

IMPLEMENTATION OF “PESANTREN KILAT” ACTIVITIES DURING RAMADAN TO DEVELOP THE PERSONALITY OF INMATES IN CLASS IIA PRISON BENGKULU



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ABSTRACT

This study examines the implementation of the Pesantren Kilat (short-term Islamic boarding school) program during Ramadan to develop the personality of prisoners at Class IIA Bengkulu Penitentiary. This research employed a qualitative method, collecting data through field observations, interviews, and literature studies. Data analysis was conducted using data reduction techniques and the NVIVO 12 software to identify themes and keyword frequencies such as "pesantren" and "penitentiary." The findings revealed that the program was well-structured, involving students, instructors, and a clear schedule, despite challenges related to limited human resources within the penitentiary. However, the involvement of external instructors ensured the smooth operation of the program. The results indicate a high level of enthusiasm among prisoners in participating in the program to deepen their understanding of Islam. The Pesantren Kilat-based coaching was effective in enhancing their religious comprehension and behavior, though challenges such as the lack of voluntary participation from some prisoners were observed. This program is expected to be an effective step in facilitating positive character development and reducing recidivism, enabling prisoners to become better individuals and contribute to society after completing their sentences.

Keywords: *Implementation; Coaching; Pesantren Kilat; Prisoners; Penitentiary*



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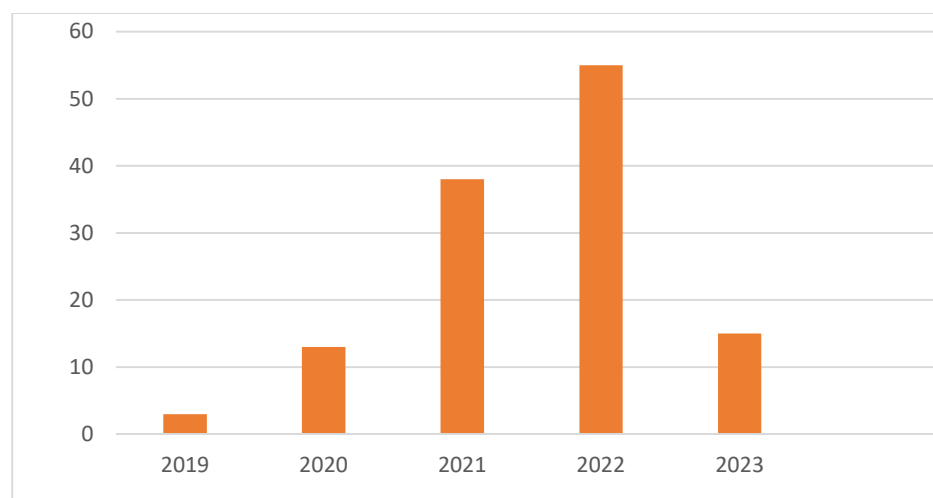
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INTRODUCTION

Humans possess a religious instinct and need faith to achieve inner peace and tranquility. In Indonesia's prison system, the focus of punishment has shifted from mere punishment to reintegration, aiming to guide and rehabilitate inmates so they can play a positive role in society. Law No. 22 of 2022 on Corrections emphasizes the right of inmates to practice their religion as part of physical and spiritual development.

"Pesantren Kilat" (short-term Islamic boarding school) programs held in correctional facilities, especially during Ramadan, are one form of spiritual development for Muslim inmates. These activities aim to enhance religious practices such as prayer, Quran recitation, and remembrance (dzikir), while also fostering values of solidarity and kinship. At Bengkulu Class IIA Correctional Facility, the Ramadan 1445 H pesantren kilat took place from March 12 to April 10, 2024, involving Quranic recitation sessions (tadarus), Q&A sessions about Islam, and competitions in adhan (call to prayer) and memorization of short surahs as evaluations (Aliyan, 2020).

However, not all inmates enthusiastically participate in these activities. Spiritual development in prisons is assessed using the Inmate Assessment System (SPPN) to evaluate the effectiveness and quality of spiritual education provided to inmates (Akib and Amani, 2021). With the implementation of the SPPN, personality development is conducted more thoroughly and in detail, including daily worship assessments, religious study sessions, and evaluations of the pesantren activities within the Bengkulu Correctional Facility (Anggraini, 2020). As of February 1, 2024, Bengkulu Class IIA Correctional Facility housed 883 inmates, with the following breakdown by religion



Resource : sdppublik.ditjenpas.go.id, 2024

Figure 1
Recidivism in the Last 5 Years at Class IIA Penitentiary Bengkulu

The Figure 1 shows that every year there are repeat offenders in Bengkulu Correctional Facility. The prison system is currently facing a serious issue with the high number of recidivists in Indonesia. This problem has garnered significant attention from various parties, particularly from correctional officers, as it reflects the extent to which the rehabilitation efforts in correctional facilities can be deemed successful or not (Ardiansyah, 2022).

In response to this, a new initiative has been introduced: a religious rehabilitation program based on short-term Islamic boarding school (*pesantren kilat*) activities at the Class IIA Bengkulu Correctional Facility. This program aims to serve as a foundation for enhancing inmates' religious knowledge and building their character so that they can become valuable individuals for their families, communities, and the nation. Through this approach, inmates are encouraged to recognize their mistakes, improve themselves, and adhere to religious teachings. The rehabilitation strategy also involves selecting certain inmates to act as role models and motivators, fostering greater participation among other inmates in the program.

Table 1
Inmates Participating in Short-Term Islamic Boarding School Activities

No	Inmates	Total
1	Inmates of Islamic faith	872 people
2	Inmates participating in short-term Islamic boarding school activities	200 people
3	Inmates not yet participating in these activities	672 people

Source : Head of Registration Subdivision, Class IIA Correctional Facility, Bengkulu

Based on the efforts to activate inmates to participate in *pesantren* training at Bengkulu Class IIA Prison, 200 inmates were gathered to serve as students (*santri*) in the *pesantren* activities held in the facility. This information was also confirmed by the Head of Community Guidance and Care of Bengkulu Class IIA Prison, who mentioned that about 200 inmates took part in the activities, while 672 others have yet to join.

The materials provided in this program are rooted in the fundamental obligations of a Muslim towards the Qur'an, which include reading, memorizing, understanding, practicing, and teaching it. The firm guidance of Islam offers a fitting direction for individuals seeking true inner peace (Fauzan & Rifani, 2020).

Across many correctional facilities in Indonesia that adopt the *pesantren* model, some have implemented personality development programs for inmates through spiritual education. At Bengkulu Prison, the personality development initiatives have been carried out with several activities and programs, including direct delivery of materials in the form of spiritual lectures and other instructional content. Despite being a well-intended program aimed at transforming inmates into pious individuals, there are still areas for improvement that can be addressed going forward (Fitriana, 2019)

This educational program is a right for all Muslim inmates, regardless of whether they have had previous Islamic education or not. The background of this issue raises several intriguing points for the researcher, particularly whether the implementation of this *pesantren*-based program has been effective and what challenges have arisen during its execution.

Therefore, the researcher aims to explore and evaluate the outcomes of the *pesantren*-based spiritual development program through study of the implementation of *Pesantren Kilat* activities during Ramadan as an effort to develop the personality of inmates at Bengkulu Class IIA Prison.

LITERATURE REVIEW

Prastio and Wibowo (2023) share the same focus on the character development of prisoners within correctional institutions. This indicates that both recognize the important aspect of personality development as part of rehabilitation programs. They

utilize the concept of pesantren (Islamic boarding schools) as a model or strategy for character development, suggesting that they consider this concept relevant and effective in the context of correctional facilities. Both journals also highlight the involvement of the month of Ramadan in the development activities, acknowledging the significance of religious moments in character development and recognizing Ramadan as an opportune time to enhance these efforts. They both aim to improve character development within the context of correctional facilities.

The main difference between the two studies lies in the objectives of their development programs. The first research is more oriented towards building a strong and sustainable character by adopting pesantren values, while the second journal focuses on understanding and practicing religious activities during Ramadan to enhance compliance and the spirituality of prisoners. The study journal discusses strategies for character development based on pesantren within correctional facilities, with programs implemented in a prison environment. In contrast, the second research describes flash pesantren activities at Lapas Kelas IIA Bengkulu, involving religious teachings, discussions, and worship practices. The first journal employs a long-term approach to character development, while the second emphasizes intensive activities during Ramadan, with a high focus on that specific period.

Yanti, et al., (2022) discuss the implementation of flash pesantren activities as efforts to develop the character of prisoners in Class II A correctional institutions, although they are located in different regions (Jambi and Bengkulu). Prisoners are the main subjects of both journals, which examine the context of these activities during the month of Ramadan. The primary aim of both studies is to enhance the quality of prisoners' personalities through flash pesantren activities. The main difference lies in the location of implementation; the first journal discusses activities in the Class II A Correctional Institution in Jambi, while the second journal focuses on Lapas Kelas IIA Bengkulu. The research focus also differs; the first study emphasizes character development and skills in general, whereas the second journal highlights activities specifically during Ramadan. Additionally, the two studies employ different research methods: the first journal uses a juridical-empirical method with a socio-legal research approach, while the second research utilizes a qualitative method.

Wardhini et al., (2020) focus on the rehabilitation of prisoners in Class IIA correctional institutions, emphasizing a pesantren approach in the rehabilitation process. They both consider religious aspects, particularly through flash pesantren activities during the month of Ramadan. Additionally, both studies highlight the importance of developing the personalities of prisoners, encompassing religion, morality, and skill development, while targeting prisoners as the main subjects of the rehabilitation efforts. The main difference lies in their research focus. The first study places more emphasis on rehabilitating prisoners using a pesantren-based approach in the Class IIA Correctional Institution in Kota Lubuklinggau, whereas the second study focuses on the implementation of flash pesantren activities during Ramadan at Lapas Kelas IIA Bengkulu. Furthermore, the research locations are also different; the first research was conducted at Lapas Kelas II A Kota Lubuklinggau, while the second was carried out at Lapas Kelas IIA Bengkulu.

METHOD

The research method used in this study is a qualitative approach aimed at gaining an in-depth understanding of social phenomena. This research relies on interview and observation techniques to collect data from the subjects, namely inmates, instructors, and

officers at the Class IIA Penitentiary in Bengkulu, to analyze the implementation of religious guidance based on the pesantren (Islamic boarding school) model.

The research design is descriptive, focusing on describing and analyzing the collected data. The data is categorized into primary data, which is obtained directly from informants through interviews and observations, and secondary data, which comes from relevant documents and literature (Ambarwati, 2022). Data collection is conducted through semi-structured interviews, participatory observation, and document studies, with descriptive-analytical techniques used to organize and explore the data.

The validity of the data is ensured through source and technique triangulation, along with trustworthiness evaluation, which includes credibility, transferability, dependability, and confirmability tests. The aim is to ensure that the research results are accurate, consistent, and applicable to other contexts.

RESULTS AND DISCUSSION

Implementation of Short-Term Islamic Boarding School Activities at Bengkulu Class IIA Prison.

The analysis of the implementation of the pesantren-based rehabilitation program at Bengkulu Class IIA Prison follows the three main pillars of public policy, as outlined by Sadhana (2011: 38).

1. Policy Formation

The Correctional System in Indonesia aims to develop prisoners into better individuals and protect society from repeated criminal acts. In this case, prisoners still have rights as human beings, including the right to receive guidance. This coaching program is regulated in Law no. 22 of 2022 and several other regulations, including the Law on Human Rights and Islamic Boarding Schools.

The Bengkulu Class IIA Prison implements an express Islamic boarding school program as a form of guidance, aimed at instilling moral values in Islamic teachings. This program is designed so that prisoners can return to society better after a period of incarceration. Head of the Bimkeswat Sub-Section, Tri Ghaly Ramadhitya, stated that even though there were prisoners who were difficult to manage, enthusiasm for carrying out the development program remained high.

The implementation of the express Islamic boarding school was carried out in the prison mosque area, in collaboration with the Bengkulu City MUI, and involved a special officer tasked with coordinating the activity. The management structure of the express Islamic boarding school includes various positions such as person in charge, chairman, secretary, and other sections, which shows that the Bengkulu Class IIA Prison has designed and managed the express Islamic boarding school-based development program well.

2. Policy Implementation

The implementation of the Islamic boarding school-based coaching program at the Bengkulu Class IIA Prison has gone well, as evidenced by the regular schedule and the participation of 108 prisoners who want to improve their personality and spirituality. This program prioritizes Islamic religious studies in accordance with the characteristics of Islamic boarding school education, with the aim of increasing religious awareness and understanding of the consequences of wrong actions in Islam.

The express Islamic boarding school activity schedule includes the study of Al-Qur'an interpretation, aqidah education, fiqh recitation, and Islamic motivation, as well as congregational prayer activities. During its implementation, this program

succeeded in increasing prisoners' understanding and forming positive characters, such as respect for religious teachers and seniors, as well as teaching the values of togetherness and simplicity (Afif, 2018).

From the analysis based on the 8 principles of Islamic boarding school management, this program is successful in several aspects: helping students understand social responsibility, involving students in managing the Islamic boarding school, building an attitude of togetherness, instilling the value of simplicity, and producing individuals who are responsible and disciplined. However, there are limitations because the program only lasts during the month of Ramadan and not all inmates can become students. Despite this, the Bengkulu Class IIA Prison has complied with government regulations regarding the pattern of training prisoners and succeeded in improving the quality of faith, piety and morals of the students.

3. Policy Evaluation

The express Islamic boarding school-based development program at the Class IIA Bengkulu Prison has shown positive results, as expressed by BH inmates who have participated in the program for five years. He felt a significant change in himself, becoming more patient and hoping to improve his morals. The implementation of this Islamic boarding school is in line with Article 3 of Law of the Republic of Indonesia Number 18 of 2019 concerning Islamic Boarding Schools, which aims to form individuals with superior personalities and increase awareness and quality of life for alumni. The evaluation was carried out to increase the enthusiasm of the students. This program is divided into three levels, where Class One (I) consists of beginner students who do not yet understand how to read Iqra' and the Al-Qur'an. Class Two (II) includes students who have attended the program for more than one year and are able to recite Iqra' and understand the basic rules of religion. Meanwhile, Class Three (III) contains students who have participated in the program for more than four to five years, are able to use recitation, and play a role in guiding junior students. Students who have more abilities than the participation time criteria can be promoted to a higher class, with the aim of motivating and minimizing conflict between them.

Strategy for Flash Islamic Boarding School-Based Guidance During Ramadan at Class IIA Correctional Institution in Bengkulu

The researcher also directly asked the informants about the rehabilitation strategies that could be implemented by the Class IIA Correctional Institution in Bengkulu. Interviews were conducted with prisoners as informants in this study. One of the prisoners, identified as BH, stated that the flash pesantren-based rehabilitation program is very beneficial for the students/prisoners. The students can understand Islam through various learning media, one of which is by watching the stories of the Prophets together. He also mentioned that Islamic education is packaged into two programs. The first program is an internal program that involves visual learning, while the second program is an external one that brings in several Ustadz who agree to collaborate in mentoring prisoners at the Class IIA Correctional Institution in Bengkulu.

The internal program is designed for learning through various media that facilitate the enthusiasm of the students to understand Islam more deeply. Meanwhile, the Ustadz who are present share knowledge about Tawhid, Taqwa, Tajwid, and other topics. Based on the results of the interviews conducted by the mentors of the correctional institution and the prisoners, it can be seen that the rehabilitation strategies implemented

by the Class IIA Correctional Institution in Bengkulu are well-structured by classifying religious education programs into internal and external categories, both of which are expected to enhance the enthusiasm of the students and facilitate effective learning.

It is evident that the flash pesantren rehabilitation strategy employed by the Class IIA Correctional Institution in Bengkulu focuses on spiritual and personality improvement through Islamic education. The goal set in this rehabilitation program is to ease the students' transition back into society, where they possess better morals and ethics than before, thanks to the personality and spiritual development based on flash pesantren during their time at the Class IIA Correctional Institution in Bengkulu.

Obstacles or Constraints in Implementing the Express Islamic Boarding School in the Bengkulu Class IIA Prison

An activity cannot be separated from the existence of supporting factors and problems, which also occurs in this express Islamic boarding school-based coaching activity where various supporting activities and obstacles are also found. Supporting this activity is the bringing in of teachers from outside the Correctional Institution who understand more about the Islamic religion, namely several Ustadz to guide the students (inmates) during teaching and learning activities. Apart from that, this coaching activity cannot be separated from the great enthusiasm of the prisoners to understand more deeply about the Islamic religion.

The obstacles or problems found in this express Islamic boarding school-based coaching activity include:

1. Lack of Human Resources (HR)

In coaching activities, quite a lot of manpower is needed to manage the express Islamic boarding school, but the existing human power is not sufficient, therefore this activity involves more senior inmates for the sake of the continuity of this coaching activity so that it can be carried out well. The lack of human resources from the Bengkulu Class IIA Prison is quite hampering the implementation of the express Islamic boarding school-based development, so the Bengkulu Class IIA Prison took the initiative to involve inmates who have been participating in express Islamic boarding school activities for a long time in prison to be active in managing the Islamic boarding school. On the other hand, this obstacle is used as a solution to accommodate prisoners in applying the knowledge they have gained from the Islamic boarding school so far, so that the prisoners concerned can motivate other students to stay at the Islamic boarding school and can apply the experience they have gained when they return to society later.

2. Lack of Learning Facilities

Apart from the lack of human resources, the lack of learning facilities is also an obstacle in this coaching, where there are still few books about the Islamic religion and other knowledge so that coaching activities are still less effective in terms of advice. The lack of learning facilities hampers the efficiency of implementing express Islamic boarding school-based guidance at the Class IIA Bengkulu Prison, where the students have to take turns reading books about the Islamic religion. This situation hampers the enthusiasm of students in studying Islam, so that it is not uncommon for some students to experience demotivation, but other students together with the teaching ustadz continue to guide and motivate students who experience demotivation so that they are enthusiastic about improving their spirituality and personality through Islamic boarding school programs even though they are hampered by learning facilities.

CONCLUSION AND SUGGESTION

The prisoner development program at Class IIA Bengkulu Prison through Islamic boarding schools is carried out at the An-Nur Mosque with a focus on three main pillars. At the policy formulation stage, prisons designed a development program by forming a management structure and special curriculum for nearly 200 prisoners called santri. Furthermore, in the policy implementation aspect, Islamic boarding school activities are well planned and run smoothly, assisted by teaching staff who provide material according to schedule. Through policy evaluation, this program succeeded in achieving its goals, as seen from positive changes in the students' personalities and spirituality, including their ability to read the Iqra' and Al-Qur'an.

Supporting factors for this activity include external teaching staff and the enthusiasm of prisoners to study Islam more deeply. However, this program also faces several obstacles, such as a lack of human resources (HR) in prisons, which causes some people to have to take roles in more than one field, as well as a lack of learning facilities, which require students to share religious book.

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