

Student's Spiritual Well-Being in Juveniles Prison in Indonesia: A Descriptive Study

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Abstract: The high adolescent delinquency rate impacts many juvenile offenders who must undergo rehabilitation in juvenile prisons. The majority of perpetrators of crimes are teenagers. In Law Number 11 of 2012 concerning the Juvenile Criminal Justice System, juvenile offenders have the right to receive public education and kesetaraan education. However, the rehabilitation process that was undertaken caused various psychological conditions, including stress, depression, anxiety, and difficulty adapting. These various psychological conditions make it difficult for children to complete their education correctly and cannot adapt to participating in the rehabilitation programs provided. According to the existing conditions, juveniles need a high level of spiritual well-being to overcome the various psychological problems they are experiencing. This study aims to determine the spiritual well-being level of students in 7 correctional facilities in Indonesia, including Sungai Raya Correctional Facilities, Tangerang, Manokwari, Karang Asem, Samarinda, Jakarta, and Mataram. The number of samples in this study was 100 juveniles obtained through a proportional random sampling technique. Data was collected using a spiritual well-being questionnaire consisting of 20 questions. The data were analyzed using descriptive analysis with SPSS 25 software. The research results indicate that most students have spiritual well-being in the moderate category at 43%, followed by the high category at 40% and the low category at 17%. Moderate spiritual well-being means juveniles have adequate resilience, internal peace, solidarity, harmony, and a close relationship with themselves, society, the Creator, and the environment. The study results will assist the Directorate General of Corrections in maintaining a high level of spiritual well-being and developing a coaching program that aims to increase the moderate and low levels of the spiritual well-being of students. Furthermore, a correctional facility, which is a place for juveniles to undergo rehabilitation programs, can organize training to increase the level of spiritual well-being in students.

Keywords: Spiritual Well-Being, Juveniles, Correctional facility.

Introduction

The Juvenile Justice System Act stipulates that the Indonesian government teach youngsters from pre-adjudication to post-adjudication in the justice system process (Lumowa, 2017). Children can receive personal growth and academic education based on their abilities and passions (Republic of Indonesia, 2002). The government recognizes education as a planned and calculated endeavor to vigorously develop a learning environment and strategy to advance their prospects. Therefore, juvenile education is prioritized in the penitentiary

strategy plan for 2020-2024 (Directorate General of Corrections, 2021).

The empirical state of juveniles differs from that of youngsters in general (Saefudin, 2020). In addition, their status as lawbreakers rendered them physically unrestricted (Borah, 2020). There are both internal and external circumstances that challenge youngsters to adjust to the educational process. Fear when entering a detention facility, dissatisfaction due to separation from their parents, bodily ailments, worry, and discomfort are internal factors (Desai, 2020; Khoiriyah, 2019). External impediments include insufficient textbooks, an

ineffective curriculum, a shortage of teaching staff, and poor instructor quality (Ardinda & Valiant, 2019). These two circumstances contribute to adolescents' subpar academic performance (Maghfiroh et al., 2019; Septiani et al., 2021).

It will be of great assistance in improving their mental health and well-being. Spiritual flourishing influences an individual's capacity to heal or overcome stress, as well as their life satisfaction, resilience, positive emotions, and decreased levels of adverse effects. High spiritual well-being suggests that a person maintains a particular level of contentment and exemplifies a clear understanding of life's meaning (Saefudin et al., 2022). In contrast, low spiritual health leads to unhealthy integrity and is prone to disorder, corruption, and criminality (Lourembam & Ete, 2021). This disorder impacts students' academic resilience (Legada et al., 2020). Thus, students' spiritual health and, more importantly, their connection with God-caused manners and relationships serve as protective factors leading to enhanced resilience (Smith et al., 2013).

Unfortunately, previous research on the spiritual health of juveniles in correctional facilities is lacking. The majority of studies focused on education rights, resilience, psychological health, and counseling (Adipradipto et al., 2019; Rozak, 2019; Sriwiyanti & Saefudin, 2022). Therefore, this study aims to examine the level of the spiritual well-being of juveniles in correctional facilities in Indonesia.

Materials and Methods

Study area

Participants in this study were 100 juveniles who enrolled in education programs (Elementary/Junior High School/ Senior High School) and Pendidikan Kesetaraan (Paket A/Paket B/Paket C). The sampling technique employed is a stratified random sample. The spiritual well-being measure was employed as a research instrument in this study. Fisher (2009) developed the scale used to measure spiritual well-being in Australia in the English language. In addition, this scale has been utilized in over 700 investigations, translated into

thirty languages, and has an Indonesian version (Fisher & Ng, 2017). Due to the comparable backgrounds of the subjects, this study utilized the same scale.

Procedures

The collection of data occurred in April 2022. Several steps must be followed when performing this investigation. As this research involved minors in correctional facilities, the Directorate General of Correction must first provide permission. After obtaining consent, the researcher then informed the respondents. Third, the permissions of the correctional facilities. Finally, disseminate the prepared questionnaires for responders to complete. Specifically, the data collection technique is as depicted:

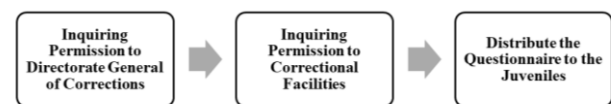


Figure 1. Data collection procedures

Data analysis

The researchers used version 25 of the Statistical Package for the Social Sciences (SPSS) to evaluate the questionnaire data. Descriptive statistics are statistics that are used to describe and display data. Summary frequency, the mean, the median, the minimum and maximum scores, and measures of variability are examples of descriptive statistics.

Results and Discussion

Results

In this study, the distribution of subjects was determined by descriptive analysis that included frequency and proportion explanations. This section explains the distribution of responses by the correctional facility, educational level, criminal cases, and sentence length.

The descriptive statistic of juveniles' spiritual well-being is depicted in Table 5. The minimum score is 69 and the maximum score is 100. The range of these values is 31. The mean value of the spiritual well-being variable is thus 86.68, with a standard deviation of 7.994.

Student's Level of Spiritual Well-Being

Table 6. Spiritual Well-Being Category.

Category	Frequency	Percent
Low	17	17.0
Moderate	43	43.0
High	40	40.0
Total	100	100.0

Table 6 describes the level of the spiritual well-being of respondents who are in the low, medium, and high categories. The data analysis demonstrates that most juvenile offenders are in the medium category, representing 43% of the respondents. Furthermore, 40 students, or 40% of respondents, are in the high category, and 17 respondent, or 17%, is in the low category.

Discussion

The data analysis reveals three distinct classifications of the finding: moderate, high, and low. The level of spiritual well-being describes the state of four domains in the life of adolescents. Fisher (2009) provides the following explanation for the characteristics of an individual with flourishing spiritual well-being. a) The personal domain. People with high self-acceptance, serenity, and happiness create healthy levels of self-esteem and self-actualization. a) The communal domain. A person is not ignorant of others and genuinely cares about them. b) The environmental domain. People are interdependent, have a solid connection to the natural world, and can collaborate and be compassionate for one another. d) The transcendental domain. People believe in a supernatural entity, build a relationship with it, adhere to it, and worship it via rituals.

This study's findings involve discussing the various levels of spiritual well-being. The description includes a comparison of similar studies findings from previous, the same

background of respondents, and the grand idea or initial concept of spiritual well-being. Thus, numerous reasonable factors support the findings. The following are the main discussion points.

First, this study reveals that most juveniles imprisoned in correctional facilities had moderate spiritual well-being, representing 43% of all respondents. This result is comparable to Fijianto et al. (2020), who found that most spiritual well-being levels are moderate. The thriving well-being will improve adolescents' physical and mental health and give them a more optimistic disposition. The level of Spirituality also affects the condition of well-being in adolescents (Munthe et al., 2017).

Second, this study reveals that 40 pupils, or 40% percent of respondents, are in the high category of spiritual well-being. Students with high levels of spiritual well-being are more engaged during education (Sriwiyanti & Saefudin, 2022). Juveniles with high spiritual well-being have resilience, inner calm, cooperation, peace, and a strong relationship with themselves, their community, the Divine, and nature (Ellison, 1983). In addition, Fisher (2009) asserted that great spiritual well-being is associated with an individual's awareness of reality and perception of inner senses and ideas that provide life purpose, objective, and substance. Spirituality promotes someone living at peace with oneself, adoring God, loving others, and living in harmony with the environment.

Third, 17 respondents, or 17%, are in a low category of spiritual well-being. This finding is comparable to that of Septiani et al. (2021), who discovered that most adolescents, or almost 60%, had a low well-being category. In correctional settings, children with poor well-being exhibit negative ideas and attitudes. The adolescent will struggle to survive in prison due to the tough conditions. Saefudin et al. (2022) investigated the spiritual well-being of adolescents participating in the Pontianak correctional facility program and discovered that one of the qualitative study participants did not have a favorable spiritual well-being level.

According to research by Argita et al., (2021), correctional facilities encounter numerous challenges in offering education. Also problematic are juvenile psychological conditions in

correctional facilities, including anxiety, alienation, and fright, among other psychological disorders (Wahyuni, 2021). In addition, the study findings described by Ardi et al. (2022) support the earlier findings that the stress level of adolescents is moderate and causes various problems.

However, the juveniles' spiritual well-being is the majority in the moderate to high category. Hence, this study's finding is contradictory regarding the problematic situation in prison. According to Fisher (2010), adolescent mental and cognitive development is the product of a multitude of life experiences and a continual process in which individuals acquire new awareness. Moreover, (Rosales, 2021) discovered that Filipinos reported a high level of spiritual well-being one year after the pandemic spread. Spiritual well-being can be generated and stimulated by various circumstances, even under adverse conditions.

In addition, Spirituality often emphasizes specific human experiences; thus, it may be caused by several things. Additionally, it is unique and distinct from one another (Pong, 2017). Additionally, extrinsic variables such as communities and networks of friends promote and sustain social cohesion. As one of the essential facets of spiritual well-being, it is crucial to cultivate a sense of engagement with the common domain (Fisher, 2009). In addition, Ellison (1983) identified two factors that influence an individual's spiritual health: religious practice and social-psychological health.

In conclusion, this research contributes to the education system for adolescents in Indonesian correctional facilities, particularly regarding their spiritual well-being. This study demonstrates that adolescents have spiritual well-being that ranges from moderate to high. Relationships with self, community, environment, and transcendental relationships comprise satisfactory spiritual well-being in adolescents. Consequently, additional positive aspects of adolescents' lives may be fostered. Therefore, the correctional facility must establish that personal development and the autonomous program can foster harmony between juveniles and the four dimensions of spiritual health.

Conclusions

The significant majority of adolescents have a moderate to high level of spiritual well-being. This conclusion suggests that adolescents possess resilience, inner peace, cooperation, balance, and a tight relationship with themselves, the community, the divine, and the natural environment. A minority of respondents are in the low category of spiritual well-being, which negatively affects their attitudes and behaviors in correctional facilities. Therefore, correctional facilities must guarantee the personal development and autonomous program maintains a high degree of spiritual well-being and strengthens the low-level category. Finally, this research has limitations that could be addressed in future studies. Due to the descriptive nature of this study, correlational and experimental designs are recommended for future research.

Conflict of Interest: The authors declare that there are no conflicts of interest concerning the publication of this article.

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