



HOW DOES MULTICULTURAL ISLAMIC EDUCATION AFFECT CHANGES BEHAVIOR OF INMATES? CASE STUDY IN INDONESIA PENITENTIARY

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Abstract

This study examines how Multicultural Islamic Education influences behavioral transformation among inmates in Indonesian correctional institutions. As correctional institutions accommodate individuals from diverse religious, ethnic, cultural, and social backgrounds, they provide a unique setting for investigating the role of Islamic education in fostering character development and social cohesion. The study addresses the following research question: How does Multicultural Islamic Education contribute to behavioral change among inmates within a multicultural correctional environment? A qualitative case study approach was employed to explore inmates' experiences and perceptions throughout the educational and rehabilitation process. Data were collected through in-depth interviews, participant observation, and document analysis, and analyzed using an interactive qualitative analysis framework. The findings reveal that Multicultural Islamic Education significantly promotes positive behavioral change by strengthening values of tolerance, mutual respect, empathy, cooperation, and peaceful coexistence. These values are internalized through religious instruction, role modeling, intercultural dialogue, collaborative learning activities, and skills development programs. The effectiveness of the educational process is further supported by competent human resources, adequate learning materials, technological support, and a conducive institutional environment. The study concludes that Multicultural Islamic Education provides an effective character-building framework for inmate rehabilitation and social reintegration. Beyond the Indonesian context, this educational model offers valuable insights for developing more humane, inclusive, and sustainable rehabilitation programs that contribute to global citizenship and peaceful multicultural societies.

Keywords *Multicultural Islamic Education, Character Building, Global Citizenship, Correctional Institution, Inmate Rehabilitation*

INTRODUCTION

The Indonesian penitentiary system is still a topic of debate, especially regarding its effectiveness in rehabilitating inmates and reintegrating them into society. Various studies show that although the main purpose of correctional education is coaching, the reality on the ground still shows the existence of complex structural problems, ranging from overcapacity, lack of professional coaches, to the lack of effective reintegration programs. One aspect that still lacks attention in correctional research is the multicultural Islamic education approach as an instrument of rehabilitation. Previous studies have focused more on legal and policy aspects, while approaches to education based on multicultural values are still poorly explored. Given that the inmates come from a variety of different social and religious backgrounds, this approach becomes very relevant in building harmony and shaping their character during the coaching period.

Inmates are given the opportunity to seek a form of improvement, in order to return to the community, the meaning of the penitentiary system is to foster, educate and improve the quality of the inmates themselves, in an appropriate manner based on Pancasila, so

that inmates can realize all forms of mistakes and improve themselves. As explained by one of the staff of this Correctional Institution:

“Correctional institutions serve as security and also coaching. The purpose of Personality Development to the inmates is so that they realize their mistakes, do not repeat other crimes, can be accepted by the community again. And the purpose of fostering independence is so that the inmates after completing their sentences, can be independent and accepted back by the community”

Correctional Institution is a place where, in it is used to carry out all coaching programs that must be followed regularly. And included in state institutions that have the authority and responsibility to handle all aspects of the lives of the inmates, so that if they later come out of the Correctional Institution, have special skills, have better character and nature, and can be accepted again by the general public. The function of the correctional system is also related to the vision and mission of the Correctional Institution. And after the birth of new ideas related to views on the prison system, where there is no longer an element of revenge, or other forms of torture. But more on usnsur like what has been depicted on the banyan tree that is nurturing. This is also an element of the creation of a correctional vision, which is to glorify the inmates as human beings, members of society and also as creatures of God. And in it there is an effort to improve the relationship with God Almighty. And from there will certainly arise high spiritual values, and the observance of religion, which will ultimately affect the behavior, attitude and character of each of the inmates. This is what the penitentiary institution is called where the inmates are built and guided. The correctional guidance system is implemented on the basis of: protection, guidance, equality of treatment and service, education, respect for human dignity and the right to keep in touch with family and society.

In addition to the above aspects, the function of the holding of the correctional system is, giving direction to improve the quality of piety towards God, attitude, behavior, intellectual, and physical and spiritual health of Correctional clients. And to support existing activities and programs, the Minister cooperates with other government agencies. Correctional inmates can be said as humans who are restricted freedom and independence in movement, as a result of having made a mistake, Correctional inmates are Correctional students and can also be referred to as correctional clients. Fostered citizens are also ordinary people as in general, they are also part of a society that has rights and obligations, still must be respected and upheld by the state, government and everyone.

The purpose of Personality Development to the inmates is so that they realize their mistakes, do not repeat other crimes, can be accepted by the community again. And the purpose of fostering independence is so that the inmates after completing the sentence, can be independent and accepted back by the community. The reason researchers want to bring up the theme and this location is, because researchers found a uniqueness, including because the Correctional Institution contains a very multicultural inmates, and appropriate to be studied, and most people also do not know, that this Correctional Institution is not just a place that contains people who are guilty or criminals. Due to changes in the system from prison to prison, and the terms of prisoners who change into inmates, the goal will also change, which is more focused on how to nurture inmates, so that they want to admit

their mistakes and can become a better person in the future. Among them is to conduct a coaching program, which must be undertaken by inmates on a regular basis.

The inmates come from a variety of very multicultural backgrounds, ranging from beliefs or religions (the existence of inmates who are Muslim, Christian, Protestant, Hindu, Buddhist, Confucian etc.), and from various races, tribes, regions of origin from all over Indonesia, to abroad. And also from a wide variety of backgrounds (ranging from work, income, social status, economy. And also from various types of Education background (from those who did not finish school, only graduated elementary, junior high, high school, to graduates of S1 and S2).

“When viewed from the elements of race, the form of habits of each culture owned by the inmates are very diverse, but as much as possible accustomed to create harmony and reduce the conflict, noise and problems that exist, for the realization of peace and comfort between inmates, because if there are inmates who become provocateurs, and there is no effort to create the values of tolerance and solidarity, then the inmates who become provocateurs, can be proposed to move to a Correctional Institution in another area. This is the effort of the correctional officers, to keep the environment conducive and not affect others.”

At the beginning of entering the penitentiary environment, the inmates will undergo MAPENALING (environmental recognition period), which begins with a risk assessment, the inmates are required to follow the admission orientation, and placed in a special place, or quarantined for some time to observe, whether he can accept the existing reality, and arise awareness to adapt to a multicultural life, so that later can be placed into residential blocks with other inmates. Here the inmates are also briefed on the mandatory coaching programs to be followed regularly, both personality coaching and independence coaching, because later this is also used as a condition, before the inmates are free.

Because of the differences that are very diverse from various aspects, there are also some problems, starting from difficulties in speaking because maybe some of the existing inmates are accustomed to using their local language, or come from abroad, difficulties in adapting to existing activities, some are difficult to adjust or adapt, (Canada, 2024) with the customs that exist in this institution. Because it is obviously very different, what is in a Correctional Institution when compared to the circumstances and habits at home or in one's own environment. There are so many things that need to be examined more deeply, especially those related to the spiritual background of the inmates, psychological development, (Pat, 2023) challenges, existing trauma, strategies in the coaching process, to the method of Da'wah with a humanitarian approach. There are also inmates with terrorism cases, who feel that they are the most correct in terms of religion, very fanatical towards their fellow group, when in reality they have a narrow religious understanding, but they strongly consider that they are superior to others. In the early days of their entry in the penitentiary they were reluctant to pray in congregation with other inmates in the mosque. However, they prefer to perform their own congregational prayers in their block.

It seems that the values of multicultural Islamic education must really be instilled in the penitentiary environment, because this is a unique thing and rarely people know that there are various coaching programs that exist and are implemented to make inmates

become better people than before. Some existing research, mostly focused on formal institutions, such as schools, boarding schools, educational foundations and so forth, but research in institutions that are informal are still few who do. And researchers believe, there are many more things that need to be investigated more deeply related to what habits exist in this Correctional Institution, especially on matters related to the value of multicultural Islamic education. Because if viewed in general, many of these inmates are finally trying to learn, and efforts to become a better person appear, this certainly cannot be separated from the encouragement of what has happened in the environment.

What also needs to be underlined is the importance of religious knowledge for the inmates, because from the information of some respondents, said that when they spend time in cells, it makes them think about the past, and they feel they have to face their mistakes from the past. Faith in existing religious knowledge and rituals can help them keep themselves sane and later be able to return to society by starting a new, better phase of life.(Bergmann, 2024). In this Penitentiary all people who have different types of backgrounds live in one place that requires a culture of tolerance among the inmates. Because in life, anywhere and anyone will definitely feel the name of conflict or difference of understanding. After this, the researcher will explore more deeply related to adaptive attitudes and behaviors carried out by the inmates in a multicultural life.

The encounter of people of different ethnic backgrounds is becoming more and more widespread. In a diverse nation, living with diverse tribes, traditions, ways of life and religious understanding. If not grounded in depth, the phenomenon of these differences can trigger internal conflicts in one community accompanied by the arrogance of human beings who tend to consider themselves better and deserve to be the most exposed of the others. Correctional institutions are becoming the main location that requires the implementation of this solution, given the high level of population and heterogeneity of inmates in them. In addition, this approach can also be applied in various other correctional institutions outside Indonesia that have similar characteristics. With a solution based on multicultural Islamic education, it is hoped that the inmates can develop a more inclusive attitude, so that life in prisons becomes more harmonious and supports their social rehabilitation process. Therefore, after this, researchers will explore more deeply related to how multicultural Islamic education can change the attitudes and adaptive behavior of inmates in correctional institutions, especially those in Indonesia.

Problem solving of existing problems, namely by efforts to integrate the values of multicultural Islamic education into the coaching system in correctional institutions as a solution to the challenges of multicultural life, especially in terms of conflict, communication gaps, adaptation difficulties, and exclusionary attitudes that may arise due to the diversity of backgrounds of inmates. The purpose of writing this article is to highlight the importance of a multicultural Islamic education approach as an alternative strategy in supporting the rehabilitation process of Correctional inmates, especially in correctional institutions in Indonesia that have a diversity of social, cultural, and religious backgrounds. This study aims to explore in depth the understanding and awareness of the inmates in the face of multicultural life, analyze the process of their adaptation to the values of multicultural Islamic education during coaching, and evaluate the implications of these

values on their attitudes and adaptive behavior. Thus, this study is expected to make a real contribution in enriching the discourse of Correctional development that is more humane, inclusive, and based on spiritual values that are able to create harmony and positive behavioral changes in the prison environment.

METHODS

This study employed a qualitative case study approach to examine the adaptive attitudes and behaviors of inmates in a multicultural correctional setting and the role of multicultural Islamic education in this process. The study was conducted at Class I Correctional Institution in Surabaya, Indonesia. The site was selected because inmates from diverse cultural, ethnic, and religious backgrounds live and interact within the same institutional environment, providing a relevant context for examining adaptation and the internalization of multicultural Islamic values.

Data were collected through interviews, observations, and documentation. The participants included inmates, correctional officers, and religious educators who were directly involved in the rehabilitation and religious guidance process. Participants were selected purposively based on their experience and involvement in multicultural interactions and educational activities within the institution. Interviews explored inmates' experiences of interacting with people from different backgrounds, their responses to differences, and the values they acquired through Islamic educational activities. Observations focused on inmates' daily interactions, participation in religious activities, and responses to cultural and religious diversity. Institutional documents were analyzed as supporting data.

The researcher served as the primary research instrument and was directly involved in data collection, analysis, and interpretation. Data were analyzed using the interactive model of qualitative data analysis, consisting of data reduction, data display, and conclusion drawing and verification. (Wiriaatmadja, 2007) Data obtained from interviews, observations, and documentation were compared to identify patterns concerning the internalization of multicultural Islamic values and the development of inmates' adaptive attitudes and behaviors. The credibility of the findings was strengthened through triangulation of data sources and collection techniques.

RESULTS

Overview of Correctional Institutions in Indonesia

The penitentiary is one of the most significant institutions in the Indonesian criminal justice system. Prisons are regulated by the Ministry of Law and Human Rights as a Technical Implementation Unit Residents of correctional institutions are known as Correctional inmates. The inmates of the prison consist of prisoners and inmates. Prisoner is a term for prison inmates who are still in the judicial process and have not been determined guilty or not by a judge. While the inmates are prison inmates who have been sentenced by the court.(Llechukwu, 2017)

“The prison is a miniature state because in this prison it is inhabited by various backgrounds, from social culture, religion, from Papuans, sabang to Merauke and from

various countries there are also here from various countries, from Russia Australia, the Netherlands, China, Hong Kong, Thailand, India, Malaysia, and if seen from some time ago, some are from Germany, Palestine, America. Indeed, it is multicultural, both in terms of culture and religion, because those who come from abroad are Muslim, Buddhist, Confucian, Christian and others. Until there are differences in social status, ranging from influential figures, to unemployed, from those who did not finish school, to highly educated”

As for prisoners or inmates, they are human beings and members of society who are separated from their parents, who for a certain time are processed in a certain environment and place with the aim of fostering, until one day they will return to being good humans and obey the applicable laws.(Simon, 2012)

Prisoners are called inmates because in correctional institutions there is a coaching system, which is an activity carried out with the aim of obtaining better results. And it is common knowledge that a person who commits a crime and is sentenced by the court, he will spend his days in a prison as a form of carrying out punishment. And in them they will be built through pre-programmed construction programs.

The pattern of fostering fostered citizens according to the decree of the Minister of Justice of the Republic of Indonesia, explained that the coaching program is divided into two parts, namely the personality coaching program consisting of coaching awareness in religion, intellectual ability, national and state awareness and so on, then there is also the independence coaching program, in which there is coaching skills, honing.(Zivanai, 2022)

Islamic religious activities carried out in Class 1 Surabaya Correctional Institution, followed by the inmates who are certainly Muslims. However, not all Muslim inmates are consistent and istiqomah in following the activities that have been held. Some of them only focus on activities that are only mandatory in mosques, such as Friday prayers, or during major events such as Eid al-Adha and Eid al-Fitr prayers. In essence, what should be followed by the inmates is a whole series of activities that exist, ranging from obligatory prayers in congregation, studies, learning the Qur'an, to other religious courses. Such as the results of an interview with one of the following inmates:

“At first I felt like I had a hard time going through the days in prison. But because every day I was invited by friends to join in congregation prayers, join in the recitation, and clean the block together, it took a while to get used to it. Now even if you don't participate in such activities, it feels like something is lacking. I also get to know and get along with friends who are different ethnicities and religions, because they often work together and do other activities”

This shows that with the deepening of religious knowledge, involving the Qur'an, participating in religious activities, can foster a sense of peace in the penitentiary. Because prisons are high-stress environments that inflict a lot of pain on their inhabitants, which can lead to mental deprivation, loss of hope and identity crisis. Therefore, planting positive values will help them to get out of the root of the problem.(Woodbridge, 2024) Dan Lembaga Pemasyarakatan ini juga mengadakan kerja sama dengan beberapa mitra untuk mendukung berjalannya program.

“If all preachers or preachers want to preach in the community, then who saves the faith of our brothers who are stuck behind the iron railing. We have faith, that the conscience of the prisoners is still there and alive. It can be known, if we have explored their behavior and heart-to-heart dialogue,” said Rosidah Ekowati as head of the Sekar Mentari Foundation. "Convey the truth from me even one verse"" so the message of the Prophet Muhammad, it is more noble to practice on others than little is known about the truth than to accumulate to much but not practiced. Let's let our little ones dare to be different. We are also aware that we are weak and continue to learn,” he added. More or less on such a basis that the Sekar Mentari Foundation preaches in correctional institutions”

The Concept of Multicultural Life in the Context of Correctional Institutions

The concept of multicultural life in the context of Correctional Institutions refers to how the diversity of cultural, religious, ethnic, and social backgrounds of inmates can be managed and valued in a limited and regulated environment. Multicultural life in correctional institutions is important because inmates come from many different backgrounds, and integration and harmony between them is a crucial aspect to create a safe, peaceful environment, reducing stress and depression and support rehabilitation.(Tirunch, 2022)

Multicultural life in correctional institutions is not only about managing diversity, but also about promoting the values of tolerance, mutual respect, and peace among inmates. This is important to support the rehabilitation process, in which Foster residents learn to coexist peacefully with others, which is an important provision when they return to society.

The level of awareness of inmates towards cultural and religious diversity in the Correctional Institution is an important aspect that affects the social dynamics and rehabilitation process in the Correctional Institution, awareness, includes the extent to which the inmates understand, accept, and appreciate the differences that exist between them, both in terms of culture, religion, ethnicity, and other social values.(Milicevic, 2024)

The experience of inmates before entering a Correctional Institution, including in the family and community, as well as their experiences during detention, greatly affect their level of awareness in addressing the existence of diversity. Inmates who are accustomed to living in an environment that values differences tend to adopt the same attitudes more easily within correctional institutions. Therefore, it is necessary to hold screening at the beginning of admission to correctional institutions, with the aim of risk assessment.(Xiu, 2024)

Inmates understanding of multicultural life is influenced by various factors related to personal background, life experience, environment, social interaction, and so on. Because the important thing that is the focus of the discussion at this time is related to the form of understanding of the inmates towards the implementation of multicultural Islamic Education held in correctional institutions in Indonesia.

“In the past when the construction of mosques in prisons, we were all inmates without distinction of religion, ethnicity, or regional origin, helped. There are parts of the cement ngaduk, transport sand, until molding the floor. Even non-Muslim friends helped,

because we felt that this was not about religion, but about being together as fellow human beings. Once when there was a fire in the church, we were Muslim inmates who were performing worship in the mosque, flocked to extinguish the church fire”

In this discussion, it is explained how the understanding of previous inmates, who tend to be laymen, fanatics, and even radicals, can turn into tolerance and understanding of religious sciences,(Jang, 2024) the Human Foundation is to live a multicultural life, and later will be integrated with things that need to be understood further, related to how to coexist in the differences that exist, how to control attitudes and behaviors, and so forth. This will all be wrapped into one, namely in the frame and perspective of multicultural Islamic education.

To support the ongoing efforts to understand the elements of multicultural Islamic education in Correctional inmates in Class 1 Correctional Institutions in Surabaya, this is a form of strengthening Islamic resources and strategies in the teaching process that will be carried out. the Human Foundation is to live a multicultural life, and later will be integrated with things that need to be understood further, related to how to coexist in the differences that exist, how to control attitudes and behaviors, and so forth. This will all be wrapped into one, namely in the frame and perspective of multicultural Islamic education.

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Strengthening Resources

Strengthening resources suitable for fostering adaptive attitudes and behaviors of inmates in multicultural life in the perspective of multicultural Islamic education in Indonesian penitentiaries involves several aspects. The following are some resources that can be strengthened: *First:* Human Resources. In this case, it increases the capacity of officers by providing training on multiculturalism, intercultural communication, and Islamic values that support diversity. Trained officers can be effective facilitators in creating an inclusive environment.(Axelsoon, 2023)

Another thing that can also be done is by utilizing religious leaders or several institutions that can support in providing understanding of the elements of multicultural Islamic education to Correctional inmates. *Second:* Material Resources. By providing books, modules, and learning materials that emphasize the importance of tolerance, diversity, and Islamic values that support multiculturalism. This material could include inspiring stories from the Qur'an, Hadith, and Islamic history that demonstrate an inclusive and adaptive attitude. Or by improving some other supporting facilities. *Third:* Technological Resources. Leveraging technology to give inmates access to online courses focused on multiculturalism and Islamic education. E-learning platforms can be used to broaden their horizons and knowledge. Or it could also use audiovisual media that contains material that has relevance to multicultural Islamic education, this media can be used as a material for discussion and reflection.

Fourth: Environmental Resources. Creating an inclusive environment, in this Indonesian Correctional Institution, by instilling morals and affirming the importance of morals, to fellow human beings, whatever their background. Organize programs and activities that promote diversity, such as cultural festivals, celebrations of different religious holidays, and cross-cultural group activities that allow inmates to interact and learn from each other. And increase the element of solidarity and loyalty among the inmates in order to create a harmonious and harmonious environment, in the midst of existing differences.

To foster adaptive attitudes and behaviors of inmates in multicultural life in the perspective of multicultural Islamic education in correctional institutions, some appropriate teaching strategies include: lectures, lectures are one of the teaching strategies that can be applied to Correctional inmates, and can be applied through several existing activities, such as recitation, Ta'lim studies, Friday sermons or in some other moments. Exemplary, in addition to lectures, exemplary forms of influential figures, such as religious leaders, clerics, correctional officers, can also foster a form of understanding of the inmates, especially in the aspect of multicultural Islamic education. Advice, advice and direction is very important to create conditions and a tolerant life, mutual respect and harmony, from the multicultural life forms that exist in correctional institutions, it is clear that there will be conflicts, even from very trivial little things, but trivial things can become a big problem if not accompanied by direction and advice. (Z. Q. Dkk, 2024) The role of coaches, clerics and religious figures in the process of adaptation of inmates to multicultural life in correctional institutions is very important. They not only function as educators or spiritual leaders, but also as moral directors and agents of change who help inmates adjust to diverse environments.

"Life is like a comma, not a dot. Many behaviors are intolerant, fanatical, incompatible with religious precepts. Religious teachings provide a sense of security and peace for the life of society, nation, and state, the importance of tolerant behavior as a response strategy against extremism and acts of terrorism, invite inmates to return to the teachings of moderate Islam and return to the homeland"

Habit Formation Through Inmate Routines

One of the factors of behavior formation can be taken by the process of habituation or the process is done repeatedly. Habituation is an important process in shaping behavior that is in accordance with multicultural Islamic values. This process occurs through continuous learning, social interaction, and spiritual reflection, which helps the inmates adapt and grow in a diverse environment. This process does not happen instantly, but occurs gradually and repeatedly through education, experience, and guidance.

Prison environment that provides religious activities, such as recitation, taklim assembly, prayers in congregation, to the celebration of religious holidays together, become effective habituation in instilling the values of tolerance (tasamuh), mutual acquaintance (Ta'aruf), and cooperation (Ta'awun). As one of the following inmates put it:

“At first I felt like I had a hard time going through the days in prison. But because every day I was invited by friends to join in congregation prayers, join in the recitation, and clean the block together, it took a while to get used to it. Now even if you don't participate in such activities, it feels like something is lacking. I also get to know and get along with friends who are different ethnicities and religions, because they often work together and do other activities.

From the observations of researchers, it appears that the level of involvement of inmates in the routine and attitude of discipline is quite varied. One prominent aspect is the influence of religious background on the level of discipline and responsibility of the inmates. Inmates who are mature or even old, already have a high religious awareness, so they tend to show a more orderly and obedient attitude towards daily rules. For example, they come to the mosque early, lead prayers together, and volunteer in cleaning activities without being asked. On the other hand, there are some inmates who are not accustomed to living a religious life tend to take longer to get used to. In observations in residential blocks, it is seen that some inmates are still relatively young, many pray in blocks, and do not congregate in mosques. This shows some of the differences that inmates experience, in their daily lives. One officer even noted that they were more easily bored in activities that were routine in nature, and more interested in activities that were physical or entertainment in nature.

Changes in The Behavior of Inmates of Correctional Institutions

The form of internalization in the penitentiary environment not only has an impact on individual spiritual changes, but also affects the pattern of social relations between inmates. When multicultural Islamic education is applied, the religious understanding of the inmates becomes more inclusive, so that the sense of community and brotherhood among them becomes stronger.

This shows a change in the way of thinking, behaving and understanding religion more broadly. There are changes in the behavior of the inmates, such as those who initially have exclusive behavior or tend to associate only with a group of co-religionists or one understanding, fanatics who consider their group to be the most correct, and conflict easily. But after getting the right guidance, they begin to experience changes to be more inclusive, able to respect the beliefs of others and make diversity a force to cloud each other.

In the reality that occurred in the Class 1 Surabaya Correctional Institution, there were several selected inmates who had been selected from the Correctional Institution and were not related to immoral and criminal cases, who also participated in guiding other inmates, in explaining religious knowledge, regardless of the ability they have before entering prison, because some inmates have a background of religious education that is quite competent, such as clerics, teachers or preachers, which can be a valuable resource in the process of religious guidance in prison. There are even inmates who are free and still often come to fill religious activities in this Correctional Institution.

This research on the impact of multicultural Islamic education on the behavior of inmates in Indonesian correctional institutions offers a significant novelty in the study of

Islamic education and behavior correction studies. Usually, multicultural Islamic education is applied in formal educational institutions such as schools or universities. However, the focus of this study is on its application in correctional institutions that have not been widely raised in the scientific literature. Prisons are often understood simply as places of punishment for lawbreakers, unaware of their role as coaching and rehabilitation institutions aimed at preparing inmates for reintegration into society.

In several previous studies, it still revolves around the description of Correctional Institutions, and adds an understanding of the existence of communities behind prison walls and the experiences of inmates who live and officers who serve in prisons. And there are also those who discuss the cultivation of moral values, Creed and monotheism of the inmates, and some activities in it. However, there is no research that raises the issue of multicultural Islamic education in prisons, as well as its impact and influence on the attitudes and behaviors of inmates who live in a very multicultural life. Therefore, the researcher here still takes references from previous studies, by adding aspects of multicultural education, so that this study is more complex and has a clear novelty.

The diversity of the background of the inmates is an interesting aspect that gives a multicultural dimension to this study. They come from different religions, tribes, cultures, and social statuses, creating a unique interaction dynamic that is rarely discussed in the context of multicultural Islamic education. The phenomenological approach in this study highlights the experiences of inmates during the coaching process and their impact on their attitudes and behaviors. The study will also explore how the guidance system in prisons creates conflict resolution rooted in multicultural Islamic values, providing new insights into diversity management and social harmony. Locally, this study contributes to the development of rehabilitative education models in prisons that do not yet have specific standards in the application of multicultural values. From a global perspective, this study provides an opportunity to compare the approach of coaching in Indonesian prisons with prisons abroad, where cultural interaction is often a major challenge. In addition, there is still a lack of studies on intercultural interaction in the prison environment to be an important research gap to be filled, especially in the context of Multicultural Education based on Islamic values.

By creating a multicultural educational standard in prisons that is directed and based on real experiences, this research not only provides theoretical contributions, but also offers practical solutions to improve the effectiveness of coaching in prisons. It can be a relevant model to be applied in other multicultural environments, both nationally and internationally.

The relevance of Education and training in correctional institutions to changes in the behavior of inmates is based on the overall personal development of inmates, taking into account social, psychological, economic backgrounds, and various differences. And the results show that the cultivation of spiritual values can increase the awareness of the inmates, that they can, in essence, change their way of life for the better. (Ilechukwu, 2017)

Interpretation of diversity and strategies for creating social harmony in correctional institutions

This multicultural interaction opens up opportunities to introduce multicultural Islamic values, such as tolerance, universal brotherhood, and equality, which are important in creating harmony amid differences. Multicultural Islamic education teaches Islamic principles as *rahmatan lil 'alamin*.

Some of the internalization of multicultural values that occur in this Correctional Institution is due to the diverse backgrounds of inmates, *first*: such as local origin, there are even inmates who come from abroad, such as Australia, Russia, and so on, which surely they must need a way to adapt to a new environment that is very multicultural, all difficulties must be experienced, ranging from difficulties in communicating, in adjusting to food, friends and habits in everyday life. But here they are given guidance so that over time they can begin to adjust to the environment. *Second*: there are inmates who are religious minorities, such as Catholics, but they still put forward elements of tolerance with others, this happens because of the influence of a positive environment and the direction of the coaching staff, until finally they can donate sacrificial cows to Muslim inmates, and vice versa, Muslim inmates once flocked to help extinguish the church that experienced a fire.

Third: there are also prisoners of terrorism who at the beginning of entering the prison, still have a hard attitude, and fanatical, but after they are given a lot of knowledge, and good coaching from prison coaching staff, as well as from the National Counter-Terrorism Agency who were brought directly to protect the inmates with this terrorism case, until finally they began to, until finally they have vowed for the Unitary State of the Republic of Indonesia, and promised not to repeat his mistakes again.

In general, the internalization of multicultural values applied by inmates in these penitentiaries is, by accustoming inmates to open dialogue about differences, so that they can understand and respect each other, encouraging cooperation through group activities, such as sports, art, or social projects, involving inmates from different backgrounds, providing special training to prison officers to be mediators in resolving conflicts based on identity differences, creating, such as joint activities, recitation, or commemoration of religious holidays, provide an understanding of the importance of tolerance, and respect for differences, identify informal leaders in order to be able to mediate in the community of inmates, which is known as *tamping*, and there is also the chairman of the chamber. Holding regular activities such as *yasinan* on every Thursday night, celebration of religious or cultural holidays of various groups, then holding job skills training, entrepreneurship and project-based training such as making tables and chairs, agriculture, livestock, which can involve inmates collectively. To involve organizations or individuals from outside the Correctional Institution to support social harmony.

These strategies not only help create a peaceful environment within the prison but also prepare inmates to adapt in society once they are free. Social harmony formed in prisons can be a relevant model to be implemented in the wider community, especially in countries with high diversity such as Indonesia. In addition, success in creating social harmony through multicultural Islamic education can strengthen public perception of Prisons as rehabilitation institutions, not just places of punishment. The strategy also has

the potential to reduce recidivism by equipping inmates with social skills that support their reintegration into the larger community.

Some of the things that happen in correctional institutions, especially located in Indonesia, in essence have aspects of differences with existing correctional institutions outside Indonesia, therefore here the researcher also gives a little contribution and advice on multicultural education standards applied in prisons, because this is an important key in making inmates become better individuals with more respect for others. Because when viewed from some penitentiary systems abroad, it still rests on a punitive system or a strict imprisonment system.

For example, in the United States, which tends to adhere to a punitive or punitive approach, where the main focus is to sanction violators of the law as a form of retaliation for crimes committed. This approach emphasizes physical detention and restriction of freedom as a real form of punishment.(Fondevila, 2024) Prisons in the U.S. are often designed with high security, including tight facilities to minimize the risk of escape or threats from inmates to the community or fellow inmates. On the other hand, this system often does not pay sufficient attention to rehabilitation. Education, skills training, or counseling programs in prisons are often considered inadequate or only available to a small percentage of inmates. This has led to criticism that the system does not adequately help inmates to prepare to return to society after the completion of their sentences, which then leads to high rates of recidivism or repetition of crimes. Other examples also occur in countries such as China and Russia, which have harsh prison systems, often even criticized by the international community. This is because prison conditions are generally stricter with minimal basic facilities, inmates are also often required to work hard as part of their sentences, and are treated inhumanely.

Implications of multicultural Islamic educational values on the attitudes and behaviors of inmates in correctional institutions

The influence of multicultural Islamic educational values on the social interaction of inmates in correctional institutions is very significant in shaping their behavior and attitudes towards others, especially in the context of diverse communities of cultural, religious, and social backgrounds.

Multicultural Islamic education teaches the importance of respecting cultural, ethnic, and religious differences. In the penitentiary environment, which is a place with a variety of ethnic and religious backgrounds, these values help inmates to better understand and respect others. This helps reduce the potential for conflict and create a more harmonious atmosphere.

Changes in the attitudes of inmates as a result of multicultural Islamic education include positive transformations in the way they think, behave, and interact within correctional institutions. Multicultural Islamic education, which emphasizes tolerance, respect for diversity, and social harmony, is able to change the views and attitudes of inmates towards differences and conflicts.

The study highlights the significant impact of coaching activities that include religious practices on the mental and emotional well-being of inmates. For most inmates, religious

activities become more important during the coaching process, a structured routine can reduce conflict and foster patience in interacting with others. These findings suggest that correctional administration should recognize the positive potential of religion in rehabilitation programs. By facilitating the needs of inmates, it can significantly increase the positive influence on the correctional environment.

Multicultural Islamic education plays an important role in creating and maintaining a harmonious environment by teaching values that support tolerance, dialogue, and cooperation. It helps prevent conflict and build better relationships in a variety of settings, including correctional institutions and multicultural communities.

This finding turns out to develop the discussion that has been proposed by Wilkinson and Quraishi (2024). (Matthew Wilkinson, 2024) in a large-scale study of Islam in prisons in Europe. In their research, they emphasize how a shift in worldview toward mainstream Islam that emphasizes the values of equality, justice, and diversity has a positive impact on the rehabilitation process of Muslim prisoners. The study shows that inmates who internalize an inclusive and non-extremist view of Islam tend to exhibit more open, tolerant, and constructive attitudes toward others, even in stressful environments such as prisons. My findings expand this understanding in the context of Indonesia, by emphasizing that the values of multicultural Islamic education such as *Ta'aruf* (mutual knowledge), *tasamuh* (tolerance), *musawah* (equality), and *salaam* (peace), are not only able to reduce friction between multiethnic and multireligious inmates, but also become a real transformative force in shaping adaptive and constructive attitudes and behaviors in correctional institutions.

Discussion

The findings of this study indicate that multicultural Islamic education can function as a rehabilitative mechanism that connects religious formation with behavioral adaptation in a multicultural correctional environment. Rather than operating primarily through the transmission of religious knowledge, its significance lies in how religious values are experienced, practiced, and reinforced through everyday interaction. The findings suggest that the movement from religious understanding toward adaptive behavior occurs through repeated routines, social modelling, interpersonal interaction, and opportunities to cooperate across differences. This interpretation directly addresses the central objective of the study, namely to understand how multicultural Islamic education contributes to changes in the attitudes and behaviors of inmates living within a socially, culturally, and religiously diverse correctional environment.

Multicultural Islamic Education and the Formation of Adaptive Behavior

The first significant finding is that multicultural Islamic education contributes to behavioral adaptation by transforming religious values into lived social practices. The importance of this finding lies in the distinction between knowing a religious value and being able to apply it when encountering difference. In the correctional environment, values such as *ta'aruf*, *tasamuh*, *musawah*, *ta'awun*, and *salaam* acquire practical significance because inmates encounter people whose religious, ethnic, regional, and social

backgrounds differ from their own. Multicultural Islamic education therefore appears to operate as an experiential form of character formation rather than merely a cognitive process.

This interpretation explains why participation in religious and collective activities was associated with broader patterns of adaptation. Repeated interaction provides inmates with opportunities to become familiar with individuals who may initially be perceived as socially distant. Familiarity can gradually reduce social distance, while shared activities create practical reasons to cooperate. Consequently, the adaptive change observed in the study should not be understood simply as the result of receiving more religious information. It is better understood as a process in which religious meanings are repeatedly tested and reinforced through social experience.

The variation among inmates further supports this interpretation. Differences in prior religious experience, age, readiness, and familiarity with religious routines indicate that internalization is not automatic or uniform. Inmates who had already developed religious routines tended to adapt more easily, whereas others required longer exposure and more varied forms of engagement. This suggests that correctional Islamic education is most effective when it recognizes adaptation as a gradual process. Religious instruction needs to be accompanied by environments in which inmates can repeatedly practice the values being taught.

This finding is broadly consistent with previous research showing that religious practices may support prisoners' coping, meaning-making, and moral development. Woodbridge, Vanhouche, and Lechkar, for example, found that Islamic practices could provide Muslim prisoners with peace, hope, purpose, and resources for coping with prison life. The present study extends this understanding by showing that the significance of Islamic education is not limited to individual coping. In a multicultural correctional environment, religious learning can also become a basis for developing more adaptive relationships with others.

From Religious Understanding to Inclusive Social Behavior

The second significant finding concerns the transformation of religious guidance into inclusive social behavior. The importance of this finding is that tolerance was not manifested merely as an abstract acceptance of religious or cultural differences. Rather, the findings indicate that tolerance could develop into concrete forms of cooperation and social solidarity. This distinction provides an important interpretation of the behavioral changes observed in the correctional environment.

Cooperation across religious boundaries, including assistance between Muslim and non-Muslim inmates, illustrates how shared social experience can create a sense of common humanity that is not dependent on religious similarity. Such experiences suggest that multicultural Islamic education may broaden the meaning of religious identity from an exclusively group-oriented orientation toward a more inclusive understanding of social responsibility. In this process, religious commitment and respect for others do not necessarily appear as competing orientations. Instead, religious values can provide an ethical basis for constructive relationships across differences.

The finding also explains the importance of the correctional environment itself. Because inmates live within a highly regulated and relatively confined social space, interaction with people from different backgrounds is difficult to avoid. This condition can become a source of tension, but it can also become an educational opportunity. When interaction is accompanied by religious guidance, dialogue, and positive modelling, everyday differences can become occasions for learning rather than sources of conflict. The correctional institution therefore functions not only as a place in which rehabilitation is delivered but also as a social environment in which rehabilitative learning takes place.

The role of religious leaders, correctional officers, and positive peer figures is important in this process. Their influence can be interpreted through social learning: inmates observe how respected figures respond to differences, conflicts, and social responsibilities and may gradually reproduce those patterns. Thus, multicultural education is not communicated exclusively through formal teaching. It is also communicated through the behavior of those who constitute the inmates' immediate social environment.

This finding is consistent with Wilkinson and Quraishi's research on Islam in European prisons, which emphasizes the importance of inclusive religious worldviews characterized by equality, justice, and diversity in contrast to exclusionary "us versus them" orientations. The present study extends this discussion by showing that inclusive Islamic understanding can be examined not only at the level of worldview but also through everyday social behavior. In the Indonesian correctional context, values associated with mutual recognition, tolerance, equality, cooperation, and peace become observable through interaction across religious and cultural boundaries.

Habituation and Social Interaction as Mechanisms of Change

The third finding concerns the mechanism through which behavioral change occurs. The evidence indicates that habituation, modelling, and social interaction work together rather than independently. Religious routines create repeated behavioral patterns, educators and peers provide examples of appropriate conduct, and social interaction provides opportunities to practice these behaviors. The significance of this finding is that behavioral transformation appears to emerge from the interaction between individual learning and the social environment.

Habituation is particularly important because correctional institutions have highly structured daily routines. Religious activities can therefore become repeated opportunities for discipline and social interaction. However, the findings also show that routine alone does not guarantee internalization. Some inmates were less engaged with repetitive religious activities and were more responsive to physical, recreational, or practical activities. This suggests that the educational value of habituation depends on how meaningful and engaging the activity is for the learner.

Accordingly, multicultural Islamic education should not rely exclusively on lectures, sermons, or religious study. The findings suggest that religious learning becomes more effective when accompanied by collective activities in which values can be practiced. Sports, vocational training, arts, communal work, and social projects can provide alternative contexts for developing cooperation, responsibility, discipline, and respect. The

educational process thus becomes broader than formal religious instruction while remaining grounded in Islamic ethical values.

The role of modelling further strengthens this interpretation. When educators, officers, religious leaders, or selected inmates consistently demonstrate tolerance, discipline, responsibility, and respect, they provide concrete behavioral references for others. This is particularly relevant for inmates whose previous experiences may have included rigid group identification or exclusionary attitudes. Positive social models can provide alternative ways of responding to difference.

The finding is compatible with the broader understanding of rehabilitation as a process requiring repeated opportunities to develop new behavioral patterns. It also complements research on religious rehabilitation, which suggests that religious engagement may contribute to moral reform through changes in identity, meaning, emotional regulation, and interpersonal conduct. The present study adds that, within a multicultural prison environment, these processes are strengthened when religious learning is embedded in repeated social interaction.

Implications for Rehabilitation and Social Reintegration

The fourth finding concerns the broader significance of adaptive behavioral change for the rehabilitative purpose of correctional institutions. The observed movement from exclusive social interaction toward greater openness, cooperation, and respect for difference is important because rehabilitation ultimately involves preparing inmates to function within society after incarceration. The ability to interact constructively with people from different backgrounds is therefore not merely beneficial for prison harmony; it represents a social competency relevant to reintegration.

From this perspective, the correctional institution can be understood as a temporary multicultural learning environment. Inmates encounter forms of diversity that resemble those found in wider society, although within a more controlled setting. Learning to manage differences peacefully within this environment may provide practical experience for future participation in family, community, and social life after release. Multicultural Islamic education consequently has significance beyond spiritual development because it can connect religious formation with social competencies required for reintegration.

However, the findings should be interpreted cautiously. This study does not establish that multicultural Islamic education directly reduces recidivism or guarantees successful reintegration after release. Rather, it identifies behavioral dispositions that are relevant to these outcomes, including tolerance, cooperation, respect for difference, responsibility, and constructive conflict management. These dispositions can be regarded as foundations for reintegration, while their long-term effects would require further research involving post-release follow-up.

The findings also suggest that rehabilitation should be understood as an institutional ecosystem rather than the responsibility of religious educators alone. Correctional officers, religious leaders, peer figures, educational materials, institutional routines, and the broader social environment interact in shaping inmates' experiences. Therefore, the effectiveness

of multicultural Islamic education depends on whether the institutional environment consistently reinforces the values promoted through instruction.

Contribution to Multicultural Islamic Education in Correctional Settings

The principal contribution of this study lies in extending the application of multicultural Islamic education beyond conventional educational institutions into the correctional context. The findings demonstrate that a prison can become a meaningful setting for multicultural education because diversity is not merely a theoretical topic but an everyday social reality. Inmates must continuously negotiate differences in religion, ethnicity, regional origin, nationality, social status, and religious orientation.

This context gives multicultural Islamic education a distinctive rehabilitative function. Its purpose is not simply to make inmates more knowledgeable about Islam or more observant in religious practices, but to facilitate the internalization of Islamic ethical values through interaction with difference. The study therefore proposes a conceptual shift from viewing Islamic education in correctional institutions primarily as religious coaching toward understanding it as a form of multicultural rehabilitative education.

The significance of this contribution is particularly apparent in the relationship between religious values and behavioral adaptation. The findings suggest a process in which religious knowledge provides the normative foundation, habituation provides continuity, modelling provides behavioral examples, social interaction provides experiential learning, and cooperation provides opportunities for internalization. Through these interconnected processes, values such as *ta'aruf*, *tasamuh*, *musawah*, *ta'awun*, and *salaam* can become reflected in everyday patterns of interaction.

Thus, the study does not suggest that multicultural Islamic education independently determines behavioral transformation. Rather, it demonstrates its potential as an important component of a broader correctional rehabilitation system. When religious learning is supported by inclusive institutional practices and meaningful opportunities for social interaction, it can contribute to the development of inmates who are better prepared to live with difference, participate constructively in social relationships, and return to society with more adaptive patterns of behavior.

CONCLUSION

This study confirms that multicultural Islamic education has an important role in fostering adaptive attitudes and behaviors among inmates living in a culturally, ethnically, and religiously diverse correctional environment. The findings demonstrate that its contribution extends beyond the transmission of religious knowledge to the formation of inclusive social behavior through the internalization of values such as *ta'aruf* (mutual recognition), *tasamuh* (tolerance), *musawah* (equality), *ta'awun* (cooperation), and *salaam* (peace). These values provide an ethical foundation for inmates to recognize differences, develop mutual respect, cooperate across social and religious boundaries, and manage everyday interactions more constructively.

The study further confirms that behavioral transformation develops through the interaction of religious guidance, habituation, positive role modelling, social interaction,

and collective activities within the correctional environment. Thus, multicultural Islamic education should not be implemented merely as religious instruction, but integrated into the broader rehabilitation process and supported by correctional officers, religious educators, peer influence, institutional routines, and an inclusive environment. Such integration enables the correctional institution to function not only as a place of custody but also as a learning environment in which inmates can develop social competencies needed to live with diversity.

Overall, the findings indicate that multicultural Islamic education can strengthen the rehabilitative orientation of correctional institutions by connecting spiritual development with social adaptation and preparation for reintegration. The development of tolerance, mutual respect, cooperation, and social responsibility represents an important foundation for inmates' future participation in a diverse society. Although this study does not establish a direct causal relationship with reduced recidivism or successful post-release reintegration, it provides a conceptual and practical basis for developing more humane, inclusive, and culturally responsive correctional education. The approach may therefore be adapted to other multicultural correctional contexts and further examined through comparative and longitudinal research.

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