

IMPLEMENTATION OF RELIGIOUS GUIDANCE FOR DRUG CONVICTS IN AN EFFORT TO REDUCE THE RISK OF RECIDIVISM AT THE TULUNGAGUNG CLASS IIB CORRECTIONAL INSTITUTION



¹Muhammad Qaedi Rifqi Nuranda, ²Umar Anwar, ³Ali Muhammad, ⁴Budi Priyatmono

^{1,2,3,4} Program Studi Bimbingan Kemasyarakatan, Politeknik Pengayoman - Indonesia

e-mail:

¹qaedirifqi.123@gmail.com (*corresponding author*)

²umar.harun12@gmail.com

³alimuhammad32@gmail.com

⁴budi.prym@gmail.com

ABSTRACT

This study examines the implementation of religious-based rehabilitation programs for drug offenders at the Class IIB Correctional Institution in Tulungagung, with a focus on their potential to reduce recidivism. The research is motivated by the high rate of reoffending among drug convicts in Indonesia, highlighting the need for more effective rehabilitation approaches within correctional facilities. Using a qualitative descriptive method, data were collected through in-depth interviews, observations, and documentation involving inmates and correctional officers. The analysis is based on policy implementation theory by George C. Edwards III and religiosity theory by Rodney Stark and Charles Glock. The findings indicate that religious development programs such as Qur'anic recitation, congregational prayers, religious lectures, and worship activities have been implemented consistently. These activities contribute positively to improving inmates' behavior, increasing spiritual awareness, and strengthening their motivation to avoid reoffending. However, the implementation of the program is constrained by limited human resources, inadequate facilities, and budget restrictions. Despite these challenges, the study finds that religious-based rehabilitation has strong potential as an approach to reducing recidivism. In conclusion, religious development plays a significant role in fostering positive behavioral change among inmates. To maximize its effectiveness, stronger policy support, improved resources, and enhanced collaboration between institutions are necessary to ensure sustainable and impactful rehabilitation outcomes.

Keywords: *Correctional Facility; Drug Inmates; Policy Implementation; Recidivism; Religious Development*

INTRODUCTION

Drug abuse has become so common that it is now a criminal offense. Many countries around the world have enacted laws that punish illegal drug use (Wahyuni Ismali, 2020). Indonesia is one of the most proactive countries in combating drug addiction and prosecuting offenders. Law No. 35 of 2009 concerning narcotics and Law No. 5 of 1997 concerning psychotropic substances strictly prohibit drug use and mandate penalties including imprisonment and fines. Anyone who assists or is involved in illegal distribution, sale, or manufacture may also face punishment. The impact of drug use extends beyond the individual, significantly affecting their surroundings. Substance abuse can compel people to engage in further illegal activities, including theft, violence, and sexual assault, due to a lack of awareness of their actions. In other words, people who use drugs have altered their state of consciousness. Drugs are an extraordinary crime that poses a major threat to Indonesia's future generations due to their profound impact on physical, psychological, and environmental well-being (Ismali, 2020).

Indonesia still has a high rate of drug abuse, even though the country is known for actively combating drugs. There were at least 55,850 cases of drug abuse in several provinces in Indonesia as of March 2024, according to data from the National Narcotics Agency's Research and Data Center from the 2024 Indonesia Drugs Report. The perpetrators came from various genders, age groups, and social strata. According to the above data, the provinces of DKI Jakarta, North Sumatra, and East Java have the highest number of cases, each with more than 5,000 cases. In addition to cases that occurred in 2024, the level of drug abuse in Indonesia can also be seen from the number of prisoners residing in prisons. To date, there are at least 185,860 inmates with drug-related cases in 2024.

In addition to the illegal distribution of narcotics, a large number of drug offenders in Indonesia are associated with the prevalence of repeat offenders who commit similar crimes (Sinaga, 2021). The prevalence of repeat offenders implicitly shows that the effectiveness of rehabilitation is likely below the optimal level. Prisons or correctional institutions serve as places and agents of rehabilitation for prisoners. It is clearly very important for the effectiveness of teaching, especially for drug offenders.

Government Regulation No. 31 of 1999 concerning the supervision and guidance of imprisoned inmates regulates the guidance provided in correctional institutions. The first section explains that guidance aims to increase obedience to God, foster a desire for knowledge, improve behavior, develop competence in certain fields, and improve the physical and mental well-being of inmates and students. The guidance program for inmates is carried out by many parties, not just correctional officers. The main concept of correctional services is self-guidance, and the ultimate goal of this guidance is to return prisoners to society so that they can participate in community life.

One way to address recidivism due to narcotics is through spiritual guidance programs (Tuta et al., 2024). Article 38 of Law Number 22 of 2022 concerning Corrections stipulates that prisoners will receive guidance based on the results of correctional research (litmas), which includes personality development and independence training. Government Regulation No. 32 of 1999 regulates the requirements and procedures for implementing the rights of correctional residents, including rehabilitation. This regulation regulates the rights of prisoners, including those related to guidance and self-development.

According to (Ahmad, 2022), religiosity is the relationship between humans and their God, which is demonstrated through worship. However, religiosity is beyond one's control. Although spirituality and religiosity are related, they are two different things.

Spirituality comes from a person's awareness of life and their existence, such as their origins, purpose, and happiness, which are personal and subjective. Spirituality can arise even without religion, meaning that someone who does not have a religion can also find spirituality within themselves. (Suryadi, B., & Hayat, 2021) state that the phenomenon of religiosity in an individual's life is very complex and covers various aspects, including beliefs, behavior, attitudes, and social interactions. The influence of religiosity on an individual's life can be observed in various aspects, such as mental health, social relationships, ethical decision-making, and general well-being (Stark & Glock, 1968).

Tulungagung Class IIB Prison is a prison that is mostly inhabited by prisoners convicted of drug offenses. According to data collected from prison staff on February 8, 2025, "This prison has a total population of 740 inmates, 285 of whom are serving sentences for narcotics offenses." Overcrowding creates many obstacles to facilitating the rehabilitation and guidance of inmates, especially for narcotics offenders. Rehabilitation or counseling services for drug offenders are hampered by a lack of budget, human resources, equipment, and infrastructure. Although the prison has attempted to improve rehabilitation by collaborating with the National Narcotics Agency (BNN) in socialization and health check activities, these activities are not carried out regularly and only target a small number of prisoners due to limited resources. As a result, the rehabilitation of drug convicts at the Class IIB Tulungagung Prison is still below standard and does not meet the required criteria. This study seeks to analyze how the implementation of religious guidance for drug convicts at the Tulungagung Class IIB Prison has the potential to reduce the likelihood of recidivism among drug offenders. As explained earlier, rehabilitation efforts for drug convicts at the Tulungagung Class IIB Prison are still not optimal due to various obstacles. Therefore, one solution is to utilize guidance programs to increase religiosity. Based on this, this study is entitled "The Implementation of Religious Guidance for Drug Convicts in an Effort to Reduce the Risk of Recidivism at the Class IIB Tulungagung Correctional Institution."

LITERATURE REVIEW

Policy Implementation Theory

George C. Edwards III views policy implementation as a dynamic process, in which various factors interact and influence the course of implementation. These factors need to be examined to understand their impact on the success of policy implementation. There are four main factors that play a role in the success of policy implementation, namely communication, resources, disposition, and bureaucratic structure.

Religiosity Theory

According to Rodney Stark and Charles Glock (Huber & Huber, 2012), religiosity is the extent to which a person adheres to and practices a particular religion. The concept of religiosity is related to an individual's understanding of their religion, while the level of commitment indicates the individual's full participation in their religion, including how they express their religiosity. In this case, Krauss (Suryadi & Hayat, 2021) states that religiosity is the level of attachment and commitment of individuals to religion and its teachings, as demonstrated through their attitudes and actions to realize that commitment. Religiosity is an intrinsic aspect of each individual's personality, which naturally manifests certain characteristics.

Personality Development

Coaching, according to the Big Indonesian Dictionary, is a term that refers to systematic efforts, actions, and activities aimed at producing beneficial results. Through skill enhancement, coaching enables individuals to be ready to perform better, more efficiently, and more successfully. Although coaching is very helpful in improving a person's personal qualities, knowledge, behavior, attitude, and skills, it is not the most effective technique for achieving this.

According to Husniah et al, (2019), personality development is an educational process that aims to integrate and shape a person's personality and soul. The purpose of this development is to help individuals improve themselves. In addition, personality development aims to enable individuals to be responsible for themselves, their families, and society at large.

METHOD

This research method uses a qualitative approach with a descriptive design to analyze the implementation of religious guidance for drug convicts at the Tulungagung Class IIB Prison in an effort to reduce the risk of recidivism. Data sources were obtained through primary data in the form of in-depth interviews with convicts, guidance officers, and field observations, as well as secondary data from documentation studies and relevant literature. Informants were selected using purposive sampling to ensure direct involvement with the spiritual guidance program.

Data collection techniques included observation, in-depth interviews, and documentation and literature studies. Data validity was checked through source and technique triangulation to ensure credible and reliable research results. Data analysis was conducted using Miles and Huberman's interactive model through the stages of data reduction, data presentation, and systematic conclusion drawing to provide answers to the research questions.

RESULT AND DISCUSSION

Implementation of Religious Guidance for Drug Convicts at the Tulungagung Class IIB Correctional Institution

The results of the study on the implementation of religious guidance for drug convicts at the Tulungagung Class IIB Prison were obtained through interviews with four informants. The informants consisted of drug convicts, the head of the convict and student guidance and work activities section, and staff from the guidance section. Observations were also used as a source of data in this study, along with relevant documentation studies. The Implementation Theory proposed by George C. Edwards III was used in the research results of the first problem formulation, namely regarding the implementation of religious guidance for drug convicts at the Class IIB Tulungagung Prison.

This theory covers factors such as communication, resources, disposition, and bureaucratic structure. This theory was used to connect the description of data, findings, and interview results, which included communication between guidance officers and drug convicts, the availability and utilization of important resources, the attitudes of drug convicts and guidance officers towards religious guidance, as well as efficiency and participation in the organizational structure and bureaucratic procedures. The analysis was carried out as appropriate. The results of the analysis show that the quality and effectiveness of religious guidance for drug convicts can be improved by making improvements in these aspects.

1) Communication

Communication in the religious guidance of drug convicts at the Tulungagung Class IIB Prison is quite effective because it is delivered in a structured, clear, consistent manner using simple language that is easy to understand. Information about activities is provided from the beginning of the prison term through roll calls, written schedules, verbal announcements, and WhatsApp, and is regularly reminded by officers. In addition to being one-way, communication is also open to dialogue so that prisoners can ask questions when they do not understand. This communication pattern has enabled prisoners who initially participated in the guidance program out of obligation to gradually internalize religious values as a necessity and a means of self-introspection.

However, there are still challenges such as dependence on informal communication, gaps in understanding due to limited education, and the lack of a structured communication evaluation system.

2) Resources

Resources are an important factor in the success of religious guidance for drug convicts at the Tulungagung Class IIB Prison. In terms of physical facilities, places of worship such as mosques, churches, religious equipment, and holy books are available and suitable for use, although the number of holy books is still limited, so they must be used in turns. In terms of human resources, the number of internal guidance officers is still limited because they have to perform other duties, so that guidance is not always provided every day. To overcome this, the prison has established cooperation with religious counselors from the Ministry of Religious Affairs, Islamic boarding schools, churches, and religious volunteers who play an important role in supporting guidance activities. This pattern shows a collaborative and adaptive strategy in managing limited resources.

However, there are weaknesses in the form of potential dependence on external parties and the absence of a periodic evaluation system for the quality of guidance. Overall, the available resources are sufficient to support the implementation of religious guidance, although improvements are still needed, especially in terms of the number of holy books, internal guidance personnel, and evaluation mechanisms.

3) Disposition

The disposition dimension in the implementation of religious guidance at Tulungagung Class IIB Prison refers to the attitudes, motivation, and commitment of drug convicts in participating in religious programs. The results of the study show three main patterns. First, there is a shift in motivation from administrative obligation to voluntary participation born of spiritual awareness, as demonstrated by inmates RK and AC. Second, there are variations in the level of disposition, where some inmates regularly and seriously participate in activities, while others are merely present to fulfill their obligations. Third, the emergence of peer support, such as the role of RK in inviting his colleagues to participate in religious lectures, which helped strengthen positive dispositions.

These findings confirm that the success of guidance is not only determined by structure and procedure, but also by the dispositions of inmates that are formed through the persuasive approach of officers, role models, and social support among inmates. A positive disposition has proven to be the key to making religious guidance more meaningful and sustainable. This is in line with Edwards III's theory, which emphasizes that the disposition of the implementers and recipients of policies greatly determines the success of implementation (Tarigan & Warih, 2024; Sari et al., 2024). Thus, religious

guidance at Tulungagung Prison shows that changes in inmates' attitudes occur gradually through a combination of persuasive approaches, staff role modeling, and support among inmates.

4) The Bureaucratic structure

The bureaucratic structure in fostering religiosity at Tulungagung Class IIB Prison is implemented through the application of Standard Operating Procedures (SOPs) that regulate the flow of religious activities, the division of duties among officers, activity schedules, and coordination with external parties. SOPs not only serve an administrative function, but also serve as a normative instrument to ensure the regularity, consistency, and accountability of the program. Supervision and reporting mechanisms also ensure that implementation is carried out according to the rules and serve as a means of evaluation. Although the SOPs are set nationally, their implementation is still adjusted to local conditions, such as the number of officers, the character of the inmates, and the available facilities. This flexibility shows that the bureaucratic structure in prisons is adaptive and responsive to field dynamics.

Thus, the existence of SOPs and a clear structure is an important foundation for the success of religious guidance, as it is able to maintain program continuity, strengthen coordination, and support the achievement of rehabilitation goals, namely the formation of spiritual awareness and the reduction of the risk of recidivism. This is in line with the research by Linda & Putri (2025), Anggranti (2022), and Nugroho (2020), which emphasizes the importance of SOPs in maintaining program consistency, reducing deviations, and ensuring that programs continue to run even when there is a change in personnel. At Tulungagung Prison, SOPs are not only administrative guidelines but also normative instruments that guarantee the continuity and effectiveness of religious guidance.

The Impact of Religious Guidance on Drug Convicts in Reducing the Risk of Recidivism at the Class IIB Prison in Tulungagung

The Theory of Religiosity proposed by Rodney Stark and Charles Glock was used by the authors in the results of the second research question, namely regarding the impact of religiosity training on drug convicts in reducing the risk of recidivism at the Tulungagung Class IIB Prison. The results of this study describe the impact of religious guidance in five dimensions. The dimensions of religiosity explored in this study are ideological, public practice, experience, intellectual, and personal practice.

1) Privat Practice

The results of the study show that religious guidance at the Tulungagung Class IIB Prison has encouraged significant changes in the personal practices of prisoners convicted of drug offenses. Most prisoners who were previously inconsistent in performing their prayers began to develop the habit of praying five times a day and performing other regular acts of worship after participating in religious activities such as lectures, recitation of the Quran, and congregational prayers. This change took place gradually, as evidenced by the statements of RK and AC, who said that although they were not yet perfect, they were trying to maintain prayer as a new habit born of internal motivation.

This condition is in line with Stark and Glock's theory of religiosity, which places personal practice as an important indicator of a person's religious involvement. The assistance of officers, the provision of worship facilities, and the creation of a conducive religious climate strengthened the consistency of the inmates' personal worship. These

findings support the results of research by Taufiqurohman et al. (2024), which confirms that personal worship routines are formed through the internalization of religious values, not merely formal obligations. This is also emphasized by Nur Rokhmah Fitriani & Setyawan (2018), who stress the importance of reflective space and spiritual atmosphere in strengthening individual religious experiences. Thus, personal worship practices at Tulungagung Prison are not merely administrative formalities but have grown into authentic and sustainable spiritual awareness.

2) Ideological

The results showed that religiosity coaching in Tulungagung Class IIB Correctional Facility was able to encourage significant changes in the ideological dimension of religiosity of narcotics prisoners. At first, most prisoners only viewed religion as an administrative formality, even as an obligation that felt heavy. However, through a coaching approach that is reflective, persuasive, and touches the emotional side, they slowly undergo an ideological transformation by placing religion as a deep spiritual need.

This is reflected in the statements of RK prisoners who realize that religion now gives a sense of closeness to God, as well as ACs who feel inner peace and the belief that everyone still has the opportunity to change through repentance. This change was also observed by the guidance officer, who mentioned that the inmates' understanding of religion developed from mere routine to a more reflective and applicable understanding. Within the framework of Stark and Glock's theory of religiosity, this finding shows a strengthening of the ideological dimension, where belief in God and the value of religious teachings become the main foundation for the growth of authentic religious awareness.

Furthermore, the results of this study extend previous findings by confirming that the ideological dimension cannot only be built through the formal delivery of religious material, but more effectively through inspirational stories, reflective spaces, and the internalization of consistent and contextual moral values. Thus, religious guidance in Tulungagung Correctional Institution has succeeded in touching the most fundamental aspect of religiosity, namely spiritual beliefs that become the basis for changes in prisoners' behavior towards a better direction.

3) Experience

The dimension of religious experience in Stark and Glock's theory refers to an individual's emotional and spiritual involvement with God. The results of research at the Tulungagung Class IIB Correctional Facility show that narcotics prisoners experience deep spiritual moments, such as crying during a lecture about family, regret for not having had time to apologize to parents, and awareness of God's forgiveness when reading the Qur'an. These experiences are not momentary, but become turning points that foster inner awareness and motivation to change. Guidance officers also observed a gradual transformation, from prisoners who initially did not recognize worship to actively learning to pray and recite the Koran.

This finding is in line with Stark & Glock's theory and the research of Ikhwan et al. (2021), that emotional and reflective spiritual experiences can strengthen prisoners' internal motivation to repent and live a better life. Thus, religiosity coaching in prisons not only shapes outward practices, but also touches the deepest layers of spirituality, which is important for the rehabilitation process and prevention of recidivism.

4) Consequential

The consequential dimension in Stark and Glock's theory emphasizes the real implications of religiosity in social and moral behavior. The results of research at the Tulungagung Class IIB Correctional Facility show that religiosity coaching has a positive impact on changes in the attitudes of narcotics prisoners. Prisoner RK, for example, began to learn to be responsible from small things such as getting up early for Fajr prayer, while AC claimed to be better able to control emotions and solve problems peacefully. From the manager's perspective, officers assessed that changes were not only evident from formal participation in activities, but also from inmates' attitudes, social interactions, and responses to advice.

These findings corroborate the views of Stark & Glock and the results of research by Ilzizatul & Suharta (2025), that true religiosity is reflected in daily social behavior. Thus, religiosity coaching in prisons not only increases spiritual awareness, but also shapes responsibility, self-control, and more constructive social attitudes, which are important for the rehabilitation process and prevention of recidivism.

5) Intellectual

The intellectual dimension in Stark and Glock's theory emphasizes the cognitive aspect of religiosity, namely the understanding of religious teachings. The results showed that coaching at the Tulungagung Class IIB Correctional Facility was able to improve the religious literacy of narcotics prisoners, such as the ability to read the Qur'an, understand prayer readings, and instill practical moral values in everyday life. RK admitted that he is now more fluent in reading the Qur'an, while AC stated that he had just begun to understand the prayer and make it a life guide. The coaching officer explained that the lecture material is always linked to moral values so that religion does not only stop at rituals, but is also reflected in real behavior.

This finding is in line with research by Ikhwan et al. (2021) and Yahya et al. (2023) which confirms that increasing religious literacy contributes significantly to spiritual motivation and prevention of deviant behavior. Thus, the intellectual dimension is proven to be an important foundation for changes in the beliefs, spiritual experiences, and social behavior of prisoners towards a better direction.

Program Proposal

The proposed Integrated and Independent Religious Development Program (PRIMA) in Tulungagung Class IIB Correctional Facility is designed to optimize religious development for narcotics prisoners with a structured, measurable, and sustainable approach. This program was born from the premise that although activities such as recitation, tadarus, and congregational prayer have proven to be able to increase religious awareness, attitude change, and self-control of prisoners, their implementation is still constrained by limited human resources, budget, facilities, and the initial attitude of prisoners who are less enthusiastic.

PRIMA aims to increase religiosity, instill moral values, reduce the risk of recidivism, and strengthen implementation effectiveness through optimizing communication, resources, disposition, and bureaucratic structure. The main targets are 285 drug inmates, with the support of coaching officers, external clerics, BNN, and the Ministry of Law and Human Rights. The program uses participatory methods through recitation activities, tadarus, congregational prayer, counseling, group therapy, self-reflection, and religious services for non-Muslims, which are implemented with a digital

attendance system and layered evaluation. An estimated budget of around IDR 42,750,000 is allocated for ustadz honorarium, holy books, worship facilities, staff training, and consumption of activities, with funding sources from internal prisons, agency cooperation, and donations.

A feasibility analysis shows that the program is technically, socially, financially, and legally realistic, and success indicators focus on worship compliance, attitude change, increased religious knowledge, spiritual experience, decreased recidivism, and implementer satisfaction. With this holistic approach, PRIMA is expected to form inmates who have strong faith, noble character, and are ready to undergo social reintegration.

CONCLUSION AND SUGGESTION

Based on the results of research and analysis conducted at the Tulungagung Class IIB Correctional Facility, it can be concluded that the implementation of religiosity coaching for narcotics prisoners has been carried out through various religious activities such as routine recitation, Al-Qur'an tadarus, congregational prayer, and religious services for non-Muslim prisoners. These activities are supported by structured Standard Operating Procedures (SOPs), indicating a systematic effort in coaching.

However, the implementation of this program has not been running optimally due to a number of obstacles, including limited human resources such as the limited number of guiding officers and clerics, minimal budget, and inadequate facilities, such as the lack of availability of holy books and other worship facilities. On the other hand, although communication between officers and prisoners as well as the bureaucratic structure in the implementation of activities is quite good, in the early stages of program implementation the attitude or disposition of prisoners towards religious activities is still low. Many of them consider the activities as a formality, so their initial participation is relatively limited.

The impact of religiosity coaching that has been implemented shows positive results. Religious activities are proven to be able to improve the dimensions of religiosity of prisoners, both in terms of public practices such as involvement in congregational prayer and tadarus, religious experiences such as spiritual moments when attending recitation, as well as personal practices such as consistency in praying. In addition, prisoners also reported changes in attitudes and behaviors for the better, such as improvements in self-control, a deeper understanding of religious values, and moral improvements reflected in honesty and responsibility. However, the long-term impact of religiosity coaching on reducing the risk of recidivism cannot be accurately measured due to limited data on the condition of prisoners after their release from prison.

Factors supporting the sustainability of this coaching program include the support of correctional officers, the presence of guest preachers who provide religious teachings, and the availability of adequate mosque facilities in the prison environment. Meanwhile, significant inhibiting factors include the overcapacity condition of the prison which causes limited coaching space, limited budget for organizing activities on an ongoing basis, and the initial attitude of prisoners who are less enthusiastic in participating in the coaching program.

As a form of solution to these problems, the PRIMA Program (Integrated and Independent Religious Development) was designed, which aims to overcome obstacles to the implementation of religious development through a more holistic and integrated approach. This program seeks to optimize the dimensions of communication, resource management, disposition improvement, and strengthening the bureaucratic structure by involving various parties, both internal such as prisoners and correctional officers, as

well as external such as religious leaders and social institutions. The PRIMA program is believed to have great potential in improving the quality of religiosity of prisoners in a sustainable and measurable manner, as well as contributing to reducing the level of recidivism through more consistent, participatory, and evaluative religious activities.

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