roles were interpreted as reported accounts within the qualitative dataset rather than as independently measured longitudinal outcomes.

During data display, the condensed evidence was organized around these analytical domains and their constituent themes. Direct quotations were retained in the findings to preserve informants' perspectives and to provide an empirical basis for the interpretations presented. Observational and documentary evidence was considered alongside interview accounts where relevant to the same aspect of program implementation.

Finally, conclusion drawing and verification involved identifying recurring patterns across the evidence and interpreting their relationship to the two research objectives. Conclusions were developed by examining the consistency of the available evidence concerning the organization of Islamic religious education and participants' accounts of its perceived implications. The resulting interpretations remained grounded in the institutional context of the case and were not treated as statistical or causal generalizations.

2.5. *Trustworthiness and Interpretive Rigor*

Several features of the research design contributed to the trustworthiness of the qualitative interpretation. First, the study drew on multiple sources of evidence—interviews, observation, and documentation—rather than relying exclusively on a single form of data. Considering these sources in relation to one another enabled the researchers to contextualize informant statements and examine whether accounts of program implementation were supported by evidence from the educational setting.

Second, the study incorporated perspectives from individuals occupying different positions within the correctional education process. Bringing together the experiences of inmates with the perspectives of personnel involved in religious education, personality development, supervision, and program organization provided a broader account of how the program operated and how its implications were perceived.

Third, the analysis maintained a clear distinction between institutional practices that could be described from the available evidence and perceived outcomes reported by participants. This distinction was particularly important when interpreting claims concerning changes in character and post-release social roles. Because the study did not employ an experimental design, longitudinal follow-up, or quantitative outcome measures, reported changes were interpreted as perceived implications of participation in the educational process rather than definitive evidence of causal effectiveness.

Finally, the institutional setting, program characteristics, educational activities, and analytical boundaries of the case were described in sufficient contextual detail to allow readers to assess the potential relevance and transferability of the findings to other correctional-education settings.

2.6. *Confidentiality and Ethical Reporting*

Given the correctional context of the study, particular attention was given to protecting the identities of individuals whose accounts were presented in the findings. Informants were represented using coded identifiers rather than personal names, and personally identifying information was excluded from the reporting of interview excerpts. Direct quotations were used only in relation to issues relevant to the educational process and its perceived implications.

The presentation of findings also avoided attributing causal behavioral transformation to individual participants. Statements concerning religious awareness, discipline, worship practices, personal development, and social reintegration were interpreted within the limits

of the qualitative evidence and the institutional context in which those accounts were produced. This approach protected participant confidentiality while maintaining the transparency required to demonstrate the empirical basis of the study.

3. Results

The findings were organized around the two objectives of the study. The first objective concerned how Islamic religious education was organized and implemented within the correctional setting, while the second concerned the perceived implications of this educational process for Islamic character development among inmates. The analysis identified five interrelated themes related to program implementation and a second cluster of findings concerning religious awareness, discipline, personal conduct, independence, and social reintegration.

3.1. Organization and Implementation of Islamic Religious Education

The findings indicate that Islamic religious education at Lowokwaru Class I Correctional Institution is embedded within a broader correctional-development process that begins with admission orientation and subsequently involves religious education, personality development, skills development, supervision, institutional collaboration, and disciplinary mechanisms. Five interrelated themes emerged from the data: admission orientation and program placement; educational objectives and learning organization; instructional approaches and participant engagement; supervision, institutional collaboration, and implementation conditions; and discipline and reward mechanisms.

3.2. Admission Orientation and Program Placement

The educational process begins with Admission Orientation (AO), which takes place after inmates enter the correctional institution. During this initial two-week period, activities emphasize discipline, attitudes, mentality, and behavioral orientation. One informant described the process as follows:

"So, the training program is only two weeks. After that, they are given activities, primarily on the PBB, or marching regulations. Because the PBB primarily teaches discipline, then attitude, mentality, and ultimately behavior." (BE.3.2b)



Figure 1. Islamic learning activities at At-Taubah Islamic Boarding School.

Following the orientation stage, the majority of Muslim inmates are directed to religious-development activities associated with the At-Taubah Islamic Boarding School. The process includes screening, while continued participation is linked to inmates' engagement, intention, and attendance. As one informant explained:

"... since the High Court ruling was issued. Down to the AO, to the AO, then after from the AO to the Islamic Boarding School. After that, there is a screening process... later, those who do not want to stay at the Islamic Boarding School will be expelled from the Islamic Boarding School." (AM.6.3a)

Religious education operates alongside broader independence-development programs. Inmates are also directed toward vocational activities such as sewing, farming, mushroom cultivation, maggot cultivation, batik production, and workshop-based skills training. These activities constitute a broader correctional-development context within which religious education is implemented.

3.3. Educational Objectives and Learning Organization

Informant accounts consistently described the program as being oriented toward personality and spiritual development. The stated institutional expectation is that inmates develop attitudes and behaviors that support a different course of life after completing their sentences. One informant explained:

"The initial goal... was to develop personality issues. So, to develop mental and personality issues. The hope was that they would leave this place as righteous people, who would not repeat the actions they had done in the past." (BE.3.1a)

Within the Islamic boarding school context, religious development was described as involving beliefs, morality, and Islamic practice:

"So, the establishment of this Islamic boarding school is more about how to change them... with Allah's permission to become better human beings in their religious morals, then their morals, then their sharia." (UH.5.1e)

These accounts position religious education as part of the institution's personality-development process rather than as a stand-alone religious activity.

3.4. Instructional Approaches and Participant Engagement

Religious learning is implemented through several instructional activities, including halaqah, study of religious texts, Qur'anic instruction through the Ummi method, and learning groups organized according to participants' abilities.



Figure 2. Ummi graduation and learning materials, including the Safinah and Aqidatul-Awam texts.

One informant described the organization of differentiated classes:

"...we divided it into two, A and B because there were too many, about 200. So we used two classes... Then there was class one... Fiqh was class A... Class two used matan ghoyah wat taqrib..." (UH.5.3a)

The reference to approximately 200 individuals in this quotation describes the scale of the learning group and should not be interpreted as the research sample size. Alongside group-based religious learning, mubasyiroh, or direct personal guidance, is used to provide individualized support. This approach includes listening to inmates' concerns and providing moral and religious encouragement.

Participant engagement was not uniform. One informant acknowledged that some inmates displayed reluctance or limited motivation:

"...Maybe some of them are a bit lazy... Yes, that's how boarding school kids are. Maybe it's like this. The boarding school kids themselves, you know." (UH.5.4d)

Rather than indicating an international comparison between correctional and non-correctional Islamic boarding schools, this account highlights the challenge of sustaining participation within a compulsory institutional environment.

3.5. Supervision, Institutional Collaboration, and Implementation Conditions

Program supervisors perform both educational and managerial functions. Their responsibilities include organizing religious activities, contributing to curriculum development, supervising learning resources, and coordinating cooperation with external organizations. One supervisor stated:

"...especially me, who is responsible for the Islamic boarding school, mosque, and religious books. We will compile the curriculum, then we will collaborate with the Ummi Foundation." (BK.1.1a)

The program also involves collaboration with organizations such as Rampak Naong, the Ummi Foundation, and YASA. These partnerships provide additional support for religious-learning activities and program implementation.



Figure 3. Interview documentation with personnel involved in Islamic boarding school development, personality development, Rampak Naong, and Ummi learning.

Institutional support was identified as an important facilitating condition. An informant highlighted the support of correctional leadership, particularly for Qur'anic programs:

"Alhamdulillah, the head of the prison here is very supportive, especially regarding the Al-Quran program." (MH.4.2a)

Other supporting conditions described in the data include the availability of facilities, inmate motivation, support from correctional personnel, and collaboration with external institutions. At the same time, implementation faces several constraints. These include limited prior religious knowledge among some inmates, disciplinary and drug-related problems, inconsistent participation, limited teaching personnel, and inadequate facilities. One informant stated:

"Yes, because they are prisoners. Their religious and educational backgrounds are low." (BK.1.6b)

The coexistence of institutional support and operational constraints demonstrates that program implementation depends not only on educational content but also on human resources, facilities, inmate participation, and institutional coordination.

3.6. Discipline and Reward Mechanisms

Discipline forms part of the correctional environment in which the religious-education program operates. Reported violations include absenteeism, fighting, unauthorized mobile-phone use, and drug-related offenses. Sanctions may involve transfer between blocks or placement in a cell, depending on the nature of the violation. One informant described the procedure:

"If there's a violation, it's in the cell, so we bring the KPLP to the cell. So usually the violation is consuming crystal methamphetamine or bringing a cell phone into the cell." (BK.1.7a)

The data also indicate the presence of institutional rewards. Informants referred to remission as an official form of recognition associated with inmates' participation and behavior:

"The reward is official, such as getting it in August and Eid, getting remission." (BK.1.8a)

Taken together, these findings indicate that Islamic religious education is implemented within a broader institutional system combining orientation, learning, supervision, collaboration, discipline, and correctional development.

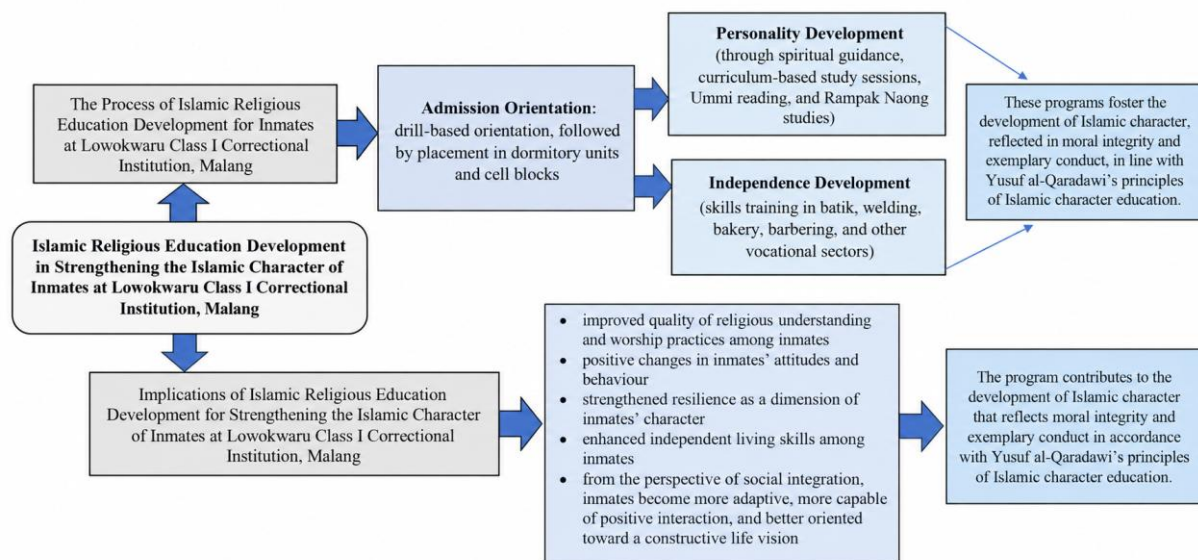


Table 1. Process of inmates from initial entry and implications.

3.7. Perceived Implications for Islamic Character Development

The second major finding concerns participants' perceptions of changes associated with participation in Islamic religious education. The accounts emphasize religious awareness, worship, discipline, personal reflection, and preparation for social life after incarceration.

A particularly salient theme was the development of religious awareness and repentance. One inmate described his incarceration and participation in religious activities as a turning point:

"I came here as if led... I mean, I was led. Like, come on, it's time for me to repent." (AM.6.8a)

The findings further indicate reported improvements in participation in religious activities, discipline, and personal conduct. Religious learning through Qur'anic study, the Ummi method, halaqah, religious-text study, and personal guidance was described within the data as contributing to a stronger orientation toward worship and religious practice.

The broader correctional program also combines religious education with independence-development activities, including agriculture, batik production, sewing,

mushroom cultivation, maggot cultivation, and workshop-based activities. These skills-related activities are institutionally distinct from religious instruction but form part of the developmental environment surrounding inmates.

The findings additionally included reports that some former inmates subsequently participated in religious and community roles, including serving as Qur'an teachers, religious instructors, and village leaders. Because the present qualitative case study did not independently measure post-release outcomes longitudinally, these accounts are treated as reported indicators of social reintegration rather than as evidence of a direct causal effect of the religious-education program.

Overall, the findings portray Islamic religious education at Lowokwaru as an institutional process combining religious learning, personal guidance, discipline, supervisory support, and external collaboration. Participants associated this process with greater religious awareness, worship participation, discipline, personal reflection, and preparation for reintegration into society.

4. Discussion

4.1. *Islamic Religious Education as an Organized Correctional-Education Process*

The findings show that Islamic religious education at Lowokwaru is not implemented as an isolated religious activity but as part of a staged correctional-development process. The sequence begins with Admission Orientation, continues through placement and screening for religious-development activities, and subsequently involves structured learning, supervision, disciplinary mechanisms, and collaboration with external institutions.

This staged organization is consistent with the broader correctional-development principle that inmate rehabilitation requires structured and directed efforts addressing both personal and social development (Rohi et al., 2024). The role of Admission Orientation in introducing discipline and behavioral expectations also reflects the correctional emphasis on personality development before inmates participate in more specialized programs.

The findings extend this institutional perspective by showing how an Islamic boarding-school model is incorporated into the correctional environment. Previous research has described pesantren-style religious education as one model for providing religious development to inmates (Mahani, 2024). In the present study, however, the At-Taubah Islamic Boarding School is embedded within a broader institutional sequence encompassing admission, screening, religious learning, supervision, and cooperation with external organizations.

This organizational feature is important from an educational-management perspective. Religious education requires not only instructional content but also decisions concerning participant placement, curriculum organization, human resources, learning groups, institutional support, and partnerships. The findings therefore suggest that the sustainability of correctional religious education depends on how these components are coordinated within the institution.

4.2. *Pedagogical Organization, Differentiated Learning, and Personal Guidance*

The educational activities identified in the study include Qur'anic learning, halaqah, religious-text study, fiqh, aqidah and moral instruction, the Umumi method, and individualized mubasyiroh guidance. These learning forms are broadly consistent with

Islamic religious education as a process intended to develop religious understanding alongside personal, social, and spiritual conduct (Al-Syaibany & Al-Syaibany, 1979).

Mahani (2024) similarly identifies pesantren-based religious education as a relevant approach within correctional institutions. The present findings add an important practical dimension by showing that religious-learning activities were organized into different groups according to learners' abilities. The division of large learning groups into classes and the use of different religious texts indicate an attempt to accommodate variations in prior knowledge and learning capacity among inmates.

Personal guidance constitutes another important dimension. Mubasyiroh provides an interpersonal space in which inmates can express concerns and receive religious and moral encouragement. This complements group-based instruction and reflects the importance of continuous mentoring within correctional education. Saraswati (2024) likewise emphasizes the significance of communication and guidance in shaping interaction between correctional personnel and inmates.

Nevertheless, participant engagement remains a challenge. The finding that some inmates demonstrate limited motivation is important because participation in correctional education occurs within a restrictive institutional environment. The findings therefore caution against assuming that the availability of religious activities automatically produces equal engagement among all inmates. Educational management in this context requires attention not only to curriculum and instruction but also to motivation, participation, and differences in learners' previous religious and educational experiences.

4.3. Supervisory Roles, Partnerships, and Institutional Capacity

A notable finding is the multidimensional role of program supervisors. Supervisors are involved not only in religious mentoring but also in curriculum organization, management of learning resources, coordination of the mosque and Islamic boarding school, and collaboration with external institutions such as the Umami Foundation, Rampak Naong, and YASA.

This finding positions supervision as an educational-management function rather than merely a religious role. Effective implementation depends upon coordination among correctional leadership, supervisors, external organizations, instructors, and inmates. Institutional support from correctional leaders, particularly for Qur'anic programs, appears to facilitate implementation.

At the same time, the program operates under several constraints, including limited teaching personnel, inadequate facilities, variation in inmates' prior religious knowledge, inconsistent participation, and disciplinary problems. These constraints are important because they demonstrate that the quality of program implementation cannot be understood solely from curriculum content. It also depends on organizational capacity, human resources, infrastructure, and participant engagement.

The coexistence of external partnerships and internal resource limitations is particularly relevant to educational management. Partnerships appear to extend the institution's instructional capacity, while limitations in teachers and facilities may restrict the consistency and reach of the program. This suggests that correctional religious education is best understood as an institutionally coordinated educational system rather than simply a set of religious activities.

4.4. Religious Awareness and Islamic Character Development

The findings also reveal participants' perceptions of changes in religious awareness, worship, discipline, and personal conduct. The inmate's account of repentance is especially important because it demonstrates how religious participation was interpreted at the individual level as an opportunity for personal reflection and reorientation.

Within Islamic educational thought, religious education extends beyond the transmission of knowledge to the development of moral and spiritual orientation. Al-Syaibany and Al-Syaibany (1979) emphasize personal, social, and spiritual dimensions of Islamic education, while Rahmawati et al. (2024) highlight religious and moral awareness as important elements of educational development. The findings from Lowokwaru are consistent with this broader conception insofar as participants described religious learning in relation to worship, discipline, morality, and self-reflection.

The original framework of the study also draws on Islamic ethical concepts relating to repentance, commitment to behavioral change, patience, and perseverance. In this interpretive context, the reported movement from recognition of past wrongdoing toward commitment to a different life orientation is consistent with the ethical process of repentance discussed in the Islamic scholarship used in the study.

However, the present findings should not be interpreted as demonstrating that religious education alone caused behavioral transformation. The study did not employ pre- and post-intervention measures, a comparison group, or longitudinal behavioral assessment. The more appropriate interpretation is that participants perceived religious education as contributing to religious awareness, discipline, worship practices, and personal reflection within a broader correctional-development environment.

This distinction strengthens the methodological credibility of the study because it preserves the significance of participants' experiences without making causal claims beyond the evidence.

4.5. Independence Development and Social Reintegration

The correctional-development environment at Lowokwaru also includes skills programs such as agriculture, batik production, sewing, mushroom cultivation, maggot cultivation, and workshop activities. These programs should be distinguished analytically from Islamic religious instruction, although both operate within the broader process of inmate development.

Rohi et al. (2024) similarly identify independence development as an important dimension of correctional rehabilitation. The combination of personality development, religious education, skills training, and institutional discipline in the present case suggests a multidimensional approach to preparing inmates for social life after incarceration.

Reports that some former inmates later became Qur'an teachers, religious instructors, or community leaders provide potentially important indications of reintegration. These accounts suggest that religious knowledge and personal development acquired during incarceration may remain meaningful after release. However, because these post-release trajectories were not assessed through a longitudinal follow-up design, they should be interpreted as reported examples rather than verified program outcomes.

This distinction is also relevant to the concept of social reintegration. Reintegration involves more than religious transformation alone; it requires the capacity to function within family, community, occupational, and social contexts. The coexistence of religious education

and independence-development activities may therefore provide complementary forms of preparation, although the relative contribution of each component cannot be isolated in the present study.

4.6. 4.6 Theoretical and Practical Implications

Taken together, the findings support an understanding of Islamic religious education in correctional settings as a managed educational process combining institutional orientation, structured religious learning, individualized guidance, supervision, external partnerships, discipline, and broader developmental support.

Theoretically, the study contributes to Islamic correctional-education literature by moving beyond a narrow view of religious guidance as the delivery of religious instruction. In this case, Islamic education operates through interconnected educational and managerial processes involving curriculum organization, differentiated learning, institutional leadership, supervision, partnerships, and behavioral expectations.

From a practical perspective, the findings indicate that strengthening correctional religious education requires attention to institutional capacity as well as curriculum. Adequate teaching personnel, learning facilities, differentiated instruction, participant engagement, and sustained partnerships are important conditions for program implementation. The study also highlights the value of integrating religious learning with broader personality- and independence-development initiatives while maintaining conceptual clarity about the distinct role of each component.

The findings should nevertheless be interpreted within the boundaries of this qualitative case study. The study provides an in-depth account of a particular institutional setting and examines perceived character-related implications, rather than measuring causal program effects or long-term post-release outcomes. Future research could therefore examine religious-education programs across multiple correctional institutions and incorporate longitudinal evidence to assess how participants' experiences develop after release.

5. Conclusion

This study demonstrates that Islamic religious education at Lowokwaru Class I Correctional Institution is implemented as an organized component of the broader correctional-development process rather than as an isolated religious activity. The program combines admission orientation, structured religious learning, personality and independence development, differentiated instructional activities, supervision, institutional collaboration, and disciplinary mechanisms. Within this institutional setting, participants associated their engagement in Islamic religious education with greater religious awareness, participation in worship, discipline, personal reflection, and improvements in conduct. Reported post-release involvement in religious and community activities further suggests the potential relevance of religious education to social reintegration, although such outcomes should be interpreted cautiously within the qualitative scope of the study.

The principal contribution of this study lies in showing that Islamic religious education in a correctional setting involves not only the transmission of religious knowledge but also the management of an integrated educational process. The findings highlight the importance of coordinated curriculum organization, differentiated learning, supervisory support, institutional leadership, and collaboration with external religious organizations. From an educational-management perspective, correctional religious education may therefore be

strengthened by ensuring adequate instructional personnel and facilities, sustaining institutional partnerships, and integrating religious learning with broader personality- and independence-development programs. Pedagogically, the combination of group-based religious learning and individualized guidance provides a contextual approach for addressing differences in inmates' educational and religious backgrounds.

These conclusions should be interpreted within the boundaries of a qualitative case study conducted in a single correctional institution. The study captures participants' experiences and perceived changes but does not establish causal program effectiveness or independently verify long-term post-release outcomes. Future research should therefore examine Islamic religious education across multiple correctional institutions and employ longitudinal approaches to investigate how religious learning, character development, and social reintegration evolve during and after incarceration

Declarations

Author Contribution Statement

Alfi Nur Rosyidah: Conceptualization, research design, and preparation of the initial draft of the manuscript. Field data collection and data analysis. A. Qomarudin: Critical review of the manuscript, revisions, and final approval for publication. Abd. Azis Tata Pangarsa: Critical review of the manuscript, revisions, and final approval for publication.

Funding Statement

This research did not receive any specific grants or external funding from any institution (self-funded).

Data Availability Statement

The datasets and supporting materials analyzed in this study are available from the corresponding author upon reasonable request.

Declaration of Interests Statement

The authors declare that they have no conflicts of interest, either financial or non-financial, that could have influenced the objectivity or results of this study. The author would like to thank STAI Ma'had Aly Al-Hikam Malang and Lowokwaru I Correctional Institution, Malang City, for the support and permits provided during this research. Thanks are also extended to Dr. Ahmad Qomarudin, M.Pd., and Dr. Abd. Azis Tata Pangarsa, M.Pd., for their assistance in the successful completion of this thesis.

ORCID

[Alfi Nur Rosyidah]  [0009-0003-5467-3745](https://orcid.org/0009-0003-5467-3745)

References

- Ahmad, E. M. (2023). *Penerapan pendidikan dan bimbingan keagamaan Islam bagi warga binaan di Lembaga Pemasyarakatan Perempuan Kelas II B Yogyakarta (Studi kasus Oktober–Desember 2022)* [Master's thesis, Universitas Islam Indonesia].
- Al-Attas, S. M. N. (1995). *Prolegomena to the metaphysics of Islam: An exposition of the fundamental elements of the worldview of Islam*. International Institute of Islamic Thought and Civilization.
- Al-Faruq, A. (2019). *Implementasi PAI di Rumah Tahanan Negara Kelas II B Tanjung Redeb tahun 2015*. Spasi Media.
- Al-Qushayri, A. al-Q. (2007). *Al-Qushayri's epistle on Sufism: Al-Risala al-Qushayriyya fi 'ilm al-tasawwuf* (A. D. Knysh, Trans.; M. S. Eissa, Rev.). Garnet Publishing.
- Al-Syaibany, O. M. al-T. (1979). *Falsafah pendidikan Islam* (H. Langgulung, Trans.). Bulan Bintang.

- Amaliyah, N., Setiawan, C., & Rahman, A. (2023). Pembinaan akhlak melalui penyuluhan agama terhadap narapidana anak. *Intizar*, 29(1), 58–71. <https://doi.org/10.19109/intizar.v29i1.16584>
- Andrianie, S., Arofah, L., & Ariyanto, R. D. (2022). *Karakter religius: Sebuah tantangan dalam menciptakan media pendidikan karakter*. Penerbit Qiara Media.
- Anggraini, E. (2015). Strategi regulasi emosi dan perilaku koping religius narapidana wanita dalam masa pembinaan: Studi kasus Lembaga Pemasyarakatan Wanita Klas II A Bulu Semarang. *Jurnal Theologia*, 26(2), 284–311. <https://doi.org/10.21580/teo.2015.26.2.435>
- Badan Pusat Statistik. (2023). *Statistik kriminal 2023*. Badan Pusat Statistik.
- Badan Pusat Statistik Kota Malang. (2024). *Kota Malang dalam angka 2024 [Malang Municipality in figures 2024]*. Badan Pusat Statistik Kota Malang. [Official publication page](#)
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). SAGE Publications.
- Djarmiko, I. W. (2018). *Strategi penulisan skripsi, tesis, disertasi bidang pendidikan*. UNY Press.
- Efendi, J. (2009). *Kamus istilah hukum populer*. Kencana.
- Hariyati, M. (2021). *Implementasi pemberian remisi bagi narapidana tindak pidana terorisme di Lembaga Pemasyarakatan Klas I Semarang* [Master's thesis, Universitas Islam Sultan Agung Semarang].
- Heri, T. (2019). Pembinaan kesadaran beragama sebagai upaya peningkatan pemahaman agama Islam di Lapas Kelas IIB Anak Wanita Tangerang. *Jurnal Pendidikan Islam*, 10(2), 142–155. <https://doi.org/10.22236/jpi.v10i2.3966>
- Jang, S. J., Johnson, B. R., Anderson, M. L., & Booyens, K. (2023). Religion and rehabilitation in Colombian and South African prisons: A human flourishing approach. *International Criminal Justice Review*, 33(3), 225–252. <https://doi.org/10.1177/10575677221123249>
- Kakupa, P., & Mulenga, K. M. (2021). Does correctional education matter? Perspectives of prisoners at a male adult maximum-security prison in Zambia. *International Journal of Educational Research Open*, 2, 100090. <https://doi.org/10.1016/j.ijedro.2021.100090>
- Lembaga Pemasyarakatan Kelas I Malang. (n.d.). *Profil*. Retrieved July 5, 2024, from the official website of Lembaga Pemasyarakatan Kelas I Malang.
- Mahani, M. A. (2024). Model pendidikan agama “ala pesantren” bagi warga binaan (narapidana) di lembaga pemasyarakatan Kalimantan Selatan. *Tarbiyatul Ilmu: Jurnal Kajian Pendidikan*, 2(3), 156–173. Metadata ini juga ditemukan dalam bibliografi akademik lain yang mengutip artikel tersebut.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative data analysis: A methods sourcebook* (3rd ed.). SAGE Publications.
- Nasr, S. H. (2002). *The heart of Islam: Enduring values for humanity*. HarperSanFrancisco.
- Ningtyas, E. S., Gani, A. Y. A., & Sukanto. (2013). Pelaksanaan program pembinaan narapidana pada lembaga pemasyarakatan dalam rangka pengembangan sumber daya manusia: Studi pada Lembaga Pemasyarakatan Klas IA Lowokwaru Kota Malang. *Jurnal Administrasi Publik*, 1(6), 1266–1275.
- Putra, A. D., Martha, G. S., Fikram, M., & Yuhan, R. J. (2020). Faktor-faktor yang memengaruhi tingkat kriminalitas di Indonesia tahun 2018. *Indonesian Journal of Applied Statistics*, 3(2), 123–131. <https://doi.org/10.13057/ijas.v3i2.41917>
- Putri, N., & Novarizal, R. (2024). Pelaksanaan pembinaan kemandirian di Lembaga Pemasyarakatan Narkotika Kelas IIB Rumbai. *Krepa: Kreativitas Pada Abdimas*, 2(7), 47–57.
- Rahmawati, D., Riyadi, N. E. W., & Syafi'i, A. (2024). Pembinaan akhlak melalui pendekatan tauhid pada narapidana Lembaga Pemasyarakatan Perempuan Kelas (Lapas) III Palu di Maku. *Jurnal Pengabdian Masyarakat Bangsa*, 2(3), 781–786. <https://doi.org/10.59837/jpmba.v2i3.900>

- Rinaldi, K., & Setiawan, R. (2021). *Efektivitas pelaksanaan pemidanaan terhadap pelaku tindak pidana asusila di lembaga pemasyarakatan*. Yayasan Cendikia Mulia Mandiri.
- Rohi, Y. A., Pello, J., & Amalo, H. (2024). Bentuk pembinaan dan hambatan-hambatan yang dialami lembaga pemasyarakatan dalam pembinaan narapidana perempuan: Studi kasus Lapas Perempuan Kelas IIB Kupang. *Jurnal Hukum Bisnis*, 13(1), 1–6. <https://doi.org/10.47709/jhb.v13i01.3324>
- Rosita, A. (2021). Strategi pendidikan Islam dalam pembinaan keagamaan di Lembaga Pemasyarakatan Kelas II B Kabupaten Cilacap. *Jurnal Tawadhu*, 5(1), 78–90. <https://doi.org/10.52802/twd.v5i1.171>
- Schuon, F. (1998). *Understanding Islam*. World Wisdom Books.
- Sinuraya, R. R. Y., & Subroto, M. (2021). Kondisi psikologis narapidana selama menjalani hukuman seumur hidup. *Gema Keadilan*, 8(3), 224–238. <https://doi.org/10.14710/gk.2021.12607>
- Sugiyono. (2015). *Metode penelitian pendidikan: Pendekatan kuantitatif, kualitatif, dan R&D*. Alfabeta.
- Tuta, R., Ismail, D. E., & Moha, M. R. (2024). Peran lembaga pemasyarakatan dalam upaya pembinaan terhadap pelaku residivis tindak pidana narkotika: Studi kasus Lembaga Pemasyarakatan Kelas IIA Gorontalo. *Dinamika Sosial: Jurnal Pengabdian Masyarakat dan Transformasi Kesejahteraan*, 1(2), 1–23. <https://doi.org/10.62951/dinsos.v1i2.163>
- Utoyo, M. (2015). Konsep pembinaan warga binaan pemasyarakatan: Analysis of prisoners guidance to reduce level. *Pranata Hukum*, 10(1), 37–48. <https://doi.org/10.36448/pranatahukum.v10i1.153>
- Walk, D., Haviv, N., Hasisi, B., & Weisburd, D. (2021). The role of employment as a mediator in correctional education's impact on recidivism: A quasi-experimental study of multiple programs. *Journal of Criminal Justice*, 74, 101815. <https://doi.org/10.1016/j.jcrimjus.2021.101815>
- Waluyo, B. (2023). *Sistem pemasyarakatan di Indonesia*. Sinar Grafika.
- Yusri, N., Ananta, M. A., Handayani, W., & Haura, N. (2024). Peran penting pendidikan agama Islam dalam membentuk karakter pribadi yang Islami. *Integrasi: Jurnal Studi Islam dan Humaniora*, 2(1), 15–28. <https://doi.org/10.56114/integrasi.v2i1.11330>