

The Meaning of Healthy Living Habits Through the One Day One Juz Program at The Class IIB Narcotics Prison in Purwokerto

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ABSTRACT

Narcotics-related incarceration creates a rehabilitation context in which inmates are expected to develop behavioral, psychological, and spiritual resources for positive change. Within this context, religious habituation may provide inmates with a structured daily activity through which they interpret discipline, self-control, and personal change. This study aims to explore how inmates at Class IIB Narcotics Prison in Purwokerto interpret healthy living habits through participation in the One Day One Juz (ODOJ) program. A qualitative descriptive approach was employed to examine participants' experiences in the natural correctional setting. Two inmates were selected purposively based on their active and sustained participation in the ODOJ program. Data were generated through participatory observation conducted over 40 days and semi-structured in-depth interviews, and were analyzed thematically by comparing interview accounts, observational records, and emerging patterns of meaning. The findings indicate that participants interpreted ODOJ not merely as a Qur'anic recitation activity but as a daily spiritual routine associated with four interrelated meanings: structuring daily time, cultivating worship discipline and responsibility, creating emotional calm and opportunities for self-reflection, and strengthening motivation for personal change. For the participants, these meanings contributed to their understanding of a healthy life as a condition involving spiritual, psychological, behavioral, and social dimensions. The study contributes an interpretive account of how an inmate-initiated religious routine is experienced as part of everyday rehabilitation within a narcotics correctional setting.

1. INTRODUCTION

Narcotics abuse in Indonesia remains a serious social and health concern, affecting individuals across different social groups, including children and adolescents (Berutu et al., 2024; Kurniawan et al., 2026; Musonif et al., 2026; RI, 2022). The consequences of narcotics abuse also extend to the correctional system, as some individuals involved in narcotics-related offenses serve sentences in correctional institutions, including Class IIB Narcotics Prison in Purwokerto. In this context, correctional institutions have an important role not only in the implementation of sentences but also in supporting rehabilitation and preparing inmates for social reintegration. Correctional institutions have a rehabilitation and resocialization function in addition to their custodial function. Rehabilitation is directed toward supporting inmates in developing themselves and preparing to return to society as responsible members of the community (Hasanah et al., 2026; Pranoto et al., 2026; Rizal et al., 2026; Trisna, 2017). Correctional programs may also support inmates' social reintegration by providing opportunities to develop constructive behaviors and prepare for life after release (Crole-Rees et al., 2026; Fahrezi et al., 2026; Lengkong & Sinaga, 2025; Musonif et al., 2026; Ramadona et al., 2026; Saifudin et al., 2026). One aspect of correctional rehabilitation is religious and spiritual development, particularly in contexts where religious practices are incorporated into

inmates' daily activities. Religious coaching can provide opportunities to strengthen spiritual and moral values and to encourage inmates to reflect on their past behavior and develop intentions for positive change (Azis et al., 2026; Baeti et al., 2026; Musonif et al., 2026; Ro'uf et al., 2025). In the context of narcotics correctional institutions, such an approach is relevant because rehabilitation involves not only behavioral adjustment but also efforts to support inmates' psychological and spiritual development.

One of the religious activities implemented in the Class IIB Narcotics Prison in Purwokerto is the One Day One Juz (ODOJ) program, which encourages inmates to read one juz of the Qur'an each day. As a form of Qur'anic habituation, ODOJ combines regular Qur'anic reading with consistency in daily religious practice. Previous studies have discussed the role of Qur'anic engagement and religious activities in developing spiritual and moral dimensions of individual life (Azis et al., 2026; Fahrezi et al., 2026; Musonif et al., 2026; Rizqi & Kultsum, 2025). Within the correctional context, such a routine is relevant to examine because its significance may extend beyond the act of recitation itself and may be interpreted by participants through their everyday experiences. Previous research has examined Qur'anic-based practices in relation to psychological and behavioral experiences among individuals with drug-related problems. Such studies suggest that Qur'anic engagement may be relevant to discussions of self-reflection, emotional regulation, and religiously oriented recovery processes (Azis et al., 2025; Juniar & Putri, 2023; Musonif & Azis, 2026). However, these findings should be distinguished from the present study, which does not evaluate the clinical effectiveness of Qur'anic recitation but explores how inmates themselves interpret their participation in a daily ODOJ routine. Previous research has also indicated that spiritual development in correctional settings may help inmates develop confidence, find meaning in life, and prepare for social reintegration (Anisa & Aedi, 2025; Musonif et al., 2026; Tamaminni'mah et al., 2026). These findings provide an important basis for examining religious practices not only as formal worship activities but also as everyday practices through which inmates may construct meanings related to personal development and change. Nevertheless, the meaning attached to a particular religious routine may differ according to the experiences of the participants and the institutional context in which the activity takes place.

Although ODOJ has been implemented as part of religious development in the Class IIB Narcotics Prison in Purwokerto, previous studies provide limited insight into how inmates themselves interpret this routine in their everyday lives. Existing research has discussed spiritual development, Qur'anic engagement, and religious activities in correctional and drug rehabilitation contexts, but less attention has been given to the subjective meanings that inmates attach to sustained participation in a daily Qur'anic reading routine. In particular, it remains important to understand how inmates relate ODOJ to discipline, emotional calmness, self-control, reflection, responsibility, and motivation for personal change. Examining these meanings can provide a more contextual understanding of how a religious routine is experienced within the everyday rehabilitation environment. The specific context of Class IIB Narcotics Prison in Purwokerto is important because the ODOJ activity developed through direct inmate participation. The two participants included in this study had different but complementary positions in relation to the program. One participant was involved in initiating the ODOJ activity, while the other participated in the program as part of his daily religious routine. Their experiences provide different perspectives on how ODOJ was initiated, practiced, and interpreted within the correctional setting. The purpose of involving these two participants is not to generalize their experiences to all inmates but to obtain in-depth accounts of the meanings attached to ODOJ by individuals with direct experience of the program. Accordingly, this study aims to explore how inmates at Class IIB Narcotics Prison in Purwokerto interpret the meaning of healthy living habits through participation in the One Day One Juz program. The study focuses on

how participants experience ODOJ as a daily spiritual routine and how they associate the practice with discipline, emotional calmness, self-control, reflection, responsibility, and motivation for personal change. The novelty of this study lies in providing a context-specific interpretive account of how inmates make sense of ODOJ as part of their everyday lives in a narcotics correctional setting. Rather than evaluating the effectiveness of ODOJ, this study seeks to understand the meanings constructed by participants and the relevance of those meanings to spiritually oriented guidance and rehabilitation in correctional institutions

2. METHODS

This study employed a qualitative descriptive approach to explore and describe the meaning of spiritually healthy living habits through the One Day One Juz (ODOJ) program from the perspective of inmates. A qualitative approach was selected because the study focused on participants' experiences, perceptions, and interpretations of their involvement in ODOJ within the natural context of correctional life. Qualitative inquiry is appropriate for examining how individuals construct meaning from experiences within specific social and institutional contexts (Creswell & Poth, 2018). The study was conducted at the Class IIB Narcotics Prison in Purwokerto, Central Java, Indonesia. The research focused on the ODOJ activity as a daily religious routine and examined how participants experienced and interpreted the practice in their everyday lives. The study did not aim to measure or establish the clinical effectiveness of ODOJ, but rather to understand the meanings attached to the activity by participants. Participants were selected using purposive sampling based on their direct involvement and experience with the ODOJ program. The inclusion criteria were inmates of the Class IIB Narcotics Prison in Purwokerto who were directly involved in ODOJ and willing to participate as research informants. Two informants were selected because they had relevant and complementary experiences related to the research focus. Informant AS was the initiator of the ODOJ activity at the Class IIB Narcotics Prison in Purwokerto, based on previous experience with ODOJ at another correctional institution, and initiated its implementation in Purwokerto in 2024. Informant AM was an inmate who had actively participated in ODOJ for more than three months and continued to participate during the study. The two informants were not intended to represent the entire inmate population but to provide in-depth information from complementary positions as an ODOJ initiator and an active participant. This focused selection is consistent with the concept of information power in qualitative research, in which sample adequacy is related to the specificity of the research aim and the relevance of information provided by participants (Malterud et al., 2016).

Table 1. Characteristics of Research Informants

Characteristics	Informant AS	Informant AM
Participant code	AS	AM
Status	Inmate/WBP, Class IIB Narcotics Prison Purwokerto	Inmate/WBP, Class IIB Narcotics Prison Purwokerto
Role in ODOJ	Initiator of ODOJ	Active ODOJ participant
ODOJ involvement	Initiated ODOJ implementation in 2024	Active participation for more than 3 months
Participation status	Involved in the implementation and continuation of ODOJ	Actively participated and continued during the study
Observation	40 days	40 days
Interview	2 sessions	2 sessions
Identity protection	Code used instead of full name	Code used instead of full name

Table 1 presents the characteristics of the two informants. Both informants were inmates at the Class IIB Narcotics Prison in Purwokerto and had direct experience with the ODOJ activity. Their different positions in relation to the program were considered relevant to the research focus. AS

contributed an initiator's perspective concerning the establishment and implementation of ODOJ, while AM contributed the perspective of an inmate who had sustained and active participation in the program. Participant codes were used throughout the study to maintain confidentiality. Primary data were collected through participatory observation and semi-structured in-depth interviews. Observation was conducted for 40 days during ODOJ activities to document participants' involvement and the implementation of the daily routine. Each informant was interviewed twice, resulting in four interview sessions. The interviews explored participants' experiences, perceptions, and interpretations of ODOJ, particularly regarding daily religious routines, discipline, emotional experiences, self-control, reflection, responsibility, and motivation for personal change. The researcher served as the primary instrument, supported by an interview guide and field notes. Relevant documents and literature were used as secondary data. Data were analyzed using thematic analysis through the stages of familiarization with the data, coding, categorization, identification and review of themes, and interpretation (Braun & Clarke, 2006, 2021; Kiger & Varpio, 2020). Interview data and observation notes were compared to identify patterns and differences in participants' experiences. The analysis focused on the meanings participants attached to ODOJ rather than measuring the effectiveness of the program. The research procedure consisted of several sequential stages, beginning with determining the research focus and setting, followed by establishing participant criteria and selecting two informants through purposive sampling. Data were then collected through 40 days of participatory observation and two interviews with each informant. The collected data were organized, coded, categorized, and analyzed thematically to develop interpretations of the participants' experiences and the meaning of ODOJ. The research procedure is presented in Figure 1.

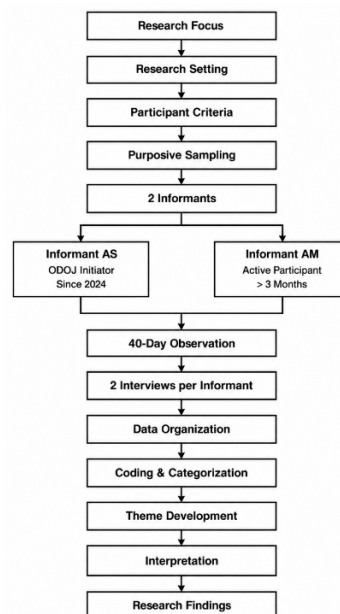


Figure 1. Research Procedure

3. RESULTS AND DISCUSSION

Implementation of the One Day One Juz Program

The One Day One Juz (ODOJ) program at the Class IIB Narcotics Prison in Purwokerto was initiated by an inmate identified as AS in 2024. AS had previously been involved in Qur'anic religious activities at the Ambarawa Prison in Semarang, where he was entrusted with serving as a mosque caretaker and participating in regular Qur'anic recitation activities. Based on this experience, AS proposed the implementation of a daily ODOJ activity at the Class IIB Narcotics Prison in

Purwokerto. AS explained that, during his early period at the Purwokerto prison, he observed that inmates had limited intensive daily religious activities and that some free time was spent in relatively unproductive activities. “When I first entered Purwokerto Prison in early 2024, I saw that the routine of the inmates here did not yet include intensive daily religious activities. Most of the free time was spent daydreaming or talking about things that were not very productive. Based on my experience at Ambarawa Prison, where I was entrusted as a mosque caretaker and there were regular Qur’an study activities, I was moved to propose that ODOJ be conducted every day, from Monday to Sunday.” (AS, *Interview 1*).

The initiative was therefore rooted in AS’s previous experience and his observation of the religious routine within the new correctional setting. AS also described discipline, responsibility, mental well-being, and moral improvement as the main purposes of the activity. “My main goal is to develop discipline and a sense of responsibility within ourselves. I want this activity to help maintain the mental health of my friends so that they do not become stressed. Most importantly, I hope that this routine of reading the Qur’an can gradually sweep away our old bad habits and replace them with a commitment to improve our character.” (AS, *Interview 2*). The implementation of ODOJ was not limited to individual reading. AS described a collective mechanism in which participants divided the reading portions according to their ability, read the Qur’an after the Dhuha prayer at approximately 09.00 WIB, and supported one another during the activity. “We divide the reading portions so that the daily target can be achieved. Usually, we start intensively at the mosque after the Dhuha prayer, around 9 a.m. Those who are already fluent in reading the Qur’an take larger portions, while those who are still learning usually take about one page. We also listen to one another and remind friends when someone begins to lose motivation.” (AS, *Interview 1*). The observation conducted over 40 days indicated that ODOJ functioned as a recurring religious routine within the correctional environment. The participants’ accounts also indicate that the activity developed through inmate initiative and collective participation. This finding is consistent with Syafruddin (2025), who discusses ODOJ as a religious activity associated with Islamic spiritual development in correctional settings. The initiative also reflects the role of personal agency in encouraging individual and collective change, as discussed by Wahyuni et al. (2022).

Participants’ Experience of ODOJ and the Meaning of Healthy Living

AM provided a different but complementary perspective as an active participant in ODOJ. AM entered the Class IIB Narcotics Prison in Purwokerto in 2024 because of a narcotics-related case involving synthetic tobacco. During the early period of incarceration, he described his daily activities as unstructured and reported feelings of boredom, emptiness, and anxiety about the future. “At the beginning of my detention, my mind was very confused. I felt bored and often anxious when thinking about the future. Although I continued to perform the five daily prayers, honestly, the feeling of emptiness in my heart did not disappear, and I found it very difficult to control my anxiety.” (AM, *Interview 1*). Before joining ODOJ, AM reported that his daily activities were limited and relatively unstructured. “Before joining ODOJ, when I first entered the prison in 2024 because of the synthetic tobacco case, my activities were very irregular and monotonous. Although I still performed the five daily prayers, I mostly spent the rest of the day daydreaming in my room, watching television, and exercising only occasionally while worrying about my situation.” (AM, *Interview 1*). AM became interested in ODOJ after observing AS and other participants conducting regular Qur’anic recitation. He reported that their calmness and structured routine encouraged him to participate. “I saw Mas AS and his group regularly reciting the Qur’an at the mosque. They looked calm and had a clear daily schedule. Because I felt that something was missing in myself, I finally decided to join. Now I have been actively participating in ODOJ for more than three months.” (AM, *Interview 1*). After sustained participation, AM described ODOJ as a routine that had acquired personal meaning.

He no longer perceived reading one juz each day as a burden but as something he needed to maintain his mental condition. “My way of thinking has changed completely. Reading one juz every day is no longer a burden; it has become a necessity for maintaining my mental sanity here. I feel calmer, my mind is clearer, and I am no longer easily provoked or panicked when thinking about things that have not happened yet.” (*AM, Interview 2*). AM also connected ODOJ with the organization of his daily routine. He described waking earlier and allocating time for tadarus after the Dhuha prayer at approximately 09.00 WIB. “My life is more structured now. I can wake up earlier, and at 9 a.m., after Dhuha prayer, I focus on tadarus. Because I feel calmer inside, I sleep better at night, and when I wake up my body feels much fitter and healthier.” (*AM, Interview 2*). These accounts indicate that AM interpreted ODOJ not simply as Qur’anic reading but as part of a new daily structure. His experience was associated with feelings of calmness, a clearer daily routine, and greater awareness of his own emotional condition. These findings should be understood as the participant’s reported experience rather than as a clinical measurement of mental or physical health.

Meanings Associated with ODOJ

The experiences of AS and AM reveal complementary meanings of ODOJ. AS emphasized the initiative, discipline, responsibility, and collective support involved in establishing the program, whereas AM emphasized the experience of sustained participation and the incorporation of ODOJ into his daily routine. Based on the interviews and 40-day observation, several meanings emerged from participants’ accounts.

Table 2. Meanings Associated with ODOJ Based on Participants’ Accounts

No.	Aspect	Meaning Identified from Participants’ Accounts
1	Spiritual	Maintaining consistency in Qur’anic engagement and worship
2	Emotional	Experiencing greater calmness and managing anxiety
3	Discipline	Developing a regular daily Qur’anic reading routine
4	Self-control	Making efforts to regulate emotions and reactions
5	Social	Developing mutual support and togetherness among inmates
6	Daily habits	Organizing time in a more structured and constructive manner
7	Life motivation	Reflecting on past behavior and developing a desire for personal improvement

The first meaning concerns the spiritual dimension. AS described ODOJ as a means of maintaining religious activity, while AM described the Qur’anic reading routine as something that had become a personal need. This finding is consistent with previous research that discusses Qur’anic-based religious activities as a means of supporting religious reflection and personal development (Ahmad, 2019; Ro’uf et al., 2025; Syafruddin, 2025). The second meaning concerns discipline and daily structure. AS explicitly identified discipline and responsibility as the purposes of establishing ODOJ. AM, meanwhile, described how the activity provided a specific structure for his daily routine. The finding is relevant to Yandri & Juliawati (2025), who discuss the importance of daily structure in psychological processes. In the present study, however, discipline is interpreted from participants’ accounts and observations rather than measured as a quantitative behavioral outcome. The third meaning concerns emotional calmness and self-control. AM reported feeling calmer, thinking more clearly, and becoming less easily provoked or panicked after participating consistently in ODOJ. AS similarly observed a calmer atmosphere among participants: “The biggest change is the sense of togetherness and inner calm. The prison environment, which used to be easily filled with anger, has become much calmer. Friends who previously had no direction for their daily activities now have something to hold on to and a new purpose in life.” (*AS, Interview 2*)

This account is relevant to previous studies discussing Qur’anic and spiritual practices in relation to stress, emotional regulation, and psychospiritual experiences (Bahri et al., 2023; Ro’uf et al., 2025; Ziqri et al., 2020). Martinelli (2025) also highlights the importance of spiritual dimensions in understanding psychological experiences. Nevertheless, the present study does not clinically measure anxiety, stress, or psychological recovery; therefore, these findings are interpreted as participants’

experiences. The fourth meaning concerns social support. AS described participants as listening to one another, reminding those who lost motivation, and encouraging one another so that no participant felt that he was struggling alone. This collective dimension indicates that ODOJ was experienced not only as an individual religious practice but also as a shared activity among inmates. This finding can be discussed in relation to Hunt (2024), who highlights the relevance of constructive activities and social relationships within correctional environments. The fifth meaning concerns motivation and personal change. AS expressed the hope that ODOJ could help inmates gradually leave previous negative habits and develop a stronger commitment to improving their character. AM similarly described his initial motivation as arising from a feeling of emptiness and his desire for spiritual support. "My motivation was because I felt a great emptiness within myself. I was often anxious and worried about the future. Then I saw Mas AS and his friends regularly reciting the Qur'an at the mosque. They looked very calm and had a clear schedule. I joined because I needed spiritual encouragement to overcome the feeling of emptiness and to maintain my mental sanity here." (AM, Interview 1). This experience is relevant to the concept of intrinsic motivation and personal change discussed by Suryanto & Munawaroh (2024). It also supports the broader discussion of spirituality and self-agency in rehabilitation contexts (Wahyuni et al., 2022). However, the present study does not establish that ODOJ independently causes behavioral change. Rather, the findings show that participants themselves associated the activity with motivation for self-improvement.

Discussion

A central finding of this study is that the meaning of healthy living, as described by the participants, extended beyond physical condition. AM explicitly defined healthy living in terms of calmness, positive thinking, and self-control within the limitations of prison life: "For me now, healthy living is not only about having a fit body, but also about being able to remain calm, think positively, and have self-control even though we are in a very limited place such as prison. This spiritual habit has truly become the foundation of my new healthy life." (AM, Interview 2). This statement provides a direct basis for understanding the concept of spiritually healthy living in this study. Rather than defining health solely through physical fitness, the participant connected health with emotional stability, self-control, spiritual practice, and the ability to maintain a constructive daily routine. The finding is consistent with previous research that views rehabilitation as involving psychological, behavioral, and spiritual dimensions rather than physical recovery alone (Bestari & Hairunnas, 2026). Yandri & Juliawati (2025) also emphasize the relevance of structured daily activities, while Suryanto & Munawaroh (2024) highlight the role of intrinsic motivation in sustained behavioral change. Previous studies have also discussed Qur'anic practices in relation to psychological and psychospiritual experiences (Ahmad, 2019; Bahri et al., 2023; Ro'uf et al., 2025; Ziqri et al., 2020). Rosyanti et al. (2022) further discuss physiological and psychological responses associated with Qur'anic engagement. These studies provide a broader context for interpreting the present findings. However, the current study did not measure brain waves, cortisol levels, addiction severity, relapse, or clinical mental-health outcomes. Therefore, the findings cannot be interpreted as evidence of the clinical effectiveness of ODOJ.

The findings instead suggest that ODOJ acquired meaning through repeated everyday practice. For AS, the activity represented an initiative to create a constructive religious routine and encourage discipline and responsibility. For AM, sustained participation was associated with a more structured routine, calmness, self-reflection, and a sense of personal motivation. The different positions of the two informants therefore provide complementary perspectives on the meaning of ODOJ within the correctional setting. In this context, ODOJ can be understood as a form of spiritual habituation through which inmates construct meanings related to discipline, emotional calmness, self-control, responsibility, and personal improvement. The meaning of healthy living identified in

this study is therefore not presented as a measured outcome of the program, but as an interpretation emerging from participants' experiences during their involvement in ODOJ. Overall, the study indicates that ODOJ has meaning for the participants as more than a routine of Qur'anic recitation. It became part of how they organized their daily lives, interpreted their spiritual experiences, and reflected on personal change during incarceration. These findings contribute a context-specific understanding of how a daily religious routine is experienced by inmates in a narcotics correctional institution.

4. CONCLUSION

This study found that the One Day One Juz (ODOJ) program was experienced by the two inmates as more than a routine Qur'anic reading activity. Within the Class IIB Narcotics Prison in Purwokerto, ODOJ became a daily religious routine through which participants constructed meanings related to discipline, responsibility, calmness, self-control, reflection, and motivation for personal improvement. AS's experience shows that the program emerged from an inmate's initiative based on previous experience with Qur'anic activities in another correctional institution, while AM's experience illustrates how sustained participation for more than three months was associated, from his perspective, with a more structured daily routine, greater calmness, clearer thinking, and a sense of spiritual support. The findings also indicate that the participants understood healthy living in a broader sense than physical fitness alone. Healthy living was associated with the ability to maintain a regular daily routine, manage emotional experiences, remain calm, think positively, practice self-control, and maintain spiritual consistency within the limitations of incarceration. The collective implementation of ODOJ also provided opportunities for mutual support among inmates, particularly through reminding, listening to, and encouraging one another during the activity. The contribution of this study lies in providing a context-specific account of how inmates interpret a daily Qur'anic routine within a narcotics correctional setting. The findings do not establish that ODOJ clinically improves mental health, reduces addiction, prevents relapse, or causes behavioral change. Rather, they demonstrate how two inmates with complementary positions in the program interpreted ODOJ as a meaningful part of their daily lives and personal efforts toward change. These findings may provide contextual consideration for the development of spiritually oriented correctional guidance while further research with broader participants and appropriate outcome measures is needed to examine the wider implications of ODOJ.

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