

Model of Madrasah Al-Qur'an in Correctional Institution (Case Study of Class IIA Correctional Institution Yogyakarta)

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Abstract

This study aims to determine the implementation, implications, supporting and inhibiting factors, and the Madrasah al-Qur'an Al Fajar model in Class IIA Correctional Institution Yogyakarta. This research is a field research using qualitative methods and phenomenological approaches. Data collection techniques are done through interviews, observations, and documentation, while data analysis uses Mautakas' phenomenological theory. The study results show that the implementation of Madrasah Al-Qur'an Al Fajar is driven by three agencies, namely the Class IIA Yogyakarta Prison, the Ministry of Religious Affairs of Yogyakarta, and BAZNAS DIY. Activities are implemented on Monday, Tuesday, Wednesday, Thursday, and Saturday with learning methods that include lectures, sorogan, bandongan, questions and answers, demonstrations, practices, examples, and habituation. The model of Madrasah Al-Qur'an Al Fajar is a madrasah that is managed in a modern and synergistic manner so that it can change the religious behavior of students for the better than before. The implementation of this Madrasah Al-Qur'an implies that students become diligent in reading the Qur'an, be tawadu', be polite and friendly, respect each other, be orderly in worship, be able to become khatib, imam, teaching assistant, and make speeches, with increased awareness and peace of mind. Factors supporting the success of this Madrasah include funds, Ustaz, management, "Santri Ustaz," warrior mentality, volunteers, infrastructure, and community support. Meanwhile, the inhibiting factors are new residents, the rolling system, the "little king," limited human resources (HR), recidivist students, and syndicates.

Keywords

Madrasah Al-Qur'an; WBP Students; Prisons; Religious Behavior

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1. INTRODUCTION

Correctional Institutions (Lapas) accommodate and nurture people with "black world" backgrounds. The residents have different cases, ranging from drugs, theft, robbery, beheading, human trafficking, persecution, murder, and rape, to corruption (Nainggolan, 2019; Ningtyas, 2013; Umar & Bachmid, 2020). Prisoners are guided and equipped with various work skills, soft skills, and religious guidance. According to Law No. 12 of 1995 article 2, one of the objectives of the correctional system is to form Correctional Assisted Citizens (WBP) so that they realize their mistakes, improve themselves,



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and do not repeat criminal acts (Abdullah, 2016; Equatora, 2018). Prisons are places to carry out the development of prisoners and correctional students (Abdullah, 2016; Asyhari, n.d.; Daradjat, 1995; Dhofier, 1994; Nainggolan, 2019; Zulkifli, 2019). As a technical implementation unit at the Directorate General of Corrections of the Ministry of Law and Human Rights, the prison is the last stage of the criminal justice system consisting of the police, prosecutor's office, courts, and prisons. There are three categories of prison residents: prisoners, WBP, and prisoners (in the judicial process). Article 2 of Law No. 12 of 1995 concerning Correctional Services explains that the correctional system aims to form WBP so that they become complete human beings, realize their mistakes, improve themselves, and do not repeat criminal acts so that the community can accept them back, can actively play a role in development, and can live reasonably as good and responsible citizens.

However, reality shows that many criminals are recidivists who have relapsed. After being released from prison, they often become more "professional" in committing crimes. For example, "RR," a recidivist artist, was arrested by the police for the third time in a drug case. "AG," a resident of RT. 22 Sorosutan Yogyakarta, was arrested again after being released for about four months in the same case. "LL," a resident of RT 19 RW.06 Sorosutan, after being released for six months, re-entered the prison in a case of beheading. This condition shows the failure of prison managers in conducting coaching, which is caused by less effective coaching materials and methods and the lack of religious values provided. Madrasah Al-Qur'an Al Fajar in Yogyakarta Class IIA Prison is a non-formal educational institution intended for WBP. This institution teaches the Qur'an, tahfiz Al-Qur'an, fiqh, dates, Arabic, speech practice, morals, worship practices, and other Islamic religious values. Established on March 21, 2018, this Madrasah was held thanks to the collaboration between the Yogyakarta Class IIA Prison, the Ministry of Religion of Yogyakarta City, and the Yogyakarta Provincial Baznas. In 2018, the number of students reached 325 people with 35 teaching staff, all religious extension workers from the Ministry of Religion of Yogyakarta City. This activity is carried out on Mondays, Wednesdays, Thursdays, and Saturdays. From this intensive activity, 54 students graduated at the first graduation on May 12, 2018, and 90 students at the second graduation on September 28, 2018, from the Tahfiz class juz 30, qiraah Al-Qur'an juz 1-5, tahfiz surat al-Dluha – al-Nas, and Iqro' class. The Qur'an regulates the economic, political, and social systems, provides guidance on how to have a good family and society, and lays the basic foundation for human beings to live upright and noble towards peace, equality, independence, and justice (Asyhari, n.d.; Daradjat, 1995; Dhofier, 1994; Zulkifli, 2019). Madrasah Al-Qur'an or Qur'an recitation is usually given individually to students with varying learning methods. The main goal of this education is achieved if students have finished reading the Qur'an in its entirety, even though they have not been taught about the content of the text (interpretation of the Qur'an) or the Arabic language.

Correctional Institutions (Lapas) play an essential role in prisoners' rehabilitation and social reintegration process. One of the efforts made is through education, including religious education. Madrasah Al-Qur'an is a model of religious education applied in Yogyakarta Class IIA Prison. This model aims to equip inmates with the understanding and practice of Islamic values, especially the Qur'an, as part of their moral and spiritual development process. Yogyakarta Class IIA Prison implements a madrasah-based religious education model as one of the rehabilitation programs. The program is designed to teach inmates the Qur'an and Islamic teachings, help them find a more positive meaning in life, and prepare them to return to society with solid spiritual provisions.

Religious behavior is behavior that is based on religious awareness and belief in the existence of God Almighty. This behavior is evidenced by implementing worship in daily life, praying to God, and reading the holy book (Munthe et al., 2017; Supriyadi, 2018). The formation of religious behavior through imitation or modeling in educators, imitation, and observational learning. The factors that shape a student's religious behavior are all personal experiences that he or she is aware of (Kukuh Herminingsih & Astutik, 2013; Munthe et al., 2017; Rahayu et al., 2022). The awareness factor is very decisive because it is consciousness that is the cause of behavior. This means that something that the individual feels and thinks primarily determines what material will be taught. The dominance of

religious values can determine the entire personality of students and the formation of their behavior. The Qur'an recitation curriculum includes reading the Qur'an, additional lessons such as learning the prayer creed, and especially memorizing the "20 nature". Madrasah Diniyah Awaliyah curriculum consists of reading the Qur'an 3 hours per week, monotheism 3 hours per week, fiqh 2 hours per week, and akhlak 2 hours per week. This curriculum is planned by the Ministry of Religion (now the Ministry of Religion) for a 4-year cycle, which is then continued with secondary madrasahs with additional Islamic history lessons. This study aims to determine the implementation, implications, supporting and inhibiting factors, and the model of Madrasah Al-Qur'an Al Fajar in Yogyakarta Class IIA Prison.

2. METHODS

This type of research is field research using qualitative methods (Kusumastuti et al., 2020; Oktavia & Rismawati, 2022; Unaradjan, 2019; Waris, 2022). Data is presented in an exploratory verbalistic descriptive manner emphasizing meaning and understanding (*verstehen*) of a phenomenon, event, or phenomenon that occurs. This research uses a phenomenological approach, which is a way of understanding an object or event by experiencing it consciously (Hasbiansyah, 2008). Data collection techniques include interviews, observations, and documentation. The interview was conducted with two structured and unstructured techniques to obtain the informant's views, opinions, and attitudes towards the implementation of Madrasah Al-Qur'an Al Fajar in the Class IIA Yogyakarta Correctional Institution. Observation is used to observe the location of the Madrasah, accompanied by recording and taking pictures related to implementation, implications, and supporting and inhibiting factors. Documentation collects documentary data that cannot be obtained through interviews and observations, such as Madrasah profiles, meeting archives, and data on students, educators, and infrastructure. The validity of the data was tested through triangulation tests, namely checking data from interviews, observations, and documentation, as well as through FGD (Focus Group Discussion) to discuss multi-interpretation data and research report plans (Sugiyono, 2023; Sirager, 2018; Suryana A, 2017). Data analysis uses Moustakas phenomenological analysis with steps to re-read the description of the observation results, reduce irrelevant data, search for meaning by processing data from the results of the review and FGD, reflect on the results of interviews and FGD, and synthesize and integrate the understanding obtained into the description of the knowledge structure.

3. FINDINGS AND DISCUSSIONS

Result

Implementation of Madrasah Al-Qur'an Al Fajar in Class IIA Prison Yogyakarta

Madrasah Al-Qur'an Al Fajar is a forum for personality development with a religious and mental-spiritual approach in the Class II A Yogyakarta Correctional Institution (Lapas). The Al-Qur'an Al Fajar Madrasah is intended explicitly for Correctional Assisted Citizens (WBP) who are Muslims whose authority is part of the educational services under the Prisoner Development Section (Binapi) (Kartika et al., 2023).

a. Condition of Santri

The condition of the students fluctuates from year to year. However, this condition cannot be interpreted as having a decline in Madrasah Al Qur'an Al Fajar in Yogyakarta Class IIA Prison because this is related to the number of WBP students who have attended the graduation or the number of WBP students who have been released and returned to the community or the number of students who have been transferred to other prisons. The students who have successfully graduated are 246 from all classes, with details: 93 graduates of the Iqro class, 95 graduates of the Qur'an qiraat class, and 58 graduates of the Tahfiz class.

b. Kyadan Teacher

Ustaz, who teaches at Madrasah Al-Qur'an Al Fajar, is an employee of Islamic Religious Extension Officers, both civil servants and Honorary Religious Extension Workers (PAH) whom the Head of the Yogyakarta City Ministry of Religion Office assigns. The number reached 35 people. There are 19 PAHs, while there are 16 civil servants. The majority of Ustaz are undergraduates from Islamic religious study programs and colleges. Of the 35 Ustaz, all are bachelors, except 6 who have not graduated. There are even 2 Ustaz who have a S2 (master's) education. Judging from the rank group for Ustaz, who are civil servants, the lowest group is IIIA, while the highest rank group is IV B.

c. Curriculum and Learning Materials

The curriculum of Madrasah Al-Qur'an Al Fajar has been published in 2021. The learning material is divided into 4 classes. Grade 1 (Iqro'), grade 2 (Basic Qur'an), grade 3 (Advanced Qur'an), and Tahfiz class, grade 3 learning supplementary material (Tahfiz).

Grade I material learns to read the Qur'an using Iqro' (volumes 1 to 6), which includes understanding the Hijaiyah letters and reading the Qur'an, understanding the procedures for prayer, understanding and memorizing short letters, and evaluation.

Grade 2 material of Tahsin Al-Qur'an (Basic Qur'an) includes Juz 1 – 8, Tajweed science, memorization of short letters, and daily prayers. Class III material (Advanced Qur'an) includes Juz 9 – 20, the law of tajweed reading, memorization of short letters, selected letters in the Qur'an, and evaluation. Tahfiz Al-Qur'an class material includes reading juz 21 – 30, memorization juz 30 (criterion I), memorization of the Qur'an criterion II, memorization of the Qur'an criterion III, memorization of selected letters, memorization of the Qur'an criterion III, memorization of elective letters, evaluation. The additional materials for the tahfiz class include Arabic language (Arabic vocabulary, knowing the science of Sharaf, knowing the science of nahwu, knowing isim fail, maf'ul and its types and imla'), fiqh studies (Definition of fiqh, the relationship between fiqh and Islamic aqidah, fiqh sources to know the four schools, prayer, fasting, zakat, hajj, buying and selling, debts and receivables, rent, grants, gifts, marriage, divorce, etc.); murattal Al-Qur'an (the meaning of murattal, knowing the types of murattal rhythms and the practice of reading with murattal), tajwid (the meaning of tajwid, makharij al-letters, nature and ahkam al-huruf knowing the laws of reading the Qur'an), speech practice, practicing the art of "flying" (the formula for hitting flying, cohesiveness, and the beauty of the flying sound, singing various prayers and Islamic songs that are noisy advice and prayers).

The learning materials above show that Madrasah Al-Qur'an Al Fajar has developed in line with the developments and demands of the times. In its development, Madrasah is one of the Islamic religious education institutions that teaches religious and general lessons. Madrasah under the guidance and supervision of the Ministry of Religion. The Ministry of Religion's main goal with this Madrasah's existence is to eliminate the difference between the school system and the Madrasah.

d. Learning Methods

The learning methods applied at Madrasah Al-Qur'an Al Fajar Prison Class IIA Yogyakarta are as follows:

1) Methode Classical

This method is applied in Madrasah Al-Qur'an Al Fajar Prison Class IIA Yogyakarta, especially at the beginning and end of learning. In the beginning, for the conditioning of WBP students to be ready to participate in learning and for the delivery of general materials such as tajwid, dates, daily prayers, lectures/mauizah hasanah, and moral development. Meanwhile, at the end of learning, this classical method is used to deliver messages and tasks and close prayers together. Classical activities are also for special classes, such as Arabic, United Kingdom, and fiqh.

2) Sorogan Method

The Sorogan Method is a method commonly used in Islamic boarding schools, especially salaf Islamic boarding schools, where each student faces Kyai in turn to read, explain, or memorize the lessons given previously (Afif, 2019; Fuadah & Sanusi, 2017; Ma'ruf, 2018; Najah & Bashri, 2023). The Sorogan method is applied in Madrasah Al-Qur'an Al Fajar Prison Class IIA Yogyakarta to learn to read the Qur'an in Iqra', tahsin, tartil, and memorization. In the implementation process, each WBP student reads the Qur'an in front/next to the Ustaz in order and alternately while the Ustaz listens to it; if there is a mistake, the Ustaz points out the mistake and then guides him.

3) Worship Practice Method

The method of worship practice is applied in Madrasah Al-Qur'an Al Fajar Prison Class IIA Yogyakarta, especially in practical worship subject matter, for example, ablution, obligatory prayer, congregational prayer, funeral prayer, dluha prayer, tarawih prayer, witr prayer, eclipse prayer, Friday prayer, Eid prayer, memorization of prayers and others.

4) Demonstration

The demonstration method was applied at Madrasah Al-Qur'an Al Fajar Prison Class IIA Yogyakarta to teach hadroh and prayer material to WBP students guided by one Ustaz as a coach.

5) Q&A Method

The question and answer method is applied in learning at Madrasah Al-Qur'an Al Fajar Prison Class IIA Yogyakarta for the deepening of the subject matter that has been delivered by the Ustaz at the end of the lesson, for example, deepening of worship materials, worship practices, taharah, dates, morals, and faith as well as subject materials that are khilafiah in nature such as the number of rakaat tarawih prayers, qunut prayers in Fajr prayers, dhikr techniques, fasting procedures, etc. The implementation technique is that the Ustaz asks the student, and then the student answers, or vice versa.

6) Habituation Method

This habituation method is applied in Madrasah Al-Qur'an Al Fajar learning to instill good habits in WBP students. For example, the habit of praying and reading Asma' al-Husna together at the beginning of learning Iqro' and the Qur'an, the habit of praying in congregation, the habit of mutual respect for fellow WBP students, Ustaz and officers, the habit of being disciplined and punctual when studying at Madrasah Al-Qur'an Al Fajar, the habit of wearing each other's sandals, and the habit of maintaining cleanliness, etc.

7) Uswah Method

The *uswah* method is an exemplary method (Hidayat, 2020; Ma'awiyah, 2017; Taklimudin & Saputra, 2018). This method is applied in teaching at Madrasah Al-Qur'an Al Fajar by the Ustaz to the WBP students to instill good morals in the WBP students by making the Ustaz a model/role model for the WBP students in speaking, behaving, and behaving in daily life. For example, how to put the Qur'anic mushaf, how to dress politely, how to speak well, how to respect others, etc. This method aims for WBP students to emulate the morals of the Ustaz who teach at Madrasah Al-Qur'an Al Fajar.

8) Evaluation

Evaluations/exams are carried out once a year in the context of level/class or graduation. The implementation is carried out orally and in practicum. The assessment includes subject matter and supporting materials. The main material includes: Iqro', qiraah al-Qur'an and tahfiz Al-Qur'an. The assessment material for the Iqro class includes fluency in reading, makharij al-letters, and reading laws (long-short, etc.). The assessment of the Qur'an class includes fluency in reading, makharij al-letters, fashahah, and tajwid. The assessment of the tahfiz class includes the following aspects: fluency in reading, makharij al-letters, tajwid, fashahah, and mastery of memorization. Meanwhile, the assessment

of supporting materials includes aspects: five prayers at five times, order, cooperation, discipline and dress manners.

Implications of the Implementation of Madrasah Al-Qur'an Al Fajar Putra in Class IIA Yogyakarta Prison on Students' Religious Behavior

Religious behavior is the extent of knowledge, the solidity of beliefs, the frequent implementation of worship and rules, and the depth of appreciation of the religion they adhere to (Rahmawati, 2021). (Pelani et al., 2018; Rahmawati, 2021). This religious behavior is evidenced by implementing worship in daily life, praying to God, and reading the holy book. Religious behavior can be formed through imitation or *modeling* by educators. Meanwhile, student behavior can be easily formed through imitation and observational learning.

The implications of the implementation of Madrasah Al-Qur'an Al Fajar Prison Class IIA Yogyakarta on the religious behavior of WBP students are as follows:

a. WBP students are more diligent in reading the Qur'an

This was acknowledged by the WBP "SP" student who admitted that before participating in Madrasah activities, he sometimes read Iqro' but never finished, but after participating in Madrasah activities, he admitted that he had read the Qur'an twice.

b. WBP students behave tawadlu

Before participating in Madrasah Al-Qur'an Al Fajar activities, the attitude of WBP students was primarily arrogant and rude, easily offended and angry. However, after the activities of Madrasah Al-Qur'an Al Fajar have been running for quite a long time (almost 4 years), the WBP students have had a tawadlu attitude both towards Ustaz, IIA prison managers, and fellow WBP students.

c. WBP students are more polite to Ustaz

After the activities of Madrasah Al-Qur'an Al Fajar ran in an orderly and well-managed manner, little by little, the change in the attitude of the WBP students began to be felt by the Ustaz and managers of the Yogyakarta class IIA prison. Their attitude looks more relaxed and fantastic with their models of speaking and behaving, which seem polite. For example, when the teacher explains the subject matter, some students always respond with disturbing voices and tones, so the teaching Ustaz feels disturbed and the classroom atmosphere is less conducive.

d. WBP students are friendly and respectful of other WBP students

After participating in Madrasah Al-Qur'an Al Fajar activities regularly and in an orderly manner, the students seemed more cheerful, could smile, respected each other, and helped other WBP students. For example, some students have difficulty reading Iqro' or the Qur'an, then other students who are fluent in reading the Qur'an guide them.

e. WBP students are diligent and orderly in worship

WBP students look diligent and orderly in carrying out their worship of Allah SWT. They actively participated in congregational prayers at the Al Fajar Mosque in the prison, then dhikr and prayed. Most WBP students also carry out the sunnah rawatib prayer (qabliyah and bakdiyah). Some of them are diligent in sounding the azan and iqamah.

f. WBP students can become imams and Friday khatib

There are WBP students who can become imams and khatib for Friday prayers. This mainly happened during the COVID-19 pandemic season, when, at that time, the prison was closed to outsiders, including imams and khatib, for Friday prayers from outside the prison. Madrasah managers take a policy that imams and khatib for Friday prayers are enough for WBP students. It turned out that the sermon and imam of Friday prayers went smoothly.

g. WBP students can become teaching assistants and give speeches

After participating in learning activities at Madrasah Al-Qur'an Al Fajar, some WBP students could replace the role of Ustaz from Islamic religious extension workers from the Ministry of Religion of Yogyakarta. At the time of PPKM, due to Covid-19, the Head of the Madrasah took the policy of WBP students who can read the Qur'an and their religious knowledge is quite deep and are asked to become substitute Ustaz (assistants) for Ustaz from the Ministry of Religion of Yogyakarta.

h. WBP students realize their mistake

After participating in learning activities at Madrasah Al-Qur'an Al Fajar, most students realized and regretted their mistakes; some even cried and repented Allah SWT. Many of the WBP students who, after the Teaching and Learning activities at Madrasah Al-Qur'an Al Fajar, who met the Ustaz personally, told him his case and the stages of his entry into the prison cried and regretted their actions.

i. Santri's mind becomes calmer

After participating in learning at Madrasah Al-Qur'an Al Fajar, the WBP students became calmer. This was also acknowledged by the WBP students "LI" and "TM," who, according to their confession, felt calmer after participating in the activities at Madrasah Al-Qur'an Al Fajar.

Supporting and Inhibiting Factors for the Implementation of the Male Al-Qur'an Madrasah "Al-Fajr" in Class IIA Prison Yogyakarta

a. Supporting factors

1) Financial support from Baznas DIY

According to Edi (Baznas DIY pentasarufan staff), the funds provided by Baznas DIY to Madrasah Al-Qur'an Al Fajar were taken from the rights of amil faqir, poor, and sabilillah.

2) Support for teaching staff from the Ministry of Religion of Yogyakarta city

The support of the Ministry of Religion of Yogyakarta city in the form of 35 educators, all of whom are Islamic Religious Extension Officers at the Ministry of Religion of Yogyakarta city, is very strategic for the success of the goals of Madrasah Al-Qur'an Al Fajar and Class IIA Prison Yogyakarta.

3) Yogyakarta class IIA prison management support

The support of the Yogyakarta class IIA prison management for Madrasah Al-Qur'an Al Fajar is decisive. Without the support of the Yogyakarta Class IIA Prison, Madrasah Al-Qur'an Al Fajar would not have stood and run smoothly.

4) Support for Prison Inmates

Learning activities at Madrasah Al-Qur'an Al Fajar cannot be separated from the role and support of prison inmates (Santri WBP). The support is in the form of funds, activity, thoughts, and "Santri Ustaz teaching staff."

5) The warrior mentality of the managers, Ustaz, and volunteers

The warrior mentality of the managers, Ustaz, and volunteers at Madrasah Al-Qur'an Al Fajar strongly supports the success of achieving the goals of the Madrasah. The management of the Yogyakarta Class IIA Prison is limited but has a very high fighting mentality. Likewise, the warrior mentality of the Ustaz also dramatically helps the sustainability of Madrasah Al-Qur'an Al Fajar. No less important is the warrior mentality of the volunteers in the form of financial assistance and learning activities in prisons. For example, NU, Muhammadiyah, and MUI provide free preachers for the cult every time the zuhur prayer is finished.

6) Adequate level of education of Ustaz

The level of education of Ustaz at Madrasah Al-Qur'an Al Fajar can be said to be adequate because

of the 35 Ustaz, there are 27 Ustaz who are S1 graduates, 2 Ustaz have S2 education, while the remaining 6 Ustaz have high school education.

7) Adequate facilities and infrastructure

The facilities owned by Madrasah Al-Qur'an Al Fajar are Stationery in the form of markers and erasers in each class, Iqro' books and mushaf Al-Qur'an, which are sufficient for some WBP students, sports equipment for jogging, gymnastics, etc., computers, teaching materials in the form of Hijaiyah letters, tajweed reading practice, practicum tools in the form of prayer equipment, mats, carpets, pulpits, ablution places, etc. The infrastructure owned by Madrasah Al-Qur'an Al Fajar is 4 classrooms with a size of 6x6 M, a sports field that is enough for gymnastics, a teacher's room as a transit place, a practice room in the form of a 12x15 M Al Fajar mosque, etc.

8) Religious background of some WBP students

Some WBP students are undergraduates, founders, and caregivers of Islamic boarding schools to S2 alums of Islamic religious universities. This is very helpful and supports the implementation of Madrasah Al-Qur'an Al Fajar, starting from the idea of establishment, the preparation of the syllabus/curriculum, the blocking of classrooms, sermons, and Friday imams, lecturers in the cult, teaching the Qur'an and fiqh studies, dates, Arabic, speeches, prayers and hadrahs, worship practices.

9) Community support

Community support is in the form of cult preachers after the zuhur and Ramadan prayers from NU and Banser, Muhammadiyah, and MUI Yogyakarta City. In addition, the Muhyinnufus dhikr congregation led by Ustaz Nunuk R also voluntarily trained shalawat, dhikr, and hadroh to WBP students every Friday from 09.30 – 11.00.

b. Inhibiting factors

1) There are often new residents

With new WBP students, either because of entrustment from other prisons/detention centers or because of new residents, it is pretty tricky for Ustaz in the learning process. The new WBP, Santri, adjusts to the situation and conditions. Usually, new students are not psychologically stable, so they often make strange new exercises. Sometimes, it causes a commotion, so new WBP students are usually placed in Cell A (isolation).

2) Rolling system

The existence of the *prison Assisted Citizens* (WBP) rolling system is one of the factors that make it difficult for Ustaz to succeed in the education of WBP Santri. Because for WBP students, it takes time to adapt from other prison environments to Yogyakarta Class IIA Prison.

3) The existence of recidivists and syndicates

The existence of recidivists and syndicates in prisons is undeniable. According to Ustaz "Kr," one of the lecturers at Madrasah Al-Qur'an Al Fajar, once talked with one of the WBPs who, according to him, had been in and out of prison 10 times with the same case. According to Ustaz "Kr," the WBP had no regrets and was not afraid to go to prison many times because his family's economic income was indeed from his crime. Even when he entered the prison, his family's needs were supported by his network, which was still roaming the community.

4) Limited human resources for managers

The head of the Madrasah acknowledged the limited human resources to manage Madrasah Al-Qur'an Al Fajar, Mr. Agus Tri Wijaya. He also admitted that he did not have staff. In terms of the number of WBP students reaching more than two hundred people. The head of the Madrasah does not have staff.

5) There is a "little king" in the prison

The "little king" in this prison consists of the families of the wealthy, community leaders, and recidivist inmates (WBP). "Little King" tends to be more obeyed by the WBP students than the Ustaz from the Ministry of Religion of Yogyakarta and the Wardens.

6) The existence of WBP students who have *different essential* religious experiences

There are WBP students who come from families that are far from Islamic religious teachings, some WBP students have very minimal religious experience, and some even admit that they have never prayed once except in prison and have never learned to read the Qur'an except since they entered the prison, making it difficult for Ustaz to instill religious knowledge, worship practices and the formation of their morals.

Model of Madrasah Al-Qur'an Al Fajar Putra in Class IIA Prison Yogyakarta

The Al-Qur'an Al Fajar Madrasah model in the Class IIA Yogyakarta Prison is a Madrasah Diniyah Awaliyah plus. Its management involves three institutions, namely the Yogyakarta Class IIA Prison as the host and manager, the Ministry of Religious Affairs of Yogyakarta City as the provider of Ustaz, and Baznas DIY as the provider of funds, which are funds collected from Zakat, Infak, and Sadaqah (ZIS) and Other Religious Social Funds (DSKL). This Madrasah has been running for almost 4 years. In its development, this Madrasah has experienced significant and encouraging progress. Many WBP students have changed their morals, can read Iqro, and can read the Qur'an fluently, and even some WBP students have been able to memorize the Qur'an up to 5 juz. Some of the WBP students have become assistants to Ustaz, khatib, and imams for Friday prayers and lecturers in the Zuhur Cult. Some WBP students have also been able to guide other WBP students. Some WBP students have gotten used to fasting on Mondays and Thursdays and tahajud prayers. Some WBP students have also gotten used to the "row" of the Qur'an while in their respective rooms. Some WBP students have also been able to lead dhikr and prayer as well as the art of Hadroh.

Discussion

This study found that the implementation of Madrasah Al-Qur'an Al Fajar in Yogyakarta Class IIA Prison, which is driven by Yogyakarta Class IIA Prison, the Ministry of Religion of Yogyakarta city, and BAZNAS DIY, has gone well and brought positive changes to the religious behavior of Correctional Assisted Citizens (WBP). Learning is done five days a week with various methods such as lectures, sorogan, bandongan, questions and answers, demonstrations, practices, examples, and habituation. As a result, WBP students showed significant changes in religious behavior, including diligent reading of the Qur'an, being tawadu', being polite, friendly, diligent in worship, and able to become khatib, imam, teaching assistant, and speech.

The findings of this study can be related to the theory of behavior change in educational psychology and social learning theory. Albert Bandura's social learning theory states that individuals learn through observation, imitation, and modeling (Boiliu, 2022; Firmansyah & Saepuloh, 2022; Habsy et al., 2023). In the context of Madrasah Al-Qur'an Al Fajar, WBP students learn through various learning methods that emphasize direct practice and examples from Ustaz and other teachers. Students can internalize these values into their daily behavior through observation and imitation of good religious behavior. Correctional Institutions (Lapas) are essential in inmates' rehabilitation and social reintegration (Aji, 2022; Astuti et al., 2020; Situmorang, 2019). One of the efforts is through education, including religious education (Hairina & Komalasari, 2017; Pelani et al., 2018; Puspitasari, 2018; Utari, 2012). Madrasah Al-Qur'an is a model of religious education applied in Yogyakarta Class IIA Prison. This model aims to equip inmates with the understanding and practice of Islamic values, especially the Qur'an, as part of their moral and spiritual development process. Yogyakarta Class IIA Prison implements a madrasah-based religious education model as one of the rehabilitation programs. The program is designed to teach inmates the Qur'an and Islamic teachings, help them find a more positive

meaning in life, and prepare them to return to society with solid spiritual provisions. In addition, the theory of behavior change from Kurt Lewin (1947) through the Force Field Analysis model explains that behavior change occurs due to the existence of driving and inhibiting forces (Pagau et al., 2018). In this study, supporting factors such as financial support from BAZNAS DIY, Ustaz support from the Ministry of Religious Affairs of Yogyakarta city, and management support of Class IIA Yogyakarta Prison function as a driving force that allows positive behavior changes in WBP students. On the other hand, inhibiting factors such as the frequent presence of new citizens, the rolling system, and the existence of a "little king" in the prison function as an inhibiting force that needs to be overcome to achieve more optimal change.

Research (Zulkifli, 2019) about the influence of religious education on the behavior of inmates in Class I Sukamiskin Prison. The results of their research show that a structured and systematic religious education program can increase religious awareness and positive behavior of prisoners. This is in line with the findings of this study that the implementation of Madrasah Al-Qur'an Al Fajar in Class IIA Yogyakarta Prison has also succeeded in improving the religious behavior of WBP students. In line with Research (Umar & Bachmid, 2020) about the effectiveness of religious coaching programs in Class IIA Malang Prison. This study found that religious coaching programs involving active learning methods such as lectures, discussions, and worship practices were able to reduce the recidivism rate of inmates. These findings support the results of this study, where various learning methods at Madrasah Al-Qur'an Al Fajar have succeeded in increasing the religious commitment and positive behavior of WBP students and backed by Research (Supriyadi, 2018) researching the impact of religious education on the rehabilitation of inmates in Narcotics Prisons. The study results show that intensive and comprehensive religious education helps inmates in rehabilitation and social reintegration. This study supports the finding that Madrasah Al-Qur'an Al Fajar in Yogyakarta Class IIA Prison plays an essential role in the religious rehabilitation and behavior of WBP students, thus helping them in the process of social reintegration and research (Maryanto et al., 2014; Rahmawati, 2021) research on religious development programs at Class II A Women's Prison Semarang. The study results show that religious development programs involving various external parties, such as the Ministry of Religion and other religious organizations, can positively influence prisoners' religious and moral behavior. This finding is in line with this study, which shows that the collaboration between the Yogyakarta Class IIA Prison, the Ministry of Religious Affairs of Yogyakarta City, and BAZNAS DIY has significantly contributed to the success of Madrasah Al-Qur'an Al Fajar in improving the religious behavior of WBP students.

Overall, this study shows that the implementation of Madrasah Al-Qur'an Al Fajar in Yogyakarta Class IIA Prison has a positive impact on the religious behavior of WBP students. Support from various parties, varied learning methods, and a conducive learning environment contribute significantly to this positive behavior change. These findings are supported by the theory of behavior change and social learning and previous research results showing the effectiveness of religious education programs in increasing religious awareness and positive behavior of prisoners. To achieve more optimal results, it is necessary to overcome existing inhibiting factors, such as the frequent presence of new residents and the rolling system so that the learning process can run more smoothly and sustainably.

4. CONCLUSION

The results of this study show that the implementation of Madrasah Al-Qur'an Al Fajar in Yogyakarta Class IIA Prison, which is driven by Yogyakarta Class IIA Prison, the Ministry of Religion of Yogyakarta city, and BAZNAS DIY, is carried out for five days a week with various learning methods, and has succeeded in changing the religious behavior of students for the better, including diligently reading the Qur'an, being tawadu', polite, friendly, diligent in worship, and able to become khatib, imam, teaching assistant, and speech. Supporting factors include financial support, Ustaz, prison management, and adequate infrastructure, while inhibiting factors include the rolling system, "little

king" in prisons, and students with different religious backgrounds. This Madrasah, as a model of Madrasah Diniyah Awaliyah Plus, which is managed modernly, has shown significant development and contributed to improving the morals of WBP students, answering the research objectives to understand the implementation, implications, and challenges of Madrasah Al-Qur'an Al Fajar in changing the religious behavior of students in Yogyakarta Class IIA Prison.

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