

## IMPLEMENTATION OF ISLAMIC SPIRITUAL ACTIVITIES USING THE TAHSIN AND TAJWID METHODS TO SUPPORT THE PERSONALITY DEVELOPMENT OF INMATES AT THE PALU CLASS IIA CORRECTIONAL FACILITY



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### **ABSTRACT**

*This study examines the implementation of Islamic spiritual development through tahsin and tajwid methods in supporting the personality development of inmates at the Class IIA Correctional Facility in Palu. Correctional institutions are not only responsible for enforcing sentences but also for preparing inmates for successful reintegration into society through character and moral development. Using a qualitative descriptive approach, data were collected from primary and secondary sources through observation, interviews, and document analysis. The study is guided by implementation theory and the concept of correctional development (SPPN). The findings show that tahsin and tajwid activities contribute positively to shaping inmates' discipline, religious awareness, and moral character. These programs also encourage collaboration with external parties, strengthening the overall development process within the institution. However, the implementation of the program still faces several challenges, including weak religious foundations among inmates, limited budget and human resources, low intrinsic motivation, and environmental factors that are not fully supportive. In conclusion, although the tahsin and tajwid approach has demonstrated positive outcomes, improvements in resources, program support, and motivational strategies are necessary to enhance its effectiveness in fostering inmates' personality development and supporting their social reintegration.*

**Keywords:** *Corrections; Islamic Spirituality; Tahsin; Tajwid; Inmate Rehabilitation*

## INTRODUCTION

The correctional system plays a pivotal role in Indonesia's integrated criminal justice framework, serving not only as a mechanism for the execution of sentences but also as a medium for rehabilitation and reintegration of offenders into society. The shift from a retributive paradigm to a rehabilitative approach underscores the government's commitment to uphold human rights and restore the social function of inmates. Rather than merely punishing offenders, the correctional philosophy emphasizes character building, moral guidance, and the development of intellectual, vocational, and spiritual capacities. These efforts are designed to transform inmates into law-abiding, productive citizens capable of reintegrating into their communities with dignity and purpose.

This rehabilitative approach is enshrined in Indonesia's legal framework, notably Law No. 22 of 2022 on the Correctional System, which stipulates that correctional activities must be humane, educational, and rehabilitative in nature. Article 3 of the law highlights that correctional guidance encompasses personality and self-reliance development, including religious education as a key component. Likewise, Government Regulation No. 31 of 1999 on the Guidance and Mentoring of Inmates specifies that correctional programs must enhance inmates' faith in God, discipline, work ethic, and social responsibility, thus preparing them for successful reentry into society.

One of the most significant pillars of personality development in Indonesian correctional facilities is spiritual guidance. Within the Islamic context, spiritual development is operationalized through religious study, Qur'anic recitation, and moral counseling designed to strengthen inmates' faith and encourage repentance. The method of *Tahsin* focused on improving the accuracy and fluency of Qur'anic recitation and *tajwid* the application of rules governing proper pronunciation serve as crucial instruments in this process. These methods do not merely teach technical aspects of reading the Qur'an but also instill moral values, discipline, and a sense of accountability before God.

The significance of religious programs in correctional facilities is supported by research demonstrating their positive effects on inmates' behavior and psychological well-being. Spiritual guidance has been shown to reduce aggression, foster emotional stability, and promote cooperation among inmates. Moreover, by providing a constructive routine and a supportive environment, such programs help inmates develop habits that can sustain them beyond incarceration. In the case of Lapas Kelas IIA Palu, the implementation of *tahsin* and *tajwid*-based programs has been instrumental in reshaping inmates' character, promoting greater adherence to religious obligations, and improving interpersonal relationships within the prison environment.

Nevertheless, the implementation of these programs is not without challenges. Several obstacles hinder their full potential, including limited institutional resources, insufficient numbers of qualified religious instructors, overcrowding, and low motivation among certain inmates. Furthermore, the varying levels of religious literacy among inmates require adaptive teaching strategies to ensure that every participant benefits from the program. Addressing these issues is essential to ensure that the spiritual guidance offered in prisons achieves its intended rehabilitative impact.

Given this context, this study seeks to analyze the implementation of Islamic spiritual activities using the *tahsin* and *tajwid* methods at the Class IIA Correctional Facility in Palu. It examines how these activities contribute to the personality development of inmates and identifies the main challenges that impede their execution. By doing so, the research aims to provide insights that can guide prison administrators, policymakers, and religious counselors in improving program delivery, enhancing

inmate participation, and ultimately fulfilling the rehabilitative mission of the correctional system.

## LITERATURE REVIEW

Several previous studies have explored the role of religious guidance in correctional facilities as a means of personality development and rehabilitation. Rahmawati (2024) examined moral development through a tauhid-based approach for female inmates at Class III Palu Correctional Facility. Her study found that activities such as sermons, group discussions, congregational prayers, and Qur'anic contemplation significantly enhanced inmates' spiritual awareness, discipline, and social empathy.

Maulana (2024) analyzed the implementation of the Pesantren At-Tawwabin program in the Class I Cipinang Correctional Facility, revealing that Qur'anic studies, tafsir sessions, and fiqh lessons improved inmates' religious understanding and moral behavior, despite constraints such as limited facilities and staff.

Ramadhoni (2024) focused on Class IIB Muara Bungo Correctional Facility and concluded that Islamic spiritual programs—though effective—still face obstacles such as staff shortages and overcapacity, requiring collaboration with external institutions such as the Ministry of Religious Affairs.

Similarly, Yanti (2023) studied religious development programs in Rutan Sidenreng Rappang, finding that activities like *tahsin*, *tajwid*, and *Dirosa* (basic Qur'an reading lessons) fostered emotional control and reduced negative behavior. These studies collectively demonstrate that religious programs not only nurture faith but also improve discipline, reduce recidivism risk, and support social reintegration.

## Theory of Program Implementation (David C. Korten)

The theoretical foundation for this research is Korten's (1980) Program Implementation Theory, which highlights the importance of alignment between three key elements: the program design, the implementing organization, and the target group. Korten argues that a program will succeed if its objectives are responsive to the needs of its beneficiaries, if the implementing organization possesses adequate capacity and competence, and if there is a harmonious relationship between implementers and participants.

Failure in any of these elements can hinder the program's effectiveness. In the context of this study, the *tahsin* and *tajwid* activities must be aligned with the spiritual needs of inmates, supported by trained instructors and adequate facilities, and delivered in a manner that fosters active participation and motivation. This theoretical model is critical in evaluating not only the presence of religious programs but also their quality, sustainability, and relevance to inmates' personal transformation.

## Concept of Religious Consciousness Development

Religious consciousness development is a crucial component of personality guidance in correctional institutions. According to the Indonesian Correctional Law (Law No. 22 of 2022), personality development must encompass moral, intellectual, and spiritual growth to prepare inmates for reintegration into society. Religious education is thus not limited to doctrinal teaching but also aims to cultivate repentance, emotional stability, and moral responsibility. Through systematic learning of *tahsin* and *tajwid*, inmates are encouraged to improve their Qur'anic recitation skills while internalizing Islamic values that promote self-control, empathy, and respect for

others. The ultimate goal is not only to improve technical proficiency but to foster a transformation of character that reduces the likelihood of reoffending after release.

## **METHOD**

This study adopts a qualitative research approach, which is considered most appropriate for exploring the implementation of Islamic spiritual activities using the *tahsin* and *tajwid* methods as part of personality development programs in correctional institutions. The qualitative method was chosen because it provides a deep understanding of how the program is implemented, the experiences of inmates who participate, and the institutional and structural challenges that affect its success.

Data were collected through direct observation of religious activities, in-depth interviews with key stakeholders including the Head of the Class IIA Palu Correctional Facility, correctional officers responsible for spiritual guidance, and selected inmates actively involved in the program. Document analysis was also conducted using institutional records, memorandums of understanding with the Ministry of Religious Affairs, and other relevant policy documents.

The research design applied is descriptive and case-study oriented, allowing the researcher to focus intensively on a single correctional facility and examine the phenomenon within its real-life setting. Guided by David C. Korten's Program Implementation Theory, this research seeks to interpret how the alignment between program design, organizational capacity, and target group participation influences the success of *tahsin* and *tajwid* activities. Focusing on one correctional facility enables the study to capture a holistic and contextualized view of how spiritual education contributes to inmates' character transformation and readiness for reintegration. Primary data were obtained from interviews with prison management, religious instructors, and inmates. Secondary data were gathered from academic literature, previous research on religious rehabilitation programs, government regulations on correctional guidance, and institutional archives.

Data collection techniques consisted of participant observation, semi-structured interviews, and document study, ensuring triangulation for data credibility. Data analysis employed a descriptive qualitative method using a thematic analysis approach, involving several stages: (1) data reduction by summarizing key findings from interviews and observations, (2) coding and categorizing data into major themes such as program implementation, inmate participation, and institutional challenges, (3) presenting the data systematically to highlight relationships between themes, and (4) drawing conclusions that reflect the role and impact of the *tahsin* and *tajwid* programs on inmates' personality development.

The results of this research are expected to contribute theoretically by enriching the academic discussion on faith-based correctional programs and practically by offering recommendations to improve the effectiveness and sustainability of religious personality development programs in Indonesian correctional facilities.

## **RESULTS AND DISCUSSION**

### **Implementation of Tahsin and Tajwid-Based Personality Development Programs**

The results of this study indicate that the implementation of Islamic spiritual programs using the *tahsin* and *tajwid* methods at the Class IIA Correctional Facility in Palu has been conducted systematically but is still constrained by several practical limitations. Personality development through these programs primarily focuses on improving inmates' Qur'anic recitation skills and fostering a deeper understanding of Islamic

teachings. Activities include regular Qur'an reading sessions, pronunciation correction (*tahsin*), and tajwid lessons led by religious instructors from both internal prison staff and external partners such as the Ministry of Religious Affairs and local religious foundations.

The program has shown positive outcomes in shaping inmates' discipline, encouraging punctuality in attending lessons, and strengthening their commitment to daily prayers and other religious obligations. Many inmates reported experiencing greater inner peace and moral awareness after consistent participation in the program. However, implementation remains partially limited due to the shortage of qualified instructors, inadequate classroom facilities, and overcrowded schedules that compete with other mandatory prison activities. Some inmates also display low motivation or irregular attendance, which hinders the program's overall impact.

### **Supporting and Inhibiting Factors**

Several supporting factors contribute to the relative success of the *tahsin* and *tajwid* programs. The strong collaboration between the prison and external religious institutions provides additional human resources, such as qualified ustadz and ustadzah, who are capable of guiding inmates through structured lessons. The prison administration actively encourages participation by scheduling classes during times that do not conflict with work or other programs, thus allowing inmates to attend without significant disruption.

Nonetheless, there are key inhibiting factors that limit optimal implementation. First, the limited number of instructors compared to the inmate population makes it difficult to provide personalized guidance, which is critical for improving Qur'anic recitation skills. Second, budget constraints restrict the availability of teaching materials such as Qur'an copies, tajwid books, and audiovisual aids. Third, the heterogeneous religious literacy of inmates means that some participants struggle to keep up with the lessons, leading to uneven progress across groups. Finally, environmental challenges, including the noise and distractions inherent in a prison setting, occasionally disrupt lessons and reduce concentration among participants.

### **Human Rights and Correctional Philosophy Perspective**

From a human rights perspective, the provision of *tahsin* and *tajwid* programs aligns with the mandate of Law No. 22 of 2022 on the Correctional System, which emphasizes that personality development must include spiritual guidance to build moral character and support social reintegration. These programs fulfill the right of inmates to practice their religion freely and access educational opportunities that enhance their personal development.

The results of this study demonstrate that religious programming is not merely ceremonial but serves a rehabilitative function by instilling discipline, moral responsibility, and prosocial behavior—values that are critical to reducing recidivism after release. However, the partial implementation and persisting barriers indicate that the rights of inmates to equal and quality spiritual education are not yet fully realized.

The United Nations Standard Minimum Rules for the Treatment of Prisoners (Nelson Mandela Rules) emphasize the importance of providing adequate facilities for religious instruction and allowing qualified representatives to lead such programs. Strengthening these programs would further ensure that inmates' rights to spiritual development are upheld in line with both national and international standards.

## CONCLUSIONS AND SUGGESTIONS

The findings of this study indicate that the implementation of Islamic spiritual activities using the *tahsin* and *tajwid* methods at the Class IIA Correctional Facility in Palu has been beneficial but not yet fully optimal. While the program successfully contributes to strengthening inmates' religious literacy, discipline, and moral awareness, several challenges continue to hinder its maximum impact. The availability of qualified instructors remains limited, and the prison lacks sufficient learning materials and dedicated spaces for conducting lessons.

Furthermore, the heterogeneous levels of religious understanding among inmates result in unequal learning progress, while some participants display low motivation or irregular attendance. These challenges indicate a gap between the normative objectives of the correctional system—outlined in Law No. 22 of 2022, which mandates comprehensive personality development—and their practical implementation in the field.

Despite these obstacles, the program has proven effective in shaping positive behavior, encouraging repentance, and providing inmates with a sense of peace and purpose, thereby fulfilling its rehabilitative function. It also aligns with national correctional goals by fostering moral development and preparing inmates for reintegration into society as better individuals. In light of these findings, it is recommended that the Class IIA Palu Correctional Facility strengthen the implementation of *tahsin* and *tajwid* programs through several measures.

First, cooperation with the Ministry of Religious Affairs and local religious organizations should be expanded to recruit more qualified instructors and volunteers. Second, additional budget allocation is needed to provide adequate Qur'anic learning materials, *tajwid* guides, and audiovisual aids to improve the quality of teaching. Third, the program should be designed with tiered learning modules to accommodate different levels of Qur'anic literacy, ensuring that all inmates—regardless of prior knowledge—can participate meaningfully. Fourth, motivational approaches such as peer mentoring and recognition for active participants can be introduced to sustain inmate engagement.

Finally, policy makers at the Directorate General of Corrections should consider institutionalizing faith-based programs as a core element of personality development nationwide, supported by standardized curriculum, training for prison officers in religious facilitation, and monitoring mechanisms to ensure program quality. By adopting these measures, correctional facilities can optimize the rehabilitative potential of spiritual programs, enhance inmates' moral transformation, and better align with Indonesia's correctional philosophy that emphasizes rehabilitation, human dignity, and social reintegration.

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