

Inmates' Perception of Halaqah Programmes: A Study at Pokok Sena Prison, Kedah Malaysia

Noor Hafizah Noor Rahmat, Noor Shakirah Mat Akhir
School of Humanities, Universiti Sains Malaysia, 11800, Pulau Pinang, Malaysia.

To Link this Article: <http://dx.doi.org/10.6007/IJARBSS/v11-i9/11002>

DOI:10.6007/IJARBSS/v11-i9/11002

Published Date: 12 September 2021

Abstract

Studies pertaining to religious programmes in prisons are indispensable as they form fundamental tools to ensure that prison's rehabilitative role outweighs its punitive function. This study intends to identify the perception of inmates of halaqah programmes. It also aims to recommend improvements on halaqah programmes. A total of 300 respondents comprising of male and female inmates were involved in the study from all four phases of halaqah which were conducted for Muslim inmates. The study was conducted via a questionnaire method comprising of 30 item questions. The acquired data was analyzed by way of Statistical Package for Social Science (SPSS) version 2.0 to obtain frequency, mean distribution and common deviation. The 30 items developed are based on several themes namely in support of the roots of Islamic knowledge particularly syllabus of creed (aqidah), fiqh and morality (akhlaq). Further, the 30 question items were designed to deduce the inmates' perception upon the halaqah module. The findings of this study demonstrate that the inmates' perception is at a high level towards the halaqah program. However, the halaqah efforts need to be enhanced from time to time to ensure that the objectives are achieved. Therefore, this type of studies needs to further focus on halaqah programmes to be implemented in other prisons to obtain more holistic findings.

Keywords: Islam, Halaqah, Prison Inmates, Perception.

Introduction

Prison is a place not only for execution of punishment but also serves as rehabilitation facility for the inmates to assist transitioning them back into society as functional and productive members through a systematic rehabilitation module (Hasnizam et al. 2018). The halaqah module is the focus as it is the most important rehabilitation programme at prison department institution. The Halaqah program encompasses structured programme in an effort to strengthen the spirituality of the inmates. In addition, the programme functions by providing awareness and therapy for the inmates so they are not inclined to detrimental lifestyle, observing religious practices and committing the same as their lifestyles (Koreksional, 2008). In addition, the Prison Department of Malaysia (JPM) with the

collaboration of JAKIM through Unit Pelan Pembangunan Insan (PPI: Human Development Plan Unit) are the backbones responsible for the development of the framework of the halaqah modules (Jamiaah et. al., 2020). This module emphasizes on the study and practice of Islamic teachings in everyday life. The inmates who follow the program will be exposed to the real way of Islam by applying pure values to help them become pious Muslims (Koreksional, 2016). Among the religious inputs provided through the Halaqah module are through the class of faith, Quranic studies, Fiqh, Tauhid, biography of the prophet and morality (Jamiaah et. al., 2020). However, the focus of this study is the basic religious teachings, namely the creed, fiqh and morality. In addition, observation can be made upon the extent to which the need is integrated into the knowledge in solving the problem of the increasing number of inmates as well as recidivism issues that need to be addressed continuously to lower the recidivism rate to zero level. This is particularly so in light of the yearly increase of inmates thereby making their perceptions instrumental in the discourse of this study which aims at restoring inmates towards usefulness to the community through the Tarbiyah method contained in the halaqah program. Furthermore, to weigh the Halaqah program module based on theme valuation; set and adopted by the Prison Department in addressing criminal issues as questions also arise as to why inmates are still involved in recidivist issues and whether the rehabilitation program is ineffective. Therefore, this study attempts to focus on the aspect of identifying the perception of inmates of the Pokok Sena Prison through the halaqah program modules implemented thereof.

Research Objective

This study is specially conducted to identify the perception of inmates upon Halaqah Programme and its modules. Further, this study indirectly explores the feelings of the inmates at the Pokok Sena Prison in their participations in the halaqah for the purpose of fostering the soul and substituting immorality into virtues.

Research Methods

This research was conducted at the Pokok Sena Prison. In a wider scope, prison is not merely a place for punishment for offenders but more likely a responsible institution upon them after they completed their sentences and return into the fold of society. A total of 300 inmates from the first to the fourth phases of the programme was chosen as respondents comprising of 195 males and 105 females. The total number of respondents is pertinent as per recommendation of Connelly (2008) and Treece and Treece (2005) whereby the recommended number of samples is ten percent from the overall selected number of samples. Therefore, in light of this study opting for 300 respondents, hence for the purpose of this pioneer study, a total of 30 respondents was sufficient. Permission to conduct the questionnaire was obtained proper prior to the commencement. The respondents' participations or responses were based on their experience going through different phases of the halaqah programme. Thereafter, data was collected from the questionnaires method where the respondents were required to complete the questionnaire distributed prior. Apart from the written data, observation was also made by the researchers upon the tangible activities of the halaqah. The questionnaire's focus was on the designated objective theme that is to study the inmates' perception of the halaqah module gathered from their responses to 30 question items. In order to study their perception on the module of halaqah, questions were combined from three main aspects, all of which constitute the core components that form the faith of Islam, namely the creed or aqidah, the fiqh and the morality. Each chapter

of these core components has 10 closely related questions. Data were assessed by SPSS version 22.0. In this study, in order to determine unbiased measure, assessment was made through reliability (test?) (Sekaran and Bugie, 2010). It is a tool to gauge and produce result that is stable and consistent. According to Idris (2013), in order to achieve reliability, the utility of instrument that which uses Likert scale available to the researchers is the Cronbach Alpha Value Multiplier. Alpha Cronbach was used in this study to measure and display to what extent a particular item in one set corelates positively or between one another. In the event the value of Alpha Cronbach comes near to value 1, the reliability multiplier is higher; however, if the value drops to 0.50 or lower, the reliability level is deemed reduced. The questionnaire's reliability was tested and succeeded in obtaining the Alpha Cronbach for the variable was at the highest that is for the perception of the inmates upon the module by 0.942 for 30 items. According to Sekaran (2000); Nunnally (1978), the value of reliability test which exceeds 0.7 point displays high reliability therefore acceptable and applicable.

Research Result And Discussions

Questionnaires are combined according to the chapters purported to be studied from the halaqah module. Question 1 to 10 revolve around the issues of the creed, 11 to 20 pertaining to fiqh and the rest 21 to 30 in relation to morals (akhlaq). Overall, the perception of the inmates upon the halaqah programme modules is at a high level. This can be demonstrated by the overall mean score of the inmates' perception at 4.6918. It also shows that the participation of the majority of the inmates are good in their efforts at bettering themselves towards piety. They also strongly agree that their incarceration assists them in their transformation into dutifully observing religious convictions. Table 1 below illustrates the analysis assessed on the perceptions of the inmates upon the module:

Table 1
Analysis of Inmates' Perception of Module

No.	Item	1 (%) STS	2 (%) TS	3 (%) TP	4 (%) S	5 (%) SS	Mean	Std
PERCEPTION OF INMATES UPON MODULE								
1.	I became contented of myself since I was here	2 (0.7)	6 (2.0)	13 (4.3)	114 (38.0)	165 (55.0)	4.45	.732
2.	I have faith that Allah is the owner of this world	1 (0.3)	-	2 (0.7)	39 (13.0)	258 (86.0)	4.84	.431
3.	I emulate prophet Muhammad (PBUH) as the role model	4 (1.3)	6 (2.0)	1 (0.3)	39 (13.0)	250 (83.3)	4.75	.690
4.	Intrinsic attribute of human is to worship Allah	-	-	2 (0.7)	51 (17.0)	247 (82.3)	4.82	.404
5	I always purify my soul from bad attributes	4 (1.3)	1 (0.3)	8 (2.7)	102 (34.0)	185 (61.7)	4.54	.695

6	I believe in the contents of al-Quran	-	-	-	31 (10.3)	269 (89.7)	4.90	.305
7.	I believe in the traditions of the prophet	1 (0.3)	1 (0.3)	-	32 (10.7)	266 (88.7)	4.87	.417
8.	It angers me when people vilify Islam	1 (0.3)	2 (0.7)	1 (0.3)	33 (11.0)	263 (87.7)	4.85	.464
9.	I am confident that Allah exists and is fair	-	1 (0.3)		24 (8.0)	275 (91.7)	4.91	.320
10.	I feel disgusted against people whom insult prophet Muhammad	1 (0.3)	5 (1.7)	3 (1.0)	38 (12.7)	253 (84.3)	4.79	.572
11.	Since I was here, it was easier for me to perform worship	-	-	2 (0.7)	89 (29.7)	209 (69.7)	4.69	.477
12.	I understand the worship rituals that I perform	1 (0.3)	2 (0.7)	5 (1.7)	101 (33.7)	191 (63.7)	4.60	.596
13.	I understand the limitations and requirements of the worships engaged in	-	-	8 (2.7)	105 (35.0)	187 (62.3)	4.60	.543
14.	I practice the sunnah in my worship/prayers	-	1 (0.3)	14 (4.7)	98 (32.7)	187 (62.3)	4.57	.600
15.	I do not neglect worship/prayers because it is compulsory in religion		1 (0.3)	4 (1.3)	68 (22.7)	227 (75.7)	4.74	.491
16.	I fast in the month of Ramadhan	1 (0.3)	1 (0.3)	6 (2.0)	70 (23.3)	222 (74.0)	4.70	.556
17.	I do 5 daily prayers in prison	-	1 (0.3)	6 (2.0)	58 (19.3)	235 (78.3)	4.76	.495
18.	I learn al-Quran and feel calm	1 (0.3)	1 (0.3)	2 (0.7)	66 (22.0)	230 (76.6)	4.75	.520
19.	I pray to Allah	1 (0.3)		-	37 (12.3)	262 (87.3)	4.87	.403
20.	I say salutations/salawat upon the prophet	1 (0.3)	1 (0.3)	-	53 (17.7)	245 (81.6)	4.80	.475
21.	Since I was here I became more positive a person	-	1 (0.3)	12 (4.0)	111 (37.0)	176 (58.7)	4.54	.591
22.	I am more patient than before	-	1 (0.3)	13 (4.3)	108 (36.0)	178 (59.3)	4.54	.597
23.	I am more responsible for my actions	-	1 (0.3)	16 (5.3)	101 (33.7)	182 (60.7)	4.55	.613

24.	I practise from the knowledge I gained here	-	1 (0.3)	4 (1.3)	87 (29.0)	208 (69.3)	4.67	.517
25.	I am more forgiving since I was here	-	-	20 (6.7)	92 (30.7)	188 (62.7)	4.56	.617
26.	I learn to compromise in each situation	-	-	12 (4.0)	101 (33.7)	187 (62.3)	4.58	.569
27.	I practice good conduct and avoid bad behaviour	1 (0.3)	-	12 (4.0)	104 (34.7)	183 (61.0)	4.56	.606
28.	I am more motivated to do good deeds in future	-	1 (0.3)	9 (3.0)	84 (28.0)	206 (68.7)	4.65	.555
29.	I am more driven to change my behaviour towards the better	-	1 (0.3)	7 (2.3)	79 (26.3)	213 (71.0)	4.68	.534
30.	I am more cautious against bad behaviour	-	1 (0.3)	8 (2.7)	91 (30.3)	200 (66.7)	4.63	.554
	Total						4.6918	.34360

Source: Questionnaire Analysis of Inmates 2021

For item 1; the finding shows 55% and 38% from the total number of inmate respondents strongly agree and agree that they are more contented with the fate befallen them since the time of their apprehension to serving time in prison. The total reveals that contented inmates are more in numbers to those whom are not; given that only 0.7% and 7.0% strongly disagree and disagree under this item. The rest at 4.3% are inmates whom are undecided whether or not they accept their fates. While for the mean score under this item records 4.45. The readings conclude that the majority of the inmates accept their fate and those who feel contented with their lives' eventualities are very high.

Item 2 illustrates the majority of the respondents admit that they have faith in Allah the possessor of this world. The finding expresses that 86% highly agree and 13% agree under this item. This indicates that the majority still have faith in Allah while only 0.3% strongly disagree that they have faith in Allah. The rest at 0.7% are uncertain on whether or not they have faith in Allah, the owner of this world. The mean score under this heading is 4.84 and it is at the highest.

Further, 88.3% strongly agree and 13.0% agree that they emulate prophet Muhammad (pbuh) as the role model in their lives. The findings under item 3 describe the majority of the inmates acknowledge that prophet Muhammad (pbuh) is the best model whom needs to be imitated. A fraction of 1.3% strongly disagree and 2.0% disagree to set prophet Muhammad as a role model for their own selves. The rest at 0.3% are undecided under this item. The mean score under item 3 is also high that is 4.75. This finding clearly affirms that the majority of the inmates acknowledge and set prophet Muhammad (pbuh) to model themselves on in their daily lives.

The analysis under item 4 discloses 247 respondents at 82.3% and 51 respondents at 17.0% from the total 300 respondents respectively strongly agree and agree with the premise that

to believe in monotheistic Allah is human nature. The finding also reveals that there is not one respondent whom disagrees with this thesis statement. Only a fraction of 0.7% record uncertainty under this item. While the mean score is 4.82 and is at high level. The finding unmistakably illustrates that each inmate is committed that it is human nature to believe and have monotheistic faith in Allah.

As Muslims, they needed to be invited and called upon towards righteousness. Each corrupt attribute needs to be eradicated by constantly purifying the soul to pursue the pleasure of Allah. The finding records 61.7% strongly agree and 34.0% agree that they always stand by the calling and purify their souls from imperfect attributes. However, this study also finds that 1.3% strongly disagree and 0.3% disagree in purifying their souls from vice attributes. The remaining are respondents whom always purify their souls and they constitute the overall majority. The mean score for this item is also high that is 4.54.

For the following item, the finding illustrates that almost all respondent at 89.7% strongly agree followed by 10.3% agree that they believe in each and every content of the al-Quran. The mean score under this item is high at 4.90 indicating that each inmate believes in and makes al-Quran as their life conviction. This is particularly so due to the fact that it is compulsory for a Muslim to believe in the al-Quran. No one inmate doubts the existence as well as the contents of the al-Quran.

Item 7 questions the inmates' conviction upon hadiths of the prophet that which applicable in daily life of a Muslim. The study finds that the inmates strongly believe in hadith of the prophet and recorded at 88.7% while only 10.7% agree under this item. Only a tiny fraction of 0.3% represents the respondent whom strongly disagree and mere disagree with the hadiths of the prophet. The mean score under this item is 4.87 and is high whereupon their faith is solidified unto each hadith uttered by the prophet.

Anger is an indispensable reaction when one's religion is being subjected to ridicule and disparage as evidenced by the finding under the following item whereby the majority of the respondent at 87.7% and 11.0% respectively strongly agree and agree that they would be incensed if their religion is being derided. However, an insignificant number at 0.3% and 0.7% do not share the same sentiment. The latter respectively strongly disagree and merely disagree that they would be angry at the people mocking their religion, whom further opine that the contempt against religion is only a common issue that does not merit it to be blown out of proportion. While the rest 0.3% respondent are indecisive on whether or not to be angry against insults being hurled against their religion. The mean score under this item is also at high level that is 4.85. The figures represent the sensitivity and gravity of the issue to the majority of the inmate respondents of the Pokok Sena Prison.

In addition, the respondents show their unrelenting conviction and faith to Allah as substantiated by the high percentage of 91.75 whom strongly agree and only 8.0% whom merely agree that they acknowledge and have strong faith in the existence of Allah and on top of that, convinced of His fairness upon all His creatures. Only an insignificant number of 3.0% disagree and unconvinced of His existence. The mean score of this item is 4.91 and is at a high point. This incredibly proves that they still retain strong faith in Allah notwithstanding their ill-fate of having to undergo sentences in prison.

Item 10, in furtherance of the study, records the majority of the participating inmates to be strongly agree and agree respectively at 84.3% and 12.7% of not accepting but abhorring people who insult the dignity of prophet Muhammad (pbuh) while 1.0% are irresolute of what reaction would they be taking against the party who defame prophet Muhammad (pbuh). While the rest of the respondents at 0.3% and 1.7% strongly disagree and merely disagree under this item with mean score of 4.79 being at a high level.

The analysis result further reveals that 69.7% and 29.7% from the total inmate respondent strongly agree and agree at conceding that they are more likely to observe religious practices while they are in prison. As a result of being left bereft of worldly attractions, and human distractions they become more calmer and that eases their efforts in performing worships while in custody. However, 0.7% of the respondents differ and opine that being incarcerated hinders their efforts to worship. With the mean score of 4.69 which is at a high level, it thus validates the statement that the inmates are more comfortable performing worship in prison on account of devoid of distractions from outside world.

In addition to the effortless in worshipping, the inmates are presently having better understanding of their worship rituals as opposed to before undergoing sentences in prison. The analysis exhibits 63.7% and 33.7% strongly agree and agree under this item; while 1.7% of them are uncertain if they comprehend the worship rituals that which they perform. The rest at 0.3% and 0.7% strongly disagree and disagree that they understand what they do in worship. Mean score under this item is 4.60 that is at a high level. The finding thus acknowledges that the majority of the inmate respondent are more attuned to the practices of worship which they perform.

Subsequent analysis for item 13 is where the inmates respond to the boundaries and requirements done in worship. The finding shows their high comprehension as evidenced by high percentage of strongly agree respondents which is at 62.3% while 35% merely agree. No one respondent disagrees while the rest representing 2.7% are respondents whom are undecided as to whether they understand the limitations and requirements to perform religious worship. The mean score under this item is 4.6 and it is at a high level.

A total of 62.3% choose strongly agree and and 32.7% agree to admit that they perform and revive all traditions of the Messenger (pbuh) while performing worship. The data analysis under item 14 clearly so exhibits; that the majority of the respondent try to revive all practices and traditions of the Messenger (pbuh) in every worship they do. However, 0.3% of them disagree with the practice of traditions of the Messenger (pbuh) while the rest of the respondents at 4.7% are uncertain whether they revive and practise the Messenger's traditions in their worship. The mean score under this item is 4.74 which is at a high level.

The following is the finding of item 15 in this questionnaire instrument; that the majority of respondents which makes up 75.7% strongly agree while 27.7% agree that they have awareness in the obligation to perform worship. They also acknowledge that they will not leave the obligatory worship because it is compulsory in religion. 0.3% however disagree with this item and often abandon the compulsory worship. The remainder at 1.3% are uncertain with the worship. The mean score is of high level at 4.74.

As for item 16, 74.0% selected strongly agree and 23.3% agree that they fast during the fasting month of Ramadhan as obligated by the religion thus validating that the majority of the inmate-respondent heed their obligation as adherents of the religion of Islam. 0.3% respectively represents respondents whom strongly disagree and disagree with the religious demands. The remainder of 2.0% choose uncertain on fasting in Ramadhan. The mean score of this item is 4.70 which is at a high level; indicating that the majority of inmates do perform worship of fasting during Ramadhan.

Beside the abovementioned, the majority of the inmate respondents also perform other obligatory worships compulsory in the religion of Islam. 78.3% strongly agree and 19.3% agree that they carry out the five daily prayers throughout their sentence. Only 0.3% respondents do not pray in prison. The rest 2.0% are indeterminate as to whether they perform the five daily prayers or any part thereof in prison. The mean score for this item is at 4.76 which is high thereby signifying that the inmates have higher awareness to perform better in their five daily prayers.

The majority of the inmate respondents that is 76.3% of them strongly agree and 22.0% agree that their lives in the realm of prison are calmer when they bring themselves nearer and increase learning the al-Quran in prison. 0.3% denotes strongly disagree and disagree with that the study of al-Quran increases their composure while 0.7% are undecided if learning al-Quran makes them calmer. The mean score for this item is 4.75 and is at a high level; thereby implying that none is able to give eternal calmness save for learning the holy book of al-Quran. The following finding is for item 19 of the questionnaire. The study finds only 0.3% of the respondents, which forms the minority strongly disagree to beseech Allah via making du'a. The remainder which forms the majority of the respondent at 83.3% strongly agree and 12.3% agree that they are constantly imploring Allah for forgiveness by way of making du'a or praying to that effect regardless of time; but more particularly so post worship or praying session. The mean score under this item is 4.87 and it is at a high level; proving that man is in constant need of Allah the almighty thereby pleading upon Him notwithstanding one's position, location and time.

Further analysis under item 20 expounds that the majority of the respondents that is at 81.3% strongly agree and 17.7% agree that they always utter salutations upon prophet Muhammad (pbuh) whom is the highest honourable human for Muslims. For those who disagree and strongly disagree, they are respectively represented by 0.3%. The remainder at 17.7% from the overall respondents choose uncertain whether or not they often express salutations to prophet Muhammad (pbuh). The mean score of 4.80 for this item is at a high level. Thus, denoting that the majority of the inmate respondents are always giving salutations to prophet Muhammad (pbuh) even in prison.

The questionnaire distributed to the inmates yields results that the majority of the inmates feel the change in which they are more positive minded in prison. The finding reveals that 56.7% strongly agree and 37% agree under this item. Only a tiny fraction of 0.3% from the overall respondent disagree; by which, on the contrary experience deteriorating thoughts while serving imprisonment. The remainder of 4.0% participating inmates are unsure, by which they have inconsistent thoughts between positive and negative. The mean score is 4.54

and is at a high level. This clearly implies that prison as a correctional institution is able to change any particular inmate to have a more positive outlook and thoughts on life.

Succeeding the above, the majority of inmates at 56.3% strongly agree and 36.0% agree with item 22 detailing the change they experienced before and after serving time in prison. For example, they acknowledge they have become more patient in comparison to previous life before prison. The rest at 4.3% choose uncertain. The mean score under this item is 4.54 and it is at a high stage.

For item 23, the finding displays the majority of inmate respondents are more accountable for the crimes they committed which brought them to the prison. The analysis results in 60.7% strongly agree and 33.7% agree with this item. While 0.3% disagree nor responsible for all the illegal acts committed. While 5.3% are undecided of whether or not to admit responsibility for their offences and all that they committed. Mean score under this item is 4.55 and it is at a high score.

A total of 69.3% strongly agree and 29.0% agree for the next item 23. The analysis results in the majority of the respondents expressing their sincerity to make good use of all the knowledge they gained in this correctional facility. They are appreciative of the knowledge either imparted from the correctional officers or other inmates thereof. 0.35% disagree and 1.3% are in doubt as to where would they use all the knowledge gained. The mean score for this item is 4.67 that is at a high level.

Further, the analysis establishes that 62.7% strongly agree while 30.7% agree that they become more forgiving since they checked in the prison. The study reinforces the ability of the majority of the inmates to improve themselves into becoming humans with forgiving nature as well as not harboring revenge to all. However, 6.7% from the overall respondents are uncertain if they are forgiving persons and could forget all that happened. The mean score for this item is 4.56 and it is at a high level.

The subsequent analysis under item 26 sees that the inmate respondents are being trained to constantly tolerate each other. The finding illustrates that the majority of the inmate respondents that is 62.3% strongly agree and 33.7% agree that they are constantly learning and trying to tolerate each other in prison regardless of circumstances. Only 4.0% are undecided whether or not to tolerate other inmates in all situations. The mean score for this item is 4.58 that is at a high level.

The analysis also results in the majority of the respondent at 61.0% strongly agree and 34.7% agree with item 27 where the majority of the defendants express and exhibit better behaviour and refraining themselves from bad manner/attitudes. 0.3% from the overall respondent strongly disagree to behave better while the remainder at 4.0% are doubtful as to whether or not they avoid being bad. The mean score for this item is 4.56 and is at a high level.

Further, 68.7% strongly agree and 28.0% agree that they are motivated and confident to do good deeds to whomever in future; irrespective of location. 0.3% disagree that they have more motivation to do good in future; while the rest 3.0% are unsure if they have high motivation to do good in future. The mean score under this item is placed at high level which

is 4.65 demonstrating that the majority of the respondents have high motivation to constantly do good in future.

For item 29, the analysis results in the majority of the respondents opting strongly agree which is at 71.0% and agree at 26.3% that they have the confidence and enthusiasm to make changes to their own behaviors to become better mannered persons. Only one respondent inmate at 0.3% disagree under this item whereby he/she has no motivation nor enthusiasm to behave better. The remainder at 2.3% are uncertain if they have what it takes to be confident and fervor to change their behaviors for the better. The mean score for this item is 4.68.

As for the last item under Part B, the majority of the respondents strongly agree and agree with item 30 where the analysis discloses 66.7% strongly agree and 30.3% agree to pay more attention and take precaution of bad attitudes that do not benefit them. 3.0% disagree and 2.7% are in doubt with this item. The mean score is 4.63 and is at a high level.

Overall, the perception of the inmates of this module is at a high level as backed by the overall mean score of the inmates' perception at 4.6918 which is a high score level. It also showcases the high cooperation by the inmates and this signifies that they could change towards the better. The inmates strongly agree that the existence of their imprisonment may be a catalyst with which enables them to transform themselves to be more devoted in their religious convictions. Therefore, the inmates' perception towards the module of the Halaqah Programme is at a high level. The perception of which associated with high appreciation and acceptance by the inmates.

Conclusion And Recommendation

The rights to rehabilitation and religious education needs to be emphasized by the Malaysian Prison Department because it is one of the methods for convalescence needed by all inmates particularly those convicted of crime as in Pokok Sena Prison, Kedah. This study concludes that the perception of the inmates on the module of the Halaqah programme is at a high level of score. As a result, the implementation of the halaqah programme in prison among other rehabilitative modules not only does it able to improve the quality of soul nurturing, it in fact extends to the external elements such as in forging morality and personality of virtues from amongst the inmates. This study also finds that the efforts by the religious officers via the implementation of Halaqah Programme as the core rehabilitation tools for Muslim inmates have achieved its objectives. The halaqah programme which focusses on the core Islamic teaching based on three knowledge branches namely the creed, the fiqh and the morality are used as platforms for rehabilitation efforts by the religious teachers in prison. As such, improvements need to be done from time to time, particularly on the point of morality since this aspect records at low by the majority of the inmates; hence, necessitating further understanding under this component be enhanced. The perception of the inmates on the halaqah programme is of substance as it can be made a yardstick for efficacy of the programs. However, the study also needs to be extended with deeper areas of research. Among the future approach for this study is to involve a greater number of inmate respondents. Further the premises of the study may be extended to perhaps include observing ongoing halaqah programme involving several prisons; after which improvements can be formulated derived from contributions or feedbacks from other participating prisons. Otherwise, collaboration

among prisons in conducting halaqah programmes whichever deemed more effective. In addition, the effectiveness of the halaqah programmes can be reviewed from time to time to enhance the quality of teaching.

Corresponding Author

Noor Shakirah Mat Akhir

School of Humanities Universiti Sains Malaysia 11800, Pulau Pinang, Malaysia.

Email: shakirah@usm.my

References

- Koreksional, B. (Jan-Mac :2016). Jabatan Penjara Malaysia.
- Koreksional, B. (2008). Jabatan Penjara Malaysia
- Connelly, L. M. (2008). *Pilot studies. Medsurg Nursing*, 17(6), 411-2.
- Hashim, H., Zakiyy, N., Jen-T'Chiang, C., Rajamanickam, R. (2018). *Program Pemulihan Di Dalam Penjara Bagi Pesalah Jenayah : Kajian Di Jabatan Penjara Malaysia. Jurnal Undang-Undang Dan Masyarakat*, Sl. Pp. 72-86. ISSN 1394-7729
- Idris, N. (2013). *Penyelidikan dalam Pendidikan*. McGraw Hill. Kuala Lumpur
- Nunnally, J. C. (1978). *Psychometric theory* (2nd ed.). New York. McGraw Hill
- Sakaran, U. (2000). *Research Methodes For Businees.* , New York. 3th John Willy & Sons, Inc
- Sekaran, U., & Bougie, R. (2010). *Research methods for business: A skill-building approach* (5th ed.). John Wiley & Sons
- Jamiaah, S., Yusmini & Rozmi. (2016). *Peranan Program Keagamaan Terhadap Pemulihan Konsep Kendiri Banduan Wanita Di Malaysia*. Afkar Vol.18 Issue 2, 193-228
- Jamiaah, S., Ismail, A., Mohamed, A. D., Raudah, N., Juwariah, Hamimah, K., Labiba. (2020) *.Penerimaan Pendekatan Keagamaan Dalam Pemulihan Banduan Di Penjara Malaysia*. Al-Hikmah 12(2) :53- 74
- Treese, E. W., & Treece, J. W. (1982). *Elements of research in nursing* (3rd ed.). St. Louis, MO: Mosby.