

Da'wah Policies and Strategies of Religious Institutions towards Prisoners in Sustaining Human Civilization in Sabah, Malaysia

Saifulazry Mokhtar^{1*}, Romzi Ationg¹, Kasoma Thia², Irma Wani Othman¹, Mohd Khairi Lebai Ahmad³, Sylvi Mersumpin¹

¹Centre for the Promotion of Knowledge and Language Learning, Universiti Malaysia Sabah, 88450 Kota Kinabalu, Sabah, Malaysia

²SMK Tebobon, Petisurat A-12 Inanam 88450, Kota Kinabalu, Sabah, Malaysia

³Kolej Tingkatan Enam (Prauniversiti), WDT 12 Pejabat Pos Inanam, 89358 Kota Kinabalu, Sabah, Malaysia

*Corresponding Author

DOI: <https://dx.doi.org/10.47772/IJRISS.2025.910000232>

Received: 06 October 2025; Accepted: 12 October 2025; Published: 08 November 2025

ABSTRACT

The implementation of *da'wah* is not solely the responsibility of designated preachers; rather, it is a duty that should be embraced by every individual who identifies as a Muslim. However, for *da'wah* to be effective, it must be executed through systematic and well-planned strategies prior to any actual engagement. This is because well organized and impactful *da'wah* efforts contribute to the development of a morally upright and civilized society, thereby playing a vital role in sustaining human civilization particularly in the context of Sabah. Considering this, the present study was conducted to examine the *da'wah* policies and strategies implemented by religious institutions towards prisoners in Sabah. It also explores the collaborative roles of the Sabah State Islamic Religious Affairs Department (JHEAINS), the All-Sabah Islamic Organisation (USIA), and the Department of Islamic Development Malaysia (JAKIM) in delivering *da'wah* to inmates across the state. This research adopts a qualitative approach, employing literature review and interviews with prison officers who are considered the closest personnel to the inmates. Findings indicate that the core mission of these three religious institutions centers on community based *da'wah* outreach whether targeting Muslims or non-Muslims. Nevertheless, the primary responsibility for prison-based *da'wah* has been entrusted to JAKIM as the government designated agency. Despite this division of roles, all three institutions collaborate in efforts to uphold and preserve human civilization in Sabah. This study is expected to serve as a valuable reference for *da'wah* practitioners, particularly in guiding the dissemination of *da'wah* materials to marginalized and at-risk groups in various settings.

Keywords: Da'wah policies and strategies, religious institutions, prisoners, human civilization

INTRODUCTION

Following the fall of the Caliphate, the Muslim ummah began to drift further away from the pure teachings of Islam. Some became deeply detached from Islamic principles to the extent of mixing Islamic teachings with foreign ideologies and neglecting their fundamental responsibilities as Muslims. This deviation sparked a renewed awareness among Muslims regarding the importance of returning to the authentic teachings of Islam. In response, scholars both as individuals and within congregations began writing and speaking extensively on *da'wah* as a means of awakening the Muslim community from its spiritual slumber. This gave rise to a new field of knowledge known as *da'wah*, which aims to restore humanity to the comprehensive and holistic framework of Islam (*al-Islam al-syamil*). These noble efforts, initiated by early scholars, continue to be propagated by contemporary preachers (al-Bayanuniyy, 2010).

Motivated by the aspiration to guide Muslims back to the true essence of Islam and to restore a system of governance that ensures peace and justice such as the Caliphate scholars developed a body of *da'wah* knowledge that focuses on effective strategies and systematic management for the advancement of Islam. Initially, this knowledge was disseminated through classical writings, public lectures, and organized movements aligned with the needs of the time.

In the modern era, *da'wah* has expanded significantly with the establishment of dedicated *da'wah* departments, government agencies, NGOs, and even specialized universities that prioritize the study and implementation of *da'wah* knowledge within society. However, despite the proliferation of *da'wah* institutions, their mere existence does not necessarily indicate the success of *da'wah* efforts particularly in Sabah. What truly defines the success of *da'wah* is the effectiveness of its methods in reaching and transforming hearts. A well-planned and contextually relevant approach is crucial in engaging target groups, including prison inmates, who are often marginalized by society upon their release.

Recognizing this, *da'wah* institutions must be sensitive to the unique challenges faced by such groups. Hence, this study was conducted to examine the *da'wah* policies and strategies implemented by key religious institutions namely, the Sabah State Islamic Religious Affairs Department (JHEAINS), the All-Sabah Islamic Organisation (USIA), and the Department of Islamic Development Malaysia (JAKIM) in delivering *da'wah* to prisoners in Sabah. Additionally, the study explores collaborative relationships among these three major institutions in advancing *da'wah* initiatives within the prison context in the state.

LITERATURE REVIEW

Da'wah is a fundamental responsibility for every Muslim, not limited solely to formal preachers. Its implementation should align with the preacher's capacity, creativity, and context. Today, many individuals contribute to the field of da'wah through various forms, including writing, which has become a powerful tool for conveying Islamic teachings. This is evident in the increasing number of scholars who write and publish works related to da'wah within their respective fields of expertise. Don et al. (2009), for instance, shared their field experiences with the aim of fostering public awareness about the significance of da'wah and the culture of knowledge. Similarly, Ibrahim et al. (2002) emphasized that effective da'wah requires appropriate strategies and delivery methods (*uslub*) that resonate with the target audience. Ilham (2019) argued that da'wah must be implemented in line with legal frameworks to ensure it penetrates the hearts of the people and fulfills Islamic obligations. Lesmana et al. (2015) highlighted the positive impact of *nasyid*-based da'wah, particularly through the group EdCoustic, due to its clear messaging and uplifting influence on listeners.

In a local context, Mokhtar et al. (2021a) investigated da'wah approaches among the Sungai ethnic community in Sabah. Their study found that methods such as understanding community life (*landscape immersion*), *mujadalah* (dialogue), verbal preaching (*bil-lisan*), and communal engagement (*ām*) were particularly effective. Mokhtar et al. (2021b) explored the prospects and challenges of contemporary da'wah through mass media, noting issues such as disinformation, the rise of unqualified preachers ("instant ustaz/ustazah"), and the necessity for digital literacy among preachers. They urged for preacher to be equipped with both religious knowledge and technological skills. Another study by Mokhtar et al. (2021c) analyzed *da'wah bil akhlak* in entrepreneurial contexts. Their findings highlighted that Islamic entrepreneurs who embody values such as honesty, patience, trust, and gratitude are more effective in both business and religious influence, thus strengthening Islamic identity in economic spheres. Mokhtar et al. (2023a) focused on *da'wah bi al-nafs* (spiritual self-discipline) as a foundation in countering negative traits (*mazmumah*) within leadership. They argued that sincere worship, both general and specific, must be performed for the sake of Allah, not public praise.

Abdul Razak et al. (2017) emphasized the importance of *da'wah bil hāl* (preaching through action) in contemporary Malaysian society, whether individually or collectively, as an essential mode of effective da'wah implementation. Mokhtar et al. (2022a) explored the perspective of Muhammad al-Ghazali in *Fiqh al-Sīrah*, identifying seven core attributes a preacher must possess: noble lineage, patience, wisdom, financial stability, good character, friendliness, and reflective practice. These traits, if applied, enhance da'wah effectiveness. Mohamad Zulkifli et al. (2013) examined the motivations behind da'wah writing among scholars, while

Burhanuddin Jalal et al. (2018) argued that preacher must evolve into counsellors, problem solvers, administrators, and entrepreneurs to remain relevant and impactful.

The study of Shukri et al. (2025a) aims to analyses the da'wah approach adopted and its effectiveness in conveying the message of Islam in a prudent and strategic manner. The findings show that a da'wah approach based on wisdom, empathy, and understanding of local wisdom plays an important role in increasing the effectiveness of the programme. Next, the study by Monib et al. (2025) aims to examine the challenges and strategies for the implementation of da'wah faced by the participants of the IPDAS 2024 Da'wah Practical Program which was implemented in Beaufort district, Sabah. The study by Shukri et al. (2025b) aimed to identify the appropriate da'wah approach to be used in the da'wah internship program, look at the challenges faced while conducting the da'wah internship program as well as suggestions for improvement in the da'wah internship program.

The study by Mokhtar et al. (2025a) aimed to examine the implementation of appropriate da'wah approaches employed by preachers among the Bugis community in Sabah, who continue to adhere to the traditional practices and ancestral rituals of their forebears. Meanwhile, Mokhtar et al. (2025b) conducted a study to identify suitable forms of da'wah strategies for the Murut tribal community in Sabah. The findings indicated that an effective da'wah approach for the Murut community involves establishing strong social relationships, understanding community psychology, employing effective communication, adopting a non-confrontational stance on religious issues, and providing essential infrastructure. In contrast, the study by Mukhtar and Wan Muhayuddin (2025) aimed to explore the challenges faced by Islamic preachers in disseminating da'wah messages through social media platforms, particularly when their content is subjected to filtering by artificial intelligence (AI) systems used by major digital platforms such as YouTube, TikTok, and Facebook.

In the entrepreneurial field, Maidin et al. (2021) showed that da'wah related to *economic jihad*, *zakat*, and business ethics encourages Muslim entrepreneurs to excel both spiritually and economically. Tibek (2011) highlighted the role of various media print, electronic, and digital as platforms for disseminating da'wah. Meanwhile, Limit (2014) emphasized the potential of Facebook in spreading Islamic teachings and promoting ethical businesses. Similarly, Adam et al. (2014) found that blogs offer accessible avenues for spreading religious messages. Aminudin (2018) called on Muslims to fully utilize digital communication technologies to counter anti-Islamic narratives.

A study by Mokhtar et al. (2021d) examined the integration of da'wah elements in university education, particularly through the *Appreciation of Ethics and Civilization* (PEDP) course at Universiti Malaysia Sabah. The findings revealed that students responded positively to the da'wah-infused teaching approach, suggesting that such methods enhance receptiveness and improve learning outcomes. Meanwhile, the study by Mokhtar et al. (2025c) sought to explore and develop an effective model of da'wah intervention to address the issue of academic dropout among students in the OK9 Zone, Manggatal, Sabah. The findings indicated that approaches such as *interpersonal da'wah*, *da'wah bi al-hikmah*, *da'wah tikkur*, *da'wah hasanah*, and *psychological da'wah* had a positive impact on students' motivation, self-discipline, and school attendance. In another study, Mokhtar et al. (2019) investigated the da'wah strategies employed by the Sabah Islamic Religious Affairs Department (JHEAINS) in Sandakan Prison. Their approach encompassed *da'wah bi al-nafs*, *da'wah fardiyyah* (individual outreach), *da'wah bil hāl*, and *da'wah 'ām* (public preaching), all of which significantly contributed to inmate transformation and the active involvement of prison staff in the da'wah process.

Borhan (2015) analyzed the da'wah approach of independent preacher Mohd Fadli Yusof to non-Muslims in Sabah. The study identified five key strategies: strength (*quwwah*), exemplary conduct (*qudwah*), variation, repetition, and empathy. Despite these insights, the specialization of da'wah for the Sungai ethnic group remains understudied and is identified as a gap worth addressing. Mohad et al. (2016) reviewed the roles of JHEAINS, MUIS, and JAKIM in supporting new Muslims in Sabah through structured da'wah programs. Ridzuan and Don (2018) analyzed *da'wah bil hāl* to the Orang Asli, emphasizing efforts in welfare, education, and socio-economic development.

In the field of film, Gunaish et al. (2024) investigated the role of documentaries produced by the Malaya Film Unit and the National Film of Malaysia (FNM) from 1957 to 1970 as early mediums of Islamic da'wah post-

independence. Mokhtar et al. (2023b) studied the unifying potential of digital media in fostering cross-cultural understanding and national cohesion. Their findings highlighted four main functions of digital da'wah: reaching broader audiences, facilitating dialogue, opinion exchange, and easing acceptance among new Muslims. Hajimin et al. (2021) explored the historical impact of da'wah movements on the growth of the Muslim population in Sabah. Their research pointed to the 1967–1976 USIA-led da'wah initiative under Tun Datu Mustapha, which significantly increased the Muslim demographic from 38.7% to 53%.

In previous studies related to international prison contexts, several scholars have examined the role of religious and educational interventions in supporting inmate rehabilitation and post-release reintegration. Johnson (2002) conducted an exploratory study in Brazil comparing two correctional facilities one implementing a faith-based model and another focusing on vocational training. The findings revealed that inmates in the faith-based program demonstrated lower recidivism rates and longer intervals before re-arrest, suggesting that religious engagement contributes positively to behavioral reform and moral development. In the United States, Allred (2009) and Philippon (2018) evaluated the *Inside-Out Prison Exchange Program*, an innovative educational initiative in which university students and inmates participate together in semester-long academic courses. Their studies indicated that this approach fosters empathy, critical reflection, and social awareness while enhancing inmates' self-esteem and motivation to pursue education and reintegration after release. Similarly, LaBarbera et al. (2025) employed a mixed methods design to assess the well-being of incarcerated individuals participating in religious education programs. The results demonstrated significant improvements in prosocial thinking, psychological well-being, and interpersonal relationships, underscoring the rehabilitative potential of faith-based education.

Conversely, Hunt (2024) offered a critical perspective on prison chaplaincy in the United Kingdom by highlighting how chaplaincy spaces may unintentionally create microaggressive environments for non-religious inmates. The study emphasized the need for inclusive and pluralistic approaches within religious programs to ensure that no group feels marginalized within correctional institutions. From a broader sociological lens, Stansfield (2018) explored how religious involvement interacts with moral community and social ecology to shape prisoner outcomes. The study found that inmates embedded in supportive religious communities were more likely to exhibit prosocial behavior and moral reform, particularly when institutional environments encouraged collective faith practices. In addition, Graves et al. (2024) conducted a scoping review of community-based substance use treatment programs for reentering justice-involved adults. Their review underscored the importance of linking in-prison faith and rehabilitation programs with post-release community support systems to sustain behavioral change and reduce recidivism.

Collectively, these studies affirm that faith-based and educational programs play a crucial role in shaping inmates' moral, psychological, and social rehabilitation. However, they also highlight the importance of contextual sensitivity, inclusivity, and continuity between prison-based and community-based initiatives insights that can inform the development of da'wah oriented prison programs in Malaysia and Sabah. Based on this literature review, it is evident that the implementation strategy of da'wah towards at-risk groups in Sandakan Prison has yet to be comprehensively studied. This study therefore aims to fill that gap and provide practical guidance for prisons, preachers, and the broader community in implementing effective da'wah among marginalized populations.

RESEARCH METHODS

This study employed a mixed-method approach, combining qualitative and quantitative techniques to provide a comprehensive understanding of the effectiveness of da'wah initiatives among inmates in Sandakan Prison. The integration of both methods allows for triangulation, thereby enhancing the credibility and validity of the findings (Creswell & Plano Clark, 2018). Quantitative data were collected through simple survey instruments distributed to inmates participating in the *Halaqah* Programme, aiming to measure their levels of religious understanding, attitude change, and behavioural transformation. These quantitative results were then complemented by qualitative insights obtained through interviews and participant observations, which provided deeper contextual interpretations of the inmates' responses and experiences.

The qualitative component of this study involved two primary methods: the interview method and the participant observation method. The researcher utilised brief interviews to gather information and feedback regarding the activities implemented by the Da'wah Unit Division of the Sabah State Islamic Religious Affairs Department (JHEAINS). Additionally, interviews were conducted with inmates in Sandakan Prison to obtain their recommendations and perspectives on effective da'wah approaches. These findings are intended to inform and enhance the implementation of da'wah programmes by both JHEAINS and the Malaysian Prison Department, with the goal of improving their outreach and impact. The use of interviews in this study is justified by the unique circumstances of the inmate population, particularly considering the institutional constraints and regulations governing prisons. This method was deemed appropriate for obtaining valid information through direct, face-to-face interaction with informants.

The interviews were guided by a structured set of questions. Different sets of questions were tailored to specific groups of inmates, considering factors such as the frequency of incarceration (i.e., repeat offenders vs. first time offenders), the length of their prison sentences, and their level of involvement in the *Halaqah* Programme. Given the dynamic nature of inmate turnover and the varying sentence durations, the structured interview approach allowed for flexibility while ensuring consistency in data collection. Inmates selected as informants included both recidivists and first-time offenders. This diversity of experience was crucial in providing a more holistic understanding of da'wah reception and effectiveness within the prison context.

Interviews, as a core qualitative data collection method, are commonly employed to obtain in-depth insights from research participants. Qualitative interviews typically involve the researcher posing open-ended questions, recording the responses, transcribing the data, and subsequently analysing them. As Creswell (1994) notes, interviews offer one of the simplest yet most effective approaches to qualitative data collection and analysis. Furthermore, Taylor and Bogdan (1984) emphasise that face to face interviews facilitate direct and focused interactions, enabling researchers to capture the lived experiences and personal reflections of participants. In this study, a structured interview approach was adopted to ensure uniformity in questioning while allowing room for exploration of key themes relevant to the research objectives.

The participant observation method complemented the interviews by allowing the researcher to directly observe inmate engagement in religious activities, particularly in *Halaqah* and congregational programmes. This method provided contextual understanding of the inmates' behaviour and interaction with da'wah facilitators (Spradley, 1980). Through combining qualitative and quantitative strands, the study aimed to achieve a balanced, in depth, and empirically grounded analysis of da'wah implementation in correctional settings.

RESULT AND DISSCUSSION

Sabah State Islamic Religious Affairs Department (JHEAINS)

The Sabah State Islamic Religious Affairs Department (JHEAINS) is a government agency established to coordinate and enhance the administration of Islamic affairs in the state. Its formation serves to implement the policies and strategies formulated and gazetted by the Sabah Islamic Religious Council (MUIS), providing systematic direction and structured planning in all matters related to Islam. MUIS functions as the principal authority in the development and advancement of Islam in Sabah. Its responsibilities include the dissemination of Islamic teachings, provision of Islamic education, management and construction of mosques and suraus, regulation of Muslim marriages, and the promotion of Islamic values across Sabah's diverse communities regardless of race, religion, gender, or age. As MUIS predates the establishment of JHEAINS, the latter operates as the executing arm, fully entrusted with the implementation of MUIS's religious policies and strategic directives. The close collaboration between MUIS and JHEAINS ensures the coordinated administration of Islamic affairs and supports the growth of Islam in Sabah.

History of the Establishment of JHEAINS

The Sabah State Islamic Religious Affairs Department (JHEAINS) was officially established on 1 January 1996 as a state government agency under the jurisdiction of the Chief Minister's Department of Sabah. Prior to

its formation, the administration of Islamic affairs in Sabah was fully managed by the Sabah Islamic Religious Council (MUIS). However, due to the increasing scope and complexity of Islamic administration, MUIS's duties were subsequently restructured and distributed among three separate departments: JHEAINS, the Syariah Judiciary Department, and the Baitulmal Department. The establishment of JHEAINS was formalised through Cabinet Paper No. 25/95 (RCC.101/469 Vol. 3) dated 11 August 1994, with the primary aim of implementing the policies and strategies outlined by MUIS in a more systematic and organised manner. MUIS remains the key policy-making body in the state, responsible for the overall direction of Islamic administration including religious education, Islamic law, mosque management, and the regulation of Muslim marriage and family matters. It also advises the Yang Dipertua Negeri on religious affairs as stipulated in the Sabah Islamic Religious Council Enactment No. 5 of 2004 and other related enactments.

The establishment of JHEAINS is in line with its role as the executing and enforcement agency for MUIS, particularly under the Administration of Islamic Law Enactment 1992, which was later updated through the 2004 enactment. JHEAINS carries a wide range of responsibilities including enforcing Islamic family laws such as marriage, divorce, reconciliation (*rujuk*), custody and maintenance; supervising Islamic religious schools and shariah criminal offences; managing the construction, maintenance and administration of mosques and suraus; coordinating and monitoring da'wah activities; and continuing the religious services previously undertaken by MUIS. In fulfilling these roles, JHEAINS envisions itself as a premier Islamic institution capable of cultivating Islamic culture and nurturing a morally upright, civilised society. Its mission, "Dignifying the Ummah through Tarbiyah and Da'wah," reflects its aspiration to elevate the spiritual and intellectual standing of the Muslim community.

Among its primary goals are to become a model organisation that upholds the dignity of the ummah and achieves well-being in both this world and the hereafter, grounded in the principles of taqwa, a culture of knowledge, trust, and collective charitable work (*amal jama'i*). Ultimately, JHEAINS is tasked with managing Islamic affairs across the state through education, da'wah, and implementation of shariah law, all of which are directed toward the holistic well-being and advancement of the Muslim community in Sabah. Further elaboration on the functions of JHEAINS is presented in Table 1 below.

Table 1: Core Functions of the Sabah State Islamic Religious Affairs Department (JHEAINS)

No.	Function
1	Implement the enactments, policies, and directives issued by the Sabah Islamic Religious Council (MUIS).
2	Plan, implement, monitor, and strengthen da'wah activities across the state.
3	Enforce and administer Islamic Family Law, including matters related to marriage, divorce, reconciliation (<i>rujuk</i>), maintenance, and child custody.
4	Carry out enforcement and legal prosecution of offences under the shariah criminal code.
5	Supervise, regulate, and accredit Islamic religious education institutions.
6	Oversee the development and management of mosques, suraus, state religious schools, and Islamic cemeteries.
7	Implement and manage the certification and regulation of halal food, products, and consumables within Sabah.
8	Administer other responsibilities as prescribed under the relevant Islamic administration enactments, including duties previously carried out by MUIS.

Source: JHEAINS (2024)

To ensure the successful realisation of its vision and mission, the Sabah State Islamic Religious Affairs Department (JHEAINS) has outlined seven Strategic Thrusts. These thrusts serve as key focus areas to guide the department in effectively implementing its strategic direction. The identified Strategic Thrusts are presented in Table 2 below:

Table 2: Strategic Thrusts of the Sabah Islamic Religious Affairs Department (JHEAINS)

No.	JHEAINS Strategic Thrust
1	Empowering organizational capabilities and capacity to improve efficiency and service delivery.
2	Strengthening the enforcement of Sharia law towards the sovereignty in the implementation of Islamic Sharia.
3	Empowering Islamic syiar through research, publication, information dissemination, and halal certification management.
4	Improving the understanding and appreciation of Islam within the community to produce a Khaira Ummah.
5	Strengthening mosque management towards fostering a mosque-loving community.
6	Enhancing Islamic family services based on Sharia law and the Sabah State Islamic Family Law Enactment No. 8 of 2004.
7	Strengthening the competence of teachers and students towards achieving excellence in Islamic education.

Source: JHEAINS (2024)

JHEAINS Da'wah Unit

The Da'wah Unit of the Sabah State Islamic Religious Affairs Department (JHEAINS) was originally established on 17 June 1979 under the auspices of the Sabah Islamic Religious Council (MUIS) and was initially known as the *Sabah State Da'wah Body*. It operated under the leadership of a Supreme Committee chaired by His Excellency the President of Sabah. On 1 January 1996, the Da'wah Body was officially absorbed into JHEAINS and placed under the administration of a Chief Assistant Director (Grade DG). The Da'wah Division comprises several sub-units, including the Da'wah Unit, Ukhawah and Counselling Unit, Orphanage Unit, and Baitul Ehsan. This division is entrusted with key responsibilities such as promoting a holistic appreciation of Islam, combating deviant religious teachings, coordinating Islamisation efforts, and managing orphan-related affairs. Among its main functions are to cultivate Islamic awareness within the community, curb the spread of religious deviance, and coordinate *da'wah* programmes and lecture series that align with Islamic teachings.

Involvement of Other Agencies in Da'wah Activities at Sandakan Prison Based on the findings of this study, it was discovered that several other agencies are actively involved in supporting the dissemination of Islamic *da'wah* to inmates at Sandakan Prison. These agencies work collaboratively with JHEAINS, particularly in assisting with the distribution of *da'wah* materials and contributing to the strategic planning of *da'wah* initiatives. Their cooperation plays a significant role in enhancing the reach and effectiveness of JHEAINS' *da'wah* programmes. The following section will identify and discuss the roles of these supporting agencies.

All-Sabah Islamic Organisation (USIA)

The All-Sabah Islamic Organisation (USIA) is among the earliest established Islamic organisations in the state of Sabah, with a primary mission of promoting the harmony, well-being, and development of Islam in daily life. In this section, the researcher will present an overview of the historical background of USIA's formation, as well as its *da'wah* strategies and implementation methods throughout Sabah.

i) History of the Establishment of USIA

The All-Sabah Islamic Organisation (USIA) was officially established on 14 October 1969, following a resolution passed during the Muslim Community Congress held two months earlier. USIA is the product of a strategic merger between three major Islamic associations in Sabah: the Putatan Islamic Association, the Sabah Islamic Association, and the Tawau Islamic Association. Since its inception, USIA has played a pivotal role in the Islamic *da'wah* movement in Sabah. Among its landmark achievements are the formation of the Sabah Islamic Religious Council (MUIS) on 26 April 1972, and the official declaration of Islam as the religion of the State of Sabah on 23 September 1973. As the largest Islamic organisation in the state, USIA's resilience in

facing challenges and steadfastness in upholding the word of Allah have ensured its continued relevance and impact in the field of *da'wah*.

One of the most notable accomplishments of USIA was the successful conversion of 71,471 individuals to Islam within the first six years of its establishment cementing its status as a leading *da'wah* institution in Sabah. Guided by a clear vision and mission, USIA continues to work diligently to fulfil its responsibilities and uphold the trust of the Muslim community. The organisation's vision and mission statements are outlined in Table 3 and Table 4, respectively.

Table 3: Vision of the Establishment of the All-Sabah Islamic Organisation (USIA)

No.	USIA Vision Statement
1	To improve and enhance the socio-economic well-being of the Muslim community in the state.
2	To foster a spirit of brotherhood, goodwill, and tolerance among Muslims, and between Muslims and non-Muslims.
3	To carry out charitable works, including the provision of donations, scholarships, and bursaries for Muslims in need.
4	To uphold and safeguard the interests and rights of the Muslim community through legal and institutional frameworks.
5	To provide access to Islamic education and learning facilities across the State of Sabah.
6	To organise Islamic <i>da'wah</i> efforts across all levels of society in accordance with the Qur'an and Sunnah.
7	To instil the understanding of Tawhid (oneness of God) as the foundation for ethical conduct and noble character.
8	To protect and promote the welfare and interests of Muslims in the state.

Source: USIA (2024)

Table 4 Mission of the Establishment of the All-Sabah Islamic Organisation (USIA)

No.	USIA Mission
1.	Enhancing the understanding of the non-Muslim community towards Islam, as well as being determined to develop comprehensive human capital, through the socio-economic generation of the ummah as well as the development of cutting-edge information and communication technology skills
2.	Playing a role in the mainstream of <i>da'wah</i> and sorting out the ummah through the dissemination of <i>da'wah</i> to all groups of society, as well as trying to increase the appreciation of Islam among our brothers and sisters
3.	Diversifying social activities, especially the involvement of the younger generation
4.	Strengthening USIA's position in the eyes of all levels of society, especially in the State of Sabah
5.	Increasing the expertise of Muslims as members of USIA

Source: USIA 2024

To ensure a clear distribution of duties and responsibilities and to prevent overlapping functions in the implementation of planned programmes, the USIA *Da'wah* Programme Monitoring Unit (UPPU) was established at the Central USIA Management level. This unit comprises the *Da'wah* Administration and Operations Division as well as the Youth and Women's Division. In addition, 15 Sub-Committees have been established to facilitate the orderly and effective execution of programmes. The Chairpersons and Members of these Sub-Committees play a key role in ensuring the smooth implementation of all planned activities. However, the execution of these programmes is subject to USIA's financial capacity.

ii) Strategies and Methods for the Implementation of USIA's *Da'wah* Programmes

To ensure the effectiveness of *da'wah* efforts in Sabah, USIA has implemented a series of continuous and structured programmes across various sectors, including religion, education, information and communication technology (ICT), human resource development, and the economy. These activities are strategically organised

and classified according to specific target groups to enhance the impact and success of da'wah implementation. Among the main target groups of USIA's programmes are reverts (muallaf), teenagers and youth, students from public and private higher learning institutions (IPTA and IPTS), professionals, and non-Muslims.

In its effort to ensure the success of these initiatives, USIA adopts a variety of implementation methods tailored to the different levels and backgrounds of society. Specifically, in da'wah, USIA continues to take proactive steps to restore and strengthen its legacy and excellence in religious outreach. These efforts are being realigned to better suit the needs and challenges of contemporary society.

In this regard, the Central USIA Da'wah Committee reached a consensus to develop a strategic framework known as the USIA Da'wah Blueprint. This blueprint was officially launched by the Honourable Chief Minister of Sabah on 26 November 2006. Its primary objective is to empower USIA's da'wah efforts and to serve as a comprehensive guideline for navigating the current and future challenges of da'wah work. For the year 2011, the da'wah programme planning focused on several core areas: the Reverts Guidance Centre (Pusat Bimbingan Saudara Kita – Baitunnur), youth and women's development programmes, and general da'wah activities. These include approaches such as *Da'wah bi al-Hāl* (da'wah through conduct and example) and *Da'wah bi al-Lisān* (da'wah through speech), which are implemented across all 25 USIA Divisions throughout the state of Sabah.

Department of Islamic Development Malaysia (JAKIM)

The next organisation that is also involved in the da'wah movement in Sabah is the Department of Islamic Development Malaysia (JAKIM). In this discussion, the researcher will discuss the history of the establishment of JAKIM, the history of JAKIM in Sabah and the Da'wah Division of JAKIM. The discussion related to this is as follows.

i) History of the establishment of JAKIM

Islam is the official religion enshrined in Article 3 (1) of the Federal Constitution which states that "Islam is the religion of the Federation, but other religions may be practised peacefully and peacefully in any part of the Federation". The establishment of Jakim began with the National Council for Islamic Religious Affairs of Malaysia (MKI) in 1968 which was agreed upon by the Conference of Rulers. In 1974, the MKI Secretariat was upgraded to a Religious Division in the Prime Minister's Department and given the name of Islamic Affairs Division (BAHEIS). In line with the development of the country and the current needs of the Muslim community, the Islamic Affairs Division (BAHEIS) has been reorganized. Therefore, on 2 October 1996, the Cabinet Meeting agreed on the recommendation that BAHEIS, the Prime Minister's Department be upgraded to a department effective 1 January 1997 under the name of Department of Islamic Development Malaysia (JAKIM).

The establishment of JAKIM is seen as one of the platforms in meeting the needs of the Muslim community in line with the development and development of the country which has made Islam the official religion. The transformation formed by JAKIM is in line with the vision, mission, motto, objectives and functions of this department as a leader in building a superior civilization of the ummah. To strengthen management and produce more efficient work, JAKIM is divided into 4 main sectors, namely the Policy Sector, Human Development Sector, Management Sector and Sector Under the Office of the Director General. These sectors have formed 22 divisions and all of them are under the auspices of JAKIM compared to the initial establishment of only 14 divisions. The divisions under the Policy Sector are the Planning and Research Division, Islamic Development Division, Liaison Division, Fatwa Management Division, Legal Coordination Division. Meanwhile, the divisions under the Human Development Sector are divided into the Da'wah Division, the Human Development Division, the Family, Social and Community Division, the Publication Division and the Media Division.

Generally, there are many functions of the establishment of JAKIM. The Department of Islamic Development Malaysia, Prime Minister's Department will act as the central agency in planning the management of Islamic Affairs and the development of the ummah with the functions as shown in Table 5 below:

Table 5 Functions of JAKIM

No.	Functions of JAKIM
1.	Responsible as the planner who determines the development and progress of Islamic Affairs in the country
2.	Formulate policies for the development of Islamic Affairs in the country and safeguard the sanctity of the Islamic faith and teachings
3.	Assist in drafting and standardizing the necessary laws and regulations as well as evaluating and coordinating the implementation of existing laws and administrations from time to time to solve the problems of Muslims
4.	Implementing programs for the development of the ummah and the appreciation of Islam in the management of the country
5.	Coordinating the law enforcement mechanism as well as the administrative regulations of Islamic Affairs throughout the country
6.	Evaluate Islamic Affairs programmes implemented in the country
7.	Act as a collector, disseminator and reference centre of information on Islamic affairs
8.	Implementing efforts for the development of the ummah through cooperation at the regional and international levels.

Source : www.jakim.gov.my 2024

ii) History of JAKIM in Sabah

JAKIM first established itself in Sabah in 1978 when the Religious Division of the Prime Minister's Department sent two religious officials to Sabah. These two officers serve as Liaison Officers to the Islamic Da'wah and Training Institution (INDAH) and the Islamic Research Centre (PPI) of the Religious Division of the Prime Minister's Department. It serves to enhance the coordination of da'wah activities with MUIS, JHEAINS, USIA, government agencies, da'wah bodies and NGOs in the state of Sabah. The earliest office of the Religious Division, JPM, was in a two-storey shophouse, located at Jalan Penampang, Kota Kinabalu. This branch was expanded when the Sabah State Government handed over four Da'wah Training Centres (PLD) to the Federal Government to be managed, namely PLD Keningau, PLD Sikuati, Kudat, PLD Tongod (1984) and PLD Kundasang (1987) while in 1999 a piece of land in Lahad Datu was given by the Sabah State Government for the construction of a Training Centre on the East Coast of Sabah.

In 1984, the Islamic Affairs Division, Prime Minister's Department (BAHEIS) officially established its branch in Sabah under the name BAHEIS Sabah Division with an additional six officers stationed at the training centres as instructors. In 1985, when the Wisma MUIS Complex was completed, BAHEIS Sabah Division moved to Wisma MUIS until now. On 1 January 1997, BAHEIS was upgraded to a department known as the Department of Islamic Development Malaysia, Prime Minister's Department. In this regard, BAHEIS Sabah Division has been known by a new name, namely JAKIM Sabah Branch. As of 2005, the total officers and staff of JAKIM Sabah Branch amounted to 107 people.

iii) JAKIM's Da'wah Division

The Da'wah Division was established on 1 January 1997. Formerly the Islamic Da'wah and Training Institute (INDAH), Religious Division of the Prime Minister's Department. INDAH was founded in the month of Rabiul awwal, 1394, equivalent to April 1974. Its establishment is to fulfill the desires and aspirations of Muslims in this country who want to see the existence of a Da'wah Institute that is responsible for carrying out da'wah activities at the central level. INDAH was established because of the decision of the 6th National Council for Islamic Religious Affairs of Malaysia conference on 16 December 1971 chaired by Y.A.B Tun Abdul Razak bin Haji Hussein, the 2nd Prime Minister of Malaysia. The proposal for the establishment of the Institute of Da'wah was voiced by him when officiating the Training Course for Religious Officers and Missionaries at the National Institute of Public Administration (INTAN) Petaling Jaya.

The establishment of the Da'wah Institute began with the appointment of the Director in April 1974 and three of its assistants in June 1974. The principle of its establishment is to appreciate the concept of Islamic da'wah

which makes Islam an Ad-din and supports the ideals of da'wah to achieve Allah's mercy in this world and its pleasure in the hereafter. In line with the current needs, the INDAH organisation has grown with the process of expansion in terms of the addition of officers, activities and the establishment of INDAH Units in Sabah and Sarawak in 1977. Starting from 1 May 1984, the Da'wah Management and Coordination Unit was established in line with the expansion of the Islamic Affairs Division, Prime Minister's Department. Facing the challenges of Vision 2020, INDAH has now entered phase 2 in the implementation of the program by focusing on the aspects of the appreciation and implementation of Islam by government agencies, the private sector and the community in addition to continuing the introduction and understanding of Islam program. In mid-1994, the production of radio and television religious programmes which were previously handled by the Ministry of Information Malaysia was entrusted to the Islamic Affairs Division and handled through the Da'wah Division.

In line with the expansion of the functions of BAHEIS to JAKIM which began on 1 January 1997, INDAH was also changed from a branch to the Da'wah Division, while the Course and Training Unit which was previously under the Da'wah Branch was enlarged into the Islamic Training Institute of Malaysia (ILIM) and the Training Division. Currently, the Da'wah Division consists of three branches, namely the Development Branch, the Special Da'wah Branch and the Faith Strengthening Centre (PPA) Branch in Jelebu, Negeri Sembilan. Among the roles and responsibilities carried by the Da'wah Division in ensuring Islamic harmony are as follows:

1. Conducting courses, seminars, muzakarahs, briefings and workshops to provide understanding and strengthen the appreciation of Islam to government officials and employees, private institutions, IPTA/IPTS, youth/youth of the public 2 times a month for each target group.
2. Conducting courses, seminars and workshops to provide understanding and strengthening the appreciation of Islam to the New Brothers 17 times a year and the Orang Asli Community 37 times a year.
3. Fulfilling invited talks and study classes on the Application of Islamic Values to government and private officials and employees within 1 week from the date of receipt of applications.
4. Resolve religious concerns via the internet and telephone daily and respond to correspondence within 3 days.
5. Ensure the Pilgrimage and Introduction Programme of Islam to the Orang Asli Community and other races 12 times in 12 villages as well as conduct strengthening and follow-up programmes for the Orang Asli community.
6. Conducting Dakwah Bil Hal visits to foster brotherhood among the Disabled, the Elderly, Hospital Patients and Orphans 20 times a year.

The Relationship Between JHEAINS, USIA And JAKIM In Spreading Da'wah in Sandakan Prison

Next, the researcher will discuss the relationship between the Sabah State Islamic Religious Affairs Department (JHEAINS), the All-Sabah Islamic Organisation (USIA) and the Department of Islamic Development Malaysia (JAKIM) in the context of spreading Islamic da'wah, especially in Sandakan Prison. The detailed discussion related to the policy, strategy and implementation of da'wah is as follows.

Basis for Da'wah Implementation

After the study was carried out, the researcher found that da'wah activities in Sandakan Prison were carried out in general, involving all agencies of the organization indirectly. From a policy point of view, all agencies of the organization are responsible for the dissemination of da'wah among the community. However, after the researcher observed, there was not a single agency that focused specifically on da'wah in prisons. For the Department of Islamic Religious Affairs (JHEAINS), the policy of implementing da'wah is enshrined in the fourth strategic thrust, which is to improve the understanding and appreciation of Islam to the community to produce khaira ummah. To realise this strategic thrust, JHEAINS has established a da'wah unit as the manager in achieving its goals. Among the functions of the da'wah unit are to provide a comprehensive appreciation of Islam, curb the influence of deviations of faith and coordinate da'wah and lecture programmes.

Based on the formation of these functions, the policy of implementing da'wah to the community by JHEAINS is indeed implemented such as religious lectures, forums, discussions, pilgrimage programs and so on. However, special programmes and activities for inmates were never planned unless the prison requested JHEAINS staff to give religious talks to the prisoners. Meanwhile, the All-Sabah Islamic Organisation (USIA) has a certain vision and mission in spreading da'wah to the community. One of the visions of the establishment of USIA is to organize Islamic da'wah to all levels of society in the state, based on the Quran and Sunnah. Meanwhile, its mission is to play a role in the mainstream of da'wah and the separation of the ummah through the dissemination of da'wah to all groups of society, as well as to strive to increase the appreciation of Islam among our brothers and sisters.

Based on the vision and mission of the establishment of USIA, USIA is also not left behind in the flow of spreading Islamic da'wah to the community in the state of Sabah. According to Suhaimi (2013), the dissemination of da'wah today is more focused on the youth than other groups. This is because the youth currently do not know the real function of the establishment of USIA. In addition, all da'wah activities are focused on the holy day in Islam only and occasionally USIA holds pilgrimage programs in several nearby villages. As there are 26 USIA divisions throughout Sabah, each division will carry out its own da'wah activities but based on the policy developed by the central USIA office in Kota Kinabalu. None of these activities are geared towards da'wah among prisoners in prison. Another da'wah agency involved in the policy of implementing da'wah in Sabah is the Department of Islamic Development Malaysia (JAKIM). In JAKIM's fifth strategic thrust (2009-2014), which is to strengthen the understanding and appreciation of Islam in a symul manner to produce khaira ummah, it is stated that JAKIM implements the policy of da'wah to the community. The fifth strategic thrust consists of six strategies. The researcher will propose only two strategies because they are directly involved in the implementation of da'wah.

The first strategy is to empower the Islamic da'wah agenda towards the formation of khaira ummah. Several programmes that can have a long-term impact have been identified. Among them are the formulation of the National Da'wah Action Plan, increasing the number of preachers, developing profiles or databases of da'wah targets, optimizing media channels and technology. JAKIM will also strengthen the aspects of management and coordination as well as the da'wah network in a more structured manner. Meanwhile, the second strategy is to build a generation of Muslims who have a strong aqidah and sharia holding. Several key programmes to achieve this strategy have been planned. The programmes are to improve the quality of human capital of Muslims, strengthen the aqidah and sharia practices. JAKIM will spread da'wah to the younger generation, especially from students at higher education level. This is because this group will become the country's leadership in various sectors of society.

Programs towards strengthening religious appreciation and cultivating pure values that have been implemented by JAKIM since 1985 will be empowered. The focus of this program is to enhance the appreciation of Islam in family institutions through the Islamic Family Development Programme (PPKI) and the Social Development Programme (PPS). Both programs already have their infrastructure in the states. JAKIM will continue to focus on monitoring programmes based on noble values in government agencies, non-governmental organisations and the private sector, in line with the Islamic Hadhari Approach. Based on the two thrusts of JAKIM's strategy 2009-2014, researchers can conclude that JAKIM is also directly involved in the implementation of da'wah in Sabah in line with JHEAINS and USIA. However, the implementation of da'wah for prisoners in prison is not contained in the basis of da'wah that they are working on. The following agencies also participate if the prison makes an application to invite them to give talks, forums and so on. Cooperation and responsibility in spreading da'wah are also prioritized in achieving a harmonious Muslim society. The words of Allah SWT in the Qur'an read:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ لَعَلَّكُمْ تُفْلِحُونَ ۝ وَأَطِيعُوا أَمْرَ اللَّهِ وَأَطِيعُوا أَمْرَ الرَّسُولِ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝﴾

Meaning:

And help you to do good and godly, and do not help in committing sin and trespassing (Al-Quran, al-Maidah 5:2).

www.rsisinternational.org

CONCLUSION

Prison is a stopover place for every prisoner to serve a sentence for their mistakes and offenses. Therefore, they also must undergo several stages and phases set by the Malaysian Prison Department to discipline themselves, convince themselves, learn religious knowledge, learn various skills and beautify their morals and personality. Their every movement, behaviour and action will be recorded, evaluated and planned in a record book to ensure a change in attitude in themselves. Although the history of the Prophet Yisrael AS proves to the world that prisons are not a despicable place, the community and prisoners need to open their minds as widely as possible so that they know and understand as deeply as possible why this prison institution was established. History also proves that prisons are one of the institutions that spread Islamic da'wah to prisoners and the community in shaping a harmonious life.

In general, all da'wah agencies based in Sabah have a policy on the implementation of da'wah in their establishment. However, not all agencies can spread the Islamic da'wah to prisoners, especially in Sandakan Prison. Good and orderly da'wah planning and looking at all aspects of da'wah will enable the effectiveness and success of Islamic da'wah to be achieved. This is because da'wah activities are only mandatory for individuals with knowledge and are not mandatory for ignorant people. Individuals who have knowledge must strive in continuing this da'wah to avoid the punishment of Allah SWT. However, the implementation of da'wah for prisoners in prison is not like the implementation of da'wah in other public places. This is because the prison institution is not a place that anyone can visit regardless of time and time. This is because prisons are temporary stopovers for offenders who have committed crimes. So, of course, all activities that want to be carried out must follow the procedures that have been set. In conclusion, based on that factor, the implementation of da'wah by NGOs cannot be adapted to prisoners unless the prison itself summons and requests officials from the organization to conduct da'wah activities for prisoners. However, researchers are of the opinion that if the planning of Islamic da'wah is carried out neatly and systematically, of course the noble activity will be adopted by the prison authorities as well as the vision and mission of the establishment of an organisation will be achieved.

ACKNOWLEDGEMENTS

Many thanks to the Centre for the Promotion of Knowledge and Language Learning, Universiti Malaysia Sabah and the International Journal of Research and Innovation in Social Science (IJRISS) for publishing this article.

REFERENCES

Al-Quran.

1. Abd. Rahaman, M. Z. R., & Don, A. G. (2018). Pendekatan Dakwah Bi Al-Hal Terhadap Masyarakat Orang Asli Di Malaysia. *At-Tahkim* 8(15): 1-6.
2. Abdul Razak, A.A., & Abdul Rahim, M. H. (2017). Dakwah Bil Hal dalam Konteks Masyarakat Semasa di Malaysia. *Prosiding Persidangan Antarabangsa Kelestarian Insan 2017 (INSAN2017)* Ayer Keroh, Melaka, Malaysia, 1– 2 November 2017. 1-11.
3. Adam, F., Anuar, M., & Ali, A. H. (2014). The Use of Blog as A Medium of Islamic Da'wah in Malaysia. *International Journal of Sustainable Human Development*, 2(2):74-80.
4. al-Bayanuniyy, M. A. F. (2010). *al-Madkhal Ila Ilmi Ad-Da'wah*. Beirut, Lubnan: Darul Risalah al-Alamiyah.
5. Allred, S. L. (2009). The Inside-Out Prison Exchange Program: Impact, structure, content, and implications.
6. Aminudin. (2018). Facebook Sebagai Media Dakwah. *Ejournal.iainkendari.Ac.Id/Al-Munzir/Article/Download/796/726*.
7. Ariffin, A. (2012). Sejarah Penubuhan JHEAINS, Perkembangan Dakwah di Sandakan. *Temu Bual*, 23 Ogos.
8. Borhan, A. H. (2015). Faktor Tarikan Dakwah Mohd Fadli Yusof dalam Pengislaman Masyarakat Non-Muslim di Pedalaman Pensiangan, Sabah. *Jurnal Usuluddin*. Vol. 42 (Julai–Disember 2015): 77-99.

9. Creswell, J. W. (1994). *Qualitative Inquiry and Research Design: Choosing Among Five Tradition*. Thousand Oaks: Sage Publications.
10. Creswell, J. W. (1994). *Research design: Qualitative and quantitative approaches*. Thousand Oaks, CA: Sage Publications.
11. Creswell, J. W., & Plano Clark, V. L. (2018). *Designing and conducting mixed methods research* (3rd ed.). Thousand Oaks, CA: Sage Publications.
12. Don, A. G. & Abd. Ghani. Z. (2009). *Dakwah Kepada Non-Muslim di Malaysia: Konsep, Metode dan Pengalaman*. Bangi: Jabatan Pengajian Dakwah dan Kepimpinan, Fakulti Pengajian Islam, UKM.
13. Graves, B. D., et al. (2024). Community-based substance uses treatment programs for reentering justice-involved adults: A scoping review. *Health & Justice*.
14. Gunaish, C. F., Abdullah, M. F., Mokhtar, S., Abd Wahab, N., & Tahir, A. (2024). Da'wah through Documentary Films Produced by Malayan Film Unit (MFU) and Filem Negara Malaysia (FNM), 1957-1970. *Intellectual Discourse*, 32(1).
15. Had, A. (2014). *Dakwah Melalui Internet di Malaysia: Masalah dan Cabaran*. Seminar Antarabangsa Dakwah dan Etnik: Perspektif Multi-disiplin. Universiti Kebangsaan Malaysia.
16. Hajimin, M. N. H. H., Muis, A., M. R. A., Mokhtar, S., Othman, I. W., Esa, M. S., Ationg, R., & Hamid, J. A. (2021). Gerakan Dakwah dan Impaknya Terhadap Peningkatan Komposisi Muslim di Sabah. *International Journal of Law, Government and Communication*, 6 (23), 125-139.
17. Hunt, K. (2024). Prison chaplaincy as a micro aggressive environment for the non-religious. *Religions*, 15(5), 597.
18. Ibrahim, S., Talib, O., dan Puteh, A. (2002). *Dakwah Kepada Masyarakat Muslim di Malaysia*. UKM: Jabatan Pengajian Dakwah dan Kepimpinan.
19. Ilham. (2019). Implementasi Dakwah dalam Peningkatan Kesadaran Hukum. *Al-Tajdid*. Vol. I No.1 /March. 45-58.
20. Jalal, B., Ismail, S.A., & Ghani, S. A. (2018). Dinamika Pendakwah Melaksana Dakwah Pelbagai Etnik. *Journal of Education and Social Sciences*, Vol. 9, Issue 1, (February) ISSN 2289-9855.
21. Johnson, B. R. (2002). Assessing the impact of religious programs and prison industry on recidivism: An exploratory study. *Crime & Justice International*, 18(61), 9–31.
22. LaBarbera, R., et al. (2025). A mixed methods evaluation of well-being among incarcerated religious education participants in the United States. *Health & Justice*.
23. Lesmana P. L. A., Suryana, A. T., Suresman, E. 2015. Implementasi Dakwah Islam melalui Seni Musik Islami. *Tarbawy*, Vol. 2, Nombor 1, (2015). 33-46.
24. Maidin, I., Mokhtar, S., Othman, I. W., & Moharam, M. M. (2021). Peranan Motivasi Dakwah Dalam Bidang Keusahawanan: Satu Tinjauan Awal. *International Journal of Accounting, Finance and Business (IJAFB)*, 6 (37), 157 - 169.
25. Mohad, A. H., Mansur, K., & Mokhtar, R. A. M. (2016). Dakwah Islam di Sabah, Malaysia: Satu Eksplorasi Awal. *Journal of Islamic Studies in Indonesia and Southeast Asia*, 1(2) August 2016. 151-166.
26. Mohd. Yusof, M. F. (2013). *Perkembangan Dakwah di Jabatan Kemajuan Islam Malaysia*. Temu Bual, 23 April.
27. Mokhtar, S., Mohd Shah, M. K., Ramlie, H., Othman, I. W., Ationg, R., Esa, M. S., Marinsah, S. A. (2021d). *Rekayasa Dakwah KBAT Dalam Kalangan Mahasiswa di Universiti Malaysia Sabah Menerusi Kursus Penghayatan Etika Dan Peradaban*. *International Journal of Education, Psychology and Counselling* 6 (39), 178-193.
28. Mokhtar, S., Othman, I. W., Ationg, R., & Esa, M. S. (2021a). Implementasi Dakwah Terhadap Etnik Sungai Di Sabah: Satu Analisis Awal. *Journal of Islamic, Social, Economics and Development (JISED)*, 6(40), 164 - 178.
29. Mokhtar, S., Othman, I. W., Moharam, M. M., & Maidin, I. (2021c). *Dakwah Bil Akhlak Kontemporari: Satu Pendekatan Dalam Konsep Keusahawanan Islam*. *International Journal of Accounting, Finance and Business (IJAFB)*, 6 (37), 111 - 123.
30. Mokhtar, S., Pullong, A., Hasbollah, M. N. H., & Adam, S. D. A. (2022a). *Kepentingan Ilmu Dakwah Terhadap Pendakwah Kontemporari Menurut Perspektif Muhammad Al-Ghazali: Satu Analisis*. *Journal of Islamic, Social, Economics and Development (JISED)*, 7(47), 324 - 337.

31. Mokhtar, S., Thia, K., & Ramlie, H. (2019). Pendekatan Dakwah JHEAINS terhadap Banduan di Penjara Sandakan: Satu Tinjauan Awal. *Jurnal al-Hikmah*. 11(2). 68-87.
32. Mokhtar, S., Thia, K., Esa, M. S., Ibrahim, M. A., Talib, M. N. M. (2023b). Peranan Media Digital Dalam Dakwah Kontemporari Bagi Membentuk Kesepaduan Nasional Masyarakat di Malaysia. *International Journal of Law, Government and Communication*, 8 (31), 47-60.
33. Mokhtar, S., Thia, K., Jampadin, A., Ibrahim, M. A., Shukri, J. A. A. (2025b). Rekayasa Dakwah Terhadap Masyarakat Suku Kaum Murut Di Sabah: Satu Analisis. *International Journal of Law, Government and Communication*, 10 (41), 210-227.
34. Mokhtar, S., Thia, K., Othman, I. W., Ahmad, M. K. L., & Ibrahim, M. A. (2025a). Implementation Of Da'wah for Bugis Community in Sabah: A Review. *International Journal of Modern Education*, 7 (25), 883-894.
35. Mokhtar, S., Thia, K., Othman, I. W., Ationg, R., & Hj. Tahir, R. (2025c). Model Intervensi Dakwah Dalam Menangani Isu Keciciran Akademik: Satu Kajian Empirik Di Zon Ok9 Manggatal, Sabah. *International Journal of Modern Education*, 7 (26), 1098-1115.
36. Mokhtar, S., Thia, K., Othman, I. W., Mohd Mokhtar, R. A., Abd Rahim, S., & Zaini, M. S. (2023a). Dakwah Bi Al-Nafs: Pemangkin Penularan Virus Mazmumah Dalam Kepimpinan Kendiri. *Journal of Islamic, Social, Economics and Development (JISED)*, 8 (53), 230 – 241.
37. Mokhtar, S., Thia, K., Othman, I.W., & Moharam, M.M.H. (2021b). Prospek dan Cabaran Implementasi Dakwah dalam Media Kontemporari: Satu Analisis. *Prosiding 5th International Conference on Teacher Learning and Development (ICTLD) 2021*. 03 – 05 August 2021. 408-418.
38. Monib, S. A., Yasim, M. A. A., Jamari, M. N. T., Nurodin, M. H., Sattar, A. A. A., Talib, M. N. M., & Mokhtar, S. (2025). Cabaran Dan Implementasi Dakwah Dalam Program Amali Dakwah IPDAS 2024 Di Beaufort, Sabah. *International Journal of Modern Education*, 7 (25), 895-910.
39. Mukhtar, A. H. F., & Wan Muhayudin, A. A. (2025). Dakwah Islam Dan Penapisan Kandungan Oleh AI: Satu Analisis Kritis Terhadap Cabaran Pendakwah Media Sosial. *International Journal of Law, Government and Communication*, 10 (40), 192-202.
40. Philippon, C. N. (2018). *Sending Students to Prison: An Impact Evaluation of the Inside-Out Program*. Arizona State University.
41. Shukri, J. A. A., Matarsat, D. E. A., Nayai, M. I. M., Rahmat, S. N., Salleh, M. S., Talib, M. N. M., & Mokhtar, S. (2025a). Pendekatan Dakwah Dalam Program Amali Dakwah IPDAS Tahun 2022 - 2024 Di Sabah. *International Journal of Modern Education*, 7 (25), 847-863.
42. Shukri, J. A. A., Zainal, A. N., Ismail, M. S., Talib, M. N. M., & Mokhtar, S. (2025b). Implementasi Dakwah Menerusi Program Dekat Di Hati 'Anak Malaysia' Di Kampung Mesilou Kundasang, Sabah: Satu Analisis. *International Journal of Modern Education*, 7 (25), 864-882.
43. Spradley, J. P. (1980). *Participant observation*. New York, NY: Holt, Rinehart and Winston.
44. Stansfield, R. (2018). Religious involvement, moral community and social ecology: Implications for prisoner outcomes. *Journal of Offender Rehabilitation*.
45. Suhaimi, S. S. (2013). *Perancangan dan Pelaksanaan Dawkah Islamiah USIA*. Temu Bual, 23 April.
46. Taylor, S. J. & Bogdan, R. (1984). *Introduction to Qualitative Research Methods: The Search for Meaning*. Ed.2. New York: John Wiley and Sons.
47. Tibek, S. R. (2011). *Wanita, Dakwah dan Media, Wanita Islam Isu-isu dan Pemerkasaan Hak Shah Alam: Persatuan Ulama Malaysia*.