

**THE FUNCTIONS AND ACTIVITIES OF BAITUL EHSAN,
SABAK BERNAM.
ITS APPROACHES AND EFFECTIVENESS**

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Perpustakaan KUIM



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AUTHOR DECLARATION

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I hereby declare that the work in this academic project is my own except for quotations and summaries which have been duly acknowledged.

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Thanks for you all. May Allah bless you... Amin.

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ABSTRAK

Menurut kajian yang menggunakan kaedah lapangan ini, penulis mengetengahkan suatu bentuk kajian terhadap Baitul Ehsan di Sabak Bernam yang berada di bawah naung JAIS. Penulis memfokuskan perbincangan kepada fungsi dan aktiviti yang dinamik oleh Baitul Ehsan dalam membantu dan melahirkan seorang Muslimah berperibadi mulia. Di samping itu juga penulis mengkaji serta melihat apakah pendekatan yang digunakan dalam mentarbiah remaja-remaja yang sudah sekian lama tergelincir dari landasan hidup sebenar. Kajian adalah bertujuan untuk melihat sejauhmanakah keberkesanan aktiviti yang dijalankan oleh Baitul Ehsan bagi merealisasikan objektif penubuhannya. Untuk memperolehi data, beberapa teknik kajian telah digunapakai iaitu specialist informants, observation, temubual, sumber rujukan yang diperolehi di perpustakaan dan meneliti dokumen-dokumen yang berkaitan. Hasil kajian telah menunjukkan bahawa setiap aktiviti yang dijalankan membawa impak yang begitu mendalam kepada para pelatih dan sekaligus membuahkan hasil yang begitu membanggakan. Namun demikian masih terdapat segelintir dari mereka yang memilih cara lama bagi mengharungi dan meneruskan kehidupan masing-masing. Hal ini memerlukan perhatian dan kawalan daripada ibubapa.

ABSTRACT

Following the research that uses this ground of work, the writer had centralized the form of experiment for the case of Baitul Ehsan in Sabak Bernam, which is under JAIS's wings. The writer also had focused the discussion upon the functional and dynamic activities carried forward by Baitul Ehsan in re-educating Muslimah for her benefit in the future. The writers also follow up the experiment in studying what are the methods used in the rehabilitation. The main reason for the experiment of these methods is to see how effective are these activities for the objective of Baitul Ehsan as a multi-functional rehabilitation and treatment center. For data extraction, a few techniques of specific research was used which are specialist informants, observation, interviews as well as finding source thru specific journals and reading materials of same subject. The result of this research is that every activity that were carried out in Baitul Ehsan had do have a positive impact to the inmates. Nonetheless, some of them do prefer the 'old habits' in performing their daily lives. These problems should have the attention and guidance from parents of the individuals.

ملخص البحث

يريد الباحث في هذا البحث الميداني أن يقدم بحثاً عن مؤسسة بيت الإحسان بمنطقة سابقبرنم وهي تحت إشراف الإدارة الدينية الإسلامية بولاية سلا بنجور (جي ايه أي إس). يركز الباحث على العمل والنشاطات الفعالة في إيجاد المسلمة المتحلية بالأخلاق الكريمة والمحمودة. وبجانب ذلك يبحث الباحث عن أفضل الطريق في تربية الشباب المنحرفين عن مبادئ الحياة وفق الشريعة الإسلامية. وهذا البحث أيضا يسعى إلى معرفة مدى تحقق هذه النشاطات من قبل هذه المؤسسة في تحقيق أهدافها السامية. لقد استخدم الباحث منهج الرجوع إلى الخبراء والملاحظة والمقابلة وأيضا استخدم الباحث الكتب والوثائق الموجودة في المكتبات، مراجعا في إتمام هذا البحث ونتيجة البحث تدل على أن النشاطات المبرمجة من قبل هذه المؤسسة قد تغرس أثرا ملموسا على مشاركيها وفي نفس الوقت تنتج نتيجة مرجوة. على الرغم من أن النتيجة قد أدت النتيجة المرجوة إلا أن هناك أشخاص قد إتخذوا حياتهم السابقة والماضية سبيلا للحياة. وهذه القضية تحتاج إلى الملاحظة والمراقبة من قبل الوالدين.

CONTENT PAGE

CONTENTS	PAGE
AUTHOR DECLARATION	i
ACKNOWLEDGEMENTS	ii
ABSTRACK	iii
ABSTRACT	iv
<i>MULAKHKHAS AL-BAHTH</i>	v
CONTENT PAGE	vi
LIST OF APPENDICES	vii
TRANSLITERATION	viii
ABBREVIATION	ix

CHAPTER I: INTRODUCTION

A. Background of Research	1
B. Significance of Research	2
C. Aim of Research	2
D. Objective of Research	3
E. Scope of Research	3
F. Research Methodology	4

CHAPTER II: BACKGROUND OF BAITUL EHSAN

A. Formation History, Location And Infrastructure	7
B. Vision, Mission, Objectives And Charters	8
C. Administration Of Baitul Ehsan	9
D. Admission Procedure Of Baitul Ehsan	16

CHAPTER III: RESEARCH REPORT AND ANALYSIS

A. The Functions of Baitul Ehsan	20
B. Activities	22
C. The Approaches of Functions And Activities For Inmates (Pelatih)	29

D. The Effectiveness of Activities	35
E. The Contributions of Baitul Ehsan	37
F. Problem And Challenges	40

CHAPTER IV: CONCLUSIONS DAN RECOMMENDATION

A. Summary	42
B. Recommendations and Suggestions	44

BIBLIOGRAPHY

APPENDICES

LIST OF APPENDICES

		Pages
Appendix A:	The Organization Chart of Baitul Ehsan	49
Appendix B:	The Functions Chart of Baitul Ehsan	50
Appendix C:	Staff of Photo	51
Appendix D:	The Facilities in Baitul Ehsan	52
Appendix E:	The Timetable of Trainee	53
Appendix F:	The Program in Baitul Ehsan For Trainee	54
Appendix G:	The Routine Activities in Baitul Ehsan	55
Appendix H:	The Example of Tentative For The Trainees Activity On Every Weekend	56
Appendix I:	A Baitul Ehsan Pamphlet	57
Appendix J:	Form D; Trainee Medical Check-up	58
Appendix K:	Form D1; Trainee Physical Checking Report	59
Appendix L	The Question of Personal Interview With The Trainee	60

ARABIC WORDS TRANSLITERATION SYSTEM TRANSLITERATION TABLE

1. ALPHABET

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
أ	ʾ	فأر	fa'r
ب	b	برد	burd
ت	t	تال	tall
ث	th	ثوب	thawb
ج	j	جدار	jidar
ح	h	حليب	halib
خ	kh	خادم	khadim
د	d	ديك	dik
ذ	dh	ذهب	dhahab
ر	r	رفيق	rafiq
ز	z	زميل	zamil
س	s	سلام	salam
ش	sh	شعب	sha'b
ص	s	صخر	sakhr
ض	d	ضيق	dayq
ط	t	طالب	talib
ظ	z	ظالم	zalim
ع	ʿ	عقل	ʿaql
غ	gh	غلام	ghulam
ف	f	فيل	fil
ق	q	قلب	qalb
ك	k	كلام	kalam
ل	l	لب	lubb
م	m	مال	mal
ن	n	نجم	najm
هـ	h	هول	hawl
و	w	ورق	waraq
ي	y	يم	yam

2. Short Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
_____	a	كتب	kataba
_____	i	علم	ʿalima
_____	u	غلب	ghuliba

3. Long Vowel

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
ى ، ا	a	عالم ، فتى	°alim, fata
ي	i	عليم ، داعي	°alim, da°i
و	u	علوم ، أدعو	°ulum, ad°u

4. Diphthong

<u>Arabic</u>	<u>Latin</u>	<u>Example</u>	<u>Transliteration</u>
و	aw	نوم	nawm
ي	ay	ليل	layl
ي	iy	شافعي	shafi°iy (ending)
و	uw	علو	°uluww (ending)

5. Exemptions

- 5.1 Arabic letter ء (hamzah) found at the beginning of a word is transliterated to the letter "a" and not to '.

Example: أكبر transliterated to: akbar (not 'akbar)

- 5.2 Arabic letter ة (ta' marbutah) found in a word without ال (al) which is coupled with another word that contains ال (al) at the beginning of it is transliterated to the letter "t".

Example: مكتبة الإمام transliterated to: maktabat al-imam

However if the Arabic letter ة (ta' marbutah) found in a word with ال (al), in a single word or in the last word in a sentence, it is transliterated to the letter "h".

Example: المكتبة الأهلية
قلعة
دار وهبة transliterated to: al-maktabah al-ahliyyah
qal°ah
dar wahbah

ABBREVIATIONS

ARPA	Advance Research Project Agency
BAHIES	<i>Bahagian Hal Ehwal Islam</i>
b.	bin
bte.	binti
CD	Compact disc
Dr.	Doctor
et al.	and others
html	Hypertext Markup Language
http	Hypertext Transfer Control
ibid	<i>ibidem</i>
IBM	International Business Machine
IKIM	<i>Institut Kemajuan Islam Malaysia</i>
IP	Internet Protocol
IRC	Internet Relay Chat
IT	Information Technology
JAIN	<i>Jabatan Agama Islam Negeri</i>
JAKIM	<i>Jabatan Kemajuan Islam Malaysia</i>
JAIS	<i>Jabatan Agama Islam Selangor</i>
k.w	<i>karamallahu wajhah</i>
KAFA	<i>Kelas Agama Fardu Ain</i>
KUIM	Islamic University College of Malaysia

MIMOS	<i>Institut Mikroelektronik Malaysia</i>
MSC	Multimedia Super Corridor
n.a	no author/no artist
Op.cit	<i>Opera citato</i>
SAW	<i>salla Allah^calayh wa sallam</i>
SWT	<i>subhanah wa ta^cla</i>
PC	Personal Computer
Prof.	Professor
PUM	<i>Pertubuhan Ulama Malaysia</i>
r.a	<i>radhi Allahu^canhu</i>
Sdn. Bhd.	<i>Sendirian Berhad</i>
TCP	Transmission Control Protocol
URL	Uniform Resource Locator
WWW	World Wide Web
&	and

CHAPTER

INTRODUCTION

THE STATE OF KNOWLEDGE

CHAPTER

I

CHAPTER I

INTRODUCTION

A. BACKGROUND OF RESEARCH

Allah has given the responsibility to all mankind to do the obligation as vicegerent in this world either on *Fardhu Ain* or *Fardhu Kifayah*. In fact, to realize it the people need a special organization of which to discuss all the problems that related with the life and the other religious matter.

Clearly, Baitul Ehsan, that is formed by Jabatan Agama Islam Selangor is which an institution that most basic in formation of society and unique generation. This is important to create a Muslim with high personality, honorable and moral to form an Islam superior generation to face the globalization.

Nowadays, the society who is still blurred what is function of the Baitul Ehsan and what its role to society. This is because, there are a people still not realized about the role of this organization to help the Islamic *Da'wah* among the Muslims itself. This matter will surely be realized if they often involve in activities that is organized by this institution.

Besides studying its functions and activity, I try to find about its effectiveness and approaches in create out the good person efforts. That is the one who try that writer opens from both from various aspects and corners which relating to this division.

To start from this problem, I'm interested to select this topic of study. Hopefully, whatever that is the best in Rasulullah 's era can become a continuity of propagation of religion and can be raised by the efforts alongside with government efforts in raising Baitul Ehsan status as in this era. *Insyallah*.

B. SIGNIFICANT OF RESEARCH

This research is about approaches and effectiveness of function and activity, Baitul Ehsan, Sabak Bernam that responsibilities to manage, plan, lead and control the Muslims teenagers in Semenanjung. So, directly this center has big responsibilities to achieve their mission. It might be significant for two main groups of people, it is:

- 1) For society. They have been exposed with more difference kind of information when joined activities from division through difference religious activities
- 2) The division has a responsibility to improve and increase their activities to get more effectiveness from their program besides to spread Islamic Da'wah. The good activities are completed in the various points of view. The division maybe can get more information from this research.

C. AIM OF RESEARCH

Writer's objective for this study is to give the exposure and detailed explanation to society concerning, its approaches and effectiveness of functions activities that are played by Baitul Ehsan, Sabak Bernam. Besides that, I hope that center can repair the quality of the organization in implementing activities and the approaches that effectiveness to their trainees. This is because the center has a big responsibility to form a full-quality Muslimah from all aspect, spiritual or physical consistent with country development.

D. OBJECTIVE OF RESEARCH

- 1) To fulfill stipulation Bachelor of Leadership and Management besides as a training to writer to the make an academic writing more systematically and orderly in the future.

- 2) To see how far Baitul Ehsan administration and supervises organization to develop Muslim personality in this era.
- 3) To know deeply about the approaches and effectiveness of functions and activities in Baitul Ehsan
- 4) To know the problem and challenges that is faced by this organization to achieve the objective and what its contribution.
- 5) To know how far the effectiveness of this organization to society.

E. SCOPE OF RESEARCH

In implementing the study concerning this topic, I determined the most unique study scope, so that is not out and deviated from the scope and its objective that was drawn so that its decision achieves the study objective.

Clearly based by topic that is selected, shows that writer's primary focus is to study the function and activities of Baitul Ehsan or Kompleks Perlindungan Wanita at Sabak Bernam as a primary subject. I will also tell about the formation's objective, the structure of organization, administration vision, mission, and contribution of center.

Nevertheless, writer's primary investigation is detailed and focused to the approaches and effectiveness is implemented by Baitul Ehsan administration to trainees in its effort to form and repairing personality facing toward in this globalization era.

F. RESEARCH METHODOLOGY

In the effort for get a data, writer takes one month to finish up the research. For this period, writer do research field for collecting many more related data about this topic to ensure that the writing qualities.

Before discussing more details about the methods that has been used, firstly the writer will explain the definition of methodology. Methodology means “ knowledge about how to do observations”(Bernadib, 1982:51). “ Method “ are from Greek language refers to “ methodos” that means road or style. (Keontjaraningat, 1990: 7) In this context, method is related to problem style of work. It means the way to understand the objek in research. Beside that, “ Logos” means knowledge. (Mat Diah, 1987:70) So that, methodology is the way that analyzing and conclude the principle for get a conclusion. (Ensiklopedia Malaysiana, 1996:353) On the other hand, refer the Kamus Dewan; the meaning of methodology is a system that is covered about methods and principle that have used in any activities, discipline and others. (Kamus Dewan, 1996:887)

Based on Encyclopedia Malaysiana, researching means, do action or research or testing to produce something. According to Koentjaraningrat, the mean of academic research is same with is an academic methodology. It is because, each people have static aspect while any changes in the world can improve that dynamical aspects. That way, human always support to explore each natural phenomenon. Human not always hope to ready made facts but sometimes it look to far. The most important thing in the world is the system that can be knowledge discipline and measure the action that can be real win or otherwise. (Wahid, 1994:52)

After look at some investigation, writer can conclude that researching methodology is produce to make easy somebody to do researching and ilmiah writing based on method that has been used.

To finished up this researching, writer used tree main methods. It is defining subject method, collecting data method and analyzing data method.

1. Defining of Subject Method.

To define researching subject, writer have choose the approached and effectiveness of function and activities at Baitul Ehsan as the main topic to discuss in this research. The motive of method is for readers can get more details information about functions; activities, contributions and improvement of Baitul Ehsan in disseminate “da^owah for trainees.

2. Collecting of Data Method.

In collecting data is needed for this research, writer used some methods like:

i. Historical method

That is one of researching that refers to historical aspects about problem want to investigate. Writer used this method for get the about history to develop Baitul Ehsan at Sabak Bernam.

ii. Documentation method

One way of collecting data using documents related to investigating information such as writing materials, printed materials, electronic instrument and others. Writer has used printed materials such as books, brochure, and magazines for get data about historical and background of problem. Besides, this method also used to get information related disseminated “dakwah”.

iii. Interviewing method

Collecting data by interview responding about problem that wants to investigate. In this case, writer interview with staff and trainees directly at Baitul Ehsan.

iv. Observation methods

That's method was used to get the data with direct observation to subject and researched problem, include the writer experiences or who personally involve in this research. Writer also using this method to important references and activities of divisions at Baitul Ehsan in get more realistic data.

3. Analyzing of Data Method

The other method that has been used by writer is analyzing data method to analyses data that has been collect. The methods are:

i. Inductive method

One way to built conclusion from some analysis data that have a specific property for get a conclusion generally. Writer using this method to analyzes something, which relate to function and activity at Baitul Ehsan such as curriculum, teachers, facilities, instrument and others. The collected data will analyze and making generally conclusion about it.

ii. Deductive method

To make the conclusion based on general "dalil" to make specific conclusion. By using this method, writer can improve that research problem such as feedback from respondents to Baitul Ehsan, approaches and effectiveness of function and activity in Baitul Ehsan. Improvement can improve that research subject.

iii. Comparative method

To make the conclusion with comparison about collected data. This comparison is covered generally facts, data and information from some resources and the results make one summary and perform a conclusion.

CHAPTER II

CHAPTER II

BACKGROUND OF BAITUL EHSAN

A. FORMATION HISTORY, LOCATION AND INFRASTRUCTURE

Baitul Ehsan is a centre of woman's protection which is formed below administration of Jabatan Agama Islam Selangor through allocation below Seksyen 53 dan Seksyen 54(2) Enakmen Jenayah Syariah Selangor No.9 Tahun 1995 (EJSS 1995). Through same allocation of a method was drafted and was approved in the meeting of Majlis Agama Islam Selangor (MAIS) that is Perintah-Perintah Tetap Baitul Ehsan 2001 that enables Baitul Ehsan administrate, to restore, lead and protect the woman's problematic group in state of Selangor especially. (Hamid, 2003: 1)

Through the formation of this centre, Jabatan Agama Islam Selangor (JAIS) began the step more accurately and played primary role in administrating woman's affairs besides other offices such as Welfare Society's Department throughout state.

There are 4 components, which are obliged to ensure the development and the excellent of this organization. The organization consist have Management & Financial Division, Discipline & Security Division, Trainee (Inmate) Management Division and Training & Counseling Division.

Every teenagers and women who registered here are called " inmates or trainee". This due to their conditions who need to be educating, trained founded with religious education and accompanied with physical and mental strength in every aspect of living.

This complex is located in the edge of market to Sabak Bernam and built in wide area of 6 hectare those before this is known as Pusat Dakwah Selangor. This complex is equipped guard post, *musalla* (prayer room), 5 hostels, office of administration, two halls of classes, cafeteria, sewing and cooking room, the recreation equipment, drill plain, two of transport (van and car), the field and 3 houses.

B. VISION, MISSION, OBJECTIVES AND CHARTERS

After investigate, writer knows the Baitul Ehsan have same vision, mission, objective, function and charters with Jabatan Agama Islam Selangor in their organization. (Hamid, 2003: 2-3)

VISION

To apply pure practices to form a good followers' personal based on Al-Quran and As-sunnah consistent with JAIS's VISION to give birth to developed Islamic society, succeed, dynamic and blessed by Allah

MISSION

Giving the protection service, reformation, guidance training, counseling, coordinated competence and facilities of vocational training to woman's group and lady who is involved with social sign consistent with wish of aim Section 53 & 54 (2) Enakmen Jenayah Syariah Selangor No. 9 (1995)

OBJECTIVES

1. To implement the wish of aim Section 53 & 54 (2) Enakmen Jenayah Syariah Selangor No. 9 (1995)
2. Giving the protection and reformation to woman and lady who's the most exposed to moral danger

3. To give training and deep guidance in every aspect includes spiritual and physical through religious education and social
4. To prepare the coordinated competence and facilities of vocational training.

CUSTOMER CHARTERS

1. Effortless in applying assess pure to trainer to form *thiqah's* and *solehah* who followers' personal
2. Give the protection service and reformation that is complete to the most exposed woman to moral danger
3. Ensure and is planned that all welfare of woman is protected can be implemented with is more orderly
4. Give the coordinated competence service and facilities of vocational training that plans
5. Spreading and deliver the brochure of propagation of religion of *Islamiyah* more creatively and innovative

C. ADMINISTRATION OF BAITUL EHSAN

1. MANAGEMENT AND FINANCE DIVISION

The financial and administrative is the backbone of the Baitul Ehsan Organization. This is particularly important to govern every matter and activities that will be overlooking in Baitul Ehsan. This area is classified to two posts, which is the Financial and the Administration. These are the function of the administrative: (Hamid, 2003:7-15)

1. In order of taking care in drafting, observance and promptly making sure that letters that are sent to Baitul Ehsan are authorized by the Commandant
2. Documentation in orderly manner and organizing the filings

3. Typing and documentation official letters/work sheets
4. Sorting and verification on staffs of Baitul Ehsan that are on leave either of medical matters or other purposes, sending the record to administration every two years which as contract had ended;
5. Reliable of sorting and preparing office forms for staff: -
 - a. Forms for staffs that are on leave
 - b. Hospital or Medical Forms (Guarantee Letter)
 - c. *Borang tuntutan perbatuan* and others
6. Accommodating and sorting stock materials: -
 - a. Registering resources and stocks that are coming in and out
 - b. Organizing materials and resources of the current and dated stocks
 - c. Disposing unwanted materials that are damaged and not required for.
7. Punch Cards
 - a. Checking and going through all staff's punch cards
 - b. Making notes staff's punch cards that are late not marked or punctuated and red-inked.
 - c. Producing new punch cards every month.

Other than taking care the management of the organization of Baitul Ehsan, it also manages the treasury and monetary of the establishment. Some of the tasks are:

1. Sorting and documentation of checks that are received from JAIS and Bendahari Negeri Selangor.
2. Taking care of orders and retailing materials from '*borang perolehan*' and making sure LO and payment will be endorsed at specific time

3. Preparing and organizing Baitul Ehsan's check books such as *Trainee's Guardianship Account* and *Akaun Amanah Pejabat*.
4. Taking charge of indents and assignments given by JAIS for reconstructing or amendment of buildings around Baitul Ehsan's site.
5. In charge of receiving, banking and acknowledging checks from Pusat Zakat Selangor in utilizing in buying materials for office use.
6. Preparing payment vouchers for substitute teacher and trainers in Baitul Ehsan, as payment are by checks.
7. Crediting checks that are received from Pusat Zakat Selangor into specified bank accounts.
8. Manage a different work and activities, which are appointed to the finance department.

2. DISCIPLINE AND SECURITY DIVISION

The discipline and security chore is established to control and manage the inmates of Baitul Ehsan. This task is spread out to 3 functions: the managerial, logistic and authorization. These functions are essential to create a disciplined *Muslimah* and to give the right exposure on everyday life with a rational and functional approach, which in turn will benefit themselves with positive outlook and confidence. (Hamid, 2003:14)

The objectives are:

1. Multi-tasking the safety measurements
2. Protection and shelter for the inmates, in the vicinity of Baitul Ehsan
3. To carry out early emergency alarm in case of natural disaster, fire or other calamities.

4. Carry out physical education such as drill

After the study, writer known this division have the vision and mission to achieve their objective. As revelation of the task also calls these objectives such as:

VISION

To accommodate safety measurements of the Baitul Ehsan complex and its surrounding area for a positive and safe environment for all inmates and its workforce.

MISSION

Giving well-organized safety precautions for all inmates in case of emergency in times of negligence.

By these two revelations, this section of administrative is responsible for safety of inmates in Baitul Ehsan, to avoid escape of any of the inmates, and to early precautions and warning for unacceptable behaviors in case of any accidents that may occur. Other than these tasks, the section also responsible for disciplinary and safety of:

1. Being accountable for the disciplinary of trainees and inmates in Baitul Ehsan
2. Setting out rules for trainees and inmates and making sure they abide by it accordingly
3. Evaluating on inmates and trainees professionally
4. Setting out records and evaluation of inmates and planning meetings with panels appropriately as discussions
5. Preparing reports while performing in Baitul Ehsan for court's appraisal.

6. Planning Discipline Development Program and Trainees Evaluation in Baitul Ehsan
7. Planning a more effective safety programs and upgrading systematically for Baitul Ehsan's significance.
8. Making sure the safety and security of Baitul Ehsan's surroundings beside observing and periodically making sure none of Baitul Ehsan's communal objects is at harm by anyone.
9. Giving reports periodically to Management
10. Giving training to inmates and trainees, if needed and structuring the Security Time Table
11. Making sure the comfort and safety for other trainers

3. TRAINEE MANAGEMENT DIVISION

With the motto *'Ithizam membimbing Peribadi Ummah'* this division is responsible for domestic matters for the inmates with innovative measures to accommodate their needs. This section also in charge of the charity and support for the inmates to help them run their everyday life without any major difficulties, such as:

1. Responsible for:
 - Hostel and room's sufficiency
 - Ushering inmates to their rooms appropriately
 - Keeping track of inmates progressive movement as journals
 - Preparing record books for hostel
 - Accountable for inmates and trainees requirements and needs.

2. Responsible in preparing overall reports of the trainee as long as they reside in Baitul Ehsan
3. Liable for cleanliness, handling minor authorities of Baitul Ehsan's premises such as the hostels, hallways and dining hall.
4. Liable for medical needs of trainees whilst residing in Baitul Ehsan
5. Handling the registration of arrivals and departure of inmates of Baitul Ehsan
6. Accountable for every records and statements of birth and death in Baitul Ehsan.
7. Responsible for interviewing/querying family member and trainees/inmates.
8. Responsible upon receiving and documentations of materials needed for the hostel's use and for trainees, also keeping personal journals.
9. Held responsible for receiving and keeping original documents of trainees and inmates financial records in a safe, secured place.
10. Receiving and taking notes of trainees and inmates biography from court or community services, applying these information into confidential and secured filing.
11. Registering, preparing and handling '*borang pengakuan*' for inmates which will be staying in Baitul Ehsan, also form of pledge and medical forms.

4. COUNSELING AND TRAINING DIVISION

To up bring an improved personality and behavior with positive outcome in the materialistic society is one of the toughest challenges for Baitul Ehsan. Islam calls for the Umat to take care of them and to avoid dire and negative aspects that can ruin their belief and life.

As for that belief, Baitul Ehsan had organized this section of multi-tasking. The Practical and Counseling is to help the inmates, as well as responsible in preparing these applications to inmates:

1. Modules
2. Arrangements
3. Time tables
4. Lecturers
5. Facilitator
6. Marching teacher

Beside that, these divisions also have other responsibilities like:

1. Preparing counseling programs to inmates and trainees as needed. On the other hand, arranging and assembling religious activities for inmates
2. Accounted for evaluating trainees' progression upon counseling and classes.
3. Planning practical programs and counseling which are more efficient and useful for trainees from time to time for better results
4. Making sure all activities are to be well-managed and sufficient especially during practical classes

5. Responsible for preparing all the material needed for self-discovery programs for trainees according to their results and preparing journals along side for later evaluation.
6. Preparing program for building inner strength for inmates accordingly to modules given
7. Helping out as teachers in such practical classes, alongside with lecturers and counselors
8. Responsible as well for preparing work sheets for upcoming programs and activities and working together with Discipline Department in making evaluation in the progress of the trainees and inmates
9. Making sure that teachers and other teaching resources which are appointed are doing their job with responsibility and efficiency
10. Preparing reports and appraisal for Komandan Baitul Ehsan to be checked and approved before the case is carried to the court

D. ADMISSION PROCEDURE OF BAITUL EHSAN

A. The categories of teenagers (trainee) can enter in Baitul Ehsan

Basically there are 2 types of trainee protected in the center classified and determined as:
(Hamid, 2003: 15-17)

1. Trainee on Court Order (2 types)

1.1 Trainee on Court Order admitted by the decision of the Court in two types.

1.1.1 Offences under the Section 4, Enakmen Jenayah Syariah Selangor 2003 are: -

Sec. 22 -Incest

Sec. 23 -Prostitutions

Sec. 24 -Pimp

Sec. 25 -Illicit sex

Sec. 26 -Acts leading to illicit sex

Sec. 27 -Homosexuality

Sec. 28 -Unnatural sex

Sec. 29 -Close proximity

Sec. 31 -Immoral acts in public places

1.1.2 Have been convicted by Court on any offence under section 54(2) of the same Enactment.

Seksyen 54(2) pula menyatakan bahawa "jika mana-mana Mahkamah telah mensabitkan mana-mana orang perempuan atas suatu kesalahan di bawah bahagian IV, Mahkamah itu boleh sebagai ganti hukuman yang dinyatakan bagi kesalahan itu, memerintah supaya orang perempuan itu di komitkan ke suatu rumah yang diluluskan selama tempoh tidak melebihi enam bulan sebagaimana yang dinyatakan dalam perintah itu

1.2 Trainee in this category is admitted irrespective of age, determined and prescribed by the Court decision.

1.3 The period of protection is also determined by the decision of the Judge.

2. Trainee For Protection (4 types)

2.1 These trainees are admitted into the centre by the State Religion Department as the Agong responsible for protection of women for various reasons: -

2.1.1 Protection before trial

2.1.1.1 Those charged with criminal offence and awaiting Court hearing under section 4 of the Enakmen Jenayah Syariah Selangor 1995.

2.1.2 Abused

2.1.2.1 Those who have been physically, mentally or sexually abused.

2.1.3 Victim of mistreatment

2.1.3.1 Those have been mistreated, cheated or raped.

2.1.4 Without a home

2.1.4.1 Those without a place to stay without generation as the result of parental divorce, neglected or the guardian resides outside Selangor.

2.2 Women and children under 18 years old must be referred to the Welfare Officer.

2.3 Application for this category must be accompanied by a police report.

B. Duration of Protection

1. The period of protection is for 1 year and the first two weeks for investigation and quarantine.
2. For the two weeks the trainees would be isolated for further investigation. The Selangor Religious authority has the description to release the trainee at earlier date is the department has sufficient and valid reason to do so.
3. The Selangor Religious authority has the description to release the trainee at earlier date is the department has sufficient and valid reason to do so.

C. Commemoration

1. Women and children under 18 years old must be referred to the Welfare Officer.
2. Application for this category must be accompanied by a police report and *Surat Akuan Sumpah*
3. Every permission to enter in Baitul Ehsan should be too past by Pegawai Tadbir Agama Islam Daerah.

CHAPTER III

CHAPTER III

THE FUNCTIONS AND ACTIVITIES OF BAITUL EHSAN, SABAK BERNAM. ITS APPROACHES AND EFFECTIVENESS

A. THE FUNCTIONS OF BAITUL EHSAN

The Muslim communities today have to overcome a lot of trial and tribulations in order to maintain strong will and beliefs in their every day life. Some matters are to restructure the quality of *Umat*, as at the same time having to deal with global threats, modernization intimidation as well as negative approach of the Western world such as materialism, hedonism and other terrorization. (H.I, 87:2002)

Many Islamic intellectuals had coined that Muslim education is the core of good behavior, controlled nature as well as healthy mind and being. In achieving matters that will accomplish better future, the functions of every individual is highly significant, no matter where and what he is. Everybody should have their own merit in achieving their goals, as long as they structure it with the high belief of Islamic principles.

For that matter, the establishment of Baitul Ehsan by the Jabatan Agama Islam Selangor (JAIS) is one of the alternatives in shaping and rehabilitate the problematical matters of today's Muslim youths. Baitul Ehsan's vision to rehabilitate, reconstructs, protect, re-educate and counseling for them are in line with the implication of Seksyen 53 & 54 (2) Syariah Law Enactment Selangor No.9, (1995). (Hamid, 2:2003)

Baitul Ehsan are the sheltered home for problem Muslim girls and women, which are arrested by the Authorities from Pejabat Agama Islam Daerah. Most of these girls were caught in illegal conducts of Syariah law such as khalwat (close proximity), prostitution, marriage that are not observed and legalized by the Islamic Law, abuse cases as well as neglect.

These social problems occurred based on several factors but factors of lack religious quantities are the main reason until these youths had forgotten to foresee the right and wrongs of their actions, unable to differentiate the good and evil.

In an interview with Baitul Ehsan with the Commandant, Encik Mohd Khairie Solehan and Deputy of Commandant, Puan Dewiyana Saparudin had explained the main functions of Baitul Ehsan are:

1. Accepting and helping the domestic problems which are carried forward by the Perundangan Syariah, Bahagian Perundangan Keluarga and Bahagian Penguatkuasaan Jabatan Agama Islam Selangor.
2. Dealing with listing of girls and women, which needed shelter and rehabilitation with efficient and centralized system.
3. By giving out counseling, practical teachings and solving problems for the women which are under their wings.
4. Caring for the needs and health for the women under Baitul Ehsan with efficiency.

With these practical but useful functions, Baitul Ehsan had to absorb deeply every teaching according to Islamic awareness, which are *aqidah* (knowledge), *ibadah* (piousness) and *akhlak* (behaviour). These are important in reshaping the batter future for these women. Through these functional ways the social will be able to accept the good outcome of manners and independency as good examples. It will also help to create a social awareness of being helpful to one another, togetherness, *ukhuwah* (brotherhood and sisterhood) which will be close-knit and observant.

Which Allah said in His verse:

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ
لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

“The believers are but a single brotherhood: so make peace and reconciliation between your two (contending) brothers; and fear Allah that ye may receive mercy.”

Al-Quran. Al-Hujurat (49): 10

In achieving the functions of counseling, practical activities and problem answers to these protected women, Baitul Ehsan had specified education based on careful observing the cause and effects to restructure a balance a self-nature of goodwill, knowledgeable, intellectual and a rational mind.

Baitul Ehsan is capable of building a better *Ummah*, and to solve problems of that society had failed to react to. As for that conclusion is the main principle of Baitul Ehsan is to help and aid these women from social problems that had becoming nuisance in Malaysia as the modernization sets is.

B. ACTIVITIES

Every activity, which is being executed, are aligned with the teachings of Islam, as the most important is to maintain the purification of the teaching to be practices and understood. For these objectives, Baitul Ehsan had prepared a few activities for the benefits of the inmates.

The writer had done the research and observation on these activities in Baitul Ehsan. These are the outcome from the interview with Operation Supervisor of Training & Counseling Division, Encik Zahrudin Mohamed Jawawi made:

1. *Fardhu Ain Class.*

The *Fardhu Ain* classes are one of the main activities that cultivate good religious guidance for the inmates. The *Fardhu Ain* classes are to be attended every weekday morning from 8.30 AM until 10.00 AM. These classes are monitored by the Training & Counseling Division and consist of 5 lecturers from KAFA and JAIS. Other programs include teaching the students how to read *Jawi*, read the *Muqaddam* and Al-Quran, as well learning's of *tauhid*, *feqah* and *akhlak*.

Because of most of the teenage girls which was sent to this center are lack of religious experiences and teachings, Baitul Ehsan gives lessons according to tenets of Islam in *Fardhu Ain* as:

(1) *Basic of Akidah*

The question of Aqidah had been an important issue in the life of a Muslim. Therefore, Baitul Ehsan had stressed that the Aqidah teachings are important to help the inmates in guidance of their everyday life, according to real nature of Islamic teachings.

Which Allah in His verse:

هُدًى وَرَحْمَةً لِّلْمُحْسِنِينَ

Lo! Allah wrongeth not mankind in aught; but mankind wrong themselves.

Al-Quran.Luqman (31): 3

This is important for inmates to understand the significance of Allah S.W.T, to be a better, well-mannered pious human being and to outline their life accordingly to belief of clean living, positive and wise thinking and good judgment into their everyday life once they are released from the Baitul Ehsan.

(2) Basic of *Ibadah*.

Allah said in His verse:

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٤﴾

“ those who establish worship and pay the poor due and have sure faith in the hereafter”

Al-Quran. Luqman (31): 4

As how it is understood, *ibadah* or teachings of praying is the main pillar in Islam. Through *Fardhu Ain* classes, students will be taught how to pray accordingly, from the *wuduk* to the matter that may cause misconduct during prayers, which will be taught in practical and writing. (Zainal, 28: 2000)

(3) Basic of *Akhlak*

Which Allah said in His verse:

وَأَقْصِدْ فِي مَشْيِكَ وَأَعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ
لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

“And be moderate in thy pace, and lower thy voices; for the harshest of sounds without doubt is the braying of the ass”

Al-Quran. Luqman (31):19

Other than the essence of *aqidah* and *ibadah*, the *akhlak* is also taught with concentration. For this is the subject, that will help to reform one’s performance. Most of the inmates came into Baitul Ehsan with serious attitude and behavior problems of their own. For that, with outlines of Islamic mission for human kind to behave accordingly and honestly, Baitul Ehsan takes this subject seriously and also teaching the morality of helping each other, loving and caring for one another, good manners and respect each other under mercy of Allah S.W.T (Zainal, 29: 2000)

2. Sewing and Cooking Classes

Other than the class of *Fardhu Ain*, the inmates are also thought domestic classes of cookie and sewing, under guidance of KEMAS Sabak Bernam teacher. This activity is to expose the normal responsibility as women in general, as lessons in life which they never had been taught before. Both of these classes are on the afternoon from 2.30 pm until 4.30 pm. The sewing classes are on Mondays, Wednesdays and Friday while cookie classes are to be attended on Tuesdays and Thursdays.

3. Tazkirah

The Administration of Baitul Ehsan had come up with numerous more activities by having *takzilah*, which is performed by 4 ustaz in turn, according to the days, which is held. This activity is to be attended 4 times a week after Maghrib prayers, as well as *solat jemaah*. The essence of this religious activity is for the inmates to understand the teachings of *akhlak*, *ibadah* and *tauhid*. Once a month, the *qiamulail* is also held by ustaz from outside of Baitul Ehsan.

“O ye who believe! Profane not Allah's monuments nor the Sacred Month nor the offerings nor the garlands, nor those repairing to the Sacred House, seeking the grace and pleasure of Allah. But when ye have left the sacred territory, then go hunting (if ye will). And let not your hatred of a folk who (once) stopped your going to the Inviolable Place of Worship seduce you to transgress; but help ye one another unto righteousness and pious duty. Help not one another unto sin and transgression, but keep your duty to Allah. Lo! Allah is severe in punishment.”

Al-Quran. Al- Maidah (5): 2

6. Aerobic Exercises

Aerobic classes which is held twice a week on Saturday and Sunday by a Physical education teacher is to achieve healthy lifestyle among the inmates, as well to make them active and fit and to be well performed in the society later in the future.

7. “Gotong- royong”

This activity of helping one another are to be held at least once a week by the Administration of Inmates under guidance of the warden and security officer on duty. The main purpose of this activity is to develop self-respect and to respect one another, helpful, and create social awareness to be kind and good spirited among others.

The concept of *amar ma'ruf nahi mungkar*, gives guidance for the umat to always practice healthy lifestyle, smart thinking, and in order to build together a perfect society, under lining the beliefs of Islam.

8. Health Awareness Lectures

Health awareness lecturers and briefing is another activity to expose the inmates on health importance. Performed once a month in association with health clinic from Sabak Bernam, the lecture teaches inmates the know-how of health matters, as well as their

children's health importance. From time to time, these will increase the awareness of the inmates.

9. Courses, Seminar and Motivation.

This program is handled by the Administration of Counseling and usually invites lecturers from outside the premise to give lecture on motivation. Inmates are to attend all the courses and seminar to broaden their perspectives and understanding since they had been cut off from the outside world for some time. This is to make them feel educated, important and motivated while they serve their time in positive manner in Baitul Ehsan. The motivation courses and seminar are in other way to teach them and guide them not to feel left out or gave up on obstacles in life, and also to always believe in *Qada and Qadar* Allah. (Hasnita Jaafar & Sayunawati, 19:2004)

In the same context, this also will create awareness of their own potential (spirit, mind, physical) to be one of the sources of their triumph by the end of the day. It will also make them feel important in the eye of society, and not being like an outcast. By clear and sufficient guidance and motivation they will, in turn, have confidence and bringing out the best in themselves and not lack of self-esteem. It will also increase their collective build up in spirituality, mental and physical attributes.

The course and seminar will also increase their abilities to be responsive to several positive changes in their lives, and with sufficient Muslim knowledge, it will make them more aware with any kind of obstruction they might come across as they are ready to take their second chance in life. (Jaafar, 18-19: 2004)

4. Agricultural and Contentment

This activity is a joint venture by three committee of Baitul Ehsan, which are Training & Counseling Division, Trainee Management Division and Discipline & Security Division. This gardening activity is to cultivate 'green thumb' among the inmates by planting potatoes, corn and chili plants on the land surrounding in Baitul Ehsan's premise.

5. Drill (*kawad*)

The drill activity is a routine everyday activity for all inmates. It is to give away the concept of disciplinary and inner strength as well active mind and strong physical. At the same time, it also gives the inmate and exposure to active, sturdy lifestyle, which in turn gives them a healthy mind. Kawad is held every morning after *Fardhu Ain* classes, under the watchful eyes of Discipline & Security Division, with the security officers as the person in charge. Kawad classes are categorized as social education practical activity, where it outgrew the spirit of helping each other, with mercy of Allah S.W.T.

Which Allah said in His verse:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تُحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ
وَلَا الْقَلَائِدَ وَلَا ءَامِينَ الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا
وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ
عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ وَلَا
تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢﴾

C. THE APPROACHES OF FUNCTIONS AND ACTIVITIES FOR INMATES (PELATHI)

After carefully observing, the writer found out that the Baitul Ehsan has careful closure on all the youth that had been sent for rehabilitation there. This is because most of them need guidance, supervision and treatment in adequate manner so they would be able to accept the positive changes in their life and see it in a different light rather than being consumed by their dark past.

Allah said in His verse:

إِنَّ اللَّهَ لَا يَظْلِمُ النَّاسَ شَيْئًا وَلَكِنَّ النَّاسَ أَنفُسَهُمْ يَظْلِمُونَ ﴿٤٤﴾

*“Lo! Allah wrongeth not mankind in aught; but mankind wrong
Themselves”*

Al-Quran. Yunus(10):44

Imam Al-Ghazali once had said that humans had been given the freedom by Allah to make choices in their life, and humans can choose either the good or the evil road to walk on, but Allah had promise to give sufficient award to the good and who does goodwill and neither to the one otherwise. It is not easy to make human understand the question of which road to use, especially when it comes to road that Allah had give mercy upon. (Manaf, 2001: 61)

These are the approaches that had been done in the organization of Baitul Ehsan especially the Trainee Management Division, Training & Counseling Division, and Discipline & Security Division:

1. Good advice (*mau'izat al- hasanat*)

Good advice and persistent guidance is what all the committee of Baitul Ehsan will carry off in teaching the inmates. In this method, the Deputy of Commandant-cum-Counselor of Baitul Ehsan will meet with inmates individually, or in groups. The Counselor will give understanding advice and opinions and also enlighten them with positive outlooks on life and social moralities, as well as importance of worldly and heavenly matters.

Allah said in His verse:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَدِلْهُمْ بِالَّتِي هِيَ
أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ



“Call unto the way of thy Lord with wisdom and fair exhortation, and reason with them in the better way. Lo! Thy Lord is best aware of him who strayeth from His way, and He Best Aware of those who aright”

Al-Quran.Al-Nahl (16): 125

Some scholars had explained the meaning of ‘advice’ is:

- a. Giving motivation to move on and let go of bad habits
- b. Giving advice with positive undertone and meant well that the advice for their own good. (Manaf 2000:60)

In other words, “good advice is also good words which will transferred delicately into the soul and heart, not words that are harsh and unkind for that will blur out the meaning of it all. It is because subtleness has way to gives the heart its contentment and gives fine result of it all” (Kadir, 1994: 45)

Allah said in His verse:

إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلَّتِي هِيَ أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ
الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا ﴿٩﴾

“Lo! This Quran guideth unto that which is straightest, and giveth tidings unto the believers who do good works that theirs will be a great reward”.

(Al-Quran.Al- Israa’ (17): 9)

That is why, the closure of this matter that of delicate and useful advices will get a way into anybody’s heart at will, using the *mau‘izat al- hasanat* and not use harshness and unkind words, which will not register anything but negative thinking. An exceptional advice will always be guidance as positive motivation for the inmates.

2. Approaches *bi al-munaqasyat*

The approach of *bi al-munaqasyat* gives meaning in reasonable discussion in using conversation that will not offend, insult or degrading anybody and using positive approach to discuss any matter or problems at hand. With this considerate approach, the inmate who has problems with not feels afraid to talk about their tribulations to the counselors or warden. With the help of the counselor as well as warden who practices *bi al-munaqasyat*, inmates would not feel inhibited in discussing their problem. This will make them feel wanted and important and not troublesome or misguided. This openness will unlock a lot of doors to let the counselors approach them with an understanding and non-bias nature.

3. Approaches *bi al-qudwat hasanat*

Which Allah said in His verse:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ
الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴿٢١﴾

“Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day, and remembereth Allah much”

Al-Quran. Al-Ahzaab (33): 21

As referring to the ayat above, the approach that Baitul Ehsan convey uses Rasullulah as role model for the inmates. The *bi al-qudwat hasanat* gives meaning of good etiquette and wise thinking as guidance in life.

So forth in this context as we know it, the battle to command all humans to follow the teachings and belief of Allah and Rasul is not an easy task. In other words, it is only to be done with patience, perseverance, persistence, that comes with caring and enthusiasm. By this modest approach the committee and staff of Baitul Ehsan should also be aware of their actions and behaviors to show good examples to the inmates. This is important to get their trust of the inmates, as well as respect that will follow thru. (Syamsuri, 40:1998)

Baitul Ehsan committee and staff should also carry their identity and personality well. With charismatic and diplomatic nature, as well as trustworthy, reasonable and wise thinking are important in preserving the trust and loyalty of the inmates in Baitul Ehsan.

4. Harsh Counseling

The approach of harsh counseling will be given to inmates who tries to flee from the vicinity, smoking or anything that that will harm themselves. (Manaf, 1994:61) Usually this ruled out by the Discipline & Security Division. This is for the well-being and safety for all inmates in achieving a stable and harmonious way of life while serving their time there.

5. Approaches bi *al-lisan*

Through this *bi al-lisan*, activities such as lectures, *takzilah*, *Fardhu Ain* classes and motivation classes are being introduced. This way, the message of *da'wah* can be send to the inmates in ideal and clear interaction.

6. Individual Counseling

Individual counseling is another approach that is made for the inmates when they serve their time there. The counseling session consist if discussion by the counselor and the inmates (as clients). This method is so more personal and closely observed, and therefore the motive is more clarified. Inmates usually would be able discuss more personal disclosure of themselves such as their family and personal problems. (Salleh, 1993:27-29)

7. Group Counseling (involves the relatives)

Group counseling consist a larger discussion that may involve the inmates' parents or relatives in discussing matters in hand. In this method, the counselors are usually the vice commandant and few of the inmates. This technique is to differentiate the usual psychology problems between the inmates, with other inmates as well as their relatives.

This method revolves the sense of control and understanding between the inmates with their families. Other than that, it will also show positive improvement in relationship between inmates and their love ones.

In the process of this counseling, the inmates and their parents will be able to discuss their domestic problems with the help of a counselor. The weak points of any psychological problems should be apprehended and discussed firmly by the group, and in aid that is outline with teachings of Allah SWT and Islam.

Which Allah Said in His Verse:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ
وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

“And the believers, men and women, are protecting friends one of another; they enjoin the right and forbid the wrong, and they establish worship and they pay the poor-due, and they obey Allah and His messenger. As for these, Allah will have mercy on them. Lo! Allah is Mighty, Wise.”

Al-Quran. Al-Taubah(9):71

So for conclusions, that is the approaches faced by Baitul Ehsan for every inmate under their controlling.

D. THE EFFECTIVENESS OF AKTIVITIES

In aspects of foreseeing the effectiveness of activities, the writer had observed that most of these activities are to help the self-improvement of the inmates in Baitul Ehsan.

As an end result of the research for this thesis, the writer observed that the inmates had received a lot of benefit and guidance as well as education in general knowledge and religious aspects while serving time in Baitul Ehsan.

Based on the modules that were prepared, the inmates had more religious understanding than when they first came into Baitul Ehsan. They had been given lessons of Al-Quran reading, writings, religious aspects and beliefs as well as Islamic teachings of *aqidah*, *akhlak* and *ibadah*, as well as domestic lessons of cooking and sewing.

Other than the teachings of formal educations, inmates were also taught an informal lessons in life: their everyday lessons and activities somehow shaped their own self and gained them positive experiences as well as maturity. These are essentials as they are released from Baitul Ehsan and ready to face the society again. Therefore these experiences will gain them respect and admiration from society at whole. With religion and knowledge in their character, they will be confident and increase self-respect to themselves without anymore feeling powerless and incapable. *Iman* and *taqwa* is now their main fundamental in their everyday life. (Yoosoh, 82:1995)

These lessons from Baitul Ehsan had made the inmates an independent, strong individual. According to the Operational Supervisor Training & Counseling, Encik Zahrudin Mohamed Jawawi, more than 50% of released inmates now is now working accordingly, and half of them had continue their studies as well going through normal life without much complications.

From another research that the writer had conducted, the much-fulfillment activities are the *fardhu* classes and physical disciplined performance. Almost 100% had proven its

effectiveness upon the inmates. This is because these efficient activities exposed them to be someone who is responsible as well as courteous. These activities showed them to gain love, affection, care for one another and patience as a virtue. (H.I, 88:2002)

Which Allah said in His verse:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًّا غَلِيظَ الْقَلْبِ لَانْفَضُّوا مِنْ
 حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ
 فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

“It was by the mercy of Allah that thou wast lenient with them (O Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him).”

Al-Quran. Ali Imran (3): 159

For that matter, the positive outcome from it all had made the inmates capable of self-constructing themselves to be a better human being for the future. With observations, the traits are:

1. Strong willed and firm self-belief

After following these activities in Baitul Ehsan, their overall performance of the inmates had increased. They had realized the difference between good and bad, which was before obscure to them. (Kassim, 23:2004)

2. Patient and strong in living their lives independently

Patience is a virtue and the value of self-respect is needed in accepting the changes in life. Most of the inmates had overcome their past by understanding that the change is for good, and not otherwise. They also now know how to practice themselves with perseverance and good will. (Kassim, 23:2004)

But overall this gained perspectives in positive outlook, Deputy of Commandant, Puan Dewiyana Saparudin did mention that a few of the released inmates had gone back to their shadowy past without realizing the mistake was made again. The writer concludes that these are because the lack of love, attentiveness and attention of the parents, as well as poverty which can cause distraction to restart their life again.

E. THE CONTRIBUTION OF BAITUL EHSAN

As we know it, in this era of globalization, the desire for modernization, materialism and technology had blinded us with its never-ending mass of excitement. For that, many of our youths had becoming more and more preoccupied with negative activities. Baitul Ehsan, JAIS had overlooked these problems seriously and decide to teach the learning of *Fardhu Kifayah* to guide and shape them into a better, improved *Ummah*. If these practices and guidance are not being done soon, many more of our youth will lost along the way, away from home and their families, as well as becoming and social nuisance. (Sidi Gazalba & Zainab Ismail, 12:1998)

After careful research, the writer had found out that Baitul Ehsan had played its part in building a better well being for humanity:

1. To reform a better, disciplined individual.

As aforementioned, the discipline that had been thought in Baitul Ehsan is to improve the nature of mind and physical as well as religious belief of the inmates. Baitul Ehsan's workforce are strongly capable of achieving this by operating easy-to-learn activities for

the inmates, as well as giving them chance to improve themselves without pressuring them, and giving them chance to be responsible for themselves and their actions according to the activities conducted.

2. To let the inmates practice the tenets of Islam thru activities such as special Islamic programs and group work.

This is one of the main responsibilities of the Baitul Ehsan in order to absorb the tenets of Islamic way into the inmates with sufficient programs and activities. Furthermore, these activities will also help the inmates in self-helping and understanding what their capable of without feeling left out and different from one another. This is improve them wisely when they are out of Baitul Ehsan and is able to control them from any social pressure in the future.

3. Giving out motivation courses and practical classes to all inmates

This program is to create social awareness and rational mentality to the inmates, when they are out to face the society again and not getting into another negative situation.

4. Loudly for *taqwa*, *amar ma'ruf* and *nahi munkar*.

Similar to religious awareness performed in mosques, the *amar ma'ruf* guidance is to be spread and hear upon, as like good deeds are practiced and followed. In Baitul Ehsan, these practices are thought for daily guidance of the inmates' everyday life. As to avoid any negative activities and mind one is to be strong willed and dedicated to the belief in Islam. (Sungib, 19: 2003) As firman Allah:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا قُوًا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَاظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ

مَا يُؤْمَرُونَ ﴿٦﴾

“O ye who believe! Ward off from yourselves and your families a Fire whereof the fuel is men and stones, over which are set angels strong, severe, who resist not Allah in that which He commandeth them, but do that which they are commanded.”

Al-Quran.al-Tahrim (66): 6

5. To practice manners and behavior

It is not perfect when his/her conduct is rude and bad mannered to Allah and the society around them. (Napiah, 18: 2004) For that, Baitul Ehsan taught its inmates the practicality of good manners and *syara*^e according to Islamic teachings for assistance in their everyday life.

As Nabi S.A.W quotes:

“Beautify the name (of a child) and beautify their manners,” (riwayat Al-Baihaqi)

6. To guide and teach for better life and clarity in future

Many youths and women that had been send to Baitul Ehsan had no belief and will to go on with their lives. They are weak, abandoned and neglected by their society, and for some, even by their families. Baitul Ehsan had foreseen these problems and had overcome them by giving them another chance and full support to relive their hope and dreams, with mercy of Allah S.W.T according to the teachings and words of Al-Quran and Al- Sunnah. (Napiah, 18: 2003)

For a lot of ingenious ways, Baitul Ehsan had make take this tasks in their own hands to help these women to be accepted into the society again with sufficient knowledge of religion, belief and self confidence of their own. Baitul Ehsan had helped Jabatan Agama Islam Selangor in seeing that these problems can be solved adequately, at the same time to help our society to gain moral respect in the Islamic world.

F. PROBLEMS AND CHALLENGES

In observing and educating the inmates, Baitul Ehsan had overcome a few challenges, which are:

1. Lack of assistances by some authorities.

This is a main problem for the Baitul Ehsan committee. Some appointed authorities showed a nonchalant involvement in order to assist Baitul Ehsan to overcome the social problem. They seemed to be oblivious upon the matter at hand and let the committee of Baitul Ehsan handles everything. (Mohd. Khairie Solehan, 2004)

2. Lack of women security officers

With the absence of women security officers paroling around the Baitul Ehsan's vicinity and around the dorm, the security is rather ambiguous. As it is understood that Baitul Ehsan is a women's rehabilitation center, and so for now only male security guards are available in paroling the area, had made the outcome of security rather limited for the Islam had outlined the distinction between men and women. (Hamida Manan, 2004)

3. Insights and lack of control of the inmates

Some behavior of the inmates had becoming a grueling challenge to the committee of Baitul Ehsan. This is because a quantity of them had already been brought up the way they were: and old habits die-hard. For this, an aggressiveness and lack of self-control

had been rather challenging. They rebelled against the idea of being re-educated, and at some point, tried to flee from Baitul Ehsan, as well some will gang up and mock other inmates for attention. These worst-case scenarios are affecting the system, but Baitul Ehsan will overcome with disciplinary actions. (Hamida Manan, 2004)

4. Lack of exposure in attending task in hand of the employees

Some of the employees of the Baitul Ehsan are rather ambiguous of their work. As Puan Hamida Manan claims during the interview, some warden are somewhat lack of knowledge on how to handle such situation with the inmates, and lack of understanding of protocol needed in some condition may cause confusion among others.

CHAPTER IV

CHAPTER IV

CONCLUSION

A. SUMMARY

After few observation and research, the writer finally had found the conclusion, which is the main objective of this experiment. The function of institution like Baitul Ehsan is a special place shelter, rehabilitation and school of general knowledge as well as the spreading of *da'wah Islamiyah* for today.

Till today, a lot of efforts had been done to be in line with the rising of prospect of the country. Baitul Ehsan plays an important part to build a stronghold institution for *da'wah Islamiyah*. The broad function of this task is to find positive effects for the inmates, though early awareness will be able to better in reshaping a globalize Islamic Da'wah.

For that matter, Baitul Ehsan uses the concept of Islamic education in every activity that is carried forward. There are several ways to carry out these functions either formal or informal ways. Education is one of the important elements in the life of Islamic people. This is because only education can determine the outcome of one's future.

As aforementioned, Baitul Ehsan is a rehabilitation center and shelter home for abused women and women under detention. The cause of these problems is mainly because lack of education in reshaping the manners, courteous, respect and understanding for healthy lifestyle. Influences coming from the western world or secular becoming a liberal supremacy, and it is negatively effecting most youths of today. In other words, the western world's teaching beliefs in materialism and physical attributes and not divine and spiritual awareness had made our youths being influenced by it drastically.

Comparing to the teachings of Islam, which had made Al-Quran and as-Sunnah as the guidance in education. The Islamic concept of education is centralized and covers all aspect of human being. Its vision is to reshape human beings as pious, well-mannered and are capable of giving essential funding to the human race overall. Islam education not only gives lessons in general, but also in *tarbiah*, *ta'lim* and *ta'dib* in reforming a better behavior among the human race, but also to Allah S.W.T

For that, the concepts that are given to every activity are also gives impact to spiritual and physical as well as mental. Education that were taught also has Islamic outlines, are the 'vehicle' between humans and Allah S.W.T (*habluminallah*) Communication between humans beings (*habluminanas*) thru morality, value and ethic. Learning to understanding between one another, care for another, to encourage and influence also is main purposes of Islamic education. This is to have a better future for all with goodwill, equality and truth without distraction of malevolence. (H.I, 87:2002)

Islamic education also influences its followers about the worldly manner of our responsibility: as Caliph of Allah S.W.T. We are also accountable for our own actions. To be a leader, one should lead to prosperity with ideal methods. This is important, as Islam wants its followers to become leader in their field of occupation but achieving it with Islamic outline and religious understanding for better and honest approach.

After a deep study, the writer can conclude that the activities that have been conducted to the inmates gave a tremendous impact directly or indirectly to their lives compare than before. These developments occur due to the activities and the functions played by Baitul Ehsan there are no denial that a few of the inmates are still conducting their old lifestyle. So, in this case, moral support, supervision and full attention from parents are essential in helping them to have a better life.

In conclusion, the Islamic education should be seen in a larger scope and not only by religious arrangement. Islam is *ad-deen* and follows the lifestyle that of *syumul*. Islamic education also seen as a general education motives: to education human being to be good

than evil, and the to achieve the result is has to be understood and being seen as a wholesome way of educating people. If not, it will only been done half way and will not achieve anything but a rather slow and non-liberal society at large.

B. RECOMMANDATION AND SUGGESTION

As the writer comes up the conclusion for this research, there are a few points to be clarified in order to improve the administration of the institution as well as the activities which are been prepared.:

1. The quality of the staff and committee of Baitul Ehsan should be upgraded through courses and seminar, so the system administration can run smoothly and methodically. .
2. The administration should also be observant on handing problems in hand which may occur on the warden, teachers and inmates at whole that might effect the system and teachings. Such problems should be resolved fast and systematically.
3. To upgrade the functions and activities, all authorities that are involved as well as the public should show awareness and support to the activities that will be carried out.
4. The absence of women warden had been a crucial problem to the inmates' supervisor attendant. JAIS should have observed this problem immediately by providing women warden every year. This is to avoid any problems that might occur in the premise of Baitul Ehsan.
5. As women's rehabilitation center, Baitul Ehsan should provide nurses for health and emergency purposes.

6. Programmes that are outline with Islamic teachings should be the cores of this institution. It should be spread out and centralized to accommodate with the modern way of life so no more social problems should occur. Furthermore, the Baitul Ehsan should have more Islamic and *da'wah* activities.
7. The writer observed that those who are involved with this institution should become more aware and active in all the activities, and not being half-heartedly in helping for those who need help. The lecturers, wardens and teachers should show all their efforts in engaging positive activities and ideas to stimulate the mind and spirit of the inmates in achieving certain goal.
8. This institution also should spread the interaction between Muslims to show a positive side and well-being. As a shelter home, Baitul Ehsan should give out counseling task systematically by placing the counselors full time or according to duty to hear, help and observe the problems of inmates, which seeks providence in the walls of Baitul Ehsan.
9. Activities provide a very important impact in reshaping the well-being and good nature of the inmates. The subtle approach of *dakwah* through these activities such as *bil- al-lisan* that is limited, as well knowledge of *bil al-hal*, which has broader teachings, will increase awareness for the inmates. This is important, as these activities are responsible for the place where the practice of intellectuality and teachings will be observed continuously. (Jamil, :2000)

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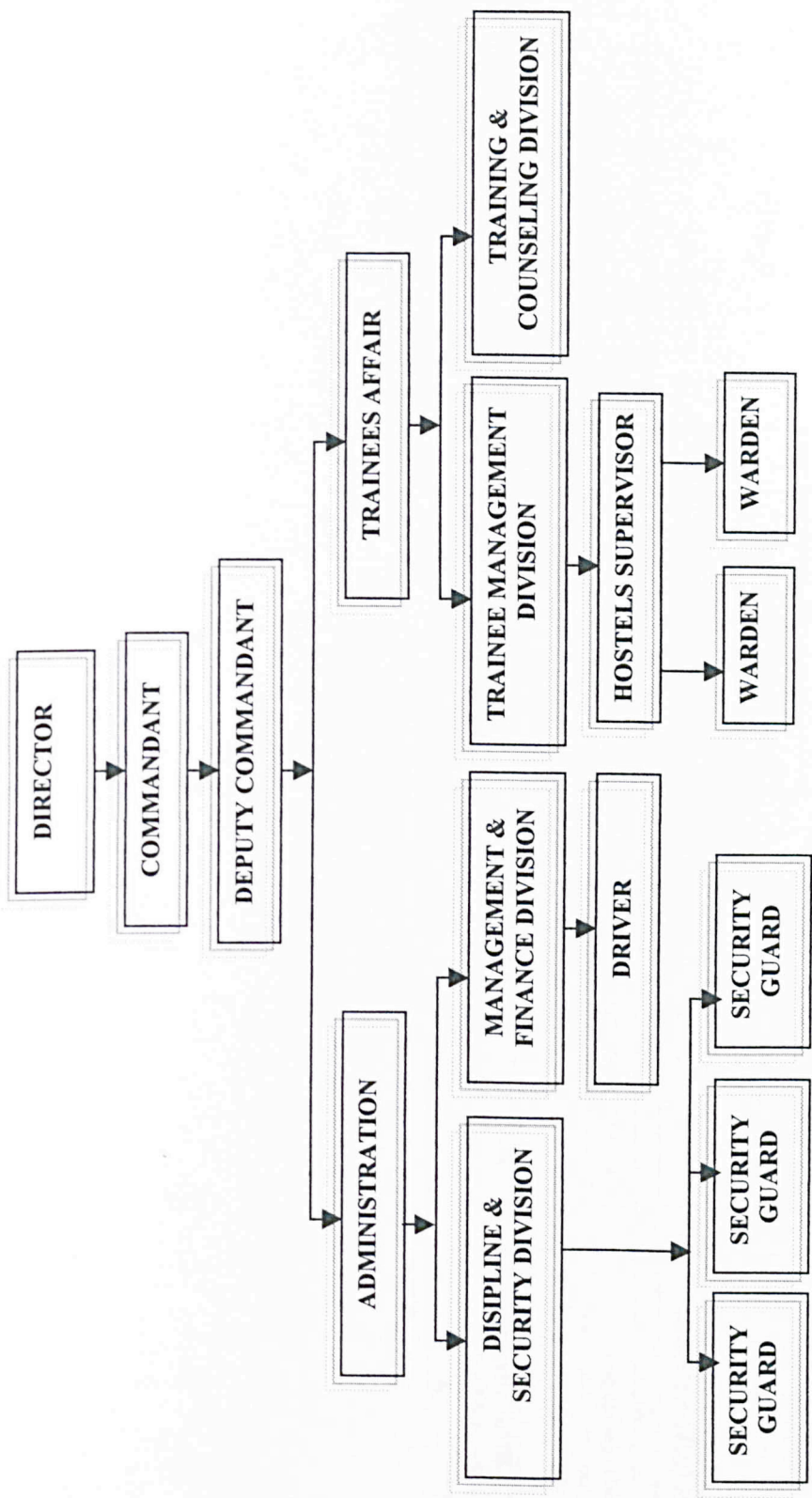
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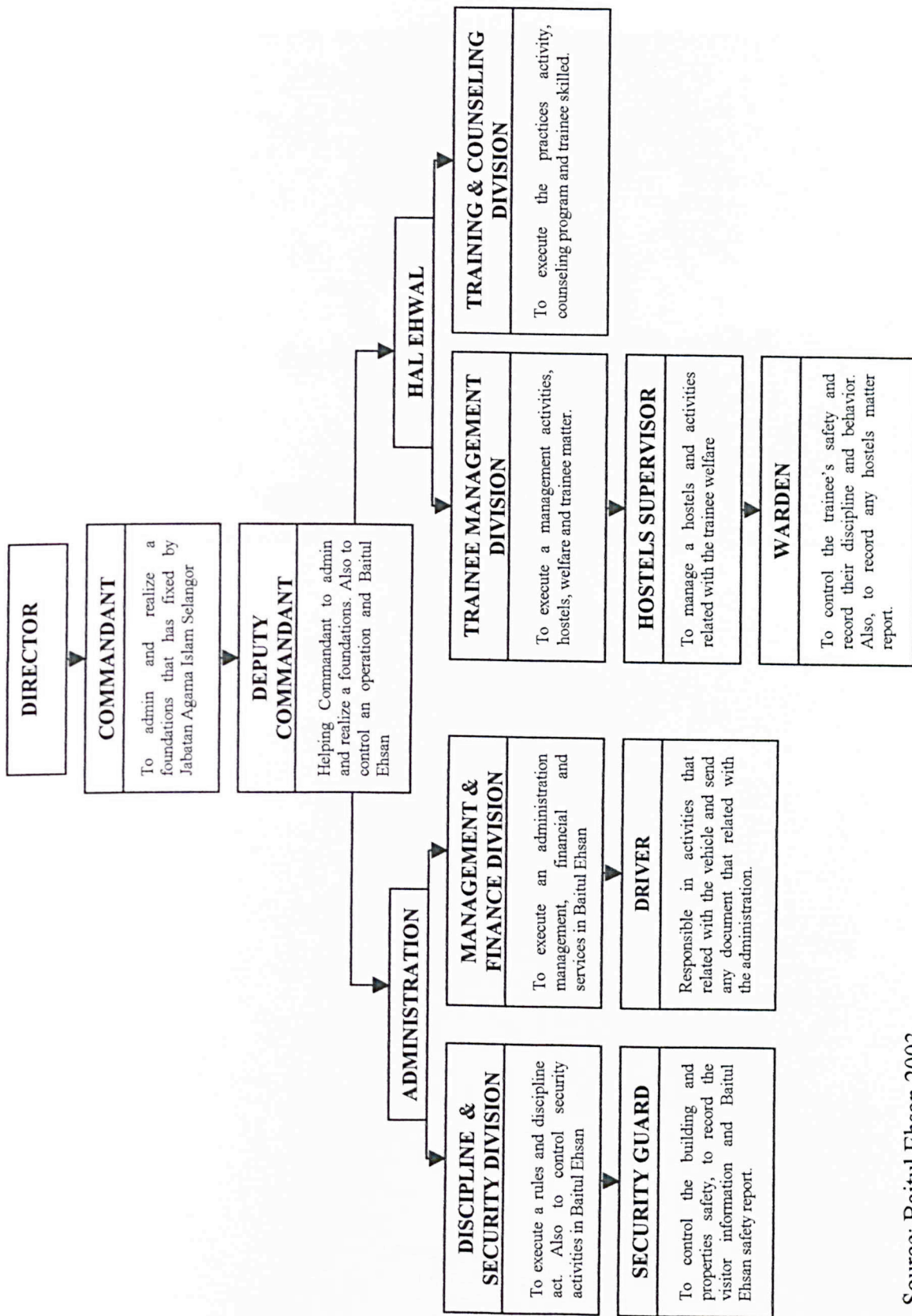
APPENDICES

Appendix A



Source: Baitul Ehsan 2003

Appendix B



Source: Baitul Ehsan 2003

Appendix C

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Source: Researcher Collection 2003

Appendix D



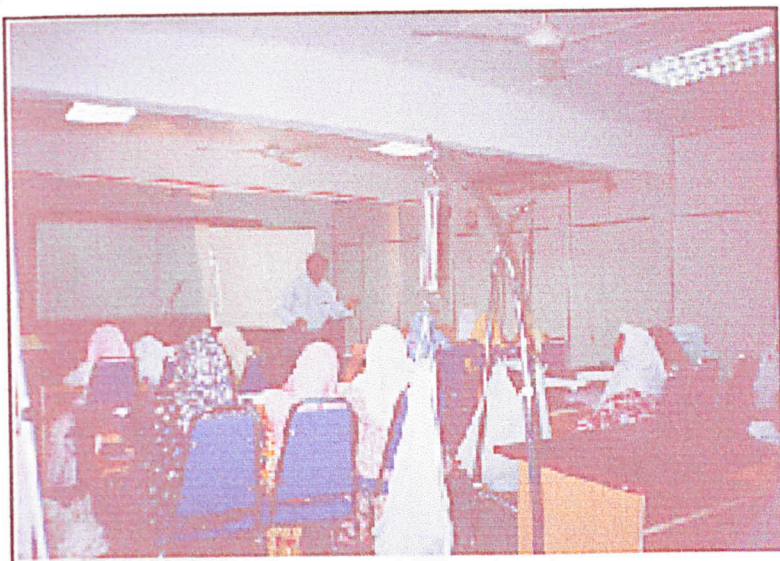
Source: Baitul Ehsan 2003

Appendix E

WAKTU	AKTIVITI
5.30 pagi	Bangun pagi dan cuci kawasan
6.30 pagi	Rall Call / Solat (surau)
7.00 pagi	Latihan jasmani
7.45 pagi	Sarapan pagi
8.30 pagi	Perhimpunan pagi
10.00 pagi	Minum pagi / Rehat
10.30 pagi	Rall Call di hadapan asrama (pemeriksaan bilik)
11.30 pagi	Latihan kawad
12.30 tghari	Makan tengahari
1.15 tghari	Solat Zuhur (madrasah)
2.30 thgari	Rall Call / Kelas / Bengkel
4.30 ptg	Minum petang
4.45 ptg	Rall Call / Solat Asar (surau)
5.15 ptg	Rall Call Sukan
6.00 ptg	Makan malam
7.00 ptg	Rall Call / Solat Maghrib dan Isyak (surau)
10.00 mlm	Rall Call
11.00 mlm	Masuk tidur, padam lampu dan tidak membuat bising

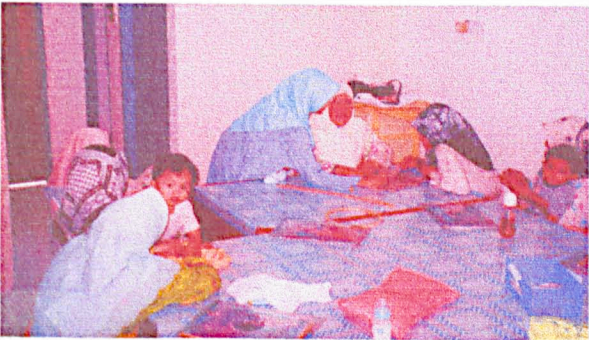
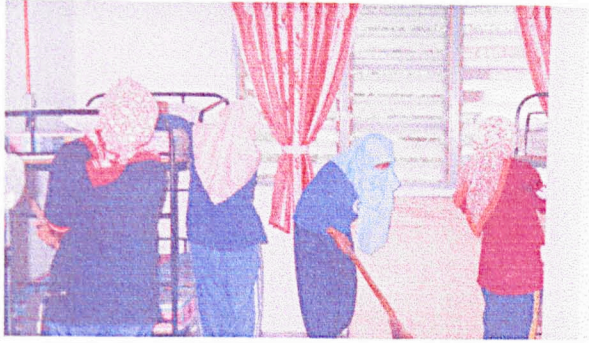
Source: Baitul Ehsan 2003

Appendix F



Source: Baitul Ehsan 2003

Appendix G



Source: Researcher Collection 2003

Appendix H

**BAITUL EHSAN
KOMPLEKS PERLINDUNGAN
WANITA**

**Program Kursus Kaedah Sistemik
Membaca Dan Menghafaz
Al-Quran Oleh
Al-Huffaz Consulting**

- Masa : 8.30 pagi – 2.00 petang.
- Tarikh : 22 Mac 2003 (Sabtu)
- Tempat : Dewan Kuliah 1



ANJURAN
BAHAGIAN LATIHAN DAN KAUNSELING
BAITUL EHSAN
JABATAN AGAMA ISLAM SELANGOR

اتقان القرآن الكريم

ATURCARA PROGRAM


8.30 : Minum Pagi
8.45 : Majlis Perasmian Program
9.00 : Program 1
11.00 : Minum Pagi
11.20 : Program 2
01.20 : Majlis Penutup
01.40 : Jamuan
02.00 : Bersurai

"Pandangan mata selalu memimya, pandangan akal selalu teralah, pandangan nafsu itu selalu melulu, pandangan hati lah yang hakiki. Kalau hati itu bersih"

**BAITUL EHSAN
KOMPLEKS PERLINDUNGAN
WANITA**

**KURSUS
PENDANGUNAN INSIAN
BERKUALITI**
Oleh
En. Gulam Muzammil b.
PK Mohamed

Tarikh : 12-13 April 2003
Tempat : Dewan Kuliah 1



ANJURAN
BAHAGIAN LATIHAN DAN KAUNSELING
BAITUL EHSAN
JABATAN AGAMA ISLAM SELANGOR

اتقان القرآن الكريم

ATURCARA PROGRAM

12/04/2003 (Sabtu)

2.30 – 4.30 pm	Slot 1 – Menangani Perubahan
4.30 – 5.15 pm	Rehat / Solat Asar
5.15 – 6.45 pm	LDK I – Rantai Nama
6.45 – 7.30 min	Persiapan Diri / Solat Maghrib
8.00 – 9.00 min	Solat Isyak
9.00 – 11.00 min	LDK II – Analisa SWOT

13/04/2003 (Ahad)

4.00 – 6.00 pagi	Qamullail
6.00 – 7.00 pagi	Solat Subuh / Kuliah Subuh
7.00 – 8.00 pagi	Sarapan Pagi
8.00 – 9.30 pagi	LDK III – Rantai Hidup
9.30 – 10.30 pagi	Slot 2 – Penyelesaian Masalah
10.30 – 11.00 pagi	Rehat
11.00 – 1.00 tghari	LDK IV – Pelan Tindakan & Muhasabah Diri

"Adakalanya, kita lalai membuatkan keputusan itu memihak ke diri. Tidak pernah berpaling itu, boleh mendatangkan masalah jika oleh itu, tidaklah beruntung mencoba, biar pun terpaksa berbuat salah, daripada membuat yang tidak menentu"

Appendix I

ei) Rasmi:

- Permainan luar dan Permain dalam
 - Berkewad
 - Bola Jaring
 - Dola Tampar
 - Ping Pong
 - Catur dan lain-lain

f) Kesukmawanan:

- Cuni
- Wang Saku
- Lawanan Hujung Minggu
- Membeli belah

Baitul Ehsan mengamalkan konsep yang membawa kepada kerohanian. Aktiviti yang dijalankan di institusi ini memberi padanan kepada latihan, riadah dan aktiviti sosial kon. Ibu bapa dan keluarga digalakkan membuat lawatan.

Hidangan yang disediakan mengikut satu kesihatan atau tarik balik kesukmawanan yang diberikan.


MAKLUMAT LANJUT

Sebarang pertanyaan boleh menghubungi pihak pendaftar di:

**Dato' Pengarah,
Jabatan Agama Islam Selangor,
Tingkat 4 Podium Selatan,
Bangunan SS4AS,
40560 Shah Alam,
Selangor.
Tel : 03-55447577 / 7578
Faks : 03-5512687**

Atau,

**Komandan,
Baitul Ehsan,
Jabatan Agama Islam Selangor,
Jalan Raja Chulan,
45200 Sabak Bernam,
Selangor.
Tel : 03-32161286
Faks : 03-32161488**



**JABATAN
AGAMA ISLAM
SELANGOR**

BAITUL EHSAN

**KOMPLEKS
PERLINDUNGAN
WANITA
SELANGOR**

"ILTIZAM MEMBIMBING
PERIBADI UMMAH"

PENGENALAN

Kompleks Perlindungan Wanita atau Baitul Ehsan merupakan Kompleks perlindungan bagi wanita bermasalah di Negeri Selangor.

Kompleks ini dibubuhkan di bawah pentadbiran Jabatan Agama Islam Selangor (JAIS) berdasarkan kepada peruntukan yang terkandung di dalam perintah-perintah tempoh Baitul Ehsan 2001 di bawah Seksyen 53 dan Seksyen 54 (1) A (2) Enakmen Jeraayah Syariah Selangor No 9 tahun 1995.

Kes-kes yang dilemah di pusat ini adalah:

1. Perintah Mahkamah (Sek.54(2) EJS 1995)
2. Perintah Dengan Sebalah Perlindungan:
 - a. Perlindungan Tempoh Bicara
 - b. Mangsa Penganiayaan
 - c. Tindakan Tempoh Perlindungan

MOTTO

"Iltizam Membimbing Peribadi Ummah"

OBJEKTIF

Memberi perlindungan dan bimbingan kepada wanita dan gadis yang terdedah kepada bahaya moral.

KEMASUKAN

Melalui perintah mahkamah atau melalui Ketua Unit Penguatkuasa Agama Daerah

TEMPOH KEMASUKAN

Perlindungan: Kemasukan ke Baitul Ehsan ini adalah untuk tempoh 1 tahun di mana 2 minggu pertama merupakan tempoh asasi dan kuarantin serta 6 bulan pertama adalah tempoh percubaan.

Perintah Mahkamah: Mengikut hukuman yang telah ditetapkan oleh Mahkamah Syariah.

PERKHIDMATAN

Merujuk kepada program-program yang dijalankan di pusat ini:

- a) Jagaan dan perlindungan:
 - Tempat tinggal
 - Makanan
 - Pakaian
 - Keperluan harian
- b) Kaunseling:
 - Kaunseling Individu
 - Kaunseling Keluarga
 - Kaunseling Komuniti
- c) Pendidikan:
 - Secara Formal
 - Pendidikan Agama Islam
- d) Latihan Vokasional:
 - Jahitan
 - Masakan
 - Pertanian (berkebun)
 - Komputer

Source: Researcher Collection 2003

Appendix J

Borang D

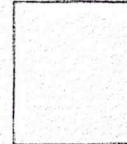
PEMERIKSAAN KESEHATAN PELATIH



Pelatih hendaklah mengisi bahagian A dan disahkan oleh Unit Domestik dan Hal Ehwal Penghuni.

Pelatih adalah bertanggungjawab memberikan keterangan yang benar Bagi borang ini untuk memudahkan pemeriksaan pegawai perubatan.

Pelatih hendaklah membawa laporan yang sedia ada. Sekiranya pelatih pernah menjalani rawatan



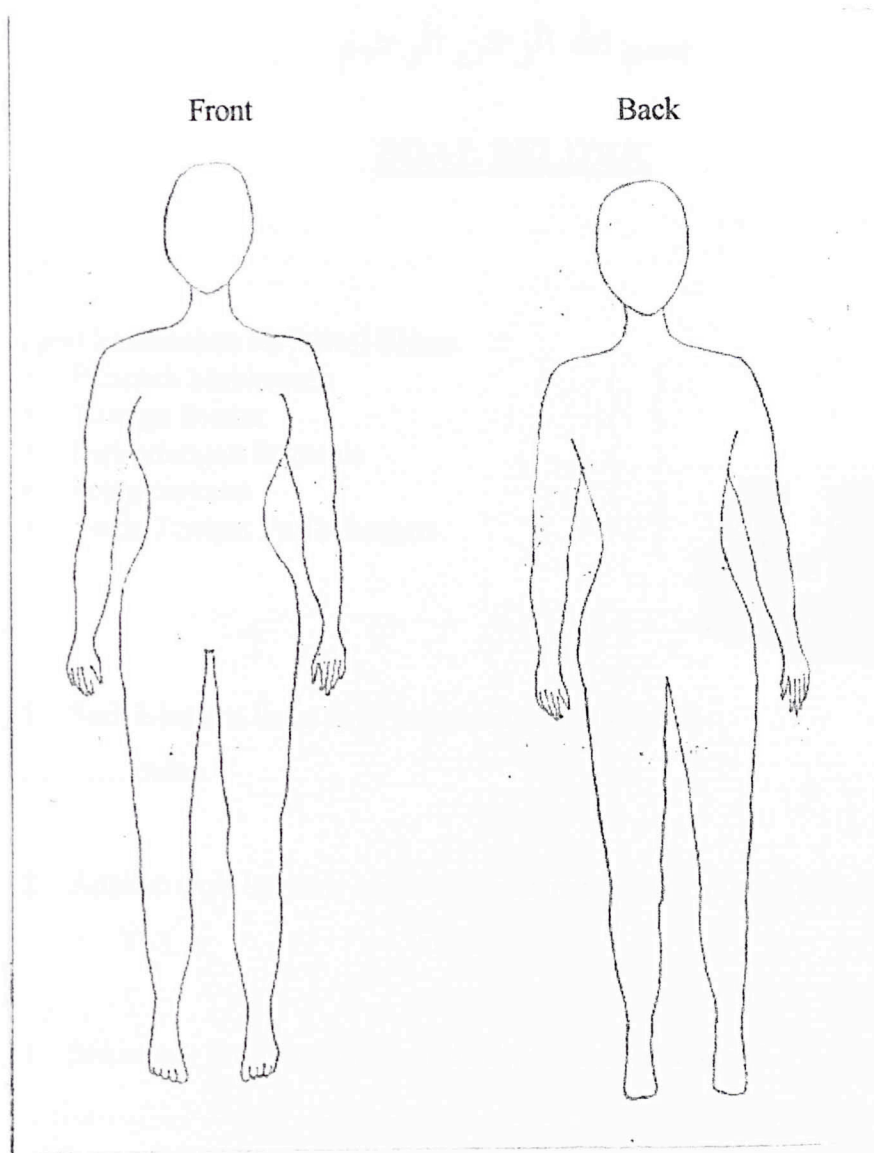
NAMA DIRI (PENUH)		
ALAMAT	NO. KAD PENGENALAN	NO. PENGENALAN PELATIH
TARAF PERKAWINAN	JENIS KEMASUKAN	TARIKH LAHIR
<input type="checkbox"/> Bujang	<input type="checkbox"/> Mahkamah	TEMPAT LAHIR
<input type="checkbox"/> Berkahwin	<input type="checkbox"/> Sukarela	
<input type="checkbox"/> Duda Janda	<input type="checkbox"/> Perlindungan	

A. PENGAKUAN PEMDHOH :

1. Adakah tuan / puan menghidap
- | | YA | TIDAK | Jika ya nyatakan tarikh dan butiran-butiran lanjut |
|---|--------------------------|--------------------------|--|
| a) Kahak berdarah (Blood stained) | <input type="checkbox"/> | <input type="checkbox"/> | |
| b) Sakit lelah (Asthma) | <input type="checkbox"/> | <input type="checkbox"/> | |
| c) Batuk kering/Tibi (Tuberculosis) | <input type="checkbox"/> | <input type="checkbox"/> | |
| d) Lain-lain penyakit paru-paru (Other diseases of Lungs) | <input type="checkbox"/> | <input type="checkbox"/> | |

Source: Reseacher Collection 2003

Appendix K



Source: Reseacher Collection 2003

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

SOAL SELIDIK

Umur :.....

Kategori kemasukan ke Baitul Ehsan

- Perintah Mahkamah ()
- Tunggu Bicara ()
- Perlindungan Sukarela ()
- Penganiayaan ()
- Tiada Tempat Perlindungan ()



1. Sudah berapa lama saya berada di Baitul Ehsan?
..... bulan.

2. Adakah saya berpuas hati dengan setiap aktiviti yang dijalankan?
Ya () Tidak ()

3. Sekiranya jawapan di atas 'tidak', jelaskan mengapa?
.....
.....

4. Dalam pelbagai aktiviti yang dijalankan, apakah aktiviti yang paling saya sukai? Mengapa?
.....

6. Bagaimanakah hubungan kamu dengan kakitangan Baitul Ehsan?

- Baik ()
 Sederhana baik ()
 Kurang baik ()
 Tidak Baik ()

7. Adakah aktiviti-aktiviti yang dijalankan membebankan saya? Nyatakan dan mengapa?

Ya ().....

Tidak ().....

8. Adakah ilmu yang saya perolehi sepanjang berada di Baitul Ehsan membawa perubahan kepada diri saya?

.....

9. Apakah perasaan saya sepanjang berada di Baitul Ehsan secara keseluruhannya?

.....

Munirah bte. Hj. Abdul Hamid
Fakulti Kepimpinan dan Pengurusan
Kolej Universiti Islam Malaysia
Cheras, Kuala Lumpur
Tesis; Januari 2004