

The Synergy of Kyai in Developing the Religious Character of Students at the Islamic Boarding School in Correctional Institutions

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Abstract: Prison is a place to punish through criticism and criticism, but over time the prison has changed into a correctional institution (LAPAS). This research intends to explain Islamic boarding school-based prisoner learning with the influence of the synergy of a leader nicknamed Kyai. The qualitative approach used in this research is a case study. Research data sources are based on primary and secondary data with data collection techniques using interviews, observation, and documentation. The conclusion results show that (1) Religious learning in prisons can develop and grow to achieve better learning so that they can take part in Al-Banjari competitions at the provincial level (2) Implementation of Islamic boarding school-based programs in Lumajang class II B prisons is a program that has only been running for 2 years finally in collaboration with the District Ministry of Religion. Lumajang (3) The leadership concept is not a Kyai like Islamic boarding schools in general, but someone who is ready to be a motivation or trigger for inspiration for prisoners (santri).

Abstrak: Penjara merupakan tempat untuk menjalankan hukuman melalui kritikan dan penyandaran, namun seiring berjalannya waktu penjara telah mengalami perubahan menjadi Lembaga Pemasyarakatan (LAPAS). Penelitian ini bermaksud untuk menjelaskan pembelajaran narapidana yang berbasis pesantren dengan pengaruh sinegritas seorang pimpinan yang berjudulan Kyai. Pendekatan kualitatif yang digunakan dalam penelitian ini bersifat studi kasus. Sumber data penelitian berdasarkan data primer dan sekunder dengan teknik pengumpulan data menggunakan wawancara, obeservasi dan dokumentasi. Hasil kesimpulan menunjukkan bahwa: (1) Pembelajaran agama di Lapas dapat berkembang dan bertumbuh mencapai pembelajaran yang lebih baik hingga dapat mengikuti perlombaan Al-Banjari tingkat Provinsi (2) Pelaksanaan program berbasis pesantren di Lapas kelas II B Lumajang merupakan program yang baru berjalan selama 2 tahun akhir yang bekerjasama dengan pihak Kemenag Kab. Lumajang (3) Konsep kepemimpinannya bukan seorang Kyai seperti pesantren pada umumnya, melainkan seseorang yang siap menjadi motivasi atau pemicu (trigger) inspirasi kepada narapidana (santri).

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INTRODUCTION

Education, at its core, is a process of value transfer aimed at integrating cognitive, psychomotor, and affective abilities; instilling faith and moral values; and fostering discipline, work ethic, and independence to prepare individuals for societal dynamics (Umar, Kamdi, & Sulton, 2021; Limbu, 2024; Nyangaresi, Nasongo & Injendi, 2024). However, while these ideals are emphasized in Islamic education, their implementation in unconventional environments such as prisons remains underexplored. Prisons, which traditionally functioned as punitive institutions, have evolved into correctional facilities aiming to rehabilitate inmates through education, skill development, and character strengthening (Sachitra & Wijewardhana, 2020; Awofeso & Opekanwo, 2024; Imandeka, Putra, Hidayanto, & Mahmud, 2024).

In Lumajang Class II B Prison, religious learning is combined with vocational training in the context of an Islamic boarding school. This initiative holds the potential to synergize spiritual, moral, and practical development. However, challenges persist, particularly in optimizing leadership roles, such as the contribution of a kyai, to enhance the rehabilitation process. The gap between theoretical ideals of education and their practical application in this unique context calls for further investigation.

Previous studies on the Lumajang Class II B Prison have documented the institution's shift from offering basic spiritual activities—such as Quran recitation and memorization—to implementing broader vocational and religious programs, including arts, carpentry, and agriculture (Istiqomah, 2020; Choirah, 2018). These programs have contributed to inmates' spiritual growth and practical readiness for reintegration. Other research has identified key character strengths such as justice, kindness, forgiveness, and spirituality as essential for inmates' rehabilitation, helping them navigate interpersonal relationships and personal growth during incarceration (Jang, et.al, 2023; Guse & Hudson, 2014; Elisha & Shachaf, 2024; Danioni, et.al, 2023).

Despite these developments, little attention has been given to the role of kyai in leading Islamic boarding school-based education in prisons. Kyai, with their authority and spiritual guidance, have the potential to amplify the impact of these programs, but remain underutilized in Prison (DeMichele, 2014; Tracey, 2012; Tanhan, et al., 2022; Kang, et al., 2024). This research seeks to address this gap by examining how the synergy of leadership, religious education, and character development can further enhance rehabilitation efforts.

This study aims to: *First*, analyze the integration of religious education and vocational training in Lumajang Class II B Prison's Islamic boarding school; *Second*, investigate the role of kyai in fostering the spiritual and moral development of inmates; *Third*, explore the synergy between religious education, character strengths, and leadership in preparing inmates for societal reintegration. Several reasons for the focus of this research are because prisons have experienced an extraordinary shift in values, especially those related to religion and the world of work to prepare prisoners for when they are released and return home. If in the past prisons were still considered taboo regarding religious practices which consisted of only reciting the Koran, now prisons have become a necessity for inmates and can even provide benefits to the surrounding community.

This research is crucial for several reasons: *First*, theoretical contribution. It bridges gaps in understanding the application of Islamic education principles in correctional settings, highlighting the role of kyai as transformative leaders; *Second* practical implications. By identifying effective synergies in rehabilitation programs, the study can guide policymakers and practitioners in designing more holistic and impactful correctional education systems; *Third*, social relevance. Enhancing the quality of inmate rehabilitation contributes to societal well-being by reducing recidivism and fostering productive, morally upright citizens upon their release.

METHOD

The development of religious character in this prison Islamic boarding school can be identified by using the main elements that must be found by the research focus points such as the objectives and benefits of research, so this research uses a qualitative approach. Meanwhile, the type of research used is a case study. In this research, triangulation is used to obtain data validity, namely source triangulation and technical triangulation.

The research location at the Lumajang Class II B Correctional Institution is on Jl. East Square No. 5 Jogotrunan Village, Lumajang District, Lumajang Regency, East Java Province. The subjects in this research are as follows: Head of the Class II B Lumajang Prison, Prison Officer for the Women's Section, Coordinator of the scientific field of the At-Taubah Prison Islamic boarding school, teacher or asatidzah of the prison Islamic boarding school and correctional boarding school students.

The research techniques or methods used to collect data are as follows: Observation, in collecting data the researcher uses observation so that the researcher better understands the context of the data in the overall social situation. Interviews are used as a data collection technique if the researcher wants to conduct a preliminary study to find problems that must be researched, and if the researcher wants to know things from the respondents in more depth. Documentation, and data retrieval techniques with documentation are useful for obtaining records of past events. Documents can be in the form of writing, pictures, or existing agreement letters.

This research was conducted by the Lumajang Class II B Correctional Institution located on Jl. East Square No. 5 Jogotrunan Village, Lumajang District, Lumajang Regency, East Java Province. Researchers made this institution a place for research because of the widespread transition of terms and spiritual activities carried out in prisons into Islamic boarding school activities and regarding the attachment between kyai as those in charge of Islamic boarding schools and the inmates' santri.

RESULT AND DISCUSSION

RESULT

The At-Taubah Islamic Boarding School, Class II B Lumajang Prison is located on Jalan Alun-alun Timur No. 5 Jogotrunan Village, Lumajang District, Lumajang Regency, East Java Province. The location is south of SMPK Bhara Widya, or northeast of SDN Ditrotrunan 01. This building is a heritage building from the Dutch East Indies, which was built in 1887 after the square was completed. At that time, the name of this prison was still known as prison (*De Gevangenis te Loemadjang*). However, in 1974 the name of the prison was changed to Lapas, and then in 1984,

the name of the prison was changed again to the Detention Center. Then finally, based on the decision of the Ministry of Law and Human Rights of the East Java Regional Office and the Regent of Lumajang Regency, the Head of the Office of the Ministry of Religion of Lumajang Regency and the Forkopimda of Lumajang Regency on 22 October 2021 At-Taubah Islamic Boarding School Class II Prison B Lumajang has been inaugurated (Istiqomah, 2020).

During the Dutch colonial period, prisons served as places for administering proportional retribution for criminal acts committed by offenders, as well as for guiding those incarcerated. However, the penal system inherited from the colonial era has since been abandoned. Starting in 1974, the term "prison" began to be replaced with Correctional Institution, reflecting a shift in focus towards rehabilitation and reintegration. Likewise, the term for criminals no longer uses the word convict but instead inmates. The prison system was changed with the concept of rehabilitation and social reintegration. In terms of coaching, it is hoped that they will be able to improve themselves and not repeat actions that are contrary to the law (Istiqomah, 2020).

The inmates and all the officers are very grateful and grateful for the existence of this At-Taubah Islamic boarding school program, because the birth of conceptualized religious formation will provide a more effective output, as in the speech delivered by Head of Class II B Lumajang,

"This Islamic boarding school The Regent's initiative began on 17 August 2021 at the remission award ceremony. Then we continued communicating with the Ministry of Religion on 23 September 2021, we met and established an MoU, thank God, in less than a month the Ministry of Religion had carried out a coaching program. I feel that the students who are studying are good, I am very happy that in less than 1 month the results are extraordinary and I hope that they will become useful people. This activity also brings changes in the development of the Lumajang prison, as a model and barometer for other prisons," (Interview, 08 January 2024).

As times continue to evolve, prisons are no longer merely places for punishment but have also become spaces for rehabilitation and education. Their goal is to humanize inmates, helping them understand the value of life, develop essential skills, and prepare to reintegrate into society as law-abiding and responsible citizens.

Before the existence of the At-Taubah Islamic boarding school, there was no significant religious learning. When there was a case of terrorist convicts bombing the Ouikumene church in Samarinda, East Kalimantan who were being held in Lumajang prison, the prison authorities submitted a request to the local government to bring in teachers or educational staff who could provide provisions or a strong foundation for the terrorist perpetrators. Head of Prisons said that the deradicalization efforts carried out against Ahmad Dhani, the terrorist, were not easy because at that time prison officers had to involve religious counselors from the Ministry of Religion Office, the Nationalist Counter-Terrorism Agency, the local police, and the TNI. From here I was sent by the Head of the Ministry of Religion to provide intense learning to the church bombing terrorists. When the learning had been going on for several days with good results, the prison authorities asked me to provide learning through tausiyah (religious lectures) with a system of gathering once a week in the hall and mosque to receive knowledge. *"This was highly*

appreciated by the Regent of Lumajang, who inaugurated the At-Taubah Islamic boarding school which continues to develop to this day." (Interview, 08 January 2024)

In general, the interpretation of the transition from the term prison to Islamic boarding school can also be influenced by several things, such as changes in the coaching paradigm, alternative rehabilitation models, socio-cultural aspects as well as evaluations and challenges that occur. Among the changes that have had the most influence on the students of the At-Taubah Islamic Boarding School, Lapas II B Lumajang, is the change in the new Islamic boarding school-based paradigm starting from Salafi, modern Islamic boarding schools, to entrepreneurial Islamic boarding schools, meaning that the coaching activities carried out in prisons are becoming more organized and well structured.

The Class II B Lumajang Prison Islamic Boarding School building has a land area of 6,325 m². The building area is 1,703.5 m², consisting of an office building, residential block, workshop, warehouse, kitchen, prayer room, and guard post. The residential block consists of three blocks, namely; block A is for prisoners, block B is for inmates and block W is for female residents. The residential block of the Class II B Lumajang Prison Islamic Boarding School is in the shape of the letter "U" and in the middle stands the educational/multipurpose room building, polyclinic, treatment room, telephone booth, and guard commander's post. Meanwhile, the office building stands in front and the open space between the office building and the residential block is designated as a visiting room for At-Taubah Lumajang Prison students in a lesehan model (without seating). With a building area of 1,703.5 m², the residential block consists of two floors. Lumajang Prison has a capacity of 162 people with an average capacity currently of 325 people. In 1985, 1992, and finally in 2007 the residential block building and Lumajang Prison office building received building renovations. The block/bedroom/residential room building was built into two floors with a total of 27 residential rooms consisting of 20 male residential rooms, 1 children's residential room, 1 residential room for maintenance, 3 cell staff rooms, and 2 female residential rooms (Istiqomah, 2020).

The At-Taubah Islamic Boarding School, Class II B Lumajang Prison is used to accommodate detainees and convicts caught in criminal cases in the Lumajang district area. In 2024, the current residential capacity of inmates in Lumajang Class II B Prison will be 249 people. The number of employees at Lumajang Class II B Prison is 63 people, consisting of 12 structural officials, 23 administrative staff, and 28 security team members. Apart from residential rooms for assisted residents, there are also other facilities as supporting buildings in carrying out assisted activities, among others: (1) At-Taubah Mosque; (2) Hall for counseling, session activities from BAPAS and coaching activities for students; and (3) Canteen and Kitchen (Istiqomah, 2020).

Meanwhile, geographically, the Class II B Lumajang Penitentiary is located east of Lumajang City Square, with an area of ±480 m² in Lumajang City Square and directly adjacent to it. The northern part is bordered by the Lumajang Regent's Office, Lumajang Police, and Kodim 0821 Baladhika Jaya Lumajang. The southern part is bordered by the Pendopo, Lumajang Regent's Official Residence, BRI Bank Lumajang Branch, and SDN Ditotrunan 01 Lumajang. The western part is bordered by the Great Mosque of KH. Anas Mahfudz and Bank Jatim Lumajang Branch. To the east, it is close to Bank BNI 46 Lumajang Branch, Lumajang Christian Middle School, and Lumajang City PMI.

Based on research at the Lumajang Class II B Penitentiary, Abdul Wahid, the Coordinator of Scientific Affairs at the Lumajang Prison, explained that there is no specific organizational management at the At-Taubah Islamic boarding school, there are only certain sections in the scientific field and the Ministry of Religion is in charge of every activity. Existing religion. The following is a general description of the organizational structure of prisons which is guided by the Decree of the Minister of Justice of the Republic of Indonesia dated 26 February 1985 Number: M.01-PR.07.03 of 1985 concerning the Organization and Work Procedures of Correctional Institutions: (1) Head of Community Institution (Mahendra Sulaksana, A. Md. Ip., S.H., M.M); (2) Head of Administration (Arif Prihartono); (3) Head of Personnel And Financial Affairs (Dwi Agung); (4) Head of General Affairs (Riswanda Fela); (5) Head of The Marine And Party Guardian Union (Praminta Ananta); (6) Head of Prisoner And Student Guidance For Work Activities (Nur Cahyo); dan (7) Head of Administration And Security (Agus Pribadi) (Interview, 08 January 2024).

Living life as a prisoner in a Correctional Institution is a huge pressure that requires an intensive adjustment process. This is because of the drastic changes experienced, such as loss of physical freedom, loss of the ability to live a normal life, loss of family communication, loss of access to goods, loss of security guarantees, loss of heterosexual relationship rights, lack of stimulation in life, and exposure to psychological disorders. In this situation of change, religion can be a resource that contributes greatly to an inmate's adjustment to facing stressful situations. Accumulated stress tends to create a loss of tolerance among prisoners, which results in the proliferation of acts of violence in correctional institutions and after release in society.

The role of Islamic boarding schools in the development of the Indonesian nation is something that cannot be ignored. So it is very clear, that if there are dynamics and upheaval in society, Islamic boarding schools cannot be forgotten from the discussion section. This is what has happened in national democratic processes as well as social conflicts called terrorism which have so far made Islamic boarding schools the accused party. The condition of the relationship between Islamic boarding schools and the dynamics of society is because Islamic boarding schools are educational institutions that are used as a place to spread the Islamic religion and deepen its teachings, grow in society with a dormitory system, and are independent in all respects. History has proven that Islamic boarding schools are the driving force for the nation's struggle to repel colonialization. Even by maintaining local cultural heritage traditions, Islamic boarding schools are still able to survive all the hardships of the times. At least Islamic boarding schools were able to survive firmly under the siege of the aristocratic education system in the colonial era, giving rise to a cheap and democratic popular education system. So it is a general agreement that Islamic boarding schools are also centers of change in the fields of education, politics, culture, social, and religion.

In general, the leadership style applied in Islamic boarding schools is charismatic leadership. Charismatic people have been shown to adapt easily to different situations, and effectively read other people's interests, motivations, and emotions. Educational leadership is fundamental in the management of educational institutions, including Islamic boarding schools. The dynamics of Islamic boarding school management is to create a conducive work environment as an organized group to achieve the stated vision and mission. Weber and Yukl define leadership in

the context of educational organizations as an effort to influence personnel in the educational environment under certain conditions. In the context of Islamic boarding schools, the realm of leadership creates an order through cooperation, and willing to work responsibly and sincerely to achieve predetermined educational goals. Therefore, educational leadership is to organize institutions and the personnel who work in them into a situation of efficiency, democracy, and institutional cooperation that depends on human resource expertise.

The leadership style at the At-Taubah Islamic boarding school is under the auspices of the Ministry of Religion. So in this case the leadership of a kyai was transferred to Mr. Abdul Wahid as Coordinator of the Scientific Affairs of the At-Taubah Islamic Boarding School. Abdul Wahid has become a figure who always protects and protects students through various struggles to uphold all forms of religious learning. Abdul Wahid also emphasized that apart from the leadership of a charismatic kyai, a leader in an Islamic boarding school is every individual or person who needs to sharpen their social life (Interview, 08 January 2024, n.d.-b). So, the leadership style here is more suitable if it is said to be a leader who has supernatural powers from Allah SWT, who is capable in their respective scientific fields, can participate well in developing learning, is not regulated by bureaucracy, is not motivated by formality, forms appropriate policies. Collective nature which can facilitate students with more complex learning so that they can have the best impact now and when they graduate as students.

According to Soetjipto and Kosasi, the curriculum in an education system is a very important component. It is said that the curriculum is a role model in organizing the teaching and learning process in schools. The quality of the output of the educational process is determined, among other things, by the curriculum and the effectiveness of its implementation. The curriculum must be by the nation's philosophy and ideals, student development, developments in science and technology, as well as progress and society's demands for the quality of graduates of educational institutions. Curriculum can be interpreted narrowly or broadly. In a narrow sense, the curriculum is defined as several subjects taught at school; Meanwhile, in a broad sense, the curriculum is all the learning experiences that the school provides to students, while they are studying at that school. With this broad understanding, it means all school efforts to provide learning experiences to students to produce graduates both qualitatively and quantitatively. The curriculum is also a dynamic teaching and learning vehicle so it needs to be assessed and developed continuously and sustainably by existing developments in society. For curriculum development to be successful as desired, curriculum development requires a foundation for curriculum development.

The curriculum concept has three dimensions of understanding; (1) curriculum as a substance (learning experience), (2) curriculum as a system, (learning program planning), and (3) curriculum as a subject (field of study). The first concept, is curriculum as a substance. In this first concept, the curriculum is seen as a plan of learning activities, namely learning experiences. Learning experiences in the curriculum development model concept, according to Tyler's model, are all students' activities in interacting with the environment. Therefore, the concept of the dimensions of the learning experience has the principle that the student's learning experience must be by the goals to be achieved. About the At-Taubah Lapas class IIB Lumajang Islamic boarding school, the Coordinator for the

religious sector, Mr. Abdul Wahid, said that there is no specific curriculum related to learning. However, the Lumajang Regency Ministry of Religion has provided several religious learning schedules according to the needs of Islamic boarding schools, as follows (Interview, 08 January 2024).

Integrated learning activities and life skills training. Learning on Monday is Recitation of the Qur'an at 08.30-09.15 for groups C and D. Followed by learning Tartilul Qur'an at 09.15-10.00 and BTQ (Writing Al-Qur'an) for groups A and B. On Tuesday, all learning groups are united by taking part in Fiqh lessons at 08.30-09.15, Moral development at 09.15-10.00, and Tauhid at 10.00-10.45. Nahwu and Sorrof are scheduled on Wednesday at 08.30 – 09.15 for Group A and 09.15 – 10.00 for Group B. On Thursday there is learning about Hadith, Khotmil Qur'an, Istighotsah, Dhikr, Rotibul Haddad, and sholawat. Then continued on Friday and Saturday learning Tahfidzul Qur'an and Thibun Nabawi. All learning activities are centered at the At-Taubah Islamic boarding school mosque. Except for female students. Religious learning for female students continues to be carried out in front of their respective dormitories. To develop the At-Taubah Islamic boarding school, every student must be able to read the Koran and memorize the Koran. This has a significant impact and brings change to the students. The real benefits of Islamic boarding school religious activities are seen in the ability to read the Koran and the practice of worship, especially prayer.

There are 7 teaching staff at the At-Taubah girls' Islamic boarding school from the Ministry of Religion of Lumajang Regency and there are around 9 people as reserves. Among the names with asatidz and asatidzah of the At-Taubah Islamic boarding school are ustadzah Siti Nur Aini, teacher of Al-Qur'an Recitations, Purwati teacher of Tartil Al-Qur'an, Azizatun Nisa, teacher of BTQ (Reading and Writing Al-Qur'an), Fiqh, Morals and Tauhid, Mulikha Rofi'ah, teacher of Nahwu, Siti Khadijah, teacher of Sorrof and Bina Akhlak, Belia Perwitasari, Hadith teacher, Siti Hindun and Kholifah, Tahfidzul Qur'an teacher.

The Islamic boarding school also provides several rules and regulations to students, including (1) Students are obliged to go to the mosque when there is a call (bell); (2) Santri are required to pray dhuha together; (3) Students are required to take part in learning, both learning materials and skills, until they are completed in an orderly manner; (4) Students must be present at 08.30 before the ustadz/dzah arrives; (5) Students are prohibited from leaving the classroom during the activity, if there is a need they must report and be accompanied by an officer; (6) Students are required to fill out a list of attendance or learning absences; (7) Students must get permission from their companion if they are unable to attend the lesson; and (8) Students are required to participate in maintaining order, security and cleanliness during activities, both within their respective groups and around the Islamic boarding school grounds.

This needs to be paid attention to, but the At-Taubah Islamic boarding school itself is still trying to be creative in managing the Islamic boarding school's finances, as stated by Mrs. Verda as an officer in the women's section there is empowerment in skills learning for At-Taubah students, namely training in sewing, knitting, make-up, farming and handicrafts. The students' work is sold to visiting guardians of the students. The proceeds from the sale of several existing products are then distributed to small canteens in each student complex, both male and female students (Interview, 08 January 2024). The At-Taubah Islamic boarding school also

built a simple canteen specifically for visitors outside of the Islamic boarding school building to minimize unwanted incidents. This economic development is internal, while external ones remain under the auspices of the Ministry of Law and Human Rights of East Java Province.

Table 1. Research Findings on Islamic Education Learning Programs in Correctional Institutions

Aspect	Details
Purpose	Initially used for equitable retribution and guidance during colonial times. Transformed to focus on rehabilitation and social reintegration, emphasizing personal development and preventing repeat offenses.
Leadership	The leadership style is charismatic and coordinated under the Ministry of Religion. Abdul Wahid serves as the Coordinator of Scientific Affairs, emphasizing a collective and spiritual leadership approach.
Organizational Structure	Managed by seven key personnel, including the Head of the Institution (Mahendra Sulaksana), administrative staff, and officers responsible for education, security, and general affairs. The Ministry of Religion supervises all religious activities.
Religious and Educational Activities	Curriculum includes Qur'anic recitation, Fiqh, Morals, Tauhid, Hadith, and memorization of the Qur'an. Sessions are held in groups at the mosque or designated areas. The program aims to improve worship practices and life skills through structured learning.
Teaching Staff	Seven teachers are directly involved, supported by nine reserves. Subjects taught include Qur'an Recitation, Islamic Jurisprudence, Arabic Grammar, Hadith, and Qur'an Memorization.
Rules and Regulations	Students must attend classes punctually, participate in group prayers, maintain discipline, report any absences, and contribute to cleanliness and orderliness.
Life Skills and Economic Programs	Students receive training in sewing, knitting, farming, and handicrafts. Their products are sold to visitors and help support the boarding school's operations. A visitor canteen minimizes external disturbances.
Government and Social Support	Relies on cooperation with the Ministry of Religion and local government. Requires continuous government support to optimize education and rehabilitation efforts.
Challenges	Overcrowding with more inmates than its designed capacity, lack of a specific curriculum, and the need for sustainable government funding to support rehabilitation programs.

DISCUSSION

The concept of an Islamic boarding school in prison is relatively new to society, arising from the significant changes experienced by inmates. These changes include the loss of physical freedom, the disruption of normal life, reduced communication with family, limited access to necessities, the absence of security guarantees, the deprivation of rights to heterosexual relationships, a lack of life stimulation, and exposure to psychological disorders (Beckford & Khosrokhavar, 2016; Liebling & Arnold, 2012; Maruna, et al., 2015). Within this context, religious learning becomes a vital resource, offering substantial support in helping inmates

adapt to these stressful conditions (Western, et al., 2015; Mulyono, 2024). Without such resources, accumulated stress often erodes tolerance among inmates, leading to increased acts of violence both within correctional institutions and after their reintegration into society.

A positive self-regulation attitude will not emerge if there is no motivation from within oneself. Both informants were determined to change their lifestyles by using their experiences as life lessons. As Albert Bandura said, individuals who have positive self-regulation will have both reactive and proactive strategies within themselves (Bandura, 1991; Zimmerman & Schunk, 2014). Reactive strategies are used to achieve goals, but when the goals are almost achieved, proactive strategies function to determine new, higher goals. An individual can motivate and guide his behavior through proactive strategies, creating balance, so that he can control his abilities and efforts based on anticipating what is needed to achieve his goals (Gagné, 2018; Strauss & Parker, 2018). This can be influenced by factors within oneself, such as feeling lazy and not having the motivation to change (Maclean, et al., 2002; Young-Silva, et al., 2024).

In this change process, the Regent and Head of the Lumajang Regency Ministry of Religion Office took the initiative to change the function of the inmates' activities into Islamic boarding school-based learning activities. From the dimension of strengthening the character of the inmates which is still considered to be less effective, the Chief of Staff appreciates the regent's hopes by making agreements with several religious offices under the auspices of the government which were then formalized on October 22, 2021.

The dynamics of social change that occurred at the At-Taubah Islamic boarding school, Lumajang Prison, had a large degree of degradation. Prisons Before the existence of Islamic boarding schools were prisons with a form of severe ta'zir punishment for every inmate, but now prisons or prisons have changed their function to become places that provide the meaning of education and repentance. Therefore, prisoners are given physical rights and moral rights, in the form of moral teaching, religious teaching, and intellectual improvement so that their criminal tendencies can be eliminated by changing their perspective on the social (Abdollahi, 2024; Bojnordi, et al., 2023; Opesanwo & Awofeso, 2024). Along with the change and replacement of the term prison system into an Islamic boarding school learning system, the prison authorities and all elements of the Lumajang Regency government agreed on a more humane meaning of Islamic boarding school by placing coaching treatment as an integral part of the relationship between prisoners and society so that in the end they can be accepted again in society to participate together to build the nation (Priyatmono & Anwar, 2024; Trasarti, 2023; Zenz, 2023).

Regarding community participation in the development of the At-Taubah Islamic boarding school, Lumajang Prison, there is still a lack of good response. The location of the Lumajang community's concern for At-Taubah students is different. The majority of them assume that prison is a disgusting place, a place for brutal people who will have no chance of making a difference. If they dare to commit a crime, then they will also repeat the following crimes in the future. This is an important concern for the leaders or caretakers of the At-Taubah Islamic boarding school, Lumajang Prison. Kyai has a big influence on the students of the inmates because he has succeeded in positioning himself as a father, brother, and even son

who protects, embraces and at the same time develops the students of the At-Taubah Islamic boarding school. Kyai created a principle that the trained students are a family of faith in this world and the hereafter.

The At-Taubah Islamic Boarding School, Class II B Lumajang Prison is not an Islamic boarding school in general which concentrates on developing Islamic knowledge. He focuses more on religious education to form Muslim personality traits. This is reflected in the name of the Islamic boarding school itself, At-Taubah, which means repentance: returning to Him. So the At-Taubah Islamic Boarding School is an educational process for the sake of repentance in life. This process of reshaping the Muslim personality can be seen in the students' activeness in learning every day, they realize that the crimes they have committed were caused by a lack of religious knowledge (Khalaf, et al., 2023; Koukounaras, 2022; Muhibbuthabry, et al., 2023).

The obligation to learn the Quran and practice worship forms the foundation of Islamic education, serving as a gateway to a deeper understanding of the faith (Memon, et al., 2024; Agbaria, 2024; Syarif, 2021). At-Taubah Islamic Boarding School goes beyond basic teachings, offering a comprehensive understanding of aspects like Akhlak, Fiqh, and Hadith. Its uniqueness lies not in its formal curriculum but in fostering a vibrant religious life, exemplified by consistent congregational prayers. Remarkably, this transformation occurs within a correctional institution. The boarding school has also inspired students to memorize the Quran, with some excelling in provincial competitions. This process reflects a shift in perspective, where inmates view their prison time not as punishment but as a path to repentance and personal growth (Maier & Ricciardelli, 2022; Bloom & Bradshaw, 2022). Some even express gratitude for the opportunity to focus on becoming hafidz, marking a significant turning point in their lives.

This initiative has earned recognition from Lumajang Regency leaders, who have supported the development of prison-based Islamic boarding schools. The program has achieved two key outcomes: first, introducing religious guidance into the "dark world" of crime, bringing enlightenment to a jahiliyyah-like society, and second, revolutionizing prison coaching by prioritizing moral development over conventional job training. At-Taubah's approach emphasizes practical religious education that transforms daily life rather than relying solely on classroom instruction. Through this system, the school has integrated Islamic education as both an educational and cultural framework in collaboration with the Ministry of Religion and Lumajang Regency, setting a new benchmark for correctional education.

The term Islamic boarding school is interpreted very differently by religious figures out there because, in essence, Islamic boarding school is a place of religious learning. So, an Islamic boarding school is a forum provided for people to study religious knowledge which can provide adaptation and change in in-depth religious knowledge for each of its students (Hastasari, et al., 2022; Buanaputra, et al., 2022). So, in terms of mentioning the term Islamic boarding school, the Ministry of Religion and the Lumajang Regency government have also submitted it directly to the central government and it has been well received with certain conditions which are confidential, so that the At-Taubah Islamic Boarding School, Class II B Lumajang Prison can be inaugurated and recognized. by the surrounding community. Regarding the synergy of the kyai at the At-Taubah Islamic boarding school, which

essentially has a strong influence on developing character so that it is not tied to the words kyai. But someone ready to be a motivation or trigger for inspiration for students so that their initiative and creativity develop optimally to improve their worship. In connection with this, the most important thing in applying the concept of leadership as a leader is how to utilize external factors to develop internal factors to encourage the growth of enthusiasm in living life (Feng, et al., 2024; Prasetyo, et al., 2022).

The novelty of Islamic boarding school-based prisons (Correctional Institutions) brings a more humanistic and rehabilitative approach to the process of training prisoners. The following are some of the main differences between traditional prisons and Islamic boarding school-based prisons, such as, the traditional prison development approach generally focuses on aspects of punishment and security, with little attention to social and moral rehabilitation. Meanwhile, Islamic boarding school-based prisons prioritize character, spiritual, and moral development through religious education, integrating religious lessons into the development program. Then in terms of learning activities, parts of traditional prisons usually have limited activities, with a focus on physical work and skills training, while Islamic boarding school-based prisons provide education in religious learning, Arabic language, and life skills that support social reintegration. Then, in terms of community involvement, traditional prisons involve very little community in the development program. Meanwhile, Islamic boarding school-based prisons can involve the Islamic boarding school community and community leaders to participate in guidance and support. In terms of the training environment, traditional prisons are often harsh and full of pressure, which can worsen the psychological condition of prisoners. Meanwhile, Islamic boarding school-based prisons create a calmer and more supportive environment, with a focus on spiritual and mental development. Finally, in terms of goal orientation, traditional prisons have more of a goal of punishment and isolation from society, while Islamic boarding school-based prisons aim to facilitate behavior change, instill religious values, and prepare for a better return to society. So, Islamic boarding school-based prisons seek to change the correctional paradigm from being just a place of punishment to an institution that educates and develops, helping prisoners to transform into better individuals. This approach is expected to reduce recidivism rates and support the reintegration of prisoners into society.

CONCLUSION

The synergy that appeared good while studying at the At-Taubah Islamic boarding school, Class II B Lumajang Prison, did not come from a kyai, because the leader who was in charge of the At-Taubah Islamic boarding school was not a kyai. But someone ready to be a motivation or trigger for inspiration for students so that their initiative and creativity develop optimally to improve their worship. In connection with this, the most important thing in applying the leadership concept of a leader is how to utilize external factors to develop internal factors to encourage the growth of enthusiasm in living life. The interesting thing about this Islamic boarding school does not lie in the formal didactic process or the limited scope of the curriculum. Rather, it is a "fertile" religious life that implies the spirit of life of the students. This can be seen in the practice of worship, especially prayers which are always in congregation. So character education can also be realized with a new

spirit that occurs in a correctional institution. The success of this Islamic boarding school also lies in the growing awareness of a small number of students to study the Koran in the tahfidz process and even won one of the competitions at the provincial level. This means that Islamic boarding schools have been able to raise basic awareness among the inmates not to interpret prison time as punishment, but rather as a process of repentance towards a meaningful Muslim personality. Some students who are determined to become hafidz are even grateful for their existence in prison because with this existence they can spend time memorizing the Koran. Despite this pride, the students assisted by At-Taubah do not yet fully understand the nature of self-improvement. Because there are still many of them who are lazy and think that even without religious learning they are already smart and much more knowledgeable with a million experiences out there.

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