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

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ABSTRAK

This study focuses on the development of Quranic education as a means of strengthening faith among prisoners through a transformative approach that integrates spiritual and psychological dimensions. The objective is to foster self-awareness, moral consciousness, and behavioral reform among inmates in Ambon Class IIa Prison. A qualitative method with participatory observation, interviews, and document analysis was applied to explore the impact of Quranic learning, faith counseling, and interactive moral education activities. The results show a significant improvement in the inmates' understanding of the Quran, memorization of short chapters, and application of Islamic moral values in daily life. Regular religious discussions, creative group sessions, and participatory counseling effectively enhanced the prisoners' sense of self-worth, discipline, and motivation for rehabilitation. The integration of psychological support and spiritual learning contributed to behavioral transformation and reduced internal conflict among inmates. These findings underline that a faith-based educational approach can serve as a sustainable rehabilitation model to foster moral resilience and successful reintegration into society. The study recommends continuous collaboration between correctional and religious institutions to strengthen long-term guidance programs and ensure consistent spiritual mentoring.

Keywords: Quranic education, faith rehabilitation, inmate transformation

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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; Saraswaty 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 IIa 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.

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.



Figure 1. Activities for Providing Materials to Prisoners

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

RESUIT AND DISCUSION

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-Ikhlas, 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.

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.

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.

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.

Facilities and Infrastructure

The implementation of Quranic learning activities in the prison mosque creates not only a functional learning environment but also a deeply spiritual and transformative atmosphere for the participants. The prison mosque, serving as the central venue for religious education, plays a vital role in supporting rehabilitation through spiritual empowerment. The calm and solemn environment allows prisoners to focus more on understanding religious teachings and reflecting on their moral transformation. The mosque becomes more than just a place of worship—it transforms into a space for spiritual healing, introspection, and moral reconstruction.

The facilities available within the mosque significantly contribute to the effectiveness of the program. The spacious prayer area provides an ideal setting for congregational prayers, Quran recitations, and religious discussions. The inclusion of a whiteboard and projector screen enables facilitators to integrate modern teaching techniques with traditional Quranic instruction. Visual learning tools make the delivery of material more interactive, allowing participants to engage more actively with the content. Religious books and copies of the Quran are made readily available, ensuring that every participant has access to learning resources that support both reading comprehension and memorization. These facilities collectively create a structured learning environment where participants can progress from basic reading and pronunciation to deeper interpretation and application of Quranic principles in daily life.

In addition to the physical facilities, the spiritual atmosphere of the mosque plays a profound role in shaping the participants' mindset. The setting encourages reflection, repentance, and renewal of faith. Within this sacred space, inmates are provided with an opportunity to rediscover their spiritual identity, cultivate humility, and develop emotional resilience. The act of learning the Quran within a mosque fosters a sense of belonging and spiritual community among participants, reducing feelings of isolation and hopelessness that are often associated with imprisonment. The mosque thus becomes a bridge between faith and rehabilitation—a place where prisoners can rebuild not only their knowledge but also their moral and psychological well-being.

Moreover, the learning process itself follows an interactive and inclusive approach. Religious mentors and instructors conduct lessons that combine recitation (tahsin), memorization (tahfidz), and interpretation (tafsir) of selected Quranic chapters. This holistic approach ensures that participants not only memorize verses but also internalize their meaning and relevance to moral behavior and social responsibility. Group discussions and peer learning activities encourage cooperation, mutual respect, and accountability among the inmates. These elements are crucial for fostering teamwork and discipline—skills that are transferable to life after release.

The program also emphasizes the importance of moral reflection and behavioral change. Participants are guided to relate

Quranic values to real-life situations, such as honesty, patience, forgiveness, and responsibility. Through daily recitations and reflective sessions, prisoners learn to confront their past actions, understand the consequences of wrongdoing, and develop a commitment to personal improvement. Religious instructors act as facilitators and counselors, offering guidance that integrates spiritual growth with emotional healing. Many participants report a sense of peace and purpose emerging from consistent participation in the program, as well as renewed hope for reintegration into society as better individuals.

Furthermore, the structured schedule of the Quranic classes provides discipline and routine, which are essential aspects of behavioral reform in correctional settings. By adhering to specific times for study, prayer, and discussion, inmates develop habits of consistency and self-regulation. This disciplined lifestyle contributes to a more orderly environment within the prison, reducing incidents of conflict and promoting mutual respect among inmates. The consistency of these activities reinforces positive habits that inmates can carry forward after their release, making them more likely to reintegrate successfully into society.

The broader impact of this initiative extends beyond individual transformation. The mosque-based Quranic learning program has strengthened social cohesion within the prison community. Participants often describe a growing sense of brotherhood and empathy toward others, fostering a culture of mutual assistance and shared responsibility. These qualities are essential in reducing social tension within correctional facilities and creating an environment conducive to rehabilitation. The presence of structured religious activities also supports the correctional institution's mission of moral education and reduces recidivism by addressing the psychological and spiritual needs of inmates.

This initiative demonstrates that religious education, when implemented thoughtfully and supported by adequate facilities, can serve as an effective rehabilitation tool. The integration of spiritual, moral, and educational components allows prisoners to reconstruct their identities in positive ways. The mosque, as a place of both worship and learning, provides the emotional safety and moral framework necessary for such transformation. It not only instills knowledge but also fosters values that guide participants toward ethical living and social responsibility.

In conclusion, the Quranic learning activities held in the prison mosque of Ambon Class IIa Prison illustrate a successful model of faith-based rehabilitation. The combination of conducive facilities, structured learning methods, and a spiritual environment has proven effective in nurturing moral awareness, self-discipline, and emotional stability among inmates. The program's sustainability depends on continued collaboration between correctional authorities, religious leaders, and educational institutions. It is recommended that similar initiatives be expanded and institutionalized across correctional facilities nationwide to maximize their rehabilitative potential. Through consistent implementation and support, the mosque-based Quranic education model can serve as a cornerstone for moral restoration, community reintegration, and long-term social harmony.

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.

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