

Dakwah Strategy for Special Recidivist Inmates Against Changes in Convict Behavior

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Received: January 2022; June 2022; December 2022

Abstract:

This study was conducted to understand the strategies used by prison officers in providing da'wah to inmates, especially to recidivists at the Class II B Detention Center Kraksaan, Probolinggo, East Java. This study used qualitative research methods. In collecting data and information, the researcher made observations first, then conducted interviews with several informants using the purposive sampling technique. The results of the study show that; the da'wah strategy is carried out by prison officers to inmates using three strategies; First, the educational da'wah strategy from this strategy, there are many educational activities and activities, such as recitation of books, counseling, reading the Koran. Second, da'wah bil al-hal, with refraction to the goodness exemplified by the officers. The third strategy is cultural da'wah; this da'wah guides the form of development skills and skills which are expected to be helpful when leaving the detention house later.

Key Words: *Da'wah Strategy, Recidivists, Behavior, Prisoners*

Abstrak :

Penelitian ini dilakukan untuk memahami tentang strategi yang dilakukan oleh petugas rutan dalam memberikan dakwah kepada warga binaan khususnya kepada residivis di Rumah Tahanan Kelas II B Kraksaan, Probolinggo, Jawa Timur. Penelitian ini menggunakan metode penelitian kualitatif. Dalam mengumpulkan data dan informasi, peneliti melakukan observasi terlebih dahulu, selanjutnya melakukan wawancara kepada beberapa informan dengan teknik purposive sampling. Hasil penelitian menunjukkan bahwa; strategi dakwah yang dilakukan oleh petugas rutan kepada warga binaan dengan menggunakan tiga strategi; pertama, strategi dakwah pendidikan, dari strategi ini banyak kegiatan dan aktivitas yang bersifat mendidik, seperti pengajian kitab, penyuluhan, membaca alquran. Kedua, dakwah bil al hal, dengan pembiasaan pada kebaikan kebaikan yang dicontohkan oleh para petugas. Strategi yang ketiga dakwah kultural, dakwah ini memberikan pembinaan berupa pengembangan keterampilan dan skil yang diharapkan bermanfaat pada saat keluar dari rumah tahanan nanti

Kata Kunci: *Strategi Dakwah, Residivis, Perilaku, Narapidana*

INTRODUCTION

The existence of prisoners in each prison has the same opportunity to introspect themselves to be better. For a Muslim, prisoners must learn to repent of all the mistakes and actions that caused them to be punished in a correctional institution. However, not all prisoners have behavior that can change for the better in a short time without intensive training. Especially about spiritual issues. For example, the success of spiritual development of juvenile inmates at LPK Anak class II Bandarlampung who succeeded in becoming Hafiz of the Qur'an, becoming an imam, and in other positive activities. In other words, the prisoners become good people and do not want to repeat their mistakes because one of them is afraid of sin (Sujatmiko, 2018).

This is different from the condition of the Class II B Kraksaan Correctional Institution (Lapas) and State Detention Center (Rutan), where the spiritual development of prisoners has not shown encouraging results. This is evident from the presence of approximately 20 prisoners who are serving the same sentence for the second time in the detention center; they are usually called recidivists (Fathurrosi, 2022); (Rahmi & Novitasari, 2020). Thus, as the object of da'wah, the prisoners and recidivists have not received peace of mind and or guidance from Allah SWT through coaching in prisons. So they still have to be considered more seriously in terms of spiritual development.

Da'wah is the process of delivering Islamic values that require changes in individuals, groups, or communities who are the object of da'wah. This is based on the notion of da'wah as an effort to move people from negative situations to positive situations, from kufr to faith, and from immorality to obedience to Allah's law to achieve the pleasure of Allah SWT. Simply put, da'wah is needed to create humans who are always helpful to themselves and their environment. Invites people to believe and practice Islamic teachings in their lives for their benefit and happiness in this world and the hereafter (Mahmud, n.d.).

Da'wah is a noble task that must be carried out by every Muslim who believes in Allah SWT and the Last Day. Wise da'wah will not look at the place because it is relevant wherever and whenever, both with speech and good morals (Fajar, 2019). So that da'wah activities do not look at the place where he will preach and to whom he will preach. Everyone has the same rights, including the inmates in the Detention Center who incidentally need exceptional guidance and guidance to change for the better. Guidance is an activity in assisting someone on an ongoing basis so that a person understands himself. He can direct himself to act naturally by guidance and does not violate norms in the environment, family, and society (Ikhwani et al., 2021).

Correctional Institutions (Lapas) and State Detention Centers (Rutan) function as places to carry out punishment and guidance for prisoners based on the system, institutions, and development methods which are the final part of the criminal justice system in the criminal justice system; this is based on Article 1 Number 1 Law Number 12 of 1995 concerning Corrections (Penal Law). Furthermore, Article 2 paragraph (1) and paragraph (2) of the Regulation of the Minister of Law and Human Rights of the Republic of Indonesia Number 6 of 2013 concerning the Order of Corrections and State Detention Centers (Permenkumham RI No. 6 of 2013) states that every prisoner and detainee must comply with prison regulations. Or prison. The rules of prison or detention, as referred to in paragraph (1), including obligations and prohibitions for prisoners and detainees (Sari et al., 2018). Correctional Institutions (Lapas) are places to carry out coaching for prisoners and correctional students; this is by Law Number 12 of 1995 concerning Corrections. Correctional institutions are places created by the state in each city as one law enforcement institutions that are expected to be able to provide a deterrent point to prisoners (Bin Thohir & HM, 2020).

Imprisonment of prisoners is not carried out solely as an effort to take revenge and keep prisoners away from society (Ikhwani et al., 2021). However, as an effort to provide awareness and a deterrent effect so as not to repeat the same mistakes. In providing da'wah and unique guidance to those inmates, the da'i must have a mature da'wah preparation. Not only the material but also the strategy. Because strategy is the basis of every activity or activity, all activities that will be carried out cannot be separated from the strategy; in this case, what is meant is that strategy is the first step of every

activity. Thinking about planning, preparing methods, to setting things that are always prepared before starting activities, this collection of plans is called strategy (Religion et al., 2020).

In the context of the Class IIB Kraksaan detention center, Jiddy's research states two critical things from stakeholders, namely: 1) The strategy of the Head of Class II B Kraksaan Probolinggo Prison includes planning, setting an example for prison residents, partnership, and taking part in activities and evaluation of the program being implemented; (2) The coach/ustadz strategy includes providing information, creating a Muslim character community in prisons, creating a democratic prison environment, teaching conflict resolution, creating a moral community in the religious coaching room and through several approach strategies. The strategy carried out by religious advisors and prison heads in shaping Muslim character is also supported by supporting activities, including provisions for *kopyah* for prisoners, Dhuhur and sunnah prayers in congregation, habituation of prayer, and routine istighasah, infaq, religious activities, and other activities others (Masyfu', 2019).

Meanwhile, in Hasyim's research on the development of prisoners in the Kraksaan class II B detention center, the focus is on reading and writing the Qur'an with a priority scale for those who cannot read and write Arabic at all, commit to learning which is allocated for one week starting from November 1 to 7 2019. This is done because psychologically, they are in a state of confusion or split personality, which requires perseverance and patience (Syamhudi, 2020). Based on Jiddy and Syamhudi's research above, this study was also conducted to determine the most effective da'wah strategy in providing guidance and guidance to the inmates of class IIB Kraksaan. The difference between the two studies lies in the object of da'wah, who is serving a sentence at the same time getting a second time in the detention center.

Research related to da'wah strategies has been widely carried out in several prisons, such as research the title of mental development in correctional institutions: a review of da'wah communication strategies (Ariyanto et al., 2019) from this study concluded that the three most effective da'wah strategies carried out to inmates so that it has a positive impact on the inmates. The three strategies carried out are; 1) the strategy of recitation (reading the verses of Allah); 2) *tazkiyah* strategy, which means self-purification. (3) The *ta'lim* strategy is teaching material (fiqh, interpretation, and hadith) given to the inmates. Another study, the Da'wah Strategy to Prisoners in Lapas II A, Ternate City (Religion et al., 2020), uses qualitative research methods with a field study approach. From the results of this study, prison II A of Ternate City prioritized a personal approach before being given da'wah guidance. This personal approach takes quite a long time until the coach can understand the character of the inmates. So from here, easy coaching can be done. Another study, entitled Ali Mansur's da'wah management in fostering prisoners at the Gunung Sindur Penitentiary, Bogor (Fajar, 2019) uses a grouping strategy of inmates. The results of the research above stated that the formation of a group of assisted residents led by senior inmates in the hope of providing quick awareness to receive guidance from various extension workers or coaches. From this grouping, it is hoped that competition will grow by the group leaders to make their members aware, especially those who are in prison for the second time as prisoners, so that this strategy becomes a powerful strategy to provide awareness to the inmates in the detention center.

RESEARCH METHODS

In the research process on the Da'wah Strategy at the Class II B Kraksaan Rutan, which was conducted between January to May 2022, the researchers used qualitative research methods (Bachri, 2010). This type of research is carried out using a field research approach (Maros et al., 2016). With this research, the researcher aims to find out about the implementation of da'wah for inmates in the detention center; what is more important is to find out about the best strategies used in delivering da'wah to inmates, especially recidivists.

The results of this study are expected to be an illustration and reference for services, coaching, and da'wah in other detention centers. In order to complete this research, the researcher collected data in three stages, namely: observation, interviews, and documentation. In this interview, the researcher sought more in-depth information from several sources, namely, Rutan officers, extension workers or coaches, and inmates. The data analysis used in this research is data reduction, data presentation, and conclusion drawing. The results of the information collected will be presented in the following discussion.

RESULTS AND DISCUSSION

The results of the research conducted at the Class II B Kraksaan Detention Center on the strategy of preaching to the inmates and especially to the recidivist. This research was conducted by interviewing several informants, which resulted in some information. There are several kinds of information obtained about the strategies used in preaching to the inmates, as the concept of Islamic da'wah strategy in the archipelago was recorded in the history of its spread by Wali Songo.

In the spread of Islam in the archipelago, some strategies are carried out so that Islam is more readily accepted than other religions. That is through the strategy of trade routes, *da'wah bil hal*, education channels, marriage routes, and cultural routes (Syafrizal, 2015). The path of education is mainly described through learning the works of the yellow book, which will later become a reference for educational institutions both in Islamic boarding schools and outside Islamic boarding schools, such as education and coaching in prisons.

Da'wah in detention is a smaller scope than the Islamic da'wah of the archipelago carried out by Wali Songo. So that the strategy used is not the same as the strategy carried out by Walisongo; in this case, the researcher describes the activities and activities of prison officers in providing da'wah so that they become part of the existing strategy; The da'wah strategy in question is education that is cognitive, *bilhal* and cultural da'wah which focuses on the psychomotor element of the inmates.

First is the da'wah strategy through education. This strategy is the basis and principle of the da'wah strategy activities carried out by the officers. The results of observations made by researchers, the activities of the inmates for 24 hours are based on general education, such as their participation in the yellow book recitation every Monday and Thursday. The yellow book taught is the work that is used as a reference for pesantren in Indonesia in general. However, it is not as detailed as when educating pesantren students.

In the study of the book, the coach provides comprehensive explanations of religious doctrine, which is expected to provide enlightenment for each prisoner as

material for better self-evaluation. However, the researcher was unable to describe one by one the responses of each inmate in understanding the study material. The educational process in the form of recitation of the book always gets priority attention from the prison officials. This is in line with the information obtained from the Head of the Detention Center Service, Mr. "every early week, we carry out strict monitoring of attendance to ensure the presence of prisoners at Darut Taubah Mosque as a place of study" (Fathurrosi interview, 01/01/2022).

In addition, to improving services, prison officers collaborate with relevant agencies such as educators and college academics (Nurul Jadid University) to provide the education and coaching that inmates need. Such as strengthening religious materials delivered on February 14, 2022, Fawaid; as well as strengthening the mental and spirituality of the inmates as Syamhudi mentioned that the development of reading and writing the Koran in the Kraksaan prison environment was carried out properly because the inmates also had the right to understand the Koran as a split personality which they felt could be treated (Syamhudi, 2020).

Al-Quran reading and writing activities are carried out more intensively during the month of Ramadan. As it is understood that the Qur'an occupies a very high position in Islam, not only as a source of teachings, it can even provide blessings and solutions in dealing with the problems of life in all aspects. Even Koranic therapy can help in the process of minimizing or reducing depression in prisoners (Fansuri, 2018).

Meanwhile, guidance and education for inmates who are women apart from attending book recitations are also carried out through personal consultation through personal communication; in this case, the education and coaching are taken care of by Nurhayati as the Religious Counselor of Probolinggo district. The results of interviews that researchers conducted with extension workers explained that the da'wah strategy he did in conveying material to the inmates was through a persuasive approach. Due to the small number of female inmates, this approach is very likely to be carried out to provide a better paradigm and behavior change. Based on the data, the researchers found 11 female inmates.

Thus, a persuasive approach through mastery of the Koran, education, and coaching can take place smoothly and motivate the inmates. The coaching method is carried out by conveying the material through various relevant stories. So that the inmates do not feel bored in following the training. Moreover, the languages chosen by the coaches are always relevant to the existence of the inmates who also follow current trends so that the chosen da'wah language is still easy to understand, to the ethics of da'wah and the values of Islamic teachings (Sa'ad et al., 2020; Fatihah, 2019).

Second, the da'wah strategy through the bil al-hal da'wah route. As understood, this model of da'wah provides examples and examples in all aspects, especially those related to the practice of ritual worship and social worship. Exemplary da'wah is also known as the *uswatun hasanah* method. Exemplary Method (*uswah hasanah*). Da'wah by using the exemplary method means a way of presenting da'wah by providing direct examples so that *mad'u* will be interested in following what he exemplifies (Muslimin et al., 2021).

This da'wah method can be used for matters relating to morals, how to get along, how to worship, have a household, and all aspects of human life. The Prophet himself, his life, is an example for every human being (Aida, 2020). In line with Bahrain's

statement that a good example is a moral education that includes character by involving aspects of knowledge, feelings, and actions (Baharun & Ummah, 2018).

The results of observations made by researchers conclude that this model of propaganda strategy is a very important or urgent strategy. Moreover, this strategy works very well in the Kraksaan Class II B detention house. This was confirmed by one of the inmates when interviewed by the researcher. The first impression that the researcher found when he entered the detention house for the first time conveying his research permit on December 26, 2021, was the impression of *ukhuwah Islamiyah*, namely about life that reflects brotherhood, both between inmates and prison officers or fellow inmates. One of the simple indicators that the researcher found was the 'smooth' Madurese language communication.

In general perception, communication with smooth language shows good morals. The inmates do not only do this to the prison officers but vice versa, from the officers to the inmates. The use of Madurese language will continue to be used, including among the inmates, because as long as the Madurese ethnicity still exists, the language will be used in daily life as a mother tongue that continues to be preserved from generation to generation (Sadik, 2011; Effendy, 2011; Amaliah & Putera, 2021; Sudarmaningtyas, 2013).

In another finding, the researcher got a unique statement from the prison officer about congregational prayer activities. Congregational prayer is an activity that all inmates must follow, but also the participation of prison officers in the congregational prayer ritual worship as an example as well as an obligation as a devout Muslim as it is understood that example is the most appropriate da'wah strategy to have a positive influence on the object of da'wah. The Qur'an describes many essential things in *da'wah bil hal*, as described by Razak and Hisham entitled 'The philosophy of *da'wah bil hal*: According to the perspective of the Qur'an,' states that: "The process of exemplary da'wah, with real actions through various aspects of life to improve the quality of life. This exemplary method also means a da'wah activity carried out by showing attitudes, gestures, behavior, and actions (morals) in the hope that people (*mad'u*) can receive, see, show and imitate them. Da'wah activities that are directed at improving the welfare and happiness of people's lives both physically and spiritually" (Razak & Rahim, 2018).

A similar statement was expressed by one of the inmates who always try to join the congregational prayer together, not only because officers supervise them. "I pray because it is my obligation and need as a Muslim; I am in the congregation because I want to get a reward in the congregation. In addition, this congregational prayer is an example for the inmates who are still not aware of performing the five daily prayers." (Slamet, F2022). The coaches and officers who are actively involved in congregational activities are role models for all citizens, and this should be done, as is the attitude of preachers in general. What a preacher should have is a good role model because it has become a concept in the community that they will follow the invitation of people who are noble and spiritual so that they can be used as role models (Syalafiyah & Harianto, 2020). The example in ritual worship is also balanced with the example of social worship, such as collective work every week on Friday. All inmates are given the same opportunity to clean the prison environment, including the place of worship of the Darut Taubah mosque.

The third is the da'wah strategy through cultural channels. This da'wah strategy is very familiar to our ears, as did the Wali Songo in spreading Islam Nusantara. The

development of da'wah through non-formal culture remains relevant in the present era because it is related to the development of society and a growing culture (Amin, 2009). In other words, cultural da'wah can be equated with the application of the concept of effective communication, where the messengers (preachers or coaches) carry out two-way communication by the culture that develops in the local community in order to meet the needs needed as a consequence of the implementation of communication. The. In line with Ali Aziz's statement that da'wah is a social movement that cannot be separated from the socio-cultural context that surrounds it. Therefore, in its interactions, da'wah encounters elements of relative truth that are scattered in various elements of social and cultural life (Aziz, 2011). Preachers, with their minds, try to optimize the creativity of the mind and heart to reach relevant and dynamic da'wah material according to the developments and problems of contemporary society (Faiz et al., 2021).

Thus, this strategy can also be applied in prisons. This the researchers found in the development activities in the detention center. With the different backgrounds of the inmates, of course, it is tough for officers to fulfill activities according to their interests and culture. In general, the activities that the researchers found based on the results of observations and interviews with informants were carpentry, crafts, kitchen affairs, and batik artisans.

In terms of batik artisans, it has become a priority since 2021 and has received appreciation at the National level. The process of building the batik center is based on the motivation that the assisted residents have skills that can be useful in the future (Jatim.kemenkumham.go.id, 2021). Therefore, the detention center several times held batik training typical of Probolinggo, which saw related parties, such as IKM Batik Ronggo Mukti Kraksaan, in order to improve the batik skills of the inmates.

Activities that become the needs of inmates are an inseparable part of the process and strategy of da'wah carried out by prison officers because with activities that are developmental as above, residents obtain many things and benefits as objects of da'wah, including; First; providing a new atmosphere that is not boring to the inmates. Because this activity is a specialization activity that each inmate chooses, second, it can become additional skills and skills for the inmates. So that the coaching function in the detention center runs as intended, which is to make the inmates able to continue living in the right way after leaving the detention center. Armed with these skills and abilities, it is hoped that they will become a lifeline after leaving prison. Third, productive activities, such as the work of the inmates, can generate additional income to improve the economy of the inmates (Fathorrozi, 2022).

In order to succeed, the vision of fostering the detention center as an institution that can restore a prisoner's confidence and provide experiences that can be useful in the community later when he is released from the detention house. The detention center guides all aspects. What is in the detention center is a life full of peace, tranquility, and brotherhood. This is inseparable from the habituation carried out by all parties in forming an excellent environmental character for all residents of the detention house. Detention houses should be a concern of the central government to the regions in terms of fulfilling optimal services (Puspitasari, 2018; Irawan, 2018).

Another essential thing that researchers found during interviews with several detainees, in general, the awareness that was formed from each inmate was because of regret after being put in a detention house. This is due to not being able to meet with family and limited life. More than that, the function of the coaching in the detention

center itself is to develop skills in preparing for life after leaving the detention house.

CONCLUSION

From the results of the description above, it can be concluded that the da'wah strategy implemented in the Kraksaan class II B detention house has been running very effectively, both in the form of a strategy for education lanes and teaching books and reading and writing the Koran, strengthening the example of policymakers to the inmates as well as strategies the path of strengthening local culture-based skills such as the typical batik of Probolinggo. With the hope that, apart from providing a deterrent effect not to repeat the same mistakes (such as recidivists), coaching also serves to provide provision and skills to inmates, which are expected to be helpful in their life journey after leaving the prison.

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