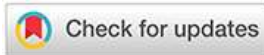


## IMPLEMENTATION OF THE AL-QURAN LITERACY ERADICATION PROGRAM FOR INMATES AT CLASS IIA BANCEUY PRISON IN BANDUNG



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### ABSTRACT

*This study aims to evaluate the Brantas Buta Baca Al-Qur'an Program at Class IIA Banceuy Bandung Penitentiary, which is designed to increase religious awareness and develop the personality of prisoners. This study uses a qualitative method with an observation approach, document study, and in-depth interviews with the Head of Binadik, Bimkemaswat staff, two mentors from prisoners, and two prisoners. The background of this study focuses on the low participation of prisoners in the coaching program, most of whom come from criminal backgrounds such as theft, corruption, narcotics, and murder, as well as minimal understanding of religion. The findings of the study indicate that this program, although supported by a strong legal basis and adequate facilities, still faces obstacles such as low participation of prisoners, limited teaching staff, and age challenges in the learning process. Nevertheless, this program has succeeded in increasing the ability to read the Qur'an and religious awareness among participating prisoners. Suggestions for increasing the effectiveness of the program include increasing prisoner motivation through socialization, adding teaching staff, and special approaches for elderly prisoners. With these steps, it is hoped that this program can be more effective in achieving its goals, namely to foster prisoners to have better personalities and be ready to return to society with a deeper understanding of religion.*

**Keywords:** *Blind Reading Al-Qur'an Program; Banceuy Prison; Personality Development; Prisoners; Religious Awareness*



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## INTRODUCTION

Penitentiary System is a process of rehabilitation conducted for Correctional Inmates based on a system, institutional structure, and rehabilitation methods that serve as the final stage of the sentencing process in the criminal justice system. The objective of this penitentiary activity is to raise awareness among inmates regarding the mistakes they have made, encourage self-improvement, and prevent them from committing crimes again. Through this effort, it is hoped that inmates can be reintegrated into the surrounding community, actively participate in development, and lead lives as good and responsible citizens.

According to Law No. 22 of 2022, the penitentiary system is described as a subsystem in the criminal justice system that is responsible for law enforcement concerning the treatment of detainees, children, and correctional inmates. The penitentiary system functions as a means of restoring the relationship between Correctional Inmates and society, aiming to make inmates aware of their mistakes and facilitate their reintegration into society as law-abiding citizens. To prepare inmates for re-engagement with the community and simultaneously prevent them from reoffending, each inmate will undergo a rehabilitation process in the correctional facility.

Correctional facilities refer to the process of rehabilitation conducted for inmates based on a system, institutional structure, and training methods that represent the final stage of the penal process within the criminal justice system. According to Law No. 22 of 2022, correctional facilities are described as a subsystem within the criminal justice system responsible for law enforcement regarding the treatment of detainees, children, and inmates.

Rehabilitation in correctional facilities is divided into two categories: personality development and independence development. Personality development is further divided into several components, including religious awareness, national and state awareness, legal awareness, and intellectual capability development.

The latest law, Law No. 22 of 2022, Article 2, letter b, states that the purpose of organizing the correctional system is to improve the quality of inmates in terms of life, personality, character, and independence. The Brantas Buta Baca Al-Qur'an program applies to all inmates, especially those who are illiterate in reading the Qur'an.

Inmates in correctional facilities face various challenges that lead them to become involved in the legal system. Some contributing factors include involvement in various crimes such as theft, corruption, money laundering, fraud, drug abuse, and homicide. On average, they are far from understanding religion, enhancing religious awareness through reading the Qur'anic letters a foundation that must be implemented by every inmate with limitations (Heri, 2019). This is supported by data from the Correctional Database System (SDP), which shows a high number of inmates related to narcotics in correctional facilities in Indonesia (Sarah, 2022).

Faith and morals are considered two interconnected aspects, where the enhancement of one's faith contributes to the perfection of their morals. Religion plays a dominant role in preventing the emergence of crime. Although reason and feelings also play a part in crime prevention, the factors of monotheism (Tauhid) and faith (Aqidah), aligned with religious moral principles, are seen as the best solutions for prevention (Rahmadana, 2017). It is undeniable that Islam, as a way of life, plays an essential role in shaping the character of individuals to be moral, tolerant of others, and maintain good relationships with fellow human beings (Shabir, 2015).

**Table 1**  
**Total Inmates by Type of Crime in Class IIA Banceuy Correctional Facility**

Type of Crime	Indonesia Citizens	Foreign Nationals	Total
Narcotics	436	4	440
General Crimes	88	0	88
Corruption	0	0	0
Terrorism	1	0	1
Money Laundering	0	0	0
Human Trafficking	0	0	0
Illegal Fishing	0	0	0
Total	525	4	529

Source: Sub Seksi Registration Correctional Class IIA Banceuy, 2024

In this context, from the total number of inmates presented in Table 1 according to their types of offenses, they are further classified by their religion. Based on information from the Registration Subsection at the Class IIA Banceuy Correctional Facility, there are 529 inmates, consisting of 507 Muslims, 19 Christians, and 3 Buddhists. According to the title used by the author, the focus is on the personality development of inmates who are illiterate in Arabic, making the research object more complex, with the primary focus on inmates practicing Islam.

Given the background that has been described, the researcher aims to examine the implementation of the Brantas Buta Baca Al-Qur'an Program for inmates at Class IIA Banceuy Correctional Facility in Bandung. The researcher conducts this observation with the hope of addressing issues related to the lack of application of religious awareness in combating Qur'anic illiteracy within the Class IIA Banceuy correctional facility environment. Another objective is to understand how the program can enhance skills while also serving as a primary gateway to increase religious awareness in understanding the content of the verses in the Qur'an.

## LITERATURE REVIEW AND RESEARCH FRAMEWORK

Syamhudi (2020) explains that guidance in reading and writing the Al-Qur'an prioritizes those who lack the ability to read and write in Arabic but demonstrate commitment and a desire to learn. This approach is taken because, psychologically, they experience confusion or personality fragmentation that requires perseverance and diligence. The focus of this guidance is to create a comfortable environment for detainees so that they can consistently follow the program until they achieve the skills to read and write the Al-Qur'an as expected.

Ilma in 2018 utilizes a qualitative approach in the form of field research that explores the implementation of Islamic Religious Education (PAI) in shaping the Muslim personality of female detainees at Class IIA Prison in Jember. This approach includes activities such as prayer, reading the Al-Qur'an, fiqh studies, and aqidah. The aim of these activities is to equip detainees with the ability to read the Al-Qur'an correctly. This is important because, in performing worship to Allah, there are readings from the Al-Qur'an that must be recited, as contained in prayers and other acts of worship. Through the

activity of reading the Al-Qur'an, detainees can learn to read it well and correctly, enabling them to carry out their worship according to the teachings of Islam accurately and perfectly.

Bolotio, et al. (n.d) uses the Iqro reading approach, which emphasizes reading training that starts from the most basic level to the most complex level. This method involves reading techniques that are directly focused on reading practice. The introduction of the Al-Qur'an through Iqro is conducted with the aim that the Al-Qur'an itself serves as guidance and instruction for Muslims in the world. Therefore, starting with adjustments using Iqro aims to enable them to read the Al-Qur'an fluently.

### **Research Framework**

It begins with the issue of the many detainees who are illiterate in reading the Al-Qur'an. The program to eradicate Al-Qur'an illiteracy is part of the personality development program at Class IIA Banceuy Prison, which serves as a dimension in the process of this development program using the theory of implementation. Implementation is an action taken to achieve a predetermined goal as a joint decision. To simplify understanding in this observation, there are dimensions that become success factors for the development program to be conducted, namely human resources, coordination, available equipment, and supervision (Erwan & Dyah, 2012). According to the dimensions outlined in the implementation theory, it is hoped that the detainees, initially illiterate in reading the Al-Qur'an, will become capable of reading it. Thus, the researcher designs a series of concepts that can be described for the research through the title "Implementation Of The Program To Eradicate Al-Qur'an Illiteracy Among Detainees At Class Iia Banceuy Prison In Bandung."

### **METHOD**

This study employs a qualitative research method. Qualitative research is a research process aimed at understanding human or social phenomena by creating a comprehensive and complex depiction that can be verbally explained. This research involves the collection of detailed perspectives from informants and is conducted in a natural setting (Walidin, et al 2015). The qualitative research method adopts an approach that focuses on understanding natural phenomena. This type of research is also often referred to as naturalistic research or field research (Fadli, 2021).

Bogdan and Taylor (1982) describe qualitative research as a research method that produces descriptive data in the form of written or spoken words from people, as well as observable behaviors (Bogdan & Taylor, 1982). This research approach focuses on the context of the background and the individual as a whole.

### **RESULTS AND DISCUSSION**

#### **Implementation of the Al-Qur'an Literacy Eradication Program**

First, the researcher conducted a review of the legal basis underlying the Al-Qur'an literacy eradication program at Banceuy Prison. Based on observations, document reviews, and interviews conducted with the Head of the Bimkemaswat Subdivision, Bimkemas staff, mentors, and detainees, the researcher found several regulations that support the implementation of the Al-Qur'an literacy eradication program. These include Law No. 22 of 2022 concerning Corrections, which in Article 2 letter b states that the purpose of corrections is "to improve the personality and independence of inmates so that they recognize their mistakes, correct themselves, and do not repeat crimes, so that they can be accepted back by the community, live normally as good citizens, comply with

the law, be responsible, and actively participate in development.” In this context, the Al-Qur'an literacy eradication program aims to improve the personality of detainees.

Furthermore, according to Article 4 letter b, one of the functions of corrections is to conduct “guidance.” Additionally, Article 9 letter c also states that one of the rights of inmates is “to receive education, instruction, and recreational activities, as well as the opportunity to develop their potential.” In this case, the Al-Qur'an literacy eradication program aims to provide education and instruction to inmates, particularly those who are Muslim, so that they can read the Al-Qur'an to enhance their piety.

Moreover, guidance is also regulated in Government Regulation No. 31 on the Guidance and Supervision of Correctional Inmates, which is a derivative of Law No. 12 of 1995 on Corrections, which has been replaced by Law No. 22 of 2022 on corrections. However, since the new law does not yet have derivatives, Government Regulation No. 31 is still in use. In Government Regulation No. 31, Article 1 point 1 states that “Guidance is an activity to improve the quality of faith in God Almighty, intellectual capacity, attitudes and behavior, professionalism, and physical and mental health of detainees and correctional students.” Then, in Article 2 point 2, it is mentioned that “The guidance and mentoring programs include personality and independence guidance and mentoring activities.” In this case, the Al-Qur'an literacy eradication program is a form of implementing personality development to enhance faith in God Almighty.

Secondly, the researcher conducted a review of the human resources involved in the Al-Qur'an literacy eradication program at Banceuy Prison. Based on observations, document reviews, and interviews with the Head of the Bimkemaswat Subdivision, Bimkemas staff, mentors, and detainees, it was found that there is only one staff member managing this program, and the number of detainees participating in the Al-Qur'an literacy eradication program is 115 detainees.

The third step, the researcher conducted an analysis of the coordination process in the Al-Qur'an literacy eradication program. Based on observations, document reviews, and interviews conducted with the Head of the Bimkemaswat Subdivision, Bimkemas staff, mentors, and detainees, it was found that the staff had coordinated with a third party, in this case, the Ministry of Religion Office of Bandung City. However, the Ministry of Religion was unable to provide teaching services for recitation, so they only participated in conducting studies.

Next, the fourth step involved the researcher reviewing the facilities and infrastructure used in the Al-Qur'an literacy eradication program. Through observations, document reviews, and interviews with staff and mentors, it was determined that this program was conducted at the Nurul Falah Mosque within Banceuy Prison. In implementing the Al-Qur'an literacy eradication program, Class IIA Banceuy Correctional Institution provided various supporting facilities and infrastructure.

The fifth step involved the researcher examining the monitoring process conducted within the Al-Qur'an literacy eradication program. Through document reviews, observations, and interviews, it was found that monitoring of the program included attendance records for each detainee according to their respective mentors.

The Al-Qur'an Literacy Eradication Program at Banceuy Prison is attended by 115 Muslim detainees out of a total of 497, and there is only one staff member responsible for implementing this program. This staff member handles all aspects, including administration, supervision, and coordination, which creates a heavy workload and affects the program's effectiveness. Given the large number of participants, additional staff or professional personnel are needed to improve the program's management quality.



Another interesting finding is the involvement of 13 detainees as mentors for the program participants. The role of these detainee mentors is crucial in addressing the shortage of teachers, as they assist their fellow detainees in learning to read the Al-Qur'an. In addition to empowering detainees and strengthening solidarity, mentors also develop leadership and communication skills. However, there are challenges related to the mentors' limited knowledge and experience, as well as the lack of standardized curriculum, which affects the quality of teaching. Further training for mentors is necessary to enhance the effectiveness of learning.

The Al-Qur'an Literacy Eradication Program at Banceuy Prison begins with an initial screening to assess each detainee's ability to read the Al-Qur'an, particularly in terms of fluency and understanding of tajwid (rules of pronunciation). This screening process is crucial as it allows detainees to be placed in classes according to their skill levels, making learning more effective and targeted. Detainees with good reading skills are placed in advanced classes, while those who cannot read the Al-Qur'an are placed in basic classes.

Additionally, the program operates with good internal coordination among Bimaswat staff, prison officials, and mentors. The program schedule is set for three times a week, with additional sessions for intensive memorization. Mentors, who are also detainees, play an important role as teachers and guides for their fellow detainees. In addition to Al-Qur'an reading training, detainees also participate in studies on the contemplation of the Al-Qur'an, fiqh (Islamic jurisprudence), Islamic history, and aqidah (creed) to deepen their knowledge and strengthen their faith.

Despite the coordination between Banceuy Prison and the Ministry of Religion of Bandung City, direct participation from the Ministry in this program remains limited. This is due to the large number of inmates, making it challenging for the Ministry to provide sufficient teaching staff to meet the program's needs. Instead, they only offer religious studies as a spiritual reinforcement for inmates. The limited involvement of the Ministry of Religion is a major obstacle in efforts to improve the quality of Quran learning at Banceuy Prison.

Involvement from professional staff of the Ministry should provide more substantial support, both in teaching and in developing a curriculum that meets Islamic education standards. The religious studies they provide are beneficial, but they are not enough to satisfy the deeper learning needs related to reading and understanding the Quran. Therefore, further steps are needed to strengthen cooperation between the prison and the Ministry of Religion. One solution is to conduct intensive training for prison staff and inmate mentors by the Ministry, enabling them to teach the Quran more effectively. Additionally, more structured collaborative programs, such as sending teaching staff periodically or implementing technology-based programs like online learning, could be considered to address the limitations of human resources.

Although the existing system is managed by just one staff member, the program is still operational. However, with this shortage of staff, it will be difficult to monitor inmate progress in the future. With only one staff member, it is challenging to encourage inmate participation in activities. Evidence shows that participation from Muslim inmates in this program is still low, with 392 inmates yet to engage in the activities. This situation is not only due to the limited number of staff but also a result of the insufficient number of teachers. One staff member cannot manage hundreds of inmates effectively.

Although Banceuy Prison has coordinated with the Ministry of Religion office in Bandung City, they are unable to assist in teaching Quran reading due to the high number of inmates compared to the Ministry representatives, who number only one or two. They

have only agreed to provide religious studies. To address the shortage of teachers, the office of the Ministry of Religion in Bandung City proposed the formation of mentors from among the inmates themselves. Inmates who can already read the Quran are tested by staff, and if deemed capable, they are appointed as mentors to teach inmates who are illiterate in Quran reading. Currently, there are 13 mentors, each teaching 5 to 15 inmates. The hope is that more inmates will learn to read the Quran and become mentors, thereby increasing the number of teaching staff and enhancing inmate participation.

In the Brantas Buta Baca Al-Qur'an program, inmates are not immediately placed in classes; instead, they undergo an initial reading screening to assess their Quran reading abilities, particularly regarding fluency and understanding of tajwid. This initial screening is a crucial first step in the Brantas Buta Baca Al-Qur'an program. In an interview with a staff member from Bimaswat, it was explained that this screening process is conducted to place inmates in classes that match their skill levels. This is supported by statements from inmates who reported being tested by both staff and mentors from among the inmates themselves. The screening process plays a vital role in the program's success. With screening, the program can be more structured, grouping inmates based on their Quran reading abilities. This allows for more effective training, as the material taught can be tailored to each participant's level of understanding. Inmates who already have good reading skills can directly join advanced classes focused on tajwid comprehension and memorization. Meanwhile, inmates who cannot read the Quran at all are placed in basic classes that concentrate on recognizing hijaiyah letters and reading practice. This screening process reflects the serious efforts of the prison to ensure that each inmate receives education suited to their needs. In the context of inmate rehabilitation, such a targeted approach is essential to maximize the outcomes of the rehabilitation program. Inmates who receive training appropriate to their abilities are more likely to be motivated to learn and actively participate in educational activities.

The implementation of the Brantas Buta Baca Al-Qur'an program at Banceuy Prison relies on good internal coordination among various parties involved. According to the research findings, Bimaswat staff, prison officials, and mentors coordinate to design the program's execution scheme, including scheduling and task division. This coordination is crucial to ensure the program runs smoothly, considering the limited human resources and the large number of inmates participating. In this context, the role of Bimaswat staff is critical, as they are responsible for managing the program and ensuring that all inmates have equal access to education. Coordination with prison officials is also necessary to gain the required administrative support and resources. On the other hand, inmate mentors play an important role in the day-to-day execution of the program. They act as both instructors and guides for their fellow inmates. Through the coordination process, a schedule for the program's implementation was established. The Brantas Buta Baca Al-Qur'an program at Banceuy Prison is conducted three times a week, with additional sessions for intensive memorization. This regular schedule provides inmates with consistent learning opportunities, which is essential in the Quran learning process. Additionally, the presence of intensive memorization sessions is an added value for inmates who are already more skilled in reading the Quran, as it allows them to deepen their memorization. Moreover, there are additional activities such as studies related to tadabur Al-Quran, fiqh sunnah, maqdis methods, Islamic history, akidah akhlak, and the method of ataqy to enhance inmates' knowledge and strengthen their faith and piety.

In the implementation of educational or rehabilitation programs, the availability of facilities and infrastructure plays a crucial role. At Banceuy Prison, the Brantas Buta

Baca Al-Qur'an program is supported by several primary facilities and infrastructure, including 250 copies of Iqro, 100 copies of the Quran, 20 places for the Quran, 2 whiteboards, 2 markers, 2 sound systems, and 2 microphones. The quantity is considered adequate by the prison staff and mentors involved in the program, although there are still some shortcomings that could be further developed. One aspect that deserves appreciation is the sufficient number of Iqro books. The Iqro book is a fundamental teaching material for teaching Quran reading, especially for inmates who are still at the beginning stages of learning. With 250 Iqro books available, every inmate participating in the program can easily access the learning material. This is important considering that the number of inmates in the program reaches 115 individuals. The adequate number of books allows the learning process to run smoothly, without competition or shortages of learning materials. However, for the long term, it is essential to ensure that the stock of these books is continually updated and maintained, especially because high usage intensity can lead to rapid wear and tear on the books. Additionally, the 100 copies of the Quran provided also demonstrate the prison's commitment to supplying primary resources for inmates who can read Iqro and transition to Quran learning. In this regard, the Quran will be used more by inmates who have passed the basic level. Nevertheless, it is important to pay attention to the diversity of inmates' abilities in reading the Quran, where some inmates may require translations or interpretations as supporting learning materials. In the long run, providing Qurans with translations in Indonesian could be a very beneficial addition to enrich the learning process and help inmates understand the meanings of the verses they read.

Meanwhile, visual aids such as whiteboards and markers also play an important role in facilitating the learning process. The two available whiteboards may be adequate for the existing study groups, but the limited number of markers, with only two available, seems insufficient. This could pose a challenge for the long-term implementation of the program, especially if one marker runs out or breaks. Therefore, increasing the number of markers and other writing supplies is a necessity that must be addressed promptly to support smooth learning activities. Furthermore, the use of technology such as sound systems and microphones is crucial in supporting rehabilitation activities, especially when there is a considerable number of participants in the program. Banceuy Prison has provided two sound systems and two microphones used in implementing the Brantas Buta Baca Al-Qur'an activities. The presence of sound systems and microphones greatly assists in teaching activities, particularly in delivering material from mentors to the inmates in large numbers. In a spacious mosque like Masjid Nurul Falah, using these tools helps clarify voices and ensures all inmates can hear explanations clearly. Although overall, the facilities and infrastructure provided are deemed sufficient by prison staff, there are several matters that need further attention regarding the quality and condition of the existing facilities. Based on interviews with the Head of Binadik and Bimaswat staff, concerns have been raised regarding the completeness of facilities at the prison in general. Although the facilities for the Brantas Buta Baca Al-Qur'an program are considered adequate, it cannot be denied that these facilities may deteriorate over time. One common issue in prisons is the lack of maintenance for facilities.

### **Factors Hindering the Al-Qur'an Literacy Eradication Program at Class IIA Banceuy Prison**

Based on observations, document reviews, and interviews with relevant parties, several key obstacles were found in the implementation of this program. These obstacles include a lack of participation from inmates, limited teaching staff, and age-related challenges



that affect inmates' learning abilities. One of the main obstacles faced in the implementation of the Quran Literacy Program at Banceuy Prison is the low participation of inmates. Although this program is designed to include all Muslim inmates, many inmates are still reluctant to participate. This was expressed by the Head of Educational Guidance and Staff, who stated that several inmates provide various reasons for not participating in this activity. This phenomenon may be caused by several factors, such as low motivation among inmates to learn how to read the Quran, discomfort with structured programs, or even a lack of understanding of the importance of this program in supporting their rehabilitation.

The non-participation of inmates in the program may also be influenced by their educational background, which may not be accustomed to religious activities or formal education. Additionally, some inmates may feel insecure about their abilities, especially if they have never learned to read the Quran before. Feelings of shame or fear of failure can be barriers to their participation. Inmates who have not been involved in religious activities for a long time or who feel they do not have enough time may also be reluctant to participate in this program, even though it is designed to provide long-term benefits for them.

Another challenge faced in the Quran Literacy Program is the limited number of teaching staff. Based on field findings, there is only one staff member assigned as the main teacher, while the learning activities are largely assisted by 13 mentors who are inmates themselves. This limited number of teachers certainly impacts the effectiveness of the program, especially considering that the number of inmates participating in this program exceeds 100. This limitation also means that supervision of the teaching and learning process cannot be conducted optimally. A mentor from among the inmates may have basic skills in teaching the Quran, but their ability to manage a large class and handle inmates with varying learning abilities may be limited. The imbalance between the number of teachers and the number of participants results in difficulties in providing individual attention to each inmate. Moreover, since there is only one official staff member responsible for this program, the inmates acting as mentors may not have received adequate training in effective teaching methods. This could be one of the factors influencing the slow progress of inmates in learning to read the Quran. The limited number of teachers also extends the time needed for inmates to complete their learning, which ultimately can reduce the long-term effectiveness of the program.

In addition to these two obstacles, age factors present another significant challenge in the implementation of the Quran Literacy Program. Some older inmates face difficulties in learning to read the Quran due to their declining cognitive abilities. For example, one mentor revealed that older inmates often struggle to distinguish Arabic letters and pronounce them correctly. The memory decline commonly experienced by older individuals makes the learning process slower and requires more frequent repetition. Additionally, older inmates may feel frustrated by these difficulties, which can decrease their motivation to continue participating in the program. Age constraints may also create disparities in achievement among inmates, where younger inmates tend to grasp the material more quickly compared to older inmates. Age constraints also affect the level of difficulty in teaching Tajwid, which are the rules for reading the Quran. Tajwid requires deep understanding and intensive practice, especially for those who are just learning. For older inmates, learning Tajwid can pose a significant challenge, as they must not only recognize Arabic letters but also understand how to pronounce them according to the correct rules.

## CONCLUSION AND SUGGESTION

The discussion shows that the Al-Qur'an Literacy Eradication Program at Class IIA Banceuy Prison is an important step in the spiritual development of detainees, particularly those who are Muslim. This program has a strong legal foundation, such as Law No. 22 of 2022 concerning Corrections and Government Regulation No. 31 of 1999, which guarantees the rights of detainees to receive education and moral guidance.

However, there are several challenges in its implementation. First, the participation of detainees remains low, reflecting a lack of motivation and awareness of the program's importance. Second, the limited number of teaching staff, although supported by mentors from among the detainees, makes the teaching and learning process less optimal. Third, age and learning ability factors, especially among older detainees, hinder their understanding of the readings of the Al-Qur'an and tajwid.

Although facilities such as the Al-Qur'an and Iqra are sufficient, the use of modern technology could still be improved to accelerate learning. Periodic evaluations show varying progress among program participants. Nevertheless, this program generally has a positive impact but still requires improvements in participation, teaching quality, and a more inclusive approach to achieve better results.

To encourage greater participation, the prison can conduct intensive outreach about the benefits of this program through religious lectures and group discussions. Offering rewards such as sentence reductions or special facilities, in accordance with regulations, can also motivate detainees. Involving families in providing moral support can be a significant motivating factor as well.

Closer collaboration with religious institutions and external Qur'an teaching communities can help address the shortage of teachers. Additional training for detainee mentors is also crucial for improving teaching quality. This training could include teaching techniques, classroom management, and handling detainees with varying skill levels.

Older detainees require special approaches, such as more flexible learning times and simpler, adaptive teaching methods. Teachers and mentors should be trained to address elderly detainees with appropriate and patient techniques, allowing for gradual and consistent learning. Employing modern technology to accelerate learning, such as interactive learning applications or media, can assist detainees who have learning difficulties. This can also be a way to increase detainees' interest in learning to read the Al-Qur'an.

Routine evaluations of this program are essential to ensure that its implementation meets expectations. These evaluations should include assessments of detainees' learning achievements, teacher effectiveness, and the use of facilities and infrastructure. Evaluation results can be used to adjust teaching methods, study schedules, or even add supportive activities to make the program more effective.

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