



Communication Patterns of Prisoners in Building Spiritual and Moral Awareness from a Hadith Perspective

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Abstract

Communication is a basic human need that plays a crucial role in development in correctional institutions (Lapas). Islam emphasizes communication as a means of building spiritual and moral awareness; thus, prisons function not only as places of detention but also as centers of development. This research employed a qualitative approach with field study methods through interviews, observation, and documentation of counselors and inmates. The results showed that hadith-based da'wah communication patterns, both one-way and two-way, contributed to increasing the spiritual and moral awareness of inmates. Two-way communication proved more effective because it enabled interaction, reflection, and motivation for inmates to improve themselves. Despite constraints such as limited time and access to information, hadith-based communication patterns were proven to significantly support the inmate rehabilitation process.

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INTRODUCTION

Communication is a necessity for every human being to survive. In fact, it's almost impossible for anyone to live without communicating with others. Without communication, humans would be unable to fulfill their role as bearers of Allah SWT's mandate on earth (Rofiatun & Mariyam, 2021).

Islam encourages its followers to constantly communicate with each other, including with God. Communication is indeed the law of God. Communication is inherent in human nature. God created humans from diverse ethnicities to get to know one another. Through this process of mutual understanding, human communication is established. When Surah Al-Alaq was revealed, the seeds of communication science were sown (Velinsia, 2023).

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One of the causes of the current moral decline is the draining of human souls from spiritual values and the distance from religious teachings. The types of damage caused include fighting, rape, murder, robbery, assault, and the use of illegal drugs (Isnarmi, 2019). Crime or crimes are inherently detrimental to society and are committed by members of the community. The government, through law enforcement officials, strives to address the disturbances caused by these crimes (Fauzi, 2020). Therefore, to accommodate perpetrators of crime so as not to disturb the community and to prevent them from repeating their mistakes, the government established a Correctional Institution (Lapas).

A Correctional Institution (LAPAS) is a place for the rehabilitation of prisoners and correctional students, as stipulated in Article 1 of Law Number 6 of 2013. Before the term LAPAS was introduced in Indonesia, these places were referred to as prisons. The Correctional Institution is a Technical Implementation Unit under the Directorate General of Corrections, Ministry of Justice, Ministry of Law and Human Rights, formerly known as the Ministry of Justice (Salam & Purwanto, 2022).

Essentially, correctional institutions are places to educate, foster, and guide inmates, namely improving the mindset, behavior, and mentality of each inmate serving their sentence (Hermawan, 2023). The implementation of guidance for inmates is regulated in Article 7 of Government Regulation No. 31 of 1999 concerning the Guidance and Mentoring of Correctional Inmates (Putri & Triana, 2020).

Communication patterns between inmates and correctional officers are a crucial aspect of the rehabilitation and mental development process. In this context, the perspective of the hadith provides a strong foundation for building inmates' spiritual and moral awareness. The hadith, as the second most important source of Islamic teachings after the Quran, provides ethical guidelines and values that can be applied in daily life, including social interactions within correctional institutions (Kosasih, 2019).

In Indonesia, correctional institutions serve not only as places of detention but also as institutions aimed at facilitating behavioral change in inmates through various development programs. One method used is da'wah (Islamic outreach), which prioritizes effective communication between inmates and inmates (Amaliyah et al., 2023). Through this communication, it is hoped that inmates will recognize their mistakes, improve themselves, and develop a higher spiritual awareness.

Previous research has shown that Islamic communication in correctional facilities can have a positive impact on changing inmates' attitudes and behavior. By applying the principles of the hadith in communication, inmates can create an atmosphere conducive to discussion and self-reflection, thereby encouraging inmates to commit to positive change.

Through this research, the author aims to delve deeper into effective communication patterns between inmates and counselors within the context of the hadith. The primary objective of this study is to analyze how the application of hadith values in communication can build inmates' spiritual and moral awareness, and how this contributes to their rehabilitation process. Thus, it is hoped that this research will provide new insights into the importance of religion-based communication in inmates' mental development.

METHODS

This study uses a qualitative approach with a field study method to understand the pattern of da'wah communication between instructors and inmates in correctional institutions (Lapas) from a hadith perspective (Kosasih, 2019). The research subjects were prison instructors and inmates participating in a religious

guidance program (Salam & Purwanto, 2022). Data were collected through in-depth interviews, participant observation, and documentation of guidance activities (Amaliyah et al., 2023). Data analysis techniques were carried out using data reduction, data presentation, and inductive conclusion drawing (Putri & Triana, 2020). To ensure the validity of the data, source and method triangulation techniques were used (Hermawan, 2023). This study aims to explore how the values of the hadith are applied in da'wah communication, as well as their impact on the spiritual and moral awareness of inmates during the rehabilitation process (Rofiatun & Mariyam, 2021; VELINSIA, 2023).

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RESULT AND DISCUSSION

Implementation of Spiritual Guidance at the Class IIB Lubuk Sikaping Correctional Institution based on the results of observations, interviews, and documentation conducted, the implementation of spiritual guidance at the Class IIB Lubuk Sikaping Correctional Institution consists of one main form: oral da'wah (Islamic preaching). The interview results with inmates and counselors indicate that the communication patterns applied in the correctional institution consist of two main types: one-way communication and two-way communication. One-way communication generally occurs during lecture or da'wah sessions, where the counselor delivers material without direct interaction with the inmates. Meanwhile, two-way communication more frequently occurs in group discussions or Q&A sessions, where inmates are given the opportunity to participate actively (Rosdiana, 2024).

Inmates reported that two-way communication is more effective in building their spiritual and moral awareness. In discussion sessions, they feel more engaged and have the opportunity to express opinions and questions. Counselors also noted that this interaction helps them understand the needs and feelings of inmates, allowing for more appropriate guidance.

In the context of communication, hadiths serve as the foundation for the moral values conveyed by counselors. Counselors use hadiths to emphasize the importance of good morals, honesty, and repentance (Wathoni, 2020). For example, one counselor mentioned a hadith about Allah's forgiveness as motivation for inmates to improve themselves and hope for a better future.

Hadith on the Vastness of Allah SWT's Forgiveness

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى : يَا ابْنَ آدَمَ ، إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غُفِرْتُ لَكَ عَلَى مَا كَانَ فِئِكَ وَلَا أَبَالِي ، يَا ابْنَ آدَمَ لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ، ثُمَّ اسْتَغْفَرْتَنِي ، غُفِرْتُ لَكَ وَلَا أَبَالِي ، يَا ابْنَ آدَمَ إِنَّكَ لَوْ أَتَيْتَنِي بِقَرَابِ الْأَرْضِ خَطِيئًا ، ثُمَّ لَقِيتَنِي لَا تُشْرِكُ بِي شَيْئًا ، لَأَتَيْتَكَ بِقَرَابِهَا مَغْفِرَةً

From Anas bin Malik (may Allah be pleased with him), he said: "I heard the Messenger of Allah (peace and blessings be upon him) say: Allah, the Exalted and Blessed, says: 'O son of Adam, as long as you call upon Me and hope in Me, I will forgive you for what is with you and I will not mind. O son of Adam, even if your sins reach the clouds of the sky and then you seek forgiveness from Me, I will forgive you and I will not mind. O son of Adam, if you come to Me with sins nearly filling the earth, and then you meet Me, not associating anything with Me, I will come to

you with forgiveness equal to it." (Narrated by at-Tirmidhi, and he said: This hadith is hasan sahih) (Abdullah, 2019).

The observation results show that counselors tend to use polite and respectful language when communicating with inmates. This creates a comfortable and supportive atmosphere for inmates to open up in discussions. Inmates feel valued and treated as individuals with the potential to change.

Most inmates reported that good communication with counselors has a positive impact on their attitude changes. They feel more motivated to participate in guidance programs and improve their behavior. Some inmates even stated that they feel closer to Allah after attending da'wah sessions.

Observations also indicate that collective dhikr (remembrance of Allah) activities in the correctional institution are one of the effective ways to build spiritual awareness (Khoerunnisa & Ridla, 2020). Inmates expressed positive experiences during collective dhikr, where they felt inner peace and closeness to Allah SWT. Group discussions serve as a medium for inmates to engage in self-reflection. In these sessions, they are invited to reflect on past mistakes and formulate plans for future improvement. Counselors facilitate discussions by referring to relevant hadiths, enabling inmates to understand the importance of introspection in the process of self-change.

Although there are many positive aspects, this research also identified challenges in the existing communication patterns. Some inmates complained about the lack of time for in-depth discussions with counselors due to the packed activity schedule. This can hinder their learning and personal development process.

Inmates have a positive perception of counselors who apply a communicative approach based on hadiths. They feel that counselors not only function as supervisors but also as mentors who care about their spiritual development. This increases inmates' confidence to share personal experiences.

The interview results also show that family involvement in the guidance process is very important. Inmates who receive support from their families tend to be more motivated to participate in da'wah and other rehabilitation programs. Counselors encourage inmates to maintain communication with their families as part of the rehabilitation process. The importance of family involvement can be understood through the lens of Islamic values emphasized in the hadith of Prophet Muhammad SAW. For example, the hadith narrated by Bukhari states, "Whoever wants their provision to be expanded and their life to be prolonged, let them maintain family ties" (HR. Bukhari), highlighting that family relationships are not just blood ties but also a means to obtain mercy and spiritual strength. In an interview, an inmate named Ahmad (pseudonym) shared his experience: "Before my family visited, I felt hopeless. But after my mother told me about the hadith on night prayer bringing peace, I started regularly attending da'wah studies. Their support made me feel not alone, like the hadith says, family is a savior in difficult times." This acknowledgment reflects how da'wah communication facilitated by counselors is often integrated with family narratives, where hadiths serve as a bridge to build hope and resilience.

Furthermore, interview findings indicate that family support significantly influences inmates' motivation levels. Of the 15 inmates interviewed, 12 (80%) who reported regular contact with their families stated an increased interest in da'wah programs, such as discussions on hadiths about repentance (for example, the hadith "Allah accepts the repentance of His servant as long as the soul has not reached the throat" narrated by Tirmidhi). They tend to be more active in participatory observations, such as leading congregational prayers or sharing hadith stories with fellow inmates. Conversely, inmates who lose contact with their families due to distance, conflicts, or limited facilities in the correctional institution show lower

participation levels, often accompanied by symptoms of depression or rejection of guidance. A counselor, Ibu Siti, explained in an interview: "Inmates whose families are involved, like those receiving letters from their children, are easier to convey da'wah messages about forgiveness. Hadiths on maintaining ties become our tool to encourage them to keep those connections, because without family, rehabilitation is like a tree without roots easily toppled."

The role of counselors in encouraging communication with families becomes a key element in the observed da'wah communication patterns. Counselors not only act as spiritual facilitators but also as social mediators who integrate hadith values into rehabilitation practices. In interview sessions, counselors consistently emphasized initiatives like the "Virtual Silaturahmi" program or facilitated family visits, where inmates are taught to read hadiths about kindness to parents (such as the hadith "Allah's pleasure depends on the pleasure of parents" narrated by Tirmidhi) before meeting their families. This technique aims to strengthen emotional bonds, so da'wah communication is not limited to internal interactions in the correctional institution but extends to external networks. Participatory observations support these findings; over three months, the researcher noted that da'wah sessions involving family stories such as hadiths on patience in facing family trials (HR. Muslim) increased inmate engagement by up to 70%, compared to sessions without such elements. A counselor like Pak Rahman stated: "We encourage them to write letters based on hadiths, for example, about forgiving mistakes. This is part of rehabilitation because family is a mirror of their future outside the prison."

Inmates reported that applying hadith values in daily life helps them face challenges during their sentence. They learn to be patient, rely on Allah (tawakal), and not despair even in difficult situations. The social environment in the correctional institution also influences communication patterns between inmates and counselors (Azis, 2024). Inmates feel more comfortable communicating in small groups compared to large groups, where they feel more pressured or intimidated.

In addition to dhikr and discussions, other religious activities like collective Quran reading also form part of the spiritual communication patterns in the correctional institution. These activities not only strengthen bonds among inmates but also enhance their understanding of Islamic teachings. Counselors serve as role models for inmates in applying religious values in daily life. This exemplary behavior is very important because it can motivate inmates to follow the good examples of the counselors.

Inmates often associate the concept of Allah's forgiveness with their own self-rehabilitation process. Hadiths on forgiveness become a source of hope for them to improve themselves and achieve a better future after leaving prison (Shihab, 2022). One other challenge is the limited access to information about Islamic teachings for some inmates, especially those without prior religious education backgrounds. Counselors strive to bridge this gap through basic religious education programs.

Good communication between inmates and counselors also functions as psychological support for inmates experiencing depression or stress due to the prison environment (Astutik, 2024). Inmates feel calmer after talking about their feelings to counselors. Guidance does not end when the sentence is completed; many inmates hope for follow-up programs after leaving prison so they can continue receiving spiritual and moral guidance in society. The implications of these findings for rehabilitation practices are profound. The research recommends developing integrated follow-up programs, such as the "Sustainable Da'wah Network" involving counselors, families, and community institutions, with a focus on hadith-based communication to prevent relapse depression. This not only extends the impact of psychological support but also aligns with the research objectives to explore the application of hadith values in da'wah communication. Thus, guidance becomes a

holistic process that transcends the walls of the correctional institution, supporting the sustainable transformation of inmates into productive and moral members of society.

Overall, good communication between inmates and counselors is not just a da'wah tool but a vital foundation for psychological support that must be continued post-release to ensure rehabilitation sustainability. This approach, rooted in the hadith perspective, offers a humanistic restorative model where spirituality becomes the key to mental and social recovery.

Through joint activities like dhikr or group discussions, there is an increase in collective awareness among inmates regarding the importance of self-change and supporting each other in the rehabilitation process (Rassia, 2024). Many inmates reported positive attitude changes toward themselves after participating in these da'wah and spiritual guidance programs, including increased self-confidence and hope for the future.

There is hope that through these attitude and behavior changes, society will have a more positive view of former inmates when they return to society after serving their sentences. Based on the findings of this research, it is recommended that correctional institutions continue to develop hadith-based da'wah programs and enhance training for counselors to communicate effectively with inmates. The theoretical implications of this research extend to Islamic communication science and restorative criminology, where the hadith-based da'wah model can serve as a new framework for correctional institutions. Practically, recommendations include training counselors to integrate hadiths into daily communication, developing community-based follow-up programs, and collaborating with families to strengthen support networks. Although limitations such as limited access to the correctional institution and potential subjective bias are addressed through triangulation, this research emphasizes the need for further studies with larger samples for generalization.

Ultimately, this research proves that da'wah communication patterns rooted in hadith values are powerful instruments for building spiritual and moral awareness, while supporting inmate rehabilitation. This approach not only aligns with Islamic teachings emphasizing mercy and justice but also contributes to a vision of an inclusive and restorative society, where every individual has the opportunity to rise again. Overall, this research shows that communication patterns between inmates and counselors based on hadith values can significantly build the spiritual and moral awareness of inmates, as well as support their rehabilitation process.

CONCLUSION

Communication patterns between inmates and counselors in correctional institutions, based on the Hadith perspective, play a significant role in developing inmates' spiritual and moral awareness. Through effective communication methods, particularly two-way communication, inmates feel more involved and motivated to improve themselves. The Hadith used as a guideline in communication not only provides moral direction but also creates hope and expectation for inmates to achieve a better future. The study revealed that activities such as group discussions, dhikr (remembrance of God), and hadith-based counseling helped increase inmates' spiritual awareness. Positive interactions between inmates and counselors created a conducive environment for self-reflection and introspection, allowing inmates to reflect on past mistakes and formulate plans for future improvement. However, this study also identified several challenges, such as limited time for in-depth discussions and limited access to information about Islamic teachings for some inmates. Therefore, correctional institutions must continue developing innovative counseling programs that are responsive to inmates' needs.

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