

Spiritual Well-Being among Juveniles: A Case Study in Pontianak Correctional Facility, Indonesia

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ABSTRACT

As concerning criminal acts, children should undergo the law, with a logical consequence in the form of imprisonment. However, the environment in correctional facilities is not a community that supports child development. The rehabilitation program further provided among juveniles aims to restore social roles, complete their functions well, accomplish their responsibilities, and become recognized human beings. The rehabilitation programs administered spiritual supervision, psychological health promotion, soft skill course, and education. However, during the adjustment in prison and success in the rehabilitation program, juveniles need to have flourishing spiritual well-being. Therefore, this study explores the juveniles' spiritual well-being undergoing a correctional facility program. The research method is qualitative with a case study approach. The data collection method was carried out through in-depth interviews, observation, and analyzing register books that record the details of the cases. The participants are the juveniles in Pontianak Correctional Facilities ages 17-18, amidst two criminal cases: murderer and rape. This study results demonstrate the dynamic process of spiritual well-being among juveniles in correctional facilities in the description within the four domains: a personal domain that has similarity between three respondents, communal that display various classifications, environmental, and transcendental that describe the distinction between each other further each religion. Finally, this study contributes to numerous elements such as Directorate General of Corrections, correctional facilities, warden, family, and juveniles.

Keywords: *Spiritual Well-Being, Juvenile Rape Perpetrator, Juvenile Murderer Perpetrators, Correctional Facility.*

1. INTRODUCTION

The existence of children who commit a crime has long been a concern for the world community. The United Nations then makes rules, guidelines, standards through international human rights conventions specializing in child justice [1]. The convention is called the United Nations Standard Minimum Rules of the Administration of Juvenile Justice, or The Beijing Rules. The legal instrument is one of the international legal instruments that regulate the authority of law enforcement agencies in making policies for handling crimes committed by children [2]. The primary view of The Beijing Rules aims to ensure that there is justice in the intervention of the juvenile criminal justice system. In addition, to ensure that any intervention carried out will not harm a child and consider the child's best interests. It is undeniable, in handling children who are perpetrators of criminal acts, law enforcement officials often equate them with adult criminals. For example, entrusting children to adult correctional institutions and state detention centers is in the process of waiting for a criminal sentence [3].

Indonesia, as a member state of the United Nations, ratified this convention on the rights of the child through Presidential Decree No. 36/1996 on Ratification of the Convention on the Rights of the Child [4], and Act no. 5 of 1998 concerning the Convention Against Torture and Other Cruel, Inhuman or Degrading Treatment or Punishment [5]. Furthermore, to guarantee children's rights in the judicial process, the government established Act no. 3 of 1997 concerning Juvenile Court. Furthermore, the Indonesian government re-compiled a law to improve Act no. 3 of 1997, and the government then passed Act no. 11 of 2012 concerning the Juvenile Criminal Justice System [6]. These various rules guarantee the protection of children's rights even though they are in correctional facilities.

One of the rights referred to is fulfilling well-being, both physically, psychologically, and spiritually. Various studies have been conducted to examine the well-being of juveniles in correctional facilities. Researches on well-being were carried out by Maslihah, who examined the factors that affect the subjective well-being of children in correctional facilities [7]. Furthermore, Paramita

reviewed the effectiveness of counseling services at the level of psychological well-being [8]. Munthe linked the spirituality of juveniles with psychological well-being [9]. Moreover, Septiani et al. examine the effect of resilience on subjective well-being [10]. However, previous studies have not discussed spiritual well-being in juveniles in correctional facilities in Indonesia. Therefore, this study intends to examine children's spiritual well-being in correctional facilities.

2. LITERATURE REVIEW

According to Ellison, spiritual well-being is a journey to find happiness, one based on improving personal potential [15]. The trip to a greater power outside of oneself is carried out through meditation or contemplation to find the existence and happiness that comes from God. Sriwiyanti also explains that spiritual well-being is how a person builds relationships with himself, others, nature, and great forces outside himself [16]. As a result, individuals feel whole and integrated, give meaning to every event that occurs in their lives, have a purpose in every decision taken, create security and comfort for themselves and others, feel satisfied and grateful for what has been achieved. In addition, individuals can also create a feeling of calm in themselves, be honest with others, have love and compassion for others, have wisdom, and feel guided towards true greatness [6].

Furthermore, Gomez & Fisher stated that spiritual well-being is a concept regarding finding meaning in life, seeking truth, and realizing existence [17]. Everything gives purpose, meaning, and value to life by being grateful for God's gifts, loving others, and learning from life's experiences. Fisher also conducted an in-depth study of spiritual well-being by creating a scale to measure a person's level of spiritual well-being [18]. The making of the measuring instrument refers to the domains that are described in more detail. The parts of spiritual well-being proposed by Fisher are:

a. Personal

A personal domain is a domain that focuses on the individual self, namely how an individual enters into himself, knows the meaning, purpose, and value of his life in-depth, is aware of every event in himself as a process that makes him a complete individual identity [19]. This self-awareness is a strong impetus for individuals to achieve self-esteem and self-actualization, become individuals who enjoy all events, have patience and high self-acceptance, and feel peaceful and happy with the awareness of their existence [12].

b. Communal

A communal domain is a domain related to people outside the individual, such as individual, interpersonal skills, namely by creating good quality

relationships with other people, having deep relationships, not only knowing other people but also establishing close and close relationships based on prevailing moral and cultural norms [20]. The individual's ability to maintain good relations with others is manifested through an attitude of love, forgiving others, having hope and trust in humans, meaning that they are not apathetic and care about the existence of others around them [12].

c. Environmental

The Environmental domain is a domain that discusses the relationship of individuals with nature or the surrounding environment. Individuals have a close attachment to character, can synergize and care for each other, connect [20]. Even individuals can experience the peak through dialogue with nature, through amazement at what nature has to offer visually and auditory such as the sound of the wind and the melodious chirping of birds. Thus, creating an attitude more than physical and biological care and maintenance, a feeling of extraordinary admiration that makes a special relationship between the individual and nature, a living synergy [12].

d. Transcendental

The transcendental domain is a domain that includes an individual's relationship with a great power outside himself, an inaccessible power such as the noblest, great energy, cosmic force, transcendental reality, or God [21]. Individuals have a relationship with this power, submit and obey Him, have trust, worship, and worship through believed rituals [22].

Individuals who have these four domains are individuals with perfect spiritual well-being [18]. In addition, spiritual well-being also affects students' academic performance [23], happiness [24], coping strategies [25], resilience [26]. Spiritual well-being affirms one's life concerning the external world, oneself, and a supernatural power like God. It reflects attitudes, positive feelings, and perceptions leading to a sense of identity, peace, harmony, wholeness, and purpose in life [27]. Therefore, it will positively impact mentoring, training, and respondent's education program at the correctional facility.

3. METHODS

This study uses a qualitative approach. The aim is to explore and understand what the respondents in this study assumed [11], namely two children undergoing a sentence period at the Pontianak Correctional Facility. Primary data is collected through in-depth interviews with respondents and significant others, observations, and other required documents such as reports of violations at the correctional facility. The interview guide was made based on Fisher's dimensions of spiritual well-

being, namely personal, communal, environmental, and transcendental [12]. Next, the author follows the stages presented by Moleong at the data analysis stage, namely data reduction, coding, categorization, and interpretation [13]. First, data reduction is made by focusing on interviews, observations, and documents related to spiritual well-being. Furthermore, researchers try to rule out irrelevant data, such as life stories unrelated. Next, the coding is done by assigning a code to the results of the data collected in the field, typed in verbatim form. Moreover, the researcher categorizes the part that has been coded, which describes the representation of the respondents' spiritual well-being [14]. Meanwhile, researchers use a qualitative software program: N-Vivo 12 Plus, for coding data. However, considering software use is a hand-coding laborious and time-consuming process, even for data from a few respondents. Thus, qualitative software programs help researchers organize,

sort, and search for information in text or image databases [11]. The final step is to interpret the categorized data by utilizing the theory of spiritual well-being proposed by Fisher and other relevant journals.

4. RESULTS

4.1 Juveniles in Indonesia

Indonesia has 33 correctional facilities that spread in every province except North Kalimantan [28]. Correctional facilities are institutions where juveniles who break the law undergo rehabilitation [29], [30]. Institutionally, correctional facilities are under the Directorate General of Corrections. The table below exhibits the distribution of correctional facilities in Indonesia [28].

Table 1. Correctional facilities in Indonesia

No	Correctional Facilities	No	Correctional Facilities	No	Correctional Facilities
1	LPKA Kelas II Ambon	12	LPKA Kelas II Kendari	23	LPKA Kelas I Palembang
2	LPKA Kelas II Banda Aceh	13	LPKA Kelas I Kupang	24	LPKA Kelas II Palu
3	LPKA Kelas II Bandar Lampung	14	LPKA Kelas I Kutoarjo	25	LPKA Kelas II Pangkal Pinang
4	LPKA Kelas II Bandung	15	LPKA Kelas II Lombok Tengah	26	LPKA Kelas II Pekan Baru
5	LPKA Kelas II Batam	16	LPKA Kelas II Mamuju	27	LPKA Kelas II Samarinda
6	LPKA Kelas II Bengkulu	17	LPKA Kelas II Manokwari	28	LPKA Kelas II Sungai Raya
7	LPKA Kelas I Blitar	18	LPKA Kelas II Maros	29	LPKA Kelas I Tangerang
8	LPKA Kelas II Gorontalo	19	LPKA Kelas I Martapura	30	LPKA Kelas II Tanjung Pati
9	LPKA Kelas II Jakarta	20	LPKA Kelas I Medan	31	LPKA Kelas II Ternate
10	LPKA Kelas II Jayapura	21	LPKA Kelas II Muara Bulian	32	LPKA Kelas II Tomohon
11	LPKA Kelas II Karang Asem	22	LPKA Kelas II Palangkaraya	33	LPKA Kelas II Yogyakarta

Not each juvenile who breaks the law will undergo criminal proceedings in correctional facilities. The juvenile justice system has various mechanisms for resolving cases of children, such as diversion, social services, rehabilitation, and coaching outside the

institution, thereby causing children to avoid imprisonment [31], [32]. This particular condition implements restorative justice in Act 11 of 2012 concerning the Juvenile Criminal Justice System [33].

Table 2. Juveniles in Indonesia

No	Year	Offenders	Prison Sentence	Percentage (%)
1	2019	7.275	2.324	33
2	2018	6.997	2.083	30
3	2017	9.357	3.639	39
4	2016	7.259	2.342	32
5	2015	6.993	2.082	30
Average		7.576	1.612	32,8

The table above displays the average number of juvenile perpetrators of criminal acts in the last five years, which amounted to 7,576, who ended up in prison, around 32.8% or about 1,612 juveniles. The highest juvenile cases occurred in 2017, with a total of 9,357 points. Meanwhile, the lowest number of juveniles involved in crime occurred in 2015, with 6,993 criminal

cases. Furthermore, the highest number of juveniles ending up and receiving prison sentences occurred in 2017, with a total of 3,639 juveniles or about 39% of all cases. Meanwhile, the lowest percentage occurred in 2015 and 2018, which was 30%. The comparison of the number of perpetrators of criminal acts and juveniles who must end up in prison can be seen in the chart below.

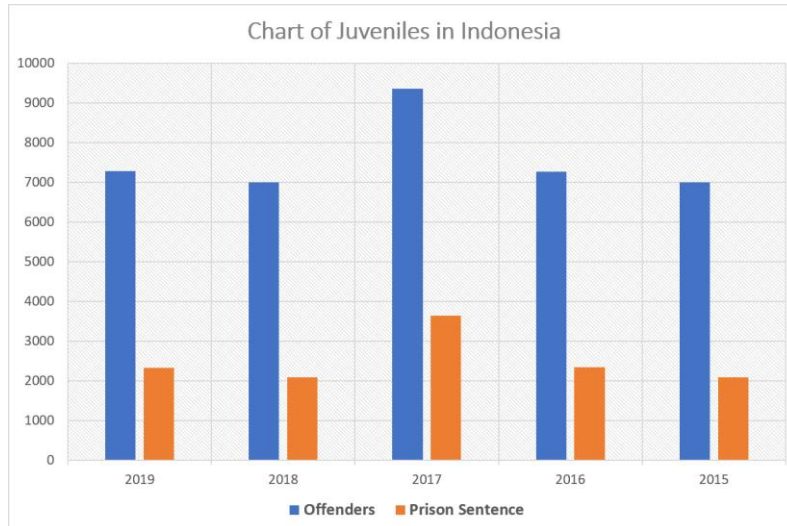


Figure 1 Juveniles in Indonesia

4.2 Juveniles in Pontianak Correctional facility

Pontianak correctional facility has 26 juveniles that undergo a rehabilitation program. The rehabilitation programs carried out include coaching, mentoring, and education programs. Coaching and mentoring include self-reliance, mental and spiritual development programs. At the same time, the education program is kesetaraan education for juveniles. Of the 26 juveniles in the Pontianak correctional facility, the majority are juveniles involved in rape, which is 65% or a total of 17 juveniles. Furthermore, the other three cases are 15% decency, 12% Murder, and 8% robbing. For more details, see the chart below.

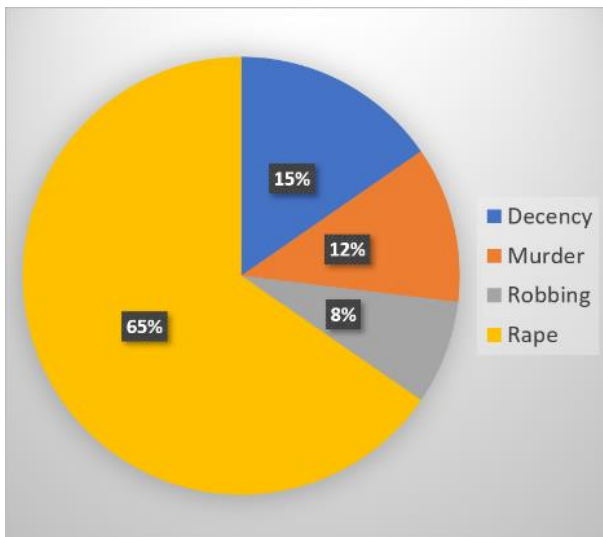


Figure 2 Chart of Juveniles Cases

The spiritual development program at Pontianak Correctional facility is equipped with various worship facilities for juveniles. Of the 26 juveniles in the Pontianak correctional facility, the majority are believers of Islam, 76% or 20 juveniles. Meanwhile, 15% of juveniles are Catholics, 5% are Protestants, and 4% are Buddhists. The chart below describes the religious distribution of juveniles at the Pontianak Correctional facility.

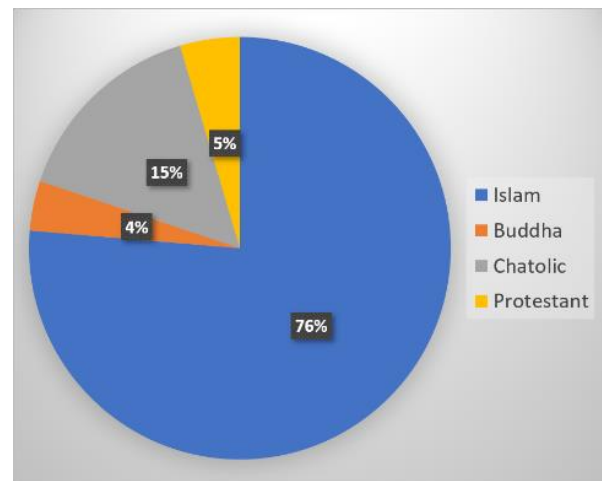


Figure 3 Chart of Juveniles Religion

4.3 Profil of Respondents

Table 3. Juvenile profiles

No	Indicator	1st Subject	2nd Subject	3rd Subject
1	Initials	P	G	M
2	Sex	Female	Male	Male
3	Age	18	18	17
4	Case	Murderer	Rape	Rape
5	Punishment Phase	3 years	1 year 6 months	5 years
6	Education	Senior High School 1st grade	Senior High School 2nd grade	Senior High School 1st grade
7	Punishment Endure*	One year one month, 23 days	Seven months 22 days	One year ten months 23 days

* Data as of September 9, 2021

4.4 Register Documents

The juvenile register book is used to record juveniles' identity, both in information data based on letters and a registration number based on the type of book. The register book makes it more manageable for officers to classify and provide assessments for juveniles [34]. For example, for a juvenile who has repeated a crime, the code letter "R" is written in the register, which means recidivist. Register books are also used in categorizing juveniles based on their criminal period. Including children who have infectious and dangerous diseases, separate records will be made and documented in the G register book. Moreover, there is also a Register F book which functions to record disciplinary violations committed by the juvenile. From the study results of the register books, the three respondents have never committed a disciplinary offense and are recorded in the violation book (Register F).

5. DISCUSSION

5.1 Personal Domain

According to coding analysis in personal dimension, the three subjects describe similar feelings about seeing themselves before entering the correctional facilities. Three issues state that they are sinful, broke the government regulation, deceived the family and the surroundings. The following are their statement, "I feel lost and guilty to what I have done," "I have promised my mother that I will be a hafiz Qur'an, but I disappointed her. She was even fainted immediately to hear the wickedness of mine." "I regret my past. It broke my family trust". This feeling of regret accompanied the respondent's stressful experience. Even challenging to sleep well at the beginning of the punishment. "I feel headache, anxious, and sometimes hard to sleep." Another respondent said, "I feel afraid to my surroundings and sad." The description of the respondents' feelings implies that they could not accept themselves as total human, as stated in the previous study that self-worth is an indicator that assigns personal domain [35]. The lack of self-esteem categorized

respondents as a low private domain in spiritual well-being [17].

However, after the respondents were involved in some programs in the correctional facilities. The respondents state that "I try to follow the rule from the officers and senior because I want to get out from here easily." "I also feel that I have changed into a better human being. I was reactive to a problem and wanted to fight. However, now I can control myself." "Even sometimes, I am still angry with my friends, especially when they are stealing some stuff in the cell." "I am rather quiet and want to be a better person." "Now I feel much better, yet before I am entering the correctional facilities, I drunk and became a night man." "I also believe that I changed a lot. I have known many things, good and bad, and what to follow and what to avoid." This statement implies that the respondents have known themselves, their intentions, and the purpose of life after the tragedy. This condition is first categorized as self-identity, which is one of the indicators of the personal domain. In students' circumstances, support from teachers and parents determines the level of this domain [19]. Furthermore, according to the respondents' preceding statement, they can identify the meaning of life, one of the indicators linked to life's purpose and life satisfaction [36].

In addition, the respondents also state their specific goals after finishing the punishment endured in the correctional facilities. "After I get out from here, I want to be a policeman." "First, I want to be a football player. The second is a hafiz Qur'an. Third, wants to be a successful person." "In my opinion, success is like having an oil palm plantation, a big company where I can pay people not to be paid by someone." Another respondent stated, "I do not have any specific target for now, but later I want to make my parents proud of me." This statement is assigned as a purpose in life, where someone determines the goals they require. Even it is not engaging clearly. However, it provides meaning in life [37]. This process is dynamic. Someone will throughgoing the fluctuation of this intention in their lifetime [38].

5.2 Communal Domain

The communal domain coding analysis results, currently, the three respondents can generally build healthy relationships with fellow juveniles at the correctional facilities and existing officers. This fact can be seen from the absence of a record of severe violations in the Register F book. In addition, the three respondents are also able to socialize, share, encourage each other with fellow juveniles, "we opened the blocks in the morning, ma'am, that is where we play in the blocks. friends, we used to play chess, relax together, chat until we got along." This mutual assistance is usually in the daily needs of juveniles. "When a friend does not have soap or anything, the family does not send it far away, soap, toothpaste, detergent, when I'm there I give it to my family, I often send it to my family." Likewise, when respondents experience problems, they will usually exchange ideas with fellow juveniles and with officers. "Now you know my friends. If you feel sad to a friend, if you joke around with friends, the atmosphere becomes calm." Similar to respondent P, the only female resident at the Pontianak Correctional facilities, she admits that she is comfortable talking about personal issues with female officers. "It is good, Mom, if you have poured your heart out." An excellent ability to establish positive relationships with the environment is one indicator of the communal domain, namely showing relationships with other individuals [12]. In addition, individuals are also able to interact healthily following existing norms [39].

However, a high communal domain also indicates a deep and quality relationship [12]. This truth means knowing other people and establishing close relationships based on prevailing moral values [40]. In this indicator, not all respondents can have deep relationships with other individuals. Like respondent M who still has friends, "Buddy? Buddy does not have; friends have many, all friends." Subject P is also not much different because many are still passive in their relationship with the environment, "No, P invites you to meet him first?" "There is not any." Meanwhile, respondent G claimed to have many friends outside and inside the correctional facilities, "many friends, ma'am." Including the behavior of respecting the religious beliefs of other juveniles, "when we respect the Muslim praying, when I also read the prayer inside, it is also appreciated, Mom." The education influences respondent G's attitude like this in his family, "I remember my father's words, it is better to give than to be given, never ask others, ma'am." Parenting in the family can affect how a child behaves in his social environment [41].

The indicators of the communal domain of the three respondents are currently different from the respondents' first months in correctional facilities. Even respondent G had been involved in a fight with fellow juveniles. Significant others conveyed this from respondent G, "he is in charge of the canteen. There are other juveniles

owed Mrs. Not paying. Then he asked the juvenile's family to pay via WhatsApp. The juvenile was angry, ma'am. Then they fight." Likewise, with respondent M, who admitted that it was difficult to socialize when he first entered the correctional facilities, "that was what made me unable to do it because I did not know all of my friends here, ma'am." In addition, respondent M, also admitted that he is easily angry, "what is the standard is that I am ready to accept, I like emotions, ma'am, I cannot take it to heart, Ma'am." Respondent M also had difficulty apologizing to other juveniles if they did something wrong to him, "so it was deliberately made to drag on, just keep on making new ones so I do not know, ma'am. So, if it has been too long, it is hard for us to apologize, ma'am. Because the problem has been going on for a long time, Mom, I do not feel comfortable or want to apologize." Respondent P, who prefers to be passive in a relationship, "means only friends who come to Popi, right, have you never tried to find friends? Yes, ma'am." Respondents' difficulties adapting to the correctional facilities environment were caused by respondents experiencing anxiety in a new place, being separated from their loved ones, and feeling afraid of not being accepted by the new environment [7]. This fact also indicates that in the early months of being in correctional facilities, juveniles' spiritual level of well-being is still relatively low because they have not been able to show positive emotions and are more resilient with their difficulties [26].

5.3 Environmental Domain

The environmental domain is related to juveniles' attachment to nature, synergies, and concern for protecting the environment [40]. The results of the coding analysis in this domain explained that the three respondents still cannot interpret in more depth. Respondent G to maintain a comfortable environment, precisely by eliminating sources of discomfort that can lead to conflicts with fellow juveniles, "I am the laziest to want to be with careless people like that, ma'am. If the clothes have not been washed for more than a week, I will throw them in the trash right away, Mom. The original in the room cannot smell smelly things, Mom." Respondent M showed his indifference to the environmental cleanliness of the correctional facilities, such as when he saw the garbage, "I usually leave it, ma'am, but it depends on your heart, ma'am, are you moved or not? If moved, taken, Mrs. If not, then it is over, ma'am. Sometimes, if an officer orders me, I will order another juvenile, ma'am." Meanwhile, respondent P can only assess how clean or dirty an environment is, "the environment here is clean, isn't it? Yes, ma'am." In the environmental domain, the three respondents have not been seen to experience the peak of dialogue with the universe entirely, showing admiration through visuals and auditory [12]. Moreover, a high environmental domain will create a feeling of extraordinary respect that makes a

special relationship between the individual and nature with the synergy of life [40].

5.4 Transcendental Domain

The transcendental domain coding analysis results show a relationship between respondents' behavior, which indicates a relationship with God. "For example, P believed because he felt someone was watching or believed because of a hunch? Do you think if P believes why or where do you tend to believe it? It is in the Bible." "The ten commandments of Allah, you cannot be rude to your parents, you cannot lie, you cannot steal, you cannot commit adultery, you cannot testify to lies, Mom." "Usually before going to bed ten times Hail Mary ma'am, read the Bible after that, Ma'am." The two significant others also conveyed respondents' behaviors in this study, "Diligently recite the Koran, Mom. Right? Yes, ma'am, prayer is also diligent." "Yes, ma'am. Outside once every two weeks, here at least once a week, maybe twice." Thus, it is indicated that the respondents have a relationship with God which is reflected in his worship behavior [21]. Juveniles at a high level of well-being believe that there is a supreme power, namely God. The height of transcendental relationships will make them more satisfied with their lives, have more positive emotions, have better resilience, and experience less negative emotions [26].

In addition, the existence of a flourishing relationship with God also generates respondents to believe that there is always someone watching over every activity they act. Another behavior that emerged from the respondents was the feeling of peace when they felt worship. "If there is something wrong, I pray." Respondents also realized that they were not maximal in worshipping God, "if you say no, ma'am. Because I have not fulfilled my obligations." "For me, ma'am, if Muslims carry out their obligation, it just does not carry out their obligation it is difficult, Ma'am. There are many demons, ma'am. Pray five times a day infrequently, ma'am." "Not yet. Often lie." The existence of a transcendental relationship with young respondents will help stem the chaos, corruption, crime in society and create a prosperous, safe and advanced nation [26].

In worship activities to God, the three respondents have differences. Respondent G felt better when he was in the correctional facilities. "It is rare outside, ma'am. It is better here than *outside*. Yes, ma'am, *outside every two weeks, here at least once a week, maybe twice*." In respondent P, it is the opposite. The intensity of worship is reduced because respondent P's religious advisor rarely comes after the pandemic. "If P was before the correctional facility, how was his worship? Every week. After that? Because the guide rarely comes, so it is rare, Mom." Meanwhile, respondent M can still worship God maximally before entering and while in the correctional facilities. "You can say no, ma'am. Because I still have not performed the obligation to pray five times a day

infrequently, ma'am." It can also be assumed that the respondent's participation in spiritual activities indicates that the respondent believes that divine forces influence life events. However, when looking at the age of the respondents, the intensity of worship shows a continuous search to find the true meaning and purpose of life; namely, they are still exploring spiritual relationships with themselves [26].

6. CONCLUSION

According to the initial analysis, this study concludes four primary points: First, the description of the personal domain of the juveniles in correctional facilities remains similar to each other. It is not determined at a specific level. However, the private field is present as a continuum that improves because the juveniles are involved in multiple programs in correctional facilities. Second, the three respondents have a different understanding in the communal domain. In general, all three can adapt and socialize. However, respondent M stated that it was difficult to build close relationships. Third, the three respondents have not stated clear indicators in the environmental domain. Fourth, in the transcendental field, the three respondents indicated that they had a good relationship with God and high trust. However, respondent M still had difficulties in carrying out the discipline of worship.

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