

FOSTERING INCLUSIVE & ADAPTIVE BEHAVIOR OF INMATES: THE ROLE OF MULTICULTURAL ISLAMIC EDUCATION IN SURABAYA'S CLASS 1 CORRECTIONAL INSTITUTION

Aprilita Hajar^{1*)}, Maskuri²⁾, Abdul Jalil³⁾, Chairil Anwar⁴⁾

^{1,2,3}Universitas Islam Malang, Indonesia

⁴Internasional Islamic University Islamabad, Pakistan

e-mail: aprilitahajarmag@gmail.com^{*1)}; masykuri@unisma.ac.id²⁾; abd.jalil@unisma.ac.id³⁾;
chairil.phddic400@iiu.edu.pk⁴⁾

Abstract

This study examines how multicultural Islamic education contributes to the development of inclusive adaptive behavior and active religious engagement among inmates at a Class I Correctional Institution in Surabaya. Prisons represent complex multicultural environments marked by diverse religious, cultural, and social backgrounds that often generate tension and exclusion. Positioned within the discourse of multicultural education and rehabilitative correctional practices, this research adopts a qualitative phenomenological approach to explore inmates' lived experiences. Data were collected through in-depth interviews, participant and non-participant observations, and analysis of institutional religious and social programs, and were analyzed thematically. The findings reveal that inclusive behavior is fostered through role modeling by religious leaders, correctional officers, and senior inmates, as well as through routine religious, social, and vocational activities that emphasize empathy, tolerance, cooperation, and social responsibility. Moreover, inmates' re-engagement in religious roles such as mentoring peers, leading prayers, teaching Qur'an, and delivering sermons strengthens leadership, moral awareness, and social solidarity. These processes facilitate spiritual growth and enhance inmates' readiness for social reintegration. The study demonstrates that integrating Islamic multicultural values into correctional education can serve as an effective strategy for inclusive rehabilitation in multicultural institutional settings.

Keywords: *Multicultural Islamic Education, Inclusive Behavior, Religious, Inmate Rehabilitation*

Abstrak

Penelitian ini mengkaji bagaimana pendidikan Islam multikultural berkontribusi terhadap perkembangan perilaku adaptif dan inklusif dan keterlibatan aktif keagamaan di kalangan narapidana di Lembaga Pemasyarakatan Kelas I Surabaya. Penjara mewakili lingkungan multikultural yang kompleks yang ditandai dengan latar belakang agama, budaya, dan sosial yang beragam yang seringkali menimbulkan ketegangan dan pengucilan. Diposisikan dalam wacana pendidikan multikultural dan praktik pemasyarakatan rehabilitatif, penelitian ini mengadopsi pendekatan fenomenologis kualitatif untuk mengeksplorasi pengalaman hidup narapidana. Data dikumpulkan melalui wawancara mendalam, observasi partisipan dan non partisipan, serta analisis

* Corresponding author: aprilitahajarmag@gmail.com

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kelembagaan program keagamaan dan sosial, dan dianalisis secara tematis. Temuan tersebut mengungkapkan bahwa perilaku inklusif dipupuk melalui pemodelan peran oleh pemuka agama, petugas masyarakat, dan narapidana senior, serta melalui kegiatan rutin keagamaan, sosial, dan kejuruan yang menekankan empati, toleransi, kerja sama, dan tanggung jawab sosial. Selain itu, keterlibatan kembali narapidana dalam peran keagamaan seperti membimbing teman sebaya, memimpin sholat, mengajar Al-Qur'an, dan menyampaikan khutbah memperkuat kepemimpinan, kesadaran moral, dan solidaritas sosial. Proses-proses ini memfasilitasi pertumbuhan spiritual dan meningkatkan kesiapan narapidana untuk reintegrasi sosial. Studi ini menunjukkan bahwa mengintegrasikan nilai-nilai multikultural Islam ke dalam pendidikan masyarakat dapat menjadi strategi yang efektif untuk rehabilitasi inklusif dalam pengaturan kelembagaan multikultural.

Kata Kunci: Pendidikan Islam Multikultural, Perilaku Inklusif, Keagamaan, Rehabilitasi Narapidana

مستخلص

تبحث هذه الدراسة في كيفية مساهمة التعليم الإسلامي متعدد الثقافات في تطوير السلوك الشامل والمشاركة الدينية النشطة بين النزلاء في مؤسسة إصلاحية من الدرجة الأولى في سورابايا. تمثل السجون بيئات معقدة متعددة الثقافات تتميز بخلفيات دينية وثقافية واجتماعية متنوعة غالباً ما تولد التوتر والإقصاء. تم وضع هذا البحث ضمن خطاب التعليم متعدد الثقافات والممارسات الإصلاحية التأهيلية، ويعتمد نهجاً نوعياً للظواهر لاستكشاف التجارب الحية للسجناء. تم جمع البيانات من خلال مقابلات متعمقة، وملاحظات المشاركين وغير المشاركين، وتحليل البرامج الدينية والاجتماعية المؤسسية، وتم تحليلها موضوعياً. تكشف النتائج أن السلوك الشامل يتم تعزيزه من خلال نمذجة الأدوار من قبل القادة الدينيين، ضباط الإصلاحات، وكبار السجناء، وكذلك من خلال الروتين الديني، الاجتماعي، والأنشطة المهنية التي تؤكد على التعاطف، تسامح، تعاون، والمسؤولية الاجتماعية. علاوة على ذلك، فإن إعادة مشاركة النزلاء في الأدوار الدينية مثل توجيه الأقران، وقيادة الصلوات، وتعليم القرآن، وإلقاء الخطب، تعزز القيادة والوعي الأخلاقي والتضامن الاجتماعي. تسهل هذه العمليات النمو الروحي وتعزز استعداد النزلاء لإعادة الاندماج الاجتماعي. توضح الدراسة أن دمج القيم الإسلامية متعددة الثقافات في التعليم الإصلاحي يمكن أن يكون بمثابة استراتيجية فعالة لإعادة التأهيل الشامل في البيئات المؤسسية متعددة الثقافات.

الكلمات الرئيسية: التعليم الإسلامي متعدد الثقافات، السلوك الشامل، الديني، إعادة تأهيل النزلاء

A. Introduction

Correctional institutions are institutions that have a social mandate to foster and rehabilitate prisoners so that they can return to being law-abiding, responsible, and productive members of society. The penal system in Indonesia has undergone a significant paradigmatic transformation, shifting from a repressive punishment-oriented model toward a humanistic and educational coaching approach. This transformation reflects a broader global trend in correctional philosophy that emphasizes rehabilitation, moral reconstruction, and social

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reintegration rather than mere retribution. Within this framework, education becomes a central instrument for shaping inmates' character, awareness, and social responsibility, positioning correctional institutions not only as spaces of confinement but also as arenas of learning and transformation.¹

Inclusive behavior is reflected in respectful interreligious interaction. This paradigm shift highlights the importance of integrating value-based education into correctional coaching programs. Education in prisons is no longer viewed merely as an administrative requirement, but as a rehabilitative intervention aimed at transforming inmates' attitudes and social behavior. In this study, rebuilding inmates' moral compass refers to strengthening ethical awareness grounded in Islamic teachings, particularly values of justice ('adl), compassion (rahmah), and mutual respect (ta'aruf). Social sensitivity denotes the ability of inmates to recognize and respect religious, ethnic, and cultural differences within the prison community. Meanwhile, the capacity for coexistence refers to their demonstrated willingness to interact, cooperate, and resolve conflicts peacefully across diverse groups.²

In this context, multicultural Islamic education is conceptualized as an educational approach that integrates Islamic ethical principles with multicultural values such as tolerance, non-discrimination, dialogue, and social cooperation. Within Indonesian correctional institutions, where inmates come from diverse ethnic, religious, and national backgrounds this approach functions as a structured program that fosters adaptive and pro-social behavior. It equips inmates with the cognitive understanding, emotional awareness, and behavioral skills necessary to engage constructively with diversity in a highly regulated institutional environment. As emphasized in official correctional policy in the Penal Constitution, correctional institutions serve not only as security facilities but also as centers for coaching and development. The objectives of personality development are to encourage inmates to realize their mistakes, avoid repeating criminal behavior, and regain acceptance within society, while independence development aims to equip them with skills for self-reliance after release. These objectives underscore the necessity of educational approaches that address not only behavioral discipline but also value internalization, social awareness, and moral responsibility.³

The Surabaya Class I Correctional Institution, located in Porong, Sidoarjo, represents a microcosm of Indonesia's multicultural society. Inmates originate from diverse religious

¹ Prijatno Dwidjaja, *Sistem Pelaksanaan Pidana Penjara Di Indonesia* (Bandung: Refika Aditama, 2006), 87.

² Kaharuddin, "Navigating Diversity: FKUB's Contribution to Religious Harmony in the Digital Age," *Ulumuna* 29, no. 2 (2025): 931, <https://doi.org/https://doi.org/10.20414/ujis.v29i2.863>.

³ Ira Alia Maerani, "Implementasi Ide Keseimbangan Dalam Pembangunan Hukum Pidana Indonesia Berbasis Nilai-Nilai Pancasila," *Jurnal Pembaharuan Hukum* II, no. 2: 337.

affiliations, ethnic groups, cultural backgrounds, and even different nationalities, including foreign citizens. This diversity transforms the prison into a dynamic social space where daily interactions involve negotiation of identity, belief, and social norms. While such diversity holds the potential to become a source of mutual learning, it also carries the risk of social tension, discrimination, and exclusion, particularly within the constrained and hierarchical environment of correctional institutions.⁴

Empirical studies indicate that social friction, stigma, and exclusionary attitudes remain prevalent within prison life, often exacerbated by unequal power relations and limited opportunities for meaningful dialogue.⁵ One of the underlying causes of these challenges is the insufficient internalization of inclusive and multicultural values within existing coaching programs. Although general guidance programs such as personality development and vocational training play an essential role in rehabilitation, they frequently emphasize compliance and skill acquisition rather than deep value education that fosters tolerance, mutual respect, and empathy. According to multicultural education constitutes an effective strategy for cultivating democratic values, social justice, and cross-cultural empathy.⁶ When such principles are systematically integrated into correctional coaching, they can promote inclusive behavior, defined as the capacity to accept and appreciate others regardless of social, cultural, or religious differences.⁷

From an Islamic perspective, inclusivity is not a peripheral concept but a foundational principle embedded in the Qur'an and Sunnah. Islamic teachings emphasize ta'āruf (mutual understanding), tasāmuḥ (tolerance), and 'adl (justice) as core values governing social relations in pluralistic societies.⁸ Conceptualizes multicultural Islamic education as an educational effort that instills open-mindedness, respect for diversity, and a commitment to universal human values grounded in Islamic ethics. Accordingly, the application of multicultural Islamic education within correctional institutions holds strategic potential for shaping inmates' character, fostering inclusive attitudes, and strengthening social cohesion.

Despite its relevance, scholarly research on the implementation of multicultural Islamic education in correctional institutions remains limited. Existing studies have largely

⁴ "Observasi, Bambang S. (Staf Bagian Pembinaan), 10 Juli 2025, Lembaga Pemasyarakatan Kelas 1 Surabaya."

⁵ Puthy Pat, "Overcrowded but Lonely: Exploring Mental Health and Well-Being Among Young Prisoners in Cambodia," *International Journal Of Prisoner Health* 19, no. 4 (2023): 631.

⁶ James Banks, *Multicultural Education: Issues and Perspectives* (New York: John Wiley & Sons, 2004).

⁷ Abdulah Safe'i dkk, *Pola Pembinaan Narapidana Dalam Perspektif Hak Asasi Manusia Dan Islam Di Indonesia* (Bandung: CV DIDA, 2021).

⁸ Suprpto Dkk, "Religiosity and Nationalism of Gen Z Muslims: Aspirations and Challenges for Indonesia's Future," *Ulumuna* 29, no. 1 (2025): 466.

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concentrated on legal frameworks ⁹, human rights perspectives in correctional policy ¹⁰, or psychological rehabilitation of inmates while these studies contribute valuable insights, they tend to overlook the role of Islamic education as a transformative pedagogical approach capable of fostering inclusive behavior within prison environments. This gap indicates a lack of comprehensive understanding of how religious education particularly when framed through a multicultural lens can function as a catalyst for social adaptation and behavioral change among inmates.

Addressing this gap is crucial for several reasons. First, prisons represent highly diverse and socially intense environments where inclusive behavior, understood in this study as adaptive, respectful, and cooperative conduct across religious, ethnic, and cultural differences is essential for institutional stability and rehabilitation. Second, the absence of inclusive values may hinder inmates' social reintegration upon release, perpetuating cycles of marginalization and recidivism. Third, integrating multicultural Islamic education into correctional practices offers a culturally and religiously resonant approach aligned with Indonesia's socio-religious context.¹¹

Despite its relevance, limited empirical research has examined the concrete pedagogical processes through which multicultural Islamic education fosters inclusive behavior within correctional institutions.¹² Therefore, this study is guided by the following research questions: How does exemplary conduct (*uswah hasanah*) by religious instructors and prison authorities function as a foundational mechanism for shaping inmates' inclusive behavior?

How do structured routines and positive religious-social activities contribute to the habituation of inclusive attitudes among inmates? In what ways does social collaboration among inmates reflect the internalization of multicultural Islamic education values? What forms of behavioral change and growth of inclusive attitudes emerge from participation in multicultural Islamic education programs? How does the reinvolvement of inmates in religious roles indicate deeper moral transformation and social responsibility?

By addressing these questions, this study seeks to demonstrate that inclusive behavior in correctional settings is not formed instantaneously, but develops progressively through

⁹ A. Josias Simon R, "Budaya Penjara (Studi Kasus Di Lembaga Pemasyarakatan Bogor)." (Universitas Indonesia, 2011).

¹⁰ A. Marwan Eryansyah, "Hakikat Sistem Pemasyarakatan Sebagai Upaya Pemulihan Terhadap Warga Binaan Pemasyarakatan (Dalam Perspektif Hak Asasi Manusia)" (Universitas Hasanuddin Makassar, 2021).

¹¹ S.T. Silvia P.J., Duval, "Objective Self-Awareness Theory: Recent Progress and Enduring Problems," *Personality and Social Psychology Review* 5, no. 3 (2001): 230.

¹² Lenny Herlina dkk, "Analysis of Student Product Quality in Integrative, Collaborative, and Project Based Learning Viewed From Islamic Religious Education in Higher Education," *Ulumuna* 29, no. 2 (2025): 1102.

exemplary modeling, habituation processes, social collaboration, behavioral transformation, and renewed religious engagement.

To analyze these processes, this study employs social interaction theory as an analytical lens to understand how consciousness, meaning, and adaptation are constructed through daily interactions. Social interaction theory posits that individual behavior is shaped through reciprocal actions and reactions within social environments, where norms, values, and identities are continuously negotiated.¹³ In the prison context, inmates' behavioral changes whether constructive or detrimental are deeply influenced by the patterns of interaction they experience with fellow inmates, correctional officers, and religious figures.

Complementing this perspective, Albert Bandura's Social Cognitive Theory provides a robust framework for examining how behavior is learned and transformed through observation, modeling, repetition, and reinforcement. Bandura emphasizes the significance of environmental influences, role models, and cognitive processes in shaping human behavior.¹⁴ Within correctional institutions, religious leaders, prison officers, and senior inmates function as behavioral models whose actions and attitudes are observed and internalized by others. Positive reinforcement both internal and external plays a critical role in sustaining inclusive and prosocial behavior.¹⁵

These theoretical perspectives resonate strongly with Islamic teachings, particularly those emphasizing the influence of social environments on moral conduct. The Qur'an explicitly highlights the importance of choosing constructive social contexts, as illustrated in Surah An-Nisa' verse 140, which underscores the moral consequences of remaining within negative environments. Islamic pedagogy thus aligns with social cognitive principles, advocating role modeling, moral guidance, motivation, and personal responsibility as pathways to ethical behavior.¹⁶ The uniqueness of this study lies in its contextual and conceptual focus. The Surabaya Class I Correctional Institution functions not merely as a rehabilitation facility but as a social laboratory where multicultural interactions occur intensively on a daily basis. By applying a multicultural Islamic education framework, this study explores how values such as mutual respect, empathy, solidarity, and social responsibility are systematically internalized through religious guidance, training programs, and everyday social interactions. This approach

¹³ Romli, *Kepenjaraan Sebuah Bunga Rampai* (Bandung: Armico, 1982).

¹⁴ Elga Yanuardianto, "Teori Kognitif Sosial Albert Bandura," *Jurnal Auladuna* 1, no. 2 (2019): 99.

¹⁵ Fadillah, *Teori Belajar Sosial Bandura* (Modul Psikologi Perkembangan, 2012).

¹⁶ Abdurrohman Sholeh, "Analisis Teori Sosial Kognitif Dalam Surah An-Nisa' Ayat 69 Dan 140," *Jurnal Pendas: Jurnal Ilmiah Pendidikan Dasar* 9, no. 4 (2024): 600.

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aligns closely with the mission of Indonesia's correctional system, which emphasizes protection, equality of treatment, education, and respect for human dignity.

Furthermore, contemporary challenges such as culture shock, psychological stress, and resistance to diversity particularly among newly admitted inmates underscore the limitations of purely disciplinary approaches. These conditions necessitate a more holistic strategy that integrates humanitarian and spiritual dimensions into correctional coaching. Within this framework, multicultural Islamic education serves a dual function: strengthening spiritual consciousness while simultaneously fostering social adaptability and inclusive attitudes.¹⁷

Recent academic discussions increasingly acknowledge that multicultural-oriented Islamic education can bridge the gap between religious values and complex social realities. However, empirical evidence from correctional settings remains scarce.¹⁸ This study therefore contributes to the growing discourse on socio-religious rehabilitation by offering empirical insights into how multicultural Islamic education operates within prisons and how it influences inmates' inclusive behavior.

Accordingly, this article aims to examine the role of multicultural Islamic education in fostering inclusive behavior among inmates at the Surabaya Class I Correctional Institution. The discussion focuses on the processes through which multicultural Islamic values are internalized within coaching programs and how these processes shape mutual respect, social adaptation, and inclusive interaction among inmates. The article proceeds by analyzing the institutional context, examining patterns of social interaction and modeling, and exploring the implications of these findings for correctional education practices.

Conceptually, this study affirms that guidance rooted in multicultural Islamic values constitutes a strategic approach for cultivating inclusive, peaceful, and productive correctional environments. Theoretically, it expands the scope of Islamic education scholarship by situating it within the underexplored domain of correctional institutions. Practically, the findings are expected to inform policymakers, correctional administrators, and educators in developing more humanistic, inclusive, and transformative religious coaching models that are responsive to the realities of multicultural prison life.

This study is a field study, which relies on data taken directly from the field using a qualitative approach. Qualitative research is research that intends to understand the phenomenon

¹⁷ Mardan Umar, "Revitalization of Islamic Character Values in Local Folklore and Its Implication on Character Education," *Ulumuna* 29, no. 1 (2025): 188.

¹⁸ Rahmawati Dkk, "Islam and Multiculturalism: The Challenge of Integrating Islamic and Traditional Teachings in the 19th Century Bone Kingdom," *Samarah* 9, no. 3 (2025): 1574.

of what is experienced by the subject of research. And use descriptive qualitative research methods with critical research types,¹⁹ that is a research approach that aims to develop awareness in dealing with social problems.

Phenomenological Research considers the context in which experiences occur, including social, cultural, and environmental backgrounds. Data is usually collected through in-depth interviews, but can also be through observation, personal journals, or other relevant documents. In-depth interviews allow participants to tell their experiences in detail.

Phenomenological Research tries to understand the events of human life within the framework of people's thinking and behavior as understood or thought by the individual himself, phenomenological studies aim to obtain a better knowledge of reality. Since a person's experience will be evaluated through a thorough description of the individual under investigation, Phenomenological Research is qualitative, that is, knowledge in the form of images, beliefs, ideas, values and attitudes obtained from the surrounding environment.²⁰

The main research instrument in this study is the researcher himself.²¹ And as a human instrument, researchers present directly at Penitentiary Class 1 Surabaya, to plan, collect data, analyze it and interpret data on attitudes and adaptive behavior of inmates in multicultural life, especially in the perspective of multicultural Islamic education. Researchers will act as an instrument researchers and collectors of primary data (informants), and conduct observations and interviews with several key informants in Class 1 Surabaya Correctional Institution, and also analyze data sourced from existing documentation.²²

In the process of qualitative data analysis, the data that appears tangible words and not a series of numbers. Data is collected in a variety of ways (observation, interview, documentation), but qualitative analysis still uses words arranged into expanded text. Analysis in this view includes three activity streams, namely data reduction, data presentation, and conclusion.

B. Discussion

1. Exemplary As a Foundation for The Formation of Inclusive Behavior

Exemplary is a fundamental foundation in the process of forming the character and behavior of individuals in the perspective of Islamic education. This concept is rooted in the principle of *uswah hasanah*, which is a good example as exemplified by the Prophet Muhammad in all aspects of his life as it has been in the Qur'an Surah Al-Ahzab verse 21. In

¹⁹ M. Djunaidi Ghony, *Proposal Penelitian* (Malang: UNISMA, 2016), 30

²⁰ Abdul Nasir dkk, "Pendekatan Fenomenologi Dalam Penelitian Kualitatif," *Jurnal Innovative* 3, no. 5 (2023): 3.

²¹ Lincoln Dkk, *Naturalistic Inquiry* (Beverly Hill: Sage Publication, 1985), 236

²² Rochiadi Wiriaatmadja, *Metode Penelitian* (Bandung: Rosdakarya, 2007).

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the context of multicultural Islamic education, exemplary not only serves as a means of transferring moral values, but also as an effective mechanism to foster inclusive attitudes, namely the ability to accept and appreciate differences as a reasonable social and religious reality. In the Correctional Institution environment, exemplary becomes an important element because the social interaction in it is loaded with the dynamics of diversity, both religious, ethnic, and social backgrounds. The example of religious leaders, prison officers, and fellow inmates serves as a stimulus for social learning that forms the process of internalizing universal human values. This is in line with Albert Bandura's Social Cognitive Theory (1986), which asserts that human behavior is mostly studied through observation and imitation of models that are considered influential. In the context of inmate development, the exemplary model can trigger observational learning processes that produce behavioral changes towards a more inclusive and moderate orientation (Bandura, 2001).

Exemplary in the correctional environment, as found in field , reflects the values of multicultural Islamic education, such as Ta'awun (mutual help), ukhuwah (Brotherhood), and musawa (equality). This model not only shapes the individual personality of the inmates, but also creates a new social structure that is adaptive and tolerant of diversity. The example becomes an important axis in the process of transformation of the inmates towards a more inclusive and moderately religious human being.²³ Thus, the example becomes a pedagogical and spiritual strategy in shaping the inclusive behavior of the inmates. Through exemplary figures who promote the values of compassion, empathy and humanity, the coaching process in prisons is not only corrective to deviant behaviors, but also transformative, encouraging inmates to build a new identity that is more open and values differences. This example is the foundation for the creation of social harmony in the midst of the multicultural life of the inmates, as well as a real representation of the application of multicultural Islamic education in the non-formal realm.

Role of Religious Leaders in Instilling Exemplary Values

In the correctional context, religious leaders function not merely as ritual instructors but as moral exemplars whose conduct significantly shapes inmates' attitudes and social interactions. Through the consistent demonstration of fairness, compassion, patience, and non-discriminatory treatment, they embody Islamic ethical principles such as justice ('adl), mercy (rahmah), and mutual respect (ta'aruf). This lived example becomes a foundational

²³ Ahmad Syahid dkk, *Moderasi Beragama Pada Masyarakat Multi-etnik Dan Transmigrasi* (Malang: PT. Literasi Nusantara Abadi Grup, 2022).

mechanism for behavioral modeling, allowing inmates to observe and internalize inclusive patterns of interaction. By positioning themselves as accessible mentors rather than authoritative enforcers, religious leaders create a relational environment that encourages trust, reflection, and ethical self-regulation among inmates from diverse religious, ethnic, and cultural backgrounds.

Beyond personal modeling, religious leaders act as pedagogical facilitators and social mediators within the prison environment. Through sermons, study circles, counseling sessions, and daily interactions, they frame Islamic teachings within a multicultural perspective that emphasizes tolerance, peaceful coexistence, and social responsibility. They also play a mediating role in resolving interpersonal tensions, reinforcing dialogue and reconciliation over confrontation. Through continuous moral reinforcement and guidance, religious leaders contribute to inmates' identity reconstruction, supporting their transition from stigmatized offenders toward morally responsible individuals capable of cooperative and inclusive social engagement.²⁴

The role of religious figures has proven to be crucial in fostering inclusive awareness among inmates. Figures from the Ministry of Religious Affairs of the Republic of Indonesia (Kemenag), Ustadz tamu, and public figures such as Emha Ainun Nadjib (Cak Nun) Not only give religious lectures, but also become symbols and moral agents who instill the values of compassion, humanity, and respect for diversity. In the Islamic studies that they convey, diversity is not positioned as a threat but as part of the sunnatullah (natural rules) that calls people to build an inclusive environment. By becoming respected and trusted figures, these figures acquire a strategic modeling position, the inmates pay attention to their attitudes and behaviors, and then imitate and internalize these values. As a result, inmates began to show a change in attitude: they were more open to accepting differences without suspicion, and began to imitate the positive behavior of their religious mentors, such as warm interactions with fellow inmates from different religious or cultural backgrounds. This phenomenon is in line with the theory of social learning (Albert Bandura) which states that individuals learn through observation and imitation of model-caught-their-attention behavior.

According to data obtained by Penitentiary researchers presenting scholars, religious leaders or ustadz, to provide Islamic studies with a wasathiyah (moderate) perspective can instill the values of tasamuh (tolerance), musawah (equality), and ukhuwah Islamiyah (Islamic

²⁴ Sitti Maesurah, "Social Interaction and Religious Harmony: A Cultural Communication Study in Malaka Regency, East Nusa Tenggara," *Samarah* 9, no. 3 (2025): 1838.

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brotherhood) through discussion and spiritual guidance. One of them is with the cooperation that has been established Correctional Institution Class 1 Surabaya, with the Ministry of Religious Affairs of Sidoarjo, delivered by Islamic extension routinely every week.

Life is like a coma, not a period. 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.

This in-depth reflection from a religious figure from the Sidoarjo Ministry of Religious Affairs shows that behavioral changes in multicultural life in correctional institutions are not solely born from situational pressures, but rather through a continuous process of observing exemplary behavior in the surrounding environment. And they have faith in each other, and they have faith in each other.

Rasulullah is *uswah hasanah*, the main role model in all aspects of life,²⁵ both in social diversity and in Cross-Group interaction. Religious figures who were present in the prison became a representation of these prophetic values, as agents of peace. As conveyed by the religious extension, the importance of tolerance and return to peaceful Islam. This is in line with the Islamic approach *rahmatan lil 'alamin* and supports the strengthening of Islamic identity in the frame of nationality.²⁶ In the perspective of contemporary Muslim figures such as Yusuf al-Qardhawi, Islamic education that is *wasathiyah* is a middle ground.²⁷ Exemplary in this context is not only about personal morals, but also about social contributions to the stability and harmony of society, including society in limited spaces such as prisons.

Exemplary Prison Officers in the Humanitarian Approach

In this study, exemplary prison officers in a humanitarian approach refer to correctional staff who interact with inmates based on principles of dignity, fairness, and non-discrimination rather than purely punitive control. A humanitarian approach emphasizes recognition of inmates as individuals capable of moral growth and social transformation. In practice, this is reflected in respectful communication, equitable treatment across ethnic and religious backgrounds, proportional disciplinary measures, and sensitivity to inmates' psychological and

²⁵ Muhammad Rafly Amriz dkk, "Kisah Hidup Nabi Muhammad: Teladan Bagi Umat Manusia," *Jurnal Kajian Dan Penelitian Umum* 2, no. 6 (2024): 107.

²⁶ Ruslan Abdul Gani, "Bimbingan Keagamaan Islam Terhadap Warga Binaan Lembaga Pemasyarakatan Kelas IIA Jambi," *Jurnal Legalitas* 12, no. 1 (2020): 82.

²⁷ Sohif Maftahal Luthfi, "Menyoroti Konsep Dasar Islam Wasathiyah (Moderasi Islam) Dalam Berbagai Perspektif Dan Pemikiran-Pemikiran Tokoh Muslim," *Jurnal Review Pendidikan Dan Pengajaran* 6, no. 2 (2023): 2112.

spiritual needs. Such conduct shifts the institutional atmosphere from one centered solely on surveillance and punishment to one that supports rehabilitation and constructive engagement.

This exemplary conduct plays a crucial role in shaping inmates' inclusive behavior. When prison officers consistently model respectful interaction and impartial decision-making, they establish social norms that discourage hostility, discrimination, and group-based tension. In a diverse correctional environment, officers who demonstrate fairness and cultural sensitivity reinforce the internalization of multicultural values promoted through Islamic educational programs²⁸. Their daily interactions serve as lived evidence that authority can coexist with empathy, thereby fostering trust, cooperation, and adaptive social behavior among inmates.

In addition to religious figures, officers in the Surabaya Class I Correctional Institution play an important role as exemplary figures through the application of a humanitarian-based approach. They are not merely as supervisors or enforcers of the rules, but as mentors who show empathy, understanding, and a humanist attitude in their daily interactions with inmates.

The award given by Badan Nasional Penanggulangan Teroris (BNPT) to prison staff as a form of recognition for the humanitarian approach that managed to bring up moderate national and religious loyalty among inmates is an indication that the practice of exemplary officers is not only normative, but effective in the context of coaching. When prison officers become real models that demonstrate tolerance, justice, and inclusive attitudes, then inmates imitate those attitudes, especially in the context of social interactions that were previously classified as "other" or "different". From the perspective of Bandura's learning theory, the modeling process by prison officers reinforces the formation of inclusive social behavior through a series of attention, retention, and motivation to imitate rewarded behavior models.

In social cognitive theory, Bandura explains that when individuals see the positive consequences of other people's behavior, they will tend to imitate it. ²⁹ when inmates witness that there are officers who are fair, caring, and able to build trust, adaptive behavior begins to grow. This officer's attitude reflects the value of Ta'awun and rahmah (compassion), which are important foundations in multicultural Islamic education.

In the view of classical Islamic education, as emphasized by Imam Al-Ghazali,³⁰ moral coaching is more effective through example than just verbal instruction. Officers like these

²⁸ Masdin Dkk, "Dynamic of Interdisciplinary Islamic Education Learning in Indonesian High Schools Based on Islamic Law," *Samarah* 9, no. 3 (2025): 1347.

²⁹ Muhammad Nurul Mubin, "Pendekatan Kognitif Sosial Perspektif Albert Bandura Pada Pembelajaran Pendidikan Agama Islam," *Jurnal Edureligia* 5, no. 1 (2021): 93.

³⁰ Alifia Saffanatus Fajri, "Adaptasi Penerapan Nilai-Nilai Ajaran Islam Dalam Konteks Budaya Global," *Jurnal Agama Dan Budaya* 6, no. 1 (2022): 85.

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reflect al-qudwah al-hasanah, which in a correctional context, is key in shaping the new behavior of inmates, including those from extreme backgrounds. One of the staff of this coaching section, has a big impact on terrorism inmates, and of course he does not work alone, there are several other staff who also have competence in the field he is doing.

We work sincerely, and we maintain the true trust of the Friends of the inmates of terrorism, the relationship is still going on until now, instead of arguing, we prefer to use the amphiawi approach, and touch to the bottom of the heart. As one of them is Umar Patek, who is the frontman of the organization or group of Jamaah Islamiyah (JI), the organization responsible for a series of terror acts in Indonesia, including a series of Christmas Eve bombings in 2000 to the Bali bombings in 2002, who managed to declare his loyalty to the Republic of Indonesia. In essence, the first identification of the case, the network, the involvement, from there just meet the entrance for the approach, communicate with each other, until mutual trust appears, and the process after that will certainly be easier.³¹

This statement illustrates that the deradicalization process does not solely rely on security-based approaches, but also emphasizes humanistic engagement and trust-building. By prioritizing empathy, dialogue, and sustained interpersonal interaction, correctional officers are able to create a supportive environment that encourages ideological transformation among inmates involved in terrorism networks.

Exemplary Among Correctional Inmate

The exemplary dimension does not only come from formal figures but is also formed horizontally between the inmates themselves. The positive interactions that occur between inmates-for example, citizens who are more experienced in religious formation, more emotionally mature, or come from a plural background become a strong source of informal role models. Inmates who have previously shown mutual assistance, tolerance for differences, and are active in religious or social activities become role models for others. This peer learning process creates an inclusive culture that grows from within: inmates learn to value differences, forge interfaith or cultural connections, and form supportive communities. Within the framework of social learning theory, interaction among others as a model has a large space in behavior change because the model is more "similar " to the perpetrator (similarity) and therefore more easily identified by observers so that inclusive behavior becomes more likely to be adopted.

Several strategies have been carried out Class 1 Surabaya Correctional Institution, including Lecture activities, which is one of the teaching strategies that can be applied to

³¹ Eka Setiawan, "Kisah Bambang Sugianto, "Pawang Para NAPITER Di LAPAS Kelas 1 Surabaya," Ruangngbro.id, 2022.

Correctional inmates, and can be obtained through several existing activities, such as recitation, Ta'lim study, Friday sermon or in several other moments. In addition to lectures exemplary form 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.³² Multicultural values such as empathy, mutual assistance, and mutual respect are formed through these daily activities. In fact, in the view of Islamic Psychology, ³³ character formation through example among others is much more effective, because it occurs in an equal space. Strategies for religious activities such as recitation, study, and open discussion facilitated by the prison helped strengthen the atmosphere of adaptive learning oriented to character transformation. The example of fellow inmates also opens space for the formation of a positive community based on ukhuwah, where they support each other in the process of change. ³⁴

2. Habituation Through Routines and Positive Activities

Habituation in this study refers to the systematic cultivation of inclusive attitudes through structured religious and social routines embedded in daily prison life. The forms of habituation observed include regular congregational prayers involving inmates from diverse backgrounds, collective Qur'anic study sessions emphasizing themes of tolerance and social harmony, collaborative participation in cleaning and community service activities, peer mentoring within religious study groups, and joint involvement in commemorative Islamic events. These repeated and structured activities function as practical arenas where inmates continuously practice respectful interaction, shared responsibility, and cooperative engagement across differences.

Through sustained repetition, these routines normalize inclusive conduct and gradually transform it into stable behavioral patterns rather than situational responses. Daily interaction within structured programs reinforces values such as mutual respect, empathy, discipline, and non-discrimination. Over time, inclusive behavior becomes internalized as part of inmates' habitual social disposition, demonstrating that behavioral change in correctional settings is not merely instructional but cultivated through consistent practice and positive reinforcement.

³² Muchamad Fauyan dkk, "Shapping Balanced Minds: Exploring the Integration of Religious Moderation in Indonesian Elementary Education," *Jurnal Ilmiah Peuradeun* 14, no. 1 (2026): 223.

³³ Ali Mustofa, "Metode Keteladanan Perspektif Pendidikan Islam," *Jurnal Cendekia: Jurnal Studi Keislaman* 5, no. 1 (2019): 23.

³⁴ Zhifei Xiu, "Research on a Machine Learning-Based Adaptive and Efficient Screening Model for Psychological Symptoms of Community Correctional Prisoners," 2024.

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In the context of multicultural Islamic education, habituation is one of the effective methods in shaping sustainable behavior and character. This concept is in harmony with the principle of Ta'dib in Islam, which is the process of habituation of values and Ethics in everyday life through consistent repetitive practices. Through habituation, moral values such as discipline, responsibility, empathy and respect for differences are not only taught theoretically, but internalized in concrete actions. This is in line with Pierre Bourdieu's (1990) view of habitus, that social actions are formed through continuous experiences and routines resulting in New, relatively permanent structures of behavior.

In Class I Surabaya Correctional Institution, the habituation of multicultural Islamic education values is evident in various religious routines and social activities. Inmates are involved in activities such as congregational prayer, tadarus Al-Qur'an, thematic recitation, to social activities such as environmental service and Interblock cooperation. The activity is not just a formal ritual, but a means of building discipline, order, and social responsibility. This habituation process creates a collective learning environment in which inmates learn to balance between the spiritual and social aspects of their lives.

In addition, the interaction between fostered citizens, especially between the more senior and the new, encourage the process of peer learning or peer learning. Young inmates learn to adjust to their seniors, both in terms of worship, time management, and how to deal with the pressures of living in a closed environment. This habituation strengthens self-regulation and self-control, which is the core of Islamic character education (Bandura, 2001). Inmates are also encouraged to be active in productive activities such as sports, reading in the library, to work skills. These activities expand the space for cross-cultural and religious social interaction, including for foreign inmates, who participate and learn to adjust to the religious and social culture in prisons.

From the theoretical side, this structured positive habituation reflects the principle of multicultural Islamic education, which integrates religious values with universal human consciousness. Through routines full of values, inmates learn to understand that differences are not a threat, but rather an opportunity to work together and value each other. This process forms a new habitus in which order, cooperation and respect for differences become part of the collective behavior of the inmates.

Habituation in Surabaya Class 1 Correctional Institution takes place in the form of daily activities that slowly shape the lifestyle of the inmates to be more regular and positive. 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 a friend to join the prayer in congregation, join 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 became familiar and familiar with friends of different tribes and religions, because they often work together and do other activities.

Thus, habituation through religious and social activities not only forms the discipline and morality of the individual, but also strengthens social cohesion in the midst of diversity. This shows that multicultural Islamic education does not stop at the concept level, but is brought to life through daily practices that foster an inclusive personality, value diversity, and strengthen the spirit of togetherness in unique social spaces such as prisons.³⁵

Consistent involvement of inmates in structured religious and social activities creates new patterns of behavior that reflect not only personal change, but also a collective transition to a more harmonious life amid diversity. These new habits emerge through positive repetition reinforced by social rewards from fellow inmates as well as officers. This is aligned with the concept of reinforcement, which aims to provide encouragement and motivation, in Bandura's theory, whereby reinforced behaviors tend to be repeated and become part of the individual's new identity.³⁶

This view has a correlation with Al-Ghazali's thinking, which states that the human soul is inherently adaptive, and pious deeds carried out continuously will form good morals.³⁷ according to him, the habit of good deeds can erode bad traits and form a stable and religious personality. So it is not surprising that the religious activities that are routinely followed by inmates produce a significant impact on changes in their attitudes and behavior.

Personality Development Program of Correctional Inmates

Personality coaching is at the core of the entire coaching program in correctional institutions. The main purpose of this coaching is to help the inmates to re-recognize their identity as people who have faith, reason, and play a role in society. Through targeted and

³⁵ Ali Abdul Wakhid dkk, "Transformational-Spiritual Leadership in HRM and Lecturer Competence at Indonesian Islamic Universities," *Jurnal Ilmiah Peuradeun* 14, no. 1 (2026): 597.

³⁶ Sri Suwartini, "Teori Kepribadian Social Cognitive: Kajian Pemikiran Albert Bandura Personality Theory Social Cognitive: Albert Bandura," *Jurnal Al-Tazkiah* 5, no. 1 (2016): 38.

³⁷ Suwartini.

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continuous coaching, they are expected to be able to improve behavior, strengthen moral values, and foster awareness to live in accordance with religious, social, and legal norms. In general, personality development in prisons includes several important aspects, including religious awareness, intellectual ability, national and state awareness, legal awareness, and the ability to reintegrate into society. Among them are:

Development of Religious Awareness

The aspect of religious consciousness is the main foundation in fostering the personality of the inmates. Through this program, inmates are instructed to recognize, understand, and practice the teachings of the religion they profess. In Surabaya's Class I Prison, religious activities are a mandatory part that must be followed by all inmates in accordance with their respective beliefs. This coaching includes activities such as routine recitation, religious lectures, congregational prayers, spiritual guidance, and thematic discussions about spiritual values. The purpose of this program is so that the inmates can strengthen their faith and piety to God, so that there is an awareness that behavior change must start from within, that is, from a clean heart and belief. In the view of Islamic education, moral and behavioral change can only be achieved if a person lives according to the guidance of religion (al-din) and puts spiritual values at the center of his life.³⁸ This Program is carried out, so that the inmates can get to know their religion, strengthen their faith, and begin to follow what should be used as guidelines and instructions. This religious awareness development activity must be followed by all inmates in accordance with their beliefs. Because this program is the core of all existing forms of coaching. Because if you want to change human behavior, it must be improved from the beginning and the center, namely life by carrying out obligations as religious people.

Development of Intellectual Abilities

In addition to the spiritual aspect, the intellectual abilities of the inmates are also an important concern. Strengthening thinking capacity is considered as a way to cultivate rational awareness and the ability to make wise decisions. Inmates are given the opportunity to hone their intellectual potential through various educational activities, both formal and non-formal. For example, attending skills courses, literacy training, reading newspapers and books in libraries, and participating in scientific studies or training held by partner institutions. This guidance aims to provide inmates with useful knowledge and skills after they are free later. By

³⁸ Herson Anwar dkk, "Strategic Management of Pancasila and Rahmatan Lil'alamin Values in State Islamic Senior High School," *Jurnal Ilmiah Peuradeun* 14, no. 1 (2026): 275.

thinking critically and productively, they can change their outlook on life, no longer stuck in destructive thought patterns, but able to contribute positively to the surrounding environment.

Building Awareness of Nation and State

The development of national and state awareness is carried out to foster a sense of love for the homeland and responsibility as an Indonesian citizen. This Program is usually realized in the form of National Counseling, national ceremonial activities, or dialogue about the values of Pancasila and national vision. Through this activity, inmates are invited to re-understand their rights and obligations as part of the nation, as well as the importance of maintaining integrity and peace. This coaching also plays a role in eroding apathy or even antipathy towards the state that may arise due to the legal experience they face. By instilling the values of nationalism and the spirit of nationality, prisons are trying to rebuild the identity of the inmates as citizens who have a role and social responsibility after returning to society.

Legal Awareness Development

Legal awareness is an important pillar in the personality development process, as many inmates initially lack understanding or ignore the legal consequences of their actions. Through this coaching program, they are given an understanding of the importance of obedience to the law, the value of justice, as well as the rights and obligations as citizens. This activity can be in the form of legal counseling, discussions with prison officers and legal institutions, as well as learning about social ethics and criminal law. The goal is for inmates not only to fear punishment, but also to have the moral awareness not to repeat the same mistakes. By understanding that the law aims to create justice and social order, it is expected that they are able to become more obedient and responsible individuals in community life. By providing guidance on the importance of being aware of the rights and obligations in enforcing the law, justice, peace, order, and aware of the laws applied by the government, in order to make citizens obedient to the rules.

Development in Integrating with Society

The last aspect of personality development is to prepare the inmates to be able to re-adapt and be accepted in society. Many of them face social stigma after leaving prison, so social construction becomes very important. The Program teaches social values such as mutual cooperation, cooperation, and environmental responsibility. The inmates are accustomed to participate in social activities, such as environmental hygiene, charity work, and joint productive activities. Through this habit, they re-learn how to interact healthily with others, appreciate differences, and cultivate confidence to contribute to society. With these various

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forms of coaching, the correctional process is not only interpreted as punishment, but also as humanitarian education. Prisons become transformative spaces where inmates rebuild self-awareness, improve relationships with God, develop intellectual potential, foster a sense of nationality, and prepare to return to society with a new identity that is better and inclusive.

Program for Fostering the Independence of Correctional Inmates

Fostering independence in correctional institutions is an important part of the process of fostering inmates, which aims to enable them to live independently after leaving the institution. Through this coaching, the inmates are not only given moral and religious education, but also provided with practical skills that are useful for their social and economic life in the future.

One form of self-reliance is job skills training. This activity includes training in making handicrafts, home furnishings, as well as an introduction to machine tools and simple electronic devices. Through the training, inmates learn to work with discipline, perseverance, and responsibility for the results of their work. In addition to improving technical skills, this activity also fosters self-confidence and productive spirit.

In addition, inmates are also trained to manage natural resources around prisons. For example, they are engaged in agricultural activities, processing crops, as well as the manufacture of simple building materials such as bricks and tiles. This kind of activity teaches the value of hard work, togetherness, and the importance of preserving the environment.

For fostered citizens who have special talents, coaching is directed at developing their potential, such as in the field of art and culture. They are facilitated to channel creativity through painting activities, making calligraphy, or displaying other works of art. This activity not only serves as a means of self-expression, but also has therapeutic value helping them channel emotions positively and develop a sense of beauty as well as inner calm.

Thus, fostering independence in prisons is not just technical training, but also part of the character building process. Through work, inmates learn about responsibility, perseverance, and the meaning of cooperation. Indirectly, this process also becomes a means of multicultural Islamic education, as inmates from various backgrounds learn to appreciate each other, work together, and grow together in the spirit of togetherness and productivity.

Under the Penal Code, each inmate has a number of rights that the Correctional Institution is obliged to fulfill as a form of protection of their dignity and humanity. These rights reflect the basic principle that punishment is not a form of revenge, but rather a coaching effort

to restore the individual to be able to function positively again in society. Inmates are entitled to care, both spiritual and physical, as part of meeting basic human needs. In addition, they also obtain health services and proper food to ensure physical well-being during the criminal period. In the context of the maintenance of human rights, inmates are given the opportunity to submit complaints if they experience treatment that is not in accordance with the provisions of the law or feel disadvantaged during the coaching process.

The right to education and instruction is also an important aspect of the penitentiary system. Through education, inmates are given the opportunity to improve themselves, develop their potential, and acquire skills that can be provided after returning to the community. In addition, every built-up citizen has the right to worship in accordance with his religion and beliefs, as a form of respect for the freedom of religion guaranteed by the Constitution. To support information needs and insight development, inmates are allowed to get reading materials and follow media broadcasts that are not prohibited by the institution. They are also entitled to receive remuneration for the work done during the coaching period, which is not only economically valuable, but also a means of exercising responsibility and work ethic.

Furthermore, inmates are entitled to receive visits from family, legal counsel, and other relevant parties, in order to maintain social relations and provide moral support during the criminal period. Other rights stipulated in the laws and regulations also remain attached, including the right to obtain a reduction in the criminal period or remission as a form of appreciation for good behavior and sincerity in participating in the coaching program. In addition, they are entitled to opportunities to assimilate, including leave, as well as potentially obtain parole when they have met certain criteria. Thus, these rights not only guarantee the fulfillment of the basic needs of the inmates, but also become an important foundation in the effort to realize a humanist, educational, and social reintegration-oriented penitentiary system.

3. Social Collaboration and Integration with Multicultural Islamic Education Values

Social collaboration in Surabaya Class I Correctional Institution is a concrete form of the application of the values of multicultural Islamic education oriented to the development of human beings as a whole (*insan kamil*). This collaboration shows that the process of fostering inmates cannot be done partially or only focus on legal and security aspects, but must involve social, spiritual, and humanitarian dimensions. In this context, social collaboration becomes a synergy between prisons and government agencies, religious organizations, academics, and

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civil society to form the character of inmates who are inclusive, tolerant, and ready to adapt to social life after being free.

Integration with the values of multicultural Islamic education can be seen in the way various parties play a role in building cross-cultural and religious awareness. Multicultural Islamic education teaches the values of *Tasamuh* (tolerance), *Ta'awun* (cooperation), *Musawah* (equality), and *Ukhuwwah Insaniyyah* (Brotherhood of humanity). Through these values, the collaboration carried out in prisons is not only oriented towards behavioral rehabilitation, but also fosters awareness of the importance of peaceful coexistence in social, ethnic and religious diversity. Thus, social collaboration in prisons serves as an educational instrument that connects spiritual, social, and multicultural dimensions in a continuous coaching unity.

Deradicalization and Rehabilitation Program

One form of social collaboration that stands out is the cooperation between the Surabaya Class I Prison and the Sekar Mentari Foundation, an institution that focuses on social assistance and psychological recovery of inmates. This Program aims to assist inmates in the process of mental and emotional healing in order to be able to accept themselves, interact positively, and prepare for social reintegration after the sentence is completed.

The deradicalization Program run by BNPT in collaboration with various parties, including prison officers, religious leaders, and academics, is a concrete example of a holistic and integrative multicultural education practice. The process of transforming the ideology of former terrorists into a reflection that moderate, tolerant, and peace-loving Islamic values can be internalized through an open and supportive social development process.³⁹

Through counseling, skills training, and spiritual coaching, inmates are trained to recognize their potential while correcting deviant behavior. In the perspective of multicultural Islamic education, this cooperation reflects the value of *ishlah* (self-improvement) and *rahmah* (compassion), because each individual is given a second chance to organize his life better. Coaching like this is also a learning medium for empathy, tolerance, and social responsibility for all inmates.

The next form of collaboration is the involvement of Surabaya's Class I Prison in the deradicalization program organized by the National Counter Terrorism Agency (BNPT). The Program targets inmates in terrorism cases with an ideological, theological, and social

³⁹ Muhammad Nurhuda Febriyansyah dkk, "Upaya Deradikalisasi Narapidana Terorisme Di Lembaga Pemasyarakatan Kedung Pane, Semarang," in *Seminar Nasional Hukum Universitas Negeri Semarang* (Semarang: Fakultas Hukum Universitas Negeri Semarang, 2017), 91.

approach. The main goal is to change the way of extreme views to moderate, as well as restore the spirit of peaceful Islam and rahmatan lil 'alamin.⁴⁰

Some of the parties involved in this program include: Aliansi Indonesia Damai (Aida) which plays a role in the process of social and humanitarian assistance, helping inmates understand the importance of peace and empathy for victims. Professors and academics from UIN Jakarta, who provide a scientific and rational approach in strengthening the ideological transformation of the inmates. Through the approach of interpretation and moderate Islamic theology, they are invited to re-understand religious teachings in a peaceful and open context. Densus 88 Antiterrorism and law enforcement officers (TNI/POLRI), which ensure security and provide guidance on discipline and legal responsibility.

This cross-sectoral collaboration is a real form of synergy between education, law, and social in realizing the value of Ta'awun (cooperation) and tasamuh (tolerance). Through this coaching, inmates learn to appreciate ideological differences and understand that diversity is part of God's will.

Based on the results of observations conducted by researchers at the Surabaya Class 1 Correctional Institution, it is clear that there is a significant transformation in some inmates, one of whom is a former member of the Jamaah Islamiyah (JI) named Ariyanto. In the coaching process, Ariyanto showed active involvement in various positive activities such as scouting, deradicalization programs by BNPT, and activities with AIDA (Indonesian Alliance for peace) that presented the victims of the Bali bombing events that were directly related to his group in the past.

Through direct interaction with the victims as well as various reflective activities, Ariyanto began to show a profound change in consciousness. He realized that he and his colleagues had been in a "blind spot", not seeing the real impact of their actions on the victims directly affected. This coaching Program opened his horizons and encouraged the process of introspection on an ongoing basis.

The researcher also noted that the presence of academics, such as professors from UIN Jakarta, in dialogue forums helped strengthen the process of ideological transformation. Open discussion and cross-institutional guidance from various parties who care about the inmates of terrorism cases has provided space for Ariyanto and his colleagues to develop a fuller and more moderate understanding of the teachings of Islam.

⁴⁰ Sri Muliati Abdullah, "Social Cognitive Theory: A Bandura Thought Reiew Published on 1982-2012," *Jurnal Psikodimensia* 18, no. 1 (2019): 88.

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Researchers also observed that Ariyanto felt a significant change spiritually. He revealed that his memorization and reading of the Qur'an became more awake in prison than when outside. In fact, he feels his heart is now "wetter", more touched by inclusive Islamic values. All of this reflects the process of internalizing the values of multicultural Islamic education that takes place naturally and deeply in the coaching environment, and shows Ariyanto's readiness to become a better person when returning to society.

This is a manifestation of internalization, namely by increasing a sense of community and solidarity to create a more peaceful living environment, Teaching Tolerance and cooperation, especially in religious activities in prisons, can reduce conflicts between inmates, especially those with different backgrounds and help psychological and social rehabilitation, so that inmates have better readiness when returning to society. And in the end, some inmates have managed to do the Pledge of Allegiance NKRI. The following is an interview of one of the real forms of prosocial behavior experienced by inmates in terrorism cases and other inmates:

"There was a conflict, probably because they didn't know each other. In the early days, there was an event, namely there was the sound of music when we were praying tahiyyat end, my Ambon friend who quickly rose blood immediately angry, we also finally provoked. Coming home from the mosque, my friend threw something to the music, cursed, then threw stones at each other, quarreled. But in the end they can be resolved, collected, and apologize to each other. In the future it will be better, now if there is any activity, we all appreciate each other. That's the importance of understanding each other."

Active Involvement of Inmates in Social and Religious Activities

The values of multicultural Islamic education are also manifested through the active participation of inmates in various social and religious activities in the prison environment. They are involved in activities such as gotong royong, commemoration of Islamic holidays, entrepreneurship training, art activities, and library management. Through these activities, inmates learn to work together across cultural and religious backgrounds, respect each other, and build strong social solidarity.

This active participation is a process of internalization of the values of Ukhuwah insaniyyah (Brotherhood of humanity) and musawah (equality), where each inmate is given space to contribute regardless of differences in origin, beliefs, or social status. In this way, social life in prisons becomes a miniature reflection of a multicultural society that is harmonious and respectful.

Based on the results of observations conducted by researchers, there is a pattern of social reinforcement carried out by correctional officers through the provision of trust to inmates to actively engage in religious activities. One of the real forms observed is when a former inmate

who seemed hesitant and less confident, slowly getting the role of imam of the congregation in prison mosque. This process does not happen instantly, but through an approach full of encouragement and support from coaching staff.

Researchers observed that after obtaining the mandate as an imam, the inmates showed significant changes in behavior. He began to deepen the reading of the Qur'an, improve Tajweed, and strengthen his understanding of the responsibility as a leader in worship. The role, which was initially limited to the imam, then developed into Friday khatib, and then the inmates were also seen to often provide motivation to new inmates who were still closed or did not want to interact.

This phenomenon shows that the trust given by officers is not just a delegation of duties, but a coaching strategy that provides space to grow and develop spiritually and socially. This observation confirms that empowerment through social reinforcement is able to create sustainable adaptive behavioral changes in the context of multicultural life within correctional institutions. There are also activities that reflect that the involvement of fostered citizens in interfaith and tribal social activities fosters an attitude of *tawazun* (balance and harmony), *Ta'awun* (cooperation), and *tasamuh* (tolerance). This becomes part of the process of learning the values of multicultural Islamic education in a real way, through shared life experiences that encourage awareness of the importance of respecting differences and building peace. This is illustrated in the explanation of one of the following inmates:

“In the past, when building mosques in prisons, we were all inmates without distinction of religion, ethnicity, or regional origin, helped. There are parts of the cement stirring, transport sand, until molding the floor. Even non-Muslim friends helped, because we felt that this was not about religion, but about togetherness as fellow human beings”.

This is in line with the idea of Al-Raghib al-Asfahani who explained that man is a social being who will only develop if he interacts and contributes to his community.⁴¹ therefore, collaboration between inmates in building mosques, doing charity work, or interfaith and tribal activities is a living laboratory for contextually internalizing multicultural Islamic values.

4. Behavior Change and the Growth of Inclusive Attitudes of Inmates

The development process in Class I Surabaya Correctional Institution that integrates the value of multicultural Islamic education emphasizes the transformation of the behavior of the inmates as a whole, both individually and in social interaction. Multicultural values that

⁴¹ Dudung Abdullah, “Konsep Manusia Dalam Al-Qur’an (Telaah Kritis Tentang Makna Dan Eksistensi),” *Jurnal Al-Daulah* 6, no. 2 (2017): 331.

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emphasize tolerance, empathy, cooperation, and brotherhood of humanity are consistently applied through formal education, social activities, daily interactions, and religious routines. This approach allows the inmates not only to understand religious teachings in a moderate way, but also to apply them in their daily lives, thus creating a real change in identity and behavior.

One of the visible changes is the transformation of the religious identity of the inmates. Through coaching that emphasizes moderate and humanist Islamic principles, inmates begin to align their beliefs with the values of compassion, justice, and social responsibility. This coaching fosters awareness that religious practices are not only ritualistic, but must also reflect behaviors that support common well-being.

Multicultural values also influence the pattern of social relationships of inmates. They begin to cultivate an inclusive attitude in their daily interactions, showing respect and empathy for their peers of different ethnic, religious, and cultural backgrounds. Joint activities, such as religious studies, sports, charity work, and other social activities, provide opportunities for inmates to internalize inclusive values and work together in a harmonious atmosphere. This environment serves as a social laboratory where the values of tolerance and collaboration are put into practice first-hand.

The implementation of multicultural-based coaching is also realized through the Pesantren block, a special space for inmates to pursue intensive religious activities. Here, they study the Qur'an, Hadith, Fiqh, Islamic Cultural History, Creed, and values while learning to appreciate differences and discuss peacefully. This block becomes a place of learning as well as social practice, where inmates can internalize inclusive values through structured collective interaction and consistent guidance.

Overall, the cultivation of the value of multicultural Islamic Education encourages inmates to become better individuals. They learn to control emotions, improve self-discipline, hone empathy, and foster responsibility towards others. This process takes place through a combination of exemplary officers, religious leaders, and positive interactions between inmates. The result is an increase in more mature moral and spiritual qualities.

For inmates of terrorism cases, this approach is capable of producing significant ideological changes. Through deradicalization programs, it marked a transformation from extreme attitudes towards inclusiveness and nationalism. Meanwhile, muallaf inmates receive guidance to understand Islam in a moderate manner, as well as learn to interact harmoniously with other inmates who have different backgrounds, so as to develop a stable religious identity and healthy social skills.

“I am from Australia, I am a convert, it's been 5 years, from 2019, I come from the Catholic religion. First, I tried to learn Islam, then invited a friend, until I bought a religious book, then, I was offered “let you just convert to Islam”, then I converted to Islam and I was taught by a friend in the room. Now I feel better, calmer, more mature, because I used to often not be able to restrain emotions, now I can be more purposeful. Pray constantly, feel more secure and calm”.

Thus, the value-based development of multicultural Islamic education in Class I Prison Surabaya resulted in a comprehensive behavioral change, including religious identity, social interaction, personal character development, and national awareness. These changes are collective and internalized in everyday life, creating an inclusive, harmonious and conducive environment for social rehabilitation and the formation of inmates with character. Significant changes occur not only in the individual sphere, but also in the social sphere.⁴² inmates who previously tended to be exclusive, began to show inclusive behavior, and were open to differences, and upheld the value of brotherhood.

5. Reinvolment of Inmates in Religious Roles

The re-involvement of inmates in religious roles is one of the important indicators of the success of multicultural Islamic Education-based coaching in Surabaya's Class I Correctional Institution. Through this process, inmates not only passively accept religious values, but also actively become agents of learning and role models for others. This approach emphasizes the concepts of participation, social responsibility, and spiritual capacity building in harmony with the principles of moderate Islam.

A number of inmates take on the role of mentors for their peers, guiding them in understanding religious teachings, instilling moral values, and supporting the process of behavior transformation. This activity not only strengthened the mentors' religious understanding, but also built a positive social network in the prison. Their participation in filling out religious studies and teaching the Koran becomes a means of collective learning, where inmates learn directly from the experience and example of peers who have been more mature spiritually and emotionally.

In addition, inmates actively lead various worship activities, such as tahlil, yasinan routine, prayers in congregation, to become priests and khatib in Friday prayers. This engagement gives them the opportunity to internalize the values of leadership, discipline, and

⁴² Syamsu Yusuf, *Teori Kepribadian* (Bandung: Remaja Rosdakarya, 2011).

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social responsibility. More than that, the experience of leading religious activities is a means for inmates to practice inclusive ethics, respect differences, and foster solidarity.

This process is in line with the example of the Prophet Muhammad, who has always been a role model in leading, guiding the people, and upholding the principles of justice, compassion, and social wisdom. Prophet Muhammad SAW pointed out that religious leadership is not only formal, but must be supported by noble morals, patience, and the ability to nurture others. In the context of prisons, inmates who are again actively involved in religious activities imitate this leadership model, as well as being an example for their friends.

According to the researchers observations and findings, inmates who have experienced positive changes in their lives after participating in religious coaching can share their experiences with other inmates. This experience can motivate other inmates to follow religious guidance and increase their religious awareness. And they are collected into one residential block dubbed the Pesantren block.

This pesantren Block serves as a means of religious guidance for the inmates. In the pesantren block, inmates can engage in various religious activities that are usually held at the Nurul Fuad mosque, such as recitation, interpretation of the Qur'an, and discussion about Islamic teachings. Through education and coaching carried out in the pesantren block, it is hoped that the inmates can experience the transformation of religious identity and can provide motivation and encouragement for other inmates. This is important to help them improve and reduce the likelihood of returning to criminal behavior after serving a sentence. Pesantren blocks also create an environment conducive to the spiritual growth of inmates. Positive interactions between those with religious backgrounds can strengthen religious awareness among inmates. And there is a special boarding school residential block, which contains inmates who intensely participate in religious awareness development programs.

This illustrates that the pesantren block in prisons is not just a place of worship training or formal coaching, but deeper than that: the pesantren block becomes a reactualization space, a place where religious values that have never been truly understood, and then revived in a real and contextual way in the daily lives of inmates. Through the reactualization of religious values in the pesantren block, inmates not only undergo formal coaching, but experience changes in the meaning of life. They are not merely symbolically religious. This becomes an important step in the process of social reintegration and prevents recidivism (repetition of crimes) post-liberation.

Thus, the re-involvement of inmates in religious roles is not just a ritual activity, but part of the process of spiritual and social rehabilitation. They learn to be guides, leaders, and role models who are able to channel multicultural Islamic values in a real way, so that inclusive behavior, empathy, and concern for others become part of everyday life in prisons. This activity not only strengthens faith, but also builds the character of the inmates so that they are ready to reintegrate into society productively and harmoniously.

C. Conclusion

The results of the discussion showed that the application of the value of multicultural Islamic education in Surabaya's Class I Correctional Institution plays a significant role in shaping inclusive behavior, independence, and social awareness of inmates. The example given by religious leaders, prison officers, and fellow inmates is the main foundation in fostering tolerance, empathy, and appreciation for differences. The habituation process through religious routines and social activities strengthens the internalization of moral, spiritual, and social values consistently, thus forming a new habitus that supports harmonious interaction in the prison environment.

Personality development that includes religious awareness, intellectual ability, national awareness, legal awareness, and social skills equip inmates to re-recognize their identity and prepare for reintegration into society. The self-reliance Program, which involves job skills training, resource management, and artistic talent development, in addition to increasing economic capacity, is also a means of multicultural values education, where inmates learn to work together across cultural and religious backgrounds.

Social collaboration with government agencies, academics, community organizations, and deradicalization programs shows that coaching cannot be done partially. This synergy, which combines legal, social and educational aspects, reinforces the awareness of the inmates of the importance of peaceful coexistence and respect for differences. Active participation of inmates in social and religious activities shows the internalization of the values of *Ukhuwah insaniyyah* (Brotherhood of humanity) and *musawah* (equality), while fostering leadership, responsibility, and solidarity.

Behavioral changes that occur can be seen from the transformation of religious identity, inclusive attitudes in social interaction, personal character development, and national awareness. For prisoners in terrorism cases, the deradicalization program succeeded in turning extreme views into moderates and fostering a pledge of loyalty to the Republic of Indonesia.

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Muallaf inmates also receive guidance to understand Islam in a moderate manner while building healthy social skills. The re-involvement of inmates in religious roles, as mentors, teachers, imams, or khatib, demonstrates an effective process of spiritual rehabilitation and fosters positive role models for others.

These findings indicate that the integration of multicultural Islamic education values in prison development programs is not only normative, but capable of producing real and sustainable behavioral changes. The practical implications of these findings are the need to strengthen multicultural-based development models in all prisons, with a focus on example, positive habituation, collaboration, and active involvement of inmates. Further research can explore the effectiveness of this approach in other prison contexts, the effect of coaching duration on behavior change, as well as the development of quantitative indicators to more objectively measure the inclusiveness and social adaptation of inmates.

Thus, the multicultural Islamic education approach not only forms religiously observant inmates, but also individuals who are able to live harmoniously, productively, and inclusively in society, as well as being a transformative model for the correctional development system in Indonesia.

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