# Da'wah Methods for Coaching Prisoners in Correctional Institutions

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**Abstract**

People's diverse ways of thinking in dealing with developments in the times often trigger actions beyond their limits, especially when their desires are not in line with their sense of faith. In this context, correctional institutions play an important role as a place to develop prisoners through da'wah guidance, which aims to direct them back to the right path. This research aims to determine the effectiveness of the da'wah method in developing prisoners in Class II B Correctional Institutions. This research uses a qualitative method with a case study approach. Data sources were taken through in-depth individual and group interviews with five informants consisting of *ustadz*, prison officers, and prisoners. All data was analyzed thematically using model analysis interactive Miles & Huberman's. The results of this research show that; the effectiveness of the da'wah method in coaching prisoners in the Class II B Correctional Institution applied by the preacher is the lecture method with a technique at the beginning of the lecture inviting prisoners to read Asmaul Husna and self-introspection. This method is following Q.S An-Nahl verse 125, namely the *mau'izah hasanah* method. However, the success of this da'wah method is still not optimal, this can be seen from the results of observations and interviews that researchers have conveyed.

## INTRODUCTION

Society has diverse ways of thinking in carrying out daily life. Especially in the face of increasingly sophisticated developments (Bennett et al., 2020). When our desires are too high and our sense of faith cannot be controlled in fulfilling our needs both physically and spiritually, while our abilities are not balanced. So this will encourage people to commit crimes using the abilities they have various crimes often occur in society, for example theft, robbery, fraud, murder and so on (Quan-Baffour, 2012). All these crimes occur due to various factors that influence them, such as a person's compulsion to commit theft due to economic factors, environmental factors or being influenced by the environment around him and so on. All crimes that occur must receive appropriate or balanced rewards, so that order, peace and a sense of justice in society can be achieved properly (Mégret, 2018). When life was simple, every

lawbreaker could be dealt with on the spot formal leaders act as judges in resolving conflicts immediately, after the act is committed, so that there is no need for a place to hold prisoners to wait for the execution of the sentence. Therefore, the State reacts in the form of prohibiting actions and providing sanctions for people who violate them (Safrodin, 2022; Sya'bani & Azizah, 2023).

Correctional Institutions have the role of preparing inmates to integrate (build) in a healthy manner with prisoners so that they can play their role again as free and responsible members of society (Nasir et al., 2022; Zainal et al., 2022). Da'wah is to invite people to do good and prohibit evil acts (Safrodin, 2022). With this da'wah, it is hoped that prisoners will not commit criminal acts and will be aware of their actions (Setiawan et al., 2021). Islamic da'wah is an activity of inviting/calling, encouraging, and motivating others based on the guidelines of the Quran and Hadith to remain steadfast and fight together to elevate the religion of Allah SWT (Rohimah, 2024). Allah SWT emphasizes the obligation of the existence of a group of Muslims who call to Islam, invite obedience and forbid disobedience (Safrodin, 2022). The people who get a high degree who do this practice are the people who will reach Heaven.

Even though the Correctional Institution has carried out guidance and da'wah activities well (Setiawati & Romli, 2023). Guidance and da'wah activities in correctional institutions also encounter several factors, opportunities and challenges in the process of coaching and da'wah activities carried out (Nuraedah & Mutawakkil, 2020; Setiawati & Romli, 2023). The opportunity in this da'wah activity is the prisoner's desire to learn more deeply about Islam, which he had not previously received outside the correctional institution (Putri et al., 2022). Apart from that, the challenges encountered in carrying out da'wah activities in correctional institutions are due to the diverse social backgrounds of inmates, the level of understanding of the da'wah material presented, and the lack of istiqomah attitude of the inmates (Reslawati et al., 2022).

One of the reasons why da'wah in correctional institutions is important is the living conditions in correctional institutions (Setiawan et al., 2021). Penitentiary is a special institution, life in it not only provides a deterrent effect on its inmates against crimes that have been committed (Durlauf & Nagin, 2011). However, sometimes it causes mental illness due to stress and depression due to being away from family and living isolated in correctional institutions (Hassan & Rahman, 2018).

In the process of da'wah activities, of course prisons need a good method, so that the da'wah activities carried out are delivered and run smoothly according to the objectives (Sani & Muhammad, 2021) If the delivery of the da'wah message is not optimal, it will result in the prisoner's lack of desire to take part in the da'wah activities, so good communication is important in conveying the da'wah by the *ustadz* to the inmates. Therefore researchers are interested in researching further about effectiveness Da'wah methods in coaching prisoners.

**METHODS**

This research uses a qualitative method with a case study approach to determine the effectiveness of the da'wah method used in coaching prisoners in correctional institutions (Bartlett & Vavrus, 2016; Febriani et al., 2022; Gammelgaard, 2017; Saputra et al., 2020). Data was collected through in-depth interviews, both individually and in groups, involving five informants: *ustadz*, correctional institution officers, and the prisoners themselves. These interviews provide comprehensive insight into the practices and challenges faced in correctional settings (Aini & Don, 2022; Putri et al., 2022). The collected data was then analyzed systematically using thematic analysis techniques, especially with the model analysis interactive Miles & Huberman's. This method allows an in-depth understanding of patterns and themes related to the effectiveness and application of da'wah methods in rehabilitating prisoners and guiding them back to the right path (Engkizar et al., 2021).

**RESULT AND DISCUSSION**

based on the results of the author's interviews with five informants, the results of the analysis found that there were two forms related to the Da'wah Methods in Coaching Prisoners in Correctional Institutions. The two forms can be seen in Figure 1, below.
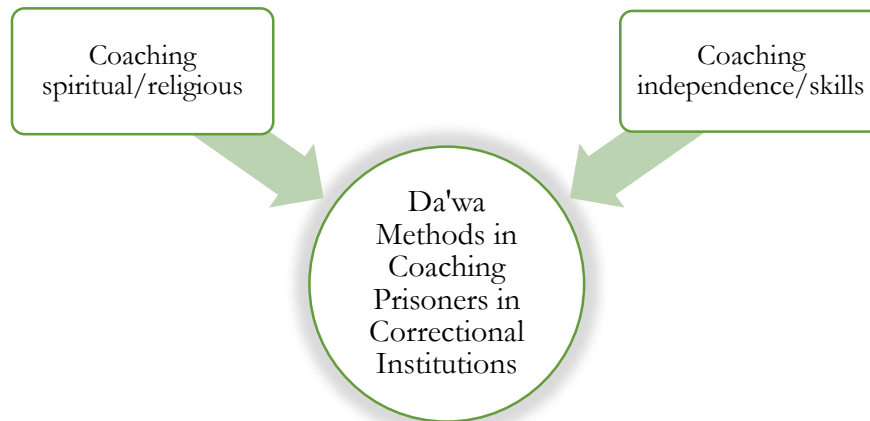


Firstly, coaching spiritual/religious, based on information from informants, this spiritual/religious coaching activity is very beneficial for prisoners. This theme was stated by informants 1, 2, and 4 as follows in the interview excerpt:

> ... ...The da'wah method that we apply here mostly uses lectures, with the opening reading of Asmaul Husna, Al-Fatihah, and the Prophet's prayers. We do this following the guidance of Q.S An-Nahl verse 125, namely using the mauizah hasanah (I-1) method. …This spiritual formation is very important for us, especially to improve ourselves and prepare ourselves to return to society. Initially, my friends and I were very enthusiastic about participating in this activity, especially when the ustadz told us about the Prophet's struggle (I-2). The story was very inspiring, but to be honest, in the middle of the activity, some of us started to feel bored. Maybe because the duration is too long or the lecture method is not varied enough (I-4).

Second, coaching independence/skills, based on information from informants, this independence/skills coaching activity is very beneficial for prisoners. This theme was stated by informants 1, 2, and 4 as follows in the interview excerpt:

> …Training in these skills is very important for prisoners. We provide various courses such as sewing, making furniture, and making photo frames from old newspapers. The aim is to empower their economy while providing additional knowledge that they can utilize after leaving here. Many of them felt helped because this training not only overcomes boredom but also gives them useful new skills (I-3). …With the skills I gained here, I feel better prepared for life on the outside. I plan to open a small business with the skills I learned. Apart from that, this training also made me more confident and feel like I had a purpose after I was released (I-5).

Spiritual/religious formation. Spiritual/religious formation is a form of religious formation carried out by prisons which can have a positive impact on the lives of prisoners both while they are in correctional institutions, and when they reintegrate into society (Cena & Bual, 2021). In the process of the activity, it was seen that the prisoners at the beginning of the activity were very enthusiastic in listening and after the middle the *ustadz* delivered his *tausiah* material by telling stories about the struggle of the Prophet, some of the prisoners were starting to look bored (Fernando et al., 2022; Muswara & Zalnur, 2019). In implementing an effective da'wah method in correctional institutions, it is by using the lecture da'wah method with the technique at the beginning of the opening of reading Asmaul. husna, al-fatihah, and the prophet's prayers in accordance with Q.S An-Nahl verse 125, namely the *mauizah hasanah* method. However, the success of this method is still not optimal.

Independence/skills development. The skills development carried out in correctional institutions is sewing, furniture courses, making photo frames from

newspapers and so on (Sugioko et al., 2016; van Bijleveld et al., 2015). This form of skills development is an effort to empower the economy of prisoners and is also a very important thing given to prisoners, apart from fulfilling economic needs, it also provides additional knowledge for prisoners who already have the skills and learning after they leave the penitentiary, they have their own business. Mentoring and theory and practical training are grouped according to the wishes of the prisoners themselves, and sewing training is specifically for female prisoners (Vinet & Zhedanov, 2011; Zulkarnaini, 2022). Skills training has a positive impact on prisoners, apart from overcoming boredom, it also provides benefits for prisoners who do not have special skills. By carrying out this training, prisoners are able to teach independence as preparation to create an independent business and be able to develop it after they leave the correctional institution.

Applying da'wah methods to be more effective must pay attention to the situation and conditions during da'wah activities (Aini & Don, 2022). Da'wah method is a method or way of a da'i in delivering da'wah to *mad'u* (people who listen), in the form of invitations, exclamations, summons and requests which aim to invite people to change from a situation that is (not good) to one that is (better) containing Islamic life values (Rollier, 2010). According to Q.S An-Nahl Verse 125 and in the explanation of the interpretation of Hamka, it explains that the da'wah method in Islam is divided into three forms, namely the al-hikmah da'wah method, the *mau'izhah* da'wah method *hasanah*, and the preaching method *mujadalah billati hiya ahsan* (Rose & Johnson, 2020; Supardi, 2022).

*Hamid Al-Bilali mau'Izhah Hasanah* is one of the *manhaj* (methods) in da'wah to invite them to the path of Allah SWT by gently giving advice or guidance so that they will do well. *Mau'izhah Hasanah* can be interpreted as an expression that contains elements of guidance, education, teaching, telling stories, good news, warnings, positive messages (testament) which can be used as a guide in life in order to obtain salvation in this world and the hereafter. The book entitled, The Great Story of Muhammad saw, Rasulullah SAW's method of preaching. Can be applied in six methods, namely: personal method, education, discussion, offer, mission, and correspondence (Choudhury, 2016).

## CONCLUSION

For character education students it is very necessary to form and develop individuals with character in accordance with the noble values of the ideology of the Indonesian State. The application of character education among students does not only have to be done with formal education but can also be done with informal and non-formal education. This research succeeded in revealing seven important themes that can be carried out in an effort to build the character of students at the guesthouse. The seven themes are house rules, social activities, spiritual activities, togetherness activities, daily worship practices, national day commemorations, and channeling an interest in reading. With the implementation of these seven themes, students are expected to be able to become smart scholars who are characterized by the noble values of the ideology of the Indonesian nation. At least this research can be used as a basis and reference for subsequent researchers to examine this issue in different contexts and issues.

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