

The Resilience of Muslim Prisoners in Terms of Spirituality and Family Support

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ABSTRACT

This study aimed to inquire about the prisoners' resilience in terms of spirituality and family support. The subjects of this study were 206 male prisoners of the "X" Correctional Institution in Yogyakarta. They were Muslim and aged between 18 and 60 years old. The data were collected in three scales: the Resilience scale (CD-RISC) developed by Connor-Davidson (2003) and adapted into Indonesian by Gina and Fitriani (2022) with a reliability value of 0.868, spirituality scale by Elkins (1988) et al which was adapted by Wahyuningsih (2015) into the Indonesian context with a reliability value of 0.915, and Family Support Scale (FFS) compiled by Uddin and Bhuiyan (2019) with a reliability value of 0.94. The writer analyzed the data by using multiple linear regression analysis and a partial correlation analysis. Its results revealed (1) a significant positive relationship between spirituality, family support, and resilience, (2) a significant positive relationship between spirituality and resilience, and (3) a significant positive relationship between family support and resilience. Therefore, there was a significant relationship between spirituality, family support, and the resilience of prisoners in correctional institutions

INTRODUCTION

Facing problems and life difficulties is not easy for every individual. Some individuals can recover, while others remain trapped and struggle with their chronic psychological symptoms. An example of this situation can be observed in individuals who are prisoners, or called Warga Binaan Masyarakat (WBP)/Correctional Institution Residents (CIR) in Indonesia. The various problems and difficulties faced by prisoners are challenges during their sentences. The initial period of entering a prison, or a penal institution, is particularly challenging for prisoners. Most prisoners experience shock, disbelief, trauma, and despair, as well as a process to accept their punishment. This phenomenon often leads to negative feelings and a loss of interest in their daily life (Orjiakor et al., 2017). They also naturally lead lives that are vastly different from their previous lives. They face various difficulties and problems caused by numerous limitations (Tunliu et al., 2019). The extremely harsh and unpleasant conditions within the prison lead some prisoners to escape and even to commit suicide (Faradiah, 2021). Due to these various changes and difficulties, the prisoners experience fear, difficulty sleeping, sadness, and a loss of appetite. However, they have to endure and adapt positively to these stressful conditions, not only during their time in prison but also preparing for their reintegration into society (Mayasari et al., 2016).

The prisoners try to adapt to a new environment and fulfill their basic needs under significant limitations. Therefore, self-resilience skills are essential in facing challenging situations for them in prison. Their efforts to cope with changes and challenges are closely related to their resilience. The

capacity of individuals to effectively confront and reduce stress can emerge through psychological resilience (Hou et al., 2017). Resilience is an individual's strength to face and resolve problems (Connor & Davidson, 2003). An individual can also recover from difficulties, failures, confusion, and conflicts, and the ability of an individual to enact positive changes (Gatt et al., 2020). It can also refer to the ability of an individual to recover from unpleasant events with emotional stability, both in terms of psychological and physical functions (Kurniawan et al., 2019).

Schure et al. (2013) state that resilience influences courage, mental health, and better physical conditions in every individual. They get the impacts on healthier lifestyles and good physical performance (Lee et al., 2020; Lim et al., 2020) and high mental human and optimism (Mayordomo et al., 2016; Perna et al., 2020). The various changes in the lifestyle patterns of prisoners can have significant impacts on their mental health. Kao et al. (2014) argue that conditions experienced by prisoners in prison cause their low levels of resilience. Those with low levels of resilience are more likely to experience feelings of despair, loneliness, stress, and depression (Ahmad & Mazlan, 2014; Tololiu & Makalalag, 2015; Batara & Kristianingsih, 2020). Low levels of resilience in individuals, including prisoners, are demonstrated by showing an inability to achieve goals, having difficulty thinking positively, lacking focus on problems, being restless, having difficulty in self-control, and having difficulty in the changes (Azzahra, 2017). Those with low resilience tend to experience prolonged regret, which triggers stress and depression. As a result, they find it difficult to perform activities within a prison due to their inability to adapt to the environment, negative perception of their situation, and control of their emotions (Tunliu et al., 2019). They also have less ability to adapt to their new environment and fully engage in their activities. They feel confused about how to manage life after their sentence ends and the pressures they face. This confusion and pressure can lead to dangerous behaviors, such as escaping from the prison, inciting unrest within the facility, experiencing severe depression, and even committing suicide (Yulianto & Ernis, 2016).

Various factors influence resilience, including internal and external protective factors (McCubbin, 2001). The internal protective factors in resilience include biological characteristics, psychological traits, family dynamics, and community aspects associated with lower-level problems. They originate from inside individuals. In contrast, external protective factors are from outside the individual, such as family and environmental support. In addition, according to Nashori dan Saputro (2019), individual resilience is influenced by personal characteristics, age, gender, stress coping mechanisms, socioeconomic status, religiosity, gratitude, self-efficacy, optimism, emotional intelligence, parenting styles, social support, families, and communities. Reivich dan Shatte (2002) discerns that individual resilience can be affected by internal protective factors within the individuals, including spirituality, optimism, emotional control, emotion regulation, problem-solving abilities, self-efficacy, and empathy. Besides the internal factors, several external factors can affect resilience, such as an individual's connection to a culture, and others. This current study focuses on the impact of spirituality and social support on the resilience of prisoners.

Spirituality is one factor that can enhance individual resilience. Resilient individuals are aware that their strength and power stem from their faith. The term "spirituality" originates from the Latin word "spiritus," meaning "breath of life." Thus, it is an individual's awareness in understanding the existence and experiences of himself, others, nature, life, and whatever they consider the highest power (Elkins et al., 1988). Faith, as a necessary aspect of spirituality, can sustain optimism and foster adaptability, subsequently, they enable resilience or the ability to face difficulties positively (Nashori & Saputro, 2019). Thus, spirituality can be a foundation of an individual's soul and behavior. A statement that states spirituality can enhance resilience through empirical evidence. Jurjewicz's (2016) study argues that spirituality and resilience are two factors that mutually influence each other. Individuals with higher spirituality are more aware that life involves difficulties and suffering that must be navigated with their capabilities so that the spirit enables them to overcome their challenges. Riza and Herdiana (2013) mention that spiritual guidance for prisoners can lead them to recognize their past mistakes and become resilient in their lives within the prison. Spiritual guidance has the

potential to foster self-improvement and help them become responsible citizens who can transform themselves into valuable members of society and contribute to the nation's development.

In the teachings of Islam, as guided by the Qur'an and Hadith, the concept of resilience is related to an individual's ability to find meaning in the trials and challenges of life. They often occur alternately to test a person's faith and devotion to their Creator. These are inseparable components in determining the level of faith and piety towards Allah, as reflecting in the Qur'an, Surah Al-Baqarah, verse 214. The verse states *"Or do ye think that ye shall enter the Garden (of Bliss) without such (trials) as came to those who passed away before you? They encountered suffering and adversity and were so shaken in spirit that even the Apostle and those of faith who were with him cried: "When (will come) the help of God?" Ah! verily the help of God is (always) near!" (QS. Al-Baqarah [2]: 214)*. Therefore, Islam can comprehend resilience into two dimensions, like how humans challenge situations and how humans ease an abundance of those challenges. When in a state of ease and abundance, individuals remain aware of possible hardships, whereas, in times of difficulty, they are encouraged to have hope for future ease and abundance. It is also in the Qur'an, Surah Al-Baqarah, verses 22-24. *"No misfortune can happen on earth or in your souls, but is recorded in A decree before We bring It into existence: That is truly easy for God: So that ye may not despair over matters That pass you by, Nor exult over favors bestowed upon you. For God loveth not Any vainglorious boaster. Such persons are Covetous and commend Covetousness to men. And if any turn back (From God's Way), verily God is free of all needs, Worthy of all praise" (QS. Al Hadiid [57]: 22-24)*. Therefore, Islamic resilience considers the balance between these two dimensions to be grateful for the blessings of Allah and for the strength in individuals that comes from faith in Allah SWT.

Resilience is influenced by individual spirituality and other variables, including external factors such as family support. Family support is a form of assistance from family members (Uddin & Bhuiyan, 2019). This support will help them accept the conditions they are facing in their situation (Nashori & Saputro, 2019). Individuals will continue to strive to obtain support from others to empower themselves and help improve their situation. The support of others is crucial for individuals to quickly recover from adversity, as the support of others can serve as a source of strength in facing difficult circumstances. It is in line with a study by Riza dan Herdiana (2013) demonstrating that support from family or close people significantly contributes to the formation of resilience. American Bar Association (2020) states that a support system plays a significant role for every individual in reducing psychological as well as physical stress. A study by Saichu dan Listiyandini (2018) indicates that all forms of social support, either from family or from partners, play a significant role in resilience. Furthermore, Ediati (2016) points out that prisoners who receive support and acceptance from their families feel loved, valued, accepted, and cared for. The attention and visits from family members can help them cope with life in the prison by providing positive impacts.

Family support plays a crucial role in helping individuals become resilient. The greater the support received from the family; the higher an individual's resilience will be. One of the prisoners talks about this. RZ (22 years) said, *"I feel very anxious and devastated when my mother and sister no longer visited me. It is because my family is one of the main supports that I need to survive. They are the ones who can strengthen me. Without them, I might have given up. My mother and sister encouraged me to improve myself after leaving here because other people usually avoid me. I also want to see my wife after leaving this prison to apologize. I feel inconvenienced and feel very guilty. I'm afraid of losing my family."* Therefore, prisoners have better abilities through family support, especially from the closest ones.

Regarding the authenticity of this study, the researchers have not found studies that examine the relationship between the three variables, namely resilience, spirituality, and family support in prisoners. The previous study only looked at the relationship between resilience and family support. A study by Tunliu et al. (2019) reported a significant positive influence of family support on resilience among prisoners. A study by Faradiah (2021) showed a positive relationship between family support and resilience among prisoners in Sidoarjo. Regarding the relationship between spirituality and resilience among prisoners, a study by Safitri dan Rochmani (2022) empirically examines the

relationship between the level of spirituality and resilience among prisoners at Tangerang Class IIA Correctional Institution. By empirically examining the relationship between these three variables, this research tries to provide new insights compared to previous studies.

Therefore, this study aimed to examine the level of resilience of prisoners from their spirituality and family support. The hypotheses proposed in this study consisted of two minor hypotheses and one major hypothesis. The first minor hypothesis was that there is a positive relationship between the level of spirituality and resilience in the prisoners. The second minor hypothesis was that there is a positive relationship between the level of family support and resilience. Furthermore, the major hypothesis was that there is a significant relationship between spirituality, family support, and resilience in them.

METHODS

Research Participants

The participants in this study were prisoners residing in a correctional facility in Yogyakarta. They were selected based on some criteria; they must be male because the "X" Correctional Institution in Yogyakarta is for men. They must be 18-60 years old men because individuals within this age range were still active and capable of completing the survey scales. In contrast, some prisoners over the age of 60 faced difficulties participating in this study due to reading difficulties and other health-related issues. Another criterion is that participants must be Muslim because the research variables in this study are related to Islam (especially Islamic spirituality). This study used purposive sampling, a technique in which participants are chosen based on specific criteria determined by the researchers (Sugiyono, 2019). The samples in this study were 206 prisoners who met the previous criteria, so they were men, aged 18-60 years, Muslim, and having their first sentence in the correction institution.

Data Collection

This study collected the data by using questionnaires administered directly in the form of Likert scales. This study utilized three scales, and they were the CD-RISK Resilience Scale (10 items), the Family Support Scale (32 items), and the Spirituality Scale (20 items). To measure resilience, the Connor-Davidson Resilience Scale (CD-RISC), developed by Connor and Davidson (2003) was used and adapted into Indonesian by Gina dan Fitriani (2022). This scale consists of 10 items with a reliability score of 0.868. It includes five aspects: (1) personal competence, high standards, and tenacity, (2) trust in one's instincts, tolerance of negative affect, and the strengthening effect of stress, (3) positive acceptance of change and secure relationships, (4) self-control, and (5) spiritual influences. This scale offers four response options: strongly agree (SA), agree (A), disagree (D), and strongly disagree (SD). Each item's score ranges from 1 to 4 (4 points for "strongly agree," 3 points for "agree," 2 points for "disagree," and 1 point for "strongly disagree.")

To measure spirituality, a scale developed by Elkins et al (1988) was used and adapted to the Indonesian context by Wahyuningsih (2015). This scale was chosen because it aligns with the needs of this study, which focuses on measuring spirituality within an Islamic context. The scale consists of 32 items with a reliability score of 0.915. They are based on six aspects, namely sanctity of life, altruism, idealism, purpose, and meaning in life, transcendence or belief, and awareness of suffering. The scale offers four response options: strongly agree, agree, disagree, and strongly disagree. Each item's score ranges from 1 to 4 (4 points for "strongly agree," 3 points for "agree," 2 points for "disagree," and 1 point for "strongly disagree.")

Family support was measured by the Family Support Scale (FSS) developed by Uddin and Bhuiyan (2019). This scale was adapted to Indonesian by the researchers, involving professional judgment from language and psychology experts. The scale comprises four aspects, namely emotional support, physical support, material or instrumental support, and informational support. This scale consists of 20 items with a reliability score of 0.94. The scale offers four response options: strongly

agree, agree, disagree, and strongly disagree. Each item's score ranges from 1 to 4 (4 points for "strongly agree," 3 points for "agree," 2 points for "disagree," and 1 point for "strongly disagree.")

Research Procedure

The procedure for this study consists of several stages. The first stage is the preparation of the thesis proposal. In this stage, the researchers identify problems, formulates research questions, seeks theoretical foundations for the three variables to be studied, develops conceptual frameworks, establishes the research hypotheses, determines the population and sample, and selects instruments for the study. The second stage involves preparing the research instruments for the study. The third stage is obtaining ethical approval, which is written consent stating that this study adheres to moral principles, values, and behavioral standards, thereby leading to conduct properly. The fourth stage involves determining the population and selecting the subjects. In the fifth stage, researchers prepare a letter from the head of the Faculty of Psychology and Socio-Cultural Sciences UII to be sent to the relevant authorities. The sixth stage is data collection by using a Likert scale for the three variables, and it is conducted at the correctional institution. The seventh stage is performing multiple regression analysis and partial correlation using IBM SPSS Statistics 22. Finally, the last stage is compiling the research report/scientific publication and appendices.

Data Analysis

The data are analyzed in two stages, assumption testing and hypothesis testing. The assumption testing includes normality, linearity, and multicollinearity tests, conducted to ensure the prerequisites for performing a multiple regression analysis. The hypothesis testing applies a multiple regression analysis. According to [Sugiyono \(2019\)](#), a multiple regression analysis is a statistical test used to determine the dependent variable's level when the values of two or more independent variables, serving as predictor factors, are changed. Partial correlation analysis was also used to determine the relationship between two variables while making a third variable constant (as a control variable).

RESULTS

Reliability Testing

Reliability testing of the measurement instruments in this study utilized Cronbach's Alpha. The reliability test results demonstrated that the resilience variable had a reliability of $\alpha = 0.877$, that family support had a reliability of $\alpha = 0.956$, and that spirituality had a reliability of $\alpha = 0.982$. All three variables demonstrate good reliability.

Demographic Data of the Research Subjects

The following section presents the demographic data of the research subjects, specifically related to marital status, education level, length of sentence, and time passed in the correctional institution:

Table 1. Demographic Data of the Research Participants (N=206)

Marital Status		
Category	N	%
Single	88	42.7%
Married	70	34%
Divorced	48	23.3%
Education Level		
Category	N	%
Elementary School (SD)	43	20.9%
Junior High School (SMP)	60	29.1%
Senior High School (SMA)	82	39.8%
Diploma (D3)	7	3.4%
Bachelor's Degree (S1)	10	4.9%

Master's Degree (S2)	4	1.9%
Length of Sentence		
Category	N	%
1-5 years	116	56.3%
6-10 years	57	27.3%
11-15 years	25	12.1%
16-death penalty	8	3.9%
Time Passed in the Correctional Institution		
Category	N	%
Less than 1 year	32	15.5%
1- 5 years	158	76.7%
6-10 years	16	7.8%

Based on the demographic data analysis in Table 1, the participants in this study consisted of three types of marital status: single, married, and divorced. The number of single participants was 88 (42.7%), the married participants were 70 (34%), and the divorced participants were 48 (23.3%). Therefore, the majority of the participants were single. The research participants have diverse educational backgrounds. Participants with an elementary school education were 43 (20.9%). Those with a junior high school education were 60 (29.1%). Participants with a senior high school education were 82 (39.8%), the largest group. Those with a diploma (D3) were 7 (3.4%). Those with a bachelor's degree (S1) were 10 (4.9%), and those with a master's degree (S2) were 4 (1.9%). Therefore, the majority of participants had a senior high school educational background.

Furthermore, based on the data regarding the length of sentences, the participants were in the ranges of 1 – 5 years (56.3%), 6 – 10 years (27.7%), 11 – 15 years (12.1%), and 16 – death (3.9%). In short, the majority of the participants in the study are prisoners with sentences ranging from 1 – 5 years (56.3%). Regarding the time already served in the correctional institution, the distribution was as follows: less than 1 year (15.5%), 1 – 5 years (76.7%), and 6 – 10 years (7.8%). So, the majority of the participants had already served sentences ranging from 1 – 5 years (76.7%).

Table 2. Categorization (N=206)

	Resilience		Spirituality		Family Support	
	N	%	N	%	N	%
Low	25	12.1 %	16	7.8%	27	13.1 %
Medium	157	76.2 %	146	70.9%	134	65 %
High	24	11.7 %	44	21.4%	45	21.8 %
Total	206	100 %	206	100%	206	100 %

The results of the descriptive analysis illustrated that the mean score for resilience was 31.03 (SD = 4.502), that the mean score for family support was 66.02 (SD = 10.390), and that the mean score for spirituality was 110.22 (SD = 15.240). Table 2 showed the categorization of these three variables. The results of the descriptive analysis for the resilience variable pointed out that 25 participants had low resilience (12.1%), 157 participants had moderate resilience (76.2%), and 24 participants had high resilience (11.7%). The descriptive analysis for the spirituality variable reported that 16 participants had low spirituality (7.8%), that 146 participants had moderate spirituality (70.9%), and that 44 participants had high spirituality (21.4%). The descriptive analysis for the family support variable conveyed that 27 participants received low family support (13.1%), that 134 participants received moderate family support (65%), and that 45 participants received high family support (21.8%).

Results of Assumption Testing

The assumption testing included tests for normality, linearity, and multicollinearity. The results of the normality test revealed a normal distribution of data for each variable: resilience, spirituality, and family support. This was shown by a Kolmogorov-Smirnov significance value of

0.614 ($p > 0.05$), indicating that the data follows a normal distribution. The results of the linearity test showed that the relationship between spirituality and resilience was linear, with a significance value of 0.000 ($p > 0.05$). Similarly, the linearity test also demonstrated that the relationship between family support and resilience was linear, with a significance value of 0.000 ($p > 0.05$). Based on the results of the multicollinearity test, it was found that the tolerance value was 0.524 (> 0.10) and that the VIF value was 1.908 (< 10.00). This implied that the data used did not suffer from multicollinearity, and both variables were within different constructs.

Results of Hypothesis Testing

The following section presented the test results on three hypotheses, as illustrated in Table 3.

Table 3. Results of Hypothesis Testing (N=206)

	β	r	R^2	Sig.
Family support, Spirituality, and Resilience		.697	.487	.000
Spirituality and Resilience	.387			.000
Family Support and Resilience	.372			.000

Based on the results of the multiple regression analysis presented in Table 3, it was found that the F value was 96.164, that the correlation coefficient (r) was 0.697, and that the p-value was 0.000 ($p < 0.05$). These results indicated a significant relationship between spirituality, family support, and resilience among the prisoners; in other words, H1 was accepted. The coefficient of determination value of 0.487 implied that approximately 48.7% of family support and spirituality support the resilience of the prisoners, and the rest was influenced by other factors.

The analysis results of minor hypothesis 1 revealed that the spirituality and resilience in the prisoners had $p = 0.000$ ($P < 0.05$). This meant that there was a positive relationship between spirituality and resilience in them, so H2 was accepted. Furthermore, the beta coefficient of 0.387 denoted that the effective contribution of the spirituality variable was 38.7%. Next, the analysis results of minor hypothesis 2 showed that the family support and resilience in the prisoner had p-value = 0.000 ($p < 0.05$). This meant that there was a positive relationship between family support and resilience in them, so H2 was accepted. The beta coefficient of 0.372 indicated that the effective contribution of the family support variable was 37.2%. Thus, this value implied that both independent variables used had an influence.

DISCUSSION

The purpose of this study was to examine the resilience of the prisoners (WBP) in terms of family support and spirituality. Based on this objective, the results of this study revealed a significant positive relationship between family support, spirituality, and resilience of the prisoners. In other words, the higher the family support and spirituality are among the prisoners, the higher their resilience will be. The effective contribution of the family support & spirituality variables to resilience is 48.7%, while the rest (51.3%) was influenced by other variables beyond this study. These findings answered the first hypothesis of the study, indicating a significant relationship between family support and resilience of the prisoners. Thus, hypothesis 1 was accepted. Meanwhile, the analysis of the minor hypotheses demonstrated a significant relationship between family support and resilience of the prisoners, as well as a relationship between spirituality and resilience in them. Therefore, hypothesis 2 and hypothesis 3 were accepted. The results of this study suggested that resilient prisoners could respond to pressure more calmly and could overcome any conditions or challenges within the prison environment.

Houston and Buzzanell (2018) uncovered that good resilience could enable an individual to survive in any condition and face various challenges. Mayangsari (2020) reported that individuals with high resilience levels were considered to have a more positive mindset, acknowledge past

mistakes, and subsequently rise again with plans for improvement upon release from prison, thus becoming better individuals. Moreover, resilient prisoners could adapt well during their time in prison and engage in activities without feeling burdened. This condition supported a previous study (Seiler & Jenewein, 2019), which concluded that individuals with resilience could face difficulties and unpleasant events while maintaining and restoring psychological and physical functions to a relatively stable state.

Spirituality and Resilience of the Prisoners

The results of this study demonstrated a significant positive relationship between spirituality and resilience. The magnitude of the relationship was demonstrated by the correlation coefficient value of $r = 0.364$ and the p-value of 0.000 ($p < 0.05$). These findings supported the theory that spirituality was one of the factors that contribute to an individual's success in maintaining resilience (Eicher et al., 2015). Spirituality entails an individual's connection with Allah, reflecting the relationship of the prisoners (as Muslims) with Allah as their Lord. There was a belief that Allah has power over one's efforts to resolve problems. The findings of this study also aligned with a previous study (Roberto et al., 2020) revealing that spirituality had a positive influence on resilience, hope, optimism, peace, and comfort. This inferred that spirituality was an important factor for individuals to withstand difficult situations. The results of this current study also supported a previous study by Christian dan Suryadi (2022) reporting that the correlation between spirituality and resilience is positive. The higher the spirituality within an individual is, the greater the resilience will be.

Spirituality had a positive impact on shaping the resilience of the prisoners. Amir (2021) stated that the aspect of spirituality was considered a part of resilience, characterized by a sense of connection to something greater than oneself and efforts to seek meaning in life, along with the belief that Allah will help anyone face challenges. Observations and interviews with the prisoners pointed out that efforts to enhance their spirituality are influenced by one of the primary religious activities in the correctional institution, such as congregational prayers, Quran recitation, and lectures. A prisoner (YG, 24 years old) expressed that life in prison was inseparable from activities aimed at getting closer to Allah, which greatly assisted him in overcoming adversity and served as a process of self-improvement (Interview, April 12, 2023).

The increase in spirituality of the prisoners was an effort to find meaning and integrity, aiming to cultivate their inner peace. A study by Skowroński dan Domžalska (2017) on spirituality of prisoners in Poland found that efforts to enhance spirituality were made by providing religious activities to new prisoners to help them manage anxiety, anger, emotions, and pressure. This aligned with a study by Safitri dan Rochmani (2022) illustrating that the success of prisoners in achieving resilient lives lay in enhancing spirituality, with a sense of connection and belief in something Great (Allah SWT) to help cope with the pressures they face. The activities performed by them in prison were related to worship activities to improve their relationship with Allah, social activities, and daily activities such as skills training prepared for them if they joined the society (working) in the future.

Family dan Resilience

The results of this study explained that family support and resilience were positively correlated, with a correlation coefficient of $r = 0.352$ and a p-value of 0.000 ($p < 0.05$), meaning that family support had a positive influence on the level of resilience among the prisoners. These findings supported the theory that family support played a crucial role in providing a buffering effect for individuals (Kyzar, Turnbull, Summers, & Gomez, 2012). The family encouraged the process of shaping resilience among the prisoners to stay motivated in navigating life in prison. Their family support included encouragement, emotional support, acceptance, attention, and care, which made them feel accepted, loved, noticed, and appreciated by others. They needed to foster resilience, psychological recovery, and resilience in coping with the pressures within the prison environment.

The findings of this study also supported some previous studies, such as a study by Razak et al. (2019) which portrayed that high resilience among cervical cancer survivors was associated with

family support. Next, a study by [Maulinda et al. \(2020\)](#) demonstrated that family support significantly influenced resilience among participants in drug rehabilitation in Palembang City. This thing implied that the higher the level of family support, the higher the level of resilience. An experimental study conducted by [Kurniawan et al. \(2019\)](#) also reported the effects of support from others; a support group intervention effectively increased the resilience of mothers of children with thalassemia.

Family played a prominent role in assisting individuals in problem-solving and providing support that enhanced self-confidence, enabling them to develop a positive self-concept in facing challenges. In this study, the majority of the prisoners reported a level of family support of 65%. Rutter ([as cited in Octa et al., 2021](#)) conveyed that family support was capable of enhancing individual resilience because it served as a buffering effect in coping with stress and promoting positive mental health. Therefore, family support was highly essential for prisoners in managing stress that could impact their psychological well-being. The patterns of family support received by them include emotional support, physical support, material or instrumental support, and informational support. Emotional support from the family helped reduce their stress and fostered positive feelings. Physical support provided by the family to them included assistance aimed at improving their physical health. Material or instrumental support involves assistance in the form of material aid, such as financial support for their daily needs. Meanwhile, informational support obtained by them includes providing essential information within the family, involving them in decision-making processes within their family, and offering up-to-date information to enhance their knowledge.

The limitations of this study include the process of recruiting participants who meet the established criteria. The participant recruitment process required some amount of time due to the licensing and security procedures that needed to be required for each session, with a range of 5 to 10 participants per session. Additionally, the security procedures required obtaining written permission from the prison officers, who acted as guardians for each participant, and from the security personnel in each block. Moreover, the data collection processes had to coincide with the routine activities scheduled in the correctional institution, which was beyond the researcher's control. Firstly, there were instances of incident reports (BAP) due to misconduct by some prisoners (outside the research process), leading to the interruption of the data collection. Secondly, there were newly convicted prisoners whose data collection processes had to be temporarily stopped. Thirdly, there were open visitation days at the prison, preventing the data collection. Furthermore, some participants faced difficulties in reading and completing the research questionnaires. This challenge required specific assistance from the researchers to read out each item in the questionnaire, thus prolonging the process of this study.

CONCLUSION

Based on the research analysis, it can be concluded that there is a significant relationship between spirituality, family support, and resilience among prisoners in the correctional institution. The analysis of this study revealed that spirituality and family support simultaneously contribute effectively by 48.7% to the resilience of prisoners in prison.

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