



Research Paper

# Perception Of Young Offenders Towards The Role Of The Community Service Order Program

Abdul TalibHashim

Faculty of Education and Human Development,  
Sultan Idris University of Education (UPSI), Malaysia.

AbdRahman Mat Nordin

Faculty of Education and Human Development,  
Sultan Idris University of Education (UPSI), Malaysia.

## Abstract

*This study explored young offenders' perceptions of the role of community service order programs. In exploring the issues of this study, the researcher used a qualitative approach which is case study design. A total of 16 study respondents underwent PKM (Community Service Order) and during that period they were known as trainees. Through this study, the researcher used the content analysis method to analyze the data and the method was chosen because it coincided with this study where documents such as verbal or recording were used for analysis. Based on the results of the study, there are three types of views on the PKM program, namely the trainees' views on the activities of the punishment program, the trainees' views on the activities of the rehabilitation program and the trainees' views on the activities of the conversion program. Overall, all respondents implemented the punishment program in PKMD 2, 3, 4 and 5. The findings of the study showed that BPKM, JKM Malaysia, Putrajaya, took an approach that meets the objectives of the conversion program to shape the behavior of trainees such as, soul, feelings and identity. However, trainees had given different views to each other. However, the views of the trainees have similarities with the purpose of organizing the 2016 PKM JKM Spiritual Camp, which is to create enlightenment through appreciation, practice and spiritual values. Finally, the top management of KPWKM, BPKM, JKM Malaysia, JKM State and PKMD continue to bear the responsibility of re-socializing PM through PKM in the formation of behavior as advertised so that each trainee continues to be protected and return to the base of the road to continue life.*

*Received 02 Sep., 2022; Revised 12 Sep., 2022; Accepted 14 Sep., 2022 © The author(s) 2022.*

*Published with open access at [www.questjournals.org](http://www.questjournals.org)*

## I. Introduction

A community service order (PKM) is imposed on teenagers who engage in criminal behavior until found convicted by the Court and is an alternative or optional punishment. According to SitiZubaidah (2011), PKM punishment is an alternative punishment and can be understood as one form of substitute punishment or optional punishment. According to MohamadNazrin (2018), social problems that violate national laws include various negative behaviors that do not benefit the strength of the economic system and structure practiced by the community and the country. Therefore, PKM is implemented in a country, especially against teenagers who are in conflict with the laws of the country, with the aim of disciplining teenagers while instilling a sense of social responsibility towards society and the country. According to Abu Mutalib and Anas (2020), PKM was introduced as a punishment and to make the offender responsible for what the offender did to himself or the victim. Caputo (2004), further details that PKM is implemented to rehabilitate offenders and respect themselves including family and society. The concept of PKM was first stated by Stenberg and Colman (1994) as such a sense of responsibility, discipline and high self-esteem towards the offender.

Criminal behavior involving teenagers does not show a reduced number of cases as desired by various parties but still continues to this day and it creates a disturbing criminal tragedy. The issue of sexual crimes has been reported to occur among teenagers (Nurzatil et al., 2015). What is even more worrying is the issue of sexual crimes involving the moral collapse of teenagers such as rape, adultery, dumping babies and the birth of

children out of wedlock. The statement can be supported through statistics released by the Royal Malaysian Police (PDRM) in 2013 as many as 7,816 cases were recorded compared to only 3,700 cases in 2012 which involved an increase of 4,116 cases including sexual crimes such as rape and sodomy (HajaMydin et al. , 2016). If in residential places, public areas, Government agencies, including the PKMD, should be a place for the re-socialization of PMs of various ethnicities and the most important location to avoid crime, showing suspicion and insecurity. Therefore, this situation brings a great concern to various parties such as mothers, fathers, community leaders, local and national leaders. If teenagers can't behave well, how can the issue of sexual crimes involving moral decay can be curbed or reduced.

Based on the issue of criminal behavior involving teenagers and the location of the study focused on the PKMD because trainees have been involved in criminal behavior, convicted by the Court and sentenced to PKM. Although there are previous studies on PKM or criminal behavior involving teenagers or PMs, these studies use different research approaches, different respondents, locations that do not involve PKMD and the causes of crime are different. Based on the statement of the problem as stated above, it is a necessity to identify the causes of crime among trainees.

## **II. Literature Review**

The study of Arifah et al., (2015) found a variety of terms and histories from western scholars in Western countries which had implemented PKM. The phenomenon had caused criticism and differences of opinion in debating PKM in Western countries. The study used a qualitative approach through a content analysis design. This study also found differences of opinion based on the results of their exploration of the implementation of PKM in Western countries.

Asmah Othman's study (2013) showed that the punishment of PKM in England and Wales applied to PMs aged 21 and under. It also showed that offenses punishable by PKM include theft, selling stolen goods and driving offences. This study also found that the types of criminal offenses in England and Wales that can be sentenced to PKM which did not involve serious crimes such as murder, rape and drug abuse.

Abdul Razak et al., (2013) found that in general, active trainees agreed that the PKM program is more geared towards elements of recovery and conversion. The moderate mean score for the punishment element shows that trainees do not consider the PKM program too burdensome to be considered a heavy punishment and neither do they consider it too light. The results show that important PKM programs through punishment programs, rehabilitation programs and repentance programs can move PKM. From the point of view of Islamic values, PKM can give space to trainees to improve themselves (ArifahRahimah et al., 2014).

Next in the study by Franzén, (2014) which involved a qualitative study in the form of ethnography. The focus of the study was to see if the institution implements an approach that is able to socialize young offenders. The results of the study found that apart from the implementation of strict control, the practice of giving punishment is able to change the behavior of young offenders for the better as expected by the rehabilitation institution.

The next study focused on the effects obtained by young offenders who follow a religious program. SitiMarziah and NurAfifah (2017) tried to study religious-based activities and their effects on young offenders in an institution under the supervision of the Department of Social Welfare (JKM). The results of this study showed that all the respondents stated that religious activities such as prayer, fasting and reading the Quran have managed to change themselves into a better person, feel remorse not to repeat mistakes again and continue to behave well.

While through a survey study by researchers such as Noor Hafizah, FakhrolAdabi and Norsaleha (2017) also provided important information about religious programs and their effects on the personal change of young offenders. The analysis of findings showed the level of knowledge of young offenders in 3 high rehabilitation institutions. This gives an impression that the religious program in the institution in this study is effective in bringing about changes in the personality and morals (behaviour) of young offenders in a more positive direction.

## **III. Research Methodology**

This study used a qualitative approach. A qualitative approach is more suitable for studying and giving meaning to social phenomena that occur in a natural background (Fraenkel, Wallen& Hyun, 2012). Therefore, the researcher also looked at the social phenomena that occurred in PKMD 2, 3, 4 and 5 to shape the behavior of trainees. The interview questions regarding the re-socialization of PM through PKM in the formation of behavior in the PKMD can be answered comprehensively. To explore the issues of this study, the researcher chose a case study design. This is because through case studies it will allow researchers to collect data in detail and in depth (Creswell, 2013; Othman, 2017).

### **Study Participants**

The selection of respondents for this study is through purposive sampling, in line with the views of Creswell (2013) because through sampling the purpose is to give the researcher the opportunity to choose the right respondent and the respondent can give answers to the scope of the study in detail. This study involves six trainees who are undergoing PKM in PKMD 1, 2, 3, 4, 5 and 6 and are supervised by the relevant PPKM. The six trainees were chosen because they are from the Malay ethnic group who are the most involved in criminal behavior, have the same function and objective which is that they have been sentenced to PKM for their respective criminal offences.

### **Research Instruments**

Wallen and Fraenkel (2001: 8), report that "an instrument is a tool or procedure used to collect information systematically. Commonly used instruments include questionnaires and observations. The researcher uses a variety of instruments to obtain data in accordance with the chosen case study method. "Case studies should not be limited to a single source of evidence; in fact, most case studies rely on various sources" (Yin, 2003: 93). Through this study which used qualitative approach, the data collection method used by the researcher was interview.

### **Analysis of Study Data**

In general, qualitative data analysis is a component of research techniques referring to the breakdown of research methods of content analysis which is an objective description of communication messages that have been printed, broadcast or illustrated. Through this study, the researcher used the content analysis method to analyze the data and the method was chosen because it coincided with this study where documents such as verbal or recording were used for analysis. This process involves the interview transcription process, the coding process ends with the production of themes to answer the research objectives as suggested by Lichtman (2013).

## **IV. Findings**

Based on the results of the study, there are three types of views on the PKM program, namely the trainees' views on the activities of the punishment program, the trainees' views on the activities of the rehabilitation program and the trainees' views on the activities of the conversion program. Here are the views of the respondents.

### **Trainer's View of Punishment Program Activities**

#### ***Sewing***

The results of the interviews found that there were various views of trainees on the activities of the punishment program. The views of the trainees were seen in terms of aspects of sewing, cleaning inside and outside PKMD 2 and watering flowers.

According to R1 when giving an explanation regarding the activities of the punishment program.

"Actually, I don't know how to sew, besides sewing women's handbags. I have no direct experience in my life. In the beginning, I felt very awkward. I was taught how to operate an electronic sewing machine and systematically sew women's handbags. At first my stitches were messy and didn't follow the lines. After training after training I went through, I think I can do it but not like the teacher who teaches because he has mastered it. From there I feel that sewing women's handbags is important because I can learn new experiences in the field of sewing. In addition, what is more important is to be able to help people with disabilities in PDK, District 2 to produce hand bag products to sell to increase the source of income".

(R1, interviewed on 23<sup>rd</sup> February 2017, (R1 p. 85-96))

#### ***Cleaning inside and outside the District Social Welfare Office***

The interview results of trainees from PKMD 3 also provided insight into important punishment program activities. Here are the results of the interview with R2 from PKMD 3.

"I view and emphasize cleanliness as the most important activity. This is because Islam cares about cleanliness for example, towards oneself, family and the environment. Cleanliness is a part of our life. If we do not practice cleanliness such as cleaning the ceiling and mopping the floor, it means that we reject the importance of cleanliness in Islam and our daily lives.

(R2, interviewed on 16<sup>th</sup> February 2017, (R2 p. 109-117))

R3 also voiced his view that he was concerned about cleanliness while undergoing the punishment program in PKMD 3. Here is R3's view.

"I believe that the punishment program educates me to think long term and be more careful in any situation and action. First, to improve my own skills and that of other trainees, especially during PKM. For example, cleaning the toilet until it is clean but using the minimum amount of water so that there is no waste in PKMD 3. Waste is prohibited because it harms individuals, organizations and society. Second, being able to complete my free time such as contributing my energy to carry out community service work for the local community such as weeding and cleaning the surrounding areas of PKMD 3 and PDK 3. This kind of work I have rarely done before and I consider the work that I stated earlier is important".

(R3, interview 18 April 2017, (R3 p. 211-223))

#### ***Watering flowers***

Apart from humans and animals need water, trees also need water to continue living in this world. Plants are very important because they provide oxygen for humans. In this regard, the respondents attach importance to the flower trees being watered every day so that the flowers do not wither and PKMD 3 looks cheerful. According to R3.

"I like flowers. I can't see the flower plant wilting due to not enough water. Every time I do community service work, I make it a point to make sure the flower trees are watered every morning".

(R3, interview 18 April 2017, (R3 p. 165-168))

Conclusion: Overall, all respondents implemented the program punishment in PKMD 2, 3, 4 and 5. In fact, JKM Malaysia, Putrajaya has delegated authority to the State JKM and all PKMD implement PKM punishment as a legal social control. This social rule has been accepted by trainees as a rule, especially during the period of punishment of PKM as a rule of the daily norm that is internal to the trainee. The involvement of trainees in implementing punishment program activities can bind the trainees' free time by contributing energy, skills and service to the community. However, there is the respondent's travel distance from the place of residence with the relevant PKMD and the selected location. On average, the minimum distance for trainees to travel there and back is only about 15 kilometers. However, there are also trainees who have to go back and forth from home to PKMD which is the maximum of 80 kilometers. The situation burdens the trainees in terms of petrol expenses and the maintenance of their motorbikes.

#### **Trainee's View of Rehabilitation Program Activities**

As a result of the analysis of the study data, it was found that two forms of rehabilitation programs were implemented at the specified location and date. The rehabilitation program that has been implemented can be seen in two different forms, namely the 2016 National Level PKM Integration Camp and the 2016 Perak State PKM Trainee Parenting Program.

#### ***National Level Community Service Command Integration Camp 2016***

The National Level PKM Integration Camp 2016 is one of the recovery programs that have been organized by BPKM, JKM Malaysia, Putrajaya on 6 to 8 October 2016 at FELDA KemahangTiga, Tanah Merah, Kelantan. Based on the results of the study, only one trainee out of the six trainees in this study attended all the scheduled activities. According to R2 from PKMD 3 as described below.

"I participated in the 2016 National Level PKM Integration Camp at FELDA KemahangTiga, Tanah Merah, Kelantan and I categorized all the activities I attended as important. Among the activities I remember are congregational obligatory prayers, the Sharing is Caring Forum, A Drop of Sweet Sweet Sweat, Acquaintance and Friendly Activities and ice breaking".

(R2, interviewed on 16<sup>th</sup> February 2017, (R2 p. 205-211))

Summary: The organizers have organized the activities of the 2016 National Level PKM Integration Camp are very good and suitable for trainees to attend. The purpose of the National Level PKM Integration Camp 2016 was to give awareness to the trainees in terms of personality, orient and integrate the trainees. However, in the context of this study, only one trainee was successfully re-socialized by BPKM, JKM Malaysia, Putrajaya in the 2016 National Level PKM Integration Camp activities during the interviews. While the other five trainees in this study could not be re-socialized in the 2016 National Level PKM Integration Camp activities provided by the organizers when this study was conducted.

#### ***Trainee Parenting Program as a 2016 Perak State Community Service Order Program***

Perak State PKM Program Trainee Parenting Program 2016 was also implemented but this program was organized by BKKPKM, JKM, Perak State. Based on the results of the study, this program was held for one day only on 10<sup>th</sup> November 2016 at the AbdRahman Auf Seminar Room, Institute of Islamic Administration Malaysia (INTIM), Ipoh. The results of the study found that out of six trainees, only two trainees were present.

The relationship of this program can be seen in two main aspects, namely the HalwaMinda Session 'The Young Generation Hope of the Nation' and the SemanisKurma Session 'Free Sex and Impact on the Young Generation'.

***HalwaMinda Session 'Young Generation Hope of the Nation'***

The chosen title which is 'HalwaMinda' session 'Young Generation Hope of the Nation' gives hope to the respondents to change their positive mindset in the future but starting on that day. According to R2 from PKMD 3.

"I like and value the HalwaMinda Session 'Young Generation Hope of the Nation' because it gives a lot of information that I didn't know before. The speaker asks us to change to our best behavior. Everything that happened before, make it a lesson for me".

(R2, interviewed on 16th February 2017, (R2 p. 181-186))

***SemanisKurma Slot 'Free Sex and Impact on the Young Generation'***

Disclosure about the dangers of free sex and the impact on the younger generation should be disclosed to trainees. The organizer provides the special slot specifically for trainees as an initial and careful step, especially during the association between men and women. According to R2.

"I see from a positive point of view, the exposure of free sex and the impact on the younger generation is very good and important for us as teenagers".

(R2, interviewed on 16<sup>th</sup> February 2017, R2 p. 178-180)

Summary: Overall, the Perak State PKM Trainee Parenting Program 2016 organized by BKKPKM, Perak State JKM did not involve many trainees. The trainees selected to participate in the program are approximately 20 people involving trainees from several districts in the State of Perak. The program was further enhanced by the presence of their parents or guardians who are also invited to attend. However, not all parents or their guardians are able to attend the program that has been scheduled for the re-socialization of their children. Whereas the father or guardian is the main shaper of behavior at home.

***The Trainer's View of the Activities of the Conversion Program***

The way of looking at the conversion program is seen in terms of conversion program activities that trainees have followed and considered important. For example, BPKM, JKM Malaysia, Putrajaya, has its own way of shaping the behavior of trainees through a planned conversion program. The findings of the study show that BPKM, JKM Malaysia, Putrajaya, takes an approach that meets the objectives of the conversion program to shape the behavior of trainees, such as soul, feelings and identity. The results of the analysis of the research data, show various views of the trainees towards the activities of the conversion program as they have followed. The following summarizes the views of the trainees regarding the important activities of the conversion program.

***Congregational Fardhu Prayer, Tazkirah and Religious Talk***

Trainees provided insight into the content of important conversion programs they have attended. The following is an individual interview with R4 from PKMD (K)4.

"As you know, I have followed all the activities of the PKM JKM Spiritual Camp 2016 on 5 to 7 September 2016 at KEDA, Bendang Man, Kedah. All the activities provided were interesting and I felt satisfied attending them. I feel that through the conversion program, religious concept talks are very important because I can flex myself for my own mistakes of committing crimes".

(R4, interviewed on March 9<sup>th</sup>, 2017, (R4 p. 302-308))

R2 from PKMD 3 was selected to attend the 2016 PKM JKM Spiritual Camp at KEDA, Bendang Man, Kedah, stating that congregational obligatory prayers are important. According to R2.

"I give priority to congregational obligatory prayers that are important. I performed obligatory prayers in congregation throughout the 2016 PKM JKM Spiritual Camp in Kedah. In addition, it is obligatory to perform obligatory prayers in congregation".

(R2, interviewed on 16<sup>th</sup> February 2017, (R2, p. 226-229))

There were trainees who did not have the opportunity to attend the conversion program during the interview and also provide insight into the important activities of the conversion program. Although the trainees did not know the entire activities of the conversion program, the trainees have provided insights based on their important knowledge, which is congregational prayer. According to R1.



"As I said, I have not attended the conversion program until today. However, I believe that performing obligatory congregational prayers is important for me. This is the time as if we are united in heart, especially the Muslim participants performing congregational prayers as a connection with ALLAH".

(R1, interviewed on 23<sup>rd</sup> February 2017, (R1 p. 112-116))

R5 had a same view, which is obligatory prayer in congregation is important, even though I have not had the opportunity to attend the conversion program. Here is the view of R5.

"I cannot give a full view of the activities of the conversion program because I have not attended it yet. However, I emphasize the important activity of the conversion program which is obligatory prayer in congregation. I also do not pray fully five times a day. I am grateful to ALLAH because I performed the five rakat obligatory prayers in congregation during the 2016 PKM JKM Spiritual Camp on 5 to 7 September 2016 at KEDA, Bendang Man, Kedah".

(R5, interview 14 February 2017, (R5 p. 113-118))

#### ***Dhuha Prayer and Practical Activities of Prayer Worship***

Dhuha prayer is a circumcison prayer that is encouraged for every Muslim to perform it every morning after sunrise. Dhuha prayer is also one of the circumcison prayers which became the practice of the Prophet Muhammad SAW For Muslims who practice it with the intention that ALLAH will get rewards in the afterlife. The organizers of the 2016 PKM JKM Spiritual Camp did not pass up the opportunity to apply the practice of circumcison and the Dhuha prayer as one of the contents of the camp program. In the context of this study, the goal of the dhuha prayer is to give a new spirit to each participant to increase their faith and abandon criminal behavior. Comel is one of the lucky participants because he was selected to participate in the PKM JKM Spiritual Camp 2016.

"I support and welcome the inclusion of the Dhuha prayer as one of the activities of the PKM JKM Spiritual Camp 2016. I did not miss the Dhuha prayer throughout the period of three days and two nights".

(R2, interviewed on 16<sup>th</sup> February 2017, (R2 p. 230-233))

#### ***Qiamullail***

Based on data analysis and interviews, qiamullail took place during the PKM JKM Spiritual Camp 2016. Trainees hurriedly woke up early in the morning because the qiamullail activities started at 4.30am and ended almost at dawn prayer time. Here are the results of the interview with R2.

"I bravely woke up early at 4.00 am with other participants to do qiamullail. Every participant is in a hurry because of running out of time. Even in a sleepy state, we both perform the prayer of repentance, prayer of desire, prayer of tahajud and prayer of witr. I rarely do qiamullail. A very good slot and a loss if not selected to attend the PKM JKM Spiritual Camp 2016".

(R2, interviewed 16<sup>th</sup> February 2017, (R2 p. 259-265))

#### ***Funeral Management Training Session***

Respondents' views were also voiced regarding the activities of managing the remains. The views of trainees in terms of aspects of funeral management activities that are considered important, can be seen during interviews with trainees. The following is the result of an individual interview with R2 at PKMD 3.

"I have been selected to attend the 2016 PKM Spiritual Camp in Kedah. Various activities were held by the organizers throughout the conversion program for three days and two nights. The program is solely aimed at reshaping our misdirected behavior. The guest speakers managed by the organizers understand us as trainees very much, making me feel comfortable and not tired of the conversion program. Although this conversion program is quite dense and emphasizes participation, it makes me feel like I don't want to move from one activity to another. I like and consider the training session to manage the remains as important".

(R2, interviewed 16<sup>th</sup> February 2017, (R2 p. 357-370))

#### ***Helping Residents of Seri Kenangan House***

Respondents helping residents of Rumah Seri Kenangan District 4 needed an attitude of pure values such as courtesy, love, affection, willingness and patience. The results of the study found that only one respondent from PKMD (K) 4 helped the residents of Rumah Seri Kenangan District 4. According to R5.

"All the residents of Rumah Seri Kenangan, District 4, are men. Almost all of the residents are unable to get up and walk on their own unless assisted by others. The resident's age is advanced, too frail, vision and hearing are poor. There are residents who are the same family and some have children but the children do not know about their father. In addition, residents cannot speak while residents need energy from sugar, rice, vegetables and nutritious drinks such as milo and milk. In that situation, I think we must help the residents. For example, feeding food and drink according to the schedule so that residents can enjoy nutritious food and drink in old age.

Eat to live and live to worship. In other situations, Residents cannot take care of personal grooming such as bathing, brushing hair, cutting nails, defecating and defecating. Therefore, we must help residents bathe or wipe their bodies with warm water, change diapers and clothes so that they look tidy. With this kind of help, residents feel refreshed and hope to increase their lifespan. That is how I feel and view the activities of the conversion program that I have followed and the most important. All this requires a feeling of love, patience, and courtesy". residents feel refreshed and hope to increase their lifespan. That is how I feel and view the activities of the conversion program that I have followed and the most important. All this requires a feeling of love, patience, and courtesy". residents feel refreshed and hope to increase their lifespan. That is how I feel and view the activities of the conversion program that I have followed and the most important. All this requires a feeling of love, patience, and courtesy".

(R5, interviewed on March 9<sup>th</sup>, 2017, (R5 p. 234-255))

#### ***TadabburAlam: Forest Adventure Activities***

The results of the research and interviews found TadabburAlam: The Forest Adventure activity did happen during the PKM JKM Spiritual Camp 2016. According to R2.

"I, along with other participants, participated in TadabburAlam: Forest Trekking Activity which is not far from the camp site. Activities start at 8.00 am and end at 12.30 pm. We move according to our respective groups and cannot be separated from each other. Among the strengths of the activity is the patient attitude, especially among participants in a group and between groups. The important thing is that there needs to be an attitude of cooperation, effective communication, positive thinking and confidence that it can be done. Alhamdulillah, we managed to go through every challenge after challenge to achieve the common objective".

(R2, interviewed on 16<sup>th</sup> February 2017, (R2 p. 371-382))

#### ***Physical Training Activity: Stretching Exercises***

Apart from the internal and external activities that the respondents had to attend, the organizers also provided Physical Training Activities: Stretching Training for the respondents. Of course Physical Training Activity: Stretching Training takes place and is one of the activities of the PKM JKM Spiritual Camp 2016. According to R2.

"After we prayed the morning prayer in congregation and listened to tazkirah, we hurriedly changed into sports clothes to undergo Physical Training Activity: Stretching Training. We were given a short time to come to the field. Stretching is important for us because we don't just follow indoor activities".

(R2, interviewed 16<sup>th</sup> February 2017, (R2 p. 382-388))

#### ***The Seriousness of a Day Session in Prison***

The results of the study found that PKMD 2, 3, 4, 5 and selected locations did not implement a one-day session in prison. A day session in prison is an additional program. According to R1.

"The one-day session in prison is important for us to attend because life in prison is very different from life outside prison. I feel that a one-day session in prison should be implemented".

(R1, interviewed 23<sup>rd</sup> February 2017, (R1 p. 133-136))

According to R2, he touched on the seriousness and duration of the conversion program through the following interview.

"I believe that a one-day session in prison should be implemented seriously and that all trainees who have been sentenced to PKM be required to attend. I am excited to attend if given the opportunity. It is possible that I will not be able to attend because I want to finish this PKM quickly".

(R2, interviewed on 16<sup>th</sup> February 2017, (R2 p. 412-415))

R5 during the interview held at PKMD 5, States that.

"Yes, one-day sessions in prison should be emphasized and prioritized so that trainees attend. Our presence in the prison can bring to life how a prisoner lives in prison even for a short period of time".

(R5, interviewed on February 14, (R5 p. 197-200))

The results of interviews with trainees also showed the irrelevance of a one-day session in prison because it is too short and does not have a profound effect. Trainees compared their days in lock-up detention as excruciating to a one-day session in prison. Therefore, a day's session in prison is not very relevant for trainees, for example, the interview with R4 and the results of the interview are as follows.

"My hands were handcuffed behind my back, my eyes were covered with a black cloth and I was taken to a separate room nearby. I was instructed to sit down. A chair was placed on my legs because when I was caned, I couldn't bend my legs because of the pain. I have been caned many times on the soles of my feet using a 1 meter long black pvc pipe with my feet outstretched. At that point, I could still bear the pain even though I couldn't bend my leg. I still did not plead guilty, the police ordered me to stand up and jump several times so as not to leave scars on my feet. I still plead not guilty to all charges. The police ordered me to stand for a while so as not to inflict a blow on the soles of my feet. I was instructed to sit down again as in the initial position and they did the same process of beating me repeatedly. I still stand by my position of not pleading guilty".

(R4, interviewed on March 9<sup>th</sup>, 2017, (R4 p. 86-104))

The respondent recounted the moments that happened in the lockup until the respondent was remanded. The following is the explanation of R4, PKMD (K) Office further.

"Two of the policemen held my shoulders so that I did not move but remained static. At the same time, the other policemen hit my sole like the original process. I couldn't bear the pain, as if the action was too much for me and finally I confessed to stealing, opening and selling the motorcycle. Meanwhile, I also stole a motorcycle only. Opening and selling the motorcycle was done by Muhammad Fikri. I was picked up and put in the lock-up again starting at 5.00 pm and stayed overnight. The next day I was remanded for 14 days until evidence was obtained. The handcuffs on my hands and the black cloth bandages on my eyes were untied and I was in excruciating pain. I was ushered into the room to change into a blue lockup without underwear. My original clothes were put in plastic and placed in the locker. With the lengthy explanation and explanation as I mentioned earlier, I believe that the one-day session in prison is irrelevant and lacks a sense of repentance because the session is too short. To this day, I have yet to attend a one-day session in prison".

(R4, interviewed on March 9<sup>th</sup>, 2017, (R4 p. 104-126))

In addition, the results of interviews with other trainees also stated that they did not have the opportunity to attend a one-day session in prison. Furthermore, when the interview was held it was the last day of undergoing PKM. The trainer also suggested that the number of days of sessions per day in prison should be increased. For example, the results of the interview with R2, who is a trainee at PKMD 3, stated.

"The one-day session in prison is important. I wanted to attend a one-day session in prison aimed at improving my conversion but I didn't have the opportunity to participate. This is likely because my PKM period is short which is 10 months and the aggregate hours are only 70 hours. Furthermore, I have accelerated the PKM period and today is the last day. Although I don't know the actual one-day session in prison, but the attendance session in prison must be implemented seriously".

(R2, interviewed 16<sup>th</sup> February 2017, (R2 p. 416-423))

Summary: Indeed, the activities of the PKM JKM Spiritual Camp 2016 are important. However, trainees give different views from one to another each other. The views of the trainees are based on the involvement and thoughts of the respondents during the interview. However, the views of the trainees have similarities with the purpose of organizing the 2016 PKM JKM Spiritual Camp, which is to create enlightenment through appreciation, practice and spiritual values.

### **Discussion of Study Findings**

The PKM program has various activities that must be followed and implemented by respondents during the PKM period. Therefore, there are various views of the respondents regarding the activities of the punishment program, rehabilitation program and conversion program that they have followed as described below.

#### **Punishment Program**

According to Young, Philips and Nasir (2010), although community service programs focus on other programs, punishment programs are also important and need to be implemented to improve negative behavior among young offenders. Respondents' view of the punishment program.

#### ***Cleaning the Toilet***

All respondents had implemented various punishment program activities in PKMD 2, 3, 4 and 5. The results of the study analysis also found that there were various most important views highlighted by respondents based on their experience of carrying out community work. However, the most important punishment program activity in



this study was cleaning the toilet cleanly but using the minimum amount of water so as not to waste. Islam is very concerned about cleanliness, purity and beauty. The results of this study regarding PKM met the objectives of punishment in Islam (maqasidsyariah) and are able to have a good effect on both the offender and the community (Abdul Ghani, 2012). In addition, the findings of this study also correspond to the words of the Prophet, peace be upon him, which means "Verily, Allah SW T is good and loves the good, clean and loves the clean, noble and loves the noble, generous and loves generosity". (Narrated by Al-Tarmizi).

#### ***Cleaning the Ceiling and Mopping the Floor***

Respondents knew their role and involvement when performing the tasks of cleaning the ceiling and mopping the floor. The work is in the form of energy contribution but without monetary reward. The findings of this study are similar to the views of Xu and Ngai (2011), community work is a contribution of energy to the community even without tangible or intangible rewards. A good exploration is a reward and motivation for trainees to complete PKM. Therefore, the situation is not surprising that trainees cleaning the ceiling and mopping the floor in PKMD 3 happened in this study, because every activity carried out by trainees was explored by PPKM. As a result of the exploration, the overall score was recorded on the termination report after the respondent finished PKM.

#### ***Sweeping Garbage and Cleaning Drains***

The results of the analysis of the interview data also found that the respondents had directly involved themselves in carrying out community work such as sweeping rubbish and washing the drains in PKMD 2. These works had actually taken place in PKMD 2 (NL Bakar, 22 February 2017) and the respondents set sweeping the garbage and washing the drains is important. Ahmad Ridwan, Zaharah Hussin and Abdul Muhsin (2018) conducted a study entitled "Construct Validity and Reliability in the Study of Charitable Intentions". The importance of that study is different from this study, which is that applying the practice of charity among students is an educational process that can produce a generation that appreciates the value of charity and volunteering.

#### **Rehabilitation Program**

After the trainee gave an opinion on the punishment program, the trainee gave an opinion on the rehabilitation program. The following is explained.

#### ***Fardhu Prayer Five Hours in Congregation***

The results of the interview found that the trainees attached importance to the obligatory prayers five times in congregation, especially when attending the PKM Integration Camp at the Pride Level 2016 on October 6 to 8, 2016. In fact, the respondents admitted rushing to the surau provided at FELDA Kemahang Tiga, Tanah Merah, Kelantan, for example, when they wanted to pray Maghrib and dawn congregation. They hurried because they were being monitored by BPKM officers, JKM Putrajaya over a period of three days and two nights. In addition, they rush to get the front row because the merits are high and the duration of Maghrib and Subuh is short compared to other obligatory prayers. Every Muslim individual, including respondents who have reached puberty but do not perform obligatory prayers, is a great sinner. This statement is in line with Haron Din et al., (2015) i.e. the obligation to perform the obligatory prayer five times a day is obligatory for every Muslim and for those who leave it, it is a great sin because it is a meaningful part of Islam and does not exist in Islam except by performing it at all times. Therefore, the five-time obligatory prayer in congregation is mandatory for trainees to observe, especially during the 2016 National Level PKM Integration Camp because it is an obligation and a re-socialization process for trainees in the formation of behavior.

#### ***Wired Activities***

The findings of the interviews found that the wire activity while attending the 2016 National Level PKM Integration Camp on 6 to 8 October 2016 at FELDA, Kemahang Tiga, Tanah Merah, Kelantan is important. The important thing is that every trainee must be on time, be a team, respect the coach and team members. A fine will be imposed if the trainee does not attend the wiring session on time. The findings of this study are in line with the study conducted by Zanariah Dimon et al., (2016) entitled "Recovery of Adolescent Social Problems According to Syariyyah Framework: Survey at Selangor Islamic Religious Council Rehabilitation Center". The study was conducted in a qualitative form using document analysis and interview methods. According to Zanariah Dimon et al. (2016), every negative act that violates the rules such as not being on time will be subject to appropriate punishment. In the context of this study, wire activity teaches trainees to practice teamwork and not alone. In addition, social values such as discipline, responsibility and punctuality can be seen in the wire activity and this social value is the re-socialization of trainees through the wire activity.

### ***Budi's Sweet Sweat Activity***

The findings of the study through interviews found that the activity of sweating while the respondents attended the 2016 National Level PKM Integration Camp on 6 to 8 October 2016 was important. The sweet sweat activity is an activity of cleaning the surroundings of an elderly couple's house in one of the houses near the camp. Unmanaged home environment due to factors such as the age and health of the couple that do not allow it. The situation worries the organizers of the camp because they are worried about poisonous animals roaming and breeding around the house of the elderly couple. The importance of rehabilitation programs indirectly gives space to offenders to rehabilitate themselves (AwangArmadaJaya, 2013) for the formation of behavior. In the context of this study, resocialization trainees through sweat activities as sweet as kindness in the formation of behavior. So, the sweet sweat activity can save the couple from the attacks of poisonous and dangerous animals. Based on the results of the study through interviews, it was found that sweat activities are important because elderly couples are not able to carry out the work of cleaning the area around their house.

### **Conversion Program**

In addition to trainees providing views on punishment programs and rehabilitation programs, trainees also provided views on conversion programs and the following is explained.

### ***Prayer Practice Activities***

Every individual Muslim learns to pray while in primary school and sometimes it is rare to review how to do the five obligatory prayers correctly after adulthood. However, performing the obligatory five-time obligatory prayer is performed by every Muslim male and female who has reached puberty correctly and perfectly. Therefore, BPKM officers, JKM Malaysia, Putrajaya held a prayer practice slot as one of the activities of PKM JKM Spiritual Camp 2016 at KEDA, Bendang Man, Kedah. The planned slot is specifically for the re-socialization of trainees. The findings of this study are supported by a study conducted by ZanariahDimon et al., (2016) who found that, emphasis on spiritual aspects as the basis of the trainee's recovery process to build the trainee's inner strength.

Practical prayer activities aim to identify the respondent's ability to pray with full appreciation as a servant in relation to ALLAH. MohamadKhairi et al., (2011) argue that appreciation can be seen from the aspect of impact in a person's daily behavior whether in difficult or easy situations. The researcher connects this concept of appreciation with social control theory, Hirschi (1969) which has four main characteristics namely commitment, attachment, trust and involvement. Therefore, explaining the concept of appreciation, the researcher formulates appreciation as a network that includes commitment, attachment, trust and involvement in performing obligatory prayers at all times.

## **V. Conclusion**

In fact, PKM contains punishment programs, rehabilitation programs and conversion programs that contribute a lot to the re-socialization of PMs in PKMD 2, 3, 4 and 5. These offices act as social institutions that function to implement PKM so that trainees are ready to go into adulthood, the world of work, the world of marriage, the realm of supremacy and the realm of barzah. Finally, the top management of KPWK, BPKM, JKM Malaysia, JKM State and PKMD continue to bear the responsibility of re-socializing PM through PKM in the formation of behavior as advertised so that each trainee continues to be protected and return to the base of the road to continue life.

## **Reference**

- [1]. Abdul RazakAbdManaf, Zarina Mat Saad, ZakiahJamaluddin&AzlinHilmaHillaluddin.(2013). A study of the effectiveness of the Community Service Order program among young offenders, Department of Social Welfare.Sintok: Universiti Utara Malaysia.
- [2]. Abu Motalib, M.G.F. &Anas, N. (2020).PemulihanAkhlaqRemajaMelaluiPendekatanThafiz Di Malaysia: TinjauanAwal. Jurnal Islam danMasyarakat Kontemporari,21(1), 134-140.
- [3]. Ahmad Ridwan Osman @ Hussin, ZaharahHussin& Abdul MuhsinSulaiman.(2018). Construct validity and reliability in the study of charity intention.Working paper presented at the National Seminar of the Council of Education Deans of Public Universities, Organized by Sultan ZainalAbidin University (UniSZA) on 7-8 November 2018.
- [4]. ArifahRahimah Ismail &Mohd. Al AdibSamuri. (2015). Community service orders in a global perspective: A preliminary study for implementation in Malaysian Syariah Courts.
- [5]. ArifahRahimah Ismail &Mohd. Al-AdibSamuri. (2014). Community service order as an alternative punishment in the Malaysian Syariah Court.Bangi: Sharia Department, Faculty of Islamic Studies, National University of Malaysia. Law Journal (December).
- [6]. Asmah Othman. (2013). The community service order (CSO) in England and Wales: An exploration of the perceptions and experiences of the youthful offenders and supervisors. PhD thesis. United Kingdom: School of Humanities, Languages and Social Sciences, University of Salford, Salford.
- [7]. AsmawatiDesa, Fatimah Yusooff, NurhayatiMohamad, SelmahHasan, Noor Azimah Ahmad Baharom&Sobariyah Mat Isa, (2013). Implementation module of the community service order trainee program.Putrajaya, Malaysia: Community Service Command Division, Social Welfare Department.
- [8]. AwangArmadaJayaAwang Mahmud. Deputy Public Prosecutor, Attorney General's Department. (2013). Alternative sentencing: A comparison between Civil and Sharia Courts. Sharia Law Convention. Organized by the Prosecution Division of the Islamic

- Religious Affairs Department, Negeri Sembilan located at the Negeri Sembilan Government Secretary's Office Building, Seremban on 6 March 2013.
- [9]. Caputo, GA (2004). Intermediate sanctions in corrections. Texas: University of North Texas Press.
- [10]. Creswell, JW (2013). Qualitative inquiry & research design: Choosing among five approaches. Thousand Oak, California: Sage Publications.
- [11]. Fraenkel, JR, Wallen, NE, & Hyun, HH (2012). How to design and evaluate research in education. New York: McGraw Hill, 20, 111, 141, 427, 450-451, 458, 512.
- [12]. Franzén, AG (2014). Responsibilization and Discipline: Subject Positioning at a Youth Detention Home. *Journal of Contemporary Ethnography*, 1–29.
- [13]. HajaMydin Abdul Kuthoos, NoraidaEndut, AzmanAzwanAzamawati, IntanHashimahMohdHashim&NorHafizahSelamat (2016). A preliminary exploration of sexual crimes among male teenagers in Malaysia: A case study of teenagers in a rehabilitation center. (3rd ed.). KANITA Postgraduate International Conference on Gender Studies, 16-17 November 2016, Universiti Sains Malaysia, Penang.
- [14]. Haron Din, SulaimanYasin, Hassan Salleh&SidiGhazalba.(2015). Man and Islam. Batu Caves, Kuala Lumpur: PTS Millennia Sdn. Bhd.
- [15]. Lichtman, M. (2013). Qualitative research in education: A user's guide. California, USA: Sage Publication Inc.
- [16]. MohamadKhairi Othman, AsmawatiSuhid, Abdullah Mat Rashid &SamsilahRoslan. (2011). The relationship of social factors with students' appreciation of moral values: a preliminary finding. This Working Paper was Presented in the 16th International Conference on Education. Located at the Sultan Hassanabolkiah Institute of Education, Universiti Brunei Darussalam.
- [17]. MohamadNazrinHelmiAwang. (2018). Student perception of factors that affect student involvement in social problems. Paper Presented in the National Seminar of the Council of Education Deans of Public Universities on 7 to 8 November 2018 at Universiti Sultan ZainalAbidin (UniSZA), Gong Badak Campus, Terengganu.
- [18]. Noor HafizahMohdHaridi, FakhrolAdabiAbd. Kadir&NorsalehaMohdSalleh. (2017). Religious Knowledge Among Adolescents At Social Welfare Department Moral Rehabilitation Institutions (JKM). *Journal of Sultan AlauddinSulaiman Shah, Special Issue* (2017), 66-72.
- [19]. NurzatiIsmahAzizan, Nazneen Ismail, Sahlawati Abu Bakar, ZanariahDimon&Asma' WardahSurtahman. (2015). Social Problems Among Teenagers In Selangor: A Review. International Seminar on Creed, Dakwah and Sharia (IRSYAD2015) on 12-13 October 2015 in Kuala Lumpur.
- [20]. Othman Lebar. (2017). Qualitative research: An introduction to theory and methods. TgMalim: Publisher of Sultan Idris University of Education.
- [21]. SitiMarziahZakaria&NurAfifahZulkifli. (2017). Adolescent Experiences At Home Protection And Changes In The Meaning Of Life. *Journal of Social Sciences And Humanities, Special Issue 3* (2017), 1-11.
- [22]. SitiZubaidah Ismail. (2011). Alternative Punishment from the Perspective of Sharia Law. *Sharia Law Report 4*.
- [23]. Spaans, EC (1998). Community Service In The Netherlands: Its Effect of Recidivism and Net-Widening. *International Criminal Justice Review 8*.
- [24]. Stenberg, CW & Colman, WG (1994). A health and education policy issues handbook. Westport CT: Greenwood Press.
- [25]. Tuan PahRokiah Syed Hussain&LilahYasin. (2016). Youth and Cultivation of Volunteerism in Malaysia: A Conceptual Observation. *GEOGRAPHIA OnlineTM Malaysian Journal of Society and Space 12 Issue 9* (161-172) ISSN 2180-2491.
- [26]. Yin, RK (2003). Case study research: Design and methods. (3rd ed.). Thousand Oaks, CA: Sage, 5-6, 13-14, 85-86, 89-92, 93.
- [27]. Young, MV, Phillips, RS, &Nasir, SN (2010). Schooling in a Youth Prison. *The Journal of Correctional Education 61*(3), September 2010, 203-222.
- [28]. ZanariahDimon, NurzatiIsmahAzizan, Nazneen Ismail, Sahlawati Abu Bakar&NurulHusnaMohdJabar. (2016). Rehabilitation of Adolescent Social Problems According to Syariyyah Framework: Survey at Selangor Islamic Religious Council Rehabilitation Center.