

Practicality of Story-Based Religious Development Materials in Class II A Padang Correctional Institution

Antoni Haikal¹, Ahmad Sabri², Gusril Kenedi³

¹ *UIN Imam Bonjol Padang*

² *UIN Imam Bonjol Padang*

³ *UIN Imam Bonjol Padang*

antonihaikal01@gmail.com

Abstrak. The purpose of this research is to see the Practicality of Story-Based Religious Development Materials in the Correctional Institution class II A, Padang. This research is part of R & D research. To see the practicality of the product in the form of story-based coaching materials in class II A, Padang correctional institutions. The method used is experimentation. The instrument used is a questionnaire to see the practicality of the coaching material. The research sample was Block A prisoners at Class II A Padang Correctional Institution. Practicality in development refers to the extent to which a developed product can be implemented and used effectively. At this stage, a trial was conducted to see the practicality of using the story-based coaching material that had been designed. The results showed that story-based religious guidance material in correctional institutions is highly practical for prisoners, as evidenced by practicality test scores obtained during the trial. Its coaching material, developed in a highly practical category, achieved an average score of 83.29%. Trial II obtained a result of 86.64% very practical category.

Keywords: Correctional Institution, Development, Religion, Story,

INTRODUCTION

The correction system management policy reflects that the State of Indonesia is a country that upholds human rights (Eko, 2016). The purpose of organizing the correctional system is as stated in Article 2 of Law Number 22 of 2022 concerning correctional, namely:

“The correctional system is organized for the purpose of guaranteeing the protection of the rights of detainees and students. Improving the quality of personality and independence of prisoners to realize mistakes, self-improvement, and not repeat criminal actions, so that they can be accepted back by the community environment, live reasonably well or law-abiding people responsible, and can be active in playing a role in development and providing protection to the community from repetition of criminal acts.”

According to Taufiqurohman et al., (2024) One form of guidance carried out in correctional institutions is religious guidance, where in this Islamic religious guidance is more about restoring the awareness of prisoners through the power of faith embedded in their souls and

fostering an attitude of optimism in prisoners, not to repeat bad behavior and violate the law, both state law and the law of Allah SWT, the rules of religion that they believe in.

Correctional institutions (LAPAS) serve as guidance centers for prisoners, enabling them to reenter society with improved attitudes and behavior. One important aspect in the coaching process is religious guidance, which aims to instill spiritual and moral values as a foundation for self-change (Asna et al., 2024; Rahmawati et al., 2024). However, in practice, the implementation of religious guidance in prisons often faces challenges related to the methods, materials, and approaches employed (Nurlohana, 2017). The material presented is sometimes overly theoretical, neglects the prisoners' emotional and psychological dimensions, and is not fully relevant to their actual conditions (Lambang, 2025). This causes low active participation and internalization of religious values in prisoners (Suhartini et al., 2022)

One approach that can be used is the use of inspirational stories in fostering religiousness (Islamiah, 2022). Stories, whether they come from the scriptures, the history of religious figures, or real-life stories, have their own appeal (Atika et al., 2025). The story-based approach is considered more practical and communicative because it can touch the heart, build empathy, and facilitate the delivery of moral and religious messages (Fajri Ariani, 2019). However, the practicality of story-based coaching materials has rarely been studied in depth. Is it true that this approach is easier to implement? Can story-based material increase understanding, awareness, and actual changes in prisoners' attitudes? To answer these questions, it is necessary to conduct a study that examines how story-based religious material is practiced in prisons, how it is received, and its impact on prisoners. The religious development referred to in this study is the religious development of prisoners, which includes the field of faith, the field of worship, the field of morals and muamalah, how deep the knowledge, how firm the belief, how obedient and obedient the implementation of worship, and how deep the appreciation of the religion embraced by prisoners.

The author's interviews above can identify problems in the implementation of religious guidance in correctional facilities. Class IIA Padang has been well implemented, but there is no dedicated textbook for coaches and participants of detainees. Especially for prisoners with limitations on their movements and steps while undergoing coaching, rehabilitation really needs a source of reference or Islamic reading books in the form of material. To understand the teachings of Islam more broadly, especially in improving the quality and insight of Islamic education. Prisoners in Class IIA Padang correctional institutions require materials to develop religious guidance through story-based design, which is expected to be used in Class IIA Padang correctional institutions in particular and in other correctional institutions in general.

METHOD

Research Type And Design

This research is part of R&D research. R&D, or research and development, is a process that aims to produce new products or improve existing ones and to test their effectiveness (Bahosin Sihombing et al., 2024). This research is widely used in education, technology, and industry to develop innovations that can be implemented in real-world settings (Ramadhan et al., 2024; Waruwu, 2024). The development model used is the 4D development model (Bahosin Sihombing et al., 2024; Tegeh et al., 2019). To see the practicality of the product in the form of Story-based

coaching material in class II, A Padang correctional institution. The research design is experimental (Syahrizal & Jailani, 2023). The instrument used is a questionnaire to see the practicality of the coaching material. The research sample was Block A prisoners at the Class II A Padang Correctional Institution.

Validity Test

Based on the data presentation of the validation results presented from the four validators as a whole on the development of religious guidance materials in class IIA Padang correctional institutions, the following can be seen from the table below:

Table 1 Data Validator

Expertise	Percentage	Category
PAI Subject Matter Expert	92%	Very Valid
Education expert	86,24%	Very Valid
Education expert	85,86%	Very Valid
Indonesian Language Expert	89,81%	Very Valid
Number of Average	88,48%	Very Valid

Results of Material Expert Validation

The validation results from material experts are as follows:

Table 2 Material Validator Results

Expertise	Score	Average	Percentage	Category
Material Suitability Aspects	4	3,5	87,5%	Very Valid
Presentation Suitability Aspects	5	3,75	93,75%	Very Valid
Language Usage Aspects	2	4	100%	Very Valid
Model Suitability Aspects	7	3,4	85%	Very Valid
Number of Average	3,6	3,6	92%	Very Valid

Based on the table above, the material validity test results for the educational material experts at Uintuik, averaged across all assessment aspects, are 92%, indicating a very high level of validity. It can be concluded that the development of religious guidance materials at the Class IIA Padang Correctional Institution is feasible and can be implemented with minor revisions. Based on the validator's assessment, suggestions were obtained and used to inform improvements to the model's development, thereby fostering diversity in class IIA correctional institutions.

Results from Education Expert Validators

Table 3 Results from Education Expert Validators

Aspect	Average	Percentage	Category
Compositional Suitability	3,37	84,37%	Very Valid
Concept presented	3,25	81,5%	Very Valid
Book substance model	3,5	87,5%	Very Valid
Usefulness model	3,64	92,72%	Very Valid
Amount	13,77	345,85%	Very Valid
Average	5,97	86,46%	Very Valid

Based on the table above, the validity test results for each assessment aspect, as rated by education experts, average 86.46%, indicating high validity. This means that the balanced material for religious

guidance in the Padang Class IIA community institution is suitable for implementation with only minor revisions. Based on the validator's assessment, suggestions were obtained and used to inform improvements to the guidance material's balance.

Results from Language Expert Validators

Table 4 Results from Language Experts

Expertise	Average	Percentage	Category
Compliance with PUEBI	3,33	83,3%	Very Valid
Language used	4	100%	Very Valid
Sentences used	3	75%	Very Valid
Number of Average	5,17	86,11%	Very Valid

Based on the table above, the results of the language validity test conducted by language education experts for each assessment aspect average 86.11%, classified as highly valid. This means that the balanced material for religious guidance at the Class IIA Padang community institution is suitable for implementation with only minor revisions. Based on the validator's assessment, suggestions were obtained and used as considerations in improving the balance of religious guidance material at the Class IIA Padang correctional institution.

Validity is the product of validation (Waruwu, 2024). Validation is a process carried out by the compiler or user of the instrument to collect data empirically to support the conclusions generated by the instrument score (Sarip et al., 2022; Slamet & Wahyuningsih, 2022). While validity is the ability of a measuring instrument to measure its measuring targets (Fadli et al., 2023; Ramadhan et al., 2024). In measuring validity, attention is paid to the content and usefulness of the instrument (Slamet & Wahyuningsih, 2022).

FINDINGS

The story relates to worship material, namely, the story of Tsa'labah, who broke his promise.

It is said that during the time of the Prophet Muhammad, a poor man named Tsa'labah and his wife lived. They lived in a hut with very poor conditions. However, Tsa'labah was a very devout and diligent worshipper. Every time he prayed in congregation with the Prophet. S.A.W

One day, after Tsa'labah prayed, he immediately left the mosque without praying first. The Messenger of Allah (SAW) asked him, "Why, after prayer, do you rush out of the mosque?" Then, Tsa'labah replied, "O Rasulallah S.A.W, I rushed out because my wife and I only have these clothes that are decent and can be used for prayer.

When Tsa'labah met the Prophet SAW, he always asked to be prayed for to become a rich man. One day, Tsa'labah met the Prophet again for the second time and said, "O Messenger of Allah, pray for us so that Allah bestows wealth on me." "O Tsa'labah, indeed, a little treasure that is grateful is better than a lot of ungrateful treasure." The Prophet refused Tsa'labah's request to be prayed for. Rasulullah hoped he could be grateful for the sustenance he had. The next day, Tsa'labah met the Prophet again and said, "O Messenger of Allah, pray for us to be blessed with

abundant wealth, for the sake of the One who has sent you as a Prophet, then grant me wealth, for sure I will give rights to the rightful." The Prophet then consented to pray for Tsa'labah.

Then the Prophet was willing to pray for Tsa'labah to be given abundant wealth. Not only that, but he also gave a pair of goats, which grew rapidly and substantially over a short period. As a result of the breeding, the whole village was full of Tsa'labah's goats. He then moved from one place to another, because the goats continued to breed. Because he was so busy, Tsa'labah often did not attend assemblies and congregational prayers. Over time, Tsa'labah attended the mosque only for Friday prayers, and eventually she stopped attending.

One day, the Prophet SAW remembered Tsa'labah, he asked the Companions: What did Tsa'labah do where he.....? The Companions replied: He kept goats that filled the village, O Messenger of Allah. Then Allah's Command came down to pay zakat, so the Messenger of Allah sent 2 (two people to collect zakat. They met Tsa'labah and requested his zakat; however, He was unwilling to pay it. Tsa'labah said, "Go home so that I can consider again. When the two of them returned to the Messenger of Allah, before the two of them told their story, the Messenger of Allah said: Woe to Tsa'labah.

One morning, when he was about to release his cattle, Tsa'labah was surprised to find that some of his cattle died suddenly. This condition lasted every morning, when dozens of cattle died for no apparent reason. Eventually, none of his livestock remained, and even his other wealth began to dwindle and run out. In a short time, all his wealth disappeared, and he was even poorer than before.

From the story above, lessons can be drawn: first, for those who are grateful for Allah's blessings, Allah will surely give more than has been given. However, if humans disbelieve in Allah's blessings, then Allah will revoke the blessings of the sustenance He gives.

The story relates to the Moral Material, namely, The Story of the Orphaned Youth and His Mother.

The life of an ordinary young man, Uwais Al Qarni, exemplifies piety, faith, and devotion. He is a young man who is renowned in the sky for his faith and piety toward Allah SWT. Uwais Al-Qarni was a young man from Yemen who lived in the time of the Prophet Muhammad SAW. Uwais was not a rich man, but only a poor and orphan who lived alone with his paralyzed and blind mother. Every day, Uwais lived by relying on his income from herding sheep.

The results he gets are only enough to feed his mother. When there is an excess, he sometimes uses it to help his neighbors who are also struggling. The rest of the time, Uwais Al-Qarni often fasted. He only used his life to worship Allah SWT and be devoted to his mother, because his father had died a long time ago. Uwais Al-Qarni greatly honored his mother. Who is he? he is a young man, "tabi'in" (Muslims who lived during the time of the Prophet Muhammad but never met the Prophet Muhammad).

Uwais Al Qarni lives in Yemen with his mother. He was known to be tireless in taking care of his paralyzed mother, who was disabled. Uwais Al Qarni always cared for his mother and fulfilled all her requests. However, only one was difficult for him. His mother requested permission to perform the Hajj. "My son, maybe Mom will soon be with you. Make an effort so that you can perform the Hajj," pleaded his mother. Hearing that, Uwais Al Qarni was pensive. Because of the long journey from Yemen to Makkah, they were a low-income family and lacked access to transportation, such as camels, in their time.

With a strong heart, he purchased a calf, and every morning he carried it back and forth to strengthen his body. He was considered mentally ill by people in his neighborhood, and many also thought he was strange. After 8 months passed and the Hajj season came, he fulfilled his mother's request by carrying her on foot from Yemen to Makkah to perform the Hajj. Although it was very difficult for Uwais Al-Qarni, his virtue was to fulfill all his mother's requests. His obstinacy became a noble story for children and mothers during the time of Rasullulah SAW. When Uwais was performing the pilgrimage with his mother, Uwais walked carrying his mother in the tawaf around the Kaaba. The mother shed tears having seen Baitullah. The mother was quite surprised by Uwais Al-Qarni's request and prayer after hearing what Uwais said. "O Allah, forgive all my mother's sins," said Uwais. "What about your sins?" asked the mother in astonishment. Uwais replied, "With your sins forgiven, you will enter Paradise. It is the pleasure of my mother that will take me to heaven. "Instantly, Allah SWT gave him a gift; his sincere desire and his mother's love made him recover from his skin disease, and left a white circle the size of two dirhams on the back of his neck.

Not merely leaving a trace of disease in Uwais AlQarni, the wisdom of the trace of disease that is left has a purpose. The sign was for Umar Bin Khattab and Ali bin Abi Talib, two companions of the Prophet SAW, to know Uwais Al-Qarni. The Apostle once advised his two companions, "In your time, there will be a man whose prayer is very successful. You two, look for him. He will come from the direction of Yemen." Who is he? He is Uwais Al-Qarni. The Prophet also explained about Uwais Al-Qarni to his companions. "If you want to meet him, look, he has a white mark on the nape of his neck." After that, the Prophet looked at Ali b. Abi Talib and Umar b. Khathhab and said, "One day when you meet him, ask for his prayers and istighfar, he is an inhabitant of the sky, not a person of the earth."

Shortly after the Prophet died, two companions of the Prophet immediately met Uwais Al-Qarni in Yemen, and asked Uwais Al-Qarni to pray for forgiveness for the sins of both of them. A few years later, Uwais Al-Qarni died. Surprisingly, his funeral procession was attended by thousands of people who scrambled to take care of his body. The people of Yemen City were astonished. The people who came to Uwais Al-Qarni's funeral were not people they knew. During his lifetime, he was very poor and had nothing. So how could these thousands of people come to take care of his body and funeral? Because it was a gift that Allah gave to Uwais Al-Qarni for his obedience, devotion, and sincere devotion to protect and care for his mother. This story concerns children's moral attitudes toward their parents, as described by Uwais al-Qarni.

The story related to muamalah concerns murder.

It is said that once upon a time, there lived a man who was famous for his depravity and bad character. Throughout his life, he lived in sin, such as gambling, adultery, and robbery, and never once bowed his head to Allah. In fact, the biggest sin he committed was that he had killed or snuffed out the lives of as many as ninety-nine people for no good reason.

One day, he realized the sins he had committed and sought to make amends, then to worship Allah while he still had life. He deeply regretted his actions and resolved to repent to Allah. However, when he remembered his many mistakes and sins, he began to doubt whether Allah would accept his repentance. To dispel his doubts and strengthen his resolve to repent, he sought a scholar to ask whether he could still repent.

After days of searching for a place to ask, he came at someone's instructions to see a prominent scholar in a foreign country. Upon his arrival, he informed the scholar of the purpose

of his visit. He told him about his past and his sins, but now he really wanted to repent. He asked, "Is it possible for my repentance to be accepted by Allah?" After hearing the description of his past and sins, the man then replied, "Presumably your sins are difficult to forgive, and your repentance may not be accepted. This is because the sins you have committed are major sins". Hearing the man's answer, he thought for a very long time. However, he suddenly drew his sword and said, "I think it is still too much if I kill ninety-nine; it would be better if I make it a hundred."

In the end, he killed the person who explained, making it a hundred people he had killed. After that, he left the place. However, there was still a strong desire in his heart to repent to Allah. However, he remained uncertain whether there was any chance of repentance for him, given the mistakes and major sins he had committed. On his way, he met someone who told him about a renowned scholar in a certain country; perhaps there he could obtain the knowledge and an explanation of what he sought. So, off he went to the country in question.

On the way, his death came suddenly, and the angel of death took his life. After his death, there was an argument between the angel of Azab, who wanted to take his spirit to hell, and the angel of Mercy, who wanted to take his spirit to heaven. The angel of Azab said, "He is my portion, don't you know how many sins and great mistakes he has committed? In fact, not even once did he ever bow down to God". The Angel of Mercy replied, "He is my portion, don't you know that he really wanted to repent to Allah with true repentance. In fact, he died while about to repent to Allah. Therefore, he died a Muslim and free from his past sins".

The argument between the two continued, so both agreed to go to Allah and ask about who had the right to carry the man's spirit. Then Allah swt. ordered both of them to measure the distance of his journey, from the place where he started to the place of the scholar where he would ask and carry out his repentance. If the distance he has traveled exceeds half of his journey, then it is the right of the Angel.

Mercy takes him to heaven. However, if the distance he has traveled is less than half, then it is the right of the angel of doom to take him to hell. So the two angels measured the distance of the man's journey from the beginning of his journey to the place of the scholar where he would ask and perform his repentance. As it turned out, the distance he had traveled was one step more than the middle of the distance he should have traveled. So, Allah said to the angel of mercy, "Take his spirit to heaven because he is a member of heaven".

The story above provides a lesson: no matter how great a mistake a person makes before Allah, if he wants to repent and return to Him, Allah will definitely accept his repentance. Provided that his repentance is a true repentance (taubatan nashuha). In some of His verses Allah swt menegaskan it, among them as in the letter al-Baqarah [2]: 160

Religious coaching plays an important role in the correctional institution class IIA Padang, as it positively impacts prisoners by increasing their knowledge and understanding of diversity. Religious coaching activities in class detention officers coordinate IIA Padang correctional institutions with spiritual goals that make binan citizens enter a new, better life. It is hoped that this coaching program will help prisoners become fully aware of themselves and their mistakes, improve themselves, and refrain from reoffending, thereby facilitating their reintegration into the community. Can play an active role and can live reasonably well as a good and responsible citizen.

The practicality of story-based coaching materials in class II A Padang correctional institutions is part of R & D research, which can be explained as follows:

After the story-based religious guidance material in class IIA Padang correctional institutions was validated by material, education, and language experts, it was declared feasible for use as a

coaching material. The coaching material is tested with class IIA Padang prisoners to elicit user responses.

Before the trial was carried out, an explanation was given in advance to the prisoners related to religious guidance materials in class IIA Padang correctional institutions. The implementation of coaching using religious coaching materials in class IIA Padang correctional institutions is carried out with 5 (five) meetings. The aspects of assessment in the practicality test concern the material's practicality, its implementation, and its impact on coaching. The trial was conducted 2 (two) times. The following small- and large-group trials describe the results of the practicality test of religious coaching materials in class IIA Padang correctional institutions.

Practicality Test of Story-Based Religious Development Materials in Class IIA Padang Correctional Institution

Small Group Trial (Trial I)

Table 5 Results of the Small Group Trial Resident Response Questionnaire

Practicality Aspect	Average	Percentage	Category
Practicality of Material	3,35	83,75%	Very Practical
Implementation of Material	3,5	87,50%	Very Practical
Impact of Material	3,15	78,64%	Very Practical
Total	10,10	249,89	Very Practical
Average	3,3	83,29%	

The table above can be detailed the acquisition of the assessment results of the three aspects, namely as follows: First, the aspect of practicality of religious coaching material in class IIA Padang correctional institutions is categorized as very practical because it is on average 83.75% second, the aspect of the implementation of the development of religious coaching materials in class IIA Padang correctional institutions obtained the results of the practicality presentation of 87.50% of the score can be interpreted that the development of religious coaching materials in class IIA Padang correctional institutions developed has a very practical category. Third, the impact of coaching material was assessed using a practicality score of 78.64%, indicating that the religious coaching material developed for class IIA Padang correctional institutions falls within the practical category. Thus, it can be concluded that overall, based on the results of trial I (one) conducted on the development of religious coaching materials in class IIA Padang correctional institutions, the calculation result is 83.29% with a very practical category.

Thus, from the results of the practicality trial of the implementation of religious guidance material in class IIA Padang correctional institutions in trial class I (one) although all components of the implementation of the material have been classified as very practical because they are in the average field of 8329%, but there are still things that must be improved and considered so that there is an increase in assessment so that trial class II (two) is needed to improve things that are felt to be lacking in trial I (one) to get a practical product with a better value than trial class I (one) by revising all these shortcomings in accordance with suggestions for further product development.

Large Group Trial (Trial II)

Trial II (two) was conducted on the third day after Trial I (one) was conducted. This aims to address aspects that require improvement in Trial I (one). The trial in the large group was conducted on 30

(thirty) prisoners. The large-group trial was conducted to assess the effectiveness, practicality, and applicability of the material on a larger scale. The results of the large group trial are as follows:

Tabel 1: Results of the Response Questionnaire of the Prisoners Large Group Trial (Trial II)

Practicality Aspect	Average	Percentage	Category
Practicality of Material	3,59	89,75%	Very Practical
Implementation of Material	3,38	84,58%	Very Practical
Impact of Material in	3,24	85,61%	Very Practical
Coaching	10,39	259,94%	Very Practical
Total	3,46	86,64%	

The table above details the acquisition of assessment results across three aspects as follows: First, the practicality of using religious guidance materials in class IIA Padang correctional institutions is rated very practical. Practical because it is on average 89.75%. Second, the implementation of the development of religious coaching materials in class IIA Padang correctional institutions achieved a practicality score of 84.58%. This indicates that the development of religious coaching materials in class IIA Padang correctional institutions falls within the very practical category. Third, the impact of the coaching material was assessed using the practicality score, which indicates that the religious coaching material developed for correctional institutions in Class IIA Padang is highly practical.

Effectiveness Test of Story-Based Religious Development Material at Class IIA Correctional Institution, Padang

The effectiveness test in this study was derived from observations of students'/assisted participants' learning activities during the coaching process. This was done to assess the implementation of coaching in the development of religious materials for class IIA Padang correctional institutions. Additionally, the effectiveness of this assessment is derived from the results of the final assessment conducted during the coaching process. This effectiveness test data uses a one-up pre-test post-test design with a sample size of 40 (forty) people, following the description of the results of coaching conducted in the experimental class, namely:

Description of Data on the results of coaching in the Experimental Class

On the results of research conducted at the class IIA Padang correctional institution, data were collected from test instruments through the value of learning outcomes after coaching through pre-test and post-test scores in the experimental class, as follows:

Tabel 2: Recapitulation of Pre-Test and Post-Test Results in Experimental Classes

	N	Minimum	Maximum	Sum	Mean	Std. deviation
Pre	40	60	87	2992	74.80	7.244
Post	40	67	100	3435	85.88	9.756
Valid N (listwise)	40					

The data from the table above shows the average value (free test) of the experimental class, 74.80, from the number of students (N), 40 people, with a minimum value of 60, a maximum value of 87, and a standard deviation of 7.24. At the same time, the data obtained for the value (Post Test) had an average of 85.88, with 40 students (N), a minimum of 67, and a maximum of 9.75. For further

results from the initial test (Pre-test) and (Post-test), the experimental class was analyzed to test normality and homogeneity as follows:

Normality Test

A normality test is a statistical method used to determine whether the data collected follows a normal distribution. The main purpose of the normality test is to ensure that the data collected meet the normality assumptions necessary for proper statistical analysis based on distributional assumptions. The normality test is used to assess whether a sample is normally distributed. The technique used to test normality in this assessment is the Shapiro-Wilk. The data obtained from the Pre-test and Post-test after the normality test using the Shapiro-Wilk technique is as follows:

Tabel 3: Normality Test of Experimental Class Pre-Test and Post-Test Learning Outcomes Test of Normality

Class	Kalmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig	Statistic	df	Sig
Pre-test	127	40	104	947	40	061
Post-test	097	40	200*	963	40	207

In the table above, the results of the significance value (Sig) obtained greater than 0.05 indicate that H_0 is accepted, and if the significance value (Sig) obtained is less than 0.05, then H_0 is rejected. Based on the table of results (pre-test) and (post-test) of the experimental class, the significance value (Sig) of the pre-test results is $0.061 > 0.05$, so H_0 is accepted. The post-test significance (Sig) is $0.207 > 0.05$, so H_0 is accepted. So it can be concluded that the data results (pre-test and post-test) in the experimental class are normally distributed.

Uji Homogenitas

The homogeneity test of the data variance of the pre-test and post-test results in the experimental class using Levene's (Test of homogeneity of Variances) found that the data variance was homogeneous at significance, as shown in the following table:

Tabel 4: Test homogeneity of Variances Hasil Pre-Test and Post-Test Class Kontrol

Levene Statistic	Df ₁	Df ₂	Sig
3.055	1	78	.084

The pre-test and post-test homogeneity test for the experimental class yielded a significance level of 0.084. Based on the significance test of the pre-test or post-test data in the experimental class ($Sig = 0.084 > 0.05$), the data in this study are homogeneous in variance.

Hypothesis Test

Once it is established that the pre-test and post-test data in the control class are normally distributed and homoscedastic, a parametric statistical test (independent-samples t-test) is conducted, the sig value (2-tailed) is 0.00 at the significance level a (0.05), the calculation of the significant price of pre-test and post-test data in the experimental class is greater than 0.05 (sig 0.00 < 0.05). Thus, it

can be concluded that the coaching material significantly influences the religious understanding of the fostered residents.

DISCUSSION

Diversity development has an important role in the Padang class IIA correctional institution (Diantoro, 2018). Because this coaching activity has a positive impact on the prisoners, such as increasing their knowledge and understanding of diversity (Romala Putri & Dewi Setia Triana, 2020). Religious guidance activities in correctional institutions, class IIA Padang, coordinated by detention officers with spiritual targets that have made citizens binan into a new, better life, so that it is expected to achieve the goal of coaching the prisoners in order to form correctional prisoners (Sudin, 2014). To become a whole human being, they must acknowledge their mistakes, improve themselves, and refrain from committing criminal acts to be reintegrated into the community. Can play an active role and can live reasonably well as a good and responsible citizen. (Aswar & Yasin, 2021)

According to (2022), the development of correctional prisoners aims to enable them to become fully human, as has become the direction of national development through the approach: 1) Strengthening their faith (mental resilience); 2) Fostering so that they can interact reasonably in group life while in correctional institutions and wider life (society) after serving their sentences. As for specifically fostering correctional prisoners, the aim is that during the punishment period and after completing the punishment, 1) successfully restore self-esteem and self-confidence, and be optimistic about the future; 2) successfully acquire a minimum knowledge of skills for provision, able to live independently, and excel in national development; 3). Successfully become law-abiding human beings who are reflected in their orderly and disciplined attitudes and behavior, and can foster social solidarity; 4) Successfully have a soul and spirit of devotion to the nation and state.

According to Mardiyanto, et al, (2016) ; Sholihah & Maulida, (2020) Coaching through the cultivation of Islamic religious values provides guidance that fosters and supports what is optimal in each individual, in accordance with the religion's teachings and practices, so that each individual can be useful to himself, his environment, and society at large. Given the varying levels of faith and piety among the fostered citizens, they require intensive, targeted guidance and coaching to cultivate spiritual and self-awareness. Islamic religious guidance is very important to be given (Nurlihana, 2017). Religious development for prisoners in Class IIA Padang correctional institutions is conducted according to a predetermined schedule. This coaching activity is conducted in collaboration with the Dar el-Iman Foundation (surau TV), the Regional Office of the Ministry of Religion of West Sumatra Province, and Jamaah Tablig West Sumatra. The program implemented includes a santri program with activities carried out, such as tahsin al-Quran activities (Dar el Iman), tafsir al-Quran activities (Dar el-Iman and the Ministry of Religion), Arabic language activities (Dar el-Iman), Dar el-Iman Islamic Insight Activities, and Da'wah activities (Jama'ah Tablig) (Dahlan, 2020).

The implementation of religious guidance is carried out through various lessons that begin with direct practice, for example, when there are activities to read the Qur'an, then the prisoners are guided to listen, read together, and then take turns in reading it (Sri Wulandari, 2012; Wulandari, 2024). In this activity, lessons on tajweed and letter recitation are provided to help participants master these skills and understand the meaning of what they read. They also convey the content of

the verses that have been read and convey motivation to the prisoners by interpreting the verses (Taufiqurohman et al., 2024)

The development of religious guidance in correctional institutions, Class IIA Padang, provides more opportunities for citizens to learn without being limited by space and time, and facilitates prisoners to get more learning time, more learning time outside the predetermined coaching schedule (Karimah et al., 2020) . In accordance with the stages of the research design used, namely 4D (Lestari, 2018).

According to Lestari (2018) The stages of adopting the 4D model are: define, design, develop, and demonstrate. In the definition/define stage, problem identification and analysis are carried out. The problem analysis stage involves defining what will be learned by the prisoners; the analysis carried out comprises concept analysis, needs analysis, task analysis, and the formulation of coaching objectives. The results of this defining stage identified problems that require the development of religious guidance materials for class IIA Padang correctional institutions. The second stage is design. In this second stage, researchers have designed religious guidance materials for class IIA Padang correctional institutions, tailored to the results of the analysis stage. In the product design stage, an initial product concept (prototype) has been developed as a framework for material development. This stage comprises activities aimed at developing a conceptual framework for religious guidance materials for Class IIA Padang correctional institutions. The third stage, the development stage (develop), aims to produce finished materials that have undergone expert revisions. According to Pramuaji & Loekmono, (2018); Rosita et al., (2021) Validation conducted by experts is used to identify the material's shortcomings or weaknesses. After the material is validated and the Validator provides comments, the revision stage is initiated. Revisions are made to refine and improve the product. After the revision stage is complete, the material is tested on the fostered residents. The development trial was carried out to determine the response of the foster residents to the material that had been developed (Sarip et al., 2022).

The material effectiveness test carried out indicates that the significant value of pre-test or post-test data, in the experimental class, is smaller than 0.005 (Sig 0.00 <0.05). Ho is rejected, Hi is accepted. Thus, it can be concluded that the leadership minister significantly influences the assisted residents' understanding of religiousness.

CONCLUSION

The results of the assessment of the practicality, implementation, and impact aspects of the material are as follows: First, the practicality aspect of using story-based religious guidance material in class IIA Padang correctional institutions is categorized as very practical. Practical because it is on average 89.75%. Second, the implementation of the development of story-based religious coaching materials in class IIA Padang correctional institutions achieved a practicality score of 84.58%. This indicates that the development of story-based religious coaching materials in class IIA Padang correctional institutions is of very practical value. Third, the impact of coaching material was assessed using the practicality score, which indicates that the story-based religious coaching material developed in class IIA Padang correctional institutions is highly practical.

REFERENCES

Asna, A., Tambunan, A. H., Azri, N., & Alifah, N. (2024). Peran Kegiatan Keagamaan Dalam Membangun Karakter Remaja di Lembaga Pembinaan Khusus Anak (LPKA) Kelas I A Tanjung Gusta, Medan Sumatera Utara. *Network Media*, 7(2), 117–123. <https://doi.org/10.46576/jnm.v7i2.4705>

Aswar, A. K. A. S., & Yasin, H. M. (2021). Peranan Lembaga Pemasyarakatan dalam Melakukan Pembinaan terhadap Narapidana Lanjut Usia. *Al-Ishlah: Jurnal Ilmiah Hukum*, 24(1), 104–125. <https://doi.org/10.56087/aijh.v24i1.61>

Atika, D., Dina Pratiwi, I., & Ismai Lubis, M. (2025). *Peran Program Kkl Dalam Edukasi Kisah-Kisah Islami Pada Penguatan Akhlak Anak Rumah Tahfidz Qur'an Auladuna Di Desa Paya Pasir Kecamatan Tebing Syahbandar Kabupaten Serdang Bedagai*. 2, 45–50.

Bahosin Sihombing, Zamsiswaya, & Sawaluddin. (2024). Model Pengembangan 4D (Define, Design, Develop, dan Disseminate) dalam Pembelajaran Pendidikan Islam. *Journal of Islamic Education El Madani*, 4(1), 11–19. <https://doi.org/10.55438/jiee.v4i1.135>

Dahlan, N. (2020). *Konseling Islam Dalam Menanamkan Nilai-Nilai Spiritualitas Pelaku Narkoba Di Rumah Tahanan Kelas Iib Pinrang*. 12(2), 6. <https://talenta.usu.ac.id/politeia/article/view/3955>

Diantoro, F. (2018). Manajemen Peserta Didik dalam Pembinaan Perilaku Keberagamaan. *Cendekia: Jurnal Kependidikan Dan Kemasyarakatan*, 16(2), 409. <https://doi.org/10.21154/cendekia.v16i2.1207>

Eko, H. (2016). Perlindungan Hak Asasi Manusia Dalam Negara Hukum Indonesia. *Asas: Jurnal Hukum Dan Ekonomi Islam*, 8(2), 80–87. <http://ejournal.radenintan.ac.id/index.php/asas/article/view/1249>

Fadli, R., Hidayati, S., Cholifah, M., Siroj, R. A., & Afgani, M. W. (2023). Validitas dan Reliabilitas pada Penelitian Motivasi Belajar Pendidikan Agama Islam Menggunakan Product Moment. *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, 6(3), 1734–1739. <https://doi.org/10.54371/jiip.v6i3.1419>

Fajri Ariani, S. (2019). *Penerapan Metode Ceramah Dalam Pembinaan Agama Islam Narapidana Di Lembaga Pemasyarakatan Kelas II B Sleman Yogyakarta*.

Islamiah, L. (2022). *Pelaksanaan Pendidikan Agama Islam Bagi Narapidana Di Lembaga Pemasyarakatan Kelas Iia Jember Tabun 2022 Skripsi*.

Karimah, U., Amirsyah, Ayuhan, & Putra Prawira, A. (2020). *Pembinaan Rohani Melalui Bimbingan Kelompok Untuk Warga Binaan Di Lembaga Pemasyarakatan Cipinang Jakarta Timur*. 1(1), 49–58. <https://doi.org/10.30596/maslahah.v>

LAMBANG, M. K. (2025). Peran Pembinaan Agama Terhadap Religiusitas Warga Binaan Pemasyarakatan Lapas Kelas 1 Tangerang-Banten. *Repository.Uinjkt.Ac.Id*. <https://repository.uinjkt.ac.id/dspace/handle/123456789/85331>

Lestari, N. (2018). Prosedural Mengadopsi Model 4D Dari Thiagarajan Suatu Studi Pengembangan Lkm Bioteknologi Menggunakan Model Pbl Bagi Mahasiswa. *Jurnal Ilmiah Teknologi FST Undana*, 12(2), 56–65.

Mardiyanto, M., Inayah, M. A. M., Asmara, A., Switri, E., Sukmawati, E., Sitorus, R. H., Amalia, I., Indrawati, N., dan Suryaningrum, S. (2016). Pendidikan Karakter (Mendidik Karakter dalam Dunia Modern). In *Repository.Petra.Ac.Id* (Vol. 9, Issue 1). <http://repository.petra.ac.id/15665/>

Nurlohana, L. I. dan M. (2017). Pembinaan Moral Narapidana Narkotika Di Lembaga Pemasyarakatan Narkotika Klas II A Sungguminasa Kabupaten Gowa. *Jurnal Pemikiran, Penelitian Hukum, Pendidikan Pancasila Dan Kewarganegaraan*, IV(3), 168–182.

Pramuaji, K., & Loekmono, A. (2018). Uji Validitas Dan Reliabilitas Alat Ukur Penelitian : Questionnaire Empathy. *Jurnal Ilmiah Bimbingan Konseling Undiksha*, 9(2), 74–78. <https://doi.org/10.24036/XXXXXXXXXX-X>

Rahmawati, D., Riyadi, N. E. W., & Syafi'i, A. (2024). Pembinaan Akhlak Melalui Pendekatan Tauhid Pada Narapidana Lembaga Pemasyarakatan Perempuan Kelas (Lapas) III Palu di Maku. *Jurnal Pengabdian Masyarakat Bangsa*, 2(3), 781–786. <https://doi.org/10.59837/jpmba.v2i3.900>

Ramadhan, M. F., Siroj, R. A., & Afgani, M. W. (2024). Validitas and Reliabilitas. *Journal on Education*, 6(2), 10967–10975. <https://doi.org/10.31004/joe.v6i2.4885>

Romala Putri, D., & Dewi Setia Triana, I. (2020). Pelaksanaan Pembinaan Narapidana Dalam Mencegah Residivisme Di Lembaga Pemasyarakatan Kelas II B Cilacap. *第一财经日报*, 53(1), 1–9. <http://dx.doi.org/10.1016/j.biichi.2015.03.025>

Rosita, E., Hidayat, W., & Yuliani, W. (2021). Uji Validitas Dan Reliabilitas Kuesioner Perilaku Prososial. *FOKUS (Kajian Bimbingan & Konseling Dalam Pendidikan)*, 4(4), 279. <https://doi.org/10.22460/fokus.v4i4.7413>

Sarip, M., Amintarti, S., & Utami, N. H. (2022). Validitas Dan Keterbacaan Media Ajar E-Booklet Untuk Siswa SMA/MA Materi Keanekaragaman Hayati. *JUPEIS : Jurnal Pendidikan Dan Ilmu Sosial*, 1(1), 43–59. <https://doi.org/10.57218/jupeis.vol1.iss1.30>

Sholihah, A. M., & Maulida, W. Z. (2020). Pendidikan Islam sebagai Fondasi Pendidikan Karakter. *QALAMUNA: Jurnal Pendidikan, Sosial, Dan Agama*, 12(01), 49–58. <https://doi.org/10.37680/qalamuna.v12i01.214>

Slamet, R., & Wahyuningsih, S. (2022). Validitas Dan Reliabilitas Terhadap Instrumen Kepuasan Ker. *Aliansi : Jurnal Manajemen Dan Bisnis*, 17(2), 51–58. <https://doi.org/10.46975/aliansi.v17i2.428>

Sri Wulandari. (2012). Efektifitas Sistem Pembinaan Narapidana Di Lembaga Pemasyarakatan Terhadap Tujuan Pemidanaan. *E-Journal UNTAG Semarang*, 9(0854), 135–135. <https://core.ac.uk/download/pdf/249338126.pdf>

Sudin. (2014). *Pengaruh Bimbingan Robani Islam Terhadap Keberagamaan Narapidana di Lembaga Pemasyarakatan, Kelas IIB Indramayu*. 62.

Suhartini, E., Roestamyi, M., Mulyadi, & Maryam, S. (2022). Pelatihan Dan Pembinaan Warga Binaan Pemasyarakatan Di Lapas Paledang Bogor Untuk Mewujudkan Perlindungan Hak Asasi Manusia. *Jurnal Hukum To-Ra : Hukum Untuk Mengatur Dan Melindungi Masyarakat*, 8(1), 42–50. <https://doi.org/10.55809/tora.v8i1.59>

Syahrizal, H., & Jailani, M. S. (2023). Jenis-Jenis Penelitian Dalam Penelitian Kuantitatif dan Kualitatif. *Jurnal QOSIM Jurnal Pendidikan Sosial & Humaniora*, 1(1), 13–23. <https://doi.org/10.61104/jq.v1i1.49>

Taufiqurohman, D., Majid, A., Yusuf, M., Nugroho, A., & Artikel, R. (2024). Internalisasi Nilai-Nilai Agama Islam Dalam Meningkatkan Religiusitas Narapidana Di Rutan Kelas IIB Kabupaten Wonosobo. *Jurnal Profesi Pendidikan Dan Keguruan ALPHATEACH*, 4(1), 20–27. <https://ojs.unsiq.ac.id/index.php/alphateach/article/view/6498>

Tegeh, I. M., Simamora, A. H., & Dwipayana, K. (2019). Pengembangan Media Video Pembelajaran Dengan Model Pengembangan 4D Pada Mata Pelajaran Agama Hindu. *Mimbar Ilmu*, 24(2), 158. <https://doi.org/10.23887/mi.v24i2.21262>

Waruwu, M. (2024). Metode Penelitian dan Pengembangan (R&D): Konsep, Jenis, Tahapan dan Kelebihan. *Jurnal Ilmiah Profesi Pendidikan*, 9(2), 1220–1230.

<https://doi.org/10.29303/jipp.v9i2.2141>

Wulandari, S. (2024). *Implementasi Kegiatan Pembinaan Keagamaan Pada Narapidana Di Lapas Terbuka Kelas II B Lombok Tengah. Table 10, 4–6.*