

Rehabilitation Programs in Fulfilling Inmates' Financial Obligations: A Prison Officers' Perspective

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Abstrak

This study examines the fulfillment of financial obligations by inmates and the various challenges encountered in implementing rehabilitation programs within correctional institutions. Employing a mixed-methods approach, the research integrates quantitative data—collected through questionnaires distributed to prison officers—and qualitative insights derived from in-depth interviews and content analysis of social media platforms. A case study of a particular inmate, such as Zul Zivilia, is presented to provide a concrete illustration of financial support practices during incarceration. The findings reveal that rehabilitation programs have made a significant contribution to skill development, enhanced self-confidence, and support for inmates in meeting their financial responsibilities toward their families. Nevertheless, the effectiveness of these programs continues to face several constraints, including limited funding, a lack of collaboration with external stakeholders, and pervasive social stigma, especially on digital platforms such as TikTok. The case of Zul Zivilia demonstrates the efforts of an inmate to fulfill financial obligations through productive activities within prison, despite facing negative public perceptions in the digital sphere. Accordingly, this study recommends strengthening cross-sectoral partnerships, enhancing rehabilitation facilities, and promoting legal and social literacy as critical measures to ensure the long-term success of inmate rehabilitation and social reintegration programs.

[Penelitian Penelitian ini mengkaji pemenuhan nafkah oleh narapidana serta berbagai tantangan yang dihadapi dalam pelaksanaan program pembinaan di lembaga pemasyarakatan. Metode yang digunakan adalah mixed methods, yakni menggabungkan pendekatan kuantitatif melalui penyebaran kuesioner kepada petugas lembaga pemasyarakatan dan pendekatan kualitatif melalui wawancara mendalam serta analisis konten media sosial. Studi kasus terhadap narapidana, seperti Zul Zivilia, diangkat sebagai ilustrasi konkret atas praktik pemenuhan nafkah selama masa pidana. Hasil penelitian menunjukkan bahwa program pembinaan di lembaga pemasyarakatan telah memberikan kontribusi signifikan dalam pengembangan keterampilan, peningkatan kepercayaan diri, serta dukungan terhadap pemenuhan tanggung jawab nafkah keluarga oleh narapidana. Namun demikian, efektivitas program masih menghadapi sejumlah kendala, antara lain keterbatasan anggaran, minimnya kolaborasi dengan pihak eksternal, serta kuatnya stigma sosial yang berkembang di ruang digital, khususnya di platform seperti TikTok. Studi kasus Zul Zivilia menggambarkan upaya narapidana dalam menjalankan kewajiban nafkah melalui aktivitas produktif di dalam lapas, meskipun harus

berhadapan dengan prasangka negatif dari masyarakat digital. Oleh karena itu, penelitian ini merekomendasikan penguatan sinergi lintas sektor, peningkatan sarana pembinaan, serta edukasi literasi hukum dan sosial guna mendukung keberhasilan program pembinaan dan proses reintegrasi sosial narapidana secara berkelanjutan.]

Keywords: Inmate Financial Support, Rehabilitation Programs, Social Stigma

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INTRODUCTION

The family is the most fundamental social unit and plays a strategic role in shaping a harmonious social order. In Islamic perspective, a husband's obligation to provide financial support for his wife and children is an integral component of Islamic family law, explicitly emphasized in various normative sources. This obligation is not merely doctrinal but must be actualized in daily life to ensure the material and spiritual well-being of the family (Sitorus & Siddik, 2024).

The fulfillment of financial obligations by husbands who are serving prison sentences presents a critical issue in the context of family resilience, particularly in Indonesia, where family law explicitly mandates that a husband remains responsible for providing financial support even while incarcerated in a Correctional Institution (Lapas) or State Detention Center (Rutan). However, empirical realities show that limited mobility and lack of access to economic resources often pose significant barriers for inmates in fulfilling these responsibilities. This condition ultimately has adverse effects on the welfare of the wives and children left behind, while also weakening the overall foundation of family resilience.

In response to the challenges surrounding inmates' ability to fulfill their financial obligations, correctional institutions across Indonesia—including both prisons (Lembaga Pemasyarakatan or Lapas) and state detention centers (Rumah Tahanan Negara or Rutan)—have developed various creativity and self-reliance programs for inmates. These initiatives include vocational training, handicraft production, agricultural activities, and collaborative production efforts with third-party partners. The primary aim of these programs extends beyond character development and skills enhancement; they also function as avenues for inmates to generate income that may be used to support their families outside the correctional system. The proceeds from these activities, such as wages or revenue from the sale of handcrafted goods, are typically delivered to inmates' families, particularly during visitation sessions, thereby directly contributing to the fulfillment of financial obligations (Ditjenpas, 2015).

One particularly compelling empirical case is that of Zul, the lead vocalist of the well-known band Zivilia, made famous by the hit song "Aishiteru." Since 2019, Zul has been serving his sentence at the Class II-A Narcotics Prison in Gunung Sindur, Bogor. During his incarceration, he has not only undergone the standard rehabilitation process but has also remained active in the arts and performance. Notably, he participated in the 2025 Indonesian Prisons Product and Art Festival (IPPA FEST), organized by the Directorate General of Corrections, which took place from April 21 to 23 in Jakarta (Asnurida, 2025).

His involvement in this event sparked a range of public reactions, particularly among netizens. A majority of the responses were negative and judgmental (*su'udzon*), largely stemming from a limited public understanding of the rehabilitative principles embedded in Indonesia's correctional system.

This phenomenon reflects a gap between the normative ideals of Islamic family law and the evolving social realities within society. The negative reactions from netizens reveal a low level of legal and social literacy, which in turn reinforces stigma against inmates and their families. Such conditions pose specific challenges to the effectiveness of rehabilitation programs and hinder inmates from fulfilling their financial obligations.

Several previous studies have examined the issue of financial support provided by incarcerated husbands. Firdaus (2021), for example, conducted a comparative study on the views of Imam al-Shafi'i and Imam Abu Hanifah regarding a husband's obligation to provide for his family while serving a prison sentence. The study emphasized that although inmates face restricted mobility and limited economic capacity, the obligation to provide financial support does not automatically lapse. Instead, it should be adjusted based on individual capability. Both jurists considered financial support a debt that remains binding unless exceptional circumstances render it void. However, Firdaus' study focused more on normative and jurisprudential analysis, in contrast to the present research, which adopts an empirical approach—particularly in assessing the implementation of prison rehabilitation programs and the perceptions of prison officers regarding inmates' fulfillment of financial responsibilities.

Another study by Reswandi et al. (2024), conducted at the Class II-A Correctional Facility in Metro City, found that many inmates' wives often had to pursue legal measures—ranging from filing for alimony in court to managing joint property—to meet their family's needs during the husband's incarceration. This study also highlighted the significant social and economic burdens borne by inmates' wives, as well as the importance of legal and familial support. However, it did not primarily address inmate rehabilitation, the proactive role of correctional officers, or the dynamics of public stigma toward inmates' families. These areas, therefore, remain open for further exploration, particularly in terms of fulfilling financial obligations through rehabilitation-based approaches within prisons.

In contrast, a study conducted by Mohd Kalam Daud et al. (2021) in South Aceh found that most inmates' wives were able to accept their husbands' limited financial capacity during incarceration—either by working themselves or by relying on support from extended family. From the standpoint of Islamic law, the obligation of financial support remains in effect, subject to the principle of capacity (*al-thāqah*). This research emphasized the wives' adaptive responses and normative Islamic legal analysis. In comparison, the present study specifically focuses on the effectiveness of inmate rehabilitation programs, the perspectives of correctional officers, and the social challenges faced in the digital era, including the stigma amplified through social media platforms.

Accordingly, this study aims to empirically examine how inmates fulfill their financial obligations within the framework of Islamic family law, and to identify the challenges encountered in implementing rehabilitation programs within correctional institutions. It further explores the dynamics of public perception—particularly in the digital age—toward inmates' productive activities, such as those undertaken by Zul. This research aspires to contribute meaningfully to the contextual understanding of Islamic family law implementation, while also uncovering the social dimensions that influence successful inmate reintegration and family well-being.

METHOD

This study employs a mixed-methods approach, combining qualitative and quantitative methods to obtain a comprehensive understanding of how inmates fulfill their financial obligations and the challenges faced in implementing rehabilitation programs within correctional institutions. This approach was chosen because the research not only examines Islamic family law norms from a theoretical perspective but also explores their application in social reality, assesses the effectiveness of rehabilitation programs in prisons, and analyzes public perceptions of inmates. The figure of Zul Zivilia is used illustratively as an inmate attempting to fulfill his financial obligations through participation in rehabilitation programs; however, he is not the central focus of the case study.

A normative approach is applied to examine the provisions of Islamic family law regarding a husband's obligation to provide for his wife and children, which forms the juridical foundation of this study. Normative data are drawn from primary legal sources (the Qur'an) and secondary sources such as scholarly journal articles and relevant legal documents. In parallel, an empirical approach is used to collect quantitative data through questionnaires distributed to correctional officers across various regions of Indonesia, aiming to provide a general overview of program implementation, structural challenges, and program effectiveness. Qualitative data are obtained through in-depth interviews with prison officers to gain insights into practices, institutional constraints, and support systems related to inmates' financial responsibilities. Furthermore, content analysis of public comments on social media—particularly TikTok—is conducted to examine patterns of prejudice (*su'udzon*) and to assess public legal and digital literacy concerning inmates. An illustrative case study of Zul Zivilia is also included, based on media reports and YouTube content, to demonstrate real-world practices of financial support carried out by inmates, though not as the primary subject of the research.

The analysis is guided by two main theoretical frameworks. First, Islamic family law on the husband's financial obligation provides the normative basis affirming that a husband remains responsible for supporting his family, even while incarcerated. Second, Howard S. Becker's *labeling theory* is employed to analyze the social stigmatization of inmates—particularly how negative labeling by society and netizens on social media reinforces social exclusion and impedes rehabilitation and reintegration processes. This theory posits that labeling individuals as "inmates" can create internalized deviant identities, worsening their psychological and social conditions and obstructing productive efforts, including the fulfillment of financial responsibilities toward their families (Asnurida, 2025). By integrating these two theoretical perspectives, the study provides a holistic analysis of the normative dimensions of financial obligations and the social challenges faced by inmates in the context of rehabilitation and public perception in the digital age.

RESULTS AND DISCUSSION

Fulfillment of Maintenance Responsibilities by Zul Zivilia

Correctional institutions (Lembaga Pemasyarakatan or *Lapas*) and State Detention Centers (Rumah Tahanan Negara or *Rutan*) do not merely function as places for serving sentences; they also serve as rehabilitation centers aimed at preparing inmates to reintegrate into society with improved mental, social, and vocational capacities. At the Class II-A Narcotics Prison in Gunung Sindur, for instance, two main types of rehabilitation programs are implemented: self-reliance training and character-building programs. One notable example of a self-reliance initiative is the *Sindur Rock Band*, a platform for inmates with musical talent and interest. The group consists of three members, one of whom is Zul, the lead vocalist of the music group Zivilia, who is currently serving his sentence in the facility (Tempo, 2025).

Programs such as *Sindur Rock Band* not only facilitate the development of creativity and artistic skills but also provide economic opportunities for inmates to generate income that may be used to support their families outside the correctional institution. Based on interviews with Zul's wife, Retno Paradinah, and statements from prison staff, it is evident that Zul actively utilizes this opportunity to fulfill his financial responsibilities toward his family. He earns income from the royalties of his musical compositions which, although irregular, have significantly contributed to covering household expenses for several months. In addition, Zul has obtained supplemental earnings through his participation in various performances within the prison setting, including the 2025 Indonesian Prisons Product and Art Festival (IPPA FEST), where he introduced new musical works as part of the arts rehabilitation program (Merdeka, 2025).

Although Zul's income from artistic activities is limited and must be shared with fellow inmates, it remains a significant source of financial support for his family. Outside the correctional facility, his wife, Retno Paradinah, also plays an active role in sustaining household needs through her profession as a make-up artist (MUA). This combination of roles demonstrates a shared effort to maintain family well-being, despite Zul's status as an inmate (Official, 2024). His commitment to remaining productive and fulfilling his responsibilities as head of the household reflects the practical application of Islamic family law, which emphasizes that the obligation of financial support must still be fulfilled, even under conditions of hardship and constraint.

The findings of this study are consistent with the core principles of Islamic family law, which affirm that the duty of financial support (*nafkah*) is a binding responsibility upon the husband and must be fulfilled to the best of his ability. Despite Zul's status as an inmate, which restricts his access to economic resources and limits his social mobility, he continues to strive to fulfill his role as breadwinner and family leader. These results also reinforce prior research, such as the study conducted by Ahmad Fuadi (2021), which found that inmates can still fulfill their financial obligations through participation in prison rehabilitation programs and other productive activities. Such programs serve not only as instruments of rehabilitation but also as strategic mechanisms for preparing inmates for sustainable social reintegration after the completion of their sentence.

The obligation to provide financial support (*nafkah*) to one's wife is a clear mandate of Islamic law, explicitly ordained by Allah for every husband. This duty remains in effect both during the course of marriage and after divorce, as long as the wife is still within her waiting period (*'iddah*). The scope of *nafkah* includes essential needs such as food, shelter, medical care, and other basic necessities. Ideally, a financially capable husband is required to fulfill this obligation in accordance with his means, as emphasized in the Qur'an, the Sunnah, and scholarly consensus (*ijmā'*). In Surah al-Baqarah (2:233), Allah commands husbands to provide sustenance to their wives in a fair and appropriate manner based on their financial capacity. Thus, the provision of *nafkah* constitutes a fundamental responsibility that cannot be neglected in marital life (Ridwan, 2021).

Furthermore, the self-reliance development programs implemented at the Class IIA Narcotics Prison in Gunung Sindur—such as vocational training, artistic activities, and other productive engagements—serve as strategic platforms for inmates to enhance their skills and independently generate income. These programs not only support the fulfillment of financial obligations but also foster inmates' self-confidence, discipline, and social responsibility toward their families and communities. In this regard, correctional facilities are no longer viewed merely as places of punishment but as rehabilitative and humane institutions aimed at personal transformation. This aligns with the emerging paradigm of

correctional policy, which promotes the dignified and holistic social reintegration of inmates (Basyarudin, 2024).

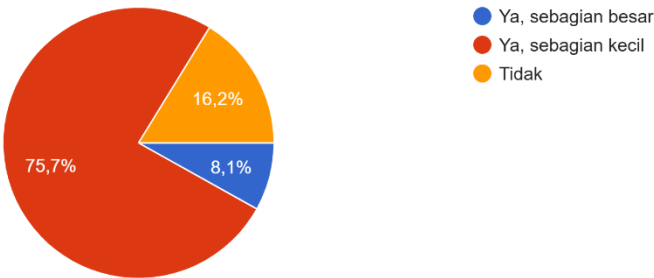
Challenges and Effectiveness of the Prisoner Development Program

Based on responses from 37 correctional facility and detention center officers across various regions of Indonesia—collected via a Google Forms questionnaire and representing diverse positions ranging from prison guards to wardens, including personnel from the Class IIA Narcotics Prison in Gunung Sindur where Zul is serving his sentence—the majority indicated that their institutions have implemented structured programs aimed at fostering inmate creativity. These programs are systematically designed to develop inmates' skills and potential in specific areas relevant to supporting their families' economic needs. Beyond serving as a means for fulfilling financial responsibilities during incarceration, such initiatives are also intended to prepare inmates for more effective social reintegration following their release (Paramarta, 2014).



Approximately 60% of correctional officers assessed that the rehabilitation programs implemented within correctional facilities are highly effective in assisting inmates in fulfilling their familial responsibilities. Furthermore, 82.9% of respondents reported that inmates' families responded very positively to these initiatives, indicating that the rehabilitation programs have generated tangible benefits for the welfare of prisoners' families. Nonetheless, field findings also reveal that only a small proportion of inmates are truly able to provide financial support to their families while incarcerated. The primary obstacle identified is the limited income earned by inmates during their rehabilitation period, which remains insufficient to sustainably meet their household needs.

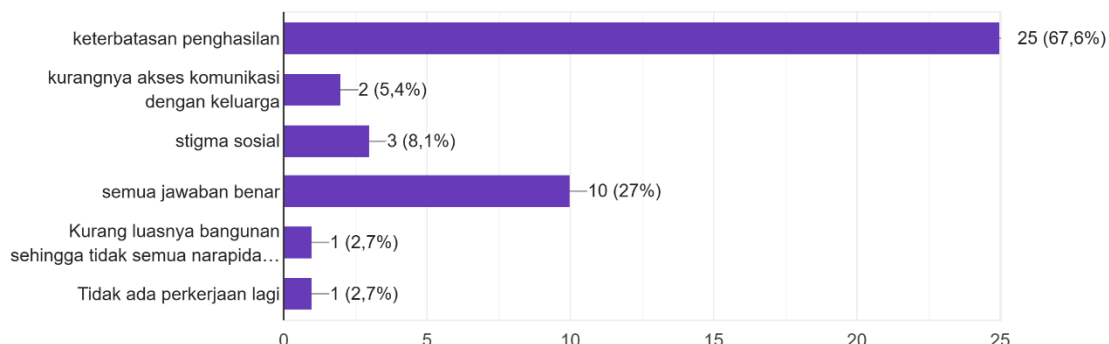
Apakah narapidana di Lapas/Rutan anda masih mampu menafkahi keluarganya walaupun posisi sekarang di balik jeruji?
37 jawaban



(75.7% of officers consider that only a small percentage of inmates are still able to provide for their families)

Apa kendala utama yang dihadapi narapidana dalam menafkahi keluarga dari dalam Lapas/Rutan?

37 jawaban



(67.6% of constraints are income limitations)

As highlighted by Ms. NHS, the implementation of inmate rehabilitation programs faces several critical challenges. Budget constraints and limited facilities serve as major barriers to optimizing the effectiveness of these initiatives. In addition, the lack of support and collaboration with external stakeholders—such as non-governmental organizations (NGOs), universities, local communities, and the private sector—further restricts access to training, product marketing, and sustainable employment opportunities for inmates. Moreover, the persistent negative stigma in society toward inmate-produced goods—often perceived as lacking competitiveness compared to mass-produced industrial products—results in low market demand. This condition directly limits inmates' income potential, making it extremely difficult for them to earn wages and fulfill financial responsibilities to their families while incarcerated (NHS, 2025).

The phenomenon of negative stigma toward inmates can be analyzed through the lens of labeling theory developed by Howard S. Becker. This theory posits that social labeling—whether explicit or implicit, such as public perceptions of products made by inmates—reinforces the deviant identity previously ascribed to them. As a result of such labeling, inmates face not only economic barriers but also psychological and social pressures, as society tends to question the quality of their products solely based on their status as incarcerated individuals. This process complicates their efforts to fulfill financial obligations to their families and significantly hinders their post-release social reintegration (Becker, 1966).

Similar challenges were expressed by Ms. Dina, who emphasized the limited number of professional and competent trainers and instructors available to support rehabilitation programs in correctional institutions. Furthermore, the low levels of legal and social literacy among the general public perpetuate negative perceptions of inmates, thereby obstructing the formation of essential social support networks needed for successful reintegration into society (Dina, 2025).

Correctional officers also put forward several strategic recommendations to address the various challenges encountered in the implementation of inmate rehabilitation programs. Among these is the importance of building and strengthening cross-sectoral collaboration, particularly with non-governmental organizations, the business sector, educational institutions, and local communities, to ensure the sustainability of rehabilitation

initiatives. Additionally, there is a need to enhance rehabilitation efforts that focus not only on vocational skills but also on mental resilience, personality development, and self-reliance, with approaches tailored to the individual interests and potentials of inmates.

The officers further emphasized the importance of expanding vocational training programs and improving market access for inmate-produced goods. Providing inmates with vocational training certificates is considered crucial in equipping them for employment opportunities upon release. Moreover, public education and awareness campaigns are deemed necessary to reduce negative stigma against former inmates. These efforts must be accompanied by improvements in correctional facilities and infrastructure, as well as the active involvement of local governments and other relevant stakeholders in supporting a comprehensive social reintegration process.

In an interview, Mr. Sukarna expressed his hope that the effectiveness of inmate development programs in supporting the fulfillment of financial responsibilities and facilitating social reintegration could be enhanced through cross-sectoral collaboration. He emphasized that the active involvement of stakeholders is essential in equipping correctional inmates with practical skills as a means of livelihood after release, while also demonstrating tangible concern by supporting the marketing and distribution of their products. According to him, external support—particularly in product marketing—significantly contributes to the increase in inmates' income, as higher sales volumes result in greater premiums or financial incentives. He further stressed the urgency of eliminating the negative stigma that correctional products are inferior and uncompetitive compared to those produced by mainstream industries. Such perceptions, he argued, serve as critical barriers to the inmates' pursuit of economic independence and their ability to compete fairly in the broader marketplace (Sukarna, 2025).

Mr. Nando also conveyed his expectation that the effectiveness of rehabilitation programs could be enhanced through improved facilities and infrastructure within correctional institutions (prisons/detention centers). According to him, the availability of adequate resources would enhance the quality of development programs, benefiting not only the inmates themselves but also having a positive impact on their families. He also highlighted the importance of increasing the incentive wages for inmates who participate in vocational work programs, as a form of recognition for their contribution. Furthermore, he emphasized that the state should provide capital support to facilitate skills training programs, ensuring that prison authorities are not hindered in carrying out these initiatives on a sustainable basis (Nando, 2025).

In line with this perspective, Mr. R.M. Ismael underscored the urgency of strengthening more productive rehabilitation programs that are results-oriented. He argued that such programs should enable inmates to earn income that can be used to support their families, while also equipping them with the necessary skills and knowledge to aid their social reintegration. In his view, active community involvement is a crucial element that must be optimized to realize inclusive and sustainable inmate development programs (Ismael, 2025).

Interviews with several correctional officers underscored the urgency of cross-sectoral synergy, improved facilities, and sustained support to ensure that rehabilitation programs genuinely enhance the welfare of inmates and their families, while simultaneously strengthening the process of social reintegration. In general, inmate rehabilitation programs in Indonesia have been implemented and have provided tangible benefits, particularly in developing vocational skills, boosting self-confidence, and creating opportunities for inmates to fulfill their financial responsibilities. However, the effectiveness of these programs continues to face various challenges, including limited resources, lack of

collaboration with external stakeholders, and pervasive societal stigma that hinders the marketability of inmates' products and slows their reintegration into society.

Therefore, a holistic approach is needed—one that includes improving infrastructure, enhancing human resource capacity, fostering cross-sectoral cooperation, and conducting intensive public education campaigns to reduce social stigma against former inmates. With such efforts, rehabilitation programs can function optimally as a bridge that empowers inmates to become independent individuals who are accepted by society upon completing their sentences.

This condition is reflected in the experience of Zul. In addition to technical challenges and resource limitations, inmates participating in rehabilitation programs often encounter significant social barriers, especially the negative stigma from the public, particularly from netizens on social media. Zul's case, which involved his participation in the official IPPA FEST 2025 event, illustrates how digital communities often pass judgment (*su'udzon*) without understanding the context of the rehabilitation program or Zul's sincere efforts to fulfill his financial responsibilities toward his family. Like some comments written by netizens for Zul:

Is it possible for prisoners to come out of prison? (Radar Kediri TV, 2025)

In Indonesia, the law can be bought if you are rich (Radar Kediri TV, 2025)

After all, why is it that there are still people who give the stage to him? (Musicmellow_id, 2025)

This is not possible in prison suddenly telling the police to give most of the money to the police, so it can be that on average in the police in Indonesia all the maces that are BNR (Musicmellow_id, 2025)

How do you get to the point where you can go to jail? (Musicmellow_id, 2025)

At least one of them is scheduled to be in jail (Musicmellow_id, 2025)

The rejection expressed by netizens toward inmates who strive to remain productive during their incarceration reflects a low level of legal and social literacy within the digital community. The continued perpetuation of negative stigma through social media not only inflicts personal harm on individuals such as Zul, but also reinforces societal stereotypes attached to the entire prison population. Such conditions can diminish self-worth and exacerbate psychological distress, ultimately undermining the effectiveness of rehabilitation programs and the broader process of social reintegration, which aims to restore inmates' roles as members of society.

Research has shown that persistent social stigma may lead to social exclusion, hinder post-incarceration adjustment, and even increase the risk of recidivism. The negative public reaction to Zul's involvement in official activities—despite his active participation in correctional programs—constitutes a clear manifestation of social labeling, as theorized by Howard S. Becker. In labeling theory, the status of “inmate” becomes a dominant identity that overshadows all individual actions, causing even positive efforts, such as fulfilling family obligations, to be viewed with suspicion and prejudice.

This labeling does not merely reduce inmates to the status of deviants; it also risks internalizing the stigma within the individuals themselves. As a result, their motivation and self-confidence may deteriorate, limiting their ability to pursue a productive life after release. Therefore, beyond improving rehabilitation programs through technical and resource-based enhancements, increasing public legal and social literacy has become a strategic imperative. Comprehensive, data-driven public education can foster a more just understanding of inmates' rights and responsibilities, while highlighting the essential role of social support in ensuring successful reintegration—enabling former inmates to rejoin society as empowered, responsible, and constructive individuals.

CONCLUSION

The inmate rehabilitation programs in Indonesia, including those undertaken by Zul, have demonstrated notable effectiveness in assisting prisoners to fulfill their financial responsibilities while simultaneously preparing them for a more structured process of social reintegration. Most correctional officers view these programs as having a positive impact, both in terms of personality development and economic self-reliance, and they have generally received constructive responses from the inmates' families. Nevertheless, empirical realities indicate that only a small fraction of inmates are truly able to support their families during incarceration. This is largely due to limited income and constrained access to economic opportunities within the prison environment.

Several challenges hinder the implementation of these rehabilitation programs, including insufficient budgets, lack of adequate supporting facilities, minimal collaboration with external stakeholders, and the persistent social stigma against inmates and their work. In the digital social context, the phenomenon of *su'udzon*—or negative prejudice—from netizens, as experienced by Zul, exacerbates the psychological and social burdens faced by inmates, even as they strive to achieve independence and fulfill their financial obligations. Such social labeling, as theorized by Howard S. Becker, frames the status of "prisoner" as a dominant identity, often negating any positive efforts made by the individual.

To address these complex challenges, solutions must go beyond the technical strengthening of rehabilitation programs. A cross-sectoral synergy, improvement in infrastructure and facilities, and public education in legal and social literacy are all essential. Support from family members, correctional staff, and civil society plays a crucial role in the success of rehabilitation and in enabling inmates to build a productive and dignified life after release. Accordingly, rehabilitation programs can function optimally as a bridge to restore inmates' existence as empowered, independent, and fully accepted members of society.

Thus, the central challenge in enabling inmates to fulfill their financial responsibilities cannot be separated from the broader social issue of negative labeling, which diminishes motivation and limits opportunities for reintegration. In this regard, integrating a normative approach from Islamic family law with a sociological perspective through labeling theory becomes essential. This dual approach not only provides a more comprehensive understanding of the dynamics of financial responsibility among inmates but also offers a strong argumentative foundation for promoting policy reform and shifting societal attitudes toward prisoners as part of Indonesia's restorative justice framework.

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