

The empowerment of the educational concept of spiritual rehabilitation of Muslim prisoners in Singapore Prison

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Abstract

The Singapore government pays considerable attention to rehabilitation programs for prison inmates. The programs have proven to be influential in keeping recidivism rates relatively low. Muslim prisoners are no exception. Although not all of them are willing to change, the right concept of rehabilitation can motivate prisoners to rebuild their lives. This research tries to offer the concept of religious-based rehabilitation education for Muslim prisoners through Islamic education. The research method used is a qualitative method using a qualitative descriptive approach. The type of research is case study research by focuses on a literature review. The data used is taken from documents related to rehabilitation activities in prisons that have occurred and scientific research that has been done before. The results suggest that there are four important foundations in the concept of religious-based rehabilitation education for Muslim prisoners in Singapore prisons. The four foundations are the purpose of the concept, the program or curriculum of the rehabilitation education program, the process of the rehabilitation program, and finally the evaluation of all the programs that have been developed.

Keywords: Islamic Education; Prison Rehabilitation; Religious; Singapore

Abstrak

Pemerintah Singapura memberi perhatian yang cukup baik pada program rehabilitasi para narapidana di penjara. Program-programnya terbukti dapat mempengaruhi dalam menjaga tingkat residivisme kembali berbuat jahat menjadi relatif rendah. Tak terkecuali dengan para narapidana muslim. Meskipun tidak semua dari mereka bersedia untuk berubah, namun dengan konsep rehabilitasi yang tepat dapat memotivasi narapidana untuk membangun kembali kehidupan mereka. Penelitian ini mencoba menawarkan konsep pendidikan rehabilitasi berbasis religius untuk para narapidana muslim melalui pendidikan Islam. Metode penelitian yang digunakan adalah metode kualitatif dengan menggunakan pendekatan deskriptif kualitatif. Jenis penelitiannya adalah penelitian studi kasus dengan memfokuskan penelitian pada kajian pustaka pustaka. Data-data yang digunakan diambil dari dokumen-dokumen yang terkait dengan kegiatan rehabilitasi di penjara yang sudah terjadi dan penelitian-

penelitian ilmiah yang telah dilakukan sebelumnya. Hasil penelitian menawarkan ada empat pondasi penting dalam sebuah konsep pendidikan rehabilitasi berbasis religius untuk para narapidana muslim di penjara Singapura. Empat pondasi itu adalah tujuan konsep itu dibuat, program atau kurikulum dari program pendidikan rehabilitasi tersebut, proses dari program rehabilitasi, dan terakhir evaluasi dari semua program-program yang telah disusun.

Kata kunci: Pendidikan Islam; Rehabilitasi Penjara; Kerohanian; Singapura

Introduction

Based on the Independence Institute for Economics & Peace, Singapore is ranked as the sixth safest country in the world, and the Asian country with the highest toolkit (Yang, 2023). Despite this, Singapore has a relatively high prison population rate that seems disproportionate to its low crime rate. This is due to the Singapore government enforcing strict penalties for those caught for drug offenses in Singapore. By 2022, about two-thirds of the prison population will be from drug offenses. Eleven people were executed in Singapore for drug trafficking, the highest number in a decade (Hirschmann, 2023). Singapore had stopped carrying out executions during the COVID-19 pandemic but resumed in 2022.

Like most countries, prisons in Singapore are used for punishment and deterrence of crimes committed. But in recent decades, the emphasis has shifted from punishment to rehabilitation (Hirschmann, 2023). The three elements of 'security, humanity, and rehabilitation' are emphasized as key concepts to guide every action of the officers (Tham, 2010). Prisoners are given vocational and academic training to prepare them for life outside prison. This has contributed to keeping recidivism rates in Singapore relatively low. In the last ten years, the percentage of released prisoners who re-offend within two years of their release has remained below 30 percent (SPS, 2023).

Rehabilitation projects for prisoners are under the responsibility of the Singapore Prison Service (SPS) and the Singapore Corporation of Rehabilitative Enterprises (SCORE). SPS is a uniformed organization instituted in 1946, while SCORE is a semi-government agency established in 1976. The tagline of SPS is "Rehab, Renew, Restart" which emphasizes their commitment to rehabilitating inmates who want to change, renew and restart their lives for the better, and gain support from the community. SPS and SCORE then led the formation of the CARE Network, with the vision of "Hope, Confidence, and Opportunity for Ex-Prisoners". The CARE Network comprises the Ministry of Home Affairs, Ministry of Social and Family Development (MSF), SPS, SCORE, National Council of Social Services (NCSS), Industrial & Services Co-Operative Society Ltd

(ISCOS), Singapore Aftercare Association (SACA), Singapore Anti-Narcotics Association (SANA) and Yellow Ribbon Fund (YRF). All are nationally accredited and each is responsible for the delivery of programs and services supported by the Government (Keong, 2020).

Yellow Ribbon Projects (YRP) is one of CARE Network's programs that is quite effective as an educational platform for the general public to change their perception of ex-prisoners who deserve a second chance in life. For ex-prisoners, the change of environment from inside prison to outside prison as a free person is a big struggle. Many of them fail if left alone to do so. The YRP is expected to mobilize community support in creating a supportive and inclusive environment for the successful reintegration of ex-offenders.

The achievement of the rehabilitation program for prisoners in Singapore is related to their successful reintegration back into society as citizens who can contribute to the progress of the country (Tham, 2010). Thus, they can return to society as responsible, law-abiding citizens and reduce recidivism. This must also be supported by families who can provide a sense of security and meaning in life. In addition to support and acceptance from the community, it is equally important to help these ex-offenders on their journey through rehabilitation.

In the end, what determines the success of rehabilitation is the desire of the offender to change for the better. Because not all criminal offenders are willing to change. However, the right rehabilitation concepts and strategies can motivate offenders to rebuild their lives. Singapore's Prison Service Rehabilitation developed as a form of reform in rehabilitation programs has a new rehabilitation framework for prisoners to undergo the following phases. First, Admission. Prisoners are objectively assessed and classified into four broad classes: Class A, B, C or D. This classification process allows SPS to channel its resources to those who have the best chance of benefiting from rehabilitation. Second, Prevention. This phase includes a period of self-reflection and practice. During this phase, there will be a progressive assessment by the inmate's personal supervisor. Third, Treatment. In this phase, inmates are employed in the prison industry or domestic work, depending on the person in charge. They are also provided with counselors and psychologists. The aim is to increase the inmates' propensity and motivation to change, help them understand the roots of their offending behavior, and equip them with the necessary skills to avoid relapse.

According to data from the Transformative Justice Collective (2022), the number of prisoners decreased year on year, from 10,028 people in 2011 to 5,945 in 2021. This notable decrease can be explained by significant changes in 38 criminal sentencing systems, including sending drug users to Drug

Rehabilitation Centers (DRCs), community-based community service sentences, and several other sentencing options. Meanwhile, the number of people in DRC increased from 1,280 to 3,120 between 2011 and 2021. Data on the prison population by ethnicity is limited, as the previous government refused to disclose relevant data. However, a speech by the Minister of Home Affairs and Law, K Shanmugam, revealed that the number of prisoners of Malay ethnicity has increased from around 40% in 2011 to more than 55% in 2017.

The presence of Muslim inmates in prison is of concern to politicians of the Malay Muslim community. They were concerned about the problems faced by the inmates, whether they were still in prison or not, as well as their family members. They then established Family and Inmates Throughcare Assistance Haven (FITRAH), a social organization engaged in care services for prisoners and their families. FITRAH was born in order to strengthen the programs that have been created for Muslim prisoners through programs referred to as in care services and aftercare services (SPS, 2023). It is also to support the reintegration of ex-offenders into the Singapore Muslim Community.

FITRAH is a non-governmental organization (NGO) that is socio-religious in nature and oriented towards *da'wah Islamiyyah*. The organization plays a role in finding solutions to providing Islamic education so that every Muslim ex-prisoner gets a perfect Islamic education. Oriented towards the Malay Muslim community, there are four programs that FITRAH conducts, namely religious or spiritual programs, social programs, material assistance programs, and involving mosques and social agencies in Singapore to help ex-prisoners and their families. In other words, FITRAH's programs aim to provide integrated and holistic support for prisoners, ex-prisoners, and their families. Families are connected to the necessary support networks while their spouses in prison are also being rehabilitated and counseled.

FITRAH is under the auspices of government agencies known as the M³, namely the Islamic Religious Society of Singapore (MUIS), MENDAKI, and MESRA, as well as community organizations under the Ministry of Home Affairs (MHA) and the Singapore Prison Service (SPS). All these organizations are pooling their energies, working together to form a kind of synergy to leverage each other's strengths and resources. For example, Yayasan Mendaki will support through various programs for families of prisoners and ex-prisoners. Meanwhile, volunteers from the Malay Activities Executive Committee (MAEC) Council, Mosque, and Yellow Ribbon Community Project (YRCP) will become friends of the community and visit family homes (M³, 2019). They jointly

channeled their efforts to come up with a comprehensive framework (<https://www.m3.gov.sg/>).

Several articles and studies discussing the concept of spiritual rehabilitation of Muslim inmates in Singapore Prisons can be found in several online articles. Such as this account of life behind bars in Singapore reported by Transformative Justice Collective discusses the conditions of detention in Singapore, including the use of restraints on detainees and visitation rights. While not specifically focusing on spiritual rehabilitation, the report provides insights into the overall prison system in Singapore (Transformative Justice Collective, 2022). Then on community involvement in the rehabilitation of offenders, it explores the Singapore prison service's experience with rehabilitation, including encouraging inmates to develop their spiritual well-being by drawing closer to their respective religions (Tham, 2010). Others have analyzed the effectiveness of psychospiritual modules on female prison inmates. Although it did not focus specifically on Muslim inmates, it provided insights into the effectiveness of religious modules in improving the psychospiritual health of inmates (Jodi, et al., 2014).

Spearlt (2012) discusses the role of Islam in correctional settings and its potential as a tool for rehabilitation. The paper provides a critical analysis of the use of religion in rehabilitation and raises important questions about the potential risks and benefits of using religion in this context. From older research in Resource Materials, there is a discussion of the purpose of rehabilitation programs in prison regimes, including managing inmates effectively. While not specifically focusing on spiritual rehabilitation, this article provides insight into the overall approach to rehabilitation in Singapore (Yew, 1999). There is also a Bulletin from the Singapore Prison Service that discusses the importance of involving families in the rehabilitation process. While not specifically focusing on spiritual rehabilitation, this bulletin provides insight into the overall approach to rehabilitation in Singapore (Prison News, 2022). Overall, these journals provide insights into the approach to rehabilitation in Singapore and the role of religion, including Islam, in this context. While some articles do not specifically focus on spiritual rehabilitation for Muslim prisoners, they provide important context for understanding the overall approach to rehabilitation in Singapore.

To complement these previous studies, this article attempts to conceptualize rehabilitation education for Muslim prisoners through Islamic education. This concept is expected to strengthen the rehabilitation programs that have been conducted previously. It will be structured based on educational science so that it is more structured and well-programmed. With the right concept of Islamic education, it is hoped that Muslim prisoners can understand their existence as

servants of Allah, understand their responsibilities as citizens of Singapore, and improve the quality of self-cultivation to be useful for the people around them.

Research Method

The research method used in this article is a qualitative method. This method emphasizes the aspect of in-depth understanding of a problem or problem rather than seeing problems to be generalized (Rusli, 2021). Bogdan and Taylor in Armai (2022) say that the qualitative method is a research procedure that can create descriptive data which are written words. This requires a scientific way to get data with specific purposes and uses. Therefore, the four keywords that must be given attention in a study are science, data, purpose, and usefulness (Sugiyono, 2014). The type of approach is a qualitative descriptive approach, which is one type of qualitative research that has a research strategy in which researchers investigate events, and phenomena of individual lives and ask a person or group of individuals to tell their lives. This information is then retold by the researcher in a descriptive chronology (Suwendra, 2018).

The type of qualitative research used is case study research by focuses research on a literature review. Case study here means a research object that explains, understands, and explores a system methodologically about events that occur in the object of research (Rusli 2021). The principle of case study research emphasizes methodology, uniqueness, research setting, extensive data collection, and a research object or phenomenon to be studied in accordance with the research target (Manab, 2016). In this article, the case study is taken from the rehabilitation programs carried out by the social agency Family and Inmates Throughcare Assistance Haven (FITRAH) as a partner of Service Prison Singapore in handling the spiritual development of Muslim prisoners in prison. Informants included FITRAH staff, *asatizahs* assigned to religious counseling in prisons, and Muslim inmates living in prisons. The inmates selected were only those who had been sentenced to a longer stay in prison.

The data used are taken from documents obtained from sources that are considered important to develop the concept of spiritual rehabilitation education for Muslim prisoners. The data are in the form of archives, documents that are considered valid that have to do with rehabilitation programs in prison, several websites, books on Islamic education, and in prisons that have occurred and scientific research that has been done before. The data collection techniques used observation, interviews and documentation to observe each rehabilitation process through Islamic education implemented by Fitrah. This became the initial view and input for the author to answer the research problem. In reality,

observation describes what has been captured with the five senses, and collects any information and important data obtained through observation (Hasanah, 2016). Interviews are the most important element of any survey to be conducted (Hansesn, 2020). Meanwhile, documentation is needed to obtain comprehensive information as a complement to research to analyze data (Maulida, 2020). After the data is obtained, the data triangulation technique is used to process and analyze it. Triangulation is a process of testing the validity of data. without triangulation by researchers, the data that has been presented can only be considered a dry and meaningless report (Mukhtar, 2013).

Result and Discussion

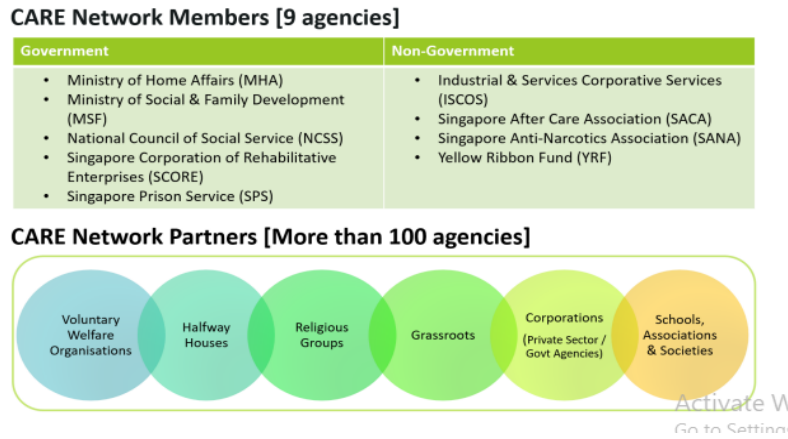
A. Overview of Islamic Education Rehabilitation in Singapore Prison

Education is a necessity for every human being. This is because humans essentially have three roles, namely the role to worship, the role as God's representative, and the role as a civilization builder (Aziz, 2015). Even the Greeks of the past, according to Tafsir (2006), considered education as a help to humans so that they become human. In Islam, Islamic education is a return of man to his human nature, not only on intellectual development on the basis of man as a citizen, but also needs to strive to realize a good human being, a human being who has perfection or a universal human being who is seen according to the main function of God creating him. This is in line with the human mission he carries, namely as a servant of Allah and caliph on this earth (Syafri, 2012).

Referring to the theory above, education belongs to everyone, including prisoners who are convicted of criminal offenses. These prisoners are usually marginalized. They are considered to have strayed into committing criminal offenses only because they followed the direction of their passions and conscience. Prison is considered to be the end of his life that continues to haunt himself with the black history he has gone through. Whereas being a prisoner is not the end of everything. Prisoners are actually one of the objects of education that can still be guided and educated to become human beings of faith, piety, noble character, progress, independence, so that they can achieve good spiritual resilience and be able to adapt themselves to the dynamics of community development through rehabilitation programs (Munawwar, 2005).

In Singapore, rehabilitation programs for prisoners through spiritual education have been carried out by and proven successful in reducing the number of recidivists (repeat offenders). The Singapore Prison Service (SPS) as the main partner in Singapore's criminal justice system has conducted a process through rehabilitation programs in prison in the hope that each prisoner can be

saved from reoffending. Among the rehabilitation programs that have been implemented by the prison are psychology-based correctional programs, family programs, and skills training (Prison News, 2022).



Source: www.unafei.or.jp
 Picture 1. CARE Network Members

Following the launch of the yellow ribbon project in 2004, prisoners were given the opportunity to learn self-realization through a spiritual rehabilitation program. The prison authorities provide permission and opportunities for prisoners to improve themselves and learn more about religion. This is not only for Muslims, but also for all religions in Singapore. This rehabilitation and reintegration program is carried out on prisoners to break the chain of crime that has become a black stain on their lives. So that they feel remorse and can return to their families and society (Spearlt, 2012).



Source: channelnewsasia.com
 Picture 2. The Singapore Prison Service Headquarters in Changi

Through the spiritual rehabilitation program, SPS entrusted FITRAH with several Islamic programs for *muslim* prisoners. This is done by holistically integrating support to prisoners serving sentences in prison and also assisting

their families until they are released. They have been given the opportunity to learn self-realization through several projects that have been introduced by the prison. This rehabilitation program is responsible for focusing each appointed teacher or *asatizah* to provide an Islamic Education based approach to the *muslim* prisoners who are still serving their sentences in prison.

Islamic education is organized in accordance with the provisions agreed upon by both parties, both formally, and non-formally. This is adjusted to the ability of each *muslim* prisoner through the program that is being and will be studied in the process of coaching the program or curriculum that has been permitted. This is done because to foster the intellectual ability and positive thinking of *muslim* prisoners in prison, especially in studying Islamic education, they must be able to improve their thinking skills and increase their faith in Allah *subhanahu wa ta'ala*. To restore the soul of *muslim* prisoners into a good person is very important, it is necessary to think from the angle of material and spiritual development and must run in balance and not only expect by controlling one of the aforementioned. Thus, this is the main thing that supports every *muslim* prisoner who attends the class to easily understand and be able to live his life well when free later.

Basically, spiritual rehabilitation education for *muslim* prisoners is to help those who need spiritual assistance, so that the spiritual program is the main core of each program that is compiled. This spiritual development is carried out through a program that has been agreed between the prison and FITRAH himself. The program includes teaching *fardhu 'ain*, teaching the Quran and *Tafsir, Fiqh, Hadith*, Islamic History, and so on. Every *asatizah* or teacher who has been entrusted must have a motivator spirit in fostering the enthusiasm of every *muslim* prisoner to continue learning religion in prison.

Several spiritual activities are carried out variously for *muslim* prisoners in prison as an implementation of the spiritual rehabilitation programs that have been prepared. Some of these activities include Friday prayers, religious counseling, both group and individual, and motivational lectures which are also conducted in prison. Some Friday sermon programs have been adapted to the program structure. The persons in charge have also assigned an *Imam/Khatib* for Friday and *Hari Raya* prayers, and a religious counselor for counseling sessions with the prisoners. There are currently 130 religious counselors who have joined in order to implement spiritual rehabilitation programs in Singapore prisons.

With the cooperation between MUIS and SPS, several Islamic education programs were launched with new frameworks for each religious counseling session held in the prisons, such as materials related to religious guidance and

the straight path, as well as the need to remain optimistic for life after release. Each subject that is implemented must have several Islamic values in it, namely the value of faith, care, awareness, and responsibility. These values play an important role in making each session held in prison very effective in the process of Islamic education through the concept of their rehabilitation program.

B. Reinforcement of the Concept of Spiritual Rehabilitation Education for Muslim Prisoners

So far, the rehabilitation process for *muslim* prisoners based on Islamic education that takes place in Singapore prisons has been quite well implemented. Each person in charge of the program, the *asatizahs*, and the counselors can play their roles well, in accordance with the rehabilitation concept that has been determined. However, as one of the *asatizahs* who participated directly in fostering *muslim* prisoners in prison, the author wants to develop a concept of rehabilitation education for Muslim prisoners as a companion to the existing concept. This concept is written in accordance with the four components of the concept of education, namely learning objectives, curriculum programs/contents, learning processes, and learning evaluation (Tafsir, 2012).

1. Learning Objectives

Basically, every effort to study Islamic education needs to have a purpose (Marimba, 1989). In this concept, the general goal to be achieved is to reinforce the concept of spiritual rehabilitation that has been implemented in prisons. As explained above, the purpose of spiritual rehabilitation based on Islamic education is to help *muslim* prisoners to develop their existence so that they become human beings of faith, piety, noble character, progress, independence, so that they can achieve good spiritual resilience and be able to adapt themselves to the dynamics of the development of Singapore society.

While some of the specific objectives achieved are:

- a. To educate *muslim* prisoners to always remember and worship only Allah *subhanahu wa ta'ala*. By applying the values of learning *fardhu 'ain*, Muslim prisoners are expected to be educated to become good human beings who can bring their families out of poverty of knowledge.
- b. To educate *muslim* prisoners to have more motivation and enthusiasm to have a better and authoritative personality. It can educate and make them have self-esteem by having confidence in life after they are released later. If all this is achieved, then each prisoner can maintain self-esteem and will not feel marginalized by the local community.

- c. To be able to stop the vicious cycle between them in order to return to the bottom of the road. To recognize that every mistake made does not bring any benefit to themselves so as not to become an example to other human beings.
- d. To shape the characteristics that exist in themselves so that they have noble morals.
- e. To make *muslim* prisoners understand the importance of learning religious knowledge solely to shape them into knowledgeable and noble characters.

2. Curriculum Program/Content

The person in charge of the rehabilitation education program for *muslim* prisoners has consulted with psychologists from the Singapore Prison Service (SPS) to develop a religious curriculum for the prisoners. The curriculum tends to instill positive values and prepare ex-prisoners for life after release. However, there are some programs that may be added to the existing curriculum, including:

a. The practice of *Jenazah* Prayer

Good teaching is not just following the existing books or explaining verbally. It is also necessary to teach *'amali* so that each of them can understand in detail. One of them is teaching how to pray the funeral prayer, starting from teaching how to bathe the corpse, shroud it, and recite the *talqin* when at the grave.

b. Zikr

Zikr is the work of the heart and tongue to always glorify and glorify Allah *subhanahu wa ta'ala* wherever it is. The benefits of remembrance of Allah *subhanahu wa ta'ala* can bring unexpectedly abundant blessings of life in the world and the hereafter. This is why remembrance has become one of the practices of the Prophet Muhammad *shalallahu 'alaihi wa sallam* which has been recommended by the Prophet Muhammad *shalallahu 'alaihi wa sallam* to his people. Of course, if you practice remembrance of Allah *subhanahu wa ta'ala*, it means that you have emulated the characteristics of the Prophet and can be adjusted to his *sunnah*. *Zikr* is one form of human worship of Allah *subhanahu wa ta'ala*. In this way, prisoners can always remember Allah in every condition, can get balance in their body temperature, can create an atmosphere of calm, peaceful soul, and provide quality input to their spirit.

c. *Shalawat*

Many *shalawat* to the Prophet Muhammad *shalallahu 'alaihi wa sallam* means that the Prophet will receive the peace and blessings of the Prophet Muhammad *shalallahu 'alaihi wa sallam*. This worship can be done anywhere. Traditionally interpreting the *shalawat* is part of faith. Reading *shalawat* shows love for the

Prophet Muhammad *shalallahu 'alaihi wa sallam*. *Shalawat* is also a *muakkad* sunnah worship, which includes doing good deeds. The essence of *shalawat* itself is to remember and emulate in every behavior he did (Huda, 2008). *Shalawat* can realize love, love, and affection for the Prophet Muhammad *shalallahu 'alaihi wa sallam*. Increasing *shalawat* will keep the hearts of prisoners soft and calm.

d. Building *Akhlaqs*

The main purpose of religious development is to build *akhlaqs* that are considered poor in order to become better (Hidayat, 2007). The coaching process is carried out from the time the prisoners are imprisoned until they are released. According to Imam Al-Ghazali, *akhlaqs* are something embedded in the soul that gives rise to actions easily done without the need for thought and consideration. *Akhlaqs* are not only meant to be taught theoretically but need to be nurtured and applied to prisoners in the '*amali* class. This is so that they understand the best way to interact with others in prison. Teaching them how to be polite in socializing can be used as an '*amali* exercise by applying Islamic values. Noble *akhlaqs* include human submission and piety to Allah *subhanahu wa ta'ala*. People who have noble *akhlaqs* are people who have good manners and maintain their honor by having noble Islamic values so that they can give birth to a noble person.

e. Motivation

Motivation is a condition that exists within a person where there is a kind of encouragement for a person to do something in order to achieve a goal (Uno, 2008). According to the opinion of Slavin (2011: 99), motivation is something that is said to be the cause of our steps and continues to keep us going and will determine where we will continue to go. Undeniably, Islam has always been used as a source of motivation, inspiration and enlightenment in teachers to answer every problem in daily life. It is highly desirable that this can be taught to prisoners. There are motivations for faith, worship, and *muamalah* motivations. Through these motivations, it is hoped that it can invite them to think for a moment about what they want to convey. It is expected that each of the Muslim prisoners can follow with full devotion.

f. Inculcating Family Values

It is important to teach prisoners to be forgiving and patient in prison life. Each of them needs to be advised to behave well while in prison. For example, greeting each other frequently and explaining the privilege of the person who greets them. This material can be an addition to what has been taught so far. If done well and correctly, there will be an increase in changes that have been expected by Islamic religious teachers and prisoners. These relationships are one

of the risk and protective factors that determine whether they encourage prisoners to repeat criminal acts (recidivism) or continue to distance themselves from committing criminal acts again (resistance). This is the reason why instilling family values is important to be included in the concept of rehabilitation education for Muslim prisoners in prison.

3. Learning Processes

Doing something good in order to achieve the goals you want to carry out, really requires precise efforts to foster something that can be planned so that it can be seen as directed and integrated. Among them is the process of implementing a rehabilitation program through Islamic education in prison. This is the time that is considered appropriate to improve themselves and increase their faith and piety towards Allah *subhanahu wa ta'ala*.

The process of Islamic education in prison is an activity that must be continued without any hesitation from any party. It is an activity that can be considered systematic and systemic and can shape the personality of Muslim prisoners in prison. So far, the process of Islamic education in prison has been carried out in a straightforward manner and needs to be done systematically so that it looks organized and can be confirmed through the rehabilitation program that will be introduced to Muslim inmates in prison. The process needs to involve *asatizahs* or teachers who have been mandated to foster and adorn every learning through Islamic education programs in an *istiqamah* and regular manner.

Every process that will be implemented can be assessed and needs to be ensured to follow the provisions set by the prison. This is to prevent any misunderstanding from the many parties involved. Every program that is run must be open and transparent. After an assessment, it is necessary to determine whether the program is to be implemented and whether it is in accordance with the wishes of all parties involved. For example, whether the books to be taught are in accordance with the context of Islamic life in Singapore. This is done so that what is learned will be easy to understand by Muslim prisoners in prison.

The process of teaching time also plays a role in the learning that will be carried out by the *asatizah* who has been assigned. It is expected that each *asatizah* can understand what learning methods will be used so that learning objectives can be achieved properly. This is to develop the ability of each Muslim prisoner to achieve the success of the Islamic education implementation program that researchers want to introduce. Through this process, it is also necessary to develop a learning program that will be implemented by several *asatizah* who teach in prison.

The process of all learning will be carried out by *asatizah* through two approaches. First, through a theoretical process. Second, through a practical process. The theoretical process will be carried out by teaching through books that have been approved by the prison. The practical process will be taught through procedures as an example of certain movements in prayer, how to read the Qur'an, and so on. In the process of controlling the class later, prisoners will be taught how to pray properly before the Islamic education program begins. As for the selection of *asatizahs*, teachers who are capable and patient in dealing with prisoners must be sought. This process will continue until they are deemed fit to carry out the tasks that have been entrusted to them.

The teachers and *asatizah* who are entrusted with teaching can use various methods according to the lessons that have been given. A good and selected method can guide the prisoners to become useful and qualified people to the community. Some teaching methods that are considered feasible to use are the lecture method, dialog method, *qudwah* method, habituation method, and *targhib* and *tarhib* method.

- a. Lecture Method; This method is used to explain materials taught by familiar teachers. This method is effective if used as an opening when in the classroom. The lecture method is a speech that has a specific purpose in conveying or explaining something instructional that has to do with Islamic education. Some may think that this method makes Muslim prisoners feel passive. However, in this learning process, the lecture method is very appropriate as an opening method to open the perspective of *muslim* prisoners in receiving Islamic material.
- b. Dialogue Method; In the classroom, there needs to be a space for communication between the teacher and the Muslim prisoners. This is to explore and get more information about Islam and so on. Not all of the prisoners understand Islam. A teacher or *asatizah* needs to interact with them so that the knowledge conveyed can really be understood. Thus, this method is very necessary to use in the learning process while in the classroom. The dialog method that takes place in the classroom will usually take place dynamically. This is because the teacher and *muslim* prisoners are directly involved in the conversation so the process is not boring.
- c. *Qudwah* Method; Exemplary or *qudwah* can be used as a method in rehabilitation education for Muslim prisoners. Because it is based psychologically on human nature which has the nature of *gharizah* or has a tendency to imitate. That is why this *qudwah* method is a superior method in the process of Islamic education. The example of an *asatizah* is the key to success in teaching and instilling good morals towards *muslim* prisoners in

- prison. Moreover, in prison, there are not many who can provide examples that are considered good. Thus, they have high hopes if *asatizah* and teachers can show the expected *qudwah* when they are in the classroom.
- d. Habituation Method; Habituation is a practical effort in fostering and shaping morals. The results of habituation that has been modeled by the educator become something that has been created or a habit for students. This habituation method usually coexists with the exemplary method. This habituation method can be exemplified by *asatizahs* or teachers who teach in prison. Some learning through Islamic education such as prayer, fasting, reciting al-Qur'an, and others require routine habituation. It is hoped that this method can be proven effective in generating the habit of every Muslim prisoner to do good. They can have good relationships with Allah *subhanahu wa ta'ala*, relationships with humans, and relationships with the universe.
 - e. *Tarhib* and *Tarhib* Method; *Tarhib* method is a method used by teachers in Islamic education to motivate them to do good. This method is good if it can be used on Muslim prisoners in prison in order to do good deeds and the urgency to improve themselves. So that every charity is done sincerely and expects good rewards from Allah *subhanahu wa ta'ala*. This method will be a superior method in the learning process for Muslim prisoners. The *tarhib* method is carried out to encourage and motivate them to always believe and believe in the promises of Allah *subhanahu wa ta'ala* to his servants who want to carry out his orders. While the *tarhib* method is given to them to remember the punishment of Allah *subhanahu wa ta'ala* if they violate what is prohibited by Him. Both methods are used to foster the morals and morals of *muslim* prisoners who are in prison. Their morals need to be educated so that they are in accordance with the objectives to be achieved to implement Islamic values in every *muslim* prisoner who studies there.

4. Learning Evaluations

Evaluation in Islamic education is needed for quality assessment and determining the relevance, efficiency, and effectiveness of the Islamic education program. The aim is to ensure that the standard and quality of learning are always guaranteed and every learning program and process. This kind of evaluation is useful for *asatizahs* or teachers so that they do not waste their time by teaching lessons repeatedly. The use of language by *asatizahs* or teachers must use language that is easy to understand, namely using the mother tongue (Malay). If any of them do not understand, a language that all prisoners understand can be used.

Evaluation of the spiritual rehabilitation program at this point includes the material or content of the program and the learning process. So, among these evaluations are:

- a. The spiritual rehabilitation education program can be observed in each type of program activity, including its management and progress, with a view to its efficiency, effectiveness and quality.
- b. The spiritual rehabilitation education program needs to be jointly monitored by the prison and FITRAH as the person in charge of the program from the beginning to the end of the program.
- c. The spiritual rehabilitation education program can be assessed based on the planning of Islamic education programs, especially on the achievement of the practice of *fardhu 'ain* knowledge.
- d. The spiritual rehabilitation education program needs to make technical improvements and learning tactics from time to time that continue to develop.
- e. The spiritual rehabilitation education program should be evaluated annually to ensure the achievement of the morals of the prisoners and the example of the teachers.
- f. The spiritual rehabilitation education program can see the extent to which the prisoners are seriously involved in the program that has been provided.
- g. The spiritual rehabilitation education program does not get out of the learning context that has been established.
- h. The spiritual rehabilitation education program can be seen from the attitude of the teachers who always display an attitude of professionalism.
- i. Each rehabilitation program can foster values that are considered pure in Muslim prisoners.
- j. The spiritual rehabilitation education program can give a deep impression on Muslim prisoners who are considered still thirsty for Islamic education.

Conclusion

The empowerment of the concept of rehabilitation education for Muslim prisoners in Singapore prisons should be done, considering that prisoners need to further develop themselves through educational concepts that can support the rehabilitation goals of Singapore prisoners in general. This empowerment focuses on the moral formation of Muslim prisoners, the formation of a sense of responsibility for each of their actions, and their awareness to return to society with the desire to become good citizens. The implementation of this program must be done carefully and precisely because if it is wrong to control this rehabilitation education program, it is likely that negative elements will emerge that can arise without being noticed. This will be even more difficult if there are

prisoners who are reluctant to learn and explore Islam in prison. Therefore, enhancing the concept of rehabilitation education based on Islamic education for prisoners needs to be given priority.

Prisoners need motivation, enthusiasm, and encouragement to restore their identity through guidance that touches their hearts. In this case, cooperation from many parties is needed to support them to return to the right foundation. The author believes that rehabilitation based on Islamic education is something that can help a person's potential to develop the value of their life in this world. If a person is said to be uneducated, then he will experience a life crisis and may not have a harmonious relationship with fellow communities. Rehabilitation based on Islamic education is the most important discourse for every inmate to achieve progress, welfare, and progress of life in the world.

In the end, the science of Islamic education is very important to be applied to every Muslim in this world, not least to those who are serving sentences in prison. In an effort to increase the added value and quality of Islamic education for every Muslim prisoner in prison, those responsible in the current correctional institution continue to try to think of the best concept that can be channeled and implemented properly. The author believes that providing the right Islamic education to them can help improve the spirituality, self-discipline, and behavior of a prisoner of the law.

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