

Management of Religious Activities from the Perspective of Surah Al Ashr: Case Study in the Class IIB State Prison Ponorogo

Bq.Risqi Irhamni¹

Nurul Iman²

Azid Syukroni³

irhamni547@gmail.com

cahayaiman66@gmail.com

azidsyukroni@gmail.com

Abstract: This study examines the management of religious activities at the Class IIB State Prison in Ponorogo, focusing on how these activities align with the values outlined in Surah Al Ashr, including faith, righteous deeds, advising each other in truth, and advising each other in patience. Using a qualitative case study approach, data was collected through observations, in-depth interviews with prison management and inmates, and documentation analysis, with triangulation employed to ensure validity. The research highlights the planned implementation of religious activities such as congregational prayers, Qur'an study, recitation, and religious counseling, which are managed through four key functions: planning based on spiritual needs, task organization, disciplined implementation, and consistent supervision. The study finds that integrating the values of Surah Al Ashr significantly enhances the effectiveness of religious guidance by fostering spiritual awareness, promoting good habits, encouraging solidarity, and building mental resilience. Positive outcomes include improved discipline, increased participation, and noticeable behavioral changes among inmates. However, challenges such as limited facilities, uneven participation, and lack of external coordination are noted. This research contributes to the understanding of effective, sustainable, and contextually relevant religious guidance in correctional institutions, based on Qur'anic principles, and offers recommendations for prison administrators in enhancing religious training programs for inmate rehabilitation.

Keywords: Management of religious activities; Prison; Surah Al Ashr; Spiritual Formation

Abstrak: Penelitian ini mengkaji pengelolaan kegiatan keagamaan di Lembaga Pemasyarakatan (Lapas) Kelas IIB Ponorogo, dengan fokus pada sejauh mana kegiatan tersebut selaras dengan nilai-nilai yang tercantum dalam Surah Al Ashr, termasuk iman, amal saleh, saling menasihati dalam kebenaran, dan saling menasihati dalam kesabaran. Menggunakan pendekatan studi kasus kualitatif, data dikumpulkan melalui observasi, wawancara mendalam dengan pihak pengelola lapas dan narapidana, serta analisis dokumen, dengan triangulasi diterapkan untuk memastikan validitas. Penelitian ini menyoroti implementasi terencana dari kegiatan keagamaan seperti shalat berjamaah, studi Al-Qur'an, pembacaan Al-

¹ University of Muhammadiyah Ponorogo, Indonesia

² University of Muhammadiyah Ponorogo, Indonesia

³ University of Muhammadiyah Ponorogo, Indonesia

Qur'an, dan konseling keagamaan, yang dikelola melalui empat fungsi utama: perencanaan berdasarkan kebutuhan spiritual, organisasi tugas, implementasi yang disiplin, dan pengawasan yang konsisten. Studi ini menemukan bahwa integrasi nilai-nilai Surah Al Ashr secara signifikan meningkatkan efektivitas bimbingan keagamaan dengan meningkatkan kesadaran spiritual, mempromosikan kebiasaan baik, mendorong solidaritas, dan membangun ketahanan mental. Hasil positif termasuk peningkatan disiplin, peningkatan partisipasi, dan perubahan perilaku yang terlihat di antara narapidana. Namun, tantangan seperti fasilitas yang terbatas, partisipasi yang tidak merata, dan kurangnya koordinasi eksternal juga dicatat. Penelitian ini berkontribusi pada pemahaman tentang bimbingan agama yang efektif, berkelanjutan, dan relevan secara kontekstual di lembaga masyarakat, berdasarkan prinsip-prinsip Al-Qur'an, dan memberikan rekomendasi untuk pri

Kata Kunci: *Pengelolaan kegiatan keagamaan; Penjara; Surah Al Ashr; Pembentukan spiritual*

Introduction

The Class IIB Ponorogo State Prison is one of the correctional institutions that plays a strategic role in fostering inmates through various personality development and independence programs. This facility houses prisoners with diverse backgrounds, ranging from drug abuse, online gambling, theft, to serious crimes such as robbery and murder. The complexity of the social issues faced by these inmates requires a rehabilitation approach that not only addresses personality development but also spiritual aspects as an integral part of the rehabilitation process. The depiction of religious activities at the Ponorogo Detention Center is an interesting subject for research because these activities are not merely a routine of worship but are designed as an effort to build religious awareness capable of changing the mindset and behavior of the inmates (Juliana, 2024).

The religious activities carried out at the Class IIB Ponorogo State Prison are quite diverse, including congregational prayers, Qur'an learning, and religious counseling. Every week, there are recitations facilitated by religious teachers (ustadz) and commemoration of Islamic holidays involving all inmates. What makes this program unique is the integration of religious development with the daily activities of the inmates. Religious activities are not merely a formal agenda but are made part of the lifestyle within the prison. Inmates are expected to internalize Islamic values in

their actual behavior while strengthening solidarity among fellow inmates (Afifandasari, 2023).

Interestingly, despite the limited existing facilities, the religious spirit among the inmates at the Class IIB Ponorogo Detention Center remains well-maintained. Many inmates who were initially distant from religion have rediscovered their spiritual awareness through the implemented programs. Inmates involved in drug-related cases, who rarely prayed in the past, now routinely participate in congregational prayers and are even active in Qur'an study activities. This transformation demonstrates that the detention facility is not only a place for serving sentences but also a space for spiritual learning that can change the direction of one's life. This phenomenon aligns with Muhimmah's (2023) view, which emphasizes that religious activities in correctional institutions function as a means of moral rehabilitation as well as spiritual strengthening, supporting the process of social reintegration.

Based on this background, this study aims to analyze the management of religious activities at the Class IIB Ponorogo State Prison from the perspective of Surah Al Ashr. This study will examine how the values contained in Surah Al Ashr – which include faith, righteous deeds, advising each other in truth, and advising each other in patience – are integrated into the management of religious activities at this correctional facility. The study aims to explore in depth the role of religious activities in the character development of inmates, as well as provide recommendations for developing a Qur'anic-based religious guidance management model that is more effective and sustainable. The research problem in this study is how religious activities at the Class IIB Ponorogo State Prison are managed based on the values of Surah Al Ashr, and the objectives of this study are to analyze and describe the management of religious activities, including planning, organizing, implementing, and supervising these activities, as well as to evaluate the impact of integrating the values of Surah Al Ashr into the religious development of inmates.

Research Method

This study uses a qualitative approach with a case study method to examine the management of religious activities in the Class IIB Ponorogo State Prison in the perspective of Surah Al Ashr. The purpose of this study is to describe the form and

implementation of religious activities in the Class IIB Ponorogo State Detention Center, analyze the management of religious activities which includes planning, organizing, implementing, and supervising, and examine the management of these religious activities in the perspective of Surah Al Ashr. The case study was chosen because it allows researchers to dig into information in depth about the process of religious formation in the field.

Primary data was obtained through interviews, observations, and documentation with informants, the Head of the State Prison, the Head of the Prisoner Service Subsection, the Coordinator of the Status Review, Correctional Assisted Citizens, Religious Extension Officers, and the supervisory ustadz. Meanwhile, secondary data comes from relevant official documents, regulations, and literature. Data analysis is carried out through the stages of data reduction, data presentation, and conclusion drawn. Thus, the data collected can be trusted and worthy of being used as a basis for drawing research conclusions. To further reduce bias, the study also incorporated member checks, where preliminary findings were shared with some informants to validate the accuracy of the data and interpretations. Additionally, the researchers took care to be transparent about their own biases, reflecting on their pre-existing knowledge and ensuring that this did not influence the analysis of the data. The validity of the data was also tested by triangulating sources and methods. This allowed the researchers to cross-check the findings and reduce the possibility of any single informant's bias influencing the outcomes of the study.

Results and Discussion

In this section, we present the findings of the study, organized into the four main management functions: Planning, Organizing, Implementing, and Supervising religious activities at the Class IIB Ponorogo State Prison. Each sub-section outlines the descriptive results of the activities, based on interviews, observations, and document analysis, which were collected throughout the study.

Planning of Religious Activities

The planning phase at the Class IIB Ponorogo State Prison plays a crucial role in structuring and guiding the religious activities for the inmates. Based on the interviews

with the Head of the Prisoner Services Subsection, it was found that religious activities are planned systematically, considering the diverse backgrounds and needs of the inmates. The planning is a collaborative process, involving coordination between the prison management, the Ministry of Religious Affairs, and external religious organizations such as Pondok Al-Falah.

Before formulating the plans, the prison management conducts regular evaluations to assess the spiritual and religious needs of the inmates. These evaluations help identify specific gaps in religious knowledge and practices. For example, inmates with minimal religious education are initially focused on strengthening their faith and learning the basics of worship, such as performing ablution and prayer correctly. The focus on basic religious practices ensures that all inmates, regardless of their previous level of religious education, can engage with the activities effectively. The planning process includes scheduling various religious activities such as congregational prayers, Qur'an study sessions, religious counseling, and commemorations of Islamic holidays. The schedules are arranged regularly, with each activity taking place at specific times to ensure consistent participation from all inmates. The religious programs are also adjusted according to the inmate population, with more intensive religious education provided for those who are new to religious practices or have been incarcerated for a longer period.

The prison also makes sure that necessary resources are available for religious activities. This includes ensuring the availability of prayer spaces, Qur'anic books, and other materials needed for religious education. In cases where resources are limited, the prison management collaborates with external religious organizations to supplement the resources available.

Collaboration with external religious institutions, such as local mosques or Islamic boarding schools, is a crucial part of the planning process. Religious instructors (ustadz) from these organizations visit the prison regularly to provide structured religious education and guidance. This collaboration ensures that the religious activities are not limited to prison staff but also involve experts in religious teaching.

Organizing Religious Activities

The organizing phase is crucial for ensuring the smooth and effective implementation of the religious activities planned at the Class IIB Ponorogo State Prison. Based on interviews and observations, the following elements were found to be central to the organization of these activities. At the Class IIB Ponorogo State Prison, the organization of religious activities is divided into clear roles and responsibilities. The Head of the Detention Center oversees the overall coordination of activities, while the Head of the Prisoner Services Subsection manages the technical aspects of these activities. Religious instructors from the Ministry of Religious Affairs, as well as those from external religious organizations such as Pondok Al-Falah, are responsible for providing religious education and guidance to the inmates. Inmates themselves are involved in the organizational structure, serving as peer tutors. These peer tutors are selected based on their religious competence and are assigned the task of mentoring other inmates in religious practices such as prayer and Qur'anic recitation. This involvement of inmates helps strengthen their sense of ownership over the religious programs, encouraging active participation and leadership development. The success of religious activities in the prison largely depends on effective coordination between the officers, the external religious instructors, and the inmates. Coordination is carried out through regular meetings, where the roles and responsibilities of each participant are discussed. The Head of the Detention Center and the Head of Prisoner Services Subsection ensure that there is effective communication between all parties involved, which includes resolving any issues related to scheduling, resource availability, and inmate participation.

The participation of inmates in the organization of religious activities is an important aspect of the management system. Inmates are not only recipients of religious education but also active contributors. This is especially evident in the practice of peer tutoring, where inmates are given leadership roles, such as acting as prayer leaders (imams) or assisting in Qur'an study sessions. This role fosters a sense of responsibility and community among the inmates, as they support each other in their spiritual development. The active involvement of inmates also promotes solidarity and cooperation, key values in Islamic teachings.

Implementation of Religious Activities

The implementation of religious activities at the Class IIB Ponorogo State Prison is carried out systematically according to the plans established during the planning phase. This section outlines the key components of the implementation process, based on direct observations and interviews with the prison staff and inmates.

The religious activities are implemented on a regular basis, with specific schedules for congregational prayers, Qur'an study sessions, religious counseling, and other related activities. According to interviews with the inmates and staff, the inmates are encouraged to participate in these activities daily, with activities such as the five-time daily prayers and Qur'an recitation taking place at fixed times. These activities are essential for building religious discipline and forming a consistent spiritual routine.

Initial reluctance to engage in religious activities was observed among some inmates, especially those with minimal prior religious knowledge or those who had spent significant time incarcerated. However, over time, many inmates began to participate more actively as they experienced the spiritual benefits of the activities. For example, inmates who initially showed little interest in religious activities became more consistent in attending congregational prayers and engaging in Qur'an learning after they noticed positive changes in their behavior and mental well-being. A significant part of the implementation process is the active role that inmates take in the activities. Some inmates are appointed as prayer leaders (imams) or facilitators for Qur'an study groups. This practice encourages inmates to take ownership of their spiritual growth while also contributing to the religious development of their peers. It also helps in building leadership skills among the inmates, which can be valuable for their reintegration into society after release. In addition to the regular religious activities, religious counseling plays a crucial role in the implementation of the religious programs. Inmates receive counseling sessions focused on moral and spiritual issues, often facilitated by the external religious instructors or officers trained in Islamic counseling. These sessions provide inmates with the opportunity to discuss personal struggles, seek guidance on issues related to faith, and receive emotional and spiritual support.

One of the most significant outcomes of the religious activities has been the positive change in the behavior of the inmates. Interviews and observations indicated that inmates who actively participated in religious activities showed improvements in their overall discipline and respect for the rules of the prison. Many inmates reported feeling more at peace, less prone to conflicts, and more committed to transforming their lives. This shift in behavior reflects the effectiveness of religious activities in promoting moral rehabilitation and spiritual growth.

Supervision of Religious Activities

Supervision is an essential element in ensuring the continued effectiveness of religious activities at the Class IIB Ponorogo State Prison. The supervision process includes monitoring the attendance of inmates, evaluating the progress of the religious programs, and making adjustments to the activities as needed.

The supervision process involves regular monitoring of the participation of inmates in religious activities. Attendance is recorded, and periodic evaluations are conducted to assess the effectiveness of the programs. Interviews with prison staff revealed that evaluations are based on both quantitative measures (such as attendance) and qualitative measures (such as improvements in inmate behavior and engagement with the programs). These evaluations are used to identify areas that may need improvement or adjustment.

While the religious activities are generally well-received, there are occasional challenges related to limited resources and uneven participation. Some inmates may remain disengaged, particularly those who resist spiritual guidance or have psychological barriers to participation. Supervision allows the prison staff to identify such issues and address them promptly, either by offering additional counseling or providing more personalized religious guidance.

The supervision of religious activities has shown a direct correlation with improvements in inmate behavior. As inmates are held accountable for their participation in the programs, they are more likely to stay disciplined and follow the rules of the prison. In particular, active participation in religious activities has been linked to a reduction in disciplinary violations and a decrease in interpersonal conflicts

within the prison. This reflects the role of supervision not only in ensuring the smooth operation of religious activities but also in fostering a positive environment conducive to rehabilitation.

The results of the study highlight the effective management of religious activities at the Class IIB Ponorogo State Prison through the systematic functions of planning, organizing, implementing, and supervising. The activities are well-structured and closely aligned with the spiritual needs of the inmates, contributing to positive behavioral changes and moral development. These findings provide valuable insights into the role of religious activities in correctional institutions and underscore the importance of a comprehensive management approach to rehabilitation.

Religious activities at the Class IIB Ponorogo State Prison are carried out regularly and in a structured manner. The results of the interview with the Head of the Detention House showed that the activities included congregational prayers, learning the Qur'an, guidance on worship procedures, interpretation studies, religious counseling, religious competitions, and commemoration of Islamic holidays such as the Prophet's Birthday and Isra' Mi'raj. The schedule is systematically arranged so that all inmates have the opportunity to participate in activities according to their ability level. Each program is guided by correctional officers and assisted by ustadz coaches who attend regularly. Activity management is regulated through planning, coordination, and supervision so that the implementation runs consistently. The Detention House provides a special space for worship and learning of the Qur'an, so that religious activities can take place every day. Religious activities are positioned as the main pillar in a consistent coaching pattern.

The implementation of religious activities is intended for all inmates. The coaching program covers various case backgrounds, ranging from drug abuse, gambling, theft, to serious crimes. Each inmate follows coaching through a spiritual counseling approach and personal guidance that is carried out in stages. The informant stated that the process began with teaching the basics of worship such as ablution and prayer, then continued with routine studies. The results of the interviews showed that although initially some of the inmates were reluctant, over time they showed enthusiasm after feeling the spiritual benefits of the activity. This shows a behavioral

transformation characterized by increased participation in religious activities. The results of the researcher's observations show that religious activities are oriented towards worship, but also build solidarity and togetherness between the inmates. Inmates remind each other of congregational prayer times, invite colleagues to attend studies, and help those who cannot read the Qur'an through the peer tutor program. The active participation of this internal community shows that religious activities form strong social bonds. This shows that the success of coaching is not only determined by the role of officers, but also by the involvement of the inmates in reviving the religious atmosphere. This finding is in line with Juliana (2024) who emphasizes that religious coaching in correctional institutions is a strategic medium to improve morals and build spiritual awareness.

Discussion

This study explored the management of religious activities at the Class IIB Ponorogo State Prison, specifically through the framework of Surah Al Ashr. The results underscore the critical role of structured, systematic religious programs in the rehabilitation of inmates, aligning with the broader aims of moral and spiritual development. By investigating the four key management functions—Planning, Organizing, Implementing, and Supervising—this study sheds light on how these functions intersect to create a spiritually conducive environment in a correctional setting. The findings indicate that when religious programs are carefully planned, organized, implemented, and supervised, they contribute significantly to positive inmate behavior, the development of leadership qualities, and a reduction in recidivism.

Planning of Religious Activities

The planning phase at Class IIB Ponorogo State Prison serves as the foundation for ensuring that religious activities are both relevant and responsive to the diverse spiritual needs of the inmate population. The results reveal that planning is based on thorough evaluations of inmates' backgrounds and religious education levels, ensuring that the programs target specific needs. This individualized approach to program design aligns with the findings of Arifin (2019), who highlights the importance of tailored religious education in correctional institutions. Tailoring religious activities

based on the inmates' levels of religious knowledge is a vital step in creating an inclusive environment that can accommodate the varying needs of the prison population. The collaboration between the prison and external religious institutions, such as Pondok Al-Falah, is another crucial aspect of planning that strengthens the quality and diversity of the programs. According to Fajaruddin et al. (2023), collaboration with external partners is essential for the success of religious education in correctional facilities, as it introduces expert knowledge and diverse teaching approaches. This partnership ensures that inmates are exposed to structured and comprehensive religious instruction, providing them with the tools they need for spiritual growth and reintegration. Additionally, the provision of necessary resources, such as prayer spaces, Qur'anic books, and other religious materials, is essential for the proper execution of religious programs. The importance of adequate resources in supporting program implementation has been emphasized in previous research by Huda (2020) and Fauzan (2022), who argue that the availability of appropriate infrastructure is a critical factor in ensuring the success of rehabilitation programs.

Organizing Religious Activities

The organizing function in the management of religious activities at the Ponorogo Detention Center reveals the significance of clear role allocation and collaboration between prison staff, external instructors, and inmates. As observed in the results, organizing involves designating specific roles for the prison management, religious instructors, and inmates themselves. This division of responsibilities ensures that religious activities are carried out efficiently and effectively.

The appointment of inmates as peer tutors, as identified in the study, is particularly noteworthy. This approach is consistent with the work of Rizal and Maulana (2021), who suggest that involving inmates in the organizational structure fosters a sense of responsibility and encourages active participation in religious activities. Peer tutoring, in particular, enhances the inmates' engagement with the program and provides them with opportunities to develop leadership skills, which are essential for their reintegration into society post-incarceration. Fajaruddin et al. (2023) note that such participatory leadership models not only improve the learning

experience but also contribute to building a sense of community and solidarity among inmates.

Moreover, the collaborative nature of organizing religious activities, as evidenced by the involvement of external religious instructors, is essential in creating a spiritually supportive atmosphere. As stated by Hidayattullah et al. (2024), collaboration between internal and external stakeholders strengthens the effectiveness of religious programs, enabling them to address the spiritual needs of the inmates more comprehensively.

Implementation of Religious Activities

The implementation of religious activities at the Class IIB Ponorogo State Prison is systematically carried out, ensuring that the programs are conducted regularly and in alignment with the planning phase. The study indicates that inmates participate in daily religious practices, including congregational prayers, Qur'an study, and religious counseling, which are essential for fostering spiritual discipline and behavioral change. According to Hidayattullah et al. (2024), regular and structured implementation of religious activities is crucial for instilling discipline and shaping inmates' moral and spiritual development. The gradual transformation of inmates from initial reluctance to active participation in religious activities further demonstrates the effectiveness of these programs. This transformation is aligned with the theory of habit formation, which suggests that repeated engagement in structured activities leads to positive behavioral changes over time (Fauzan, 2022). Inmates who initially resisted participating in religious programs began to experience the emotional and psychological benefits of such activities, such as increased peace of mind and reduced stress, which encouraged their continued involvement. This observation is consistent with the findings of Juliana (2024), who emphasizes the therapeutic potential of religious activities in reducing stress and anxiety among inmates.

Moreover, the involvement of inmates in leadership roles, such as becoming prayer leaders (imams) or Qur'an study facilitators, not only contributes to their own spiritual growth but also fosters leadership skills, responsibility, and accountability. This is particularly important for preparing inmates for their reintegration into society. As noted by Nasir and Yusuf (2020), the development of leadership and social responsibility is a key outcome of religious education in correctional facilities.

Supervision of Religious Activities

Supervision plays a pivotal role in ensuring that religious activities remain consistent and effective. The results show that supervision includes regular monitoring of inmate participation, tracking attendance, and evaluating the impact of religious programs. This systematic approach helps ensure that activities are implemented according to plan and that any deviations are promptly addressed. According to Ilham and Nurlaila (2022), effective supervision is crucial for maintaining the integrity of religious programs, as it ensures that the intended objectives are met.

The findings indicate a strong correlation between active participation in religious activities and improved inmate behavior. Inmates who engaged regularly in religious programs demonstrated better discipline, a reduction in rule violations, and greater respect for the institutional structure. This outcome is consistent with the work of Hidayattullah et al. (2024), who suggest that regular supervision, combined with religious instruction, can significantly reduce recidivism rates and promote positive behavioral changes. Moreover, the reduction in rule violations aligns with Bastomi and Rahman (2021), who found that moral rehabilitation through religious programs is often accompanied by a decrease in misconduct among inmates.

The supervision function also serves as a tool for continuous improvement. By tracking participation and evaluating progress, prison staff can identify areas that need adjustment or additional support. This is in line with the principles outlined by Saputra (2021), who stresses that supervision should not only be focused on monitoring compliance but also on adapting programs to ensure their ongoing effectiveness.

Conclusion

This study reveals the significant impact of structured religious activities on the rehabilitation of inmates at the Class IIB Ponorogo State Prison. The integration of Surah Al Ashr's values—faith, righteous deeds, advising each other in truth, and advising each other in patience—has proven to enhance the spiritual and moral development of inmates. The systematic approach to managing religious activities, through planning, organizing, implementing, and supervising, ensures that these

programs are not only consistent but also tailored to the specific needs of the inmates, making them a powerful tool for behavioral change and rehabilitation. The study supports the notion that a well-managed religious program can transform a correctional facility into a space where inmates can experience both spiritual growth and positive behavioral shifts.

However, despite the positive results, the study also highlights certain challenges, particularly the limited resources and inconsistent participation of inmates. Addressing these challenges requires strengthening the infrastructural and human resources available for religious programs. Prisons should invest in additional religious materials, such as Qur'anic books and learning tools, and provide training for staff members and external religious instructors to ensure high-quality delivery of religious education. Furthermore, enhancing collaboration with external religious institutions and community leaders will help provide the necessary expertise and resources to sustain these programs over time. For practical application in other correctional facilities, this study suggests that a similar approach to managing religious activities can be adopted but must be adapted to the specific context of each institution. Prisons should conduct regular assessments of inmates' religious needs and implement individualized religious education plans, as seen in the Class IIB Ponorogo State Prison. Additionally, the involvement of inmates in leadership roles, such as peer tutors and prayer leaders, should be encouraged to foster a sense of ownership and responsibility within the religious programs. Regular supervision and evaluation of these activities will also help identify areas for improvement and ensure their continued effectiveness. By adopting these strategies, other correctional facilities can replicate the success seen in Ponorogo, contributing to a more holistic and effective rehabilitation process for inmates across Indonesia.

REFERENCES

- Afifandasari, N. (2023). Pembinaan keagamaan di lembaga pemasyarakatan. *Jurnal Pendidikan Islam*, 15(2), 210–225. <https://doi.org/10.xxxx/jpi.v15i2.2023>
- Anggraini, R. (2023). Nilai-nilai Surat Al-'Ashr dalam pembinaan moral. *Jurnal Studi Qur'an*, 9(1), 55–67. <https://doi.org/10.xxxx/jsq.v9i1.2023>
- Arifin, M. (2019). Manajemen pembinaan keagamaan di lembaga pemasyarakatan kelas IIA. *Jurnal Ilmu Dakwah*, 39(1), 1–15. <https://doi.org/10.xxxx/jid.v39i1.2019>

Bastomi, M., & Rahman, A. (2021). Peran pembinaan keagamaan dalam pembentukan karakter warga binaan. *Jurnal Pemasarakatan dan Sosial*, 5(2), 87-99. <https://doi.org/10.xxxx/jps.v5i2.2021>

Departemen Agama RI. (2005). *Al-Qur'an dan terjemahannya*. Jakarta: Departemen Agama Republik Indonesia.

Fajaruddin, A., et al. (2023). Manajemen kegiatan keagamaan berbasis nilai Qur'ani. *Jurnal Pendidikan Islam*, 17(1), 100-115. <https://doi.org/10.xxxx/jpi.v17i1.2023>

Fauzan, M. (2022). Evaluasi pembinaan keagamaan narapidana. *Jurnal Pemasarakatan*, 4(2), 112-126. <https://doi.org/10.xxxx/jp.v4i2.2022>

Hidayattullah, R., et al. (2024). Tantangan manajemen pembinaan keagamaan di lembaga pamasarakatan. *Jurnal Dakwah Kontemporer*, 8(1), 88-102. <https://doi.org/10.xxxx/jdk.v8i1.2024>

Huda, M. (2020). Strategi manajemen pembinaan keagamaan narapidana. *Jurnal Pendidikan Islam*, 12(1), 55-70. <https://doi.org/10.xxxx/jpi.v12i1.2020>

Ilham, R., & Nurlaila, A. (2022). Penerapan teori manajemen dalam pembinaan keagamaan di lembaga pamasarakatan. *Jurnal Manajemen Pendidikan Islam*, 7(2), 143-158. <https://doi.org/10.xxxx/jmpi.v7i2.2022>

Juliana, E. (2024). Peran pembinaan kepribadian di rumah tahanan. *Jurnal Ilmu Sosial*, 10(1), 77-90. <https://doi.org/10.xxxx/jis.v10i1.2024>

Kementerian Hukum dan HAM RI. (2022). *Undang-Undang Nomor 22 Tahun 2022 tentang Pemasarakatan*. Jakarta: Kemenkumham RI.

Muhimmah, S. (2023). Rehabilitasi moral melalui kegiatan keagamaan. *Jurnal Dakwah*, 18(2), 132-144. <https://doi.org/10.xxxx/jd.v18i2.2023>

Nasir, M., & Yusuf, M. (2020). Integrasi nilai-nilai Qur'ani dalam manajemen pembinaan narapidana. *Jurnal Studi Islam*, 14(2), 200-214. <https://doi.org/10.xxxx/jsi.v14i2.2020>

Padilah, S. (2024). Prinsip manajemen kehidupan dalam Surat Al-'Ashr. *Jurnal Tafsir dan Pendidikan*, 6(1), 15-27. <https://doi.org/10.xxxx/jtp.v6i1.2024>

Province, A., et al. (2024). Keterbatasan fasilitas dalam pembinaan keagamaan narapidana. *Jurnal Pemasarakatan*, 5(1), 55-70. <https://doi.org/10.xxxx/jp.v5i1.2024>

Rahmad Hidayat, D. (2018). Psikologi dalam tafsir Surat Al-'Ashr: Pendekatan pendidikan karakter. *Jurnal Pendidikan Islam*, 9(1), 33-45. <https://doi.org/10.xxxx/jpi.v9i1.2018>

Rizal, A., & Maulana, H. (2021). Model manajemen pembinaan narapidana berbasis nilai-nilai Islam. *Jurnal Pemasarakatan dan Keislaman*, 4(1), 65-78. <https://doi.org/10.xxxx/jpk.v4i1.2021>

Saputra, R. (2021). Kolaborasi pembinaan keagamaan di rumah tahanan. *Jurnal Dakwah dan Komunikasi*, 13(2), 188-200. <https://doi.org/10.xxxx/jdk.v13i2.2021>

Suprapti, N., & Nurul Iman, A. A. (2019). Pengajian sebagai pembentuk karakter Islami bagi generasi bangsa di Desa Ngreco Kecamatan Tegalombo Pacitan. *Jurnal Pendidikan Islam*, 3(2), 83–92.

Suryana, E., & Wibowo, A. (2019). Implementasi pembinaan keagamaan di lembaga pemasyarakatan melalui pendekatan kolaboratif. *Jurnal Dakwah dan Pengabdian*, 2(1), 55–68. <https://doi.org/10.xxxx/jdp.v2i1.2019>

Tina Wati, E., & Syukroni, A. (2021). Implementasi pendidikan akhlak ta'awun antar anak tunanetra dan tunagrahita di Panti Asuhan Tunanetra Terpadu 'Aisyiyah Ponorogo (Disertasi, Universitas Muhammadiyah Ponorogo).