

Strengthening Individual Resilience Through Self-Reliance Building Programs on Prisons

Wiwin Herwina*, Nurlaila Nurlaila, Ahmad Hamdan

Department of Community Education, FKIP, Siliwangi University, Indonesia

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Abstract

Individual resilience is an important ability that must be possessed by assisted residents to respond adaptively to the difficulties they experience while in prison and when leaving prison. The purpose of this study is to explore how the individual resilience of the assisted residents is strengthened through an independence coaching program carried out at the Tasikmalaya City Class IIB Prison. This research uses a descriptive method with a qualitative approach. The sample determination technique is carried out using purposive sampling techniques. Data collection techniques are carried out through field observations, in-depth interviews, and documentation studies. The results showed that strengthening individual resilience through self-reliance development programs implemented in prisons has an impact on the stronger level of trust, spirituality, internal control and external control. Meanwhile, in the context of self-efficacy and self-esteem, it has not been seen as prominent in strengthening the individual resilience of the fostered residents.

*Alamat Korespondensi:
E-mail: wiwinherwina@unsil.ac.id

INTRODUCTION

The high level of violations that occur in the community makes the prison an environment to change society to realize its mistakes and not repeat its mistakes in the future. However, the inherent self-image of individuals as prison residents will have an impact on the psychological condition of individuals that cause pressure or stress, so resilience is an important thing that must be owned by individuals (fostered citizens). The term resilience refers to the ability of an individual, family, or society to adjust and recover after experiencing difficulties and difficult life events. Masten & Cicchetti (2016, pp. 271-333) define resilience as the capacity to survive and recover from life's troubling challenges. So it can be interpreted that resilience is a capacity involving dynamic processes that encourage positive adaptation in the context of significant difficulties. This means that apart from being able to manage strengths and resources, resilience can enable recovery and positive growth from serious life challenges for owners.

International law policy stipulates that prisons must include opportunities for their citizens to acquire knowledge and skills that can be useful for them to move on with their lives after release, find careers and avoid re-infringement in the future. The International Covenant on Civil and Political Rights (ICCPR) emphasizes that the correctional system consists of the treatment of targeted citizens whose main goal is their social reform and rehabilitation (The United Nations Office on Drugs and Crime, 2017). In recent years, the independence coaching program has become a routine program organized by the Penitentiary (LAPAS) with reference to the Decree of the Minister of Justice No. M.02.PK.04.10 of 1990 concerning The Development of Prisoners / Prisoners, in which there are 2 (two) coaching patterns, namely personality coaching and independence coaching. The self-reliance coaching program implemented in prisons includes skills education programs and job guidance. In this self-reliance coaching activity, the inmates (fostered citizens) are given the opportunity to develop their potential, talents and interests. This is so that the fostered residents have skills, life *skills*, and follow developments and knowledge that tend to be isolated due to their presence in the Penitentiary (Erina Suhestia Ningtyas, et.al 2013). Vilani Sachitra & Neranji Wijewardhana, (2020) mention that educational, vocational and psychological-based programs, as well as special services for specific issues, are widely proposed as a means to reform prisoners during their sentences. Those who serve their sentences are certainly not easy to get through their toughest time, but with the variety of coaching services available in prisons, it is hoped that they will be able to reduce grief and train the confidence of the fostered residents so that they have readiness, confidence and skills when they are free later.

We found that the purpose of the self-reliance building program organized at the correctional institution is not only to equip the fostered citizens with various skills, but also to be a means of strengthening individual resilience that can be used during detention and when they go out later. For a long time resilience was considered an important element for individuals because, they could respond adaptively to the difficulties encountered (Werner & Smith, 1982). Recently scientists have adopted definitions including general systems theory and therefore define resilience as a process (Walsh, 2003). Early definitions of resilience tend to focus on internal characteristics or traits (Masten, 1994; Rutter, 1993). The concept of resilience is often used in discussing people's ability to withstand stress. Resilience is a trajectory of positive adaptation after distraction, distress, or hardship (Norris et al., 2008). In general, the term resilience is a broad term that refers to the ability of an individual, family, or society to adjust, adjust, and recover after experiencing difficulties and difficult life events. Meanwhile, individual resilience has been a field of study for many years (Werner & Smith, 1982). Previous studies have found that resilient individuals reported enjoying better physical and mental health, lower rates of depression, anxiety, sleep disorders, and stress levels, compared to less resilient people (Straud et al., 2018; Hu et al., 2015; Bonanno, 2004; Connor

& Davidson, 2003). This shows that individual resilience needs to be built, supported and strengthened through the various components present in the microsystems that surround the individual. Supporting previous findings that mention that the strength component of an individual's resilience is determined by their satisfaction with their daily lives (Kimhi, Eshel, Leykin, & Lahad, 2017). These indicators of individual resilience are positively predicted by a sense of coherence, self-efficacy, and social support (Eshel, Kimhi, Lahad, Leykin, & Goroshit, 2018). If referring to the theory of human ecology Bronbrefreneur microsystems that surround individuals and influence the development of individuals, namely: family, peers and the environment. The environment in the context of this study is prison. These systems influence each other so that they form habits that encourage individuals to utilize existing resources to deal with the various vulnerabilities that afflict them. Walsh, (1998, p. 4) mentions that when individuals develop the ability to be resilient or develop the ability to have the capacity to recover immediately from difficulties, then they will have more sense to overcome difficulties.

Judicial institutions or penitentiaries that adopt a positive, strength-based approach design in such a way that is suitable for use in the treatment of fostered citizens. The effort is made by giving them the right skills, so as to increase their resilience and ability to navigate their lives outside of prison later. Skills that can be a provision for fostered citizens when they are free are important, and must be taken into account by prison administrators (Ward & Brown, 2004). This means that the coaching program for assisted residents is important to be carefully calculated so that the goals of the self-reliance program can be achieved. This achievement not only provides benefits to the service provider, but furthermore able to build individual resilience that will be used post-free later. Departing from this assumption, the purpose of this study is to try to explore the views of assisted residents (prisoners) related to strengthening individual resilience through an independence coaching program held at the Tasikmalaya City Class IIB Prison.

METHODS

This research uses a descriptive method with a qualitative approach. Sample determination is carried out using *purposive sampling* techniques, meaning that researchers determine samples with certain considerations. Data collection techniques are carried out using a qualitative approach, namely field observations, in-depth interviews, and documentation studies. A total of 64 questions were used in in-depth interviews to dig into research data. All respondents expressed a willingness to participate in the study. The research data is collected and processed based on qualitative data analysis techniques, namely data reduction, data verification, and drawing conclusions. To maintain the validity of the data we also triangulate the data. This study was conducted in August-September 2022. The research location is in Tasikmalaya City Class IIB Prison.

DISCUSSION

Resilience is a term used for individuals, families and communities. The focus of resilience initially depends on context, but most theorists agree that the presence of resilience is at least two elements that must occur simultaneously: difficulty (high-risk situations or threats) and adaptability to diverse difficulties (Schilling, 2008; Masten, 2001; Luthar, Cicchetti, & Becker, 2000). Since then diverse experts have agreed that the definition of resilience has a broad construction involving the concepts of adjustment and adaptation, both within the individual and within the family. According to Fredrickson et al., (2003) resilience is a growth that may occur after facing adversity. Furthermore resilience can be interpreted as the ability of people to survive stress and hardship (Bonanno, 2004).

According to Kimhi and Eshel (2015, p. 181) the definition of resilience is defined as the current psychological outcome, the result of ongoing conflicts and stress-resistant forces after going through potentially traumatic experiences.

Diverse studies have shown that the nature of resilience or resilience consists of the ability to cope with stressful situations and maintain a sense of balance, playing an important role in protecting individuals from harsh outcomes from exposure to trauma (Straud et al., 2018; Hu et al., 2015; Bonanno, 2004; Connor & Davidson, 2003). Resilient individuals were found to enjoy better physical and mental health, lower rates of depression, anxiety, sleep disorders, compared to less resilient people (Straud et al., 2018; Hu et al., 2015; Bonanno, 2004; Connor & Davidson, 2003). Bonanno (2005, p. 136) defines individual resilience as an individual's ability to maintain a stable level of functioning after a traumatic event and as a healthy trajectory of functioning over time. Resilience also refers not only to the ability of the individual, but also refers to the ability of the group, and the organization to absorb the stress that arises from the challenge. This resilience not only serves to restore back to "normal" levels, but also encourages to learn and grow from adversity to emerge stronger than ever (Sutcliffe & Vogus, 2003). Antonovsky (1979) further mentions that the sense of *coherence* (SOC) or sense of meaningfulness, understanding, and management is a measure of individual resilience that affects a person's ability to recover from sad events and return to normal life. Therefore most theorists agree that individual resilience is defined as an individual's capacity to maintain stability, survive, and recover from negative life events (McMurray, Connolly, Preston-Shoot, & Wigley, 2008; Waugh, Fredrickson, & Taylor, 2008).

Brian J. Distelberg et.,al (2015) in his multidimensional study divided six individual resilience profiles shown through: a) the level of spirituality, is a combination of spirituality and belief. This item measures how much a person relies on their spiritual beliefs and practices to make meaning beyond life; b) self-esteem which is a combination of self-esteem and optimism. This item measures the approximate level of self-determination a person has for themselves; c) the expression of spirituality i.e. refers to a measure of spirituality however, in this item it focuses on how much a person expresses their beliefs in his daily life; d) internal control, measuring the extent to which a person believes that events and outcomes occur due to their control; e) self-efficacy, is a measure of an individual's belief that they have the power and ability to succeed in life; f) low external control, this item measures the extent to which one does not believe that events are controlled by outside forces. This measure is stated otherwise to indicate a high value of resistance to the locus of internal control.

Increased Faith or Trust

On this item we find that the level of trust of the fostered citizens can be seen when a person relies on his beliefs and practices their spiritual soul to make meaning beyond life. This is closely related to the beliefs or religions adopted by each fostered citizen. Religious awareness is included in one of the self-reliance programs implemented at the Tasikmalaya City Class IIB Prison. The spiritual-religious practices that are usually taught to prison-assisted residents are: familiarizing with congregational prayers, Friday congregational prayers, learning to read and write the Qur'an, routine recitation and other religious studies for Muslim fostered residents (WB). Meanwhile, for non-Muslim WBs, time is provided for weekly worship for non-Muslim WBs and they also often read the Bible in order to draw closer to God. Religious activities carried out in prisons are divided regularly by alternating per day due to the limited capacity of prison locations.

In religious practice, the WB felt a difference in carrying out their respective religious orders. They feel more diligent in worship than they used to be before they were in prison. In addition to feeling more diligent in worship, the WB also showed several behaviors that reflected an increase in their faith such as being able to correctly interpret rewards and sins, and being able to interpret the

trials of life they could definitely go through. The WB agrees that rewards are obtained when people do good, as well as sins as a result of mistakes or deeds that violate God's rules. They also agreed that the trials of life are long-lasting, meaning that every ordeal of life that befalls them, they believe there must be a way out and there must be an end to it. They firmly believe that. This was confirmed by the prison staff, that the WB firmly believed that they could survive the trials of life that befall them, because they believed that difficulties were always easy. The WB is able to interpret and understand that behind difficulties, there is always convenience. This principle applies not only to Muslim WBs but also non-Muslim WBs. The WB is able to believe and interpret that there is always help from God for the problems that befall them.

Referring to the correctional system according to Article 1 paragraph (2) of Law No. 12 of 1995 concerning Correctional Services (hereinafter referred to as the Correctional Law) coaching is a system of order regarding directions and restrictions, as well as a way of coaching correctional assisted citizens based on Pancasila which is carried out in an integrated manner between the coach, the coach, and the community to improve the quality of correctional assisted residents in order to realize mistakes, improve yourself and do not repeat the criminal acts that have been committed, so that they can be accepted again by the community, and actively play a role in development and can live reasonably as good and responsible citizens. The increasing faith or level of trust of the WB shows that a positive value development has been formed from the fostered residents. This is in line with the opinion of Harsono (1995) who stated that the purpose of the coaching program for prisoners is closely related to the purpose of punishment. The development of fostered citizens that is now carried out initially departs from the fact that the purpose of punishment is no longer in accordance with the development of values and the nature of life that grows in society.

The correctional system implemented by government agencies is expected to be able to change the negative image of the prison system, by treating the WB as a subject, as well as an object based on human abilities. Still treating the WB as human beings who have an existence on an equal footing with other humans. This system promises a humanist model of coaching, while respecting the WB humanely, not merely an act of revenge from the state. The punishment of losing independence is enough as a suffering for the WB, so there is no need to add to the torture of other corporal punishments that are contrary to human rights. Study and work are fundamental mandatory human rights exercises, despite the inherent limits of imprisonment, but must be enjoyed by those who are "detained" for their freedom. Education, particularly the teaching of literacy and numeracy, is the foundation on which almost all change and personal development depend (Harding, 2014; Visher and Travis, 2003). However, on the other hand, what is no less important is to provide vocational training that involves a large number of fostered citizens in constructive activities, so that in the end it is expected to encourage their work ability after release and to successfully reintegrate into the community environment (Maguire and Raynor, 2006).

Recent studies have found that the results of prison-based correctional programs often sometimes do not go smoothly and do not meet expectations (Vilani Sachitra & Neranji Wijewardhana, 2020; Bullock et al., 2018). In contrast to our findings that the correctional development program implemented at the Tasikmalaya City Class IIB Prison is in line with expectations. The coaching program implemented here is built with a pattern of increasing religious awareness as the foundation. This self-reliance coaching program was also found to improve skills for WB and also as a recreational activity to reduce their saturation in prisons. The self-reliance development program generally provides recreational activities, namely: furniture making, hotel slippers, haircuts, various cultivation, handicrafts, screen printing, etc. Every day the WB is facilitated and guided to carry out religious rituals in accordance with their respective religions, then continued with vocational training activities aimed at improving and adding to the skills of the WB. These two activities can indirectly form positive habits and reduce the loneliness of the WB.

Furthermore, it is this process of habituation that indirectly shapes the individual resilience of the WB. Supported by previous findings that report that the habituation process can lead to higher levels of resilience of individuals, thus ultimately leading to a decrease in their anxiety levels (Michal Finklestein, Shira Pagorek-Eshel & Avital Laufer, 2020).

Expressing Faith in Everyday Life

The expression of faith in this case is related to how much a person expresses their beliefs in his daily life. The prison staff who were our respondents agreed that based on their observations, both WB Muslims and non-Muslims felt increasingly dependent on their respective religions after being in prison. Most of them regret their actions, and have no intention of repeating the same mistakes in the future. Coupled with the coaching activities carried out by the program managers in the prison who focus on coaching ahlak while in prison, so that they can focus on participating in activities.

The WB expressed their beliefs in daily life in a way: drawing closer to God, praying often, worshipping regularly, helping each other with other prison residents, trying to behave in accordance with the teachings of their respective religions and trying to be sincere in serving their prison terms. Prison staff also reported that the WBs expressed their beliefs in their daily lives in the above ways and were always seen trying to change their attitudes to be more polite, obedient, and disciplined. In their daily lives, the WB also made it a habit to read the scriptures of their respective religions as often as possible while in prison, pray as often as possible in every activity they will do, and actively participate in religious coaching activities. The WB also felt that their level of speciality or concentration in feeling more consensual in worship after they were in prison. This was justified by prison staff. The WB often discusses with the staff or coaches in the prison and suggests that they feel a lot of changes they feel regarding the intensity of worship after being in prison. The staff often observed the WBs and mentioned that as time went on they were in prison, the WBs became more diligent in everything. Not only in the intensity of worship, but the WB also pays attention to their clothes when going to worship, both female and male WB. The clothes they wear when they worship are different from their daily clothes in order to maintain chastity in dressing during worship. In addition, the WB is also able to interpret the concept of sincerity as a form of self-determination towards what has become their destiny, admitting their mistakes and trying to serve their "punishment" with a chest air. Meanwhile, in understanding the meaning of patience, the WB accepts with an open heart to whatever happens, even if the condition "at this moment" is not what conditions they want. Some of these things are enough to prove that the ability of WB to express their faith in daily life is one of the impacts of the self-reliance development program implemented at the Tasikmalaya City Class IIB Prison.

The self-reliance development program implemented at the Tasikmalaya City Class IIB Prison provides opportunities for WB to acquire valuable skills and qualifications, improve the faith of WB through daily activities, and develop competencies that can help them better manage their lives after being released later. Resilience is closely related to several factors, one of which is a high commitment to ideology or religiosity (Laufer & Solomon, 2011). The self-reliance program offered contributes positively to individual resilience, especially in expressing the faith of the WB in their daily lives. The behavior of the WB shows that they are adaptive to changes in habits, behaviors, and environment in the prison so that they have the power to withstand stress with monotonous and unlimited daily life. They sincerely live a life during their sentence, and always try to improve themselves from time to time so as to form a formidable self. When the individual develops the ability to be resilient, or to have the capacity to recover from adversity and be strengthened more resourcefully in the face of his difficulties (Walsh, 1998, p. 4). Thus, resilience is not merely the result of virtuous behavior but can also be an important facilitator in becoming a virtuous person.

Improved Internal Control

Internal control measures the extent to which WBs believe that the events and outcomes that occur to themselves are due to their control. In the context of internal control the WB agreed and believed that their presence in prison was "caused" by their own behavior. Most of the WBs agreed that they did not want to repeat the same case in the future, causing them to return to being prison residents. It is justified by the staff and prisons that only in certain cases, some former WB people do the same, thus causing them to return to prison education. But most WBs don't want and don't intend to repeat the same mistakes in the future. All WBs are aware of the mistakes that have been made that caused them to become prison residents, and they also regret the wrong deeds they have done. The staff mentioned that during the detention period, usually the WBs look remorseful and have no intention of making any more mistakes in the future. In addition, in the context of internal control, the WB has sufficient ability to control themselves properly when, there are incidents that are offended or disappointed while in prison. The self-control they usually do when there is something that makes them uncomfortable or offended is by: silence, silence and accepting every incident patiently. In addition, they also have a fairly wise way to avoid conflicts with fellow prison residents, namely by respecting and respecting each other between WB, communicating problems carefully. This they feel is quite effective in controlling themselves in dealing with conflict situations. In addition, they are equipped with a personality development program as an effort to prevent it and there are strict sanctions from the prison for WB who fight, quarrel, or conflict so that it can minimize conflicts between WB.

Even the WB seems to be compact on several occasions (starting from the time of eating, during worship and when participating in the programs available in the prison. WB respondents to the study felt that they had never quarreled with other prison residents. This is because they are adaptable, and there are also serious sanctions from the prison if there is an uproar made by WB members. Some male WBs are prepared with a self-image that "maybe" considered ugly by post-free society later, while female WBs try to prepare themselves for that. There was a sense of insecurity when he first returned to society, but after a long time he was also accepted into society. The male WB has the readiness to move forward, and tries to control himself in responding to the attitudes or words of the community regarding his "status" as a former prison resident. As for WB, women are still not ready, even though they have been equipped with how to deal with post-free society later. What self-improvement WB will do after being free later is to be more diligent in worship, more serious in worship, behaving well, trying to be entrepreneurial, and designing future plans to be applied when free later. The motivation to be accepted in society is to come from outside and from within, encouragement to become a better person than before and great support from family.

The construction of psychological resilience can be operationalized in a variety of ways, most definitions revolve around two core concepts namely difficulty and positive adaptation (Fletcher and Sarkar, 2013). The positive adaptation of the WB is evidenced by the high internal control that believes that the events and results that occur to them are due to their control. In the context of internal control the WB agreed that their presence in prisons was "caused" by their respective behaviors. In recent years, the concept of resilience is often used in discussing people's ability to withstand stress. Resilience is a trajectory of positive adaptation after distraction, distress, or difficulty (Norris et al., 2008) that is the capacity for successful adaptation, positive functioning or competence despite high-risk status, chronic stress, or following prolonged or severe trauma (Egeland et al., 1993, p. 517). So it can be said that the independence coaching program is able to provide strengthening of individual resilience for WB, one of which is in the aspect of internal control.

External Control

In the context of external control, the WB strongly believes that, there are events controlled by outside forces (the intervention of God) in each of their lives. This is felt by muslim and non-muslim WB. The WB believes that challenges in life will always arise from time to time, thus they will always try to face and solve the challenges of their lives. The WB also agrees and believes that there is always wisdom behind a disaster. In relation to external control, we found that male WBs rarely feel lonely when they are in prison, in contrast to female WBs who often feel lonely. This is because the number of WB who are female is only small so they really feel inferior to be in prison. But this goes back to their respective attitudes, so it requires further study. Supported by the opinion of the prison staff who confirmed that the male WB seemed to have good resilience in trying to rise from the difficulties that befell him, in contrast to the female WB who were still trying to build self-resilience even though they had been in prison for a long time. In addition, the male WB principled to always bounce back, after being exposed to cases no matter how difficult the condition is, they will try to rise from the slump. Unlike the female WB who is still hesitant to try to bounce back from the slump she has experienced.

One common measure of individual resilience is *the sense of coherence* (SOC). This concept consists of three interrelated components: a sense of meaningfulness, understanding, and management. Therefore SOC influences how individuals perceive the world and the events that happen to them as well as the extent to which they consider these events to be a label of control (Kimhi and Eshel, 2009). According to Antonovsky (1979), SOC is a measure of individual resilience that affects a person's ability to recover from sad events and return to normal life. In the context of external control, the WB strongly believes that, there are events controlled by outside forces (the intervention of God) in each of their lives. This is felt by muslim and non-muslim WB. The WB believes that challenges in life will always arise from time to time, thus they will always try to face and solve the challenges of their lives. We found that in this aspect there are differences between male and female WB. The male WB seems to have good toughness in trying to rise from the difficulties that befell him, in contrast to the female WB who are still trying to build self-resilience even though they have been in prison for a long time. This can be a recognition that women are the fastest suffering population, have low welfare and high mental illness (Australian Institute of Health and Welfare Canberra, 2015; Fazel et al., 2016; Casey et al., 2015; Maxwell et al., 2013). So that when facing difficult life circumstances or events they are still limping to get back on their feet. But this requires further understanding and research.

Self-efficacy

The self-efficacy of the WB is aimed at the belief that they have the power and ability to succeed in their lives. In general, the WB has the readiness to bounce back from the slump that has befallen. It is stated by the WB that after being free, the life they live will be fine. This means that they have a positive outlook on life in the future and a passion to rise from the slump. At least they have the confidence, self-control, skills and support from the family to re-mingle with the community in their environment after being free later. The WB believes that they can earn a decent livelihood and be accepted back in the midst of the family. The male WBs also have confidence that they will be accepted back in their neighbourhoods, while the female WB's are still hesitant and tend to be unsure of it. On the other hand, in showing self-efficacy to the WB, most WB agreed that they felt that the support from their families was very large, especially the support of their parents. All WB can feel the affection of their parents and relatives while they are in prison.

In the context of self-efficacy, the self-preservation program implemented in Class IIB Prisons is less prominent than the context of the level of trust, spirituality, internal control and external control. Nmaun in general the self-efficacy of WBs is aimed at the belief that they have the strength

and ability to succeed in their lives. Most of the WBs have the readiness to bounce back from the slump that has befallen. Self-efficacy is one of the three protective factors of individual resilience prominent in the aging literature, namely self-efficacy, optimism, and emotional regulation. Self-efficacy in question is the ability of individuals to achieve their goals or make sense of difficulty regardless of the various situations they face (Bhana & Bachoo, 2011; Benzies & Mychasiuk, 2009; Seccombe, 2002). Individuals who have these three protective factors (self-efficacy, optimism and/or a strong belief system, and good emotional regulation) are considered more resistant in the face of life's difficulties.

Self-esteem

Self-esteem in this case is a combination of self-esteem and optimism. This item measures the approximate level of self-determination a person has for themselves. The WB estimates that the life that will be passed after being free later is to become a person who is able to live decently, independently, does not want to repeat the same mistakes, learns to always draw closer to God. Most WBs have been prepared to return to society and are ready to re-adapt to post-free society later, although a bad image may be attached to themselves as "former" prison residents. This is justified by prison staff because WB's readiness to re-adapt in society after release has been fostered since they were in prison and they are also equipped with a variety of skills. However, we found that the *self-esteem* possessed by male WB is better than that of women, but it also requires an in-depth and comparative study of individual resistance differences by sex.

The self-reliance coaching program in the context of self-esteem has not been seen even though the WB has a positive view of their lives post-free. The positive outlook they have is due to optimism and self-esteem in living a post-free life later. Self-esteem and optimism are built as a manifestation of internal motivation arising from the support of family and closest people of the fostered WB. The existence of WB in prison makes the quality of relationships with their parents, family and closest people better. Research shows that resilience depends largely on the existence and quality of interpersonal relationships. For individuals, the ability to connect and interact with others has proven essential to their self-resilience (Flach, 1997). For example, caring relationships with parents and other relatives, as well as access to a wider range of social capital (a network of relationships through schools and the environment), are associated with buffering individuals from adversity and allowing them to bounce back from setbacks (Masten & Reed, 2002).

CONCLUSION

The self-reliance development program implemented at the Tasikmalaya City Class IIB Prison is a fulfillment of the human rights for the assisted residents to be able to live decently, acquire skills, add and hone previously owned skills, as a facility for self-reflection, self-strengthening to be ready to adapt in a post-free society later, increase religious awareness, and be able to increase and strengthen the individual resilience of the fostered citizens. Of the six themes derived from the semi-structured interviews, four revolve around increasing individual resilience which is reinforced in the context of level of trust, spirituality, internal control and external control. From four contexts, it can be seen that the strengthening of individual resilience experienced by the fostered residents with the existence of an independent development program. Meanwhile, in the other two contexts (self-efficacy and *self-esteem*) it has not been seen as prominent in strengthening the individual resilience of the fostered residents. Our findings also found that there were differences in individual resilience between male and female fostered citizens in terms of internal control, external control, self-efficacy and *self-esteem*. In these cases, internal control measures the extent to which a person believes that events and outcomes occur due to their control of self-control. For example, in the context of self-

control referred to in this study related to self-motivation that wants to bounce back from the slump, determination not to repeat the same mistakes in the future, self-control when facing conflicts with fellow prison residents, to self-control when there is "rejection" from society because of his image which may be considered bad in society. Their male-assisted citizens actually have strong self-control, rather than female-assisted citizens. However, it is important to note that these differences require further investigation, whether there are differences in individual resilience by sex or whether this depends on the characteristics of the fostered citizens. Based on the conclusions above, the suggestions from this study are as follows:

The implementation of the self-reliance development program implemented at the Tasikmalaya City Class IIB Prison has been running effectively, therefore serious support from various parties is needed to minimize program obstacles in order to achieve the objectives of the coaching program, both related to facilities, policies and program management.

The limited facilities available, especially related to the *over capacity* of residents of Tasikmalaya City Class IIB Prison should be a serious concern for the government and policymakers, so that the implementation of the coaching program can be implemented optimally.

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