

## Da'wah communication approach to prisoners: The case of Detention Center II B Nganjuk

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### Abstract

*Da'wah to prisoners requires the right strategic approach. This study aims to find out how da'wah communication strategies are used by da'i in carrying out da'wah among Nganjuk prisoners. The research method used is observation and interviews as well as Miles and Huberman analysis. Research informants were the head of the Nganjuk remand center, lecturers at the detention center, and the prisoners themselves. The results of this study indicate that preachers who are given assignments in detention centers have adequate scientific competence, so that da'wah is in accordance with the mad'u faced (narapida). The majority of inmates in detention centers are those caught in drugs. The average drug case is a teenager. The challenge faced by preachers is the lack of role for prisoners in participating in da'wah activities in detention centers. This is because the inmates' memory has been drained by sedatives. Efforts made by the IIB Nganjuk detention center in implementing da'wah communication within the prisoner's environment are by applying bil lisan (oral da'wah) approach through lectures/recitations, bil qalam through religious books, and bil hal by giving direct examples to inmates. In addition, the most important thing is that the preachers try to understand the psychology or tendencies of each prisoner and not look down on them. This study contributes to the development of da'wah models for groups that are considered marginal.*

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### **Abstrak**

*Dakwah pada narapidana memerlukan pendekatan strategi yang tepat. Penelitian ini bertujuan untuk mengetahui bagaimana strategi komunikasi dakwah yang digunakan da'i dalam melakukan dakwah di kalangan narapidana Nganjuk. Metode penelitian yang dipakai ialah observasi dan wawancara serta analisis Miles and Huberman. Informan penelitian ialah kepala rutan Nganjuk, penceramah di rutan, dan narapidana sendiri. Hasil dari penelitian ini menunjukkan bahwasanya da'i yang diberikan tugas di Rutan memiliki kompetensi keilmuan yang memadai, sehingga dakwah menjadi sesuai dengan mad'u yang dihadapi (narapida). Mayoritas narapidana di Rutan ialah mereka yang terjerat narkoba. Rata-rata yang berkasus narkoba ialah manusia yang berusia remaja. Tantangan yang dihadapi da'i adalah kurangnya peran napi dalam mengikuti kegiatan dakwah di rutan. Pasalnya, daya ingat para napi sudah terkuras oleh obat penenang. Upaya yang dilakukan oleh rumah tahanan IIB Nganjuk dalam implementasi komunikasi dakwah di lingkungan narapidana adalah dengan menerapkan pendekatan dakwah bil lisan melalui ceramah/pengajian, bil qalam melalui buku-buku agama, dan bil hal dengan memberikan contoh teladan langsung kepada narapidana. Di samping itu, yang terpenting adalah para da'i berusaha memahami psikologi atau kecenderungan masing-masing narapidana serta tidak memandang mereka rendah. Kajian ini berkontribusi bagi pengembangan model dakwah pada kalangan yang dianggap marginal.*

### **Kata kunci**

*Komunikasi dakwah; arapidana; rumah tahanan.*

## **INTRODUCTION**

Basically, convicts are people who are serving time in prison, because they have violated the law (Burhani, 2002). In the Criminal Procedure Code (KUHP), it has been written in Article 1 paragraph 32 which reads that a convict is someone who is punished based on the results of a decision that has received permanent legal certainty. Convicts are those whose freedom is temporarily removed because of carrying out the punishment that has been determined in the penitentiary. This requires guidance from prison guards and spiritual empowerment guidance from a *da'i* (religious figure) during the term of the sentence they receive in prison so that later these convicts will feel deterrent, understand religious principles, and will not repeat a crime again (Masykur, 2002).

The process of spiritual guidance in prisons is inseparable from a process called *da'wah* communication. Communication itself can be understood as an activity that involves several people exchanging opinions. Communication is also defined as a process of activity in conveying messages through the media, either directly or indirectly, carried out by the communicator to the communicant (Effendy, 2019). Meanwhile,

etymologically, *da'wah* comes from the word *da'a-yad'u-da'watan* which can be interpreted to call, invite, call, push and beg. In addition to "*da'wah*", the Qur'an also specifies words that have a meaning that is in line with "*da'wah*", namely the word "*tabligh*" which means delivery, and "*bayan*" which means exposure. Furthermore, *da'wah* is defined as a series of processes in inviting, conveying, obtaining and implementing Islamic teachings and *shari'ah* to mankind in all aspects of life, to evaluate internal processes, which are carried out continuously.

*Da'wah* regarding Islamic teachings has been going on for quite a long time among prisoners in correctional institutions. The existence of a penitentiary system with a short time is a means of guiding prisoners to have a good spirit. In the process of coaching convicts, it is also necessary to develop a life related to their spiritual psychology (including their religious life), their physical and social life (Amrullah, 1985).

The process of the correctional system or can also be interpreted as a system innovation in order to guide human beings as a whole, certainly requires the presence of appropriate *da'wah* methods and in line with the implementation system of *da'wah* communication in the correctional system. *Dakwah* activities are not only found in a public recitation and *da'wah* assembly, but can be done anywhere and anytime, one of which is in the detention center. Thus, *da'wah* carried out among prisoners must be carried out in such a way as to implement effective *da'wah* communication, so that it can be a success when implemented in an effort to guide prisoners in detention. This means that the *da'wah* program in detention centers aims to develop the inner understanding of inmates so that it can be a provision to fix themselves from mistakes and return to a straight direction and have the hope that Allah SWT is the most accepting of repentance (Muhyidin, 2002).

One of the efforts made by the spiritual guidance coaches at the Nganjuk IIB detention center to guide prisoners to change for the better and right is through *da'i* who have collaborated with the detention center. The *da'i* chosen is professional in order to achieve the goal of becoming a better person according to Islamic law. So that later after leaving the detention center, they start a new life with an order that is in accordance with the teachings and sharia of Islam, not making mistakes that have occurred and being able to guide the family to a good path [Interview with Mr. Kusdianto as Spiritual Guidance Supervisor, January 13, 2023]. The prisoners who are Muslims every day there will be a schedule of spiritual empowerment activities in this activity the prisoners are gathered to get spiritual guidance in the form of *tausiyah* from the *ustadh* in collaboration with the detention center (detention house) to deliver *da'wah* messages after prayer in congregation with the aim of encouraging prisoners to better understand what *amr ma'ruf nahi munkar* is. Inmates who are in the Nganjuk IIB detention house they come

from a variety of different cases ranging from drugs, corruption, murder, theft, and other criminal cases that they have committed. inmates are required to obey and comply with all regulations in the prison. The prisoners are required to carry out prayers and routine programs with the guidance of prison guards [Observation Results on Friday, January 13, 2023].

Research on the implementation of communication in the prison environment has previously been carried out using various methods and objects. There is research conducted by Surya Wiratama entitled "Patterns of communication of religious mentors and prisoners," which focuses on how the patterns of interpersonal communication in the prisoners in the detention center (Wiratama, 2016). In addition, there is Yusnidar's research entitled "Propagation methods to prisoners of the Jantho State Detention Center in Lhoknga". In addition, similarities also occur in the method of da'wah carried out (Yusnidar, 2016). In addition, Juli Astuti's research focuses on coaching prayer in the Yogyakarta Class II Penitentiary Convicts' Environment (Astuti, 2008). Hamsir's study (2019) focuses on implementing a rehabilitation system for prisoners. Muafi & Hadi (2020) focuses on the implementation of communication in coaching prisoners, and did not discuss developing new strategies based on prisoner characters.

Previous studies have not touched on aspects of da'wah communication in the assisted community in prisons. Whereas the main basis for the success of da'wah in prison lies in the ability to carry out da'wah communication, the focus of which is to understand the character of the assisted community in prisons and then provide appropriate spiritual guidance. In dealing with the problems of da'wah which are currently getting more severe, the implementation of preaching activities is not only carried out individually, but together the implementers of da'wah and also collectively have been organized and programmed, such as detention centers which hold spiritual empowerment activities by carrying out lectures using several methods. The da'wah method is closely related to the problem of how the lecture solution must be carried out smoothly in order to be able to produce goals that are in accordance with what is desired. The effectiveness of preaching activities so that they are carried out properly and smoothly if the da'wah uses the right methods and methods (Ahmad, 2017). This will make prisoners have the awareness to change for the better so that they can be accepted again by society (Ramadhan & Subroto, 2023).

Based on the urgency of da'wah communication above, this study aims to answer the question of how the implementation of da'wah communication is used in carrying out da'wah in the Nganjuk IIB detention center inmates. The research is expected to produce a formulation of a strategy that is relevant to the context of the lives of the assisted communities in prisons.

## **METHODS**

This research uses qualitative research, where data is extracted and analyzed exploratively using a field research approach (Sugiyono, 2010). The field study approach is researching whose object includes events that have or are happening and are being experienced by a group of people who are around (Arikunto, 2013). So, this research is the same as case research. Case study research uses a qualitative descriptive approach with the aim of analyzing and observing the situation in the correctional group in the Nganjuk prison environment.

This research is a type of research that focuses (leads) to social. In research using data collection techniques such as field observations, interviews, and documentation (Arikunto, 2013). Observations were made in Nganjuk RUTAN II B, observations were made to see and analyze the communication strategy carried out by preachers in Nganjuk RUTAN II B. Then interviews were conducted with several informants with the aim of obtaining data regarding communication strategies, materials to the implementation of the methods carried out by preachers in Nganjuk RUTAN II B. The informants consisted of prisoners, wardens, and the preacher concerned. After the data is collected, the next step is data analysis techniques which consist of data collection, data presentation, data reduction and at the final stage, namely conclusion or verification.

## **RESULTS AND DISCUSSION**

### **Nganjuk detention center profile**

Class IIB Nganjuk detention center as the implementing unit of the ministry of law and human rights in East Java has the authority and function of correctional for convicts and assisted prisoners as well as in prison services as a form of implementation of Law no. 12 of 1995 which contains penitentiary. Class IIB Nganjuk detention center is part of the correctional technical implementers who have conducted convict assistance activities in Nganjuk Regency (<https://jatim.kemenkumham.go.id>, 2022).

Detention centers have the authority to treat prisoners in accordance with applicable law. Apart from that, the function of the detention center is to carry out prison services, maintain security and order in the regulation of the detention center, and also carry out administrative matters. There is also a quality approach to the Nganjuk class IIB detention center, which is to become a house of culture and humanity that seeks to provide guidance to prisoners and develop quality of service to implement a quality management system and develop continuous staffing quality (Abdain, 2018).

### **Da'wah communication for the convicts of the IIB Nganjuk State detention Center**

This section will look at three important things from da'wah communication in the Nganjuk Penitentiary, namely related to the *da'is* of the detention; the da'wah material; the forms of da'wah communication used, as well as the implementation of da'wah communication methods in relation to the correctional *mad'u*.

#### ***Da'is of detention center***

In the da'wah communication strategy, of course there is a vital element of da'wah, namely the *da'i* (*da'wah sender*). *Da'i* is a determining component of da'wah. The *da'is* of the da'wah program at the Nganjuk prison are in collaboration with the ministry of religion. They are very professional (understands the science of religion), so the da'wah program they carried out to guide prisoners has been well structured. The da'wah program aims to guide convicts so that after they are released, they are able to become God's creatures that are useful in their surroundings. The guidance given to convicts also needs to be developed in terms of life related to their psychology (including their religious life), physical, and social life.

In the context of Nganjuk detention center, the *dai's* are oriented to change convicts who have violated the law to become good human beings after being fostered in detention. Guidance for convicts held in this detention center is not to punish the convicts, but to make them acceptable to the surrounding environment. This is the background of the Nganjuk class IIB detention center development program for inmates, in relation to religious (spiritual) program. To obtain the maximum success of Islamic da'wah activities, then supporting da'wah strategies used by *da'is* in accordance with the da'wah's target are needed. Da'wah strategy is an arrangement related to the process of events that have been planned in order to obtain the results of da'wah activities. Strategy is also a regulation of the behavior of the indictment process such as the use of methods and utilization as strengths (Amin, 2022). The *da'is* in detention places the *mad'u* (convict) not as a sinner, but as a servant of God (Allah) like an ordinary human being. With this approach, preachers can turn prisoners into good people.

#### ***Da'wah materials***

The selection of the material to be presented by *the da'i* has previously been planned and compiled by the Mosque Prosperity Agency (BKM). The material prepared to fill out the da'wah activities has been recorded, with the bookkeeping of the da'wah material determined by the BKM so that the preachers when presenting their da'wah material are not the same from the previous. The material presented by the *da'i* when preaching contains three things, namely (1) *the aqidah* material (a belief that every Muslim must has). The planting of *aqidah* in the Nganjuk prison is carried out through

religious programs such as *yasinan* and *tahlilan* (reciting the Quran and prayers for the dead) every Friday night after the Maghrib prayer until the Isya prayers) (Nurhayati, 2014); (2) morals material (morals is the science related to good and bad behavior). Da'wah material on morals applied in the daily life of inmates at the Nganjuk prison is the material about *akhlaq mahmudah*, or can be interpreted as commendable morals. The implementation is that the members of the prison on duty, as well as preachers in the detention center, always teach and set an example for prisoners with an attitude of honesty, politeness, courtesy, trustworthiness, fairness, patience, discipline and so on) (Syuhayib, 2016), and (3) sharia material (practical rules of Muslim both in the field of worship and in the field of *muamalah*. Sharia is also interpreted as Islamic law and rules that regulate all aspects of human life. In this material, it is able to strengthen Islamic religious knowledge of prisoners (Rasyid, 2015).

The *da'i* in conveying material to the prisoners is kept as simple as possible with the aim of being easily understood by the prisoners. The selection of material carried out by BKM tends to focus on an understanding that is in accordance with Islam, encourages prisoners to become useful human beings and there is spiritual cleansing aimed at getting prisoners closer to Allah. The preachers are required to be able to package the material presented so that it is easily accepted and understood by prisoners as *mad'u*. *Da'i* materials presented to prisoners tend to focus on self-awareness in religion, awareness of a good life, awareness of social behavior, and awareness of their role as servants of God. The main message in da'wah explained by the *da'i* is how to be a good person, be responsible and have good behavior.

### ***Da'wah communications forms***

Development of spiritual empowerment programs (lectures/preaching) in the Nganjuk detention center is related to religious problems. When conducting the observations and interviews, we found that the da'wah program applied in the Nganjuk detention center consists of three forms, namely oral preaching (*da'wah bil-lisan*), written preaching (*da'wah bi-kitabah*), and exemplary/action preaching (*da'wah bil-hal*). The description of the implementation of the lecture program at the Nganjuk class IIB detention center is as follows:

### 1. *Dakwah lisan (oral preaching/da'wah)*

Oral da'wah (*bil-lisan da'wah*) is carried out by direct presentation (direct lecture between the subject and the object of da'wah) (Aziz, 2004). This program is carried out by providing material about Islam. The lecture program is held on Fridays with deepening of interpretation (*tafsir*) and on Saturday in the form of the congregational recitation of the prison community assisted by the preacher (*da'i*) working for the Ministry of Religion. According to several officers at the Class IIB Nganjuk detention center and several inmates who have been interviewed about the da'wah program for prisoners being carried out as it should, this program is informal, but Muslim convicts must and are required to participate and receive da'wah carried out by officers (*da'i*). one of the inmates named Mrs. Nunik Panca Wahyu Ningsih said:

*"Untuk dakwah di rutan Nganjuk ini sendiri, telah melakukan kerja sama dengan Kementerian Agama (kemenag), dengan mendatangkan ustadh dari Kemenag itu sendiri bertujuan dalam mengisi kegiatan keagamaan di rutan, dan program tersebut dilaksanakan seminggu dua kali pertemuan yakni hari jumat dan hari sabtu. Kegiatan ini bertujuan guna untuk para narapidana lebih mendalami dan juga memahami ajaran agama islam sehingga kelak selepas keluar dari lapas mereka dapat menjadi insan yang baik dan tidak mengulangi kesalahan yang serupa."*

*("For preaching at the Nganjuk prison itself, it has collaborated with the Ministry of Religion (Ministry of Religion), by bringing in ustadh from the Ministry of Religion itself for the purpose of filling in religious activities at the detention center, and the program is held twice a week, meeting on Friday and Saturday. This activity aims to deepen and also understand the teachings of the Islamic religion so that later after leaving prison they can become good human beings and not repeat similar mistakes").*

### 2. *Writing da'wah (Dakwah bil-qalam)*

Writing da'wah (*da'wah bil-qalam*) is carried out in writing, or it can also be interpreted by preaching using written media such as books of introduction to reading the Qur'an, publication of religious practical books, magazines, and so on in the form of writings containing da'wah (Aziz, 2004). In the context of Nganjuk detention center, da'wah in written form (*bil-qalam*) in the form of introducing *hijaiyah* letters and connecting them exemplified by *the da'i* is useful so that prisoners are able to write, read, and understand the Quran. As a complement, there are reading books on Islam in the library which are used by preachers to explain material and used by prisoners to develop knowledge through the process of reading. The inmates desire in reading makes them



able to develop their knowledge. In addition, mentoring is carried out through teaching recitation of the Qur'an which is carried out every day after the Dhuha, Dzuhur, Asr, and Maghrib prayers. This illustrates that *bil-kitabah (written)* da'wah can be through print media or through writing.

Da'wah in writing form is also done by pasting prayer readings (a paper that contain a prayer reading) to strategic parts such as doors or rooms, namely the prayer reading for entering and leaving the bathroom, a praying before and after ablution, looking in the mirror, praying for useful knowledge, short surahs, and so on. Da'wah through writing is considered important because it complements oral da'wah (*bil-lisan*). Apart from that, material provisions are taken through relevant writing. Written preaching is carried out continuously as a complement to oral preaching. So, this form of preaching helps prisoners understand about prayer readings, short surahs such as surah An-Nas to Ad-Dhuha. When prisoners leave, they can recite the Quran and lead their families.

Based on the results of observations at RUTAN II B Nganjuk, it is obtained that preachers who preached at RUTAN II B Nganjuk sometimes did not only convey material through the lecture method, but through writing by providing worship guidebooks related to Islamic religious law, and other writing media which aim to increase faith and shape the morals of convicts for the better. The results of the observation are strengthened by the results of interviews with Mrs. Nihyatul Laii Yuhana as the preacher at RUTAN II B Nganjuk. He said:

*"Terkadang saya juga tidak menyampaikan dengan ceramah, kadang saya kasih mereka itu catatan atau tulisan yang mengajak kepada kebaikan, tentang ibadah, atau sekedar tulisan motivasi untuk senantiasa mendekatakan diri kepada Allah".*

*("Sometimes I also don't convey it with lectures, sometimes I give them notes or writings that invite goodness, about worship, or just motivational writing to always draw closer to Allah.")*

### 3. *Da'wah of action (Dakwah bil-hal)*

Da'wah of action or can be interpreted as a form of exemplary preaching that focuses on concrete actions. *Da'wah bil-hal* is said to be the best so that it is used as the main benchmark for evaluating da'wah programs with the aim that da'wah listeners follow *the da'i* (Zaidallah, 2002). Based on the researchers' findings, there is an element of exemplary behavior that has been implemented by the detention center, especially from the head of the detention center as the main criterion in determining a policy at the Nganjuk detention center.

One thing that has become a main indicator that has been applied during congregational prayers, especially midday prayers. In this activity all Muslim prisoners and officials are required to attend. After performing the midday prayer, the prisoner returns to his room for lunch and then performs recitation of the Qur'an at the detention center mosque together using a loudspeaker. This is reinforced by the statement of prison officials that convicts who do not take part in activities will receive sanctions and have the impact that CB (Free Leave) and PB (Joint Release) are postponed because in every religious activity or non-religious activity they have attendance in order to fulfill the SPBN requirements (System Assessment of Convict Assistance) if the SPBN does not meet the criteria then it is very likely that the convicts will receive the sanctions that have been applied.

Exemplary is a form of effective coaching because basically every human being needs a stimulus in the form of a desire that makes oneself accustomed to carrying out an activity that is required. Such as the self-development of the inmates while carrying out religious activities such as prayer and reciting the Quran has increased.

One of the opinions of the prisoner, namely Mrs. Nunik Panca Wahyu Ningsih regarding the exemplary behavior carried out in the detention center during her detention period.

*"Pada kehidupan sebelumnya para narapidana kebanyakan belum mampu membaca dan menulis Al-Qur'an sama sekali, setelah mengikuti program keagamaan mampu membaca dan menulis Al-Qur'an dengan benar. Selain itu, shalat yang dikerjakan belum tepat 5 waktu akan tetapi setelah adanya binaan di Rutan mampu melakukan kewajiban shalat 5 waktu, dan setelah di Rutan para narapidana mampu mengkhhatamkan 4 kali Al-Qur'an. Hal tersebut karena ada kesadaran pada diri saat menjalankan kewajiban sehingga secara tidak langsung timbul rasa keikutsertaan".*

*("In previous lives, most of the prisoners were not able to read and write the Quran at all, after participating in a religious program they were able to read and write the Quran properly. Apart from that, the prayers were not done exactly 5 times, but after there was guidance at the detention center, they were able to perform the obligatory prayers 5 times a day, and after being at the detention center the prisoners were able to recite the Qur'an 4 times. This is because there is self-awareness when carrying out obligations so that indirectly a sense of participation arises.").*

## **The *mad'u* of prison and the implementation of communication da'wah methods**

Da'wah is an effort to encourage mankind to do good and follow the guidance (religion), calling them to do good and preventing them from doing bad deeds. *ma'ruf* and prevent them from doing what is *munkar*, so that they get happiness in the world and the hereafter. get happiness in the world and the hereafter. In addition, da'wah also means directing people's minds and intellect to a useful and useful thought or *aqidah* that is useful and beneficial. Da'wah is also is an activity of inviting people to save people from the misguidance that will bring him down or from the disobedience that is around him (Rofiq, 2021).

The method used is relevant to the conditions faced by the community, namely the penitentiary community. The existence of *mad'u* is the existence of real *mad'u* in the Nganjuk prison which will be used as the main object in preaching activities (Setiawan, 2011). *Mad'u*/recipients of da'wah messages in the da'wah activity program carried out by preachers at the Nganjuk prison are the prisoners in the detention center. *Mad'u* in this context is muslim prisoner, because not all convicts are Muslim in this detention center, so the *mad'u* focus is on grouping prisoners who are Muslim only (Harahap, 2018).

The da'wah communication method can be interpreted as a form of method that is used in conveying material by the *da'i* (communicator) to *mad'u* (communicant). Implementation of the da'wah method as a preacher's strategy to his *mad'u* (Muafi, 2016). The da'wah communication method is expected so that *mad'u* can clearly obtain information and understand the message conveyed by the *da'i*, the purpose of this da'wah communication method is to carry out smoothly according to the plans prepared. The success and failure of da'wah can be seen from the use of the right method. In addition, the *da'i* when explaining da'wah, namely regarding al-Islam material in order to achieve certain goals (Usman, 2002).

Usually, the communication method used by *Ustadh* and BKM Rutan uses three (3) da'wah communication methods, namely, *first* the *al-hikmah* method, which is a method of conveying da'wah messages in a wise way, so that the da'wah target can participate in activities preaching of his own free will without any sense of pressure or even coercion. *Second*, the *mauidzah hasanah* method, which is a da'wah communication method in a way that is more towards behavior and worship advice, and *third*, the *mujadalah* method implemented by *the da'i* to convey da'wah messages in the prison environment using gentle and polite forms of speech, which is *al-rifq* oriented (prioritizing the loyalty of friends and brotherhood) so that the prisoners understand the speech of the message conveyed by the communicator (*da'i*) (Zaidallah, 2002).

The urgency of the right da'wah method is to consider the psychology of correctional *mad'u*. The general description of the prisoners at the Nganjuk detention center is a decree from God. The opinion of the ustad who the researchers interviewed was that these inmates are likened to a dry leaf. The dry leaves will not be able to fall when there is no will of God, as well as the life line of humans, especially the prisoners who are ordained by God. The hope of the BKM and *the da'i* on duty is that the inmates of this detention center are able to gradually become better and more useful in their surroundings. Something like that would definitely be hard to come by. However, by monitoring the current changes in prisoners, it can be said that there have been more or less good changes while undergoing guidance from the BKM and preachers. The guidance in spiritual empowerment that has been absorbed so far seems to have been implemented by the inmates.

Furthermore, based on observations, data was obtained that the preaching method used by the *ustadhs* in delivering lecture material to prisoners was preaching directly in front of the prisoners, by giving the prisoners to be able to ask questions about what they wanted to know and explore the material conveyed *da'i*, so that the more inmates ask questions, the more material they get (Azhar, 2009). In addition, the *ustadh* also used an approach to familiarize themselves with the Quran and hadith before all other lessons were given. That's because the Quran and hadith are the foundation of all Islamic teachings (Azhar, 2009). When inmates know and understand the contents of the Qur'an properly and correctly, they will feel how beautiful and enjoyable it is to live with the Qur'an, which makes it easier for preachers to invite inmates to prevent their immoral acts. This method is carried out with the aim that convicts can develop into better human beings in the future.

The system of lectures around prisoners is still the same as other lectures, it's just different at the human level, preachers must be more patient with HR problems at Nganjuk Penitentiary because they have different problems. So, that this requires a well-designed da'wah strategy. To carry out the da'wah program, inmates are gathered at the mosque after the *Ashr* prayer congregation to become *mad'u* in the BKM (Mosque Prosperity Agency) da'wah program at the detention center. *Mad'u* are all Muslim inmates, numbering around 250 people. The results of field observations found that when carrying out the da'wah program at the Nganjuk prison, there were not many serious obstacles from prisoners, it's just that prison staff and preachers had to be patient with the assisted residents, because prisoners are different from residents outside the detention center, the problems faced by prisoners are varied, and not to mention thinking about family.

Such obstacles can still be overcome because prisoners who are part of the da'wah

program at the detention center always pay attention to the *da'i's tausiyah* in order to change themselves and habits that must be carried out in their daily life, such as patience and increasing worship. The detention center is grateful for the existing conditions, because the person in charge of BKM has been committed to a good cause in carrying out the da'wah program in the household.

So, the results of the observations and interviews show that there is a process of implementing the communication method carried out by *the da'i* to the prisoners in the Nganjuk II B detention center, such as a process of exchanging information, discussing each other, up to the mediation stage. Based on the results of an interview with the warden, Mr. Kusdianto stated that the da'wah activities carried out had been quite effective because some inmates had started to experience changes and awareness of the importance of Islam as a provision for life in the afterlife (Kusdianto interview, 15 January 2023). The success or failure of da'wah certainly cannot be separated from the supporting factors that influence it, besides there are several inhibiting factors. As the result of an interview with Mrs. Nihyatul Laili Yuhana who mentioned several supporting factors in her preaching at the Nganjuk IIB detention center, including:

- a. The facilities and infrastructure of the detention center concerned.
- b. The ability of *mad'u* or convicts as targets of da'wah
- c. The duration of the time is quite intense so that the da'wah material provided is more complex (Interview with Nihyatul Laili Yuhana, 19 January 2023).

While the inhibiting factors of the process of implementing da'wah communication in the Nganjuk IIB detention center include:

- a. Inadequate facilities and infrastructure
- b. The factor of convicts, because they are often indoctrinated as people with problems so that not all convicts contribute to the training
- c. The abilities of each individual are different
- d. Lack of support from the local community or negative views from the people around (Saputri & Butar, 2021).

## CONCLUSION

From the description that has been described, the authors conclude that the da'wah communication strategy in implementing the da'wah program at the Nganjuk Penitentiary is carried out through three types, such as oral da'wah (*dakwah bil-lisan*) carried out by conveying Islamic studies. This method is used through lectures on Fridays and Saturdays by studying interpretations for prisoners in detention centers. Written da'wah (*dakwah bil-qalam*) which is carried out in written form (*bil-kitabah*), namely using the method of understanding hijaiyah letters and connecting letters exemplified by

the preacher (*ustadh*), this is useful for proficient writing, reading, understanding and practice. Da'wah of action (*dakwah bil-hal*) is preaching of action or can be interpreted as a form of exemplary preaching. Da'wah actions are considered the best, and are consistently used as the main benchmark for evaluating the implementation of da'wah activities.

The da'wah communication method is carried out so that anyone whose position is *mad'u* when the da'wah is taking place is able to obtain and understand the message clearly described by the *da'i*, the purpose of this da'wah communication method is so that the da'wah runs smoothly according to the plan that has been prepared. The *Ustadh* and BKM Rutan use three (3) da'wah communication methods, namely *the al-hikmah* method, which is a method of conveying da'wah messages in a wise and wise manner, in the sense that putting an approach in such a way so that the da'wah target can participate in da'wah activities of his own free will. without any sense of pressure or even coercion. The *mauidzah hasanah* method, namely the da'wah method by way of more behavior and worship advice, and *the mujadalah* method, this communication method is carried out by the *da'i* to convey da'wah messages in the prison environment using gentle and polite forms of speech or speech that are oriented towards *al-rifq* (putting importance on the loyalty of friends and brotherhood) so that the prisoners understand the speech speak the message conveyed by the communicator (*da'i*).

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