

Prophetic communication for strengthening religious life among female inmates in Paledang prison

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ABSTRACT

Background: Women in prisoners endure ongoing prejudice and objectification, issues that are intensified by the absence of a substantial religious life. At the Class II Correctional Institution in Paledang, Bogor, prophetic communication transcends mere imitation of the prophet's communicative methods, 'dawah,' or 'Islamic communication'; it encompasses efforts to emulate prophetic objectives, particularly in the context of shaping religious practices among female inmates, which remains inadequately explored. Comprehending its impact is crucial for fulfilling convicts' spiritual and therapeutic requirements. **Purpose:** This study aimed to analyze the application of prophetic communication within the religious practices of female inmates in the Class II Paledang prison in Bogor. **Methods:** A phenomenological method was utilized to investigate the informants' subjective awareness and interpretive experiences. The data collection was comprised of in-depth interviews, observations, and document analysis to thoroughly comprehend inmates' religious experiences. Results: The results underscore three facets of prophetic communication: The humanistic aspect features structured religious programs; however, insufficient facilities impede optimal worship, and religious communication is restricted to communal prayers and spiritual visits; In the liberation aspect, initiatives promoting prophetic values like love and tolerance exist, yet numerous inmates remain disengaged; In the transcendence aspect, inmates are urged to cultivate Islamic spirituality. Conclusion: Prophetic communication can confront the spiritual issues inmates face, yet infrastructural limitations, inconsistency, and individual crises of faith hinder its efficacy. Implications: This study theoretically contributes to the discourse on prophetic communication in correctional environments and practically underscores the significance of structured religious guidance to improve inmates' spiritual well-being and rehabilitation. This research is crucial for communication studies since it can provide new insights, particularly in critical theory for inmates, cross-cultural communication, spiritual communication, and gender communication.

Keywords: Prophetic; communication; religious; female; inmate

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INTRODUCTION

It is a complicated issue to talk about women, especially those who are in jail for legal reasons. Being in prison or a correctional facility, which is commonly called a penitentiary, is not a nice position for anyone. A Correctional Facility for Women (LPP) is different from other types of correctional facilities in a number of ways. According to acceptable legal rules, this separation has a primary purpose: to stop bad things from happening. Women in prison are captives who have lost their freedom for a short time. They can't handle their children and family, work, get help, or even talk to men. People generally think of prison as a time of loss for convicts when they have to get used to living in a different place for a while.

Several serious incidents have been experienced by female inmates (WBP), such as the one that occurred at the Singaraja Class II-B Women's Correctional Facility in Bali, where an inmate attempted suicide by ingesting detergent due to the pressures of life behind bars. Fortunately, her life was saved (Suadnyana, 2021). In addition, there was a case involving a female suspect with the initials DFES that occurred in Jambi in 2019, who was pregnant at the time she was being processed legally. As a result, the National Commission on Women (Komnas Perempuan) sent a letter requesting a transfer of detention from the detention center (*rutan*) to house arrest or city arrest. DFES was the only female suspect out of 59 suspects in the land conflict case in Batanghari

(Wiryono, 2022). Numerous cases of women in correctional facilities exist, encompassing both documented and undocumented instances at local, national, and worldwide levels.

The challenges in fostering and strengthening the religious life of female prisoners (WBP) are particularly critical, given the increasing and persistent forms of violence, exploitation, and discrimination faced by women in prison. Mustofa indicate that the majority of female inmates in Indonesia regularly participate in mutual physical and psychological coercion (Mustofa et al., 2019). The issue is further corroborated by Parul & Luvleen, which asserts that women endure adverse conditions in prison due to the deprivation of their fundamental rights in both private and public spheres (arul & Luvleen, 2020). Calamunc argue that a detention center (*rutan*) serves as a facility for temporary incarceration aimed at rehabilitation and resocialization initiatives (Calamunci et al., 2025). Many situations' intricacies significantly impact all detainees, fellow convicts, and detention officials, characterized by pronounced disparities in culture, values, and religious comprehension.

According to Meilya, the majority of female inmates in Indonesia tend to engage in oppressive behavior towards one another, both physically and psychologically (Meilya et al., 2020). The study by Kurniawan and Subroto further substantiates that women endure adverse conditions in prison due to the infringement of their rights in both private and public domains

(Kurniawan & Subroto, 2023). Furthermore, Yulianti emphasized that detention centers (*rutan*) function as provisional holding facilities for rehabilitation and resocialization initiatives (Yulianti, 2021). Thus, the complex issues encountered by female detainees, such as disputes with other prisoners and prison personnel, highlight the profound cultural, value-oriented, and religious disparities within the correctional setting.

Miskiyah examined the religious lifestyles of female detainees at Class II A Jember Prison, revealing that among 172 women, 87 (50.6%) were classified as having low religiosity, whereas 85 (49.4%) demonstrated intense religiosity (Miskiyah, 2018). Anderson noted that in the United States, the population of jailed women has more than doubled since the 1990s, predominantly including individuals from ethnic minority groups and lower socio-economic strata (Anderson, 2022). Nevertheless, these convicts frequently lack the requisite skills and tools to facilitate healthy lifestyle transformations, especially for spiritual development. Carrillo report indicated that female inmates typically have restricted access to information and self-enhancement initiatives (Carrillo et al., 2024). Shonhadji discovered that 52% of female inmates in Class IIb Purwodadi Grobogan State Prison exhibited minimal participation in religious activities, including daily prayers, religious studies, communal prayers, and expressions of thankfulness, underscoring a notable deficiency

in their spiritual lives (Shonhadji, 2012).

Geertz posits that religion constitutes a system of symbols that steadfastly and consistently bolsters human emotions and impulses, articulating distinct notions concerning the nature of reality (Geertz, 1976). Wach categorizes an individual's religious life into four types: a) Secret, wherein an individual engages in personal religious practices without the intention of sharing or discussing them with others; b) Private, where the individual communicates about their beliefs with others, actively seeking to expand and disseminate their religious knowledge among close associates; c) Denomination, where the individual adheres to a religious belief that corresponds with the convictions of others, demonstrating a willingness to learn and openly express their faith; and d) Society, where the individual participates in a community that collectively shares similar beliefs or religious practices (Wach, 2019a).

Religiosity can be delineated over multiple dimensions. The ideological dimension pertains to an individual's conviction to adopt and trust their religious teachings' veracity (Al-Shalabi, 2017). In Islam, the six articles of faith encompass belief in Allah, angels, messengers, scriptures, the Day of Judgment, and destiny. The ritualistic dimension encompasses religious practices, including the five daily prayers, fasting during Ramadan and additional voluntary fasts, paying zakat al-Fitr and other forms of zakat, undertaking Hajj to Mecca,

reading the Quran, and engaging in prayer. The experiential dimension encompasses the hopes, perceptions, and sensations encountered by individuals in their religious lives, including the attainment of peace, tranquility, or happiness following activities such as prayer, charitable giving, or Quranic reading. The consequential dimension refers to the individual's recognition of the implications of their religious life as a principle that should be enacted and can benefit others. It includes activities such as verbal preaching, financial contributions, participation in religious studies, writing for social media or academic publications, and organizing religious gatherings. The intellectual dimension involves an individual's growth in their religious life through acquiring knowledge from reading religious texts, participating in religious studies, and engaging with the Quran, among other methods. Kerley assert that religiosity can directly diminish the likelihood of conflict and indirectly lessen the potential for division. Religious and spiritual programs for prisoners aim to promote pro-social behavior and foster a closer relationship with God (Kerley et al., 2005).

The necessity of prophetic communication in the religious lives of female inmates is significant due to their status as a vulnerable, marginalized group lacking the freedom to roam, congregate, and participate in external activities. By fostering prophetic communication, individuals are expected to cultivate a robust self-concept, achieve self-

actualization, and enhance their proximity to God. Research findings indicate that the restricted and constrained structure of prison communication fosters numerous confrontations between female convicts and male officials, as well as male inmates, often resulting in both physical and verbal aggressiveness within the prison population. The absence of religion is a significant aspect. This aspect of religious life is frequently neglected. Numerous inmates have indicated that their relatives became incarcerated due to a lack of rigorous religious instruction during childhood and residing in a community context apart from religious practices, despite the presence of religious leaders or spiritual advisors at places of worship (Said & Butler, 2023). Holland demonstrated that the closed and restrictive nature of prison communication frequently results in conflicts between female inmates and male officers, as well as with male prisoners (Holland et al., 2023). Such interactions often escalate into both physical and verbal aggression directed at female prisoners. The absence of religious engagement is recognized as a significant contributing factor to this issue. This aspect of religious life is often overlooked in the prison system. A substantial number of inmates have indicated that their incarceration is partially attributable to insufficient religious education from their families during childhood, coupled with the influence of environments that were removed from religious teachings, even in the presence of religious figures or clergy within

their communities (Walmsley & Fair, 2022).

It is crucial to understand and enhance prophetic communication with female prisoners to humanize, liberate, and restore their inherent role as servants of Allah. According to Priya, an empathetic and sincere approach is essential for women in stressful conditions to recover from trauma and suffering effectively (Priya, 2025).

There is a significant necessity to comprehend and enhance prophetic communication for female prisoners to facilitate their humanization, liberation, and restoration to their inherent roles as servants of Allah SWT. Rika Apriliani, the Head of Class II A Paledang Bogor Prison, acknowledged that the development of prison residents primarily emphasizes skills training and Islamic study sessions for Muslim inmates. However, it currently lacks the inclusion of learning and understanding prophetic communication in its development programs. The development is presently facilitated by activists or volunteers from non-governmental organizations, affiliated institutions, members of the Family Welfare Program, and university students undertaking internships.

Furthermore, during this pre-observation, the researcher noted that despite the long-standing establishment of Paledang Prison in Indonesia, Rika indicated that the enhancement of communication grounded in the Quran and Hadith for Muslim prisoners still lacks development. Civil servants, law enforcers, and human rights defenders at various levels—local,

regional, national, and international—such as the MUI (Indonesian Ulema Council), local and national parliaments, religious institutions, and Islamic boarding schools—frequently lack models, theories, perspectives, approaches, and methods, particularly regarding Islam-based communication aimed at mitigating conflict and behavioral disorder in correctional institutions.

This study draws upon several prior investigations that serve as references and benchmarks for identifying new issues, phenomena, and perspectives, enhancing clarity across theoretical, methodological, and implementation dimensions. The study conducted by Faridah employs a normative theological framework, as executed by preachers who typically adhere to normative principles, thereby facilitating the interpretation of the research findings (Faridah, 2014). The study by Duncan relies on a large-scale survey involving 300 women prisoners; however, this sample size is deemed inadequate for a comprehensive exploration of the realities faced by female prisoners in the Oregon Department of Corrections (Duncan et al., 2018).

This study addresses the implementation of prophetic communication to enhance the religious life of female prisoners at Class II A Paledang Bogor Correctional Facility. This paper examines prophetic communication to enhance the religious life of female prisoners at Class II A Paledang Bogor Correctional Facility. The objective is to develop a concept and model for empowerment and advocacy through

gender-based prophetic communication, employing a phenomenological approach that reflects the perspectives, existence, and needs of female prisoners in confronting violence, marginalization, and discrimination in correctional facilities, specifically at Class II A Paledang Bogor.

Regarding implications, research on prophetic communication with female prisoners is anticipated to yield the following approach: a) Emancipatory action refers to initiatives to liberate individuals or groups from oppressive conditions, fostering autonomy and empowerment. Prophetic communication fosters a humane and grounded comprehension of religion in rehabilitation programs, enabling female inmates to discover meaning in life, enhance self-identity, and achieve independence; b) Mental health. Interventions rooted in prophetic spirituality have the potential to alleviate anxiety, depression, and stress, consequently enhancing the mental health of inmates. Kusumastuti examined the psychological aspects of female prisoners in their study, presenting the following findings: c) Reform of rehabilitation policies. These findings may motivate policymakers to incorporate transformative spiritual methodologies into rehabilitation (Kusumastuti et al., 2020). Sujoko advocate for training religious instructors or spiritual counselors who comprehend the prophetic method and establishing inclusive and reflective venues for religious discourse (Sujoko et al., 2021).

RESEARCH METHOD

This study used a qualitative method. The employed research methodology is qualitative. This study seeks to elucidate female prisoners' social reality and religiosity, aiming to comprehend their experiences, awareness, and values as informants regarding religious life at the Class II Correctional Facility in Paledang, Bogor. This research method employs a phenomenological approach characterized by subjectivity and adherence to the principles of fieldwork (Cropley, 2022). The researchers must directly engage and assimilate over a designated timeframe, utilizing diverse data sources, including field observations at the Paledang Correctional Facility, in-depth interviews with primary subjects (female prisoners, correctional officers, and religious leaders), document analysis, and artifacts.

The data collection phase utilizes phenomenological research methodologies. a) Acquiring authentic perspectives, which include striving to comprehend the social context or the execution of prophetic communication, knowledge, values, and experiences of female inmates, correctional staff at Class II Paledang Correctional Facility, and religious leaders. b) To attain comprehension, self-awareness, knowledge, and significance, this entails exploring novel interpretations of the prophetic communication practices, cognitive processes, and communicative behaviors of female inmates at the Paledang Class II Penitentiary in Bogor,

particularly concerning the management of religiosity in light of discrimination, which may diverge from prior research findings or offer supplementary insights to existing knowledge. c) Etic (external perspective) entails the pursuit of solutions, data, and inputs for the formulation of a gender-based prophetic communication model by utilizing secondary sources of information, including religious scholars, religious and community organizations, communication experts, anti-violence groups for women/NGOs, students, and other societal entities possessing the requisite capacity, capability, and credibility concerning the social responsibility of female religious scholars in addressing the religiosity of female inmates at the Paledang Bogor Penitentiary through comprehensive interviews. d) Emic (internal perspective) entails fostering reflection, interpretation, motivation, and advocacy for female prisoners in navigating their religious lives stemming from the discrimination they and their group face. This approach emphasized Islamic communication, self-representation, and actualization while adhering to research ethics. It entails executing participant observation or facilitating and directing the research and observation conducted by the subjects (female prisoners) to enhance their comprehension and self-motivation for personal transformation and social emancipation. The researcher serves as an observer, recorder, and director for the research subjects, including female convicts, prison officers, and religious leaders. The research

subjects comprise the community of female inmates at the Paledang Class II Penitentiary in Bogor, prison officials, and religious leaders, focusing on managing religiosity within the jail through comprehensive and unstructured interviews.

This sampling method employed purposive sampling, utilized in scenarios necessitating expert judgment for case selection with a specified purpose informed by their perspective (Cropley, 2022). The researchers identified female inmates from community-based penal institutions, correctional staff, and religious leaders involved in managing religious practices at the Paledang penal in Bogor.

The data analysis technique employed structural analysis to interpret the data phenomenologically on the research subjects (female prisoners) at the Paledang Class II Penitentiary in Bogor. The data analysis technique utilized structural analysis to phenomenologically understand the data concerning the research subjects (female convicts) at the Paledang Class II Penitentiary in Bogor. This analysis, conducted by Strauss, seeks to illuminate the realities and experiences of female inmates participating in prophetic communication to enrich religious life within the jail (Zahavi, 2018). An illustrative case from the research conducted by Wright underscores the problematic issues and concerns about the cultural and religious dimensions of female inmates stemming from the persistent dynamics of domination, superiority, and power relations

Table 1 Roadmap "Prophetic Communication Approach in the Religious Life of Female Prisoners at Class II A Paledang Bogor Prison"

Level	Research Methode	Data	Technical Analysis	Framework of Thinking
Individual	Subjective dan intersubjective	Prophetic communication in religious behavior	Structural Analysis	Prophetic communication
Community/ Group	In depth interview	Female Prisoners, Correctional Officers, Religious Leaders	Structural Analysis	Phenomenology
Culture		Prison from cultural, social, and political perspectives		
Cultural Practice	Participant or Observer (informant becomes the subject of the research, not the object)	Understanding, awareness, experience, and interpretation in social, political, cultural, and religious contexts	Structural Analysis	Critical Paradigm

Source: Research Result, 2025

both among prisoners and between inmates and correctional staff (Wright et al., 2017). For example, inmates establish agreements to cultivate loyalty, trust, and protection to satisfy specific demands.

This research data employs triangulation as a validity technique, concentrating on diverse sources. The steps in the source triangulation approach are as follows: Examining the similarities and disparities in information from three sources: female convicts, prison personnel, and religious educators/*ustaz*.

Officers at Paledang Class II A Prison monitor daily changes in the attitudes of female inmates in alignment with the prophetic principles imparted by their *ustaz* and document

these observations for evaluative purposes.

Performing member checking with female convicts, prison officers, and *ustaz* to verify the interviewees' comprehension of cited statements. Should contradictions be identified, a comprehensive investigation will be conducted, with follow-up interviews with female detainees, police, and *ustaz* at Paledang Class II Prison in Bogor.

RESULTS AND DISCUSSION

The study of the religious practices of female inmates at Class II A Paledang Bogor Prison employed critical paradigms, prophetic communication, and prison theory, collecting

significant data from primary sources, including female convicts, prison officials, and spiritual advisors (*ustaz*).

Syahputra characterizes prophetic communication as a mechanism for societal transformation grounded in three principles: humanization (*amar ma'ruf*), liberty (*nahi munkar*), and transcendence (*tu'minuna billah*) (Syahputra, 2017). Alak underscores that humanization in Islam prioritizes interpersonal interactions, both among Muslims and with non-Muslims. This principle manifests in female inmates' religious behaviors and communicative practices at Class II A Paledang Bogor Penitentiary, as evidenced by both individual and societal reflecti (Alak, 2023).

Leila, an inmate at Class II A Paledang Bogor Prison, reported that her incarceration had intensified her engagement with Islamic practices, such as prayer, fasting, and Quran recitation, facilitated by an *ustaz's* guidance. She remembered acquiring these practices in her village during childhood but indicated that her previous environment contributed to her criminal behavior. Despite the challenges inherent in prison life, she derives solace from her religious values, which assist her in avoiding conflict; however, the inadequacy of facilities occasionally restricts her worship to her cell.

A prison officer detailed the facility's strategy for addressing overcapacity, noting that since 2021, 488 inmates have been released through assimilation and integration programs. Eligibility necessitates the completion of half

or two-thirds of the sentence, demonstrating good behavior and absent charges related to corruption, narcotics, or terrorism. The policies reconcile humanitarian considerations with adherence to regulatory standards.

The concept of free will and the role of the communicator, or caliph, is highlighted in the context of social reflection, extending beyond the individual level (Helmi, 2018). One of the spiritual mentors at Paledang Prison shared his perspective:

"I have been mentoring inmates here for five years, both male and female. However, unfortunately, this prison has very minimal facilities and infrastructure for religious guidance, especially Islam, so religious guidance is not optimal. I only teach the Koran, prayer, supplication, and religious sermons. Twenty inmates actively join here. Therefore, I hope the plan to build a new correctional institution in the Pasir Jambu area can be realized soon." (Zakaria, personal communication, September 2023)

Female inmates, as servants of Allah, recognize their obligation to engage in *ta'aruf* (mutual acquaintance) and *tasamuh* (mutual respect) in their interactions with others, regardless of differences in tribe, nation, religion, or belief. Kuntowidjoyo asserts that this represents a direct command from Allah, highlighting the significance of human unity (Kuntowidjoyo, 2018). Islam emphasizes the importance of preserving human unity. Consequently, even in the prison environment, humanizing and transforming fellow inmates is essential, particularly those experiencing isolation. The principle of Islamic brotherhood

is steadfast. Prison leaders strive to maintain fairness by ensuring that order, humanity, and harmony are upheld within the prison environment through regulated interactions.

In a liberating context, prophetic communication represents an endeavor to confront and liberate oneself from diverse manifestations of evil (*nahi munkar*), such as ignorance of religious systems and knowledge, economic deprivation, socio-cultural oppression stemming from patriarchy, and the lack of moral awareness.

The liberation of female inmates at Class II A Paledang Bogor Prison is demonstrated through their active engagement in religious activities. Nana, an inmate, reported that all 700 inmates must participate in religious studies corresponding to their respective faiths, notwithstanding challenges related to age and physical limitations. Daily spiritual guidance sessions persisted in the Graha Sahardjo Hall throughout the COVID-19 pandemic. Commencing at 9:00 AM, these sessions highlight the significance of reading, particularly the Quran, to mitigate ignorance and injustice. Inmates are registered through fingerprint identification, and the sessions incorporate Dhuha prayers, ensuring a distinct separation between male and female inmates to enhance concentration.

Correctional officers emphasized the favorable development of the prison's religious guidance programs, indicating that around 780 inmates, including 80 women, participate in

moral education initiatives. Despite constrained resources and pandemic-related challenges, these programs seek to equip inmates for societal reintegration, promoting moral character and reducing the likelihood of future criminal conduct. Good behavior is incentivized through remission, promoting positive change among inmates. The Islamic knowledge system promotes the transformation of inmates into more civilized and courteous individuals, thereby enhancing the well-being of their peers. Mandal emphasizes the socio-cultural significance of liberation, advocating for emancipation from structural impoverishment, exploitation, and oppressive systems (Mandal, 2023).

A spiritual guide highlighted the significance of religious education in the rehabilitation of prisoners. Although inmates possess a legally protected right to worship, their access to formal religious education is restricted due to their status. The emphasis is on enhancing faith via Quranic literacy, improving recitation (*tahsin*), and participating in daily congregational prayers, which promote a sense of brotherhood among inmates. Religious educators from institutions such as Ponpes Al-Hidayah and Dompot Dhuafa conduct periodic visits, and inmates possessing religious knowledge are encouraged to impart their understanding to others. Since the COVID-19 pandemic, external religious guidance has been suspended while internal religious activities continue.

Pambayun argues that communication has been essential to religious-political movements since the emergence of Islam, challenging gender-based distinctions upheld by dominant structures (Pambayun, 2024). In correctional facilities, female prisoners learn the importance of solidarity with other women in comparable circumstances, illustrating Habermas's (2015) critique of false consciousness, wherein male-dominated systems politically and economically marginalize women. A conceptual synthesis of prophetic communication, phenomenological, and critical theory about female prisoners suggests a communication framework that is: a) Transcendental (prophetic), focused on values, morality, and spiritual transformation; b) Empathic and participatory (phenomenological), centered on understanding the meaning and subjective experience; c) Emancipatory and critical (critical communication), which confronts inequality, facilitates dialogue, and promotes equality. Integrating these three elements transforms communication from a mere tool for message delivery into a process that fosters awareness, liberation, and meaningful encounters, facilitating just and humane social change. This framework is pertinent for analyzing socio-political, religious, and educational communication practices aimed at structural and spiritual transformation.

Marwah identifies two Qur'anic models of transcendental communication: vertical, characterized by the descent of revelation, and horizontal, about the delivery of the message.

The frameworks highlight the theological foundation of communication, emphasizing its dual nature as both divine and human-centered (Marwah 2021).

The confessions of female prisoners at Class II A Paledang Bogor Prison underscore the significance of religious practices and communication in fostering their spiritual and emotional well-being. An inmate reported that engaging in obligatory and sunnah worship, contemplating the Qur'an, and comprehending Allah's signs in both creation and the supernatural offered her peace and alleviated feelings of guilt. As directed by *ustaz*, prophetic communication is essential in this context, highlighting Allah's signs, which include both Qur'anic verses and universal signs (*kauniyah*).

A spiritual mentor at Paledang Prison highlighted the significance of prophetic communication in influencing the spiritual development of inmates. He advocates for consistently fulfilling obligatory (*fardhu 'ain*) duties and pursuing sunnah practices. Religious study groups conduct activities such as tahajjud prayers and Qur'an memorization to facilitate the spiritual development of inmates. Many inmates recognize their past wrongdoings; however, the absence of religious guidance frequently leads to spiritual struggles. During the day, individuals are encouraged to participate in work and tasks while focusing on the remembrance of Allah. This approach emphasizes the role of prophetic communication as a transformative mechanism that promotes

personal and communal rehabilitation within the prison environment.

Observations at Class II A Paledang Bogor Prison showed that early Qur'anic surahs, including *Al-'Alaq*, *Al-Qalam*, and *Al-Muzzammil*, provide spiritual strength and guidance for female inmates coping with their challenges. Surahs like *Al-Muddatsir* and *Al-Fatihah* are philosophical foundations for fostering harmonious relationships among the prison community, encompassing leaders, officers, and inmates.

Kriyantono highlights that the principles found in these early revelations form the foundation of prophetic communication, as demonstrated by Prophet Muhammad (Kriyantono, 2019). The prophet's mission to disseminate Islam underscores communication as a divine and transcendent obligation. This framework is fundamental to prophetic communication, directing individuals in their spiritual and interpersonal engagements.

The initial revelation in Surah *Al-'Alaq*, particularly the command "read" (*Iqra'*), marks the start of transcendental communication between the Prophet and Allah, establishing a direct spiritual connection. Helmi emphasizes that this interaction established the basis of prophetic communication grounded in divine wisdom and knowledge (Helmi, 2018). The worship facilities at Paledang Prison are limited; however, the level of religious participation is contingent upon the inmates' awareness. Although worship behaviors differ, all inmates

engage in congregational prayers to some extent. Certain female inmates have converted to Islam and have attained proficiency in Qur'anic recitation, subsequently teaching others. The spiritual guidance within the prison is contingent upon continuous collaboration with *ustaz* and religious institutions, such as the Al-Hidayah Bogor Islamic boarding school.

The collaborative dynamic between prison officers, *ustaz*, and female inmates at Class II A Paledang Bogor Prison is based on the principles of the prophet Muhammad, highlighting the importance of both vertical communication with Allah and horizontal communication among individuals. Officers emphasize the significance of a robust spiritual connection in fostering positive interactions among inmates within the prison community.

Khalil emphasizes that effective horizontal interpersonal communication relies on a robust vertical spiritual connection. The capacity of female inmates to interact positively with peers, officers, and their surroundings within the prison context is significantly shaped by their spiritual development, facilitated by the support of religious mentors (Khalil, 2016).

Prisoner theory examines the intricacies of prison life, focusing on significant topics such as humanism, institutional resistance, abolitionism, and the prison dilemma, which offer perspectives on control, punishment, and possible reform. Female inmates at the Class II A Paledang Bogor Correctional Facility experience stigma, uncertainty, helplessness,

family disintegration, inequality, and both physical and symbolic violence. An inmate articulated the emotional and physical consequences of incarceration, encompassing societal stigma, a sense of helplessness, and limited religious understanding. She emphasized the effects of lengthy sentences, overcrowded environments, and inequitable treatment by officers. Her account highlights the dehumanizing elements of incarceration and the pressing necessity for reforms to guarantee equitable treatment, humane conditions, and respect for the fundamental rights of prisoners.

Prison officers at Paledang Prison have identified systemic deficiencies impacting the physical and spiritual health of inmates. An officer indicated that their responsibilities include serving, guarding, and guiding inmates who have had their rights revoked by judicial rulings. The officer demonstrated empathy towards the inmates, recognizing the insufficient facilities and the lack of human resources that impede effective rehabilitation. The building, originating from the Dutch era, necessitates immediate repairs. This deficiency in adequate space and resources not only presents logistical challenges but also adversely affects the dignity and spiritual well-being of the prisoners.

Ustaz Zakariya highlighted that prison issues go beyond food shortages and busy schedules—they also stem from the lack of spiritual fulfillment. Detention imposes significant stress, resulting in inmates experiencing a profound sense of emptiness

stemming from the denial of fundamental rights, including adequate sleep, social acceptance, and the freedom to practice their faith. Overcrowding intensifies this issue, as the women's block, intended for 18 individuals, accommodates 85. The overcrowding and insufficient facilities, such as a single bathroom for 50 individuals, result in alienation and neglect of fundamental human needs. Wach indicates that restrictive environments can adversely affect mental health, resulting in pathogenesis and diminishing inmates' mental and spiritual well-being (Wach, 2019b). The disconnection from the external reality experienced in prison contributes to feelings of isolation and spiritual void, highlighting the necessity for humane conditions and thorough rehabilitation efforts.

Dimensions of abolitionism and the prison dilemma. The challenges encountered by inmates, correctional officers, and spiritual leaders at Paledang Bogor Prison underscore the intricacies of the prison system and the pressing necessity for reform. A female inmate shared her acceptance of her sentence, though she expressed hope for change within the prison system. She cited issues such as exploitation, corruption, inadequate rehabilitation programs, and frequent changes in instructors, all of which hinder progress. It illustrates the overarching challenges encountered by prisoners, not only in fulfilling their sentences but also in maneuvering through a system that frequently neglects their rehabilitation needs.

A prison officer highlighted the importance

of reform for the well-being of inmates and officers. He indicated that measures implemented during the COVID-19 pandemic, including early releases for good behavior, were part of strategies to address overcrowding. He questioned the feasibility of seriously considering the abolition of punishment in Indonesia, highlighting the ongoing debate regarding the role of punishment within the justice system. A spiritual mentor at the prison observed the difficulties inherent in prison life, emphasizing that such institutions are not structured to offer peace or spiritual fulfillment. Many inmates express dissatisfaction with a deficiency of authority, violations of human rights, and discriminatory practices. The mentor contended that reform is crucial for the evolution of the legal system, the assurance of fairness, and the provision of effective rehabilitation, ultimately aiding inmates in becoming individuals of moral integrity.

De Franca argue that prisoners experience a “prison dilemma,” defined by a dual tension: the effort to transform prisons into law-abiding institutions paradoxically diminishes the legitimacy of the institution, as the criminal justice system restricts personal rights in ways that contradict human rights and fosters violence as a means of social exclusion (De Franca et al., 2023).

Dimensions of order. The notion of order in Class II Paledang Bogor Prison is interpreted variably by female inmates, prison officers, and spiritual mentors, highlighting its

complex character. A female inmate (personal communication, August 2023) articulated her vision of order as a tranquil and equitable prison environment devoid of fear and suffering. She acknowledged the challenges of achieving this ideal. She emphasized ensuring that any violence or unrest among inmates is not politically motivated but arises solely from duty or necessity. Her perspective underscores the conflict between the ambitions of prisoners and the stark realities of incarceration.

Prison officers perceive order as a collaborative endeavor that includes inmates, spiritual mentors, and the wider community. An officer emphasized the collaboration fostered by the prison’s leadership, which encompasses partnerships with religious organizations, universities, NGOs, and media outlets to enhance inmates’ physical and spiritual well-being. This collaboration is crucial for sustaining order and aiding the reintegration of inmates into society, especially within an overcrowded facility accommodating 923 prisoners and detainees.

Spiritual mentors assert that order is fundamentally linked to cultivating spirituality in the prison environment. Their advocacy emphasizes establishing a tolerant and comfortable environment facilitated by contemporary worship facilities to mitigate the challenges associated with prison life. They highlighted a paradox in prison management: strict control is implemented during the detention process to maintain order, yet inmates’ daily lives are less regulated, resulting in a gap

in consistent management. This multifaceted perspective on order highlights the intricate relationships among structure, collaboration, and individual experiences within the prison system.

Yusuf highlighted the necessity of addressing the frequency of such conflicts by identifying their root causes, specifically the “historical inertia of Islam” observed among the inmates. Religious advisor (*ustaz*) in Paledang Prison must enhance their teachings and sermons while offering ongoing mentorship (Yusuf, 2015).

Transversal dimension. This concept functions as a mechanism for authorities to incorporate reflections on prison life alongside its intrinsic dynamics.

The centralized prison system in Indonesia constitutes a multifaceted environment characterized by the interactions among inmates, spiritual mentors, and prison officers. A female inmate requested the government to enhance prison regulations and spiritual management beyond merely addressing material needs. She underscored the significance of equitable treatment, noting ongoing discrimination from officers and fellow inmates. Her proposal to align work assignments, sanctions, and access to rights with religious principles indicates an intention to establish a rehabilitative process grounded in fairness and spiritual integrity.

Spiritual mentors play a crucial role in the rehabilitation of inmates, emphasizing their position as facilitators introduced through

partnerships with Islamic boarding schools and regional government initiatives. Mentors associated with Dompot Dhuafa operate within the confines of government prison regulations to facilitate the spiritual development of inmates, notwithstanding the logistical and systemic challenges posed by the centralized prison system.

Prison officers provided a systemic perspective, characterizing prisons as institutions intended to “normalize” individuals through confinement and rigorous compliance with laws. The acknowledgment of the oppressive feelings experienced by inmates due to the loss of their freedom is significant. Overcrowding is a critical problem, as facilities intended for 634 individuals are now significantly over capacity. The government’s response has included the relocation of inmates to various facilities in Sukabumi, Bandung, and other locations. Although aimed at alleviating logistical pressures, these efforts highlight the overarching challenges of ensuring fairness, dignity, and humane conditions within an overloaded system. Deleuze argues that government authorities should redirect their focus from enhancing prison governance to confronting the actual conditions of prison life (Deleuze, 2017). Pambayun asserts that a critical approach is necessary to “disrupt the status quo” by objectifying and deconstructing the systems and apparatus that perpetuate marginalizing practices against women under the pretense of authority (Pambayun, 2022).

Table 2 The Results of the Analysis on Prophetic Communication for Strengthening the Religious Life of Female Inmates in Paledang Prison

Perspectives	Actor	Phenomenology
A. Prophetic Communication		
Humanism (Amar Ma'ruf)	Female Inmate, Officers, and Religious Teachers (Ustaz).	By actualizing the understanding of Islamic values through actions and communication in daily life.
Liberation (Nahi Munkar)	Female Inmate, Officers, and Religious Teachers (Ustaz).	Beginning to realize that doing good is the meaning of 'liberating' oneself from Allah's punishment.
Transcendental (Tu'minu billah)	Female Inmate, Officers, and Religious Teachers (Ustaz).	Realizing that the purpose of life is solely to serve Allah.
B. Prisoner Theory		
Humanism, Efficiency, Resistance to Institutions	Female Inmate, Officers, and Religious Teachers (Ustaz).	Learning to free oneself from stigma, uncertainty, powerlessness, and disaffiliation.
Rejection: Abolitionism and the Prison Dilemma	Female Inmate, Officers, and Religious Teachers (Ustaz).	Beginning to think in the direction of self-reformation to change a social structure.
Transversal and Decentered Perspectives or more literally "Transversal Views and Beyond Centralization"	Female Inmate, Officers, and Religious Teachers (Ustaz).	Learning to become a 'subject' rather than an 'object'.

Source: Research Result, 2025

Based on phenomenological research, this study examines the awareness, understanding, meaning, and learning processes associated with prophetic communication among female inmates at Class II Paledang Bogor Prison (Zahavi, 2018) discussed. This study elucidates the theoretical and practical dimensions of the communication framework.

The concept of consciousness. Prophetic communication plays a crucial role in the religious lives of female inmates at Class II Paledang Bogor Prison. Husserl's phenomenology (Philippe-Beauchamp, 2021)

highlights religiously motivated communication as a conscious act that alleviates alienation, loneliness, and spiritual emptiness (De França et al., 2023). Such communication is regarded as a divine command, providing solace within the complex prison context. Rituals, interactions, and humanistic communication among inmates, religious mentors, and prison officers are viewed as reflective and self-aware practices, consistent with the concept of *ulul albab*—rational beings seeking self-awareness (Pambayun, 2024).

Female inmates, via prophetic communication, shift from worldly

transgressions to enhanced moral awareness, as indicated in the Qur'an, Surah Al-Baqarah, verse 12. This transformation corresponds with the overarching objectives of self-improvement and ethical development. Imam Ali's wisdom emphasizes the importance of reflecting on one's origins, current circumstances, and future trajectories. This process of self-awareness, rooted in faith and humanistic principles, allows inmates to discover meaning and purpose despite the limitations of incarceration (Rojas et al., 2023).

The concept of experience. This study indicates that female prisoners at Class II Paledang Bogor Prison encounter difficulties in accessing comprehensive Islamic programs, such as religious studies and rituals. Restricted involvement underscores the necessity for prompt and coordinated spiritual services grounded in prophetic principles of equality and justice.

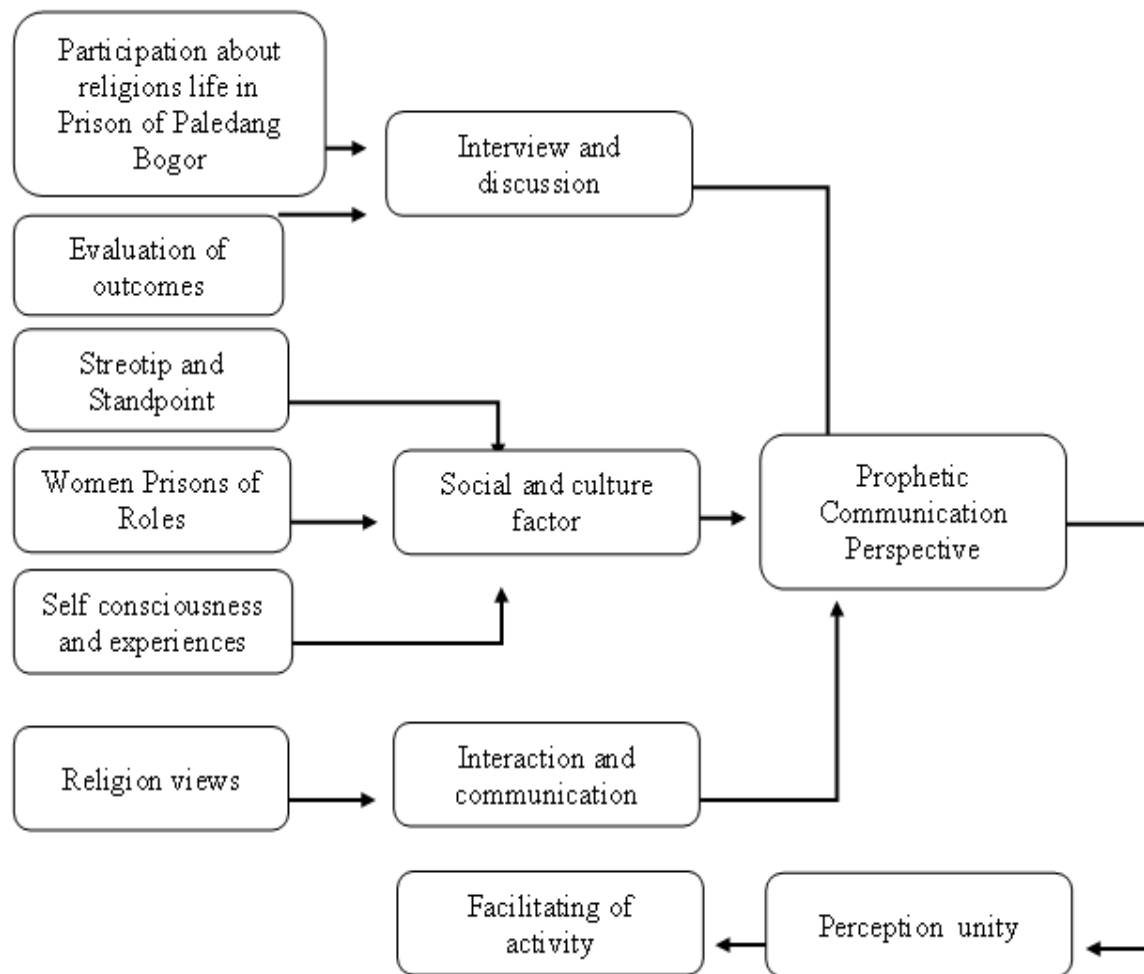
Kartini and Rizhal propose the principle of *amar ma'ruf nahi mungkar* as a mechanism for social control aimed at promoting collective enhancement. Transforming female prisoners into *khairu ummah* is crucial, particularly for marginalized individuals (Kartini & Rizhal, 2021). Bartlett and Hollins highlight the importance of contextualizing women's criminal behavior about trauma and vulnerability, and they advocate for comprehensive rehabilitative measures (Bartlett & Hollins, 2018).

Female inmates acknowledge the significance of preserving spiritual well-being

as a fundamental human right, as outlined in Indonesia's Law No. 39 of 1999. They encounter difficulties accessing religious services and communicating with staff and external entities (Ahmed et al., 2016). Prophetic communication holds greater significance for inmates than punitive methods, especially within a stressful prison environment marked by understaffing and restricted officer-inmate interactions (Wooldredge, 2020).

Learning concept, Walmsley emphasizes the significance of ethical behavior among prison officers, especially regarding maintaining confidentiality and supporting prisoners' religious practices (Walmsley, 2021). At Paledang Bogor Prison, officials have implemented policies to ensure prompt access to Islamic religious guidance while improving the prison environment through advocacy and security measures. The spiritual education of officers has been essential in enhancing their comprehension of how faith can alleviate the psychological and emotional vulnerabilities of female prisoners. The compassionate and respectful treatment provided by staff, as noted by O'Donnell, plays a significant role in enhancing inmates' well-being (O'Donnell, 2020).

Webster and Qasim observe that prison conditions frequently exacerbate the marginalization of women, who already experience societal subordination (Webster & Qasim, 2018). The dual marginalization of female inmates renders them especially



Source: Research Framework, 2025

Figure 1 Prophetic Communication in Strengthening the Religious Life of Prisoners Women in Paledang Bogor

susceptible to mental health challenges. At Paledang Bogor Prison, collaboration among officers, religious mentors, and inmates promotes solidarity and offers spiritual guidance, contributing to alleviating suffering and supporting recovery. An approach that addresses societal and institutional challenges effectively promotes female inmates' well-being through religious engagement.

CONCLUSION

The female inmates at Paledang Prison in Bogor exhibit various religious backgrounds, encompassing various beliefs, interpretations, and religious experiences before their incarceration. The observed differences illustrate the inmates' intricate social and spiritual circumstances, which directly affect their lifestyles within the prison, especially regarding religious practices.

Dimensions of these differences include inmates with a strong religious education derived

from Islamic boarding schools (*pesantren*) or formal educational institutions. Conversely, some individuals possess limited religious understanding due to familial or social contexts that lack religious influence. Some inmates had prior experience with religious practices, including prayer, fasting, and participation in religious study sessions. In contrast, others had infrequently engaged in their religion due to lifestyle choices or social contexts. The inmate population predominantly consists of Muslims; however, there are also individuals from various other faiths, along with diverse sects and interpretations of Islam among the Muslim inmates. Some individuals continue to exhibit apathy or skepticism regarding the religious interventions offered at Paledang Prison.

The marginalization and vulnerability of female inmates in Class II Paledang Bogor Prison underscore the importance of implementing, integrating, and internalizing prophetic communication within their religious practices. This communication strategy is based on humanism (*amar ma'ruf*), liberation (*nahi munkar*), and transcendence (*tu'minuna billah*), supported by spiritual mentors and prison officers. Within the framework of humanism, prison settings underscore spiritual values rooted in the Qur'an and hadith while incorporating empathy and inmates' insights to complement rational thought. Nonetheless, these humanistic values are frequently restricted by the stringent control systems established, which hinder open communication.

Islam highly regards humanity, emphasizing its dignity, value, and responsibility. The Qur'an and the teachings of Prophet Muhammad offer a thorough perspective on human nature, rights, and responsibilities. The notion of humanity in Islam is founded on several fundamental principles: Human dignity (*karāmah al-Insān*). The Qur'an states that all human beings are honored by Allah, as indicated in Al-Isra verse 70.

From a liberation standpoint, prisons seek to empower female inmates by facilitating their participation in religious rituals, social activities, and economic endeavors. It functions as a protective measure against recidivism and objectification by authorities while also seeking to enhance the social welfare of inmates. Islam fundamentally aims to free the human soul from shirk (the association of partners with God), ignorance, and subjugation to worldly desires. In Islam, true freedom is rooted in acknowledging the Oneness of Allah (*tawhīd*), which shifts allegiance from false authorities—such as rulers, ideologies, or materialism—to God exclusively. This spiritual submission results in inner peace and moral clarity. “Have you observed the individual who elevates his desires to the status of a deity?” Qur'an 45:23

This study introduces a distinctive approach emphasizing prophetic and phenomenological communication, a perspective infrequently examined in the current literature. Research on female prisoners predominantly emphasizes health, politics, criminology, or sociology,

rendering this investigation of prophetic communication novel and inadequately represented in the academic literature.

This study is advised to investigate the dynamics of prophetic communication employed by female inmates within the framework of religious life in Class IIA—correctional Institution in Paledang, Bogor. The emphasis on prophetic communication—anchored in the principles of truth-telling (*tabligh*), trustworthiness (*amanah*), and moral integrity (*akhlaq*)—offers a distinctive perspective on how incarcerated women uphold and articulate their faith, traverse their spiritual paths, and derive significance during imprisonment. This research is essential for multiple reasons: a). It integrates communication studies with theology and correctional sociology, enhancing the developing debate on spiritual communication and religious resilience in restricted contexts. b). The findings may provide essential insights for prison authorities and policymakers to enhance spiritual rehabilitation programs by integrating values-based communication strategies that align with inmates' experiences. c). The study emphasizes the perspectives and religious autonomy of female detainees, fostering a more compassionate and empathetic comprehension of incarcerated individuals, which may diminish stigma and aid in reintegration initiatives. d). Religious counselors, chaplains, and prison educators may utilize the findings to create more effective spiritual guiding frameworks that correspond with inmates' psychological

and emotional requirements.

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