



Strategy for Eradicating Al-Qur'an Illiteracy and Instilling Islamic Values in Kesambi Cirebon Prison

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Abstrak

Penelitian ini bertujuan untuk mendeskripsikan strategi pemberantasan buta huruf Al-Quran dan penanaman nilai-nilai keislaman di Lapas Kesambi Cirebon dan menjelaskan berbagai kendala serta solusi yang dihadapi oleh pengelola dan warga binaan. Penelitian dilakukan di Lapas Kesambi Cirebon. Penelitian ini menggunakan metode kualitatif deskriptif. Pengumpulan data dengan observasi, wawancara, dan studi dokumentasi. Adapun cara menentukan informan digunakan teknik purposive dan key response sesuai dengan tujuan penelitian, dengan informan kuncinya adalah peneliti sendiri. Hasil penelitian menunjukkan bahwa banyak strategi yang dilakukan pihak lapas, diantaranya 1) mengelompokkan peserta sesuai tingkat kemampuan membaca al-Quran, 2) menggunakan metode Iqra' dan Tsaqifah, 3) Menggunakan buku rangkuman hukum tajwid Al-Qur'an dan Matan al-jazariyah sebagai sumber belajar. 4) Merekrut tenaga pengajar dari warga binaan yang telah mahir membaca al-Quran dan mendatangkan guru dari luar lapas dengan cara melakukan kerjasama 5). Strategi yang dilakukan untuk menanamkan nilai-nilai keislaman, yaitu mengadakan 1) kegiatan kajian keislaman untuk warga binaan Muslim, rutin setiap pekan, 2) Kajian keislaman dasar khusus bagi warga binaan yang baru masuk lapas, 2 kali sepekan, 3) Kajian tanya jawab seputar keislaman bagi warga binaan yang terdaftar sebagai santri tetap setiap pekan, 4) Zikir bersama dan perenungan setiap pekan, 5) Sholawatan bersama setiap hari setelah sholat ashar, dan 6) Menghidupkan syi'ar-syi'ar keislaman di hari-hari besar Islam. Banyak kendala yang dihadapi lapas dalam melaksanakan kegiatan ini diantaranya: semangat belajar warga binaan yang tidak stabil, tenaga pengajar yang terbatas, usia warga binaan yang tidak muda, dan lain lain. Solusi yang dilakukan untuk mengatasi kendala tersebut adalah memberi motivasi dengan beragam cara.

Kata Kunci: Pemberantasan Buta Huruf Al-Quran, Penanaman nilai-nilai Keislaman, Lapas Kesambi.

Abstract

This research aims to describe strategies for eradicating Koran illiteracy and instilling Islamic values in Kesambi Cirebon Prison and explaining the various obstacles and solutions faced by managers and inmates. The research was conducted at Kesambi Cirebon Prison. This study used descriptive qualitative method. Data collection using observation, interviews and documentation studies. The way to determine informants uses purposive and key respondent techniques in accordance with the research objectives, with the key informant being the researcher himself. The results of the research show that there are many strategies carried out by the prison, including 1) grouping participants according to their level of ability to read the Koran, 2) using the Iqra' and Tsaqifah methods, 3) Using books summarizing the law of recitation of the Al-Qur'an and Matan al-jazariyah as a learning resource. 4) Recruit teaching staff from inmates who are already proficient in reading the Koran and bring in teachers from outside the prison by collaborating 5). The strategy used to instill Islamic values, namely holding 1) Islamic study activities for Muslim inmates, routinely every week, 2) Basic Islamic studies specifically for inmates who have just entered prison, 2 times a week, 3) Question and answer studies regarding Islamic teachings for inmates who are registered as permanent students every week, 4) Dhikr together and reflection every week, 5) Prayers together every day after the Asr prayer, and 6) Encouraging Islamic syi'ar on major Islamic holidays. There are many obstacles faced by prisons in carrying out this activity, including: unstable enthusiasm for learning among inmates, limited teaching staff, the age of inmates who are not young, and so on. The solution to overcome these obstacles is to provide motivation in various ways.

Keywords: Eradicating Al-Quran illiteracy, instilling Islamic values, Kesambi Prison.

Introduction

The Al-Qur'an is a way of life for Muslims, which is used as a guide to achieving happiness in life in this world and the afterlife (Izzah & Hidayatulloh, 2022). However, in reality, many Indonesian Muslims are still illiterate in the Koran. The problem of illiteracy in the Koran has an impact on many Muslims who are less able to read the Koran properly and correctly (Aji et al., 2022). Meanwhile, Islam recommends that reading the Koran must be based on the rules of tajwid and tahsin, (Hasibuan et al., 2020) so that the makharijul letters and fashohah are correct. This can be realized by learning how to read the Koran according to the correct rules of tajwid and tahsin (Azzahra, 2024).

Illiteracy is a person's inability to read or write simple sentences in any language (Nisa et al., 2023). Al-Quran illiteracy means a person's inability to read and/or write the letters of the Koran. This means that eradicating Koranic illiteracy is interpreted as reducing or even eliminating a person's inability to read and write the letters of the Koran properly and correctly (Kartika, 2022).

The data regarding the problem of Koran illiteracy is information obtained from the results of research conducted in 2018 by the Institute for Al-Qur'an Sciences (Al-Qur'an, IIQ, 2022). The results show that 65% of Muslims in Indonesia experience Al-Qur'an illiteracy (Saddang et al., 2018). Likewise, data obtained from the 2018 BPS Susenas shows that 58.57% of Indonesian Muslims cannot read the Koran. This data shows a fairly high number of illiterates of the Koran. However, the results of IIQ research conducted in 2022 on the same subject were very surprising. Where, of the 25 provinces in Indonesia studied, there was a very significant increase in Al-Quran illiteracy, namely 72.25% of 3,111 respondents were categorized as not being able to read the Al-Quran well (Al-Qur'an, IIQ, 2022). Likewise, Ustadz Shomad stated that 72 percent of Indonesian Muslims are illiterate in the Koran (Permana, 2023). This data shows that the representation of Muslims who are still categorized as illiterate in the Koran is still very large.

The high rate of illiteracy of the Koran above has greatly aroused the attention of various parties, both government and private institutions. In society, there is a massive growth of Al-Qur'an educational institutions, including tahfizh houses. However, until now it still has not had a significant effect on reducing the illiteracy rate of the Koran (Elniyeti, 2017; Sartina et al., 2020). This problem requires the attention of many parties so that the number of illiterates of the Koran can be

immediately minimized (SISILIA, 2022; Toha et al., 2024) Likewise, in Cirebon's Kesambi Prison, there is also a program to eradicate Koran illiteracy. Where, 90% of the 924 inmates in Kesambi Prison are Muslim and 80% (739.2 people) are unable to read the Koran (Kesambi, 2024). This number is truly worrying. Thus, this gave rise to the idea of presenting a program to eradicate Al-Quran letters as well as instill Islamic values. According to the head of Kesambi Prison, these two programs are implemented in an integrated manner (they cannot be separated from one another). Where, the Koran is a guide to life for Muslims (hudan lil muttaqin) (Al-Quran Surah Al-Baqarah: 2) including implementing religious values in daily life. Therefore, it needs to be carried out in an integrated manner (F. Fitri, 2017).

According to Mr. Pungkas Wijisantoso, SH, the combination of the two sentences of eradicating illiteracy in the Koran with instilling Islamic values is very good. Because the two programs are related to each other (Panjaitan et al., 2023). Considering that 80% of inmates who are Muslim cannot read the Koran and inmates who are unfamiliar with basic Islamic knowledge, the figure is also not small (Dahlia et al., 2022). Because from his observations as a supervisor at the at-Taubah Mosque, which is used for teaching and learning the Koran and instilling Islamic values in the Cirebon Class 1 Correctional Institution, it turns out that there are still many inmates who forget and even don't understand the procedures for thoharoh. laws regarding ablution, prayer, not memorizing the pillars of faith and Islam. Furthermore, it will feel lame if the lessons given in Islamic spiritual development are only the cultivation of Islamic values but basic Al-Qur'an teaching is not given, such as: an introduction to the letters of the Al-Qur'an and the laws of recitation. How can they apply Islamic values if they cannot read the Koran which is the main source of Islamic values itself. "So, as a team in the development division for inmates, we have combined these two programs into one unit that must be carried out simultaneously," he stressed.

This type of coaching is one of the programs that is expected to be a bridge that will lead to better quality of service to Allah SWT, intellectual, professional, behavioral attitudes, physical and spiritual health, for correctional inmates while serving their sentences. Because inmates must be educated, guided, cared for and directed towards good goals so that they benefit themselves, their families and society when they leave prison in the future (Utoyo, 2015). The

function of prisons is not as a place for exiles who have been found guilty by the court. However, prisons have a big function in returning people who have been found guilty to understand and realize their mistakes and awareness (Nugroho, 2018). They still have to obtain their rights like other humans, except for living outside prison (Rohimah & Ngulwiyah, 2022; Sirojudin et al., 2018).

This program aims to 1) Prevent the recurrence of criminal acts, be wise in resolving conflicts, and restore balance. 2) Preparation for the reintegration of inmates so that they can be accepted again in the wider community. This is in line with the decision of the Minister of Justice of the Republic of Indonesia Number: M.02-PK.04.10 of 1990. Because correctional institutions are a place to guide inmates towards a better direction (Nisa et al., 2023). Become a better human being and realize your mistakes, and will not repeat the mistakes you have made. So, when they return to society, they can be well received by the people in their environment (Anggranti, 2022; Rodiyah, 2018; Sartina et al., 2020).

The existence of the program to eradicate illiteracy of the Koran and instill Islamic values that has been carried out so far, has given rise to the enthusiasm of the new Head of Kesambi Prison, (Iva, 2024) to create an Islamic boarding school specifically for Muslim inmates as a place that focuses on teaching the Koran and other Islamic scholarship. This is a strategy to maintain existence and generate innovation in an effort to achieve planned targets (Sangadah, 2023).

There are several factors that make this integrated program implemented, including: First, the large number of inmates who are Muslim. Second, an analysis by the Cirebon Class 1 Correctional Institution development division shows that one of the reasons that encourage prisoners to fall into committing criminal acts is their shallow knowledge regarding basic science which is an important reference in the Islamic religion. Especially in reading the Koran and awareness of the threats and punishments from Allah SWT for perpetrators of crimes in this world and in the afterlife. Third, the findings of the coaching division which illustrate the strengthening of fanatical attitudes towards tribalism, feelings of discrimination and the emergence of hopelessness in serving the length of the sentence often lead to friction which leads to commotion between fellow inmates and disrupts security and comfort in carrying out the coaching program in class 1

prisons. Cirebon. Fourth, the best solution offered by Allah SWT and the Messenger of Allah to be able to rise from adversity and form good human character in social life is to be close to the Al-Qur'an. To implement this, the right strategy is needed.

Strategy is a planned and systematic action to get around a program so that it runs effectively and efficiently. Strategy is a method or form that has been prepared deliberately before carrying out an activity or action, (Majid, 2013). Strategy is also the art and science of making plans by utilizing various existing resources so that they can be used effectively and efficiently (Panjaitan et al., 2023). Learning strategies are interpreted as plans that contain a series of activities to achieve predetermined educational goals (Elniyeti, 2017; Kasiyanto, 2011; Panjaitan et al., 2023). From several understandings of these strategies, it can be concluded that the strategies for eradicating Koranic illiteracy and instilling Islamic values are various forms of planning or programs and activities that are considered strategic by the planner in order to achieve the goals that have been set effectively and efficiently

The various activities and ideas that emerged from the management of Kesambi Prison, as well as the consistent implementation of activities to eradicate illiteracy in the Koran and instill Islamic values which have been running for approximately forty years, have aroused researchers' interest in conducting research on strategies for implementing these activities. integrated in question.

This research proposes two problem formulations that will be answered, namely 1) What is the strategy for eradicating Koran illiteracy and instilling Islamic values in Cirebon Class 1 Prison? 2) What are the obstacles faced and solutions implemented in implementing strategies for eradicating Koran illiteracy and instilling Islamic values in Class 1 prisons in Cirebon? The aims of this research are to 1) Describe the strategy for eradicating Al-Qur'an illiteracy and instilling Islamic values in Cirebon class 1 prisons, and 2) Describe the obstacles and solutions implemented in implementing the strategy for eradicating Al-Qur'an illiteracy and instilling Islamic values in Cirebon class 1 prisons.

Method

This type of research is *expos facto case study* research, using descriptive qualitative

methods (Hasibuan et al., 2022; Hasibuan & Prastowo, 2019). The research was conducted at Kesambi Cirebon Prison. Data collection was carried out by observation, interviews and documentation studies (Hasibuan & Rahmawati, 2019). The observation technique used is participant observation. Where, the researcher mingled with prison residents in participating in activities to eradicate Koran illiteracy and instill Islamic values for nine months (Ahmad, 2018). The technique for determining informants used purposive sampling and key respondents in accordance with the research objectives. And the key informant is the researcher himself. The data analysis technique is carried out using the stages of data reduction, display and data verification (Albi & Johan, 2018).

Result and Discussion

The results of observations regarding the implementation of eradicating Koran illiteracy and instilling Islamic values in Kesambi Prison for approximately nine months and interviews with prison officers show that there are many strategies carried out by the prison authorities. This implementation strategy is different between eradicating Koranic illiteracy and instilling Islamic values. The following is a description of the research data acquisition.

1. Strategy for Eradicating Koranic Illiteracy

a. Grouping According to Ability

Before the activity was carried out, the organizers of the eradication of Koran illiteracy first grouped the target residents and new students. This grouping is carried out by testing the participants' abilities for class/group placement (placement test). As a result, the class was divided into three groups. 1) Santri who are classified at the basic level (not at all familiar with the hijaiyah letters), 2) the level of introduction to the laws of reading the Koran (the science of tajwid), 3) the level of memorizing the Koran, and 4) the level of Tilawah (beautifying reading rhythm) of the Koran.

b. Use of Learning Methods and Stages

Choosing the right method to eradicate Koran illiteracy is also one of the strategies carried out by the Kesambi prison. There are two methods used for the basic level, the first is the Iqra' (reading) method and the second is the Tsaqifah method (a technique for quickly recognizing and being able to read the Koran). The use of the Iqro' method is further divided into 6 groups. This is because the stages in the learning technique using the iqra' method have 6 levels before continuing to read the Al-Qur'an.

Inmates who follow this method are on average less able to read Latin letters and aged over 40 to 60 years. Meanwhile, only one group uses the tsaqifah method. The reason is because this method contains material about techniques for quickly reading the Koran in a maximum of 20 meetings. Participants who take part in the tsaqifah method are specifically those who can read Latin letters. Because the guide book used in the tsaqifah method is equipped with Latin letters to make it easier to recognize Hijaiyah letters.

After passing the period of introducing the Hijaiyah letters and being declared worthy (fluent in connecting letters and reading short pieces of verses in both guidebooks using both methods, the inmates who are at this stage move to the next stage, namely the introduction to the laws of reading Al -Qur'an (the science of recitation). At the level of introduction to the laws of reading the Qur'an, this is done using two stages: First, delivery of material in the form of an introduction to the laws of reading the Qur'an and second: practice of the material by following pronunciation of teachers who have been appointed to train verbal accuracy in reciting the laws of reading the Al-Qur'an that have been studied.

The next stage, for inmates who have read the Al-Quran fluently and are deemed to have the desire to continue to be close to the Al-Qur'an, are offered to go to the next level, namely memorizing the Al-Qur'an. At this level of memorizing the Qur'an, the classical method is used, starting from memorizing the short letters in chapter 30.

The final stage is the recitation program (improving the rhythm of reading) of the Koran. This stage does not have to be followed by all inmates who have passed the previous three stages. However, they may choose to continue to the recitation stage or just go to the memorization stage. However, quite a few inmates took part in this recitation stage, because they were interested and amazed by the rhythm of the reading of one of the Al-Qur'an teachers who had mastered the knowledge of Al-Qur'an recitations.

c. Selection of Learning Resources and Implementation Techniques

Choosing the right learning resources and learning techniques is also a strategy that is no less important. For this reason, the organizers of the eradication of Koran illiteracy in Kesambi prison use learning resources in the form of guidebooks that are simple and easy to understand. Therefore, there are two guidebooks used in introducing the laws of reading the Al-Qur'an, namely 1) a book

summarizing the laws of tajwid Al-Qur'an and 2) the book *Matan al-jazariyah*. As for the technique of using it, this book does not read sentence by sentence by the teacher. However, several important laws have been taken and explained easily so that they are quickly and easily understood by inmates who are at this stage. Material delivery continues to be provided until the inmates who enter this stage have finished reading 30 juz of the Al-Qur'an. This 4-level Al-Qur'an illiteracy eradication program is carried out 3 days a week, namely, Monday, Tuesday and Thursday.

d. Recruitment of teaching staff and collaboration with external parties

The strategy for providing teaching staff for the activities to eradicate Koran illiteracy carried out by the Kesambi prison management is to utilize teaching staff from inmates who are proficient in reading the Koran and understand the laws of reciting the Koran. Apart from that, collaborating with the Al-Firdaus Buntet Islamic boarding school. This collaboration was built to improve the quality of human resources (HR) for existing teaching teachers, regulate the syllabus for Islamic study material and provide Islamic study material to inmates who are in Cirebon class 1 correctional institutions at times agreed by both parties.

2. Strategy for instilling Islamic values

As a result of nine months of observation, interviews with the head of the Kesambi Prison and observations, and analysis of written documents about the program for instilling Islamic values, data was obtained about the strategy for instilling Islamic values implemented in the Kesambi Prison. That there are many strategies being carried out. Firstly, to provide teaching staff, the prison has collaborated with the local Ministry of Religion of the Republic of Indonesia, with the management of the Buntet Islamic Boarding School, and several ustadz and lecturers located around the Cirebon City area. This collaboration aims to cover the shortage of teaching staff who are fit to deliver sermons for inmates. Furthermore, the prison authorities used a strategy by increasing the types or forms of religious activities. The forms of activity referred to are the prison's strategy to instill various religious values which it feels are not reflected in every inmate. The activities referred to can be seen in the following table:

Table 1.2. Activities to instill Islamic values in Kesambi Prison, Cirebon

| No. | Type of activity | Implementation | Information |
|-----|--|-------------------------|---|
| 1. | Islamic study activities | Routinely once a week | For all Muslim inmates |
| 2. | Special basic Islamic studies | 2 times a week | For inmates who have just entered prison |
| 3. | Study of Questions and Answers about Islam | Once a week | For inmates who have registered as permanent students |
| 4. | Joint dhikr and reflection activities | Once a week | For all Muslim inmates |
| 5. | Praying together | Everyday | After Asr prayer |
| 6. | Reviving Islamic qsi'ar | Every major Islamic day | Muslim inmates |

Data Source: Observations and documents for the development program for inmates at Kesambi Prison, Cirebon

Obstacles and solutions

This program to eradicate Koranic illiteracy and instill Islamic values has been running for more than forty years. This long journey certainly doesn't always go smoothly. There are many obstacles that hinder the achievement of the program's objectives. Among them, the inmates' enthusiasm for learning is unstable, the teaching staff and Human Resources (HR) are limited, the inmates are no longer young, and so on.

These various obstacles are generally the same as those faced by many programs to eradicate Koran illiteracy and instill Islamic values. However, there is still a solution, namely by motivating the inmates to get rewards or prizes. Even though there are several obstacles, the implementation of this Al-Quran illiteracy eradication program provides positive benefits for the inmates and officers. Among the benefits that can be felt together are:

- 1) The erosion of the culture of tribalism in the inmates' environment is often the reason for meetings between fellow inmates
- 2) Increased self-confidence, not feeling discriminated against and growing awareness that all inmates have the same conditions and understand that the current situation is Allah SWT's way of saving them from the mire of evil and the process of becoming good and useful in the future.
- 3) Establishment of more intense communication and close family relationships between training division officers and inmates when the program is implemented. So that the assessment carried out by training division officers using the coaching assessment system (SPPN) instrument can run as it should.

The grouping of inmates to learn to recognize the letters of the Koran, which is carried out by the Kesambi Prison, is a fairly good initial strategy

(Ariandi, 2023; Maulidi, 2020; Srijatun, 2017). This is to make it easier for teachers to teach homogeneous groups, so that the information conveyed is uniform. As experts argue, although homogeneous classes have disadvantages, they also have advantages, namely 1) students can learn according to their abilities. 2) The level of diversity between students is relatively minimal, thereby reducing disruptions that may arise from differences in abilities between students (S. W. Fitri & Arifmiboy, 2023; Hakim et al., 2022; Nawawi, 2023).

The use of the Iqra' method as a strategy to eradicate Al-Quran illiteracy in Kesambi Prison is based on many cases that the Iqra' method is an effective method used in learning Al-Quran letters for beginners or elementary level (Aliwar, 2016). The beginners referred to are not just young students. However, for someone who has never been familiar with the letters of the Koran, even though he is old and is less able to recognize Latin letters (Izzah & Hidayatulloh, 2022). Because many research results show that the iqra' method is very effective in learning the Koran for young children. However, this iqra' method is effective for all ages who cannot yet read Latin letters (Ari, 2020; Fauzi et al., 2024; Suflawiyah, 2021). Because in each volume there are instructions for studying it, making it easier for teachers who will use this method and also making it easier for students who will read it (Srijatun, 2017). Therefore, the iqra' method was chosen as a strategy to eradicate Koran illiteracy in Kesambi Prison.

The use of the tsaqifah method for inmates who are able to read Latin letters is considered the right strategy (Marentek, 2015). Because the tsaqifah method has unique characteristics compared to other methods (Anirah, 2015; Rhastina & Ginting, 2023). The Tsaqifah method can make students more independent, more active, and what's special is that they don't get bored easily (Anggranti, 2022). This means that participants become active in the learning process because the manual uses independent and continuous training patterns (Saprun, 2020).

The strategy of instilling Islamic values carried out at Kesambi Cirebon Prison is an effort made to erode the culture of tribalism in the inmates' environment which is often the reason for clashes between fellow inmates. Apart from that, it is to increase self-confidence, not feel discriminated against, and increase awareness that the conditions experienced by inmates in prison today are all the same. It also raises awareness that the situation they are currently experiencing is Allah SWT's way of

saving them from the mire of evil and the process of becoming good and useful human beings in the future. And there is more intense communication and close family relationships between the coaching division officers and the inmates when the program is implemented. Thus, the assessment carried out by the coaching division officers using the Prisoner Development Assessment System (SPPN) instrument can run as it should.

Conclusion

There are three things that can be concluded from this research, namely:

First, the strategy for eradicating Koran illiteracy used by the Cirebon Kesambi Prison is 1) Grouping participants according to their level of ability to read the Koran. 2) Using the Iqra' and Tsaqifah methods. 3) Using a book summarizing the law of tajwid Al-Qur'an and Matan al-jazariyah as a learning resource. 4) Recruit teaching staff from inmates who are proficient in reading the Koran and bring in teachers from outside the prison by collaborating.

Second, the strategy used to instill Islamic values, namely holding 1) Islamic study activities for Muslim inmates, routinely every week, 2) Basic Islamic studies specifically for inmates who have just entered prison, twice a week, 3) Questioner studies answer questions about Islam for the inmates who are registered as permanent students every week, 4) think together and reflect every week, 5) pray together every day after the Asr prayer, and 6) live up to Islamic traditions on big holidays Islam.

Third, there are many obstacles faced by the management of Kesambi Prison in Cirebon in carrying out this activity, including: unstable enthusiasm for learning of the inmates, limited teaching staff, the age of the inmates who are not young, and so on. The solution to overcome these obstacles is to provide motivation in various ways.

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