

# THE EFFECTIVENESS OF RELIGIOUS PROGRAMME: ANALYSIS OF SPIRITUALITY PROGRAMME IN PRISON AMONG MUSLIM FEMALE INMATES

By

Khairul Hamimah Mohamed Jodi\*  
Mohd Afifuddin Mohamad\*\*  
Mohammad Taqiuddin Mohamad\*\*\*

## Abstract

*This paper attempts to examine the prison institution with the effort to identify Islamic-based program through a program which cater the halaqah modules in the prison. Halaqah programme is an approach to treat and rehabilitate inmates so that they have the opportunity and space to transform themselves from an immoral to a morally behave person. For this study, the Kajang Women's Prison, Selangor has been chosen as the premise of the study. Respondents were selected with a snowball sampling method in which the focus group consisting of five people aged 21 to 50 years, and involved in the Halaqah programme for six months and above. Interviews as well as observations were used to obtain research data. Data were analyzed by using thematic content analysis and the data separation was done based on specific themes, such as knowledge of faith, fiqh, sirah/akhlak, the Qur'an and the Hadith. The results showed a lack of knowledge and religiosity causes them to get involved in the social problems. In addition, they were influenced by negative factors that include socio-economic instability and stress of modern lifestyle. The study also found that Halaqah programme has been successful in achieving its' objective as a core treatment for Muslim female inmates.*

**Keywords:** Religious programme, Halaqah, Kajang Women's Prison, Muslim female inmates, moral and immoral behaviour

## Introduction

Women nowadays are able to contribute in the development of a nation, in fact, they are synonym with the ability to change and develop a nation. According to Abdul Halim Ahmad Tajuddin, women are responsible of both the strengths and weaknesses of a race and nation<sup>1</sup>. They are the future race inheritance agent which will eventually become the continuity of the nation's development and well being. In this globalisation era where humans are living in a borderless world, various challenges especially related to moral decadence among women are very worrying. As one of the effort to overcome such problems, various protection factors to help women are strongly needed. Thus, taking into serious consideration that religious aspect is one of the most important elements to constrain the social problems, by strengthening religious believe among distressed women should be the main focus.

Corcoran, Jacqueline & Nicholas, Ann explains that religious knowledge and religious-related activities and content are the essentials of becoming the protector for those undergoing moral rehabilitation treatment process. Siti Fatimah Abdul Rahman also admitted that women with religious knowledge have higher potential to organize their life in a calmer and harmonious way<sup>2</sup>. Religious knowledge and content are the two major factors keen to be the protector for those who are

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\* Khairul Hamimah Mohamed Jodi, PhD, lecturer at Faculty of Applied Science Social (FASS), Open University of Malaysia, Kuala Lumpur, Malaysia. Email: [khairul\\_hamimah@oum.edu.my](mailto:khairul_hamimah@oum.edu.my)

\*\* Mohd Afifuddin Mohamad, PhD, Senior Lecturer, Advance Medical and Dental Institute (AMDI), Sciences University of Malaysia, Kepala Batas, Pulau Pinang, Malaysia.

\*\*\* Mohammad Taqiuddin Mohamad, PhD, Senior Lecturer, Department of Shariah and Economics, Academy Of Islamic Studies, University of Malaya, Kuala Lumpur, Malaysia. Email: [m.taqiuddin@um.edu.my](mailto:m.taqiuddin@um.edu.my)

<sup>1</sup> Abdul Halim Ahmad Tajuddin (2004), *Wanita Penggerak Pembangunan Negara*, Kuala Lumpur: Jabatan Perkhidmatan Penerangan Malaysia, 3.

<sup>2</sup> Siti Fatimah Abdul Rahman (1999), 'Pembangunan wanita di Malaysia dari perspektif Islam', Seminar Kebangsaan Pemertabatan Wanita di Malaysia (18-19 Ogos 1999: Kuala Lumpur).

undergoing the process of moral rehabilitation<sup>3</sup>. With more indepth observation, Che Zarrina Saari and Joni Tamkin Borhan found that women play a vital role in laying and strengthening the Islamic faith in themselves, children, family members and the local community<sup>4</sup>. This is because women are the hearts of a nation, hence, the application of faith should start with women themselves and consequently applied to their children and family

The objective of this study is to identify the significance of religious based programme through ‘*halaqah*’ among inmates that were sentenced in jail as the process of rehabilitation and undergoing a phase of transforming bad behavior to good behavior.

## **Research Method**

This research was conducted at the women's Prison of Kajang Selangor where the institution is one of the professional entity of to help convicts to change their behaviour. A Total of 5 inmates within the age of 21-50 were chosen as the research respondents. The duration of data collection for this research has taken 8 months with the frequency of weekly basis visit. The selection of respondents is performed by using the snowball sampling method. To protect confidentiality, names and other information that could lead to the identity of the respondents has been changed. Permission to conduct the interviews were already obtained before it is implemented. The involvement of respondents are voluntary and they need to have experience in attending “*halaqah*” programme for at least six months and more. All the data was collected by conducting an in-depth interview with a focused group. The authors interviewed all the respondents by using partially structured interview questions. The interview script were divided into five main sections; the background of the respondents, the understanding of religious terms (*The Pillars of Iman and Islam*), the experience of living in prison, the changes before and after attending “*halaqah*” programme and any other progamme held in prison which help them through the phase of transformation. The in-depth interview was conducted to allow respondents to willingly share their life experience but at the same time, the scope of the interview is still bound to the main focus of the study itself. All the data were analysed by using thematic analysis based on the criteria of Howitt & Cramer where data isolation has been done on the basis of themes that arise<sup>5</sup>.

## **Respondent Profile**

Overall respondents are between 21 – 50 years old and majority of them are Malays, only one is a Chinese Muslim. As for education backround, one of them had only completed primary six, three of them had completed secondary school form three while the other one has a diploma.

Three of the respondents were imprisoned for stealing. The other one for identity card forgery and breach of trust. All of them were sentenced to stay imprisoned for more than two years and have been attending the “*halaqah*” programme for more than six month. One of them had embraced Islam while serving her years in prison as she was mesmerized by the beauty of Islam through stories told by her fellow inmates. As for marital status, two of the respondents are single, the other two are divorcees for more than ten years and one of them is married.

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<sup>3</sup> Corcoran, Jacqueline & Nicholas, Ann (2004), ‘Risk and Resilience Ecological Framework for Assessment and Goal Formulation’, *Child and Adolescent Social Work Journal*, Vol. 21, issue 3, 211-212

<sup>4</sup> Che Zarina Saari & Joni Tamkin Borhan (2006), ‘Peranan Wanita Dalam Pengukuhan Akidah Umat Islam’, *Jurnal Usuluddin, Bil. 23-24*, 185-198.

<sup>5</sup> Howitt & Cramer (2008), *Introduction to Research Methods in Psychology*, Harlow: Pearson.

<b>Race</b>	Malay	4
	Chinese	1
<b>Religion</b>	Islam	5
<b>Marital Status</b>	Single	2
	Divorced	2
	Married	1
<b>Education</b>	Primary 6	1
	SRP/PMR	3
	Diploma	1
<b>Criminal Offense</b>	Stealing	3
	Breach of Trust	1
	IC Forgery	1
<b>Penalty Period</b>	>2 years	5

**Table 1.0 Respondents' Profile**

## Research Findings and Discussions

### 1. Lack of Religious Knowledge

Lack of religious knowledge is one of the major contributors for those who involved in social problems. The Almighty Allah SWT sends His messengers to spread religion so that mankind which are His greatest creation (Surah Al-Tin (95):4-5) do not harm and destroy the world. This is to avoid what is being said in the holy Quran in Surah Al- Baqarah verse 11-12:

*“And when it is said to them: “Do not create harm on earth”, they replied: “Eventually, we are the one who did good.” Beware! As they are the one who bring disaster and harm yet they did not notice it.”*

With all the guidance from the Prophets, it is highly recommended that religious knowledge should be used to guide mankind in their daily life. By living with religious knowledge as the ultimate guidance, it will lead to a prosperous life in the world now and hereafter, besides that, it will give strength whenever in despair and help mankind when facing with problems and issues.<sup>6</sup>

According to Dzuhaulmi Dahalan et. al., religious knowledge has a positive impact in daily life, by living with the guidance of religious knowledge it will eventually give tranquility, prosperity and a perfect life to mankind<sup>7</sup>. As Allah SWT has promised that heaven is only for those who practiced their daily life with religious knowledge. So by living in a very prosperous and happy life in the world is one of the sign that only a true Muslim can have as what is written in Surah al- Ahzab verse 71:

*“Those who are loyal to the Almighty Allah S.W.T and His holy Prophets PBUH, are the one whowill receive tremendous profit”*

For Muslim, the instability of socioeconomy is one of the factors that trigger the lack of religious elements in life. From the Islamic prospective, the danger of poverty is highly connected to the reason why an individual with little faith in Islam could lead their life without religious knowledge as what had been said by the holy Prophet Muhammad PBUH in one of the hadith that can be translated as:

<sup>6</sup> Meguellati Achour et. al. (2015), "Measuring religiosity and its effects on personal well-being: a case study of Muslim female academicians in Malaysia." *Journal of religion and health* 54(3): 984-997.

<sup>7</sup> Dzuhaulmi Dahalan et al. (2012), 'Komuniti Nelayan Muslim: Analisis Kepentingan Dari Sudut KehidupanBeragama', *Malaysia Journal of Society and Space*, Bil. 8 (3), 45.

*“Poverty leads to irreverence and envy overcomes qada’ and qadar.” (Kitab Sya’b al-Iman)*

This hadith is proven as it is acknowledged by Respondents A and B who addressed their financial problems are as follows:

*“...who can say no to money if you can easily get it easily, right? My monthly income is not enough for living. I did all these just to increase my side income. I cannot live with only one thousand...if someone offers you a million, can you refuse to say no to it?”*

While respondent D and E told that their father never gave their mothers money to use as monthly expenses after their parents divorced. To make it more complicated, both of their mothers are jobless. That is the main reason why both of respondents D and E are determined to steal daily needs such as groceries from the supermarket.

The ability to practice Islam for the Muslims are seen as impossible if it is to be judged from the background of their socioeconomy status. To make it more complicated, the rapid growth of modern civilization really gives huge impact in their life thus, it will eventually affect the way they apply religious knowledge in their daily life. Therefore, those who have higher level of patience and perseverance will be the only one who can overcome the test. Allah SWT mentioned in the Surah Al-Baqarah verse 155:

*“And We will surely test you with something of fear and hunger and a loss of wealth, mankind and fruits. But give good tidings to those who are patient.”*

The "*halaqah*" programme is one of the core treatment for Muslims who were sentenced to stay imprisoned not for drug offence and for those who are identified to have little knowledge of Islam. The programme aims to provide and enhance religious knowledge to all inmates and help them to practice the knowledge in their daily life. Other than that, the "*halaqah*" programme also act as the effort to help the new sisters who embraced Islam during their stay in prison. Essentially, the programme is adapted from the concept of "*sekolah pondok*" or traditional Islamic school which is implemented for six months<sup>8</sup>. This programme has 5 core modules including faith module, *fiqh*, Quran, *hadith*, *sirah* and moral module<sup>9</sup>.

## **2. Knowledge of Faith**

In the context of Islamic Faith, inmates will learn The Pillars of Iman and Islam, they will learn how the apply it in their daily life and how Iman will be the guide in life and the after life (Surah al-Mu'minun verse:1-11).

The after effect of this educative learning is that each respondent slowly reembrace Islam and remember The Almighty Allah SWT. It is proven as mentioned by Respondent E:

*“...when we committed crimes we don't even think about God...but when we are here (in prison), we learn and recall all the Islamic basic, that is when we slowly remember Him....”*

Other than that, all inmates are taught on how *Iman* can be used as motivation for mankind in order to obtain honesty, sincerity, how to avoid frustration and repent whenever they did mistakes. In addition to that, they also learn about *The Pillars of Iman*. There are 6 pillars of *iman*, the first one is to have faith in Allah, His Angels, His Revelations and Quran, His Prophets, and believe in the day of judgement and predestination. All the topics are essential for the inmates to strengthen their faith in

<sup>8</sup> Malaysian Prison Department (n.d.a), 'Pelan Pembangunan Insan', Pamphlet, Jabatan Penjara Malaysia

<sup>9</sup> Malaysian Prison Department (n.d.b), Program Halaqah Fasa II-Pengukuhan Sahsiah, Bahagian Pemulihan dan Rawatan Jabatan Penjara Malaysia, iii.

The Almighty Allah SWT and to make them realize that *Iman* is the strongest protector for mankind from committing sins (Surah Taha verse: 14).

This is acknowledged by respondent A, B and C:

*"...I still remembered the first time I was here, I was mad and dissappointed but now I am slowly accepting as my destiny as I know I have sinned.....I think it is better to be punished here rather than to be punished in hell..."*

Based on the confession of the respondents above shows that through learning about faith, the respondents are able to regain a sense of (God-consciousness) in themselves, and raise confidence in the existence of an all-powerful force outside themselves. Regarding to this matter, Ahmad Munawar Ismail says that faith influenced a significant individual attitude towards life and themselves<sup>10</sup>. This is proved by studies of Khairul Hamimah, in which she had found that poor understanding of faith will result in individuals affected by social problems such as drug abuse, incest, theft, and so on<sup>11</sup>.

### **3. Knowledge of Fiqh**

This module starts with the most important thing in Islam which is prayers. All the inmates are taught how to perform prayers, Friday prayers, *taqdim* and *ta'khir* prayers and the benefits of prayers. Respondent B stated that she usually skip prayers because of her laziness. She also stated that she does not know how to perform prayers when she is sick, not only that, she forgets all the readings while performing prayers. But when they are in prison, they perform their prayers most of the time and it really affects Respondent B as she said that she is calmer now.

Prayers contains chant and chants read with full concentration may put your hearts and soul at ease<sup>12</sup> when dealing with various situations<sup>13</sup>. Prayer is also a psychological therapy that helps the soul become more calm and eliminate emotional stress caused by various problems in life<sup>14</sup>. The study also found that prayers are capable to reduce blood pressure, lower the stress level and can avoid mankind from vile behaviour<sup>15</sup>. Apart from that, by performing prayers can help the brain to be in a calm state, hence, by performing prayers, it will keep your mental and emotions at a very stable state<sup>16</sup>. It is relevant for the inmates to always perform prayers as they need to repent themselves and seek forgiveness from the Almighty Allah SWT (Al-Baqarah, verse: 153).

After learning about prayers, they need to learn about fasting, which they learn all the laws about fasting. They also learn about *zakat*, *umrah* and *hajj*, slaughtering, Islamic laws, civil crimes (drug abuse, sexual abuse and vandalisme) and *halal* concept in Islam<sup>17</sup>.

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<sup>10</sup> Ahmad Munawar Ismail (2012), 'Aqidah as a Basis of Social Tolerance: The Malaysian Experience', International Journal of Islamic Thought, Vol. 1, 1

<sup>11</sup> Khairul Hamimah Mohammad Jodi (2006), 'Masalah Akhlak dan Hubungannya Dengan Akidah di Kalangan Pelajar Institut Teknologi Tun Abdul Razak (ITTAR) Cawangan Kuala Lumpur'. Dissertasion of Department Aqidah and Islamic Thought, Academy of Islamic Study, Universiti of Malaya.

<sup>12</sup> Danial Zainal Abidin (2009), *Perubatan Islam dan Bukti Sains Moden*, Kuala Lumpur: PTS Millennia Sdn Bhd, 40.

<sup>13</sup> al-Krenawi, Graham, JR (2000), 'Islamic Theology and Prayer-Relevance for Social Work Practice', International Social Work, Vol. 43, issue 3, 289.

<sup>14</sup> Nor Azah Abdul Aziz (2011), 'Kaedah Menangani Stress Dengan Solat', *Journal of Islamic and Arabic Education*, 3(2), 6.

<sup>15</sup> Nor Azah Abdul Aziz et al. (2008), 'The Computerized of the Bodily Movement and Blood Circulation System During the Performance of Obligatory Prayers', Prosiding International Seminar on Islamic Science & Technology INSIST'08, anjuran Space UTM School of Professional and Continuing Education Universiti Teknologi Malaysia dan Center for Islamic Studies and Social Development, Universiti Teknologi Malaysia, 18-19 Mac.

<sup>16</sup> Fatimah Ibrahim et al. (2008), *Solat: Kebaikan Dari Perspektif Sains*, Kuala Lumpur: Universiti Malaya.

<sup>17</sup> Malaysian Prison Department (n.d.b), *Program Halaqah Fasa II-Pengukuhan Sahsiah*, Bahagian Pemulihan dan Rawatan Jabatan Penjara Malaysia, iii.

There are few respondents that confessed that they did not know that if they did not fast in the month of Ramadhan, they need to replace it. Respondent D confessed that :

*".....do we have to replace it? I thought that we don't have to. What am I supposed to do? I have not fast in the month of Ramadhan for 5 years already. Is there any other way to replace it?"*

#### **4. Knowledge of the Holy Quran**

This module starts with the introduction to the laws of tajwid in the holy Quran. This is to help the inmates to read the Quran fluently and to trigger their interest to read the Quran daily.

The holy Quran is a supreme miracle endowed by the Almighty Allah SWT to Rasulullah PBUH through His angel Gabriel (Jibreel) to all mankind. The content of the Holy Quran is full with Allah's revelation to enlighten the darkness, lead humans towards happiness in the world and also the afterlife<sup>18</sup>. Thus, the Holy Quran is compulsory to be learnt because it contains all the sources and guide<sup>19</sup> which can answer all questions and needs for all mankind<sup>20</sup>.

Since the majority of inmates are not familiar with reading the Holy Quran, hence, the prison authorities organize an introduction to *Iqra* classes for all the inmates. Out of 5 respondents interviewed by the writer, only one of them (Respondent C) who managed to pass *Iqra* 5, so, the respondent is requested by the religious teacher to teach other inmates. As a result, respondent C feel the sense of appreciation because she got the opportunity to teach her friends. She stated that :

*"...Truth is madam, I feel happy whenever I teach others...before this I considered myself as useless....but whenever I teach my friends, I feel like I am a teacher (laughing)...I think people appreciate me. I am planning to enter the hafazan competition next year....pray for me..."*

This class helps inmates to recognize the *hija'iyah* alphabets to enable them to read the *Iqra*. This method coincides with the reminder of the Almighty Allah SWT requiring humans to learn the holy Quran gradually and read the easiest verses so that it is easily understood and appreciated. This can avoid feeling bored. This is proved by the word of the Almighty Allah SWT in the surah al-Muzammil verse: 20 which means:

*"...so recite what is easy (for you) of the holy Quran....."*

There are a few of the respondents said that they are now familiar with all the *hija'iyah* alphabets thus improving their reading of *Iqra*. Respondent E said that:

*".....I never knew about all these alphabets. Before this, I only knew alif, ba and ta, now that I already all these letters, I think I can pass Iqra 1 and proceed to Iqra 2 within 2 months."*

All the inmates are taught the laws of *tajwid* namely *nun sakinah*, *tanwin*, *mim/nun mushaddah*, *hukum izhar/ikhfa' haqiqi*, *iqlab*, *wajibul ghunnah*, *izhar/ikhfa' syafawi*, *idgham mithlaiyn*, *the laws of mad and also waqaf and ibtida'*. They also learn the *isti'azah* and *basmalah* reading patterns<sup>21</sup>. Based

<sup>18</sup> Che Zarrina Sa'ari & Joni Tamkin Borhan (2003), 'Al-Qur'an: The Miracle of the Miracles', al-Bayan Journal of Al-Quran & Al-Hadith, Bil. 1, 44,50.

<sup>19</sup> Keshavarz, Sussan (2010), 'Quran Point of View on Dimension of Reflection and its Indications in Education System', *Procedia Social and Behavioral Sciences*, Vol. 9, 1814.

<sup>20</sup> Mohd Faisal Mohamed et al. (2008), 'Celik al-Quran: Cabaran dan Realiti dalam Pendidikan Islam di Sekolah', *Masalah Pendidikan*, 31(1).

<sup>21</sup> Malaysian Prison Department (n.d.b), *Program Halaqah Fasa II-Pengukuhan Sahsiah*, Bahagian Pemulihan dan Rawatan Jabatan Penjara Malaysia, iii.

on the writer's observation, the topic about tajwid is quite hard to be absorbed by the inmates, this is because most of them has no background knowledge about the topic and never read the Holy Quran before this. The ultimate question here is that how can the inmates understand the laws of *tajwid* as they do not even recognize the alphabets in the Holy Quran. Respondent A said that:

*"...eee....I can't absorb all the knowledge about the laws of tajwid. All the names of the law are hard to pronounce. My brain cannot absorb anymore....I think it is sufficient enough for us to just complete reading the Iqra and Muqaddam...after that, then we can learn about all these laws of Tajwid..."*

## **5. Knowledge of Hadith**

In the module of hadith, inmates get the opportunity to learn selected *hadith* with specific themes such as *amar ma'ruf nahi munkar*, selecting friends, helping each other, brotherhood in Islam, responsibilities, practice frowned upon by the Almighty Allah SWT, things that damage the faith and the people favoured by the Almighty Allah SWT<sup>22</sup>. The meaning of the *Hadith* learned have to do with offences that have been committed by the inmates. With the understanding of the *Hadith* of the Prophet, this will eventually made the inmates believe that all sins will be judged in the hereafter. Thus, the topics that provide an overview of the *Hadith* to them that all their actions, both large and small are observed by the our creator.

This is acknowledged by Respondent E stating that:

*"...I don't want to be in here anymore...I have no idea what is happening out there, what happened to my family. I swear I won't repeat my sins..God won't forgive me if I do it again..."*

The residents here learn about the differences of *Hadith Nabawi*, *Qudsi*, the level of *Hadith* (*Hadith Sahih, Daif, Maudu'*), they also learn about the famous *hadith* narrators (Imam Bukhari, Muslim, Abu Dawud, Ibnu Majah, Tirmidhi and Nasa'i). By learning this topic, inmates get to know the names of all the famous hadith narrator and they can also differentiate *hadith sahih* and *daif*. According to Respondent C, she never heard about the names of the *hadith* narrator, she also thought that all *hadith* are real because it is from The Prophet Muhammad PBUH, she was shocked to know that there are degrees and level of *hadith*.

## **6. Knowledge of Islamic History and Moral Values.**

In this module, inmates will get to learn about the history of the Prophet Muhammad PBUH and the empire of two *Khulafa' al-Rasyidin* (Saidina Abu Bakar and Saidina Umar al-Khatab)<sup>23</sup>. The topic starts with the day the Prophet was born till the day of his death. The purpose of this topic is to let the inmates know about the good deeds of the prophet and to follow his steps and apply good moral values in life. Other than that, by learning about the history of the prophet, it will slowly spread the sense of love towards the prophet as '*qudwah hasanah*'<sup>24</sup>. Hence, whenever all the inmates are out from the prison they will face the world and it's challenges as a better Muslim and remember all the good moral values practiced by the prophet<sup>25</sup>. Respondent E said that:

<sup>22</sup> Malaysian Prison Department (n.d.b), Program Halaqah Fasa II-Pengukuhan Sahsia, Bahagian Pemulihan dan Rawatan Jabatan Penjara Malaysia, iii.

<sup>23</sup> Malaysian Prison Department (n.d.b), Program Halaqah Fasa II-Pengukuhan Sahsia, Bahagian Pemulihan dan Rawatan Jabatan Penjara Malaysia, iii.

<sup>24</sup> Suraiya Ishak (2011), 'Model Kepimpinan Etika Berlandas Sirah Nabi Muhammad S.A.W', Jurnal Hadhari, 3 (2), 31.

<sup>25</sup> Asming Yalawae & Ahmad Farid Ibrahim (2007), 'Akhlaq Warisan Rasulullah S.A.W. Membawa Kemuliaan Umat', Jurnal Usuluddin, Bil. 26, 71.

*"....I have no idea what are the purposes of learning about the prophets during school...I only know that I have to memorize all the facts just for examination....Actually, I think it is fun to learn about the history of the prophet, he is strong and determine even when he had to face his enemies. I hope I can be just like him, maybe just a little will do..."*

Parsing the title Caliph Umar al-Khatab aims to prove that a person can change from moral abomination to a person with noble moral character. The story of the Caliph Umar al-Khattab is said to spread awareness to all the inmates. This is because, it is not necessarily true that a person cannot be changed in their life. This matter can be identified through the explanation of the respondents, a vast majority of them want to be a better human beings.

The topics of morals learned is nature adversity, repentance, acceptance, fear of God, avoid the haughty, greed, keeping manners in interaction, to learn to cover their *aurah* so that they are not involved with *zina* and other social problems. These are taught as it relates to crimes they did before. This is because most of the inmates are in prison because they perform a wide range of offences, some of which are involved in sexual crimes, theft, corruption, collect/sell drugs and others. Hence the nature of fear of God applied to strengthen confidence in consideration of their potential in the world to come

This is indeed capable of developing moral character of human capital as a whole to strengthen their identity and pride through the cultural knowledge of *Tawhid*, height and moral aspects<sup>26</sup>. This is acknowledged by Asmawati Suhid that the morals from the essence of true faith in Allah SWT in order to produce the next generation of pious and noble, has a strenght of (mentally and physically) and able to face the challenges of life<sup>27</sup>. Nowadays, the significance of morality has been acknowledged by all societies throughout history since the Greek until now<sup>28</sup>.

It is clear that the module of moral values focuses on how to avoid inmates to repeat their mistakes. This is acknowledged by respondent C:

*".....I am thankfull that I am here as I can learn about the basic of Islam, how to read Quran, moral values.....I really want to repent and be a better person after this....."*

## **Conclusion**

The right to learn about religion is most essentials for all *mukallaf* especially the one convicted civil crimes as what is faced by all the inmates in Kajang Women's prison. This study concluded that the social problems faced by all the inmates are due to the lack of religious knowledge, apart from the factors of the unstability of the socio-economic and modern lifestyle. The study shows that *Halaqah* programme is the core treatment for Muslim inmates. The success of this Program is based on five modules namely faith (God-consciousness); module of *Fiqh* that emphasizes prayer as a source of peace; module of the Holy Quran as a prerequisite to do worship; module of *Hadith* nourish a sense of responsibility and the module of *sirah* of Muhammad and the Rashidun Caliph Abu Bakr and Umar al-Khatab as guidance to face any obstacles in life.

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<sup>26</sup> Khalif Muammar (2009), 'Faktor Kegemilangan Tamadun Islam: Pengajaran Dari Masa Lalu', *Jurnal Hadhari*, Bil. 2, 15.

<sup>27</sup> Asmawati Suhid (2005), 'Kerelevanan Pendidikan Nilai dan Agama dalam Pembentukan Masyarakat Madani', *Jurnal Pendidikan Islam*, Jil. 11 (2), 69-82.

<sup>28</sup> Asmawati Suhid (2007), 'Pengajaran Adab & Akhlak Islam Dalam Membangunkan Modal Insan', *MALIM: Jurnal Pengajian Umum Asia Tenggara*, Bil. 8, 169



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