



# The Effectiveness of Islamic Religious Education in the Rehabilitation of Drug Convicts at Women's Penitentiary III Mataram.

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**Abstract:** This research aims to elucidate the effectiveness of Islamic religious education in Women's Penitentiary Institution III Mataram, including its planning, process, as well as the supporting and inhibiting factors in the rehabilitation of drug-related and other inmates. The study employs a quantitative approach involving in-depth interviews with inmates, participatory observation of program implementation, and analysis of relevant documents. Data analysis techniques encompass four stages: data collection, data reduction, data presentation, and conclusion drawing. The application of behaviorist theory in Islamic religious education demonstrates positive outcomes at Women's Penitentiary Institution III Mataram. Inmates receive structured and continuous Islamic religious education. The learning process is supported by prison officers who play an active facilitator role in the learning process. The opportunity for inmates to fully engage in learning activities has successfully transformed their behavioral patterns. Inmates show improvement in their understanding and practice of religion, becoming more disciplined in performing religious rituals such as prayers, reading the Qur'an, and participating in other religious activities. Interviews with inmates also reveal that they feel the program helps them understand the mistakes they have made, and they are committed not to repeat them after their release from prison. Thus, the behaviorist approach in Islamic religious education at Women's Penitentiary Institution III Mataram significantly contributes to the rehabilitation process of drug-related inmates.

**Keywords:** Islamic Religious Education, Rehabilitation, Drug Convicts, Women's Penitentiary III Mataram

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## Introduction

Referring to the fact that Indonesia is a country where the majority of its population adheres to Islam, yet crime continues to occur across various segments of society, both among the general public and among its leaders. This phenomenon is evident in all social strata, from laborers to intellectuals. Crimes, corruption, and other legal violations do not recognize social boundaries and occur everywhere. This reflects a

discrepancy between the religious teachings embraced by the majority of the population and the daily practices they engage in (Ammerman, 2020). This reality indicates that religion often becomes merely a slogan without genuine meaning and fails to control individual behavior in accordance with its teachings (Arifinsyah, Andy, & Damanik, 2020; Rubab, 2019). The complexity of life's problems, such as economic, social, and political pressures, often leads people to forget

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their religion and become indifferent to religious values. The increasing challenges of life often drive some to seek shortcuts, which frequently contradict religious teachings. Pragmatic and materialistic attitudes also contribute to behavior that contradicts Islamic values. However, Islamic teachings emphasize the importance of integrity, honesty, and responsibility in all aspects of life. When religion is merely used as a formal identity without being deeply understood and practiced, the positive impact expected from its teachings will not be realized.

Drug abuse is one of the greatest challenges facing Indonesian society today (Afgrinadika Wibowo & Ulfatun Najicha, 2022; Indrawan & Aji, 2018; Lusia Sinta Herindrasti, 2018; Oktaviani & Yumitro, 2022). Drug abuse not only has negative effects on individuals' health but also has significant social, economic, and legal consequences (Salim, Hakim, & Giosefi, 2024; Yulia et al., 2024). From a health perspective, drug use can cause severe physical and mental damage to users (Birtel, Wood, & Kempa, 2017; Crowley & Kirschner, 2015; Han et al., 2017; Whiteford, Ferrari, & Degenhardt, 2016). Social impacts include damage to family relationships, increased crime rates, and decreased productivity among society members. Economically, the state bears significant costs for drug handling, rehabilitation, and recovery for drug users, as well as for law enforcement (Werle & Zedillo, 2018). From a legal perspective, the increasing number of drug cases contributes to the overcrowding of prisons, which often exceeds capacity. The penitentiary becomes a place for drug convicts to serve their sentences, yet the problem of drug abuse often persists even within the prison walls. Overcrowding and the lack of effective rehabilitation programs make recovery efforts more difficult. Therefore, an effective approach is needed to rehabilitate drug convicts, preventing them from relapsing into the cycle of drug abuse after their release from prison (Bachtiar & Subroto, 2023; Hamja, Dewi, & Sukarini, 2021; Niken Subekti Budi Utami, 2023). Effective rehabilitation should not only focus on punishment but also on the mental and spiritual development of inmates. With comprehensive guidance, it is hoped that inmates will not only serve their sentences but also return to society with better attitudes and behaviors, and refrain from repeating the same mistakes in the future.

One of the approaches implemented in Women's Penitentiary III Mataram is the Islamic religious education program. Islamic education is believed to have great potential in assisting the rehabilitation process of inmates through spiritual guidance that can shape better character and behavior. Religious education provides a strong moral and spiritual

foundation that can support inmates in changing their behavior, understanding their mistakes, and striving not to repeat them. The Islamic religious education program at Women's Penitentiary III Mataram not only covers theoretical learning but also practical worship activities such as congregational prayers, Quran recitation, and other religious activities. The theoretical learning includes topics on creed, morals, jurisprudence, and Islamic history, aimed at deepening the inmates' understanding of religion. In addition, worship practices such as congregational prayers and Quran recitation are carried out regularly to accustom the inmates to fulfilling their religious obligations in daily life. This program is often supplemented with additional activities such as religious lectures, religious discussions, and Islamic outreach competitions aimed at increasing the motivation and active participation of the inmates. With this holistic approach, the Islamic religious education program is designed to provide a profound understanding of Islamic teachings that can be applied in daily life, with the hope of fostering awareness and regret for past actions and motivation for a better life after release.

However, the effectiveness of this program still needs to be further investigated to ensure that its objectives are achieved. Research is needed to determine whether this Islamic religious education program indeed has a positive impact on the rehabilitation of drug convicts at Women's Penitentiary III Mataram. Important questions to be answered include how the behavior and attitudes of the inmates change after participating in this program, and whether they show signs of significant moral and spiritual improvement. Moreover, it is important to identify the factors that support or hinder the success of this program. For example, does support from prison staff, the availability of resources, and the commitment of the inmates themselves play a role in the success of this program? By understanding these factors, the Islamic religious education program can be continuously improved and tailored to ensure maximum effectiveness in helping rehabilitate drug convicts. This research aims to analyze the effectiveness of the Islamic religious education program in rehabilitating drug convicts at Women's Penitentiary III Mataram. Through this research, it is hoped that a clear picture of the role of religious education in the rehabilitation process will be obtained, thus providing a basis for developing more effective rehabilitation programs in the future. Additionally, the findings of this research are expected to contribute positively to the management of penitentiaries in efforts to address the drug problem and improve the quality of inmate rehabilitation.

## Method

This research employs a quantitative approach to gain a deep understanding of the experiences, perceptions, and views of inmates on the Islamic education program in prisons. This method involves in-depth interviews with inmates, participatory observation of program implementation, and analysis of related documents. In-depth interviews help explore inmates' understanding of religion, their experiences in the program, and changes in behavior and attitudes after participating. The research is conducted through direct interviews with inmates (WBP) and prison officers, as well as by observing changes in behavior that occur at the Women's Correctional Institution III Mataram after Islamic education materials have been provided over the last five years.

A qualitative approach is chosen because it is suitable for exploring complex and in-depth social phenomena. This approach allows the researcher to directly examine natural objects, access data sources deeply, and use the researcher as the main instrument in data collection. In the context of this research, the researcher becomes the informant for religious activities at the Women's Correctional Institution III Mataram, held twice a week on Wednesdays and Thursdays from 2:00 PM to 4:30 PM. The direct involvement of the researcher in these activities enables a deep and direct insight into the implementation of Islamic education in the correctional facility, as well as a comprehensive understanding of how the program affects inmates, especially those involved in drug cases. The research method used is a case study, employing a qualitative approach. As a result, this study is descriptive-analytical, producing data in the form of written or oral words from observed behaviors. The sources of this research are primary data, obtained directly from the first source through procedures and data collection techniques, such as observation, interviews, field notes, documentation, and the use of specifically designed measuring instruments according to the research objectives. Secondary data are obtained from indirect sources, such as documentation data and official archives.

This research will be conducted at the Women's Correctional Institution III Mataram. The research subjects are female inmates involved in drug and other cases. The research period starts from March 2022 to June 2024, and it may still be ongoing as the researcher is assigned as an informant handling religious activities at the Women's Correctional Institution III Mataram. This institution collaborates with the *Pengurus A'isyiyah Wilayah NTB* in religious education for Muslim inmates.

The qualitative descriptive analysis technique is used to describe, explain, and elaborate on qualitative data in depth. The following are the steps in applying this technique: First, qualitative data is collected from various sources such as interviews, observations, and documentation. This data can be in the form of interview transcripts, field notes, observation records, photos, or video recordings. Second, after the data is collected, it is organized neatly according to the theme or topic to be analyzed. Relevant data is grouped together to facilitate the analysis process. Third, the coded data is then grouped based on similarities or emerging patterns. This grouping assists in identifying relevant findings for the research. Fourth, the analysis results are presented in a clear and detailed narrative form. The data is described in-depth and illustrated with direct quotes or concrete examples from the qualitative data that support the findings. The final step is to verify and validate the findings obtained through analysis by reviewing the initial data and ensuring that the interpretation and description of the data are consistent with the context. By applying these steps, the qualitative descriptive analysis technique can provide a deep and comprehensive understanding of the qualitative data collected in the research.

## Result and Discussion

The initial planning for the implementation of Islamic religious education was prompted by various issues arising in the Women's Penitentiary III Mataram, one of which is the drug abuse cases that need rehabilitation and are causing significant distress, potentially affecting other inmates. Therefore, *Aisyiyah* collaborated with the Women's Penitentiary III Mataram, a partnership that has been ongoing for approximately 7 years, also involving *Aisyiyah* management in other regions. Based on the observations of the researcher, who has been a religious education resource person for the past 2 years and has been accompanying the inmates. The Islamic education theory applied in the Women's Penitentiary III Mataram utilizes the behaviorist theory.

The education and studies provided to the inmates focus on spiritual development, including the provision of Islamic knowledge aimed at being practiced in daily life, such as the ability to perform congregational prayers consistently. Additionally, there is guidance in *Tahsin*, which involves improving the recitation of the Quran by inmates with fluency and accuracy, as well as *Tahfidz* for inmates whose Quran recitation is correct and who are willing to memorize the Quran. The materials provided in Islamic education include creed, morals, and Islamic jurisprudence,

utilizing methods such as lectures, Q&A sessions, and discussions, supported by facilities such as laptops and sound systems. The Islamic education sessions are conducted every Wednesday and Thursday from 14:00 to 16:30, consisting of one day for Tahsmik or Tahfiz and one day for lectures, while Tahsin and Quran recitation are held on Friday mornings from 08:00 to 10:00.

The implementation of Islamic religious education in the Penitentiary is carried out from Monday to Saturday, starting from 07:30 to 10:00. Since there is no religious instructor in Women's Penitentiary III Mataram, collaboration has been established with the Aisyiyah management in the NTB region. The Women's Penitentiary III Mataram has developed a program and schedule for the implementation of Islamic religious education, which is part of the prison's program to instill religious awareness in inmates, continuously nurturing their creed, morals, and worship through consistent and organized Islamic religious education. If the implementation of Islamic religious education is not scheduled to continue and coordinated, it is feared that there will be no improvement in the inmates' morality. The officers at Women's Penitentiary III Mataram have collaborated extensively with various agencies and religious organizations to ensure the success of the Islamic religious education program. Furthermore, the officers have created a regular schedule for worship, including Quran reading, prayers, and Islamic studies taught to the 175 Muslimah inmates, while others who are Hindu and Christian have their respective religious practices.

The research findings indicate that the Islamic education program at the Women's Penitentiary III in Mataram has had a positive impact on the rehabilitation of drug-related inmates. Based on observations and interviews conducted, it is evident that the behaviorist approach applied in the teaching of Islamic education, supported by competent instructors and active participation from the inmates, has led to significant behavioral changes. Observations during the research period affirm that inmates who participated in the Islamic education program demonstrated a significant improvement in their understanding and practice of the religion. They appeared more disciplined in performing daily religious rituals, such as prayers, Quran recitation, and participation in other religious activities. Interviews with the inmates also revealed that this program not only helped them understand their mistakes but also inspired a strong commitment to not repeat them after their release from prison. The spiritual awareness gained through Islamic education helps inmates find inner peace and motivation to change their behavioral patterns. This is

supported by research (Anggranti, 2022; Safa'ah, Khasanah, & Umriana, 2017) explaining that the impact of religious coaching carried out in the Women's Penitentiary has resulted in the enhancement of religious knowledge among inmates, from not knowing about religious practices such as prayers and Quran recitation to understanding and practicing them, from being lazy in worship to being diligent, and from not being able to recite the Quran to being able to do so. Their thought patterns and behaviors have also become more controlled and manageable, making them easier to guide.

The structured and continuous learning process in Islamic education in the prison provides a conducive environment for inmates to develop their religious understanding (Abdurrasyid & Anwar, 2023; Arfa, 2024; Nagamuthu, Samah, Jaffri, & Tahir, 2019). Inmates actively engage in the learning process, supported by skilled facilitators, providing them with the opportunity to deepen their understanding of religion and apply its teachings in their daily lives inside and outside the prison. Thus, this program aims not only to change behavior but also to provide a strong spiritual foundation for the inmates. Furthermore, testimonies from the inmates themselves underscore that this Islamic education program has been a turning point in their lives. They describe significant changes in their attitudes and thought patterns, expressing a determination to become better individuals after their release from prison. Therefore, this program not only imparts religious knowledge but also builds morality, instills hope, and provides motivation for positive changes in the lives of inmates.

The application of behaviorist theory in teaching Islamic education has shown positive results at the Women's Penitentiary III in Mataram. As revealed in the study conducted by Nisa the research states that the behaviorist approach is effective in changing the behavioral patterns of inmates and helping them to better understand religious teachings (Hafidz, Faizatul Maslahah, Nurul Latifatul Inayati, & Wafa, 2023).

Inmates are provided with structured and sustainable Islamic education. The learning process is supported by prison officers who play an active role as facilitators in the learning process. The opportunity for inmates to be fully involved in the learning activities has successfully changed their behavioral patterns. Inmates have shown improvement in their understanding and practice of religion, becoming more disciplined in performing religious duties such as prayers, Quran recitation, and participating in other religious activities. Interviews with inmates also revealed that they feel this program has helped them

understand their mistakes, and they are committed to not repeating them after their release from prison. Thus, the behaviorist approach in teaching Islamic education at the Women's Penitentiary III in Mataram significantly contributes to the rehabilitation process of drug-related inmates.

## Conclusion

The fact that Indonesia is a country with the majority of its population adhering to Islam, yet crime still occurs across various layers of society, indicates a mismatch between religious teachings and everyday practices. Although Islam emphasizes integrity, honesty, and responsibility, daily life practices are often influenced by economic, social, and political pressures, leading individuals to overlook religious values. This phenomenon illustrates that religion often becomes merely a slogan without genuine meaning, impacting individuals' behaviors that are not in line with its teachings.

The issue of narcotics is one of the greatest challenges faced by Indonesian society. Its impacts not only affect individual health negatively but also bring significant social, economic, and legal consequences. Overcrowding and the lack of effective rehabilitation programs in correctional facilities lead to the continuation of drug abuse even within prisons. Therefore, an effective approach is needed for the rehabilitation of drug-related inmates, focusing not only on punishment but also on their mental and spiritual development.

One of the approaches applied in addressing this issue is the Islamic education program at the Women's Penitentiary III in Mataram. This program not only includes theoretical learning but also practical religious activities, such as congregational prayers and Quran recitations. However, the effectiveness of this program still needs further investigation to ensure that the rehabilitation goals are achieved. This research is expected to provide a clear overview of the role of religious education in the rehabilitation process of drug-related inmates and to make a positive contribution to the management of the correctional facility in addressing the narcotics issue and improving the quality of inmate guidance.

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