

Communication Construction of the Indonesian Ulema Council in Fostering Islamic Values in Class II A Women's Prison Palangka Raya



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ABSTRACT

This research was carried out with the aim of (1) Analyzing the construction of communication in carrying out coaching. (2) Analyze Islamic values contained in the coaching material. (3) Analyze the follow-up of coaching. (4) Analyze the obstacles to coaching. The type of research used is a descriptive qualitative approach involving the management of the Indonesian Ulema Council of Central Kalimantan Province as the research subject. Data is collected through observation, interviews, documentation. Data analysis techniques are data collection, data reduction, data presentation, conclusion and verification. The communication construction of the Indonesian Ulema Council in fostering Islamic values in the Palangka Raya Class II A Women's Prison is as follows (1) The communication construction stage determines three stages, namely: externalization, objectification and internalization. (2) The stages of Islamic values contained in the development include the values of Aqidah, Shari'ah, Morals, Faith and Strengthening Aqidah, Worship, Tawakkal, Patience, Gratitude and Advice. (3) The evaluation stage of the follow-up of coaching by the management of the Indonesian Ulema Council is by making a social contribution that is beneficial to society, especially for female inmates, This is in line with the goal of the Indonesian Ulema Council to provide coaching that can bring positive changes to the inmates. This program is not only a field of worship for the members of the Indonesian Ulema Council, but also a very important form of social service in the context of strengthening the spiritual and moral of the ummah, which is the responsibility of every Muslim. (4) The obstacles faced by the Indonesian Ulema Council in carrying out coaching are the busyness of the management of the Indonesian Ulema Council which is often an obstacle in scheduling coaching, in addition, practical challenges such as limited infrastructure and human resources also require attention. In addition, the psychological challenges of inmates who sometimes feel hopeless or less interested in participating in coaching also need to be overcome with a wise and compassionate approach.

1. INTRODUCTION

Communication in the context of Islam is interaction or da'wah that has a central role in the dissemination and internalization of religious values, especially in communities that need religious guidance for their spirituality,

such as inmates in the Class II A Women's Prison in Palangka Raya. The Indonesian Ulema Council (MUI) as a scholarly institution and an association of Muslim scholars, ulama and zuama has a strategic task in building effective da'wah communication to instill Islamic values at various levels of society, including in prisons.



The existence of the Palangka Raya Class II A Women's Prison as one of the correctional institutions requires an adaptive and strategic da'wah communication approach in shaping character and improving the behavior of the inmates in accordance with Islamic teachings.

One of the mass organizations that has a strategic role in fostering Islamic values in Indonesia is the Indonesian Ulema Council (MUI). As an institution that accommodates Muslim scholars, scholars, and scholars, the Indonesian Ulema Council (MUI) is an organization in which there are Muslim scholars, scholars, and scholars who have a very important responsibility in terms of fostering Muslims, through various programs that aim to increase religious understanding and strengthen insight into diversity in Indonesia (Saifuddin, Haslinah, and Latif 2024).

Communication is an element of success in the effectiveness of fostering Islamic values. In this context, the communication construction implemented by the Indonesian Ulema Council (MUI) greatly determines how religious messages are received and understood by the inmates. Good communication not only includes the transfer of knowledge, but also building emotional and spiritual connections that are able to encourage positive change in the inmate. Therefore, the construction of communication and good strategies in communication carried out by the Indonesian Ulema Council (MUI) needs to be studied in depth to understand how the Indonesian Ulema Council (MUI) builds communication construction with inmates and the extent of its effectiveness in fostering Islamic values.

According to Article 3 of Law of the Republic of Indonesia Number 12 of 1995 Article 3 concerning Correctional Services, correctional institutions function to prepare inmates so that

they can return to a healthy way to integrate into society after completing their sentences, so that they can return to their role as responsible members of society (Indonesia 1998). In this case, the coaching system in prisons is based on seven main principles, namely (1) safety, (2) justice in treatment and service, (3) education, (4) counseling, (5) human dignity, (6) loss of freedom as the only cause of suffering, (&) guaranteeing the right to stay in touch with family and certain parties (Surjani, 2017).

One of the interesting places to be researched in the context of religious development is the Palangka Raya Class II A Women's Prison. In the context of religious development, it is an important concern because women-only prisons are very different from prisons in general. Compared to Male Prisons, Female inmates are more easily stressed, because the psychological condition of female inmates is more susceptible to emotional pressure. According to previous research, women are more likely to experience stress and despair, which can lead to low self-acceptance and a higher risk of psychiatric disorders such as anxiety, phobia of new people, and antisocial tendencies (Lestari 2010).

The communication construction implemented by the Indonesian Ulema Council (MUI) in fostering Islamic values in the Palangka Raya Class II A Women's Prison can be reviewed from various aspects, including the communication model used, the communication media applied, and the effectiveness of delivering religious messages. The selection of the right communication method, both verbal and non-verbal, greatly affects the understanding and acceptance of the inmates to the teachings of Islam. Therefore, this study seeks to explore how the communication construction of the Indonesian Ulema Council (MUI) in religious development in the prison.

It is hoped that this research can provide and assist in the preparation of communication plans for the teaching of religious values in prisons, especially for the management of the Indonesian Ulema Council (MUI), a religious organization that plays a big role in teaching Islam. In terms of communication strategies, religious curriculum, and psychological techniques used. The findings of this researcher can also be a suggestion for related parties who create guidance programs that are expected to be more successful in their coaching programs.

Overall, the communication construction of the Indonesian Ulema Council (MUI) in fostering Islamic values in the Palangka Raya Class II A Women's Prison is an important topic to study in order to understand how communication can be the main instrument in shaping the character and morals of the inmates. With the right communication approach, religious coaching in prisons is not only a routine activity, but also able to have a positive impact on individuals and society.

The researcher in the context of understanding the development of Islamic values to inmates in prisons, namely to find out how management to understand the Indonesian Ulema Council (MUI) in building communication construction when conducting coaching at the Palangka Raya Class II A Women's Prison. The coaching program consists of three stages, namely externalization, objectivation and internalization. The Social Reality Theory of Peter Berger and Thomas Luckman was used in this study, along with the follow-up in the coaching activities carried out by the MUI. Islamic values for inmates at Class II A Women's Prison in Palangka Raya.

The reason why the author chose the Indonesian Ulema Council (MUI) as the object of research in

this study is because this organization has wide access and legitimacy in religious coaching for the inmates. In addition, the Indonesian Ulema Council (MUI) also has a priority program that focuses on fostering Islamic values to female inmates, an initiative that is still rarely found in other organizations in the region.

From the various problems presented above, various problems can be identified, including (1) Communication construction of the management of the Indonesian Ulema Council (MUI). (2) Islamic values contained in the coaching material. (3) Follow-up coaching. (4) Obstacles to coaching.

2. METHOD

In this study, field techniques are used. As the first stage, this research looks into the field to collect information with the aim of revealing the direct meaning, then using the study data and revealing the significance at the observation site. As well as studying data at the observation location. Researchers carefully and honestly observe the research objects in the field, so this type of research is chosen. The purpose of this kind of research is to report on the actual conditions on the ground and provide answers to questions about what and how those conditions are. The Indonesian Ulema Council (MUI) is the subject of this research which will later be interviewed from elements of the management who are directly involved or know the coaching at the Palangka Raya Class II A Women's Prison. Researchers function as the main instrument in qualitative research, interview and observation methodologies are the most appropriate methods to collect data. This method includes literature review, online searches and field studies conducted to support the researcher's data mining approach. The study involved a number of activities, including documentation, interviews and observations.

Data Collection Methods

Observation

Observation is the systematic observation and recording of the symptoms studied. Observation is one of the data collection techniques if it is in accordance with the purpose of the research, planned, and recorded systematically, and can be controlled for its reliability and validity (Usman and Akbar 2022).

The researcher uses the observation method, in this study to collect data about the behavior or process of an observed activity. The observation technique used is participatory observation because the researcher is directly involved in actively observing the Communication Construction and the Experience of the Management of the Indonesian Ulema Council in Implementing the Islamic Values Development Program.

Interview

One method to find and collect data that is useful for research is to use interview techniques. To use the interview technique by chatting with a clear purpose. People have a conversation: a conversation of the answers of a resource person who has a dialogue with the interviewer (Moleong 2012). Meanwhile, (Usman and Akbar 2022) mentioned that the exchange of questions and answers directly between two or more people is called an interview. The interviewee was the Core Leader of the Indonesian Ulema Council (MUI) who has a knack for fostering Islamic values in the Palangka Raya Class II A Women's Prison.

Documentation

Documentation is one of the data collection techniques obtained from documents. A document is a record of events that have passed. Documents can be in the form of writings,

drawings, or monumental works of a person (Sugiyono, 2012). Documents can also be interpreted as records, letters, or evidence. Documents are used in research as a source of data that can be used to test, interpret, and even to forecast (Moleong, 2014: 217).

Documentation studies are also used in this study with the intention of secondary data that can support the accuracy of the data. The data will then be collected and used to complete and support the data obtained in other ways, so that complete and quality data is obtained.

One method of gathering information from documentation is to document past records such as writings, photographs, or large works made by a person. Everything can be considered as a document (Sugiyono, 2012). In addition, a document can be interpreted as correspondent material, or notes. In research, documents serve as a data source for testing and interpretation, prediction (Moleong, 2014: 217).

To obtain secondary data that can strengthen the accuracy of the data, this study also utilizes documentation studies. To obtain complete and high-quality data, the data is then collected and used to complete the existing data.

3. RESULT AND DISCUSSIO

Communication construction in carrying out coaching at the Palangka Raya Class II A Women's Prison.

The Meaning of Islamic Values by MUI in the Indonesian Ulema Council (MUI) Women's Prison Central Kalimantan builds communication construction in the development of Islam in the Palangka Raya Class II A Women's Prison by emphasizing a social and emotional approach. This coaching links Islamic teachings to social issues, such as the dangers of drugs and infectious diseases, and provides a

space for inmates to reflect on their past deeds. The coaching material focuses on the basic values of Islam, such as faith, morals, worship, and patience, with the aim of encouraging repentance and increasing spirituality.

In addition, in building the construction of social reality, MUI stands out in coaching in Women's Prisons because the main focus of the material is Islamic values, in contrast to other institutions that tend to emphasize general aspects such as counseling on the dangers of drugs. As an Islamic organization that oversees various religious organizations such as NU and Muhammadiyah, the presence of MUI in prisons is considered to have a significant impact on increasing religious understanding among prisoners.

In the coaching method, MUI prioritizes two-way communication through dialogue and discussion, even though the limitations of prison rules limit the use of audio-visual media. Direct interaction with inmates allows coaching to be more personal and persuasive, strengthening participants' involvement in the process of reflection and self-change. Observations show that this method creates a more open and participatory learning environment, increasing the effectiveness of the Islamic message conveyed.

In the perspective of *the theory of social construction of reality* put forward by Peter L. Berger states that social reality is formed through three stages: externalization, objectification, and internalization (Berger and Luckmann 2016). The MUI, as an Islamic organization, has a key role in shaping social reality for inmates by internalizing Islamic teachings in their lives.

Figure 1. Class II A Women's Prison Development Activities in Palangka Raya City



Externalization

The first stage of social construction theory is externalization, which involves the delivery and introduction of new values to individuals or groups (Noname 2018). In this case, MUI seeks to convey Islamic teachings that are relevant to the condition of inmates through structured coaching. Based on interviews with interviews, coaching by MUI is very different from other institutions that emphasize general materials such as drug counseling or violence prevention. This externalization process can be seen through the MUI approach in teaching Islamic values in a simple manner and in accordance with the rules that apply in prisons. This approach is also in line with Erving Goffman's (Goffman 2017) thinking in his book *Asylums*, in which prison institutions reshape individual identities and behaviors through strict rules.

Objectivation

The second stage in social construction theory is objectification, in which the reality that has been externalized is accepted as an objective social reality (Dreher 2023). In the context of coaching by the MUI, inmates began to accept Islamic teachings as part of their lives. This process occurs through two-way communication that allows inmates to discuss and understand the

teachings of Islam. One of the speakers said, "*We discuss, chat, or chat. This two-way communication helps to build an interactive and open atmosphere*".

This theory of objectivity can also be explained by referring to the theory of rational communication by Jürgen Habermas (Habermas 1984), which states that rational communication and mutual listening can create shared meaning. In MUI coaching, inmates not only receive messages from coaches, but also actively participate in shaping their understanding of religious teachings.

Internalization

The final stage is internalization, where individuals or groups begin to integrate values that have been externalized and objectification becomes part of themselves (Dreher 2023). Coaching by MUI not only provides religious knowledge to prisoners, but also changes the way they understand and appreciate religion in their daily lives. The resource person stated, "*We conduct coaching with a persuasive approach, even though electronic devices are not allowed*". This shows that despite the restrictions, coaching by the MUI is still effective through a simple dialogue approach.

Through Berger's perspective, it can be concluded that the coaching carried out by MUI is not just a transfer of religious knowledge, but a complex social construction process. In this process, both coaches and inmates are involved in interactions that form a common understanding of religion and morality in the context of life in prisons. This coaching creates a new social reality that allows inmates to re-absorb Islamic values and apply them to their lives in prison, while still paying attention to the restrictions that exist in their social space.

Islamic values contained in the prison

training material in Class II A Palangka Raya Women.

From the perspective of Islamic values, the meaning of MUI towards the development of female prisoners in prisons shows the application of religious principles that are very deep and comprehensive. The coaching carried out by MUI covers three important aspects of Islamic teachings, namely faith, worship, and morals (Bushtomi 2023). These three aspects are the main foundations used in helping female inmates to improve themselves and strengthen their relationship with Allah SWT. This understanding also pays attention to the social and emotional context of the inmates, so that the approach used is not only educational, but also full of empathy (KHOIRUNISA 2018).

Aqidah

Coaching begins with strengthening faith, namely belief in Allah SWT. In Islam, the true faith is the basis for a good life. Allah SWT said in Surah Al-Baqarah (2: 285):

"The Messenger of Allah has believed in what has been revealed to him from his Lord, as well as those who believe. Everyone believes in Allah, His angels, His books, and His Messengers. We distinguish between none of His apostles." (Ministry of Religion 2015).

From this verse, it is clear that belief in Allah and His Messenger is the main foundation in faith building.

In this case, MUI seeks to introduce inmates to the understanding that every ordeal they face is a form of God's compassion. This reflects an understanding that is in line with the hadith of the Prophet Muhammad PBUH, who said, "*Indeed, every disaster that befalls a Muslim, whether in the form of sorrow, sickness, or other disturbances, is forgiveness for his sins*" (HR. Bukhari). By strengthening this belief, inmates

are given the hope to improve themselves and strengthen their faith, as explained by Resource Person 2, who said that they are given the opportunity to know God better and improve their relationship with Him.

Sharia

Coaching also involves aspects of worship, both ritual (such as prayer, fasting, and zakat) and non-ritual (such as praying and istighfar). In Islam, worship is a form of self-servitude to Allah, and through worship one can get closer to Him (Shallabi 2020). Allah says in Surah Az-Zumar (39:10):

"Say, O my believing servants, fear your Lord. For those who do good in this world, there is goodness.' And the earth of God is vast. Indeed, those who are patient will be rewarded without limits." (Ministry of Religion 2015). This verse emphasizes that worship and piety to Allah are the keys to obtaining the good of this world and the hereafter.

In this coaching, the strengthening of worship is carried out by emphasizing worship practices that must be carried out with full diligence, including in terms of prayer, zakat, and fasting. Providing a deep understanding of the importance of this worship is not only intended to improve the relationship with Allah but also as part of the process of self-transformation in the life of the inmate.

Morals

Morality or morality is a very important aspect in the development of Islam (Anggranti 2022). In Surah Al-Ahzab (33:21), Allah says:

"Indeed, the Messenger of Allah has been a good example for you, that is, for those who hope for Allah's mercy and the coming of the Day of Resurrection, and who call Allah a lot." (Ministry

of Religion 2015). This foundation teaches that the Prophet Muhammad PBUH is the main example in terms of morals, and Muslims are encouraged to follow the noble morals that he exemplified.

Coaching in this moral aspect strongly emphasizes the development of good attitudes and behaviors, such as staying away from bad deeds, such as drugs (Rahman et al. 2024), and behaving well towards others. Good morals are expected to help them live more dignified despite being in difficult conditions (Anggranti 2022). Resource person 4 noted that coaching also touches the emotional side of the inmates, facilitating them to feel regret and hope for change. Good morals are the basis for realizing a better life after serving a sentence, as well as motivating them to return to society with a cleaner and more peaceful heart.

In addition, the coaching carried out by MUI focuses on the social and emotional aspects of the inmates. The interviewees highlighted how they used an empathy-based approach, explaining to the inmates that their situation was not a failure, but an opportunity to improve. This is very relevant to the teachings of Islam which views every trial as a test and an opportunity to improve oneself.

1. Follow-up coaching.

The coaching carried out by the Indonesian Ulema Council (MUI) at the Palangka Raya Class II A Women's Prison reflects strong Islamic values, especially in terms of sustainability and commitment to the development of the ummah. One of the main objectives of this program is to make a beneficial social contribution to society, especially for women inmates who are often marginalized. In Islam, helping others is a highly recommended action, as it is written in the Qur'an: "*And help you in goodness and piety,*

and do not help in sin and enmity." (Ministry of Religion 2015) (QS. Al-Ma'idah: 2).

This is in line with MUI's goal to provide coaching that can bring positive changes to prisoners. This program is not only a field of worship for MUI members, but also a very important form of social service in the context of strengthening the spiritual and moral of the people, which is the responsibility of every Muslim.

From a sustainability perspective, this program has been running consistently since 2018 and continues to this day. This sustainability shows the seriousness of MUI in carrying out its mission to improve the quality of life of female inmates (Kurniawati and Wardani 2019). In Islam, sustainability in doing good deeds is highly valued.

Thus, the MUI program at the Women's Prison not only provides education about morals and spirituality, but also invites participants to always do good and adhere to religious teachings. The sustainability of this program demonstrates MUI's commitment to character building and a better life for female inmates, which is based on Islamic values that emphasize the importance of help, sustainability of charity, and the opportunity to repent.

2. Construction constraints.

In MUI's efforts to carry out religious development in the Palangka Raya Class II A Women's Prison, various challenges are faced, both internal and external. In an Islamic perspective, these challenges are a test that can strengthen one's determination and commitment to the obligation to spread religious values, albeit with limited time and resources (Yusuf and Haddade 2024). As reminded in the Qur'an, *"Indeed, Allah does not burden a person but according to his ability"* (Ministry of

Religion 2015) (QS. Al-Baqarah: 286). This verse reminds that challenges and obstacles in da'wah or coaching activities are part of the test that must be faced patiently and sincerely.

The first challenge faced is the problem of the busyness of the MUI management which is often an obstacle in scheduling coaching. However, this can be seen as an effort to uphold the principle of tawakal—that is, to leave all affairs to Allah after trying as much as possible. The MUI management, even with limited time, still strives to provide benefits for the ummah, as taught in Islam about the importance of charity jariyah. In this case, MUI still strives to make a positive contribution to the community in the prison, without expecting anything in return other than the pleasure of Allah, as written in the Qur'an, *"And say: 'Work for you, and Allah will see your work, and so will His Messenger and those who believe'"* (QS. At-Taubah: 105).

In addition, practical challenges such as limited infrastructure and human resources also require attention. Islam encourages its people to do ihsan, namely doing the best with what is available (Hidayat and Najah 2020). Even though space and facilities are limited, MUI still tries to provide the best guidance for the inmates. *"Indeed, Allah loves those who do good"* (Ministry of Religion 2015) (QS. Al-Baqarah: 195). This shows that the sustainability of the program does not only depend on the facilities or the number of administrators, but also on the sincere intention of providing benefits to others.

In addition, the psychological challenges of inmates who sometimes feel hopeless or less interested in participating in coaching also need to be overcome with a wise and compassionate approach. In Islam, da'wah does not only rely on the power of words, but also meekness and patience (Mala 2020). *"Call into the way of your*

Lord with wisdom and good lessons" (Ministry of Religion 2015) (QS. An-Nahl: 125). Therefore, MUI administrators need to be more sensitive to the psychological condition of the inmates, and give them enthusiasm and encouragement so that they can rise from despair and be more active in coaching activities.

4. CONCLUSION

This research aims to (1) Analyze the construction of communication in carrying out coaching. (2) Analyze Islamic values contained in the coaching material. (3) Analyze the follow-up of coaching. (4) Analyze the obstacles to coaching.

Based on the research, it can be concluded that the communication construction implemented by the Indonesian Ulema Council (MUI) in fostering Islamic values in prisons plays a very important role in shaping the understanding and practice of Islamic teachings by the inmates. The communication model applied prioritizes an interpersonal, persuasive, and educational approach that is able to touch the cognitive and affective aspects of the inmates.

The program for fostering Islamic values implemented by the Indonesian Ulema Council (MUI) of Central Kalimantan at the Palangka Raya Class II A Women's Prison can be seen as a holistic rehabilitation effort for prisoners, integrating spiritual and social dimensions in the context of individual recovery. The program covers three central dimensions in Islamic teachings, namely faith, sharia, and morals, which are designed to improve the spiritual, moral, and social conditions of inmates

The development of faith, as the first aspect, emphasizes strengthening faith in Allah SWT, where inmates are invited to understand every

test of life as a form of affection and an opportunity for self-improvement. In addition, the sharia aspect is implemented through the implementation of ritual worship such as prayer, fasting, and zakat, as well as non-ritual worship such as prayer and istighfar, which aims to get closer to Allah and improve spiritual quality. On the other hand, moral development is the core of this program, by emphasizing the formation of character based on Islamic moral values, such as humility, patience, piety, and imitating the morals of the Prophet PBUH.

In the framework of the theory of social reality construction carried out by Peter Berger and Thomas Luckmann, the coaching carried out by MUI can be understood as the process of creating a new social reality for the inmates.

Through externalization, religious values and social norms taught by the MUI and other related institutions—such as Scouts, Youth Organizations, social institutions, and churches—are transferred into the lives of prisoners. The process of objectification is reflected in a coaching routine that is structured and recognized by all parties involved, so that these values become part of the social reality that applies in prisons. Meanwhile, the internalization of these values can be seen in the change in attitudes and behaviors of inmates who begin to implement the teachings they receive in their daily lives.

However, there are several challenges faced in the implementation of da'wah communication in prisons, including limited interaction time, limited human resources from the MUI itself, and limited devices/media used because they follow strict rules from the prison. Therefore, collaborative efforts are needed between the MUI, prisons, and related institutions to overcome these obstacles.

As a suggestion, first, it is necessary to increase the frequency and intensity of religious coaching so that the message of da'wah can be more deeply internalized by the inmates. Second, it is necessary to apply more varied communication methods, such as the use of digital media or module-based learning programs that can be accessed independently by assisted residents.

Third, special training for scholars or preachers who serve in prisons needs to be held regularly so that they have more effective communication skills in facing existing challenges. This training can also include an understanding of the psychology of inmates so that the approach used is more suitable for their condition.

Fourth, stronger synergy is needed between MUI and prisons and other social institutions in designing a more systematic and sustainable coaching program. This synergy can be realized through a cooperation agreement that regulates the coaching mechanism in a more structured manner.

Finally, there is a need for periodic evaluations of da'wah communication programs that have been implemented in prisons to assess their effectiveness and find areas that need improvement. This evaluation can be carried out through a survey of the satisfaction of the inmates and monitoring of changes in their attitudes and behaviors after coaching.

With continuous improvement in the construction of da'wah communication in prisons, it is hoped that the development of Islamic values can be more optimal in shaping the character of the inmates, so that they have better mental and spiritual readiness when returning to society.

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