

Faith-Based Correctional Rehabilitation: Cultivating Moral Resilience and Character Transformation in Inmates

¹Rahmi Hidayanti, ²Mila Siti Azizah

^{1,2}Universitas Islam Negeri (UIN) Prof. K.H. Saifuddin Zuhri, Purwokerto, Indonesia

¹rahmihidayanti183@gmail.com

²2224110101212@mhs.uinsaizu.ac.id

ARTICLE INFO

Article history

Received 6 December 2025

Revised 10 April 2026

Accepted 1 June 2026

Keywords

Character Building

Correctional Rehabilitation

Inmates

Social Reintegration

Spiritual Guidance

ABSTRACT

Conventional carceral rehabilitation frameworks often prioritize institutional discipline and vocational skills while marginalizing the spiritual dimension, despite inmates frequently experiencing existential crises, loss of self-concept, and severe carceral stress. This study aims to analyze the implementation of the structured spiritual guidance program at the Class IIB Kebumen State Detention Center, its challenges, and its impact on inmate character building. Adopting a descriptive qualitative approach, data were gathered via participant observation, documentary reviews, and semi-structured in-depth interviews with five purposively selected key informants, including institutional authorities, external religious mentors, and active inmates. Data trustworthiness was established through technical and source triangulation, and analyzed using the Miles and Huberman interactive model. The findings demonstrate that the detention center has systematically integrated a structured spiritual curriculum—including communal sermons, collective dhikr, and Quranic literacy—by forging strategic partnerships with external religious and academic bodies. Operationalized through planning, execution, and monitoring phases, the program utilizes an adaptive, tripartite approach (individual, group, and collaborative) that accommodates diverse inmate backgrounds. Active participation in the program successfully catalyzes positive behavioral modification, enhances emotional regulation, and reconstructs a resilient, prosocial self-concept, thereby elevating inmates' psychological readiness for social reintegration. However, long-term efficacy is hindered by systemic bottlenecks, including fragmented scheduling, varying baseline religious literacy, and a lack of integrated curricular alignment with vocational tracks. This study concludes that a collaborative, multi-dimensional ecosystem combining institutional support, staff engagement, and inmate motivation is paramount to sustaining faith-based correctional rehabilitation.

Introduction

State Detention Centers (*Rumah Tahanan Negara/Rutan*) function not only as confinement facilities but also as rehabilitative institutions aimed at transforming inmates' behavior for successful societal reintegration. In practice, however, institutional rehabilitation frequently encounters multifaceted challenges. Many inmates experience a void in life meaning, spiritual crises, and social stigmatization, rendering conventional rehabilitation models that focus solely on institutional discipline or vocational skills inadequate.

Within the framework of social reintegration, correctional institutions must transcend their punitive identity, acting instead as catalysts for prisoners' character

development. The ultimate goal is to facilitate self-improvement, elevate legal awareness, and ensure harmonious societal acceptance post-release (Pristiwanti et al., 2022). To achieve this, spiritual guidance has emerged as a crucial intervention. The spiritual dimension significantly dictates character formation, especially when individuals navigate the psychological stressors of a restricted environment isolated from their support systems. Spiritual values serve as a robust framework to fortify the mental, moral, and ethical resilience of inmates during incarceration (Ramadhan et al., 2021).

At the Class IIB Kebumen Detention Center, severe overcapacity poses a critical structural challenge. Currently housing 170 inmates against its design capacity of 113, the institution faces an overcapacity rate of approximately 50%. This dense environment inevitably threatens the efficacy of character-building initiatives. To mitigate this constraint, the Kebumen Detention Center has strategically forged external partnerships with the Ministry of Religious Affairs, Islamic boarding schools (*pondok pesantren*), and higher education institutions such as IAINU Kebumen. This collaborative framework not only enriches the spiritual curriculum but also constructs a bridge for inmates to maintain a spiritual connection with the broader community.

Accordingly, the Class IIB Kebumen Detention Center exemplifies a correctional facility that systematically integrates structured spiritual guidance into its character rehabilitation strategy. Rather than being conducted on an incidental basis, the program is designed as a routine, highly structured intervention encompassing collective Islamic sermons (*pengajian*), dhikr rituals (*dzikir bersama*), Quranic recitations (*tadarus Al-Qur'an*), theological lectures, and interactive discussions on moral ethics from a religious perspective.

A primary cornerstone of this routine is the Friday sermon (*khutbah*), which functions as a space for critical spiritual reflection. It allows inmates to reconstruct their relationship with the Divine and reflect on past transgressions, thereby cultivating institutionalized self-awareness. Such interventions are highly relevant for individuals who previously lacked internal moral anchors. Furthermore, during Ramadan, the facility implements intensive morning Quranic literacy programs before inmates engage in other daily routines. Moving beyond mechanical recitation, inmates are guided to internalize the substantive moral values within the text, transforming their cognitive mindsets and behavioral patterns.

Empirical evidence confirms that spiritual guidance yields a significant impact on helping inmates navigate carceral stressors. For instance, a study at the Class I Depok Detention Center revealed that Islamic guidance programs substantially enhance inmates' psychological resilience, fostering emotional stability amidst carceral hardships (Y. Sari et al., 2021). Beyond resilience, spiritual interventions improve inmates' self-concept. A positive self-concept mitigates feelings of inferiority and institutional despondency, replacing them with optimism for post-release life, as demonstrated by research at the Class IIA Pekalongan Correctional Institution (Khabibah, 2020).

Through this holistic and integrative approach, inmates are expected to develop a strong character defined by honesty, accountability, empathy, and self-regulation. To optimize these outcomes, structural programs must be balanced with contextual, empathetic, and individualized mentoring approaches that accommodate the diverse life backgrounds and religious literacy of the inmates (Gustiana et al., 2023). Although character transformation is non-linear and difficult to quantify short-term,

observations by rehabilitation officers at the Kebumen Detention Center indicate that active participants display calmer, more patient, and highly responsible conduct toward both peers and prison staff.

Ultimately, while spiritual guidance forms the bedrock for recidivism reduction and social reintegration, its implementation faces systemic bottlenecks, including limited human resources, deficient infrastructure, and disparate religious literacy among inmates. This research is driven by the empirical need to scrutinize how these programs are operationalized amidst such constraints. Consequently, this study addresses two pivotal research questions: First, how is the spiritual guidance program implemented at the Class IIB Kebumen Detention Center? Second, how does this implementation influence the character formation of the inmates?

Recognizing these dynamics, this study aims to comprehensively analyze the implementation of the spiritual guidance program at the Class IIB Kebumen Detention Center, alongside the institutional barriers encountered. Additionally, it seeks to map the specific impacts of these interventions on inmate character development. By unpacking these processes, this study expects to offer valuable theoretical and practical contributions to the optimization of evidence-based, spiritually-driven correctional rehabilitation models that honor human dignity.

Method

This study employs a descriptive qualitative approach to facilitate a profound, contextual understanding of the implementation of the spiritual guidance program and its contribution to inmate character building at the Class IIB Kebumen State Detention Center. This approach was selected due to its capacity to delineate social phenomena with detailed and contextual granularity. Qualitative inquiry is highly suited for investigations examining religious rehabilitation processes and behavioral modification (Bengtsson, 2016), as it permits a holistic exploration of the subjects' values, experiences, and beliefs. Prior scholarly works have similarly demonstrated that qualitative frameworks are effective in evaluating the impacts of faith-based rehabilitation initiatives on prisoners' character transformation (A. R. Sari et al., 2025).

Research participants were selected using a purposive sampling technique, targeting individuals who possessed direct experience and comprehensive knowledge regarding the evaluated program. The sample comprised the Head of the Inmate Services Sub-section (*Kasubsi Pelayanan Tahanan*) as the structural representative overseeing institutional policies and program execution, one external spiritual mentor, two inmates actively participating in the spiritual guidance activities, and one correctional officer executing the program. Purposive sampling is standard in qualitative inquiry to elicit information-rich insights from informants who are most embedded within the phenomenon under investigation (Palinkas et al., 2015).

The fieldwork was conducted at the Class IIB Kebumen Detention Center from January to February 2025. This site was strategically selected due to its highly routine and structured spiritual guidance curriculum. Furthermore, this specific facility is recognized in the Directorate General of Corrections' (*Ditjen Pemasyarakatan*) annual report as an active institution in faith-based rehabilitation. Data collection was executed through participant observation, semi-structured in-depth interviews, and documentary reviews. Observation was utilized to directly scrutinize the delivery of spiritual guidance sessions and the interactive dynamics between the mentors and inmates. Concurrently, semi-structured interviews were conducted with the five

primary informants to delve into their perspectives, motivations, and the perceived impacts of the activities. Employing this combination of techniques aligns with established methodological principles stating that methodological triangulation enhances the credibility of qualitative findings (Bengtsson, 2016).

Data analysis followed the interactive model proposed by Miles et al. (2020), which encompasses three concurrent flows of activity: data reduction, data display, and conclusion drawing or verification. During the data reduction phase, raw information derived from interviews and field notes was rigorously selected, coded, and categorized according to overarching themes. Subsequently, the refined data were presented through thematic narrative structures to facilitate systematic interpretation. Finally, the researchers drew verified conclusions based on the patterns and regularities emerging throughout the analysis (Fadli, 2021). This model is widely operationalized in qualitative social research and is proven effective for processing field data systematically (Rahman, 2016).

To ensure data trustworthiness, the study implemented source and technical triangulation, complemented by member-checking procedures to confirm findings with the informants. The data validation protocols adhered strictly to the principles of transferability, dependability, and confirmability, thereby safeguarding empirical integrity throughout the qualitative data analysis process (Nowell et al., 2017).

Results

The Ideological Foundation and Objectives of the Spiritual Guidance Program

The spiritual guidance program at the Class IIB Kebumen State Detention Center was initiated to address the pressing need for a holistic approach to inmate character development. Historically, rehabilitation models within correctional institutions have predominantly focused on legal compliance and vocational training, frequently marginalizing the spiritual dimension, which is critical in reshaping individual attitudes and behaviors (Kabir et al., 2025). Consequently, spiritual guidance serves as a strategic intervention to fortify inmates' character, ensuring that they transcend mere compliance with carceral rules and develop profound moral awareness and social responsibility.

The primary objective of this spiritual guidance framework is to assist inmates in reconstructing their spiritual consciousness. By awakening this dimension, inmates are expected to critically reflect on past transgressions, pursue self-rehabilitation, and prepare themselves to become productive, law-abiding members of society post-release. Furthermore, the program is strategically designed to instill core values such as honesty, patience, accountability, and self-regulation, which serve as essential psychological assets for navigating the socioeconomic challenges of the outside world (Nisser et al., 2024).

Structural Curriculum and External Collaborative Networks

To meet the diverse needs of the inmate population, the program utilizes a structured and multi-faceted curriculum. This includes routine Islamic sermons (*pengajian*), collective dhikr (*dzikir bersama*), Quranic recitations (*tadarus Al-Qur'an*), theological lectures, and group discussions on daily moral ethics. A cornerstone of this routine is the weekly *Majelis Dzikir dan Shalawat*. Through this gathering, inmates are given a therapeutic space to draw closer to the Divine, strengthen their faith, and achieve the inner tranquility necessary for character transformation. Empirical

literature corroborates that prison-based faith programs catalyze moral transformation by enhancing spiritual identity, mitigating carceral stress, and regulating negative emotions (Johnson & Jang, 2023).

Rather than being implemented on an ad-hoc basis, this program is embedded systematically into the institutional framework of the Class IIB Kebumen Detention Center. The scheduling is structured in collaboration with internal correctional officers and various external stakeholders, including local Islamic boarding schools (*pondok pesantren*), the Ministry of Religious Affairs, and Islamic higher education institutions. This collaborative network significantly enriches the pedagogical materials and methods, shifting the focus from mechanical religious rituals to the genuine internalisation of noble characters (*akhlak*) in the inmates' daily lives. This shift reflects a broader paradigm transformation in contemporary correction systems, transitioning from historically punitive measures to rehabilitative and transformative approaches (Jang & Johnson, 2024).

Operational Phases: Planning, Execution, and Monitoring Mechanisms

The operationalization of the spiritual guidance program at the Class IIB Kebumen Detention Center is structured across three interdependent phases:

Table 1
Operational Phases

Phase	Operational Activities & Strategic Focus	Key Literature Reference
Planning	Formulating schedules, selecting curriculum topics, and appointing competent spiritual mentors in collaboration with local religious institutions to mitigate recidivism and enhance social reintegration.	Duwe & Johnson (2013)
Execution	Delivering diverse activities (sermons, recitations, lectures) through both classical (general lectures) and personal/small-group methods to foster dynamic, two-way reflective interactions.	-
Evaluation & Monitoring	Assessing program efficacy via behavioral observation, informant feedback, and daily/weekly monitoring to identify operational bottlenecks (e.g., attendance issues, facility constraints).	Alfarizi & Jarodi (2023)

This systematic and professional operational pattern ensures that character building through a spiritual lens is not an arbitrary exercise, but a well-managed institutional process designed to achieve sustained behavioral modification (Khoerunnisa & Ridla, 2020).

Tripartite Triangulation of Approach: Individual, Group, and Collaborative

Recognizing the diverse socio-educational backgrounds and life experiences of the inmates, the detention center rejects a one-size-fits-all model, adopting a tailored, tripartite approach: *First*, individual approach. Focuses on providing customized counseling to inmates requiring intensive spiritual rehabilitation or facing psychological distress. Through deep personal interaction, mentors can decipher the psychological barriers and motivations dictating an inmate's character development (Amin & Yonani, 2024). *Second*, group approach. Executed through collective rituals like *pengajian* and moral discussions. This approach fosters solidarity, peer support, and positive social interaction, allowing inmates to share experiences and collectively reinforce religious values within a high-stress carceral environment (Pawah, 2021). *Third*, collaborative approach. Developed by partnering with external religious and academic bodies. This synergy expands the pool of qualified mentors, introduces diverse learning materials, and broadens inmates' worldviews, effectively preparing them for community reintegration.

This adaptive and empathetic combination demonstrates that successful character transformation cannot be achieved via top-down, unidirectional mandates; it requires participatory methods that resonate with the inner dimensions of the human psyche (Romadoni, 2017).

The Triadic Ecosystem Determining Program Success

The empirical findings indicate that the successful execution and sustainability of the rehabilitation program depend entirely on a triadic, mutually reinforcing ecosystem consisting of three primary pillars:

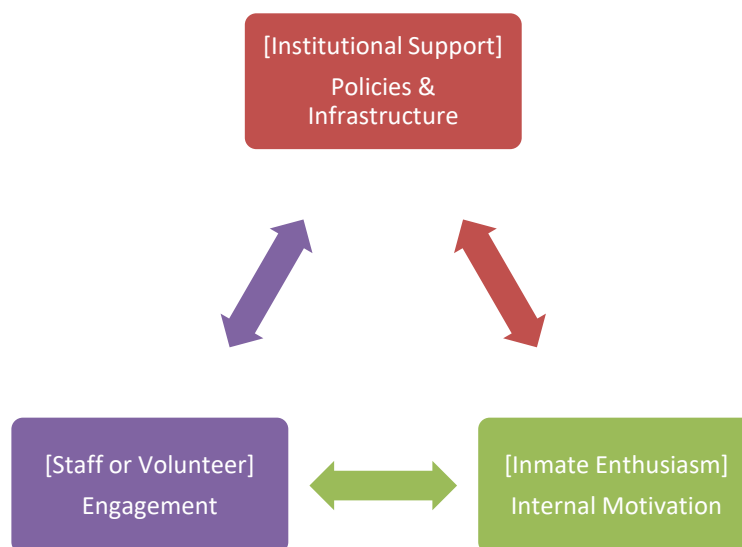


Figure 1. The Triadic Ecosystem

First, institutional support. This encompasses both progressive internal policies and the provision of adequate infrastructure (e.g., dedicated worship spaces, educational media, and training materials). Policy flexibility allows officers to adapt activities to the ongoing needs of the inmates, signaling that rehabilitation is a core institutional priority rather than an administrative formality (Bimantara & Rifani, 2022).

Second, staff and religious volunteer engagement. The active involvement of correctional staff and external faith-based volunteers transcends administrative duties, providing vital emotional and spiritual mentorship. This presence fosters trust, enhances inmates' self-esteem, and helps maintain a harmonious social climate within the enclosed perimeter (Wu et al., 2023).

Third, inmate enthusiasm. Inmate participation rates serve as a powerful indicator of program internalization. Inmates who actively engage in these spiritual and non-formal educational activities demonstrate highly cooperative behavior and display significantly greater potential for successful social reintegration (Cataldi & Cataldi, 2024).

Ultimately, these three factors must operate as an integrated system. If one pillar weakens, the equilibrium and overall efficacy of the character-building initiative decline. Therefore, a sustained, collaborative framework is paramount for maintaining the efficacy of spiritual rehabilitation in correctional settings.

Discussion

The Multi-Dimensional Impact of Spiritual Guidance on Inmate Rehabilitation

The empirical findings demonstrate that the structured spiritual guidance program at the Class IIB Kebumen Detention Center yields a transformative, multi-dimensional impact on inmates, encompassing psychological, behavioral, and social dimensions. This programmatic intervention functions as a critical catalyst for behavioral modification, shifting inmates' cognitive frameworks from impulsivity and aggression toward emotional regulation, patience, and heightened personal accountability. From a correctional perspective, this internal transformation is pivotal; spiritual rehabilitation provides inmates with the cognitive tools required for self-reflection and impulse control, effectively mitigating the psychological stressors inherent to carceral confinement.

Furthermore, the program significantly fortifies the inmates' positive self-concept. Incarceration often induces institutional despondency, severe loss of self-esteem, and social stigmatization, which frequently trap individuals in a cycle of deviance. Spiritual guidance disrupts this negative trajectory by providing a therapeutic framework wherein inmates can decouple their identity from their past criminal transgressions. By reconstructing their relationship with the Divine, inmates begin to perceive themselves as human beings possessing inherent dignity, moral agency, and the capacity for societal contribution. This psychological shift from a "criminal identity" to a "rehabilitated self" aligns with contemporary *desistance theories*, which posit that long-term cessation of criminal behavior relies heavily on the reconstruction of a positive, prosocial identity.

On a social level, the institutionalization of religious values—such as empathy, discipline, and mutual respect—transforms the daily carceral ecosystem. Practices like congregational prayers and collective theological reflections transcend mere ritualism; they serve as structural mechanisms that foster prosocial behaviors and minimize interpersonal friction within overcrowded housing units. Consequently, the immediate manifestation of this spiritual growth is a more harmonious, less volatile prison environment. In the long term, this robust spiritual foundation equips inmates with the emotional resilience and psychological endurance necessary to navigate the severe social stigma and systemic barriers they inevitably face during post-release community reintegration.

Critical Appraisal: Institutional Strengths, Systemic Bottlenecks, and Strategic Recommendations

To optimize the efficacy of the spiritual guidance program at the Class IIB Kebumen Detention Center, its operational strengths and structural limitations must be critically evaluated. While the program successfully fosters emotional stability and positive identity reconstruction through consistent internal and external mentorship, its long-term transformative potential is hindered by systemic constraints.

The table below synthesizes the critical appraisal of the current programmatic framework alongside targeted, evidence-based strategic recommendations for institutional optimization:

Table 2.
Critical Appraisal of Framework

Operational Dimension	Current Field Realities & Structural Bottlenecks	Strategic Recommendations for Programmatic Optimization
Programmatic Duration & Frequency	Limitation: Spiritual activities are highly fragmented and restricted to specific, episodic schedules (e.g., weekly or seasonally during Ramadan), which dilutes their long-term habituation and behavioral impact.	Solution: Institutionalize higher frequency and prolonged session durations by introducing structured, daily micro-sessions and mandatory weekly intensive seminars to ensure continuous moral conditioning.
Inmate Engagement & Motivation	Limitation: Inmate participation is uneven due to disparate baseline religious literacy, skepticism, or lack of intrinsic motivation, causing some inmates to view the program as a detached, top-down mandate.	Solution: Diversify the spiritual pedagogical models by introducing interactive religious discussion circles, faith-based peer mentoring, and creative socio-religious activities tailored to varied educational backgrounds.
Curricular Integration	Limitation: A siloed approach exists where spiritual guidance operates in isolation from other institutional programs, such as vocational training,	Solution: Develop an integrated rehabilitation matrix that explicitly links spiritual ethics with vocational skills (e.g., embedding business ethics and accountability into vocational workshops), providing holistic pre-release preparation.

Operational Dimension	Current Field Realities & Structural Bottlenecks	Strategic Recommendations for Programmatic Optimization
	formal education, or psychological counseling.	
Human Resource Capacity	Limitation: General supervision relies heavily on administrative staff, with a shortage of dedicated, permanent spiritual mentors specialized in the nuanced field of correctional psychology.	Solution: Expand collaborative recruitment to secure specialized spiritual counselors and criminologists who can employ empathetic, highly contextualized, and individual-centric mentoring approaches.

By addressing these structural bottlenecks through an integrated, frequent, and highly adaptive curriculum, the Class IIB Kebumen Detention Center can transition its spiritual guidance from an isolated institutional routine into a robust, evidence-based rehabilitative model. Such an approach not only honors human dignity but also systematically minimizes recidivism rates by ensuring successful social reintegration.

Conclusion

This study concludes that the structured spiritual guidance program at the Class IIB Kebumen State Detention Center serves as a vital cornerstone for inmate character building and modern correctional rehabilitation. Through a systematic curriculum—encompassing communal sermons, collective dhikr, structured Quranic literacy, and moral discussions—the program successfully moves beyond mechanical religious rituals toward the deep internalization of core values, including honesty, accountability, empathy, and self-regulation. By leveraging strategic collaborative networks with external religious and academic institutions, the detention center has enriched its pedagogical methods, effectively facilitating positive behavioral modifications, fostering emotional stability, and reconstructing a resilient, prosocial self-concept among inmates. Empowered by these spiritual anchors, inmates who actively participate in the program demonstrate calmer demeanor and enhanced interpersonal responsibility, which significantly elevates their psychological readiness for societal reintegration and mitigates the risk of recidivism.

From a theoretical standpoint, these findings reinforce contemporary correctional paradigms by demonstrating that faith-based interventions are highly effective in mitigating carceral stress and driving identity reconstruction. Practically, this study provides a scalable model for other overcrowded detention facilities, showing how strategic external partnerships can overcome internal institutional resource deficiencies. However, the long-term efficacy of this model is currently constrained by structural bottlenecks. These limitations include fragmented program schedules, varying levels of baseline religious literacy among inmates, a lack of professional mentors trained in correctional psychology, and a clear disconnect

between spiritual guidance and broader vocational or psychological rehabilitation tracks within the institution.

To advance scholarly discourse and policy development in correctional rehabilitation, future research should expand in two primary directions: *First*, quantitative and longitudinal studies. Future inquiries should deploy longitudinal methodologies to track post-release recidivism rates among program participants over a multi-year period, establishing causal links between spiritual internalization and long-term desistance from crime. *Second*, comparative curricular analysis. Comparative studies are needed to evaluate the integration of spiritual frameworks with vocational or cognitive-behavioral therapy (CBT) models across different security-level facilities, thereby contributing to the development of a unified, holistic national correctional curriculum.

References

- Alfarizi, D. Z., & Jarodi, O. (2023). Implementasi Pembinaan Kepribadian dalam Meningkatkan Religiusitas dan Kesehatan Rohani Narapidana di Lembaga Pemasarakatan Kelas IIA Samarinda. *Jurnal Intelektualita: Keislaman, Sosial Dan Sains*, 12(02). <https://doi.org/10.19109/intelektualita.v12i002.19799>
- Amin, A., & Yonani, S. (2024). Urgensi Inovasi Pendekatan Individual Dalam Meningkatkan Kualitas Belajar Perspektif Pendidikan Islam. *Jurnal Education and Development*, 12(3), 472–479. <https://doi.org/10.37081/ed.v12i3.6351>
- Bengtsson, M. (2016). How to Plan and Perform A Qualitative Study Using Content Analysis. *NursingPlus Open*, 2, 8–14. <https://doi.org/10.1016/j.npls.2016.01.001>
- Bimantara, M. A., & Rifani, D. N. (2022). Implementasi Pembinaan Dalam Meningkatkan Spiritualitas Warga Binaan Pemasarakatan di Lapas Narkotika Kelas IIB Banyuasin. *Jurnal Pendidikan Dan Konseling (JPDK)*, 4(6), 1852–1858. <https://doi.org/10.31004/jpdk.v4i6.8460>
- Cataldi, L., & Cataldi, S. (2024). Prison and Love: The Role of Affection and Rehabilitative Actions in Reducing Recidivism and Beyond. *Social Sciences*, 13(6), 323. <https://doi.org/10.3390/socsci13060323>
- Duwe, G., & Johnson, B. R. (2013). Estimating the Benefits of a Faith-Based Correctional Program. *International Journal of Criminology and Sociology*, 2, 227–239. <https://doi.org/10.6000/1929-4409.2013.02.22>
- Fadli, M. R. (2021). Memahami Desain Metode Penelitian Kualitatif. *HUMANIKA*, 21(1), 33–54. <https://doi.org/10.21831/hum.v21i1.38075>
- Gustiana, A. A., Aprillia, F. P., & Azizah, N. (2023). Pengaruh Metode Dakwah Sebagai Bentuk Bimbingan Rohani Islam Terhadap Ketenangan Jiwa Jamaah. *Jurnal Al-Irsyad: Jurnal Bimbingan Konseling Islam*, 5(2), 307–328. <https://doi.org/10.24952/bki.v5i2.8012>

-
- Jang, S. J., & Johnson, B. R. (2024). Religion and Rehabilitation as Moral Reform: Conceptualization and Preliminary Evidence. *American Journal of Criminal Justice*, 49(1), 47–73. <https://doi.org/10.1007/s12103-022-09707-3>
- Johnson, B. R., & Jang, S. J. (2023). The Prison Seminary Movement and The Impact of Faith-Based Programmers. *Open Access Government*, 39(1), 372–373. <https://doi.org/10.56367/OAG-039-10816>
- Kabir, M., Kabir, M. R., & Islam, R. (2025). Islamic Lifestyle Applications: Meeting the Spiritual Needs of Modern Muslims. *International Journal of Human-Computer Interaction*, 0(0), 1–29. <https://doi.org/10.1080/10447318.2025.2595545>
- Khabibah, S. (2020). *Implementasi Bimbingan Agama Islam Untuk Meningkatkan Kesadaran Beragama Narapidana di Pondok Pesantren Darul Ulum Lapas Kelas IIA Pekalongan* [Skripsi, UIN Walisongo Semarang]. <https://eprints.walisongo.ac.id/id/eprint/16180/>
- Khoerunnisa, Y., & Ridla, M. R. (2020). Strategi Peningkatan Spiritualitas Narapidana di Lembaga Pemasyarakatan: Studi Pada Lapas Perempuan Kelas IIB Yogyakarta. *Jurnal MD*, 6(1).
- Miles, M. B., Huberman, M., & Saldana, J. (2020). *Qualitative Data Analysis: A Methods Sourcebook* (4th edn). Sage Publishing.
- Nisser, M., Gaetz, M., Fishberg, A., Soicher, R. N., Faruqi, F., & Long, J. (2024). From Prisons to Programming: Fostering Self-Efficacy via Virtual Web Design Curricula in Prisons and Jails. *Proceedings of the CHI Conference on Human Factors in Computing Systems*, 1–13. <https://doi.org/10.1145/3613904.3642717>
- Nowell, L. S., Norris, J. M., White, D. E., & Moules, N. J. (2017). Thematic Analysis: Striving to Meet the Trustworthiness Criteria. *International Journal of Qualitative Methods*, 16(1), 1609406917733847. <https://doi.org/10.1177/1609406917733847>
- Palinkas, L. A., Horwitz, S. M., Green, C. A., Wisdom, J. P., Duan, N., & Hoagwood, K. (2015). Purposeful Sampling for Qualitative Data Collection and Analysis in Mixed Method Implementation Research. *Administration and Policy in Mental Health and Mental Health Services Research*, 42(5), 533–544. <https://doi.org/10.1007/s10488-013-0528-y>
- Pawah, E. D. (2021). Strategi Pembinaan Keagamaan Bagi Narapidana Muslim Di Lembaga Pemasyarakatan Kelas II B Sanana Kabupaten Kepulauan Sula. *JUANGA: Jurnal Agama Dan Ilmu Pengetahuan*, 11–24. <https://doi.org/10.59115/juanga.v7i1.23>
- Pristiwanti, D., Badariah, B., Hidayat, S., & Dewi, R. S. (2022). Pengertian Pendidikan. *Jurnal Pendidikan Dan Konseling (JPDK)*, 4(6), 7911–7915. <https://doi.org/10.31004/jpdk.v4i6.9498>
-

-
- Rahman, M. S. (2016). The Advantages and Disadvantages of Using Qualitative and Quantitative Approaches and Methods in Language "Testing and Assessment" Research: A Literature Review. *Journal of Education and Learning*, 6(1), 102. <https://doi.org/10.5539/jel.v6n1p102>
- Ramadhan, A. G., Ginting, M. L. B., & Octenta, C. (2021). Efektivitas Program Pembinaan Kemandirian pada Lembaga Pemasyarakatan Berbasis Industri. *Jurnal Ilmiah Kebijakan Hukum*, 15(2), 181–198. <https://doi.org/10.30641/kebijakan.2021.V15.181-198>
- Romadoni, S. F. (2017). Implementasi Kebijakan Pembinaan dan Pembimbingan Sebagai Pendidikan Karakter Bagi Narapidana di Lembaga Pemasyarakatan Klas IIA Yogyakarta. *Spektrum Analisis Kebijakan Pendidikan*, 6(5), 478–490. <https://doi.org/10.21831/sakp.v6i5.10099>
- Sari, A. R., Al-Husnawati, H., Suryono, J., Marzuki, M., & Mulyapradana, A. (2025). *Metode Penelitian Kualitatif, Kuantitatif, dan R&D*. Yayasan Putra Adi Dharma.
- Sari, Y., Karim, A., & Syarif Zain, Z. F. (2021). Pembinaan Keagamaan Pada Narapidana Lembaga Pemasyarakatan Perempuan Kelas IIA Kota Palembang. *Jurnal Studi Agama*, 5(1), 18–33. <https://doi.org/10.19109/jsa.v5i1.8948>
- Wu, L., Sheehan, R., & Pinto Da Costa, M. (2023). Volunteering in Prisons: A Systematic Review and Narrative Synthesis. *Public Health*, 220, 155–164. <https://doi.org/10.1016/j.puhe.2023.04.008>
-