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International Journal of Scientific & Engineering Research Volume 10, Issue 6, June-2019
1336 ISSN 2229-5518 IJSER © 2019 <http://www.ijser.org> Bi al-Lisan Da'wah Method to
the Assisted Citizens in Correctional Institutions class II A of Palopo ,South Sulawesi
Indonesia Muhammad Ilyas, Badaruddin ABSTRACT The results of this study discuss; 1).
How was the application of Bi al-Lisan's da'wah method conducted at the Class IIA
Correctional Institution in Palopo, Indonesia.

2). What Efforts conducted by Class IIA correctional Institution in Palopo Indonesia to
guide Assisted Citizens (Prisoners/inmates.). 3). what is the obstacle for Da'i (preachers)
in conducting Da'wah (preaching) to the assisted citizens and it's solution. 4). The results
of the Application of the al-Lisan Da'wah Method to Assisted Citizens.

This research used descriptive qualitative Method which provided a more detailed
picture of a phenomenon. In a qualitative research, the data are not collected in the
form of numbers, but the data comes from observation, interviews, documentation, so
that this assessment is to describe the empirical reality behind phenomena in depth,
detail and comprehensive. The results of this study indicate that (1).

The application of Bi al-Lisan Da'wah Method in Palopo Indonesia Class IIA Correctional
Institution, namely: advice method, sermon Method, preaching or recitation Method,
question and answer Method ,discussion, and interpersonal conversation Method. (2).
The Efforts carried out by the Class IIA Correctional Institutions in Palopo Indonesia to
guide the assisted citizens are: fostering skills improvement for the assisted citizens,
religious fostering of the assisted citizens, fostering health care for the assisted citizens.
(3).

Problems of coaches or Da'Il in carrying out da'wah to the assisted citizens of the Class IIA correctional institution of Palopo Indonesia And its solution were: 1. Problems in carrying out Da'wah to the assisted citizens ;(a) Internal Factors, Infrastructure, Lack of Mastering Da'wah material (Officer), Lack of Awareness themselves of the Assisted Citizens.

(b) External Factors: Differences in the level of Education of the assisted Citizens, Differences of religious knowledge assisted citizens, Environmental Factors. 2. Solutions offered: Expand the yard of mosques and try to improve facilities, making religious training, giving remuneration in the form of conditional leave for the Assisted Citizens.

Divide the assisted citizens in IJSER International Journal of Scientific & Engineering Research Volume 10, Issue 6, June-2019 1337 ISSN 2229-5518 IJSER © 2019 <http://www.ijser.org> several groups or levels of knowledge, provide routine motivation. Correctional Officers always monitor the condition of former assisted citizens. Keywords: Bi al-Lisan Da'wah Method to the Assisted Citizens 1. Introduction Crimes often occur in a community, such as theft, robbery, fraud, murder, and etc.

These crimes occurred due to various kinds of factors, such as the compulsion of someone to commit theft due to economic factors, environmental factors or affected by the environment around and etc. All crimes should be punished based on laws to create peace and a sense of justice in the community (Cooke, 2008). When life is still simple, every lawbreaker can be Punished that time.

Formal leaders act as judges, in resolving conflicts immediately after the crime is committed, so that there is no need for a place to detain the convicted person to wait for the execution The more complex of the community, the detention function while waiting for the judge's decision caused the lost criminal freedom (Bakhri, 2009). Criminal law is a tool, the purpose of criminal law was not to suffer or discomfort the convicted person.

The main purpose of criminal law is order, which in particular can be called obedience of people from violence of general norms. The criminal law regulates violations and crimes against the public interest, which action is threatened with punishment which is a suffering or torture (Andenaes,1965). During the process of investigation, prosecution and examination at the trial, the suspect or convicted person was detained at the Detention House.

In principle, the Prison is only a place for prisoners who have not been sentenced. To guide the assisted citizens to be able to get back to normal with the community, officers

from the correctional institution should try to organize activities that can make the prisoners aware of their actions so that they do not recommit crimes when they leave the prison, as a result, they can be accepted by the community, and they will not recommit crimes.

In a complex life, from perspective of science, politics, economics, and socioculture, and even though the government has provided regulations in the form of legislation. Even though religion has outlined the rules about human life, but sometimes humans still often slipping into a misguided path. Da'wah is a must for every Muslim who has sense and knowledge.

This has been exemplified by the Prophet and the previous apostles in carrying out their duties IJSER International Journal of Scientific & Engineering Research Volume 10, Issue 6, June-2019 1338 ISSN 2229-5518 IJSER © 2019 <http://www.ijser.org> to convey the treatise and regulations of Allah SWT, da'wah is an obligation for Muslim, women and men, at anytime and anywhere.

The obligation of da'wah is related to the purpose of Allah Almighty to make people get happiness in the world and the hereafter. Therefore, Allah has given honor and promise to people who want and are able to carry out the mandate of preaching by making them as the best people. In line with the description above, the methods carried out in preaching must be in accordance with the objectives of da'wah.

In practice, the da'wah method can be very effective if the Da'i can deliver material, ideas, and arguments well. Therefore, the preaching ability for a Da'i in a correctional Institution or public and society is a must (da'wah bi al-Lisan). Humans are also created by God as the best being (Ahsan-Taqwim) and given autonomy by God to determine their destiny by providing supporting facilities such as sense, lust, spirituality. And most importantly, humans are given a religion to be guided in living their lives.

Nevertheless, on the way of their life , they forget their existence of themselves as servants of God, the purpose of which was created to become the Khalifah (representative) of God on earth who must manage nature and uphold religion (siyasa al-dun'ya and hurasah al-din), they often trapped in acts that violate the law which resulted in them being punished and sentenced to the correctional institution.

This may happened becasused they have not touched by the da'wah delivered by the Da'l (Amin, 2010). Based on the background above, the author was interested in conducting a research entitled "The Bi Al-Lisan Da'wah Method to the Assisted Citizens at the Class IIA correctional institution ,Palopo Indonesia." 2. Literature Review 1.

Da'wah Method The method, according to the Large Indonesian Language dictionary, is a regular and thoughtful way to achieve a goal¹. Whereas systematically, method means the science of learning ways or paths taken to achieve a goal with effective and efficient results. A method is science that studies ways of preaching to achieve the goal of effective and efficient Da'wah.

Da'wah method can also be interpreted the ways used by a Dai to deliver da'wah materials namely Al-Islam . IJSER International Journal of Scientific & Engineering Research Volume 10, Issue 6, June-2019 1339 ISSN 2229-5518 IJSER © 2019 <http://www.ijser.org> Da'wah method is a way to deliver message that can be divided into 5 major groups, namely; 1) Oral, in this form including; sermons, speeches, hospitality, and conversation.

2) Writing, including in this form are books, magazines, letters, newspapers, bullies, tracts, written lectures, pamphlets, written announcements, banners. 3) Morals, a method in delivering message though actions, for example visiting people who are sick, gathering, building mosques and schools, polyclinics, hygiene, agriculture, livestock. 4) Paintings, pictures, caricatures and so on.

5) Audio visual, in this case which includes, namely, radio, television, films, slides and etc. 2. Bi al-Lisan Da'wah According to the writer, da'wah means "inviting to goodness". A man who invites to goodness and who is invited to goodness to make people better, called bi al-Lisan Da'wah.

According to an expert, Saputra stated that the Da'wah of bi al-Lisan is a method of da'wah carried out by a da'i by using his oral preaching activities through speech which is usually done by lectures , sermons, etc. Da'wah like this will be more effective if it is conveyed in relation to worship days, such as Friday sermons or feast sermons, the studies delivered are related to the issue of practical worship, structured materials, delivered by the method of dialogue with worshipers (Syukir, 1983). According to M.

Munir in his book "the Method of Da'wah", he explains that Da'wah bi al-Lisan is a technique or method of da'wah which is characterized by many characteristics of a da'i or preacher's preaching at the time of da'wah activities. It can also be understood that the preaching of Bi alLisan is a procedure for the presentation and delivery of da'wah where preaching is more oriented to lectures, speeches, face-to-face and etc. 3.

Assisted Citizens According to the large dictionary of Indonesian, assisted citizens means that people who are (people who are serving sentences for criminal acts);

condemned. Meanwhile, according to another dictionary, it is stated that the Assisted Citizens are punished people; people cradle. Furthermore, based on the legal dictionary of the Assisted Citizens, it is interpreted as follows: assisted citizens are people who undergo **the assisted citizens in correctional** Institutions.

Based on Article 1 paragraph (7) **of Law Number 12 of 1995 concerning** Correctional institutions, the assisted citizens are convicts who are punished by losing their freedom. **According to Article 1 paragraph (6) of IJSER International Journal of Scientific & Engineering Research Volume 10, Issue 6, June-2019 1340 ISSN 2229-5518 IJSER © 2019 http://www.ijser.org** **Law Number 12 of 1995 concerning** Correctional institutions, the convict **is a person who** is convicted **based on a court decision that has obtained permanent legal force.**

From the statement above, it can be concluded that the assisted citizens are people **or convicts who are serving their sentences in the correctional Institution** where they lost their freedom. 4. Correctional Institution Correctional Institution is a place to guide Prisoners (Lehman, 2017). (Article 1 Number 3 **of Law Number 12 of 1995 concerning** Corrections). Before the term correctional institution in Indonesia was known, the place was called prison.

Correctional Institutions are Technical Implementation Units **under the Directorate General of Corrections of the Ministry of Law and Human Rights (formerly known as the Ministry of Justice)** Research Method This research used descriptive qualitative method which is able to provide a more detailed picture of a phenomenon (Kumar, 2019).

The subjects of this study consisted of Islamic Religious Counselors, Head of correctional institutions, and prisoners / assisted citizens of **correctional institutions Class II A Palopo Indonesia**. Whereas the object of this research is how the Bi al- Lisan Da'wah Method to **the** guide assisted citizens in **the Class IIA Correctional Institution in Palopo** Indonesia.

Primary data and secondary data **are used in this** research which gained from Islamic Religious Trustees, Head of correctional institutions, and Assisted Citizens of **the Class IIA Correctional Institution in Palopo** Indonesia. Technique data collection were; observation, interviews, and documentation. And technique of data analysis were; in a qualitative research, the research activities were conducted before entering the field, while in the field, and after completion in the field.

The process of data analysis in this study was conducted according to the Miles and Hube Roman models cited by Sugiyono in his book: data reduction, data display, and conclusions / verifications Miles & Huberman (1984). RESULTS AND DISCUSSIONS 1.

The implementation of **Bi al-Lisan Da'wah Method** at Palopo Class IIA Correctional institutions.

Based on a definition according to A'idh Al-qorni: Da'wah is calling on humans to the teachings of Islam, where da'wah is the duty of all Prophets and Apostles. All of **IJSER International Journal of Scientific & Engineering Research Volume 10, Issue 6, June-2019** 1341 ISSN 2229-5518 IJSER © 2019 <http://www.ijser.org> them without exception are dai and guidance of the ummah to the truth which conveys the call "worship Allah" once in a while **there is no god** for you but Him.

Da'wah is the best worship after faith in Allah because the outcome of da'wah is to make people get guidance and their love of goodness, keep them away from evil and **expel them from the darkness** of light. Da'wah **is not an easy** thing like turning your palm, Da'wah is a very long process, tiring and requires preparation and a strategy or method to achieve success.

The implementation of the Da'wah Bi al-Lisan Method in **the Class IIA Correctional Institution** of Palopo Indonesia must be distinguished from da'wah in the general public, moreover, most of the assisted citizens / prisoners are sometimes sensitive and easily offended, sometimes their thinking is unstable to receive Da'wah delivered by the coach or Da'i.

The implementation of the da'wah method **at the Class IIA** Penitentiary of Palopo Indonesia is a way to foster the behavior of the assisted citizens as well as increase their knowledge and understanding of Islamic teachings. Religious guidance conducted by officers will not succeed if the assisted citizens / prisoners **do not have the** desire of themselves to change their attitudes and actions.

With the existence of da'wah activities, it is expected that da'wah will be able to give positive meaning to the lives of the assisted citizens both during their stay **at the Class IIA Correctional Institution in Palopo Indonesia** and when they go back in the community. With the hope of forming a religious mentality and noble character (akhlakul karimah), with the hope of further enhancing the religious understanding of the assisted citizens / prisoners (Hallett, **Hays, Johnson, Jang, & Duwe**, 2016).

Da'wah method among the prisoners has its own characteristics, **because they are a** separate group of people who have different characteristics and psychological conditions from the general public. The implementation of da'wah methods used for the assisted citizens **at the Class IIA** Palopo department of corrections, as follows: a. Advice Method Advice is an action which is done to to make someone good (Shaw, Potter, &

Hepburn (2015).

and also as an obligation for every Muslim to maintain mutual friendship with one another. For instance, when a child makes a mistake then as a parent who wants his child not to make the same mistake, then the parents then advise their child not to make that mistake again.

Based on interviews with Indra Sofyan, the Head of a correctional institution, the advice method is very important and must be present in every correctional Institution, when an assisted citizens makes a mistake, we are as IJSER International Journal of Scientific & Engineering Research Volume 10, Issue 6, June-2019 1342 ISSN 2229-5518 IJSER © 2019 <http://www.ijser.org> coaches, mentors, and protectors should advise him not to do bad things, he should do things in accordance with Islamic teachings.

b. Sermon Method The word "Khotbah" (sermon) comes from a three-letter arrangement, namely kha', tha', ba', which can mean speech or wooing. The origin of the sermon is to talk about important issues. From this understanding, it can be said that the sermon is a speech delivered to tell listeners about the importance of a discussion.

Sermons are part of oral preaching activities, which are usually conducted on religious events such as Friday sermons and on Islamic holidays, each of which has its own style, harmony and conditions. c. Lecture or Recitation Method The lecture method is conducted to convey information, instructions, understanding, and an explanation of something to mad'u orally.

In this lecture method the information conveyed is usually packaged in a light and informative way and not inviting a debate. A da'i in carrying out this method should have special skills such as rhetoric and discussion ability, and other factors that are able to attract attention and sympathetic of mad'u to the preaching material delivered.

As explained in the Qur'an in surah An-Nahl: 125 that the delivery of da'wah must provide advice, guidance and good examples. a preacher should have this character so that a preacher is not said to be a hypocrite who invites people to do good things but in reality he do bad things, this applies to every preacher.

The implementation of the lecture method is one of the efforts made by the Polopo Correctional Institution in Class IIA in applying Bi al-Lisan's preaching, this activity is conducted regularly after the Magrib prayer until the Isya prayer by inviting the Muballiqh (Precher) from the agency in collaboration with the Penitentiary to guide the

assisted citizens / Prisoners with the aim of gaining knowledge and abilities, especially Islamic religion and the assisted citizens can apply it in daily life. However, before the lecture begins, the assisted citizens begin to chant asmaul husna (Names of Allah).

This lecture is tabligh, namely the delivery of material is not intended for one person but for many people, especially for the assisted citizens in the Penitentiary. In his lecture, he gave advice to assisted citizens who had committed crimes and provided motivation and invited them to discuss so that those who had committed crimes did not do forbidden thin by Allah SWT.

On the other hand there are also members of the Jama'ah Tagbligh who guideto the assisted citizens / prisoners, he fostered the assisted citizens who do not know IJSER International Journal of Scientific & Engineering Research Volume 10, Issue 6, June-2019 1343 ISSN 2229-5518 IJSER © 2019 <http://www.ijser.org> the procedures for prayer, reading the Qur'an, ablution and others.

He provided material in the form of descriptions and explanations verbally, and there were also among listeners who noted if there was material that needed to be written so that it was easy to remember and easy to practice. 2. Efforts carried out by Class IIA Penitentiary Institution in Palopo Indonesia in the Development of Assisted Citizens.

To achieve the goals, the correctional institutions have various methods to foster the assisted citizens. The coaching conducted by the Class IIA correctional institution of Palopo Indonesia is as follows: 1. Improving Skills Skills development is an effort to empower human resources, especially to the assisted citizens in correctional institutions, skills development is also a very important thing given to the inmates.

Based on interviews with Indra Sofyan ,the Head of Class IIA correctional institution Palopo Indonesia, he said that: "the aim of this skill enhancement is to equip the assisted citizens with special skills, so that they can be more creative and later can be useful for the community. This is their capital when free from this correctional institution.

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Skills development is carried out directly by officers of correctional institutions and competent assisted citizens, this is based on the statement of the Head of the Religious Trustees of correctional institution that; "The activities provided to the assisted citizens aims not only to improve their skills but also to make them not stressed. Here, they are trained in sewing skills, processing used goods into a craft to sell.

Inmates were taught from the basic, after being trained they could already sew their

own clothes. In addition, they were also taught skills such as making dolls from patchwork, making bags, placing tissue and making flowers from an aqua bottle. 2. Religious Development Religious development could be in the form of lectures, recitation of the Qur'an, and religious education to form a positive mentality for the inmates. The aim is to increase awareness of carrying out religious teachings and increase the religious knowledge of the assisted citizens.

In addition, through religious guidance, it can re-establish self-esteem and self-confidence from the assisted citizens. Based on the interview with Iskandar that: "There are six pillars of character that can be formed through religious development for prisoners or assisted citizens; honesty, respect, a sense of IJER International Journal of Scientific & Engineering Research Volume 10, Issue 6, June-2019 1344 ISSN 2229-5518 IJER © 2019 <http://www.ijser.org> responsibility, a sense of caring and tolerance, these characters cannot be instilled directly in prisoners, because it needs a systematic and continuous development program.

The implementation of religious development is carried out in Mushalla the materials were delivered by correctional institution staff and elements of Islamic Boarding Schools and religious institutions and from the WBP itself. Materials are in the form of: a. Recitation of the books (Fiqh, Tawheed) is carried out on every Thursday. b. Religion lectures delivered by jamah tabligh who collaborate with Correctional Institutions in guiding prisoners every Monday after magrib prayer c.

Studying the Qur'an in a qajah way that is performed every Wednesday by Institutional officers and competent assisted citizens. d. The activities in the holy month of Ramadhan collaborated with the State Islamic Institute (IAIN) of Palopo by sending Imam for the tarwih prayer to the Palopo Class IIA Penitentiary. 3. Problems faced by Da'i in conducting Da'wah to Assisted Citizens in Palopo Class IIA Correctional Institutions and Solutions a.

Problems in conducting Da'wah to the assisted citizens coaching the inmates is not easy, there are various obstacles in its implementation. These influence the effectiveness of the da'wah. These obstacles are important to be disclosed as analytical material and are a consideration to determine the future steps After conducting the research at the Class IIA Correctional Institution in Palopo Indonesia, in the implementation of da'wah, there were several factors influencing the da'wah, internal factors and external factors.

1) Internal factors A) Facilities and infrastructure Facilities are one of the obstacle in implementing da'wah for prisoners due to in secureness in the implementation of da'wah at the correctional institution. B) Lack of Mastering Da'wah Material (Officer of

Class IIA Correctional Institution in Palopo Indonesia) IJSER International Journal of Scientific & Engineering Research Volume 10, Issue 6, June-2019 1345 ISSN 2229-5518 IJSER © 2019 <http://www.ijser.org> Conducting da'wah is not easy because they face humans who can think and feel.

All behaviors of the da'i should go in line with what they say, especially regarding the material presented. The material conveyed when preaching should be mastered by da'i, because this is related to the pride of a dai. An educational background which is not from religious education is one of the factors of lacking mastery of da'wah material.

However, the officer should keep learning to improve their in conveying da'wah. Lack of self-awareness of prisoners or assisted citizens Various efforts to guide the prisoners are carried out by officers of correctional institutions. Coaching is an attempt to make prisoners better. The coaching is in the form of spiritual development and self-development.

However, coaching is not easy because of lack of motivation of prisoners, it needs more than luck to have successful coaching. Opportunities available around it will not be enjoyed, if the individual is not motivated to seize the opportunity, as stated by Mujahidin that: "If there are new inmates, then they will be recorded and then included in skills training, religious training and etc.,

they are usually grouped up to ten people in a group, but usually only five people survive. Even though the coaching is free and free time is also given, self-awareness and motivation are still lacking. We want them to go forward and hope they have self-awareness for that". Coaching actually requires cooperation from the coaches and the inmates.

Active participation of both elements has an impact on the effectiveness of coaching. The activeness of one party is useless without the participation of the other party. Therefore, in conducting coaching it requires self-awareness of inmates, they need to realize that this coaching is for their own sake. C) External factors Based on the research conducted at the Class IIA Correctional Institution in Palopo Indonesia, beside internal factors which become obstacles to the process of da'wah in prisons, there are external factors which also become obstacles from the prison environment; A) Differences in Education Levels (assisted Citizens / Prisoners) The difference in the level of education is one of the challenges in carrying out da'wah, the low level of education that the inmates have could become a reason that they are unable to develop their potential.

For example, someone who has a formal education only finished their elementary school

compared to someone who graduated senior high school, that they have different abilities in accepting the da'wah delivered by the da'i. IJSER International Journal of Scientific & Engineering Research Volume 10, Issue 6, June-2019 1346 ISSN 2229-5518 IJSER © 2019 <http://www.ijser.org> B) Differences in Religious Knowledge Many inmates who do not have a good religious foundation, for instance not being able to read the Qur'an properly and correctly in accordance with the knowledge of recitation,, and there are also those who cannot read the books taught by da'i at Palopo Class IIA Correctional Institution.

As stated by Iskandar that: "Some of the prisoners or inmates do not know at all how to pray and read the Qur'an, it is very sad indeed, but that is a fact ,this is our duty as coaches and mentors, and this Penitentiary". b. the offered solution The obstacles in delivering da'wah at the Class IIA Correctional Institution in Palopo Indonesia must be overcome in various ways so that they can lead to a better reformation of the Penitentiary System.

Solutions and efforts made by Penitentiary Institutions include: 1) Facilities and infrastructure Facilities are one of the important factors to successfulness of da'wah and to foster inmates. The Correctional Institution seeks to expand the mosque and make gazebos as the place for da'wah. 2) Lack of Mastering Da'wah Material (Officer of Class IIA correctional institution in Palopo Indonesia) Most of the officers do not have religious education background, this caused them lack mastery of da'wah material. The officer should keep learning and improve their ability in delivering da'wah.

That is by participating in religious trainings conducted by Ikatan Muballigh Kota Palopo which is a working partner of the Class IIA Correctional Institution in Palopo Indonesia. 3) Lack of self-awareness of the inmates The efforts carried out by the officers of the Class IIA Penitentiary in Palopo Indonesia in overcoming the lack of self-awareness of the Prisoners are by giving gifts in the form of conditional leave for prisoners who have a better level of selfawareness and worship quality.

4) Difference level of education of the inmates IJSER International Journal of Scientific & Engineering Research Volume 10, Issue 6, June-2019 1347 ISSN 2229-5518 IJSER © 2019 <http://www.ijser.org> The difference level of education is one of the challenges in conducting da'wah to the assisted citizens. The officers at the Class IIA correctional institution in Palopo Indonesia divided the inmates based on the level of education and abilities.

5) Differences in religious knowledge of the inmates The difference in religious knowledge of the assisted citizens of constrain factors in conducting da'wah at the Class

IIA correctional institution in the Indonesia of Palopo. In this case, the officers also decided them based on their level of religious knowledge so that da'wah can run smoothly.

6) Family environment The Family Environment is also one of the factor ,the correctional institutions gave direction and motivation to the families of assisted citizens to help their family member who had free from the correctional institutions not to make mistakes/crimes anymore so that they will not return Class IIA Correctional Institution of Palopo Indonesia.

CONCLUSIONS The implementation of Bi al-Lisan Da'wah Method in Palopo Indonesia Class IIA Correctional Institution, are: advice method, sermon method, lecture method or recitation, question and answer method ,discussion method, and of interpersonal conversation method. Efforts conducted by Class IIA correctional Institution of Palopo Indonesia in to guide assisted citizens, are: skill development, religious development, health care Development for the assisted citizens. Problems in conducting Da'wah to the assisted citizens at Class IIA correctional Institution of Palopo Indonesia. a.

Problems in conducting Da'wah to the assisted citizens 1) Internal factors 1. Facilities and infrastructure. 2. Lack of mastering da'wah material (officers). 3. Self-awareness of Prisoners or Assisted Citizens. 2) External factors 1. Differences in t level of education (inmates). 2. Differences in Religious Knowledge (inmates) 3. Environmental factors b. Offered solutions 1) Expand the mosque yards and improve facilities.

2) Conducting religious training. IJSER International Journal of Scientific & Engineering Research Volume 10, Issue 6, June-2019 1348 ISSN 2229-5518 IJSER © 2019 <http://www.ijser.org> 3) Give remuneration in the form of conditional leave for the Assisted Citizens. 4) Divide the assisted citizens in several groups based on levels of knowledge.

5) Regular motivation training 6) The officers should always monitor the condition of assisted citizens. BIBLIOGRAPHY Amin Muliaty, 2010, Dakwah Jamaah Berwawasan Jender, (Makassar: Alauddin Press) Amin Samsul Munir, 2009, Ilmu Dakwah (Jakarta: Amzah). Andenaes, J. (1965). General preventive effects of punishment. U. Pa. L. Rev., 114, 949.

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