

An Islamic education guidance in prison: improving women prisoner's faith

SitiMarfuahM.Ed, Dr. RafiuddinAfkari , Prof MadyaDr.Razali Hassan, AlpinoSusanto
UniversitiTun Hussein Onn Malaysia

ABSTRACT

This study focused on determining how far an Islamic education program has impressed women prisoner in their faith of Islam. Through this study, the researcher found some problems that were faced by women prisoner. This study is a qualitative approach through interview to the four respondents participated in the Islamic guidance education. The study was conducted in Selangor Kajang Women's Prison. The finding of the research indicated that the implementation of Islamic education program in some prisons has given positive impression to the faith, as well as behavior of those who participated,. The studies found that the low education background in Islam is as the handicap on the Islamic education program in the prison.

1. INTRODUCTION

The implementation of Islamic education program gives primacy to increase faith and piety as well as changes in attitudes and behavior. The process to get Islamic education is not confined to school sake only, but also out of school, such as in communities, mosques and even in prison. Islamic guidance program has become a major focus in educating and inculcating the souls of Islamic to Moslem women prisoner. This is why the prison authorities are to give greater emphasis on the implementation of the Islamic education program to women prisoner. In other words, the Islamic education program is obliged to all women moslem prisoner. As this program is closely linked to the physical and spiritual development as well as to further strengthen the faith and devotion on every Moslem women prisoner (ZawiahDakir, 2004).

As per the Prison Deed Book (2000) nomor 145 chapter 14, relates to religious teachings among inmates expressed that:

"Tiap-tiap banduan semasa dimasukkan ke dalam penjara hendaklah dikehendakinya menyatakan anutan agamanya dan hendaklah terus dianggap sebagai anggota anutan itu".

"Each inmates during in prison must be required to declare what their religion, and must be continuously considered as the member of the religion".

According to this guide, that every woman prisoner first have to declare their religious belief, it is important for themselves or from prison authority. By declaring what is their religion, the prisoner would be easily be separated according to their respective religion classes during run religious program. For example, during in prison, all moslem women prisoner are obliged to follow the Islamic education classe program, while for other religion than Moslem, the other women prisoner were taught about moral education and divinity according their faith and religion. The goal of the program is to improve their motivation, their faith and convict them of violating the rules .

This opinion is in accordance with the Prisons Act (2000) No. 147 which mentioned that:

“Berkenaan dengan bantuan beragama Islam, seseorang yang diberi “tauliah” di bawah mana-mana undang-undang yang berhubung dengan pentadbiran Agama Islam telah dilantik untuk mengajarkan membimbing mereka tentang pendidikan Islam”.

"With regard to Muslim inmates, one who was authorized under "Pentadbiran Islam has been sworn to teach and guide them about the Islamic education".

According to Rosita (2004), to improve the quality of the implementation of Islamic education program among women prisoner, the prison authorities recruited some teachers to teach them, Those teachers are consisted of JAKIM, NGO and prison internal teachers. These teachers have been given the mandate to teach, guide and supplying useful knowledge for the women prisoner during their life in prison or after they come out of the prison.

1.1 The implementation of Islamic education program in prison

The implementation of Islamic education program in Kajang Women's Prison has been an important role to increase the faith and the awakening of the soul and spirit of the moslem women prisoner in facing all challenges of their lives. Through Islamic education seeks to provide guidance and add knowledge to women prisoner relating to Islamic teachings which can be equipped later on if they had come out rather than prison (Suhaizam, 2005). To find out more about the implementation of Islamic education in the following Kajang Women's Prison the are the topics to be explained: guidance curriculum of Islamic education in prison, schedule the frequency of implementation of the guidance of Islamic education as well as additional activity followed by banduanita.

a. Islamic education curriculum in Kajang Women's Prison

To carry out the educational activity, an institution is supposed to create some guidelines that could used as basic reference upon the knowledge being delivered. Good quality of education is an output of the well organized and qualified curriculum planning. Prison as a recovery institution has developed the curriculum of Islamic Education Guidance for Moslem women prisoner as an effort to strengthen their faith and tauhid. The knowledge of those are useful for them.

The curriculum development is one of the essential instruments of an educational institution. The curriculum becomes effective introductory lesson materials and efficient in delivering primary mission of teaching that is to prepare someone to be a good person and useful for herself or society (M. Ariffin, 1993).

The development of Islamic Education guidance for Women prisoner doesn't against any Islamic education philosophy. Philosophy is a belief system, guideline and principle that serve as the foundation in carrying out everything. As per dictionnaire of Dewan Bahasa and Pustaka (2000), the philosophy is knowledge about the definition of which is considered as the highest knowledge or as a basis for other knowledges.

In developing Islamic education curriculum, basically based on the main source of Islamic education itself that is al-Quran and as-Sunnah. This is consistent with the philosophy of Islamic education that have been outlined by the Ministry of Education Malaysia (1987), namely:

"Pendidikan Islam adalah suatu usaha berterusan untuk menyampaikan ilmu, kemahiran dan penghayatan Islam berdasarkan kepada al-Quran dan as-Sunnah bagi membentuk sikap, kemahiran, keperibadian dan pandangan hidup sebagai hamba Allah yang mempunyai tanggungjawab untuk membangunkan masyarakat, alam sekitar dan negara ke arah mencapai kebaik dan kesejahteraan abadi di dunia dan akhirat".

"Islamic education is an attempt quest to convey knowledge, skills and appreciation of Islam based on the Koran and Sunnah for shaping attitudes, skills, personality and outlook on life as a servant of

God who has the responsibility to establish themselves, society, environment, and the state towards achieving eternal goodness and prosperity in the world and the hereafter".

The philosophy of Islamic education curriculum Guidance for women prisoner basically has the same target with the philosophy of Islamic Education, namely prosperity in *Dunia* and *Ahirat*. All of those could be accomplished with the steadiness of faith in Allah. Following Guidance Handbook for inmates of Islamic Education (2002). The aim and the main objective of Islamic Education Guidance curriculum development in Kajang Women's Prison are:

1. To give consciousness toward the importance of Islam in life.
2. To provide input of religious principles that encompass especially *fardhuain*, in addition also to strengthen the *AqidahIslamiyah*.
3. To appoint the teaching and guidance to the Moslems in order to enrich the teachings of Islam in all day life of women prisioner.
4. To ensure Mosle women prisioner are back to the base of the right path and to implement the teachings of Islam perfectly.

This is among the target of Islamic education guidance curriculum to be achieved by the prison authorities, especially the teachers who teach the women prisioner. Below is the curriculum of Islamic education guidance for women prisioner used as a reference for teachers to teach in Kajang Women's Prison. This curriculum includes 8 classess, where each instruction has its own target in accordance with the content being taught.

The development of Islamic educational guidance curriculum is not separated with the main purpose of Islamic education. That is to make a perfect human (*insankamil*). A balance life between *Dunia* and *Ahirat*. For instance, the curriculum that deals with Tauhid, is consistent with the circumstances and conditions of the inmates, as the content of teaching includes Tawheed principle, about faith, Islam, Ikhsan, how solidify faith and so forth. For the sake, only new coming women prisioner are very appropriate, because they need to be encouraged so resilient in the face of all trials, there needs to be the strength of faith and believe, that all predestined by God. As human beings, we need to improve attitude in accordance with the teachings of religion.

Dalamkontekskajianini, kurikulumbimbinganpendidikan Islam dikaitkandenganBimbinganPengajaran Islam yang dilaksanakanolehpihakpenjarauntukbanduanita yang beragama Islam.BimbinganPendidikan Islam inimengandungipelajaran-pelajaranAqidah (Tauhid), Fiqh, Tilawah, pengajianTafsir, PengajianHadis, Sirah, Akhlak, Syariah, danKesejahteraanInsan. SecaraumumnyaBimbinganPendidikan Islam inilebihmenumpukankepadapengajaran:

In the context of this study, the guidance curriculum of Islamic education is associated with the Islamic Teaching Guidance conducted by the prison authorities to banduanita Muslim. The Islamic Educational Guidance contains lessons Aqedah (Tawheed), Fiqh, recitations, recitals Tafsir, Hadith pengajians, Sirah, Morals, Sharia, and Insan Welfare. In general, it is focused on teaching:

- a. Aqidah: the field of religion deals with how humans know Allah and religion. With the faith, man knows all the secrets, and ultimate purpose of this mortal life, and also supernatural nature, such as the questions of divinity, angels, heaven, hell, doomsday, jinns, devils, and so on.
- b. Sharia: is the Islamic field deals with religious issues, regulations or systems such as the system of political, social, moral and economic, it is also contains the laws and legislation that can guarantee the welfare and security of human society, as there are concerned with the relation between human beings as marriage law, business property, a crime, jihad and

so on. As well as the legislation is concerned with a matter between man and Allah relationship, such as ways of worship, prayer, fasting, charity, and so on.

- c. Akhlak: is the spiritual realm that deal with the sanctity, cleanliness and dirtiness of conscience, which can generate values and traits naturality part of human beings innermost. It can be seen in the behavior and attitude. Equally there are commendable traits such as the nature of the mandate, patient, honest, and so on, or properties such vile treacherous nature of envy, lying and so forth

According to IbnMaskawayh(1968), morality is a matter or situation of human psyche that drives someone to do something gladly act without thinking and planning neat . Meanwhile, according to Imam al - Ghazali (1976) character is a steady disposition in the soul (al - nafs) man and he became a stem for all he has done easily without involving the power of thought and deliberation .

The schedule below shows editorials guidance from the curriculum of Islamic education that had been used as guidelines for teachers who teach in the Muslim BanduanitaKajang Women's Prison .

SCHEDULE 2.1: Islamic education guidance curriculum for Women prisioner in Kajang Women's Prison

THEME	TOPIC	ACTIVITIES
1. Aqeedah Tauhid	<p><u>The introduction of Tawheed and Aqeedah</u></p> <p>a. Understanding Tawheed and Aqeedah .</p> <p>b . Meaning of Faith, Islam and Ikhsan.</p> <p>c . How to strengthen the faith.</p> <p><u>Pillars of faith and Islam</u></p> <p>a. Describe six pillars of faith.</p> <p>b . Explain the five pillars of Islam .</p> <p>c .Asmaulhusna</p> <p><u>Aqidah and worship relationship</u></p> <p>a. Aqidah of AhliSunnahwalJamaat .</p> <p>b . The role of faith in life .</p> <p><u>Misappropriation Aqeedah and heresy .</u></p> <p>a. Reject godless beliefs (atheist) .</p> <p>b . Definition of heresy</p> <p>c . Explains how to avoid heresy</p>	<ul style="list-style-type: none"> • Discussion deals with issues of faith . • Success stories of the strong / weak in the faith . - Memorize the pillars of Islam and also the pillars of the Faith . - Nasyid al - Asmaul al - Husna . • List of commendable traits and poor attitude as per Islam . • Nasyid pillars of faith and the pillars of Islam . - Tells the story of heresies that they know. - bechmarking
2. Teaching of Feqah	<p><u>Worship principles proficiency</u></p> <p>a. Describe how purification (Thaharah).</p> <p>b. Types of water.</p> <p>c. Unclean and istinjak</p> <p>d. Wuduk and problems</p> <p>e. Mandatory bath and circumcision.</p> <p>f. Blood-menstrual blood, Postpartum,</p>	<ul style="list-style-type: none"> • Practice <i>wuduk</i> and <i>tayamum</i>. • Bechmarking the judge actions required in purification . - Memorize the prayer intentions and required readings.

<p>3. -Quran and Iqra' or Qiraati.</p>	<p>istikhadah.</p> <p>g. Tayamum.</p> <p><u>The introduction of the pillars of Islam</u></p> <p>a. Explain the five pillars of Islam</p> <p>b. Explain the praying time, terms, harmonious and how to implement.</p> <p>c. Syahwi prostrations, recitations, gratitude.</p> <p>d. Circumcision haiah and <i>Ab'ad</i>.</p> <p><u>The introduction Muammalat</u></p> <p>a. Explaining the sense of <i>muammalat</i>.</p> <p>b. Harmony, mutual aid</p> <p>c. Buy and sell</p> <p>d. Usury</p> <p><u>Kinship and Community in Islam.</u></p> <p>a. Family concept sholeh</p> <p>b. Responsibilities of husband and wife.</p> <p>c. Responsibilities of the mother and father against son.</p> <p>d. The responsibility of individuals in society.</p> <p><u>Introduction of a crime law</u></p> <p>a. Understanding Crime and pembahagiannya.</p> <p>b. Obligation of maintaining religion, self, mind, family and property.</p> <p>c. Maintaining the impression of neglect of religion, self, mind, family and property.</p> <p><u>Recitation</u></p> <p>a. Recognize letters Hijaiyyah, mahraj and row.</p> <p>b. Spelling and reading passages pieces</p> <p>c. Read al-Fatiha and verses prevalent.</p> <p><u>Prominency live al-Quran</u></p> <p>a. Should read the Koran.</p> <p>b. Understanding the Koran</p>	<p>- The practice of prayer</p> <p>- Practice syahwi prostration and prayer .</p> <p>- Nasyyid of the pillars of Islam .</p> <ul style="list-style-type: none"> • always respect to the rights of others. • help one anothers in daily life. <p>- Take the opportunity to receive family visits.</p> <p>- Brainstorming about a happy family.</p> <ul style="list-style-type: none"> • List mistakes made in a day . • istighfar for mistakes . • Conducting <i>QiyamullLail, majlisdhikr</i> and supplications to cleanse the soul . • Allow menghafazHijaiyyahletters . • Allow read Iqra or Koran • Menghafaz al - Fatihah and verses prevalent . <p>- Qiraati 1 and 2 or Iqra 1 to 6 .</p> <p>- For middle-ranking al - Quran .</p> <p>- Allow read the Koran well</p>
--	--	--

	<p>c. Remember short verses.</p> <p>d. Tajwid principle.</p> <p>e. The teachings of the Koran.</p>	
4. Tafsir al-Quran	<p><u>Interpretation of al - Fatihah</u></p> <p>a. Interpret the verses in Surah al - Fatihah one by one .</p> <p>b . Interpretation of verses four Qul , an-Nass , al - Falaq , al - Ikhlas , Al - Maun .</p> <p>c . Interpreting paragraph Chairs</p> <p>d .Tazkirah interpretation :</p> <ul style="list-style-type: none"> - Maintaining self rather than destruction (al - Baqarah : 195) - Tazkirah to people who are negligent .(Al - Araf 179) . <p>f . Verses pertaining to Syariah . (Al - Maidah 35)</p> <p>g . Verses relating to adultery and the punishment (an- Nur : 2)</p> <p>h . The verses of the law to drink wine and gambling (al - Maidah 91) .</p> <p>i. Interpretation clause relating to the prohibition of aqidah and shirk (an- Nisa 48) .</p> <p>j . Paragraph relating to morality :</p> <ul style="list-style-type: none"> - Clause relating to the nature of the Believers (an- Anfal 2) . - Clause relating repentance (an- Nisa ' 17) . - Clause relating Patience (al - Lukman : 17) 	<p>Train insisently meaning memorize every verses of surah al - Fatihah.</p> <ul style="list-style-type: none"> • Memorize the meaning of four surasQul- • Prohibition possessions destroying. • conversation sentence that steal . <p>- Prohibition of adultery</p> <p>- Talking about the result of liquor .</p> <p>- Conversation cases that lead to shirk .</p>
5. Hadist lecturing	<p><u>Well-choosen of Hadist (hadith 40)</u></p> <p>a. Hadiths pertaining to the behavior of inmates include:</p> <ul style="list-style-type: none"> - Interests intentions . - Understanding in religion - Grateful to Allah. - Community life / helping. - Brotherhood and goodness 	<p>-Tells the story of a bad result if sin.</p> <p>- The practice of helping nature among fellow inmates.</p>

	<ul style="list-style-type: none"> - Respect others as if respecting yourself. - Major sins . - <i>Halal</i> and <i>haram</i> - Prevent <i>mungkar</i>. - Select friend. - Replies world as <i>kafarah</i>. 	
6. Akhlak lecturing	<p style="text-align: center;"><u><i>The properties Mahmudah</i></u></p> <p>a. Obedient, b . To be Responsible, c .patient, d . mutual help, e . sympathy, f . steadfast heart, g . Politeness., h . reptile, i. Khauf , j . Raja '</p> <p style="text-align: center;"><u><i>The properties Mazmumah (vile)</i></u></p> <p>a. envy, b . envious, c . traduce, d . fight, e . <i>hasud</i></p> <p>f .arrogant, g . Greedy.</p> <p style="text-align: center;"><u><i>Adab of association</i></u></p> <p>a. The concept of association in Islam .</p> <p>b . Limits and procedures in the association .</p> <p>c . Uncivilized result in the association</p> <p style="text-align: center;"><u><i>Am Principles</i></u></p> <p>a. equation, b . freedom, c . brotherhood, d . justice</p> <p>e .truth, f . Keeping and maintaining self-respect .</p>	<p>Practice of <i>Mahmudah</i> in all day life .</p> <ul style="list-style-type: none"> • Keep away rather than vile traits. • Storytelling as a result of the heinous nature. <p>- Practice procedures in the association of fellow inmates .</p> <p>- <i>Muhasabah</i> of themselves.</p> <ul style="list-style-type: none"> • Talking about the principles of <i>am</i>
7. Sirah lecturing	<p>a. The lives of Arabs in the days of ignorance .</p> <p>b . The introduction sira (Prophet Muhammad)</p> <p>c . Early life of the Prophet .</p> <p>d . Prophet Muhammad .</p> <p>e .Isra ' and Mi'raj</p> <p>f .miyah</p> <p>g . The city of Mecca and Medina .</p> <p>h .Pathfinding migrate to Madinah</p> <p>i. Majesty the prophet</p>	<p><i>Marhaban</i> and <i>berzanji</i></p> <ul style="list-style-type: none"> - Talk of morality Prophet Muhammad . - Nasyid - lecturing - Bersholawat to the top of the prophet Muhammad . - remembrance
8.	a. The introduction of stress	- Light exercises

Human prosperities	b . Causes of stress c . How to deal with stress .	- Measurement of stress - Activity groups
--------------------	---	--

Source: Handbook of Islamic Education Guidance For Banduanita in Kajang Women's Prison, 2002.

The above topics are the Islamic education guidance topic that had been used as a guide for teachers who teach in the Muslim banduanita Kajang Women's Prison. Naturally those topics are not deviate from the purpose and ultimate goal of Islamic Education, as has been taught in accordance with the goals and objectives outlined in Islam.

Although the curriculum has not been fully implemented in all prisons in Malaysia, but this has been tried in several prisons including the implementation in Kajang Women's Prison and the result showed effective for the prisoners. The curriculum is useful and has a positive impact on changing attitudes and behavior of the women prisoner. With the guidance of Islamic Education, women prisoners feel that they have gained a lot of knowledge and expanding their thinking about the teachings of Islam, even if they are in prison and the growing faith and piety to Allah.

b. Islamic Education guidance schedule in Kajang Women's Prison

Islamic education guidance in prison for Muslim women prisoners are carried out every day starting from Monday so Saturday, implementation of 9:30 am until 4:15 pm. The teachers have been arranging and Islamic educational guidance organization implementation schedule this with the help of prison administrators so that the banduanita can also follow other proficiency classes. In addition to their stock of knowledge, they must also were exposed to other skills such as sewing workshop, laundry workshop, salon workshop, batik and also handkraft. This proficiency can help and the supporting lives of women prisoners when out rather than prison (Rosita, 2005).

These schedules are arranged to ease the moslem women prisoners that follow all the Islamic educational guidance classes in an effort to fill in their spare time in prison. As there are some women prisoner not able to attend Islamic educational guidance class, due to their in court.

The current scheduled of Islamic education guidance that been carried out among Moslim women prisoner in Kajang Women's Prison is as follow:

JADUAL 2.2: the schedule of Islamic education and guidance of Kajang women prisoner.

Day	9.30 – 10.30	10.30 – 11.30	12.00 – 1.00	2.30 – 4.15
Monday	Tafsir and al-Quran class (Remand)	Tauhid (Remand)	Feqah (Remand)	review
Tuesday	Tafsir and Koran class (Sabitan/B.akhir)	Tauhid Orientation Blok B	Feqah Orientation Blok B	review
Wednesday	Tafsir and Koran (Remand)	Akhlak (Remand)	Hadist/sirah (Remand)	review
Thursday	Tafsir and	Ceramah	Ceramah	Therapy

	Koran (Sabitan/ B. final)	Agama (Hadist/Sirah Akhlak) Blok B	Agama	TC
Friday	Counseling (Human prosperity)		-	Article
Saturday	Tazkirah for O/B		- -	Therapy TC

c. Asmaulhusna&RecitationMunajat

Every day in the beginning of class, Recitation Mathurat every Monday and Thursday, and tahlilYaasin every friday. The schedule has been prepared in such a way to facilitate the teachers in preparing their teaching materials to be presented to the women prisoners, besides the women prisoners are able to ask their questions related to religious and social issues in the life during the class.

d. Additional activity

In an effort to increase their knowledge and strengthen the conviction, and to following the Islamic Educational Guidance classes as time predetermined, the Moslem Women prisoners, the the opportunity are given. They are to follow the activity of other extra-activity of a religious nature. To implement the program, then the prison with the help of Religious guidance unit held various additional activities such as religious lectures, religious motivations, tadarus, matches recitations of the Koran and so forth. Every Ramadan season, Women's Prison religion unit also conducts activity Tarawih prayers in congregation and tadarus Koran. These activities are conducted in Kajang Women's Prison *Musolla*.

According Suhaizam (2005), the implementation of additional activities aims to motivate the inmates so that they feel happy and calm the thoughts while in prison. Providing motivation for inmates which is important point for them. As it gives a positive impact on the peace of mind and their soul. And may be better to enable them to follow the activities of the Islamic Educational Guidance.

Additional activities that have been followed by Moslem women prisoners during 2004, as below:

1. Lecture motivation by Prof. Madya. DR.JawiahZakir and Prof. Madya.DR.RugayyahHj.Tibek of SMEs.Every Friday.
2. Yassin and Tahlil every Thursday night after Maghribsolat.
3. Exercise Nasyid and Marhabban.
4. Watch the tape or Korancompact disk.
5. The welcome MaalHijrah (evening) with Yassin, Tahlil, Hajat prayer and prayer beginning and end of the year.
6. Majlis as-Shura of religious lectures by UstazahSiti Noor Bahyahbt.Mahmood.
7. Majlis submission of Certificates of participants Guidance of Islamic Education by Prof Madya .JawiahbtHjZakir and Prof.Madya.RogayyahTibek.

8. Majlis al-Quran recitations, women prisoner rank competition in Kajang Women's Prison.
9. Match Nasyid stooges and prisoner.
10. Prayer of circumcision Terawih and tadarus of Koran blessing month of Ramadan al-Mubarak.
11. Prayer circumcision eidMubarak, housed in the Main Prison Kajang.
12. The final Majlis al-Quran and gift delivery for prisoner to Koran reading completion.

This is an additional religious activities that followed the Moslim women prisoners while in prison of Women Kajang. Additional activities schedule contains in Appendix C. The implementation of the activities is useful to provide motivation and support them, as well as to find out to what extent they are able to practice anything taught.

2. FINDING OF THE STUDY

Based on study that has been carried out, some items acquired, as per below detail:

- a. The implementation of Islamic education guidance in prison gives a very good impression increasing piety and faith othe prisoners. In addition, the activities provide many positive impression in improving the morals and behavior of the Muslim women prisoner. Based on the meeting results bubbling run by researchers, found that, all of the respondents have a positive perception of the implementation of Islamic education guidance. based on the al-Quran and al-Sunnah of Islamic education that plays a role in shaping the human being.
- b. The common issue faced by the prisoners upon the Islamic educational guidance classes are less knowledge Arabic that considered as a tol to learn Tafsir and Hadith. Another reason is the low level of education of the respondents.

3. CONCLUSION

Islamic education guidance which is held in prison has given some positive impression in increasing faith and piety as well as changes in attitudes and behavior of the Moslem women prisoner. According to TajulAriffinNordin (2002) , Islamic Education is the final destiny to real humanity in Islam. In this context, there are three important characteristics, the first ; man who believe in Allah and cleanse themselves rather than any element of shirk, both are humans who do charitable pious with a broad understanding covers the entire human life activities that are beneficial to the welfare of the world and the hereafter, and the third is a man who has a noble character as fruit rather than faith valid and pious charity .

REFERENCE

1. AktaPenjara 2000. JabatanPenjara Malaysia.
2. Al-Quran al-Kariim.
3. Arifin, H.M. 1994. *IlmuPendidikanIslam :SuatuTinjauanTeoritisdanPraktisBerdasarkanPendekatanInterdisipliner*. Jakarta :BumiAksara.
4. JabatanPenjara Malaysia. 1983. *PerkhidmatanRundingcaraPenjara*. Kajang :IbuPejabatPenjara Malaysia.
5. JawiyahDakir. 2001-2002. *BukuBimbinganPendidikan Islam PenghuniPenjara*. Bangi: UKM.
6. KamusDewan (2000). Kuala Lumpur :DewanBahasa Dan Pustaka.

7. Suhaizam(2004). *BukuSilibusBimbinganPendidikan Islam untukBanduan*. Kajang : PenjaraWanitaKajang
8. TajulArifinNordin(2002). *KonsepAsasPendidikanBersepadu*. Kuala Lumpur :Nuri Enterprise.