



Self-Transformation: Quranic Education Guidance as The Foundation for Strengthening Faith Among Prisoners

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Keywords:	Abstract
Self-transformation, Rehabilitation, Quran, Faith reinforcement, Inmates	The Quranic education development program aims to strengthen prisoners' faith by interpreting verses, memorizing short chapters, and the values of the Islamic creed. Using interactive methods supports the rehabilitation process of inmates within the prison with a holistic approach that integrates Islamic values and psychological aspects. Involving 100 male and female inmates, the program focuses on understanding and applying the teachings of the Quran in daily life. An inclusive religious approach encompasses religious activities and spiritual counseling. Regular Quranic studies and pastoral counseling deepen the inmates' understanding of religion. Creative activities such as art, group discussions, and collaborative projects aid in developing creativity and interpersonal skills. Understanding the religious and educational backgrounds of the inmates is designed to provide a personal and relevant rehabilitation experience, supporting positive changes in their character and behavior and preparing them for reintegration into society. The outcomes of this initiative include the guidance of inmates through religious approaches, focusing on the understanding of the Quran, memorization of short chapters, Islamic creed, and ethics. The activities actively involve the inmates, starting with the interpretation of selected verses and interactive methods. The introduction of memorizing short chapters uses repetition methods and active participation. Lessons on the Islamic creed focus on the oneness of Allah with an easily understandable and practical approach. Through discussions, role-playing, and practical activities, Islamic ethics learning is centered on moral and social values. Activities are carried out regularly according to a predetermined schedule, with evaluations based on behavioral observations, daily assessments, and final evaluations. Involving inmates in the planning process provides a sense of ownership while the religious institution's team conducts monitoring and supervision. The desired outcomes include an improvement in understanding the Quran and positive changes in the behavior and faith of inmates, measured through observations, daily evaluations, and final assessments. The necessary facilities and infrastructure include a mosque with prayer areas, whiteboards, and an Islamic library.
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INTRODUCTION

The rehabilitation of prisoners in Indonesia faces serious challenges that have crucial implications

for maintaining societal order and security (Mufti & Riyanto, 2023; Mufti & Riyanto, 2023). It becomes more critical with a significant increase in crime rates (Indriastuti, 2020; Nurwahyuni et al., 2023). Data

indicates that 2023 there were 394,001 criminal cases, marking a noticeable increase of 33.02% compared to the previous year, which recorded 296,176 cases (Databook, 2024). To address the issue of criminality and implement imprisonment as a criminal sanction, correctional institutions become the main focus to shape inmates to realize their mistakes, improve themselves, and reintegrate actively into society (Imamah & Wahyuni, 2021; Wirianata et al., 2022). Despite the emphasis on rehabilitation, the level of disorder in correctional facilities remains a severe challenge, creating a less conducive environment (Althof & Sulchan, 2019; Adorjan & Ricciardelli, 2023). Challenges such as a loss of zest for life and pessimism about the future are also faced by inmates, hindering rehabilitation efforts (Bustan & Sutiasasmitha, 2018; Kerekes et al., 2023). Enhancing education and guidance for prisoners becomes a focal point in addressing these rehabilitation challenges (Kurniawan, 2021; Irfansyah & Subroto, 2022). Involving prisoners in effective rehabilitation programs is expected to strengthen their understanding of the consequences of their actions, helping them develop awareness for change and contribute positively to society. Additionally, addressing the chaos in correctional facilities must be a priority, ensuring safety and order so the rehabilitation process can proceed optimally (Irfansyah & Subroto, 2022; Utami Larasati et al., 2023).

Prisoners engaged in harmful behaviors, such as inter-prisoner conflicts, drug use, or violent actions, often become obstacles in rehabilitation efforts (Harianto et al., 2018; Fernandes & Jarodi, 2023). The main constraints involve a lack of mental and psychological health care and suboptimal rehabilitation programs that do not sufficiently consider individual inmates' needs (Farliana et al., 2020; Idham & Nadriana, 2022; Bachtiar & Subroto, 2023). Investing in facilities, staff training, and rehabilitation programs focusing on a personal and rehabilitative approach is needed (Roringkon et al., 2021; Tantimin et al., 2023). This guidance aims to instill confidence in inmates that they have productive potential to contribute to the nation's development and successfully adapt to the environment after release (Isjwara et al., 2020; Mufti & Riyanto, 2023). The hope is to bring about positive changes in behavior and eliminate negative stigma from society (Anggranti, 2022; Shobrianto & Warsono, 2022). These steps are taken with holistic goals, encompassing physical, psychological, and social aspects, so that inmate rehabilitation can achieve sustainable results and positively impact the overall welfare of society (Ma'ruf & Zulharman, 2021; Hiola, 2023). Improving the

effectiveness of guidance requires attention to inmates' internal issues and the sustainability of rehabilitation programs (Sitepu et al., 2023).

The primary focus of the guidance is identifying the root causes of criminal behavior by emphasizing educational programs, skills training, and mental health services (Harianto et al., 2018; Ramadhan & Novianti, 2018; Wirianata et al., 2022). Risk assessment programs implemented in personality and independence guidance aim to map the individual risk levels and needs of inmates, with the hope that they can make positive contributions to family economies and successfully adapt to the environment after release (Oktadhika, 2020; Salsabilla & Rahman, 2023). Implementing comprehensive and balanced guidance is crucial to restoring inmates as individuals who can positively contribute to society (Anggranti, 2022; Herliansyah, 2020; Saraswati et al., 2020; Suhariyanto, 2023). Rehabilitation success is not limited to skills enhancement but also involves the development of inmates' personalities and self-reliance (Nuristia & Azwar, 2023; Subroto et al., 2023). The success of inmate rehabilitation also involves a spiritual dimension in efforts to change criminal behavior (Pratiwi et al., 2012; Utami, 2023). The spiritual aspect plays a crucial role in guidance, instilling religious values, moral education, and a religious approach to behavior change (Susanti, 2019; Ziaulhaq, 2022). Spiritual guidance involves religious activities, understanding spiritual values, and the role of pastoral counselors to create an inclusive environment that supports the social reintegration of inmates (S. Kurniawan et al., 2020). It allows inmates to develop connections with moral and spiritual values, providing a foundation for positive transformation in their behavior.

Various inmate guidance initiatives have been developed, covering multiple aspects, such as optimizing the role of correctional institutions through mentoring and increasing religious awareness (Anggranti, 2022; Imamah & Wahyuni, 2021). Spiritual approaches, both from an Islamic and Christian perspective, as well as the Fun, Fight, Share method, are used in the guidance of male inmates, including those underaged and inmates with disabilities (Althof & Sulchan, 2019; M. R. Kurniawan, 2021; Marsaulina & Sirait, 2021; Pratiwi et al., 2012; Ramadhan & Novianti, 2018; Susanti, 2019; Ziaulhaq, 2022). Guidance efforts also focus on legal awareness, national defense, the rights of female inmates, and individual and group counseling services (Bustan & Sutiasasmitha, 2018; Roringkon et al., 2021; Suhariyanto, 2023; Wirianata et al., 2022). Special programs are also implemented for

terrorist inmates and the handling of drug-related crimes (Harianto et al., 2018; Idham & Nadriana, 2022; Oktadhika, 2020). Independence guidance involves entrepreneurial activities, e-commerce training, financial literacy, and various programs for the skill development of inmates, especially women, such as fish and vegetable cultivation, fish nugget production, and car wash soap production (Farliana et al., 2020; Halimah et al., 2019, 2015; Herliansyah, 2020; Indriastuti, 2020; Isjwara et al., 2020; Safitri et al., 2023; Saraswaty et al., 2020). All these initiatives aim to positively impact inmate rehabilitation and their readiness to return to society.

Starting from that point, the rehabilitation of prisoners becomes a crucial aspect in shaping noble characters, which has prompted the implementation of community service activities carried out by the Counseling Team of the Faculty of Da'wah Ushuludin at IAIN Ambon in the Class Ila Prison in Ambon, Maluku Province, with a focus on spiritual and religious aspects. The activities involve enhancing religious awareness and applying a spiritual approach from the perspective of Islam. These activities aim to improve the understanding of the Quran and its application among prisoners, with a specific focus on the values of the Quran in daily life. Efforts to strengthen faith are directed toward forming a solid moral foundation while developing positive attitudes in interactions, which is crucial to supporting rehabilitation. The main difference from previous studies is the emphasis on religious and moral aspects, especially in understanding and applying the Quran, which indicates a more focused and specific approach to achieving the rehabilitation goals of prisoners through a spiritual approach. Recommendations for these activities involve intensifying cooperation between correctional institutions and religious institutions. Additional training is needed for correctional staff to support rehabilitation's spiritual and moral aspects. Quranic literacy programs can be expanded and enhanced in the counseling structure. Encouraging the active participation of prisoners in religious activities and Quranic learning is critical. Post-release, ongoing efforts are needed to integrate prisoners into society through job support and positive community approaches. These recommendations aim to ensure the sustainability and effectiveness of spiritual rehabilitation efforts for prisoners.

IMPLEMENTATION METHOD

Approach and Activity Plan

The Islamic approach in this program involves the application of Islamic teachings as its primary

foundation, including teaching methods and techniques in line with Islamic principles. Each activity is planned and implemented considering Islamic values, covering Quranic learning, worship, and ethical norms. The primary focus at each stage is the integration of Islamic values, including ethics, morality, and etiquette according to Islamic teachings. Thus, this approach not only enhances the understanding of the Quran but also shapes the character and behavior of Islamic principles. The entire approach is designed to positively impact and strengthen the faith and morals of prisoners, creating a learning environment aligned with Islamic values. On the other hand, the psychological approach in this program focuses on implementing methods that support the development of prisoners' faith. Psychological aspects become essential to understanding and responding to individual prisoners' holistic needs. This approach includes psychological assessments to identify factors influencing their faith. It also involves psychological counseling and interventions designed to strengthen prisoners' faith. Through an in-depth understanding of psychological aspects, this program can create an environment supporting spiritual development and strengthening prisoners' faith. This psychological approach aims to rehabilitate faith and provide the emotional and psychological support needed for prisoners to overcome their internal challenges in the rehabilitation journey.

The religious counseling plan in this program is designed to provide a deep understanding of Islamic teachings to prisoners. Topics include crucial aspects such as Quranic exegesis, hadith, ethics, and worship practices. Moreover, counseling will address integrating religious values into prisoners' daily lives, emphasizing the importance of living according to Islamic teachings. Topics such as repentance, forgiveness, and self-improvement will be the main focus of counseling sessions. Religious advisors will use interactive and participatory methods, including group discussions, question-and-answer sessions, and simulations of real-life situations, to ensure a good understanding. Through this counseling, prisoners are expected to gain deeper insights into the Islamic faith, apply these values, and become positive agents of change within the correctional facility. Regular Quranic studies in this program are scheduled with a standard frequency and adequate duration, ensuring the active participation of prisoners in understanding and applying Quranic teachings. These studies will be conducted periodically, perhaps weekly or according to a specific schedule, with sufficient duration to delve into various aspects of the Quran. The approach used in these studies will be

holistic, combining exegesis methods, hadith studies, and practical application of Quranic values in daily life. Two-way interaction between prisoners and study leaders will be emphasized, allowing for discussions, questions, and clarification. Additionally, studies may involve group readings and personal reflections to enhance understanding and relevance of Quranic teachings in their context. With this approach, Quranic studies are expected to be a meaningful experience, providing a positive impact on religious understanding and applying these values in prisoners' daily lives, supporting their overall rehabilitation process.

Furthermore, planning creative and participatory activities to stimulate prisoners' creativity becomes essential. These activities are designed considering the rehabilitation context. For example, they may involve painting, crafts, or theater performances, providing prisoners a platform to express themselves and develop their artistic talents. Moreover, these activities can promote collaboration among prisoners, collectively building a sense of ownership of the creative outcomes, including group art projects, charitable works, or performances involving various talents and skills. The development of prisoners' creativity will be reinforced through the support of experienced facilitators. It may affect mentoring aspects such as constructive feedback, self-empowerment, and the development of artistic skills that can be applied outside the correctional facility. Thus, these activities serve as entertainment and a means of learning and positive personal development to comprehensively support the prisoners' rehabilitation process. Group discussion activities are designed with a format that supports active interaction among prisoners. The discussions will be facilitated with guided topics related to Islamic values, applying Quranic teachings in daily life, and developing positive attitudes. The discussion format may involve prisoners in small groups to allow for a more intensive exchange of ideas and experiences. The main goal of group discussion activities is to facilitate a deep understanding of Islamic teachings, encourage personal reflection on applying these values, and build a supportive community in the rehabilitation process. Group discussions create a space for prisoners to support and motivate each other, enhancing a sense of responsibility and engagement in counseling activities. By promoting open dialogue, prisoners are expected to internalize Islamic teachings, undergo personal transformation, and gain a better understanding of how to apply Quranic values in their daily lives. Additionally, this activity aims to build communication, empathy, and collaboration skills

among prisoners, supporting their rehabilitation process to become more positive and productive members of society.

The profile of prisoners in this program includes the number of participants and careful selection. A total of 100 male and female prisoners will participate in this rehabilitation program. The selection of prisoners is done considering various factors, including the severity of crimes, age, gender, and previous participation in conflicts or behaviors within the correctional facility. The selection is done carefully to include a balanced representation of various characteristics. Individual assessments will be conducted to understand the rehabilitation needs of each prisoner. The program is designed to create an inclusive environment and positively impact the participants, focusing on the understanding and application of the Quran in daily life. By involving a representative number of prisoners, this program is expected to stimulate their rehabilitation process, motivate positive changes, and support their preparation to reintegrate into society. The religious background of prisoners becomes a crucial factor in planning the rehabilitation program. Comprehensive data on prisoners' religious beliefs is obtained through surveys and interviews. The results show diversity in religious beliefs, with the majority identifying as Muslims, followed by Christians. This data is the basis for designing an inclusive pastoral approach in rehabilitation activities. The program will consider the spiritual needs of each prisoner, including religious activities, spiritual counseling, and understanding the values of religion to support the rehabilitation process. By understanding the religious background of prisoners, this program is expected to provide a more personal and practical rehabilitation experience, strengthening the spiritual aspect as an integral part of the desired positive change.

The educational profile of prisoners to be involved includes diverse academic levels, ranging from those with limited primary education to those with secondary and higher education backgrounds. Data shows that some prisoners have little primary education. In contrast, others have reached secondary education levels, and some even have a background in higher education, which reflects the diversity of education within the prisoner population. The rehabilitation activity plan will consider these education levels by designing a program accessible to all educational backgrounds. An inclusive learning approach will be applied to empower prisoners with knowledge and skills that can enhance their

opportunities after returning to society. By understanding the educational profile of prisoners, it is expected that this program can provide suitable and

relevant solutions to support their education and rehabilitation journey.



Figure 1. Activities for Providing Materials to Prisoners

Implementation of Activities

The implementation begins with interpreting selected verses, where several verses with relevance and significance in prisoner rehabilitation are chosen. The list of these verses includes moral values, ethics, and practical guidance from the Quran that can guide prisoners in facing life challenges. The method of delivering the interpretation involves an interactive and participatory approach, with explanations from facilitators competent in the science of interpretation. Through this method, prisoners are invited to contemplate the meanings of these verses, engage in discussions, and share their understandings. The main goal is to help prisoners understand the Islamic context that can guide their behavior and decision-making. Applying this interactive method is expected to increase prisoners' engagement in the rehabilitation process and facilitate a deep understanding of Quranic teachings that can be used in their lives. In the introduction to memorizing short chapters, a selection of short chapters with specific meanings and values in Islam is chosen. Chapters such as Al-Fatihah, Al-Ikhlâs, Al-Falaq, and An-

Naas may be the main focus. The memorization learning method is structured with a repetition-based approach involving listening and repeated reading. Facilitators use interactive techniques and involve active participation from prisoners. Through this method, it is expected that prisoners can absorb the meanings and beauty of the short chapters and be able to memorize them well. The process of introducing memorization is not only focused on cognitive aspects but also considers the spiritual and moral values contained in each verse. The main goal is to provide a solid Islamic foundation for prisoners and enhance their spiritual connection through memorizing short chapters of the Quran.

In the lessons on the theology of monotheism (aqidah tauhid), the material covers basic concepts of the oneness of Allah (tauhid), including types of tauhid, understanding of polytheism (syirik), and comprehension of the attributes of Allah. The material is presented in an easily understandable approach and is relevant to prisoners' daily lives. Activities for strengthening theology involve interactive discussions, reflective questions, and case studies to understand the

application of tauhid in everyday life. Additionally, practical activities such as collective prayers, remembrance (zikr), and contemplation are included to strengthen prisoners' faith and piety. Facilitators also create an atmosphere that supports open dialogue, allowing prisoners to feel comfortable asking questions and sharing thoughts related to the theology of monotheism material. Through this material and activities, prisoners are expected to gain a deeper understanding of the theology of monotheism and implement it in their daily lives as part of their spiritual rehabilitation process. In learning Islamic ethics, the focus is on moral and social values highly esteemed in Islamic teachings. Aspects such as honesty, loyalty, compassion, and justice are central. The material includes concrete examples from the life of Prophet Muhammad and teachings from the Quran emphasizing the importance of ethics in every social interaction. The implementation of Islamic ethics in the daily lives of prisoners is facilitated through interactive discussions, role-playing, and case studies. Prisoners are encouraged to reflect on how Islamic ethical values can guide their behavior in prison and during the reintegration phase into society. Additionally, practical activities, such as contributing to humanitarian projects within the prison, are part of efforts to implement Islamic ethics in real-life situations. Through this approach, it is expected that prisoners will gain a deep understanding of Islamic ethics and be able to apply them concretely in their daily lives.

These activities are conducted regularly following a predetermined schedule. The timing of activity implementation is adjusted to the availability of facilities and prisoners' needs. Considering the dynamics of the prison environment, activities are scheduled at times that do not disrupt prisoners' daily routines. The frequency of these activities is planned to be carried out several times a week to ensure active participation by prisoners. This approach ensures continuous learning and provides opportunities for prisoners to internalize the taught values. With a consistent schedule, prisoners are expected to integrate religious and moral understanding more effectively into their daily lives. Each type of activity in this program has an adequate duration to achieve prisoners' learning and rehabilitation goals. The plan for the duration of activity implementation is carefully arranged, taking into account the needs of prisoners and the availability of time within the prison environment. For example, the introduction to Memorization of Short Chapters and Interpretation of Selected Verses gives prisoners sufficient time to understand and memorize well.

Creative activities, such as group discussions, have an adequate duration to facilitate interaction among prisoners and develop their creativity. The frequency and duration of Quranic studies are adjusted to allow prisoners to absorb the Quran's teachings deeply. Overall, the duration of planning activities combines qualitative and quantitative aspects, ensuring an optimal balance between practical learning and providing space for active prisoner participation.

Involving prisoners in the planning of activities is a crucial aspect of ensuring the effectiveness of this program and aligning it with their needs. The steps involve a participatory approach, where prisoners are actively invited to contribute to the planning. Firstly, consultation and discussion sessions are held with prisoners to understand their needs, interests, and expectations related to the program. Next, prisoner discussion groups are formed to provide structured input and suggestions. The next stage involves prisoners selecting materials and topics for activities. They can propose materials they want to learn or discuss in Quranic studies, verse interpretations, or group discussion topics. Prisoners are also involved in planning creative and participatory activities, such as developing ideas for cultivation activities or entrepreneurship training, which gives them a sense of ownership of the program. It encourages responsibility and active engagement in the learning process. This approach aims to create an inclusive environment and empower prisoners, making the rehabilitation program more suitable for their needs and assisting them holistically in preparing to return to society.

Evaluation

Observing changes in prisoner behavior becomes a relevant approach to evaluating the effectiveness of activities. Watched behavioral change indicators involve active participation in activities, discipline, response to Islamic materials, and positive interactions with fellow prisoners. The observation method is carried out through regular program facilitators and prison staff monitoring daily records, activity participation, and responses during group discussions. The importance of these indicators is to track prisoners' progress in responding to materials and Islamic values and to see if there are positive changes in their daily behavior. Observation includes direct monitoring during activities and interactions among prisoners to assess the positive impact on group dynamics. With this approach, evaluation is not only focused on academic understanding but also on

behavioral changes that can significantly contribute to the overall rehabilitation process of prisoners.

In conducting daily evaluations, the evaluations include monitoring prisoners' active participation in daily activities, the level of discipline, and their response to religious materials delivered. Daily evaluations aim to provide an in-depth overview of the progress and challenges faced by prisoners over time. Prisoners' responses to daily assessments are crucial in assessing the direct impact of activities. This feedback can help determine the program's success and identify areas that need further attention. Daily evaluations also allow prisoners to openly share experiences and obstacles they face in applying religious values in their daily lives. With daily evaluations, the prisoner rehabilitation process can be more responsive to individual needs, ensuring that each prisoner receives support appropriate to the desired behavioral changes in rehabilitation.

The final evaluation of this activity involves a comprehensive process, including monitoring participation, behavioral changes, and prisoners' understanding of religious values. Evaluation methods include individual interviews, behavioral observations, and written assessments of knowledge and implementation of spiritual teachings in daily life. The analysis of the final evaluation results aims to measure the impact of activities on behavioral changes and prisoners' understanding. By comparing data before and after activities, progress achieved and areas that still need attention can be identified. This analysis also involves a profound reflection on the effectiveness of rehabilitation methods, success in building compliance and religious awareness, and the potential positive impact on the prisoner rehabilitation process. The results of the final evaluation analysis serve as a foundation for improving and refining future programs. By understanding the effectiveness of various aspects of activities, targeted rehabilitation strategies can be designed, making a real contribution to positive changes in prisoners' behavior and perspectives.

Monitoring and Supervision

The religious institution's team plays a crucial role in running this activity. They are responsible for providing religious guidance, supporting program implementation, and ensuring the continuity of spiritual counseling. This team actively participates in daily activities, provides lectures, and conducts evaluations to measure the impact of activities. The frequency of monitoring of the religious institution's team is regularly done to ensure the ongoing effectiveness of the

program and provide quick responses to prisoners' developments. Through this regular involvement, the religious institution can proactively respond to individual prisoners' needs and adjust the program according to the dynamics during rehabilitation activities, creating a close collaboration between the prison and religious institutions in supporting the prisoner rehabilitation process. Close cooperation between the religious institution and the prison institution is a crucial pillar of the success of this activity. From the prison institution's perspective, they provide logistical support and the necessary facilities to implement rehabilitation activities smoothly. Arranging access and security during activities is a primary concern of the prison institution to ensure that activities are carried out safely and in a controlled manner. The prison institution is responsible for facilitating meetings between prisoners and the religious institution's team, providing suitable space, and maintaining security during the activity process. Effective collaboration between these two institutions creates a conducive environment for spiritual counseling for prisoners. With good coordination, the prison institution can support the efforts of the religious institution in achieving rehabilitation goals and prisoners' recovery.

Desired Outputs

Improvement in the understanding of the Quran is measured through several indicators, including, first, the ability of prisoners to respond to questions and discussions related to Quranic verses. This evaluation includes their understanding of context, meaning, and the application of values contained in the Quran. Second, progress in memorizing short chapters and understanding their meanings is a significant indicator. Furthermore, the active participation of prisoners in Quranic studies and other related activities also reflects an improvement in their understanding. Measurement is done through direct observation methods by teaching and religious counseling teams. Written exams or structured interviews can also assess their knowledge more deeply. Using these methods, the improvement in prisoners' understanding of Quranic teachings and how this affects positive changes in their views and behaviors can be objectively measured. After the activities, positive changes in the behavior and faith of prisoners are expected. Desired behaviors include a positive attitude, cooperation in group activities, and obedience to institutional rules. Additionally, prisoners are expected to demonstrate improvement in performing religious worship and applying Islamic teachings daily. Measurement of behavioral changes

involves direct observation of prisoners' daily interactions, including participation in creative activities, group discussions, and worship. The evaluation team records positive changes in cooperation, adherence to rules, and the level of involvement in religious activities. Furthermore, individual interviews and group evaluation sessions provide an in-depth understanding of changes in faith and values that prisoners apply daily. Through this method, it is expected that the positive impact of activities on behavioral and faith changes of prisoners can be identified.

Various types of documentation are produced during the activities, including photos, video recordings, and written records. Visual documentation such as photos and videos record moments of activities, active participation of prisoners, and group interactions. Meanwhile, written records include daily developments, behavioral changes, and achievements in understanding the Quran. This documentation is used as an assessment and development tool for activities. Through the analysis of photos and videos, the evaluation team can evaluate the level of engagement and response of prisoners to activities. Written records serve as the basis for daily and final evaluations of activities. Additionally, documentation can be used to compile final reports, share activity results with relevant parties, and plan future activities by considering successes and areas for improvement. In this way, documentation of activity results plays an integral role in evaluating, monitoring, and developing the rehabilitation program.

Facilities and Infrastructure

This activity is held in the prison mosque, creating a conducive environment for religious activities and Quranic learning. The available facilities include a prayer area for spiritual activities and a whiteboard or projector screen for learning material presentations. This room also has supporting facilities, including the Quran and religious books, to facilitate in-depth understanding. The mosque becomes a suitable place to support religious activities and Quranic learning, allowing prisoners to immerse themselves in religious values and enhance their knowledge of the Quran in a calm and spiritual atmosphere. With complete facilities, this activity can be carried out effectively and positively impact prisoners.

CONCLUSION

The introduction describes severe challenges in the rehabilitation of prisoners in Indonesia and presents the context of a community service program focusing on the understanding of the Quran. The discussion includes the profile of prisoners, rehabilitation obstacles, and the mentoring initiative. Community service activities aim to improve the knowledge of the Quran, strengthen faith, and build the morality of prisoners. With a spiritual focus, this activity emphasizes the differences from previous, broader rehabilitation approaches. Recommendations involve collaboration between prison and religious institutions, staff training, and expanding Quranic literacy programs. Evaluations focus on behavioral observation, with daily and final assessments to measure positive changes. Monitoring and documenting activity results also explains collaboration with religious and prison institutions. Overall, this program aims to positively impact prisoners' understanding, morality, and behavior through a focused spiritual approach.

Giving appreciation and support to prisoners actively participating in activities is a critical factor in rehabilitation. Recognition of their active participation, such as certificates or awards, can motivate their commitment to the rehabilitation journey. The importance of support is also reflected in the post-activity plan, involving ongoing guidance, counseling, or additional training. By ensuring the availability of resources and assistance after the activities are completed, prisoners can continue to develop the skills and understanding they have gained, supporting their social reintegration process. This support is about providing incentives and creating an environment that motivates prisoners to contribute positively, strengthen their self-confidence, and stimulate their personal growth. Plans for ongoing activities become essential to ensure the sustainability of prisoner mentoring in the future, which involves developing sustainable programs, improving activity quality, and strengthening collaboration with relevant parties. Concrete steps are taken to maintain or enhance collaboration with prison institutions, religious institutions, and other stakeholders. This plan includes periodic evaluations of the effectiveness of activities, adjustments to mentoring materials according to prisoners' needs, and the use of feedback from all involved parties. With this, the plan for ongoing activities involves prisoners in positive activities and encourages sustainable growth and lasting positive contributions to the rehabilitation process.

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