

## Needs Analysis for the Development of an Integrated Psychospiritual-Quranic Arabic Language Module (INPAQ Module) for Juvenile Rehabilitation

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### Abstract

The Arabic language teaching at Henry Gurney School in Malaysia falls short of meeting the needs of juvenile rehabilitation, particularly in nurturing their aspiration to engage with religious instruction for self-development. This study aims to develop an Integrated Psychospiritual-Quranic Arabic Language Module (INPAQ Module) tailored specifically for juvenile rehabilitation. A case study design involving individual and focused group semi-structured interviews (n=21) was

employed to examine the pressing need for developing an INPAQ Module. The finding recognizes the Quranic Arabic language as a medium for enhancing the psychospiritual aspects of juvenile students. Informants' responses indicate that juveniles' motivation to learn Arabic language stems from their desire to strengthen their connection with divinity through understanding Quranic verses, dhikr, and prayer. However, the current approach to teaching Arabic language does not fully meet their needs. In light of these findings, restructuring the existing Arabic curriculum

is crucial to better align with the aspirations and rehabilitative needs of juveniles. The development of INPAQ Module represents an initiative designed to improve current practices. The study, therefore, proposes further exploration of the INPAQ Module framework, specifically designed to address the rehabilitation needs of juveniles.

**Keywords:** Integrated module; Juvenile rehabilitation; Need analysis; Psychospiritual; Quranic arabic

## Introduction

Within juvenile rehabilitation centers, the convergence of corrective measures and holistic development stands as the cornerstone for fostering positive change among young individuals. Here, the imperative extends beyond mere confinement, reaching toward a profound commitment to nurturing self-improvement and fostering personal growth (Jabatan Penjara Malaysia, 2014; Erickson & Schaefer, 2020). Within these facilities, the ethos of rehabilitation transcends punitive measures, intertwining with essential elements of education, counseling, and vocational training. However, central to this transformative journey is the infusion of necessary religious or spiritual guidance (Khairul Hamimah, 2014). Recognizing the intrinsic value of moral and ethical teachings, these institutions offer avenues for spiritual reflection, imbuing youths with a sense of purpose and moral compass to navigate the complexities of life beyond their confinement. By integrating religious instruction into the rehabilitative framework, these centers not only seek to rectify past transgressions but also endeavor to instill enduring values that resonate deeply within the individual, paving the way for a future marked by resilience, redemption, and renewed hope (Khairul Hamimah, 2014; Intan Farhana, 2018; Nur Shahidah, 2021). Norfatmazura

(2022) claimed that the state of one's belief and confidence and the motivation to worship influence their thoughts and behaviors.

Supporting religious instruction in a rehabilitative framework, the psychospiritual approach is significant. Samsiah (2019) explained that the exploration of adolescent self-development, including social well-being and emotional, spiritual, and religious values is important to promote the quality of life. Supporting this perspective, Hamizah (2022) presented the psychospiritual approach as a practicable alternative to allopathic therapy within the rehabilitation framework. Islamic psychospiritual is a comprehensive worldview that encourages individuals to possess positive behavioral and cognitive transformations, mitigating feelings of despair, sorrow, loss, and uncertainty. Consequently, the Quran plays a pivotal role as a primary source of value education, guiding Muslims' conduct, as underscored by the verse, "This Quran is a guide that opens the hearts of people, a source of guidance and mercy for believers in its veracity" (Q. 45:20).

The language of the Holy Quran significantly enhances individuals' psychospiritual well-being. A study by Wan Azman (2022) explained that elements such as phonology, morphology, and semantics in the Quran play a unique role in reinforcing the understanding of the Quran profoundly impacting individuals internally. Numerous Quranic linguistics-based approaches have been introduced to enhance psychospiritual development. Practices such as reciting and listening to Quranic verses are effective in promoting tranquility (Khan et al., 2010; Abdullah & Omar, 2011; Sekha, 2013; Nayef & Wahab, 2018), demonstrating the magnificence of Quranic phonology in promoting well-

being. Additionally, reflecting upon the message of the Quran through practices such as contemplation (*tafakkur*) and reflection (*tadabbur*) has become a means of Islamic psychospiritual intervention (Che' Zarina, 2019; Kusuma, 2016). This is due to the eloquence of the Quranic language, which conveys true meanings while fostering a sense of closeness to Allah during its recitation (Isa, 2016).

Tafakkur and tadabbur involve observation, contemplation, and self-reflection on the wisdom conveyed by the Quran, engaging an individual's thoughts, emotions, perceptions, imagination, and ideas, which subsequently influence human behavior (Tamin, 2016; Noor Shakirah & Muhammad Azizan, 2015). These practices aim to foster a deeper connection of Allah (Mamat et al., 2019) and strengthen faith in His divine power (al-Munajjid, 2019; Al-Qurtubi, 2005; Al-Ghazali, 2005; Abas, 2014). For instance, Yuliani et al. (2019) found that habitual engagement in Quranic contemplation had a 49% positive impact on individuals' spiritual intelligence. Najati (1992) further asserts that Quranic therapy can effectively address spiritual and psychological issues such as anxiety and distress, with its holistic discussion of life's challenges and character development through narratives, analogies, and direct guidance (Hussain, 2011).

#### *The Psychospiritual Approach in Malaysian Rehabilitation Facilities*

The psychospiritual approach is nothing new within Malaysian rehabilitation facilities. Significantly, a primary goal within these approaches is to nurture student's spirituality, with the ultimate intention of cultivating a positive mindset and behaviors. There are countless modules, with varied frameworks implemented in different settings. First, the Module of Halaqah is implemented within

the inmates in Malaysian prison. This module centers around the process of rehabilitation and the transformation of negative behaviors into positives through the construction of five key elements, consisting of aqedah, fiqh al-Quran, hadith, and seerah (Khairul Hamimah, et al., 2014). Another significant initiative is the Islamic Spiritual Rehabilitation Approach, designed for drug rehabilitation in Pondok Inabah (1) Malaysia. The module aims to promote spiritual well-being and address root issues of instability among drug addicts by focusing on repentance, faith and piety (Agensi Anti Dadah Kebangsaan, 2017). Similarly, the Psychospiritual Therapy Model is applied to drug addiction recovery programs in Pusat Pemulihan Penagihan Narkotik (PUSPEN), prioritizing Islamic spirituality and religious practices to effectively prevent relapse (Mohd Hefzan & Muhamad Nubli, 2019). Besides that, the Ibadah-Based Holistic Psychospiritual Model also aimed at addressing drug addiction by emphasizing a disciplined daily routine of worship practices, including regular prayers, *tahajjud* (night prayers), *dhikr* (remembrance of God), and fasting. Through the implementation in Di Madrasah Anharul-U-Loom, these practices are seen as vital for maintaining both physical and spiritual purity (Maisarah et al., 2021). Lastly, the Tazkiyah al-Nafs-Based Psychotherapy Model is employed for different settings, which is adolescents. This model is grounded in the concept of *maqamat* which represents stages of spiritual growth such as repentance, patience, reliance, and fear (Che Zarina, 2012). Although these modules share a common psychospiritual foundation, none currently integrate Quranic language learning as part of their curriculum.

*Arabic Learning at Henry Gurney School, Telok Mas*

The Henry Gurney School, located at Telok Mas, Melaka, stands as a pioneering rehabilitation center in Malaysia, leading the implementation of the cluster of Religious Studies in rehabilitation programs since 2016. According to the case studies conducted by Mohd Taufik and Suhaila Zailani (2021), this program adopts the curriculum of Al-Quran and Individual Obligatory Fardu Ain (KAFA) Class, which is provided by the Department of Islamic Development Malaysia (JAKIM). Within this curriculum, various religious subjects are covered such as Quranic Recitation (*Al-Qur'an*), Quranic Language (*Lughat al-Qur'an*), Prophet's Biography (*Sirat Nabawi*), Islamic Ethics (*Adab Islamiya*), Jurisprudence & Practice (*Ibada*), Theology (*Aqeeda*), and Jawi Script (*Jawi*) (Jabatan Kemajuan Islam Malaysia, 2020).

However, Mohd Taufik (2021) raised questions concerning the efficacy of the Quranic Language syllabus within juvenile religious rehabilitation. They argue that the Quranic Language instruction does not adequately support the rehabilitation process, as it primarily focuses on introducing basic daily vocabulary and fundamental language principles. According to Azrul and Harun (2019), this type of learning typically involves teacher-centered and student-centered teaching and learning (T&L) strategies and emphasis on language skills. These teaching strategies highlight the emphasis on the language's fundamentals instead, which contradicts the main purpose of teaching Arabic to juvenile students. Therefore, the investigation of the curriculum learning population is significant to achieve successful educational outcomes.

To effectively incorporate the teachings of the Quran language within a rehabilitative framework, emphasis should be placed on conveying its messages in a manner that facilitates understanding and supports the

rehabilitative process. With that, a mastery of Arabic, the language of the Quran, becomes imperative. Hazleena (2020) contended that acquiring proficiency in the language of the Holy Quran is essential for appreciating its content and translating its teachings into practice. Furthermore, a revelation in *Surah al-Fussilat* states, "It is a Book with verses that are elaborately detailed, a Quran in Arabic for people who understand" (Q. 41:3). Aligned with this divine revelation, the present study contends that the Arabic language functions as a linguistic conduit to ensure comprehensive comprehension of the Quran's messages. Echoing this sentiment, Hazleena (2020) posited that a deep understanding of the Quran's language is pivotal for not only grasping its content but also implementing its teachings in practice. Hence, this study aims to develop an Integrated Psychospiritual-Quranic Arabic Language Module (INPAQ Module) tailored specifically for juvenile rehabilitation.

## Methodology

### Study Design

The qualitative study adopted a case study design, centered on conducting focused group semi-structured interviews to explore challenges and enablers concerning the implementation of Arabic teaching within the current curriculum and its efficacy in supporting juvenile rehabilitation. The overarching objective of the study was to identify existing issues and potential solutions, in preparation for developing the Integrated Psychospiritual-Quranic Arabic Module (Module INPAQ) for Muslim juvenile rehabilitation programs. Moreover, this research conducted a need analysis to examine prevalent issues and assess the requisites for module development (Azli, 2018; Mohd Ridhuan & Nurulrabihah, 2020).

*Location of Study*

The research transpired at The Henry Gurney School at Telok Mas, Melaka, chosen for its pioneering role in implementing formal religious rehabilitation programs. Notably, this institution stands as the sole rehabilitation center that imparts Arabic education to juveniles. However, the current implementation does not adequately meet their needs in rehabilitation as it solely focuses on introducing the language fundamentals and daily vocabulary for students. Furthermore, Arabic language

learning is not compulsory for each student as it is considered one of the subjects in the cluster of religion. Additionally, students enrolled in other clusters are not unexposed to Arabic language learning.

*Research Subjects*

The research subject consists of three groups of informants: students, educators and administrators, and experts (table 1). Selection was executed through purposive sampling, culminating in a total of 10 students, 3 educators, 4 administrators, and 4 experts.

Table 1: Criteria of Research Subjects

No.	Group of Informant	Criteria
1.	Juvenile Student	<ul style="list-style-type: none"> <li>• Muslim</li> <li>• Juvenile offenders</li> <li>• Under a year of rehabilitation or beyond</li> <li>• Capable of reciting the Holy Quran</li> </ul>
2.	Educator & Administrator	<ul style="list-style-type: none"> <li>• Muslims</li> <li>• Over a year of experience in teaching and managing rehabilitation programs</li> </ul>
3.	Expert	<ul style="list-style-type: none"> <li>• Expert in Islamic counseling for adolescents</li> <li>• Expert in Islamic counseling</li> <li>• Expert in Islamic sufism and psychospiritual</li> <li>• Expert in Arabic education</li> <li>• Expert in Quranic Arabic</li> </ul>

The selection of students involves 10 students from Henry Gurney School, Telok Mas, consisting of 3 female students and 7 male students. A larger proportion of male students was included in the study due to

their higher population compared to female students. As indicated in Table 2, These students have been in the rehabilitation program for more than a year.

Table 2: Students' Demographic Information

No.	Name	Gender	Age	Period of Rehabilitation
1.	Fatima	Female	16	1 year
2.	Amelia	Female	16	1 year
3.	Sara	Female	15	2 year
4.	Ali	Male	17	1 year 5 months
5.	Mohamad	Male	17	1 year 5 months
6.	Zayd	Male	18	2 years
7.	Abdul	Male	18	2 years
8.	Taufiq	Male	18	2 year
9.	Johan	Male	19	2 year
10.	Aiman	Male	19	3 Years

As presented in Table 3, the educators comprised the principal and teachers, while the administrators included the prison superintendent, psychology officer, and

wardens. Each individual had a minimum of one year of experience working with juvenile students at Henry Gurney School, Telok Mas.

Table 3: Educators and Officers Demographic Information

No.	Name	Experience	Designation
1.	Mr. Haris	1 year	Principal
2.	Mrs. Hana	6 years	Teacher
3.	Mr. Fitri	4 years	Teacher
4.	Mr. Isa	8 years	Prison Superintendent
5.	Mr. Solah	5 years 4 months	Psychology Officer
6.	Mr. Farouq	1 year 6 months	Warden
7.	Mr. Zul	33 years	Warden

The experts involved in this study were individuals with at least 10 years of

experience in various fields relevant to the research, as detailed in Table 4.

Table 4: Experts' Demographic Information

No.	Name	Experience	Expertise
1.	Mrs. Aishah	19 years	Expert in counseling
2.	Mrs. Farah	28 years	Expert in Islamic counseling for adolescents
3.	Mr. Nuh	10 years	Expert in Islamic sufism and psychospiritual
4.	Mrs. Khatijah	25 years	Expert in Arabic education

### *Instrumentation*

The semi-structured interview protocol was formulated based on themes discerned from existing literature, and subsequently vetted for validity by language experts, as well as content and quality assessment. This rigorous process of expert consensus ensures effective communication, aligning with Fauziah's (2019) assertion that optimal messaging necessitates the right information conveyed to the right audience via the appropriate channel, to incite a transformation in knowledge, attitude, and behavior. Moving forward, the resultant interview data was subjected to comprehensive discussion and review by the informants.

### *Data Collection*

For this study, face-to-face group

interviews were held for each category of research subjects, accommodating no more than 5 participants per group. These interviews aimed to substantiate the need for the Module INPAQ in the Muslim juvenile rehabilitation program. The face-to-face approach facilitated controlled discussions, facilitated the collection of pertinent data, and provided deeper insights into informant perspectives (Cohen et al., 2018; Cresswell & Cresswell, 2018). However, due to privacy concerns, interviews were documented in written form rather than recorded. To streamline this process, two interviewers conducted the sessions.

### *Data Analysis*

In light of software limitations, manual data analysis was undertaken by identifying commonalities in the information provided

by informants, and subsequently summarizing the data. The data was then categorized into themes based on the principles of The Discrepancy Model of Need Assessment (McKillip, 1987). This categorization process was then corroborated through validation by informants and solidified by experts' insights during the Focused Group Discussion session. McKillip's model underscores the steps of need analysis, encompassing the identification of issues and potential solutions. This entails recognizing problems and solutions in a contextually comprehensive manner, a process involving identifying users and uses, detailing the target population and service environment, and ultimately delineating needs through the exposition of problems and solutions.

#### *Trustworthiness and Credibility of the Study*

Due to restrictions, interviews were not recorded; instead, detailed notes were taken during the interviews. These notes were then used to reconstruct the stories and statements shared by the participants. To focus on understanding the experiences and perspectives of juveniles in a rehabilitation center, maintaining trustworthiness and credibility is paramount. According to Lincoln and Guba (1985), trustworthiness can be generally achieved by measuring discrete concepts which can ensure the validity and reliability of the findings.

#### *Credibility through Reflexivity and Member Checking*

To enhance credibility, a reflexive approach was employed during data analysis and interpretation. Reflexivity involves the researcher critically reflecting on their own biases, assumptions, and preconceptions that could influence the study's findings (Cope, 2014; Polit & Beck,

2014). By acknowledging and addressing these factors, the research process aimed to minimize potential biases and ensure a more accurate representation of the participants' voices.

Furthermore, member checking was utilized as a strategy to validate the accuracy of the reconstructed stories and statements. After the initial reconstruction based on notes, participants were provided with the narratives to review and confirm the accuracy of what they had said during the interviews. This iterative process allowed for corrections and adjustments based on participants' feedback, thereby enhancing the credibility of the study's findings. According to Birt (2016), member checking involves providing participants with the opportunity to engage with and add to the interview and interpret data after their semi-structured interview.

#### *Establishing Dependability and Confirmability*

Dependability in qualitative research refers to the consistency and stability of the findings over time and under different conditions (Zia, 2023). In this study, dependability was supported by maintaining detailed records of the data collection process, including notes, reflections, and revisions made during the analysis phase. By documenting the steps taken and the reasoning behind decisions, the study aimed to ensure transparency and replicability of the research process.

Confirmability, which relates to the objectivity and neutrality of the findings, was addressed by maintaining an audit trail and involving multiple researchers in data analysis and interpretation (Bogdan & Biklen, 2003). Peer debriefing and discussions were conducted to critically examine interpretations and findings, reducing the influence of individual biases

and enhancing the overall confirmability of the study.

## Results and Discussion

Seven themes were identified from the interview data, and grouped into three overarching categories as illustrated in

Figure 1. The first category describes the profiles of juvenile students and their learning preferences. The second category identifies existing practices related to psychospiritual and Arabic learning within rehabilitation settings. Lastly, the third category focuses on formulating the specifications for the INPAQ Module.

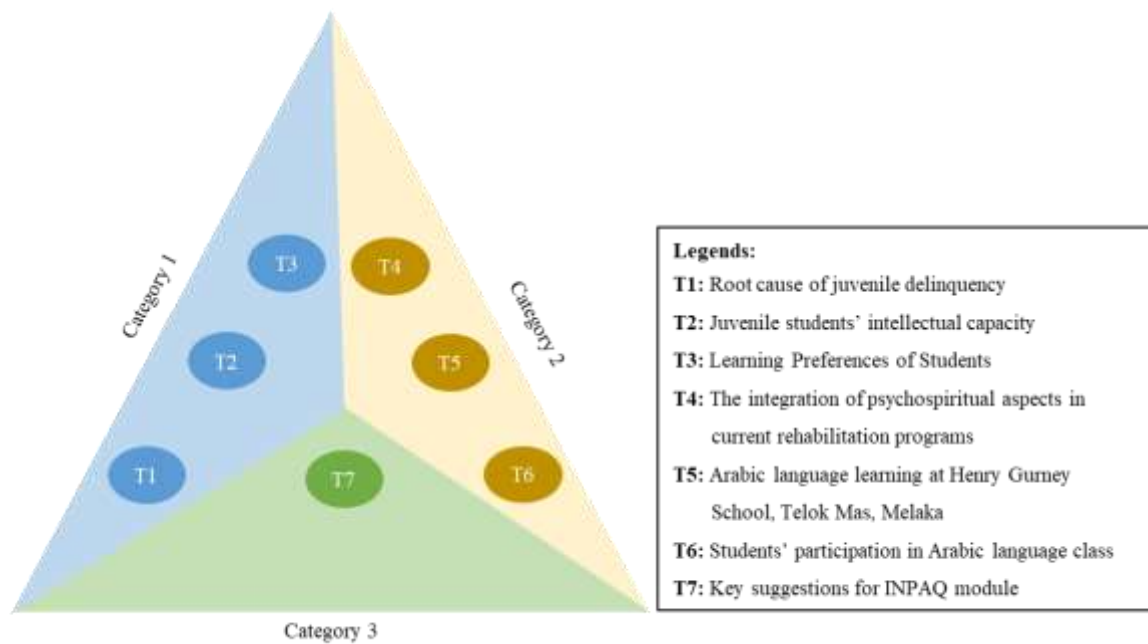


Figure 1: Interview data themes

### *Root Causes of Juvenile Delinquency*

Students were mandated to undergo rehabilitation programs due to their involvement in crime. According to the Malaysian Child Act 2001 (Act 611), the child must be sent to Henry Gurney School if found guilty of any offense punishable by imprisonment. Poor bonding between parents and children, along with other family factors such as ineffective parenting and parental neglect - particularly when both parents work, can lead children toward deviant behavior (Frissel, 2022; Banham Bridges, 1927; Norfatmazura & Nooraini, 2022). In his study, Murtaza (2022) discovered that poverty, illiteracy, poor academic performance at school, lack of

moral education, deteriorating neighborhoods, and direct exposure to violence are risk factors for delinquency among juveniles.

Meanwhile, Phang and Rasiah (2015) claimed that the persistence of youth crime in Malaysia is due to chronic elements of poverty. These factors include exposure to criminal siblings, fathers, or peers, large family size, broken families - particularly single parentage, early marriage to criminal husbands, and leaving school at a young age. Therefore, we seek to explore the causal factor of juvenile delinquency among the students of Henry Gurney School at Telok Mas.



Initially, the interview questions the educators and officers about the factors that cause students to be involved in crime. Generally, they view that the main factor contributing to juvenile delinquency as well as bad behavior is the students' home condition. The responses from the informants in this study mainly focus on the lack of proper parenting by families. Mr. Haris, the principal stated,

*"I have observed that a significant number of students here seem to be dealing with family issues. Most parents fail to foster positive personal development"*

The statement is supported by the prison superintendent. Mr. Isa emphasized that the environment they grew up in does not support their positive development. The parents themselves do not serve as positive role models for their children since their early childhood. Mr. Isa stated,

*"Some parents are involved in drugs, which affects their children's development. Besides, the parents were insensitive to religious teaching which resulted in less exposure to religion among the kids during their childhood"*

In addition, Mr. Zul, a warden at Henry Gurney School in Telok Mas points out that the students also experienced diverse situations of family neglect. Firstly, children who live with their grandparents due to being orphaned. Secondly, children who come from broken families. Thirdly, parents who are unable to spend enough time with their children due to work commitments. He contended that these circumstances resulted in less moral support from families, prompting the children to seek additional support from elsewhere.

*"They come from varied family backgrounds. Apart from a good family, some of them are orphans who live with*

*their grandparents, come from a broken family, and have uninvolved parents due to work commitments"*

The psychology officer at the Henry Gurney School, Telok Mas expressed concern about the financial difficulties faced by the family. Through the observations, he claimed that the family's financial situation also serves as the primary factor in juvenile involvement in crime activity. The students who were involved in cases such as drug dealing, and thieving experienced financial issues. Certain crimes of drug dealing and theft were due to the financial issues and poverty faced by juveniles,

*"I've noticed that many of those involved in crimes like drug dealing and robbery are facing financial problems. These are kids with all sorts of desires. When their parents can't afford to fulfill their desires, they try to find a way themselves. Due to unfavorable environmental factors, they end up falling into criminal activities like robbery and so on"*

Furthermore, we also discovered that financial difficulties hinder children from enrolling in school. During the interview with the students, we discovered that many of them did not attend high school. Poverty is one of the main reasons for this, in addition to family neglect and low academic abilities.

#### *Juvenile Students' Intellectual Capacity*

Pandey and Kumari (2018) claim that juvenile rehabilitation students have low intellectual abilities. Meanwhile, Corley (1996) estimated in his study that 30 to 50 percent of the rehabilitation population has learning disabilities. Therefore, this study investigates the educational background of juvenile rehabilitation students to determine their intellectual capacity.

During the interviews with the students, it became clear that they have diverse educational backgrounds. Some of them have completed high school, while others have not finished either primary or secondary school. A few students have dropped out of school or never attended any educational institutions. The students who attended secondary school undoubtedly perform well in their education. Zaid and Abdul are currently enrolled in an academic cluster during their rehabilitation period. Zaid stated,

*“I was selected to enroll in the academic cluster because I passed the assessment held by teachers here”*

Meanwhile, we discovered several reasons that prevented them from attending secondary school. Firstly, low intellectual level. Fatima and Mohamad, for instance, are not interested in attending secondary school. This is reflected in Mohamad’s response,

*“I did attend the secondary school when I was 13 years old. But I decided to quit after a month”*

We assume that they are experiencing a learning disability, which affects their participation in school sessions. During the interviews with the warden, Mr Farouq contended that some of the students are intellectually disabled,

*“We have a variety of students’ educational backgrounds, including those with intellectual disabilities. They are innocent victims of manipulation. Some of them are involved in crimes such as drug trafficking”*

On the other hand, some students are experiencing financial issues that prevent them from enrolling in school. Aiman, an orphan who lives with his grandparents responded,

*“I have been living with my grandparents since I was 14. They were unable to provide me with enough financial support. So, I quit my secondary school and started working”*

The interviews did not fully assess their intellectual abilities. However, their educational backgrounds provided insights into their intellectual levels. Juveniles at the rehabilitation center have varied intellectual capacities, which we categorized as intelligence, average, normal, and dullness. The classification is based on their profile and performance during rehabilitation, as shared during the interviews.

#### *Learning Preferences of Students*

The learning process among juvenile rehabilitation populations differs from that of general populations due to limitations in learning aids, facilities, etc. Rehabilitation students face challenges such as a lack of institutional support, insufficient teachers, and legal restrictions that impede their learning (Addae, 2020). Based on this, we anticipate that students have specific learning preferences and inquire about their responses.

During the interview session with the educators and officers, it was revealed that the majority of the students favored active learning. According to Mr. Farouq, the students show no interest in philosophical learning. He stated,

*“The kids don’t like theoretical and philosophical learning. They consider it boring. They would prefer active learning, where it doesn’t require them to think much”*

Mrs. Hana's responses have strengthened the argument. In her observation after six years of facilitating juvenile education, the students show active participation in lessons that encompass physical

engagement, storytelling, and reading. She mentioned,

*“In my class, I make sure to implement active learning. I noticed that the students become more participative whenever I implement active learning. The activities are typically related to group work, presentations, storytelling, and quizzes.”*

The students’ consistent active participation and contributions stand out in every activity conducted. Thus, we inquired about the students’ learning preferences. According to their responses, the majority of them prefer active learning for its interactivity and enjoyable nature. Zayd explained,

*“I like group activities. It prevents me from being drowsy. Quiz is also one of activity I like because it is challenging”*

In conclusion, students at the rehabilitation center have distinct learning preferences compared to those of the general population. Interviews have revealed that they are inclined to active learning for its interactivity and enjoyable nature. Moreover, theoretical learning is less favored by the students.

#### *The Integration of Psychospiritual Aspects in Current Rehabilitation Programs*

Islamic psychospirituality forms the foundation of moral rehabilitation in Malaysian rehabilitation centers. Khairul Hamimah (2014) claims that incorporating religious and psychospiritual health elements in rehabilitation programs can produce positive outcomes for individuals involved in undesirable activities. Initially, we questioned the teachers and officers regarding the inclusion of psychospiritual treatment in the rehabilitation program. Mr. Isa responded,

*“Our main goal is to prepare them for their*

*reintegration into the community”*

Moreover, Mr. Zul offered his opinion which explained that the rehabilitation programs strive to counteract moral decline among juveniles by fostering Islamic practices. The approaches involve the integration of theology (*Aqeeda*) and practices (*Ibada*),

*“From my experiences in managing the students here, I would say that most of the juvenile students experienced a moral decline, which led them to criminal behavior. The approach here aims to recuperate their religious belief and practices”*

He added that spiritual initiatives are implemented which encompass practices like prayers, taubah prayer, *Zikr*, and *Sabr*. Educators are compulsory to guide their regular participation in daily prayers. According to Mr. Solah, the goal of highlighting the psychospiritual approach was to aid students in finding fulfillment in their acts of worship,

*“One pattern I’ve noticed among students is their pursuit of religious learning for redemption and hope for a better future. So, the integration of a psychospiritual approach helps them better understand and adopt religious practices”*

Subsequently, the interview examines the significance of the existing psychospiritual treatment approach and its contribution to promoting positive behavior. The interview discovered that students show genuine remorse, engage in prayers, and eagerly delve into religious studies. Mrs. Hana mentioned,

*“We noticed that their behavior has undergone a positive transformation”*

Students also expressed their immense satisfaction in their current lives as it offers

them the opportunity to acquire knowledge previously unexposed. On top of that, students have achieved a greater sense of inner peace after enrolling in the rehabilitation program. Thus, the psychospiritual approach has helped them to control their negative emotions and thoughts. It is recorded through the response by Johan,

*“The rehab program has been a game-changer. We're learning things we never knew before, and it's pretty cool. And, since I started with this religion learning, I feel calmer. I'm used to getting so angry easily, but now I'm able to master those feelings”*

The current curriculum aims to integrate psychospiritual aspects to prepare students for their reintegration with communities. The integration emphasizes religious beliefs and practices. Furthermore, students have demonstrated positive change during the rehabilitation period.

*Arabic Language Learning at the Henry Gurney School, Telok Mas, Melaka*

Mohd Taufik (2021) argued the suitability of the current Arabic curriculum for juvenile rehabilitation programs. He justified that the current Arabic module's primary emphasis is on introducing the fundamentals of the language, such as daily verbs, nouns, and basic language principles, which does not meet their rehabilitation needs. Therefore, a deeper investigation into the necessity of integrating Quranic-Arabic learning into rehabilitation modules for juvenile students was conducted to address the shortcomings of the current implementation.

The responses showed that the existing Arabic module is unsuitable for addressing the rehabilitation needs of juveniles. Despite being named ‘*Lughat al-Quran*’ (The Language of the Quran), Mr. Fitri asserted that the module does not instruct

Quranic language studies but rather concentrates on formal Arabic language learning,

*“The Lughat al-Quran Module mainly focuses on teaching simple Arabic. There is no use of Quranic verses in it. Simply put, they are not learning the Quranic language, but rather the Arabic language”*

Moreover, the current Arabic curriculum does not have a primary focus on Quranic values reflection (*tadabbur*). Teachers voluntarily incorporated the value-based learning into their classroom by utilizing Quran verses, their exegesis, the hadith of the prophet, and the lives of the prophets (*Seerah*). Teachers expressed concerns that the module lacks standardized guidelines for moral and value-based teaching, leaving room for inconsistent approaches by educators. Mrs. Hana expressed,

*“The module focuses on simple Arabic learning and does not prioritize the value learning. Due to unstandardized guidelines in value teaching, we have to be creative in implementing any approach and content to meet their needs. In my class, for example, I used some verses from the Quran to teach them about Islamic values, including exegesis, hadith, and the prophet's history”*

These responses highlight the limited impact of the current Arabic learning module on the rehabilitation of juveniles. The existing module distinctly lacks emphasis on imparting moral and value-based education, focusing primarily on enhancing vocabulary breath and instilling the foundation principles of language.

In another way, the module seems to disregard the crucial role of fostering character development and promoting virtuous conduct. These responses demonstrate the insignificance of the current Arabic learning in juvenile rehabilitation, contradicting the main goal

of implementing Arabic learning for rehabilitation. In summation, these insights highlight the need for a holistic and purpose-driven approach to juvenile rehabilitation, recognizing the significance of both linguistic proficiency and moral values as essential components of rehabilitation.

#### *Students' Participation in Arabic Language Class*

In an attempt to introduce the concept of Quranic value reflection (*tadabbur*), we sought the students' perceptions of Arabic learning. Through the responses, we identified various reasons why students pursue Arabic learning. Most students aim to learn Arabic to enhance their communication skills. Additionally, learning Arabic also aligns with the aspiration to secure a job in Mecca and other Arab countries. A statement by Abdul serves as an example,

*"I am learning Arabic because I want to be proficient in Arabic communication. This will allow me to pursue jobs in Arab countries"*

Motivated by the aspiration for redemption, forgiveness, and acceptance from God, many students aim to learn Arabic to comprehend the Quran and grasp the meaning of zikr and prayers. Aiman has expressed his aspirations,

*"Previously, I couldn't comprehend the Quran, prayers, and zikr. By learning Arabic here, I hope to have better comprehension of it. So I can achieve tranquility (khusyuk) while performing my prayers"*

In conclusion, students demonstrate enthusiasm for learning Arabic to improve their communication skills, and aspire to secure jobs in Arab countries following the completion of the correctional program.

Additionally, they believe that knowing Arabic is essential for them to comprehend religious texts such as the Quran, prayer, and dhikr. Hence, we saw the students' goals in learning Arabic.

#### *Key Suggestions for INPAQ Module*

Given the issues that have been brought to light in the implementation of the current rehabilitation module, informants were asked to propose strategies for integrating Quranic Arabic language learning into the rehabilitation module. According to the prison superintendent, the current practice involves psychospiritual aspects in their curriculum. Therefore, he suggested INPAQ Module as a supporting module for the current curriculum, as a vehicle to enhance juveniles' character development. This opinion was pointed out by Mr. Isa,

*"I appreciate the researchers' ideas. We warmly welcome any research conducted to help us improve our module. Currently, our module focuses on teaching basic Islamic knowledge, such as the pillars of Islam, Iman, and how to perform prayers, among other topics. By incorporating the INPAQ Module as a supplementary resource, I believe we can enhance the curriculum. I have noticed that the INPAQ Module emphasizes spirituality and character development through learning from the Quran, which is not yet included in our module."*

Upon discussing their hopes in INPAQ Module, responses from the officers have asserted that juveniles at rehabilitation centers experience a deficiency in their spiritual well-being, which consequently drives them towards misconduct, as well as criminal activities. It was highlighted by the response expressed by Mr. Solah,

*"Their rejection of the religion has caused them to commit the crime. And few of them*

*do not have faith in god. So, I support the idea of integrating the psychospiritual approach into their rehabilitation module.”*

Echoing the opinion, experts highlighted that juveniles with limited exposure to religious teachings are more likely to exhibit delinquent behavior. They argue that exposure to religious teachings within the home environment fosters the spiritual well-being of young individuals. These teachings serve as a framework of moral and ethical principles that guide their daily actions and decision-making. The opinion expressed by Mrs. Farah,

*“Being unexposed to Islamic teaching, they live with their own rules. They don’t know why they should be good to others. They also don’t understand what would be the gains by being good to others. They don’t have the same motivation as what we have. For us, we avoid committing any bad things because we understand the concept of compliance and obligation to god. But they don’t understand that.”*

Therefore, experts suggested an emphasis on religious teaching within the rehabilitation settings. They believe that it can be a key approach to the spiritual rehabilitation of juvenile offenders. Within the short period of rehabilitation, religious teaching is sufficient to evoke their love for god. The response was expressed by Mr. Nuh,

*“I believe that through this integration, we can assist them in finding faith in God, which will help them exhibit better behavior.”*

Moreover, teachers and officers suggested a multi-faceted approach to juveniles’ restoration of spiritual resilience and their eventual return to the community to ensure alignment with the aspiration in rehabilitation programs. Mr. Isa stated,

*“Other than the spiritual emphasis, we hope that the INPAQ Module considers other aspects such as sociology and religious teaching as a means to prepare for their reintegration into the community”*

From experts’ perspectives, they argue that the INPAQ Module should focus on enhancing juveniles’ interpersonal, intrapersonal, and divine relationships because these aspects are foundational for holistic rehabilitation and personal development. Enhancing interpersonal relationships enables juveniles to interact positively with others, fostering healthy communication. Meanwhile, the intrapersonal aspect focuses on developing self-awareness and emotional regulations to help juveniles understand their thoughts and behavior. Lastly, nurturing a spiritual connection or relationship with god provides a moral framework, instills a sense of purpose, and strengthens resilience. It guides juveniles toward ethical behavior and away from misconduct or criminal activities. The suggestion was expressed by Mrs. Khatijah,

*“Since we aim to adopt a holistic approach, we must consider it from multiple perspectives. First, their relationship with God, which will influence other aspects. Next, their relationship with their surroundings, which involves how they view their surroundings. Finally, their relationship with their inner self. By addressing these three areas, the INPAQ Module can effectively align with the learning philosophy in the context of rehabilitation.”*

Additionally, teachers and officers emphasized the importance of selecting teaching methods that are appropriate for the rehabilitation context. They expressed concerns about the inadequacy of certain

teaching methods, noting that unsuitable approaches can impede effective learning and hinder the achievement of rehabilitation objectives. This was stated by Mr. Farouq,

*“My other suggestion for INPAQ Module is to use an appropriate approach to teaching. What I mean is, employing methods that is suitable to the context of the learners. For example, incorporating an active learning strategy.”*

Adding to that, experts also mentioned the suitability of the content in the INPAQ Module. They believe that choosing appropriate content plays an important role in ensuring the effectiveness of the module. Besides that, the unique learning preferences possessed by juvenile students as well as varied intellectual capacity need to be taken into consideration. This was mentioned by Mrs. Aishah,

*“Since we’re talking about the suitability of the teaching approach used in INPAQ Module, I believe careful consideration is also necessary when selecting the module’s content. It is recommended to provide lessons tailored to their level of understanding. They prefer it to be easy, not philosophy neither abstracts.”*

In conclusion, all suggestions gathered from the informants serve as valuable guidelines in establishing the framework for the INPAQ Module. These suggestions clearly reflect their concerns regarding the development of an effective module. Furthermore, they emphasize the importance of ensuring that the INPAQ Module is applicable across various rehabilitation settings.

## **Conclusion**

The study identified the demographics of juvenile students at Henry Gurney School

in Telok Mas, revealing that many of these students come from adverse home environments. Factors such as negative parental attitudes, poverty, unemployment, broken homes, uninvolved parenting, and ill-treatment contribute to their circumstances. These environments foster a lifestyle and mindset that leads them to delinquency. To address these challenges, the current rehabilitation framework integrates a psychospiritual approach, which aims to enhance their spiritual well-being and promote positive behaviors and moral development. Therefore, Arabic is taught as part of the approach. From their perspective, juvenile students showed enthusiasm for learning Arabic, as they believe that it supports comprehension of the Quran, prayers, and zikr, as well as aiding efforts to deepen their religious knowledge. However, current Arabic language instruction falls short of meeting the needs of juvenile rehabilitation, as it focuses solely on introducing the basic language fundamentals. Besides that, Arabic courses remain optional for the students. Therefore, it is essential to create a suitable rehabilitation module supported by Quranic Arabic language learning, rather than choosing ineffective or irrelevant modules for juvenile rehabilitation. This study proposes the implementation of INPAQ Module as a replacement for the current Arabic language instruction. INPAQ Module integrates the elements of psychospiritual and Quranic Arabic, specifically tailored to support juvenile rehabilitation by enhancing spiritual well-being, encouraging positive behaviors, and fostering moral development. Through the implementation of the INPAQ Module, issues related to inadequate Arabic language learning in juvenile rehabilitation are addressed. Thus, the implementation of the INPAQ Module extends beyond Henry Gurney School, Telok Mas, and holds significant relevance for other

rehabilitation centers operating in similar contexts. The study, therefore, proposes identifying the INPAQ Module framework, specifically designed to address the rehabilitation needs of juveniles.

### Acknowledgments

This study was carried out using a grant under the Fundamental Research Grant Scheme (FRGS) Project Code: FRGS/1/2021/SSI0/UKM/02/23. We wish to thank the Malaysian Ministry of Higher Education (MOHE) for granting the funds to carry out this research.

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