



## Analysis of Islamic Education Management for Inmates in Class IIb Correctional Institution Jambi Province

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Received: 10/08/2024

Accepted: 10/09/2024

Published: 01/10/2024

### ABSTRACT

This study analyzes the management of Islamic education for inmates at the Class IIb Correctional Institution in Jambi Province. Islamic education plays a strategic role in the rehabilitation process, aimed at fostering spiritual and moral awareness among inmates and reducing recidivism rates. A qualitative descriptive approach was employed, using data collected through interviews, participatory observation, and document analysis. The findings reveal that the management of Islamic education is structured, encompassing stages from planning, implementation, to evaluation. Islamic education programs, including Quranic studies, hadith discussions, fiqh, and moral development, were found to effectively improve inmates' religious understanding and behavior. This study contributes to the development of more effective Islamic education management models in correctional institutions, supporting inmate rehabilitation.

**Keywords:** Islamic Education, Education Management, Inmate Rehabilitation, Character Development, Correctional Institution

### Introduction

Correctional institutions play a vital role in rehabilitating inmates to help them reintegrate as productive members of society.[1] In fulfilling this function, correctional institutions are not only responsible for guarding and supervising inmates but also strive to provide programs that support their rehabilitation. This rehabilitation process encompasses various aspects, such as education, skills training, and character building[2], all

designed to assist inmates in leading better lives after their release.

Education is one of the main pillars in the rehabilitation process within correctional institutions. Programs focused on education shift the paradigm from punishment to rehabilitation, promoting positive behavioral changes among inmates.[3] Through educational programs, inmates are given the opportunity to improve themselves intellectually and morally. In this regard, Islamic education

holds a strategic role in instilling religious values, fostering spiritual awareness, and enhancing moral integrity. Islamic education can also provide a solid foundation for inmates to understand the importance of living in accordance with societal norms and values.

In addition to education, skills training is also a primary focus in the rehabilitation of inmates.[4] These training programs are designed to provide practical skills that inmates can use when they return to society. With these skills, it is hoped that they can achieve economic independence and avoid reverting to unlawful activities. Such skills training is often conducted in collaboration with various stakeholders, including non-governmental organizations and businesses.

By combining education, skills training, and character building, correctional institutions aim to create an environment that supports holistic rehabilitation.[5] This environment allows inmates to reflect on their past mistakes, improve themselves, and plan for a better future. Thus, correctional institutions serve not only as places of confinement but also as centers of rehabilitation that empower inmates to become better individuals.

In this context, the management of Islamic education holds a strategic position, not only in providing religious knowledge but also in shaping the character of inmates. Islamic education at the Class IIB Correctional Institution in Jambi Province aims to enhance the spiritual and moral awareness of inmates, helping them understand religious values and apply them in daily life.

Although numerous studies have been conducted on the rehabilitation of inmates in correctional facilities, few have specifically focused on the management of Islamic education. Most research emphasizes general rehabilitation methods

or vocational training programs. This creates a gap in the academic literature regarding how Islamic education management is designed and implemented to address the unique needs of inmates at the Class IIB Correctional Institution in Jambi Province.

Recent studies indicate that religious education significantly impacts inmate rehabilitation. Well-structured Islamic education programs can help reduce recidivism rates and boost inmates' confidence to lead better lives post-incarceration. Previous research also highlights the importance of collaboration between correctional institutions, religious scholars, and the community in supporting the implementation of Islamic education programs. However, there is still a lack of in-depth studies on managerial approaches, such as the planning, implementation, and evaluation of Islamic education programs in correctional institutions.

This study offers a novel contribution by comprehensively examining the management of Islamic education at the Class IIB Correctional Institution in Jambi Province. The approach not only highlights the educational programs but also delves into the management aspects of these programs, including the managerial role of the institution's leadership, collaboration with religious figures, and the measurement of program impacts on inmates' behavioral changes. This research provides crucial insights that have been largely overlooked in previous academic literature.

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## Method

This study employs a qualitative approach with a descriptive design[6] to analyze the management of Islamic education for inmates in the Class IIB Correctional Institution of Jambi Province. This approach is chosen because it allows

the researcher to gain an in-depth understanding of the phenomena occurring in the field, particularly regarding how Islamic education programs are designed, implemented, and evaluated in the context of inmate rehabilitation.

The study was conducted at the Class IIB Correctional Institution in Jambi Province, an institution with rehabilitation programs based on Islamic teachings. Research subjects include the head of the correctional institution, rehabilitation staff, religious figures involved in the education program, and inmates participating in Islamic education programs.[7] Sampling was conducted purposively, selecting informants with relevant knowledge and experience.[8]

Data were collected using various techniques, including in-depth interviews[9], participatory observation, and document analysis. Interviews were conducted using semi-structured guides to obtain detailed information from informants. Observations were employed to directly understand how Islamic education programs are implemented, while document analysis involved reviewing curricula, training modules, and program evaluation reports.

The collected data were analyzed using thematic analysis[10], which involves grouping data into specific themes based on the research focus. The analysis steps included data reduction, data presentation, and conclusion drawing. Data validity was ensured through source, method, and time triangulation techniques, ensuring that the research findings are reliable and relevant.

## **Results and Discussion**

### **Results**

The findings reveal that the management of Islamic education in the Class IIB Correctional Institution of Jambi Province is conducted through a structured approach aimed at spiritual and moral

development of inmates. The Islamic education programs are designed to address the spiritual needs of the inmates while fostering better character. These programs include Quranic studies, hadith discussions, Islamic jurisprudence (fiqh), and moral development sessions held on a regular schedule.

The management of these programs involves several stages, from planning and implementation to evaluation. During the planning stage, the institution collaborates with local religious leaders and Islamic education institutions to design a curriculum tailored to the needs of the inmates. This stage ensures that the program aligns with the moral and spiritual goals of rehabilitation while addressing the specific challenges faced by the inmates. The curriculum may include topics on Islamic teachings, personal character development, and practical skills to support reintegration into society.

Program implementation focuses on maximizing the use of available facilities, such as classrooms, mosques, and libraries, to create a conducive learning environment. Competent resource persons, including religious scholars, counselors, and trained educators, play a crucial role in delivering the program effectively. Interactive methods, such as group discussions, role-playing, and reflective sessions, are employed to engage inmates actively and encourage their participation.

The evaluation phase assesses the effectiveness of the program in achieving its objectives. This includes monitoring the inmates' progress, measuring behavioral changes, and collecting feedback from participants and facilitators. The evaluation also identifies areas for improvement, ensuring the program remains dynamic and responsive to the needs of the inmates. Regular assessments and updates

to the curriculum ensure continuous relevance and impact.

Moreover, the program management incorporates a supportive and collaborative approach[11], fostering a sense of community among inmates. By encouraging teamwork and mutual respect, the program helps inmates build positive relationships with one another, which is essential for their rehabilitation. This communal spirit also instills a sense of accountability and shared responsibility for personal and collective growth.

According to the prison authorities, they expressed their gratitude to Allah SWT and extended their thanks to stakeholders, including the Regional Office of the Ministry of Religious Affairs, the Indonesian Ulema Council (MUI) of Jambi Province, and several Islamic boarding schools in Jambi Province. They highlighted that an increasing number of inmates now participate in Friday prayers, and dedicated spaces are provided for inmates to conduct worship services according to their respective religions.

Spiritual care is implemented by organizing religious activities for both Muslims and followers of other religions. The head of the Correctional Institution in Jambi Province, "The ability to read the Quran is a prerequisite for obtaining Conditional Leave (Cuti Bersyarat, CB) and Conditional Release (Pembebasan Bersyarat, PB) for Muslim inmates." Establishing a mosque as the forefront of character development for devout, knowledgeable, and faithful inmates has long been a cornerstone of personality development at the correctional institution.

One of the activities conducted at the institution is *yasinan*, which initially started as a simple Quran recitation gathering. Over time, members suggested incorporating congregational prayers and other religious discussions to deepen the

inmates' understanding. This initiative was approved by the prison management, aiming to instill Islamic values among inmates. The *yasinan* program encourages inmates to regularly recite the Quran and engage in meaningful worship.

A participating inmate stated, "As Muslims, we feel that our knowledge has been lacking. Through this organization, we can hold Quranic study sessions, such as reciting *Surah Yasin*." Observations revealed that the Quranic study sessions are held once a week and have significantly helped inmates improve their Quranic reading skills and engage in worship through recitation.

The implementation of Islamic education serves as a pathway to guide, mentor, and redirect inmates from negative behaviors. Through Islamic education, inmates' personalities are shaped, enabling them to adopt these values as personal principles that will govern their lives in the future. This ensures that they become individuals who are beneficial to themselves, their families, and society, while also contributing to the development of the nation and remaining devout to Allah.

Worship is a fundamental need for every Muslim, whether it involves prayer, fasting, almsgiving, or pilgrimage. Over time, individuals come to understand the meaning and function of worship as they age. Observations of one inmate revealed their dedication to never missing prayers, motivated by encouragement from the management team, especially as the inmate recognized the value of worship in later years of life.

In pursuing their goals, everyone tends to nurture a strong desire and motivation to achieve optimal results. One inmate shared, "I felt my religious knowledge was shallow, leading me to neglect religious obligations such as prayer. However, after participating in religious activities, my

understanding and perspective have significantly improved." Every Muslim is obliged to practice their faith, with prayer being a fundamental duty for all mature Muslims. Even in challenging situations such as illness or long journeys, the obligation to pray remains unchanged, underscoring its vital importance.

According to a spiritual advisor at the correctional facility, "Prayer education is essential for inmates because prayer is a primary act of worship in Islam. Regular prayer brings peace and tranquility, protecting one from temptations. We, as spiritual mentors, strive to set a good example by guiding inmates to perform congregational prayers at the *musholla* (prayer hall)." The management also emphasizes teaching prayer through congregational practices, as it allows inmates to learn proper methods, including the requirements and recitations of prayer, fostering a deeper understanding of its significance.

Islamic religious education for inmates is also reinforced through commemorative events of major Islamic holidays, such as Isra' Mi'raj and the Prophet Muhammad's Birthday (*Maulid Nabi*). These activities, deeply rooted in Islamic traditions in Indonesia, are held regularly at the correctional facility as part of the inmates' religious development. Observations indicate that these events are well-organized and enthusiastically attended by inmates, as seen during the celebration of Isra' Mi'raj. The lively participation reflects the success of these programs in engaging inmates.

One inmate shared, "Commemorative Islamic events such as the Prophet's Birthday and Isra' Mi'raj are frequently held here, providing a valuable platform to gain religious knowledge from guest speakers." These events serve as a tangible manifestation of Islamic education for inmates. Preparations for such celebrations

involve careful planning, including fundraising and logistical arrangements, with active involvement from many inmates.

Based on these observations and interviews, it can be concluded that commemorating major Islamic holidays, such as Isra' Mi'raj and *Maulid Nabi*, is an effective approach to Islamic education in correctional institutions. These activities not only enrich inmates' spiritual lives but also foster a sense of community and reinforce the importance of religious values in their rehabilitation process.

The management of these programs reflects a holistic approach to inmate rehabilitation, emphasizing moral, spiritual, and social development. Through careful planning, effective implementation, and thorough evaluation, the institution aims to empower inmates with the knowledge, skills, and character needed to rebuild their lives and contribute positively to society.

Inmate participation in the program is notably high, driven by their internal motivation to improve themselves. Many inmates reported that Islamic education helped them reflect on past mistakes and provided a new direction for their lives. Additionally, the programs positively impacted the atmosphere of the correctional institution, creating a more conducive and harmonious environment.

Program evaluation is conducted periodically to ensure its effectiveness. The evaluation results indicate that most inmates experienced improvements in their understanding of religion and daily behavior. They became more disciplined, tolerant, and committed to leading better lives after their release.

## Discussion

The findings of this study confirm several relevant theories in education management and inmate rehabilitation. Firstly, the value-based education theory

emphasizes the importance of character building through religious education. Islamic education in the Class IIB Correctional Institution of Jambi Province has successfully fostered positive character development among inmates by integrating moral and spiritual values into the learning process, aligning with Al-Attas's perspective that education is an effort to instill values of goodness in individuals. Al-Attas menganjurkan sistem pendidikan yang menyeimbangkan dimensi fisik, intelektual, dan spiritual, membina manusia yang utuh.[12]

Character development among inmates aims to foster better personalities, transform negative behaviors, and enhance their ability to reintegrate into society. In this context, Albert Bandura's social learning theory is particularly relevant, emphasizing the importance of observation, imitation, and role modeling in shaping character. Teori ini menyoroti pentingnya proses kognitif dalam pembelajaran, menunjukkan bahwa individu secara aktif menafsirkan dan memproses perilaku yang diamati sebelum mengadopsinya.[13]

Bandura states that individuals tend to replicate behaviors they observe in others, especially when those behaviors are rewarded or recognized.[14] Therefore, in character development programs within correctional institutions, it is crucial to provide positive role models, such as mentors who can exemplify constructive behaviors in daily life.

Furthermore, Carl Rogers' humanistic theory highlights character development as a process of achieving self-actualization, which involves understanding and appreciating oneself. In the context of inmates, character-building initiatives can employ a person-centered approach that focuses on fundamental individual needs, including safety, recognition, and acknowledgment.[15] This process can

include counseling and guidance, allowing inmates to reflect on their past mistakes and set better life goals. Such an approach enables inmates to develop a sense of responsibility and ownership over the changes occurring within themselves.

Additionally, the constructivist theory by Jean Piaget[16] and Lev Vygotsky provides insights into character development through social interaction and experiential learning. This theory emphasizes the importance of a supportive environment and active participation in the learning process. In practice, this can be applied through group-based rehabilitation activities, where inmates learn from each other's experiences, collaborate, and support one another in their behavior transformation journey. Thus, character development in correctional facilities is not only about individual behavior change but also a social process involving interactions among inmates and facilitators, which accelerates the achievement of rehabilitation goals.

Additionally, these findings support the social rehabilitation theory, which asserts that inmate rehabilitation must include the development of spiritual and moral aspects to achieve significant behavioral changes. Goffman, in his theory of total institutions, highlights that institutional environments can serve as tools for profound individual transformation if organized effectively, as demonstrated by this rehabilitation program.[17]

The academic contribution of this research is significant, particularly in the development of an integrated framework for Islamic education management within correctional institutions.[18] This framework addresses the unique context of such institutions, offering innovative ways to deliver religious education tailored to the specific needs of inmates. By focusing on the integration of religious

values and education management principles, the study provides a comprehensive approach that bridges theoretical concepts with practical applications in the rehabilitation process. This is especially important in environments where the transformative potential of education can directly impact inmates' paths toward personal growth and societal reintegration.

One of the key findings of this research is its insight into the design of religious curricula that cater to the psychological, emotional, and spiritual needs of inmates. The study emphasizes a value-based approach, demonstrating how incorporating moral and ethical principles into educational content enhances the rehabilitation process. This aligns well with the goals of correctional institutions, which seek not only to enforce discipline but also to prepare individuals for reintegration into society as responsible and productive members. By highlighting the role of Islamic education in achieving these objectives, the study offers a roadmap for developing effective rehabilitation programs that go beyond punitive measures.

In addition to its practical implications, this research makes a valuable academic contribution to the relatively underexplored field of education management in correctional institutions, particularly within the Indonesian context. The study fills a critical gap in the literature by addressing how Islamic education can be systematically integrated into the management of correctional facilities. This localized perspective provides a foundation for further research and policy development, ensuring that education initiatives in such settings are culturally relevant and impactful. The findings also contribute to global discussions on the intersection of education, religion, and rehabilitation, offering a model that can be

adapted to diverse cultural and institutional contexts.

Furthermore, this research lays the groundwork for future studies that could assess the long-term effectiveness of Islamic education programs in fostering positive behavioral changes among inmates. By instilling values such as honesty, accountability, and compassion during rehabilitation, these programs have the potential to influence behavioral patterns after inmates are released. Future research could explore how these values translate into actions and decisions in the outside world, providing insights into the sustainability of such educational interventions. Longitudinal studies could also investigate the broader societal impact of these programs, examining their role in reducing recidivism rates and enhancing community cohesion.

Ultimately, this research not only advances academic understanding but also offers practical solutions to pressing social issues. It underscores the transformative power of education, particularly when rooted in spiritual and moral values, and its potential to drive meaningful change within correctional institutions and beyond. By highlighting the importance of a holistic approach to rehabilitation, the study contributes to a broader vision of justice that prioritizes human dignity, personal growth, and societal harmony.

## Conclusion

This study reveals that the management of Islamic education within the Class IIB Correctional Institution of Jambi Province has been instrumental in enhancing the spiritual, moral, and character aspects of inmates. The structured and value-based Islamic education programs implemented have effectively fostered positive behavioral changes among inmates and created a more harmonious institutional

environment. The findings underscore the critical role of collaboration among correctional institutions, religious leaders[19], and educational organizations in the design and execution of impactful educational initiatives tailored to the needs of inmates.

To build on these successes, correctional institutions are encouraged to expand and refine their value-based Islamic education programs to further strengthen inmate rehabilitation efforts. Government bodies and other stakeholders should provide additional support, including specialized training for facilitators and sufficient resources, to ensure the sustained effectiveness of these initiatives. Furthermore, it is recommended that future research assess the long-term outcomes of Islamic education on the reintegration of inmates into society. Adopting a multidisciplinary approach that integrates insights from psychology, education, and sociology could significantly enrich and diversify the rehabilitation programs currently in place.

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