

Trainees' Interest and Involvement Tendency in the Implementation of Programmes at the Juvenile Moral Rehabilitation Centre in Selangor

Mariam Abd. Majid¹, Aisyah Humairak Abdul Rahman²,
Sahlawati Abu Bakar³, Muhammad Yusuf Marlon Abdullah⁴,
Mohd Izwan Mahmud⁵, Mariani Abd. Majid⁶, Khairani
Kaharuddin⁷ & Hafizatul Akmal Abdul Rahman⁸

^{1,2,3,4}Universiti Islam Selangor, Kajang, Selangor, Malaysia, ^{5,6}Universiti Kebangsaan
Malaysia, Bangi, Selangor, Malaysia, ⁷Politenik Port Dickson, Negeri Sembilan, Malaysia,

⁸Majlis Agama Islam Selangor, Shah Alam, Malaysia

Email: mariam@uis.edu.my, 24pi01005@postgrad.uis.edu.my, sahlawati@uis.edu.my,
yusufmarlon@uis.edu.my, izwan@ukm.edu.my, mariani@ukm.edu.my,
khairani@polipd.edu.my, hafizatulakmal@mais.gov.my

To Link this Article: <http://dx.doi.org/10.6007/IJARPED/v14-i2/25385> DOI:10.6007/IJARPED/v14-i2/25385

Published Online: 16 May 2025

Abstract

Moral rehabilitation centres implement various programmes to strengthen the identity and character of trainees. However, the effectiveness of these programmes depends on the level of trainees' involvement in the activities conducted. This study aims to identify the tendency of juvenile trainees' interest and participation in the programmes implemented at moral rehabilitation centres. A qualitative approach was adopted in this study. Semi-structured interviews were conducted with eight informants, comprising founders, principals, and managers of the rehabilitation centres. The interview data were analysed using thematic analysis. The findings revealed that juvenile trainees have a high tendency to engage in physically oriented activities. The results of this study are expected to contribute to the planning and improvement of programme implementation at moral rehabilitation centres, particularly for juvenile trainees.

Keywords: Interest Tendency, Trainee Involvement, Juvenile Moral Rehabilitation Centre, Physical Activities, Selangor

Introduction

The involvement of adolescents in social misconduct cases such as drug abuse, juvenile delinquency, and disciplinary issues in schools has shown an increasing trend, particularly in major urban areas like Selangor and Kuala Lumpur. According to Tharshini et al. (2020), the annual report from the Department of Social Welfare (JKM) indicates a rise in the number of juveniles who reoffend and relapse into misconduct, leading to their readmission into Sekolah Tunas Bakti. The JKM statistics (2022) further recorded an increase in juvenile delinquency

cases, with a 4:1 ratio between male offenders (80%) and female offenders (20%). Among male juveniles, property crimes were the most frequently committed offences (35%), followed by drug-related offences (28%), violence (20%), sexual misconduct (12%), and others (5%). Meanwhile, among female juveniles, sexual and moral misconduct recorded the highest percentage (40%), followed by property crimes (25%), drug-related offences (20%), violence (10%), and other offences (5%).

In response to the increasing cases of social misconduct, the government, organisations, and individuals have taken the initiative to establish rehabilitation homes and centres as an effort to address this issue. These institutions play a vital role in providing rehabilitation programmes aimed at helping juveniles rebuild their self-identity and reintegrate into a more positive lifestyle (Tunggak et al., 2015). Rehabilitation homes and centres design various programmes for their trainees with the hope of achieving their moral rehabilitation objectives (Mansor, 2016).

The success of a rehabilitation programme depends largely on the level of interest and involvement of the trainees in the activities conducted. Abd. Majid et al. (2023b) stated that trainee engagement is a key determinant of the effectiveness of intervention programmes in rehabilitation centres. In this regard, Pauzi et al. (2016) identified several key factors influencing the successful implementation of rehabilitation programmes, including the suitability of the programme to the trainees' interests and needs, the level of commitment and skills of the instructors, continuous family support, a conducive environment, and a holistic approach.

However, a major challenge faced by these centres is understanding the patterns of trainees' interest and involvement in the programmes offered, as well as determining the extent to which these programmes can attract their attention and encourage active participation. Therefore, rehabilitation programmes should be designed with a more dynamic approach that caters to the psychological needs and interests of adolescents (Ahmad et al., 2024). Research shows that adolescents are more inclined towards physical and practical activities rather than purely theoretical sessions (Ya'cob & Zawi, 2022). Activities such as sports, community service, arts, and vocational skills have been found to be more engaging for them and have a positive impact on their character development and self-identity (Talip et al., 2021).

Apart from serving as intervention institutions, rehabilitation homes and centres also function as self-development platforms for adolescents struggling with emotional, behavioural, and social challenges (Junid et al., 2022). Consequently, there is a need to reassess the implementation of programmes in these rehabilitation homes and centres, particularly those targeting juvenile participants (Pauzi et al., 2023). This need is further supported by Abd. Majid et al. (2023a), who stated that the effective implementation of rehabilitation programmes can shape the self-identity of adolescents.

Rehabilitation programmes that fail to actively engage trainees may negatively impact the effectiveness of planned interventions. According to Haridi (2016), the success of a rehabilitation programme is highly dependent on the trainees' acceptance, active participation, and interest in the programmes offered. If trainees show little interest or

participate passively, the long-term impact of the programme on their behavioural changes and self-development will be limited.

Therefore, this article aims to examine the rehabilitation programmes that have a high tendency for trainee participation in moral rehabilitation homes. The findings of this study are expected to provide valuable input for designing more effective rehabilitation strategies that align with the needs of troubled adolescents.

Methodology

This study is a qualitative research utilising a semi-structured interview protocol. Face-to-face interviews were conducted to gather insights from relevant informants and studies (Cohen et al., 2018; Cresswell & Creswell, 2018). All informants were selected using purposive sampling based on their experience and involvement in managing moral rehabilitation programmes for juveniles at the Riqab rehabilitation home in Selangor.

The justification for selecting Selangor as the study location is due to its high potential for social misconduct cases. Statistics on offences at juvenile moral rehabilitation centres in Selangor indicate that 27.1% of juveniles were involved in drug abuse, while 17.1% were engaged in various other social issues (Bakar & Hamzah, 2019). The data also shows that cases of sexual misconduct among juveniles in rehabilitation centres in Selangor are higher compared to other types of offences. The latest statistics from the Department of Social Welfare (JKM) for the year 2022 further recorded a significant increase in the number of juveniles admitted to moral rehabilitation centres. Selangor recorded the highest number, with 233 trainees, comprising 186 males and 47 females.

Interviews were recorded with the informants' consent and transcribed verbatim to ensure the accuracy of the collected information. The transcripts were also verified by all informants before being analysed, categorised, and coded (Cohen et al., 2018). Table 1 presents the demographics of the informants involved in this study.

Table 1
Informant Demographics

Informant	Position	Institution	Rehab Home Category	Instructor's Gender
IRPR 1	Principal	Rumah Pemulihan Riqab 1	Social Problem	Male
IRPR 2	Manager	Rumah Pemulihan Riqab 2	Social Problem	Female
IRPR 3	Principal	Rumah Pemulihan Riqab 3	Social Problem/ Drug	Male
IRPR 4	Manager	Rumah Pemulihan Riqab 4	Social Problem	Female
IRPR 5	Manager	Rumah Pemulihan Riqab 6	Social Problem	Female
IRPR 6	Manager	Rumah Pemulihan Riqab 7	Social Problem	Female
IRPR 7	Assistant Manager	Rumah Pemulihan Riqab 8	Social Problem	Female
IRPR 8	Founder	Rumah Pemulihan Riqab 9	Social Problem	Female

Based on the table above, the informants consist of various administrative positions in the rehabilitation homes, including two principals (IRPR 1 and IRPR 3), one operator (IRPR 2), three managers (IRPR 4, IRPR 5, and IRPR 6), one assistant manager (IRPR 7), and one founder (IRPR 8). The diversity of informants, with different backgrounds and experiences in managing rehabilitation homes, enables the researcher to obtain more comprehensive and in-depth information on the implementation of character-building programmes and the tendencies of juvenile trainees' interest in these programmes.

In terms of rehabilitation home categories, the majority of institutions focus on social issues, while one institution (Rehabilitation Home Riqab 3) handles cases involving drug-related problems. This diversity in findings provides insights into the trainees' interest in participating in rehabilitation programmes. Regarding the gender of trainees, six rehabilitation homes cater exclusively to female trainees, while two rehabilitation homes (Riqab 1 and Riqab 3) accept both male and female trainees.

Findings and Discussion

The following are the programmes that have received a high level of interest and participation among trainees in juvenile moral rehabilitation homes in the state of Selangor.

Maulid Nabi Programme & Qasidah Performance

The Maulid Nabi programme and Qasidah performance are spiritual programmes aimed at instilling a deep love for Prophet Muhammad (SAW). According to Samat Darawi et al. (2015), Maulid Nabi and Qasidah are part of the artistic elements in Islamic culture that play a role in fostering a profound understanding of the Prophet's (SAW) life history. This practice has a positive impact on trainees by helping them internalise Islamic values and cultivate love for Prophet Muhammad (SAW).

This activity involves the recitation of Maulid or Qasidah, which reminds the trainees of the life and sacrifices of Prophet Muhammad (SAW) and encourages them to emulate his noble character in their daily lives. IRPR 1 stated:

"There are two programmes that the children love the most. First, the motivational camp that we organise three times a year. The second is Maulid and religious gatherings because, in these programmes, we invite external scholars. These are highly favoured by the children as they get to serve the community, especially the scholars. If there are large gatherings, we are called to provide assistance, such as managing parking, ensuring security, and providing hospitality services." (IRPR 1)

Based on IRPR 1's feedback, the involvement of external scholars in this programme provides deeper learning implications for the trainees. This statement is also in line with the findings of IRPR 2, who explained:

"Qasidah is among what they like as well." (IRPR 2)

The trainees' interest in this programme becomes even clearer when IRPR 7 emphasised:

"Students love Qasidah. Teenagers naturally enjoy singing... they love to soften their voices." (IRPR 7)

These findings indicate that the artistic elements in Qasidah performances play a significant role in attracting teenagers' interest. Additionally, IRPR 7 added that musical aspects, such as the use of percussion instruments, further enhance their experience:

"With Qasidah, we chant poetic praises of the Prophet (SAW), sending salutations. So, when they perform Qasidah, there is percussion—something they can play, and they really enjoy it. Morning, afternoon, and night, they can always perform Qasidah." (IRPR 7)

These findings align with the study by Abdullah et al. (2020), which indicates that Islamic music therapy can help in emotional and spiritual rehabilitation, serving as a medium to stimulate remembrance of Allah and Prophet Muhammad (SAW). The frequent practice of this activity in the morning, afternoon, and night also reflects a continuous therapeutic approach. Furthermore, IRPR 7 mentioned:

"The students' reception towards this programme has been very encouraging." (IRPR 7)

The success of this programme is evident, as Maulid and Qasidah sessions conducted at the rehabilitation centre are well-received and even eagerly anticipated by the trainees. The effectiveness of this programme stems from the combination of spiritual elements and

artistic creativity, making it an impactful platform for nurturing the trainees' emotional and spiritual well-being.

Camp Programmes

Teenage trainees show a strong interest in participating in camp programmes conducted at rehabilitation centres. The following are the camp programmes implemented by the moral rehabilitation centre:

Soul Therapy Camp

The Soul Therapy Camp focuses on inner healing, addressing trauma, and helping trainees overcome negative emotions such as depression, anxiety, and guilt. Ferdaus, Ishak, and Akib (2022) state that spiritual rehabilitation, which emphasises soul purification (tazkiyah annafs), has a positive impact on reshaping the identity of troubled youth. This camp adopts a rehabilitation approach centred on the trainees' inner (spiritual) aspects. IRPR 2 explains:

"Then, we have the motivational programme, the Soul Therapy Camp, which we organise, for example, as a two-day, one-night event focusing on inner healing." (IRPR 2)

This approach is integrated into the Soul Therapy Camp, which emphasises inner healing through self-reflection activities, spiritual guidance, and worship training. According to Saper (2012), a well-designed spiritual therapy programme can help teenagers cope with emotional stress and inner conflicts more effectively. Ibrahim (2023) found that rehabilitation programmes that emphasise spirituality can reduce the tendency for negative behaviours among troubled teenagers.

Srikandi Camp

Srikandi Camp focuses on empowering young women, particularly in developing self-character, strengthening the mind, and enriching spiritual well-being. Several key aspects of this programme highlighted by IRPR 4 include a structured approach with implementation once or twice a year, the use of professional consultants, activities that combine fun with positive values, and a comprehensive internal programme. According to IRPR 4:

"The most popular activities are more or less the same because we are dealing with teenagers. The children are around 14 or 15 years old, with the youngest being 13 and the oldest 25. In this arrangement, they naturally seek enjoyment." (IRPR 4)

This statement clearly indicates that this camp programme is highly popular among the trainees. The implementation of the programme is specifically designed considering the age range of the trainees, which is between 13 and 25 years old. IRPR 4 further states:

"The most liked activities among the trainees are camps. We have the Srikandi Camp every year as an internal programme. We engage consultants for these camps, and the trainees participate in them. The Srikandi Camp is a permanent programme that happens once or twice a year." (IRPR 4)

The trainees enjoy this programme as it provides them with an engaging and fun experience. Additionally, IRPR 4 adds:

"What we try to do is direct the fun towards something more positive."

IRPR 4's statement reflects the trainees' strong interest in participating in camp programmes. The involvement of professional consultants in this programme, as mentioned by IRPR 4, indicates a commitment to ensuring the quality of the programme. According to Herbst, Reinartz, and Woodside (2017), the Positive Redirection Theory supports psychological interventions that focus on behavioural transformation through deep and meaningful experiences.

Motivational Camp

Motivational camp programmes are systematically conducted and receive an encouraging response from the trainees. IRPR 1 states:

"One of the most popular programmes among the children is the motivational camp, which we organise three times a year." (IRPR 1)

According to IRPR 1, the motivational camp is held three times a year, demonstrating the commitment to continuously strengthening the trainees' self-development through a well-planned motivational approach. IRPR 5 and IRPR 6 explain:

"We have conducted a programme called the Self-Identity Programme. Usually, we organise it ourselves, but we have also collaborated with all rehabilitation homes, with Darul Wardah taking the lead. We prepared a working paper for a Self-Identity Programme specifically for women's rehabilitation homes. As part of the programme, we gather representatives from each home to share their experiences. We conduct group dynamic activities (LDK), motivational sessions, and so on. The response has been very positive, and it is a programme that all teenagers look forward to. It also strengthens relationships among them." (IRPR 5)

IRPR 5's statement highlights that the Self-Identity Programme receives an overwhelming response. Additionally, the trainees show a strong interest in self-development programmes conducted by the moral rehabilitation centre. According to IRPR 6:

"The programme that they liked the most last year was the Self-Identity Programme. It focuses on self-identity and nature. We take them outdoors, to places like Hulu Langat, and hire consultants for the programme. That's the programme they like the most." (IRPR 6)

This statement shows that the Self-Identity Programme, which integrates environmental elements, is well-liked by the trainees. The programme takes them out of their usual routine and engages them in outdoor activities in Hulu Langat with the help of consultants. The environmental elements refer to activities conducted outdoors, allowing participants to interact with nature, such as forests, rivers, or parks. These activities provide opportunities for participants to connect with the natural environment, which is recognised for its positive effects on psychological and emotional well-being.

The benefits of this approach are highlighted in Rahman (2019) regarding Environmental Therapy Theory, which suggests that interaction with nature can aid in psychological recovery

and enhance individual resilience. Trainees are given the opportunity to undergo reflection and therapy sessions in a natural setting to strengthen inner peace and emotional stability.

Leadership Camp

The Leadership Camp aims to inspire and motivate trainees to overcome life challenges and reach their full potential. This programme includes lectures, experience-sharing sessions, and interactive training that encourage trainees to think positively and face challenges with greater confidence. IRPR 2 explains:

"The leadership phase is to ensure whether they have recovered or not. Usually, we conduct a programme called Knowledge Exploration. During this travelling experience, they apply and practise the knowledge they have learned. Through this leadership programme, we train them to be leaders in prayers, tahlil recitations, and even conducting fardhu ain classes. This means they are also trained to teach their peers about the Quran and other religious knowledge. From there, we can observe how they develop leadership qualities." (IRPR 2)

This leadership camp integrates experiential learning with leadership training within the context of religious practices. Trainees are given opportunities to apply the knowledge they have learned practically, including through peer teaching. According to Yusoff et al. (2025), an approach that combines spiritual and practical elements has been proven effective in building self-confidence and leadership skills among troubled youth. This approach enables trainees to understand and practise leadership values in their daily lives.

Community Service Programme

Community service activities involve trainees in social projects that benefit the community. Examples of activities carried out include charity work, communal clean-ups, and assistance to those in need. Through these activities, trainees are taught to take responsibility for society and understand the importance of contributing to social development. The implementation of this programme aims to strengthen the values of empathy and cooperation among trainees. According to IRPR 1:

"Fourth is the community programme. So, we do not only focus on internal religious education but also on external programmes, which may be conducted approximately 10-20 times a year with the community. These programmes are highly favoured by the trainees as they get to serve the community, especially alongside religious scholars. If there are major events, we are invited to provide services such as parking management, security, and hospitality." (IRPR 1)

IRPR 1's statement explains that the community service programme is well received and actively participated in by the trainees. This programme includes various activities such as event management, security services, and guest hospitality. A study by Jaafar et al. (2019) found that trainee involvement in occupational therapy processes helps them build self-confidence and develop strong resilience, making them less likely to give up when facing new challenges. The sense of responsibility instilled in the trainees is also believed to enhance their motivation to change and break free from negative influences (Jaafar et al., 2019).

Sports Programme

The sports programme at the rehabilitation centre demonstrates a systematic and comprehensive approach to the physical and social development of the trainees. Based on feedback from three informants, IRPR 2, IRPR 4, and IRPR 6, sports activities are among the most popular programmes among trainees. IRPR 2 stated:

"The trainees really love it, especially netball." (IRPR 2)

This finding indicates that teenage trainees have a particular preference for netball. This is further supported by IRPR 4:

"Every week, Saturday and Sunday are specifically designated for recreational activities with the wardens. This means the wardens have to be a bit creative in coming up with different activities for them. Since they have classes from Monday to Friday, Saturday and Sunday are their time for recreation, and netball is definitely their favourite."

The statement above highlights that a fixed activity schedule, along with the wardens' involvement in planning programmes, reflects a structured approach to ensuring the consistent development of the trainees' character. Furthermore, IRPR 4 added:

"Then there's table tennis. For table tennis, MAIS actually organises inter-centre sports competitions. Every year, MAIS gathers all the centres, and we go and compete." (IRPR 4)

The variety of sports activities offered shows the rehabilitation centre's efforts in providing a platform that builds the trainees' self-confidence and strengthens their social skills. The informants' statements indicate that the trainees are highly inclined to participate in sports programmes.

Parent Engagement Programme

The parenting programme focuses on rebuilding the relationship between trainees and their families. IRPR 6 explained:

"The second programme is parenting because it provides an opportunity for them to meet and interact. We organise group dynamic activities (LDK) and activities that foster communication between the trainees and their parents." (IRPR 6)

This statement highlights that the implementation of the Parent Engagement Programme aims to create a space for stronger interaction and communication between trainees and their parents. The programme involves a Group Training Approach (LDK) and activities that emphasise communication, helping to build a better relationship and understanding between both parties.

The implementation of this programme is crucial as it not only provides trainees with the opportunity to meet their parents in a controlled and positive environment but also aids in their emotional and social recovery. Interaction through planned activities can enhance the moral support given to trainees, which is a critical element in the rehabilitation process.

Additionally, this parenting programme plays a role in educating parents on more effective approaches to managing their children's behavioural changes. Parents' awareness and understanding of the challenges faced by trainees can contribute to stronger support after they leave the rehabilitation centre.

Overall, this programme highlights the importance of family relationships as a key support factor in the rehabilitation process. A programme that encourages effective interaction and communication can help create a more conducive environment for trainees to change and develop a stronger sense of self. A study by Sharif and Gunasegaran (2017) has proven that direct interaction between trainees and parents in such programmes is highly effective in restoring strained family relationships. This approach not only aids in the trainees' rehabilitation process but also strengthens the family support system, which is a crucial factor in the long-term success of rehabilitation programmes.

Arts, Literature, and Cultural Programme

Artistic, literary, and cultural activities in the moral rehabilitation centre are incorporated as a creative approach in the rehabilitation process of trainees. According to IRPR 4, various activities are conducted at the centre:

"Then there are activities such as drama performances, songwriting, and traditional dances. These activities also serve as a form of therapy for them to release stress. At least they have an outlet... to let go. One of the therapies we conduct is like this. For example, in a given month, we organise themed activities—usually, in August, we focus more on traditional elements due to Independence Day." (IRPR 4)

This statement from IRPR 4 highlights that these activities function as an effective therapeutic medium to help young trainees cope with the pressures they face. Additionally, artistic activities provide them with an opportunity to express themselves through creative works, which indirectly contribute to emotional and psychological balance. This approach aligns with the findings of Abd Aziz and Mohamad et al. (2015), which suggest that self-expression through art can serve as an effective psychosocial support mechanism.

Art Therapy Counselling Programme

Counselling sessions are one of the programmes implemented in the rehabilitation centre that attract significant interest and participation from trainees. Its implementation has proven effective in fostering psychological development, particularly for adolescents in need (Abd. Majid et al., 2021). This approach integrates counselling with visual arts and other expressive arts, such as painting, music, and theatre. Art therapy serves as an alternative medium for participants to express their feelings and experiences through artistic creations, helping them overcome trauma, emotional distress, and mental health issues in a more creative and indirect manner.

According to IRPR 6

"Regarding their daily routine, the programme that they are most cooperative with and receptive to is the counselling and therapy programme. For therapy, we make it accessible, and I allow the wardens to take over this role since some of them have backgrounds in counselling and psychology. In the therapy room, we have a punching bag, a bumping area,

large exercise balls, a drum circle, playdough, play therapy tools, and toys. The trainees prefer to express their emotions physically. So, I want to increase the availability of these tools—not just in the therapy room but also in areas that are easily accessible to them." (IRPR 6)

This statement from IRPR 6 highlights that the programme integrates various therapeutic modalities, including physical therapy (such as punching bags and bumping activities) and music therapy through drum circle sessions. These therapy facilities are designed to be easily accessible, allowing trainees to express their emotions effectively within a controlled environment. This approach aligns with the findings of Abd Aziz and Mohamad et al. (2015), which suggest that multimodal approaches—including art, movement, writing, and music—can contribute to therapeutic growth. Furthermore, according to Musa (2022), expressive art therapy can be applied to clients of all age groups, including children, adolescents, adults, and the elderly. Providing multiple channels for emotional expression within the rehabilitation centre is crucial in addressing the diverse psychological needs of the trainees.

Skills Programme

The skills programme at the rehabilitation centre also attracts significant interest from trainees. Its implementation involves practical activities that can be beneficial for their future lives. This programme encompasses five main fields, each with its own focus and objectives.

Agricultural and Livestock Skills

Training in agricultural and livestock management is one of the most popular skills programmes among trainees at the rehabilitation centre, as stated by IRPR 1:

"Among the most favoured programmes are skill-based training such as agriculture, livestock farming, and technical workshop skills." (IRPR 1)

This programme aims to equip trainees with practical skills in managing agricultural and livestock production, enhancing their ability to sustain themselves in the future. Agricultural activities, such as growing vegetables, fruits, and other commercial crops, provide trainees with exposure to fundamental techniques such as soil preparation, planting, maintenance, and harvesting.

Research by Saudi et al. (2024) highlights that such programmes not only impart technical skills but also play a crucial role in instilling discipline, responsibility, and environmental awareness among trainees. Additionally, research by Jaafar et al. (2019) supports this claim by emphasising that agricultural activities serve as a form of occupational therapy, significantly enhancing trainees' psychosocial development. This programme fosters positive attitudes such as patience, perseverance, and teamwork, which are essential in the rehabilitation process and personal growth.

Cooking and Sewing Skills

Cooking and sewing skills have received high interest among trainees at the rehabilitation centre, demonstrating their inclination to learn practical skills applicable to daily life and as a potential source of income. Their enthusiasm for these activities is evident in their active participation in cooking and sewing classes, as highlighted by IRPR 2:

"We have basic skills training that focuses on cooking. Everyone needs to learn how to cook, and we also have sewing classes." (IRPR 2)

The phrase "everyone needs to learn how to cook" reflects the trainees' positive reception towards these skills, not just as basic necessities but as fields they are eager to explore further. Their interest in this programme is driven by the realisation that cooking and sewing are not only useful in everyday life but also open opportunities for generating income through food or tailoring businesses.

Research by Sidik et al. (2024) indicates that sewing skills are not only beneficial for daily life but also serve as a vocational rehabilitation strategy. The dedication shown by trainees in learning these skills suggests that they view them as future opportunities, whether for employment in the food and tailoring industries or for starting their own businesses. Overall, the trainees' enthusiasm for the cooking and sewing skills programme proves that it not only attracts participation but also provides them with motivation and hope for building a more stable life after rehabilitation.

Digital Skills

In the rapidly evolving digital era, trainees at the rehabilitation centre have shown a keen interest in digital technology skills, particularly in digital marketing. Their openness to new opportunities reflects their awareness of the importance of digital skills in enhancing their competitiveness in the job market. Based on feedback received, trainees have demonstrated a strong desire to delve deeper into this field, as mentioned by IRPR 6:

"The best job right now is in digital marketing. So, I reached out to a digital marketing company to bring them in to teach the trainees. Then, I asked them, 'Would you be interested in learning digital marketing?' and they eagerly responded, 'Yes, we are interested!' We also invited experts in artistic skills. They voluntarily came to teach as part of their CSR initiative." (IRPR 6)

The phrase "Yes, we are interested!" in the statement highlights the trainees' active enthusiasm for this programme. Their eagerness to explore digital marketing proves that training in this skill is not just an educational opportunity but also a promising career prospect.

The rehabilitation centre acknowledges this interest by taking proactive steps to collaborate with industry experts through social responsibility programmes, particularly for trainees inclined towards the arts. Research by Azahari and Rahimi (2022) states that learning based on interest and talent increases an individual's motivation to master new skills, making them more competitive in the job market.

Moreover, trainees who are interested in digital fields do not merely view them as areas of study but as long-term career opportunities. Their interest in digital marketing, graphic design, and website development reflects their awareness of modern industry demands. The institution's ability to align trainees' interests with current industry needs has helped boost their self-confidence in the rehabilitation process and their preparation to reintegrate into

society. Overall, the trainees' strong inclination towards digital skills proves that this programme is not only well-received but also offers them hope for building a better future.

Islamic Medical Treatment Skills

Islamic medicine has long been practised within Muslim communities and continues to be a sought-after holistic alternative treatment (Othman et al., 2023). The Islamic Medical Treatment Skills Programme has also received positive responses from trainees at the rehabilitation centre, indicating a strong interest in this field. Their enthusiasm is evident through their active participation in learning and mastering treatments such as cupping therapy (bekam), acupuncture, and sinus therapy. Their dedication to this field shows that Islamic medicine is not only of interest as a form of treatment but also as a potential skill for future development. This interest is reflected in the statement by IRPR 3:

"At this rehabilitation home, the most popular programmes are skill-based training. We also incorporate Islamic medical treatment here. We collaborate with a treatment centre and invite an ustaz (religious teacher) to teach the correct techniques for cupping therapy, acupuncture, sinus treatment, and more. This programme introduces new skills to the trainees, and some of our alumni have even established their own treatment centres and obtained official certification to practise Islamic medicine." (IRPR 3)

The phrases "popular programmes" and "exploring new fields" indicate that trainees have a strong interest in Islamic medical treatments, particularly when given the opportunity to explore and learn these skills in depth. Research by Zainal Abidin et al. (2022) also found that holistic medical approaches that combine spiritual and physical elements not only attract trainees but also enhance their motivation in rehabilitation programmes.

The consistent implementation of these programmes reflects a systematic approach to the rehabilitation process. Research by Pauzi et al. (2023) found that continuity and consistency in rehabilitation programmes are critical factors in ensuring long-term effectiveness. Furthermore, collaboration with multiple rehabilitation centres has been identified as an essential aspect of successfully implementing rehabilitation initiatives. Abdul Rauf (2017) proposed the Integrated Development Model, which emphasises the importance of establishing strong support networks among rehabilitation homes. This collaborative approach accelerates the personal development and recovery process of trainees.

Conclusion

This study found that activity-based programmes play a crucial role in attracting the interest of teenage trainees at moral rehabilitation centres and have a positive impact on their rehabilitation efforts. Teenagers are generally more drawn to physical and practical activities rather than programmes that focus solely on theoretical aspects or lectures. Therefore, rehabilitation programmes implemented at moral rehabilitation centres should incorporate more interactive and practical activities to ensure a higher level of effectiveness in the rehabilitation process.

Programmes such as Maulid Nabi and qasidah performances, camps, community service, sports, parental involvement programmes, arts and culture, art therapy counselling, and vocational skills not only serve as recreational activities but also contribute to character

development, social skill enhancement, and emotional balance among trainees. The study's findings indicate that participation in these programmes can boost self-confidence, instill discipline, and strengthen social relationships between trainees, peers, instructors, and family members. Additionally, programmes such as sports and community service help foster teamwork, responsibility, and provide trainees with opportunities to contribute to society.

The effectiveness of these programmes proves that a holistic and structured approach to moral rehabilitation for teenagers is essential to ensuring their overall personal development. Therefore, efforts to enhance the implementation of these programmes through the support of experienced instructors and facilitators, as well as more interactive and engaging methods are necessary to ensure that the rehabilitation process is conducted more effectively and sustainably.

This study contributes to the theoretical understanding of adolescent behavioural rehabilitation by emphasising the effectiveness of interest-driven and activity-oriented programmes on self-identity development. The findings support the integration of holistic and practical frameworks that encompass spiritual, psychosocial and experiential elements tailored to the developmental needs of institutionalised youth. From a contextual perspective, the research offers grounded evidence from moral rehabilitation centres in Selangor, Malaysia, highlighting the importance of aligning programme strategies with adolescents' actual behavioural tendencies and interests. Such alignment enhances the relevance, engagement and long-term impact of character-building interventions. These insights are valuable for policymakers, practitioners and institutional leaders in developing more targeted, impactful and sustainable rehabilitation models for at-risk youth.

Acknowledgement

Gratitude is extended to the Selangor State Research Grant (GPNS) 2023, Grant No.: SUK/GPNS/PKS/09, and the International Islamic University of Selangor (UIS) for supporting the research titled "Development of a Self-Identity Building Module for Adolescents in Moral Rehabilitation Centres in Selangor from an Islamic Perspective."

References

- Abd Aziz, R., & Mohamad, Z. (2015). Terapi seni ekspresif sebagai intervensi kaunseling dalam memungkinkan strategi daya tindak ibu tunggal. *Proceedings of the Social Sciences Postgraduate International Seminar (SSPIS)*.
- Abd Majid, M., Haridi, N. H., Usman, A. H., Azizan, N. I., Mohamad, N., Ismail, Z., & Rahman, A. H. A. (2021). Program pembangunan jati diri remaja delinkuen di pusat pemulihan akhlak negeri Selangor era pandemik COVID-19. *Proceedings of the 8th International Research Management and Innovation Conference (IRMIC 2021)*.
- Abd Majid, M., Azizan, N. I., Haridi, N. H. M., Mohamad, N., Usman, A. H., Ismail, Z., & Rahman, A. H. A. (2023a). Program pemulihan akhlak remaja delinkuen di pusat pemulihan akhlak kelolaan Jabatan Penjara Malaysia dan Jabatan Kebajikan Masyarakat. *Jurnal Pengajian Islam*, 16(1), 22-41.
- Abd Majid, M., Rahman, A. H. A., Azizan, N. I., Haridi, N. H. M., Mohamad, N., Usman, A. H., & Ismail, Z. (2023b). Elemen sokongan pelaksanaan program pembangunan jati diri remaja delinkuen di institusi pemulihan akhlak. *e-Jurnal Penyelidikan dan Inovasi*, 10(2), 1-21. <https://doi.org/10.53840/ejpi.v10i2.122>

- Abdullah, M. J., Sidik, R., Sidek, M., Kamaruzaman, A. F., & Bohari, F. A. M. (2020). Analisis sumber pemahaman falsafah terapi muzik pada abad pertengahan Islam. *Journal of Al-Tamaddun*, 15(1), 1-11. <https://doi.org/10.22452/JAT.vol15no1.1>
- Abdul Rauf, S. H. (2017). *Pemetaan jaringan perkhidmatan kebajikan kanak-kanak dalam jagaan institusi awam di Malaysia: Fragmentasi dalam jenis, corak, sistem dan agihan* (Doctoral dissertation, University of Malaya).
- Ahmad, N. A., Ibrahim, N. & Mohd Masri, A. N. (2024). Meneliti perspektif pelatih tentang program-program pemulihan di Sekolah Tunas Bakti. *Malaysian Journal of Social Sciences and Humanities (MJSSH)*, 9(7), p. e002832. doi: 10.47405/mjssh.v9i7.2832.
- Ariffin, M. T., & Zailani, S. (2021). Pembelajaran Bahasa Arab dalam kalangan pesalah juvana di Sekolah Agama (JAIM) Henry Gurney, Telok Mas, Melaka. *Jurnal Islam dan Masyarakat Kontemporari*, 22(1), 36-52. <https://doi.org/10.37231/jimk.2021.22.1.537>
- Azahari, N. S., & Rahimi, N. M. (2022). Amalan pembelajaran teradun sebagai satu pendekatan pembelajaran norma baharu. *Jurnal Dunia Pendidikan*, 4(1), 186-196.
- Azizan, N. I., Abd Majid, M., Mohamad, N., Usman, A. H., Haridi, N. H. M., Ismail, Z., & Rahman, A. H. A. (2022). Faktor penglibatan salah laku delinkuen dalam kalangan remaja: kajian di pusat pemulihan. *e-Jurnal Penyelidikan Dan Inovasi*, 9 (2), 59-74. <https://doi.org/10.53840/ejpi.v9i2.86>
- Bakar, A. A. A., & Hamzah, M. I. (2019). Faktor keterlibatan remaja dengan masalah sosial. *Jurnal Hadhari*, 11(1), 1-17. <http://ejournals.ukm.my/jhadhari/issue/view/1186>
- Cohen, L., Manion, L., & Morrison, K. (2018). *Research methods in education* (8th ed). Routledge. <https://doi.org/10.4324/9781315456539>
- Cresswell John W, & Creswell, J. D. (2018). *Research design: Qualitative, quantitative and mixed method approaches* (5th ed.). SAGE Publications. <https://doi.org/10.1177/0011000006287390>
- Ferdaus, F. M., Ishak, H., & Akib, M. M. M. (2022). Pengukuhan psikospiritual: kajian terhadap kepentingan ibadah doa: psychospiritual reinforcement. *'Abqari Journal*, 27(1), 95-114. <https://doi.org/10.33102/abqari.vol27no1.523>
- Haridi, N. H. M. (2016). *Program agama di pusat pemulihan akhlak Jabatan Kebajikan Masyarakat (JKM): Kajian dari aspek pelaksanaan dan keberkesanan*. (Doctoral dissertation, University of Malaya, Malaysia).
- Herbst, L., Reinartz, D., & Woodside, A. G. (2017). Redirection theory and antisocial travel behavior: configural antecedents to nascent road-road signaling. In *Consumer behavior in tourism and hospitality research* (pp. 119-139). Emerald Publishing Limited.
- Ibrahim, N. B. (2023). *Pengetahuan sikap dan tingkah laku masyarakat muslim terhadap program pemulihan pesalah seks remaja: Kajian di Selangor* (Master's thesis, University of Malaya, Malaysia).
- Jaafar, J. R., Zakaria, S. M., Sarnon, N., Tambi, N., Selamat, M. N., & Isa, F. (2019). *Perbandingan aspek psiko-sosial pelatih sebelum dan selepas menjalani program pemulihan melalui terapi kerja dalam projek pertanian*. Agensi Antidadah Kebangsaan Kementerian Dalam Negeri. Penerbitan: Karisma Production Sdn Bhd.
- Junid, H., Sidik, M. S. M., & Majid, N. H. A. (2022). Penghargaan sendiri dalam kalangan remaja di pusat pemulihan akhlak. *Journal Contemporary of Islamic Counselling Perspective*, 1(1).
- Kadir, N. A., A., Azman, A. H., Abdul Rahman, N., Mustapha, N. I., Mandu, R., & Zulkipli, D. (2021). *E-book: Latihan kemahiran digital*. Universiti Malaysia Sabah.

- Mansor, N. H. (2016). *Modul keagamaan untuk remaja hamil luar nikah di pusat perlindungan wanita di Selangor: Kajian pelaksanaan dan masalah* (Doctoral dissertation, University of Malaya, Malaysia).
- Musa, N. A. S. B. (2022). *Modul intervensi terapi seni lukisan untuk kesejahteraan emosi dan pemikiran dalam kalangan wanita berkerjaya* (Master's thesis, Universiti Teknologi Malaysia).
- Othman, M. R., Basir, S. A., Ahmad, K., Awang, K., & Yusoff, Z. M. (2023). Perubatan Islam: Analisis perkembangan, kesan dan permerkasaan di Malaysia. *'Abqari Journal*, 28(1), 25-47. <https://doi.org/10.33102/abqari.vol28no1.407>
- Paad, N. S., Muhsin, S. B. S., & Abidin, M. S. Z. (2021). Implementasi psikospiritual Islam dalam pembentukan model motivasi pembangunan diri remaja. *Afkar: Jurnal Akidah & Pemikiran Islam*, 23(2), 405-444. <https://doi.org/10.22452/afkar.vol23no2.11>
- Pauzi, H. M., Saim, N. J., Sarnon, N., & Kamaluddin, M. R. (2016). Faktor-faktor pelaksanaan program pemulihan akhlak yang berkesan untuk pesalah kanak-kanak. *e-BANGI*, 11(2), 23-36.
- Pauzi, H. M., Saim, N. J., Kuşenin, N. S., & Kamaluddin, M. R. (2023). Kemahiran pemulihan akhlak pelaksana pemulihan akhlak juvana di Malaysia. *Akademika*, 93(2), 17-27.
- Rahman, H. A. (2019). Alam sekitar sebagai terapi alternatif kesihatan mental. *Jurnal Psikologi dan Kesihatan Sosial*, 3, 39.
- Samat Darawi, A. B., Tibek, S. R., Muhamat Kawangit, R., & Hamzah, A. R. (2015). Sejarah serta sumbangan amalan barzanji dan marhaban dalam majlis-majlis utama masyarakat. *Jurnal Islam dan Masyarakat Kontemporari*, 9, 157-170. <https://doi.org/10.37231/jimk.2015.9.0.88>
- Saper, M. N. (2012). *Pembinaan modul bimbingan'tazkiyah an-nafs' dan kesannya ke atas religiositi dan resiliensi remaja* (Doctoral dissertation, Universiti Utara Malaysia).
- Saudi, M. A. M., Rahman, K. A. A., & Hashim, S. (2024). Persepsi kesediaan penguasaan pelajar dalam kemahiran teras Sijil Kemahiran Malaysia. *Sains Humanika*, 16(3), 137-144. <https://doi.org/10.11113/sh.v16n3.2167>
- Sharif, Z. & Gunasegaran, G. (2017). Sokongan ibu bapa terhadap pendidikan anak pendidikan khas (PK). In *Proceedings of International Conference on Special Education* (Vol. 2).
- Sidik, M. I. M., Sairi, N., & Sulong, R. (2024). Kajian pelaksanaan program pembelajaran sepanjang hayat: Kursus jahitan baju sekolah agama di kalangan asnaf anjuran Majlis Agama Islam Negeri Johor. *Jurnal Pengajian Umum/Journal of General Studies*, 4(2), 20-30. <https://myjms.mohe.gov.my/index.php/jpu/article/view/28250>
- Stapa, Z., Yusuf, N. & Shaharudin, A. F. (2012). Islam asas pembentukan jati diri bangsa Melayu-Muslim. *Jurnal Hadhari Special Edition*, 8(2), 129. https://journalarticle.ukm.my/6102/1/JD005862_129-142.pdf
- Talip, R., Abdullah, M. Y., Kiflee, D. N. A., & Ping, E. L. S. (2021). Pengaruh pengurusan kokurikulum dan keterlibatan pelajar dalam kokurikulum terhadap kemahiran insaniah dalam kalangan pelajar sekolah menengah di Wilayah Persekutuan Labuan. *Jurnal Kesidang*, 6(1), 173-183. Retrieved from <https://unimel.edu.my/journal/index.php/JK/article/view/1008/818>
- Tharshini, N. K., Ibrahim, F., Mohamad, M. S., & Zakaria, E. (2020). Hubungan di antara konsep sendiri dan kesedaran komuniti dengan sokongan sosial bagi pesalah muda di Malaysia. *Akademika*, 90(3), 39–48. <https://doi.org/https://doi.org/10.17576/akad-2020-9003-04>

- Tunggak, B., Ngadi, S., & Naim, H. A. (2015). Delinkuen pelajar dan cadangan penyelesaiannya menerusi model pembangunan sahsiah remaja/pelajar muslim bersepadu. *Jurnal Hadhari*, 7(2), 11-30. <http://ejournals.ukm.my/jhadhari/issue/view/752>
- Ya'cob, M. A., & Zawi, M. K. (2022). Keterlibatan dalam aktiviti fizikal dan pengaruh kepada self esteem pelajar sekolah menengah di semenanjung Malaysia. *Malaysian Journal of Social Sciences and Humanities (MJSSH)*, 7(4), <https://doi.org/10.47405/mjssh.v7i4.1406>
- Yusoff, A. F. M., Hamat, W. N. W., & Sulaiman, N. (2025). Pembentukan elemen kemahiran insaniah pelajar terhadap pelaksanaan model ik-pbm bagi kursus mata pelajaran umum di politeknik. *al-Qanatir: International Journal of Islamic Studies*, 34(1), 228-237. <https://al-qanatir.com/aq/article/view/1094>
- Zainal Abidin, M. S., Sa'ari, C. Z., Syed Muhsin, S. B., Syed Abdul Rahman, S. M. H., Mohd Akib, M. M., Mohamad, M. A., & Zulkifli, M. A. H. (2022). Pendekatan pengubatan berteraskan spiritual Islam dalam menangani masalah sosial masyarakat. *Jurnal Islam Dan Masyarakat Kontemporari*, 23 (2), 318-323. <https://doi.org/10.37231/jimk.2022.23.2.624>