

## Coping Behavior of Correctional Inmates in a Correctional Institution

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### Abstract

Correctional inmates have pressure in living their lives, so the behavior carried out by inmates in an effort to respond to this pressure is interesting. Adaptive coping behavior encourages the formation of one's positive attitude towards problems. This research attempted to obtain an overview of adaptive coping behavior in prisoners by employing a phenomenological qualitative design as the research approach applied through observation and semi-structured interviews with 7 respondents selected using purposive sampling. The result indicated, the respondents experienced problems such as lack of emotional control, disapproval of punishment, feeling guilty about family, lack of enthusiasm for life, feelings of resentment towards the company, feelings guilty about childhood and lack of ability to interact socially. The respondents exhibited coping behavior, such as accepting and surrendering (emotion-focused coping), planning a structured life (problem-focused coping), getting visits from family (social support), getting attention from their life partner (dyadic coping), performing reappraisal (positive reappraisal), having a strong character (character strength) and having the desire to memorize the Qur'an (religious coping). From these findings, it is known coping behavior affects an individual's personality. In this way, individuals will be able to adapt well to their environment. Exploring and applying coping behavior is highly recommended after this research.

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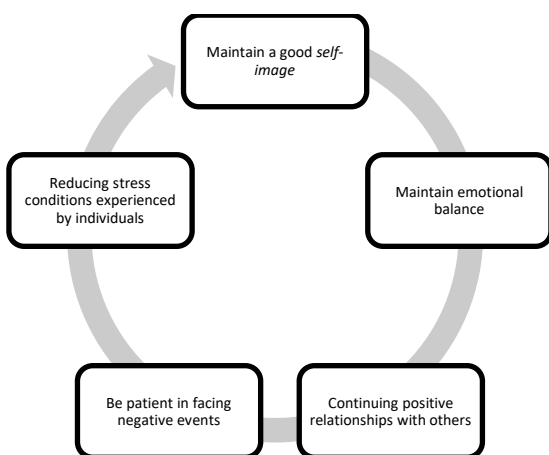
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**INTRODUCTION**

Coping Behavior is a process done by individuals to stabilize the uncertainty they experience, such as obligations which sometimes exceed the ability in the form of pressure, actions or threats which later result in stressed. This kind of behavior is often equated with coping strategy, with this ability individuals will find it easy and stable in encountering tests, including pressure or threats beyond their expectation as well as strengthen the individual in unstable or threatening situations (Felix et al., 2019). Coping behavior is derived from the word 'cope' which means to overcome or fight. Lazarus and Folkman (1984) explained that coping behavior is a description of one's behavior to fight or overcome the problems he faces, or called stressors. It aims at 1) maintaining a good self-image, 2) maintaining emotional balance, 3) continuing positive relationships with other people, 4) being patient in facing negative events, 5) reducing stressful conditions experienced (Oktaviani et al., 2018). The illustration of it can be seen in Figure 1.

Correctional Inmate is group of people who is kept in a detention center (remand center) other than prisoners. In a detention center, prisoners and correctional inmates still receive activities in the form of 'mentoring' (Tangdilintin, 2008). It is because mentoring,



**Figure 1.** Coping Behavior Purposes based on Lazarus and Folkman 1984 (Oktaviani, et al., 2018)

is an effort carried out by correctional institutions to improve the abilities and qualities of life of correctional inmates in several aspects, for example skills, attitudes and knowledge. The word coaching is rooted in the word 'coach' which means 'to build' so that coaching for correctional inmates can be interpreted as an effort to change or build something old into something new that has elements of high value (Arditiya Bayu Prasetyo, 2020).

Correctional Institutions function to provide criminal punishment to people who violate the law as well as being a place to provide guidance and education to correctional inmates with the aim that after the end of the sentence period of correctional inmates the people can adapt and develop their abilities in life out of it as law-abiding citizens (Wibowo, 2020).

Guidance and counselling have an identical service called individual counselling which serves personal aspects of an individual. In general, counselling offers professional contacts that drive both individual and group to optimize their goals, careers, and mental health (Neukrug, 2011). It has several objectives, namely providing self-understanding to counselees, providing direction to counselees so that they can adapt, directing counselees in a productive direction, guiding counselees to develop themselves, helping counselees realizing their weaknesses and ways to turn these weaknesses into positive things (Barida & Muarifah, 2019).

Lazarus and Folkman (1984) stated that adaptive coping behavior has two types, namely problem-focused coping and emotion-focused coping. These two types have been proved to equip individuals proper adaptive coping behavior (Oktaviani et al., 2018). In its implementation, the most effective coping behaviors in dealing with various events and problems is social supported behavior (Mawarpury, 2018).

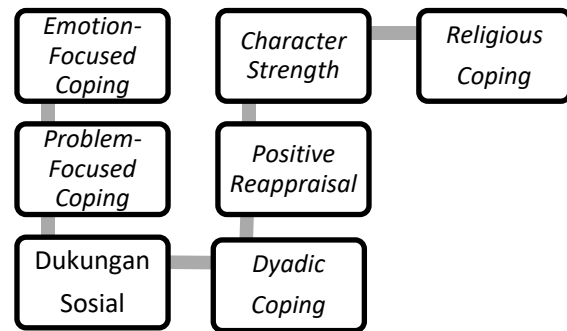
Randall, et al (2016) mentioned that dyadic coping or coping behavior carried out by partners has good effectiveness in dealing with problems, so it appears to be the best one. In a research, it was found that in caring for children with special needs, dyadic coping has widely been

used by married couples, and several husbands said that this coping was very helpful in dealing with the problems. In addition, the men stated that support from their wives (dyadic coping) was the most effective and helpful behavior. Apart from support from a partner, support from the extended family was also found to have a good influence in dealing with problems (Pisula, Porebowicz & Dorsmann, 2017) (Prameswari et al., 2022).

A research done by Garnefski and Kraaij (2014) showed that positive reappraisal behavior has proved effective in reducing anxiety and depression. Positive reappraisal or giving a positive assessment of everything has an adaptive impact on reducing stress due to stressors experienced by individuals (Darmayanti & Kurniawati, 2020). Character strength has a strong relationship with coping behavior. Harzer and Ruch (2015) found that people who have good coping stress or coping behavior are the ones who have a creative way of thinking (intellectual strength), a high sense of curiosity, persistent, brave, broad insight, hope and are able to interact well socially (interpersonal strength). In other words, individuals who own adaptive character strengths are assumed to have adaptive coping behavior as well (Su et al., 2020).

Tawakkal or trusting in God's plan behavior in the context of Islamic religious teachings, which is a form of religious coping, is also an example of adaptive coping behavior. Tawakkal is a form of behavior that directs every individual to surrender himself to Allah SWT. Here, surrender does not mean stop doing anything, but still an individual must do his best and surrender what he has done wholeheartedly to the God or Allah. Therefore, tawakkal does not mean narrow or passive. Mujid (2012) stated that tawakkal behavior can direct individuals to avoid being materialistic, create feelings of pride in what has been achieved and not feel regret for what has been sacrificed (Psychology, 2022). In this research, there were seven forms of coping behavior investigated, namely emotion-focused coping, problem-focused coping, social support, dyadic coping, positive reappraisal, character

strength and religious coping. All of these can be observed in Figure 2 below.



**Figure 2.** Adaptive Coping Behavior Strategies

Lazarus and Folkman (1984) argued that emotion-focused coping covers several strategies in its application, including 1) positive reappraisal, 2) accepting responsibility, 3) self-control, 4) distancing and 5) escape-avoidance (Dyah, 2021). Several previous researches explained the forms of emotion-focused coping according to Lazarus and Folkman (1984), such as 1) seeking social support, 2) escape – avoidance (including wishful thinking and behavioral efforts to escape or avoid) (Stanisławski, 2019), 3) accepting responsibility, 4) distancing, 5) positive reappraisal, 6) self-control (Oktaviani et al., 2018).

Based on Bachtiar and Asriani (2015) problem-focused coping attempted to change the situation that causes stress by searching for a different environment or changing the individual's response in countering the problems they face. (Safrihsyah et al., 2022). Lazarus and Folkman (1984) added that problem-focused coping has forms and strategies such as, 1) planful problem solving, 2) confrontative coping, 3) seeking social support (Dyah, 2021).

Weiss (1997) stated social support owns 6 components in its application as recorded on 'the social provisions scale', namely, 1) guidance, 2) social integration, 3) reassurance of worth or appreciation and recognition, 4) reliable alliance or a relationship that can be relied upon and trusted, 5) opportunity of nurturance or the opportunity to provide care, 6) attachment (Maslihah, 2018).

Bodenmann (2008) explained dyadic coping as a coping strategy in form of a person's efforts to help his partner in dealing with problems that can cause stress. He adds that dyadic coping has three behaviors in its application, namely 1) stress communication, 2) positive dyadic coping, 3) negative dyadic coping (Maharini & Soekandar, nd., 2023)

Positive reappraisal literally means giving a positive assessment of what happened. Lazarus and Folkman (1984) stated that one of the goals of coping behavior is to provide a positive view of oneself or maintain a positive self-image. It is similar to positive reframing or a form of reframing in a positive form. Positive reframing according to (Niegocki & gisdóttir, 2019) means having greater tolerance in responding to stigma or greater trust aimed at providing psychological assistance (Ismail et al., 2021). Moos (2002) confirmed that positive reappraisal is a form of cognitive effort carried out to analyze and correct problems positively accompanied by acceptance of the existing situation (Maslihah, 2018).

Character strength is a form of coping strategy exhibit from strong character. Polly and Britton (2015) mentioned that it is a collection of good components lay within a person's life which over time will shape his characters variously depending on the different experiences. Peterson and Seligman (2004) distinguished character strength into various virtues or commendable things, covering 1) creativity, 2) love of learning, 3) curiosity, 4) open mindedness, 5) persperctive (Su et al., 2020).

Religious coping is a coping strategy that is religious in nature. McDonald and Gorsuch (2012) considered this strategy as a method or effort that a person makes to overcome the problems they face related to religious beliefs to reduce the stress they experience. Aflakseir and

Coleman (2011) further elaborated kinds of religious coping strategies in the context of the Islamic religion, namely, 1) practicing the teachings of the Islamic religion, 2) assessing things with a view of wisdom and virtue, 3) negative feelings or guilt towards Allah for the sins, 4) passive coping, by leaving everything to Allah and waiting for Allah to solve the problem, 5) active coping, by trying actively and giving the best effort and leaving the final result to Allah (Syafitri & Rahmah, 2021).

Based on the previously mentioned background, this research strived for determining the description of adaptive coping behavior of correctional inmates. Here, the respondents were given some information related to adaptive coping behavior to later be implemented, including some examples and illustrations how they should deal with their problems adaptively. Surely, coping behavior influences aspects of an individual's personality, such as ways the he responds to the problems he is experiencing. If someone has adaptive coping behavior, he will have adaptive personality aspects, where personality aspects are also the main aspect in guidance and counseling apart from social aspects. study and career.

## METHODS

The research respondents were taken based on the recommendation from Semarang City class I correctional institution officers, particularly the Head of Correctional Institution Class I, Mr. Jatmiko Nurbowo and the officer who accompanied this research, namely Mr. Rijal Prameswara, who met the predetermined criteria of this.research (purposive sampling). The details of respondents from correctional inmates can be seen in table 1.

**Table 1.** Personal Data of Respondents

| No | Initials | Age      | Case         | Criminal          |
|----|----------|----------|--------------|-------------------|
| 1  | M        | 62 Years | Murder       | Life imprisonment |
| 2  | J        | 41 Years | Drugs        | 15 years          |
| 3  | F        | 26 years | Drugs        | 6 years           |
| 4  | R        | 34 Years | Drugs        | 5 years           |
| 5  | I        | 41 Years | Embezzlement | 3 years           |
| 6  | D        | 52 Years | Robbery      | Life imprisonment |
| 7  | J        | 31 years | Drugs        | 10 years          |

The data of seven respondents are as follows, (1) Initials MU, 63 years old lacked of emotional control in the prison environment. He felt disapproval of the sentence he has served because he felt he has been accused of being guilty. The respondent was less able to control his emotions in the correctional environment and several times drew out his emotions on other correctional inmates. He acknowledged and realized that sometimes his emotions overflowed so he shouted. (2) Initials J, 41 years old, felt guilty towards his family, especially his children because the respondent was in prison. He said that he felt guilty towards his family, especially his three children. He added that losing time with his family was an irreplaceable loss. (3) Initials F, 26 years old, lacked enthusiasm for life due to divorced parents. He was raised by his grandfather as a child in Kalimantan. He told that the turning point of his life happened when his parents got divorced, making him losing enthusiasm in life. (4) Initials R, 34 years old, had less enthusiasm in life because his parents divorced and was raised by his grandmother since childhood. He considered his mother like an aunt, not a mother. His parents divorced when he was little. Then, he stayed and was raised by his grandmother, causing him losing parents' attention. The respondent said that his relationship with his mother was like his relationship with his aunts or unlike a child with his mother due to the lack of love that the respondent received. (5) Initials I, 41 years old, felt guilty towards his wife and five children because of getting prisoned. He also regretted the company where he worked before. His guilty was more likely to be because he no longer could earn money for his family. (6) Initials D, 52 years old,

felt guilty because he could not defend her mother from getting insulted and bullied by thugs in his village by saying "even if we kill you, no one will care." This moment made him became violent and evil. (7) Initials J, 31 years old, lacked the ability to interact well socially and has fallen into a bad social environment. The respondent said that in the past the respondent was a good person, obedient and outstanding at school. He said that while studying at Junior High School (SMP) he received awards several times for his achievements as the best student, but when the respondent started continuing his studies at Vocational High School (SMK) he fell into a bad social environment. However, even though he knew it was bad, he admitted he liked it.

This research used a qualitative method with a phenomenological approach. In collecting data, observation techniques and semi-structured interviews were used, namely interviews guided by a series of open questions by keeping the confidentiality of the subjects.

Some procedures carried out were (1) Pre-field stage, such as applying for a permit for observation and research from the campus to the Central Java Ministry of Law and Human Rights. It then allowed the researchers to investigate the class 1 prison in Semarang City, (2) Field activity stage, containing determination and exploration of respondents (purposive sampling) regarding the criteria to be studied. namely coping behavior, based on the choice of the warden, (3) Post-field stage, including analyzing qualitative data using analysis from Moustakas, covering (1) creating verbatim, (2) reading verbatim repeatedly and (3) concluding the relationship between verbatim results and getting the essence of the respondent's experience.

Triangulation was applied to validate the data and avoid bias by (1) triangulating data collection through observation and semi-structured interviews with respondents, (2) recording research results and providing guidance to lecturers, (3) conducting data analysis, reflection self and research bracketing , (4) discussion of research results with the thesis advisers.

## RESULTS AND DISCUSSION

The present research was focused on the seven respondents and seven forms of coping behavior listed in table 2. All data were obtained from interviews with the research subjects from class I correctional inmates in Semarang City on Jalan Raya Semarang – Boja KM 04 Jalan Rejomulyo I, Wates, Ngaliyan Sub-district, Semarang City, Central Java Province 50188. This correctional institution not only keeps

prisoners and correctional inmates but also recidivists. In the first visit on Saturday, August 13 2022, the capacity of the correctional institution was 663 people with 1,699 inmates. These data show the overcrowding conditions in the Semarang City Correctional Institution Class I, while on Friday 17 November 2023 the prisoners there were 1,661 people.

*"I was accused of killing the two people. I was forced to confess until I was beaten by the officers until finally I surrendered." - R1 P1*

The first respondent showed the element of accepting responsibility in a form of emotion-focused coping in continuing his life. Even though he always denied his innocence, he finally exhibited the accepting responsibility behavior by admitting his act of murdering due to the force and torture before finally being sentenced to life imprisonment

**Table 2.** Forms of adaptive coping behavior investigated

| No | Types of Coping        | Theme   | Explanation   |
|----|------------------------|---|---|
| 1  | Emotion-focused coping | Accept the existing situation and try to do self-control during correctional period in the correctional institution.                            | The respondent accepted their situations with resignation because he was forced to admit to the crime he was accused of.                                      |
| 2  | Problem-focused coping | Planning for solving problems after being released from the correctional institution.   | Respondents shared their structured plans after being released from the correctional institution  |
| 3  | Social support         | Respondents received social support in the form of guidance, reliable relationships, nurturing and bonds from their mothers and older siblings. | Respondents felt help or support from their mother and older siblings with their presence in the form of guidance, good relationships, nurturing and bonding. |
| 4  | Dyadic coping          | Respondents received positive support from their partners because they always supported them.   | Respondents stated that their partner's presence was a form of support system in their lives.   |
| 5  | Positive Reappraisal   | Responding to everything sincerely is the present way of life of the respondents  | Respondents were 'sincere' in their conditions in prison and continued to be creative.  |
| 6  | Character Strength     | The respondents' strong perspective and life principles   | Respondents had a strong stance on the hard nature of human   |

|   |                  |   |   |
|---|------------------|---|---|
|   |                  | began when he was unable to protect his mother when he was kid.   | nature so that humans must dare to take risks.  |
| 7 | Religious Coping | Religious practices and respondents' feelings of enjoyment towards holy books and being in a quiet place. | The respondent's desire to memorize the Qur'an was stopped because the respondent entered the dark world. |

*"I am experiencing changes and have a lot of time in here. Now I am starting to manage my life and later I will go home to my family first and then go to work." – R2 P1*

The respondent felt the loss of time with family, especially with his children, and this became the initial basis for respondents to focus on family first, particularly his children after his detention. This situation reflected an identical form of structured planning about what he would do after his detention period was over or called as planful problem-solving which is part of problem-focused coping. He said that his plan was to focus on family first, then the respondent would continue to focus on work.

*"The presence of my brother and mother really helps because from them I am better able to admit my mistakes due to their*

*continuous support. My mother and sister support me 100% and it is only them who have supported me all this time. They are always there. "My biological father actually resides in Semarang but rarely contacts me and never visits me because of the divorce." - R3 P1*

The above statement implied the effect of social support on the respondent's life whose age was 26 years. He showed the form of guidance, reliable alliance, opportunity of nurturance and attachment in the above statement. He admitted the presence of his sibling and mother provided guidance in his life, became the respondent's trusted relationship, provided a caring role for himself and the sense of attachment that the respondent experienced with the presence of them.

*"My partner is my support system. Whenever I have a problem she comes and always supports me, even her presence is already a form of support for me. Every week she comes here, and in my opinion my partner provides a support system of 85 % in my life. It is all because of her love and visit." – R4 P1*

The fourth respondent showed a form of positive dyadic coping in his expression about his life journey. He explained that his wife's presence was a form of support for him with the percentage of 85 percent support in the respondent's life, so it could be said that positive dyadic coping applied to the respondent's life.

*"So for me, because I have spiritually changed, I accepted it with sincere and continued to try to be creative. "Sincerely means we admit we were wrong and let other people provide judgments or comments freely because the public will certainly judge for themselves." – R5 P1*

The fifth respondent behaved 'sincere', which is a form of behavior that is closely related to positive reappraisal and not forcing other people's judgments. The form of positive reappraisal showed by the fifth respondent was a form of behavior in Javanese, namely 'legawa'. Legawa for the respondent meant the behavior of accepting everything that is and letting other people or society judge his actions. In his statement, the respondent explained that when the respondent was sincere, he could get closer to Allah and finally attained the power to continue to be creative and play an active role during his detention.

*"I never take things personally. Ordinary humans are hard and rigid in nature, so if we don't kill, we will be killed. I am originally from Jepara.*

*When I was kid and saw my mother being insulted and cursed at by thugs in my area by saying 'even if I kill you, no one will care'. This thug's words to my mother were the beginning of me becoming strict. A living person must have the courage to take risks." - R6 P1*

The sixth respondent showed a form of perspective and creativity in his expression, namely he viewed that life was hard and one needed to kill in order not to kill. These were motivated by the respondent's experience as a robber and his childhood experience of seeing his mother being bullied by thugs in his village. The form of creativity that appeared in the respondent's expressions was in the respondents' expressions about the importance of someone taking risks in life. It represents a form of creativity that encourages someone to do new things which often have risks in human life.

*"I wanted to memorize the Quran, but there were always obstacles. Since I was kid, I've wanted to memorize it, but I was still vulnerable, so I stopped, and went into the dark world." - R7 P2*

The seventh respondent had the intention to memorize the Qur'an even though he realized the challenges. The desire to memorize the Al-Qur'an belongs to religious coping strategy because this is a religious matter. As previously stated by the seventh respondent, he had a tendency to like being in quiet and calm places. On the other hand, he wished to memorize the Al-Qur'an. Several correctional officers said that the seventh respondent had been able to memorize 15 chapters of the Qur'an.

A research done by Manurung (2020) which investigated stress coping of 151 patients at the Deli Serdang BNN Rehabilitation Center found the average of the research respondents had high stress coping. In addition, the findings of Sanjiwani's (2020) research on coping training for juvenile prisoners in prisons do not show significant changes but are able to provide respondents with ways to implement effective coping in prisons. Also, a research conducted by Salahuddin (2019) in the class II B correctional institution in Garut regarding coping strategies

with 84 respondents showed that 51 respondents or 60.7% have applied problem-focused coping and 33 respondents or 39.3% of respondents have applied emotion-focused coping.

This research strived for obtaining and analyzing the adaptive coping behavior and its implications from correctional inmates regarding guidance and counseling. Based on the data, it was known that the emotion - focused coping appeared due to the respondent's inability to respond to things beyond his control, the problem - focused coping was formed by the respondent's desire and intention to become a better person. This form of social support provided positive influence and assistance in the respondent's life to deal with the problem. Another form, namely dyadic coping gave a real influence on the lives of respondents. Then, positive reappraisal as a form of coping behavior performed well and effective in living life. Moreover, the form of character strength gave the respondent characteristics and exhibited the respondent's personality. This form of religious coping was owned by each respondent, but with a different religious background and belief.

Of the findings, some descriptions regarding adaptive coping behavior collected from the Class 1 Correctional Institution in Semarang could contribute some implications on guidance and counselling. Here, counsellors can refer to the findings as consideration in providing and deepening individual counselling to optimize its preventive function.

## CONCLUSION

According to the findings, it is known that adaptive coping behavior is heavily needed to do better adaptation. By having this ability, an individual will attain effective personality so that he can have implications for the world of guidance and counseling, especially in the field of personality apart from social, learning, and career. Even though the inmates have been sentenced, they can still live their lives effectively by implementing adaptive coping behavior.

During the research, some limitations were found. First, it lacked of supporting facilities due



to the small location of the correctional institution. Second, time was limited due to the regulation which only allows the investigation lasted for three months. With regard to these limitations, the future researches should consider rules and make better plans if they wish to research correctional institutions.

Thus, the future researches are suggested to be more creative by highlighting themes and variables related to coping behavior, correctional inmates, correctional institutions and guidance and counseling. Besides, counselors are recommended to explore and apply adaptive coping behavior to broaden their understanding of personality aspects, both the personality of students and the people who interact with counselors.

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