

Dynamics of Social Support and Self-Acceptance in the Elderly of Class III Ba'a Rote Ndao Correctional Institution

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Abstract. Criminal behaviour can be committed by individuals of any age, including the elderly. For elderly inmates, the transition to a new social status often results in difficulty accepting themselves. Social support plays a vital role in facilitating this self-acceptance. This study aims to explore the dynamics of social support and self-acceptance among elderly inmates at Rote Ndao Correctional Facility. A qualitative approach was employed, utilizing interviews as the primary data collection method. Interpretative Phenomenological Analysis (IPA) was used to analyze the data, with purposive sampling employed to select participants. The findings reveal that elderly inmates receive various forms of social support, including emotional, instrumental, informational, spiritual, and esteem support. The self-acceptance process involves phases of rejection, self-perception, relationship building, feelings of equality, responsibility, self-confidence, hope, and eventual self-acceptance. These findings highlight the critical role of social support in fostering self-acceptance among elderly prisoners.

Keywords: *Social support, Self-acceptance, Prisoner, elderly.*

Abstrak. Tindakan kriminal yang dilakukan oleh seseorang tidak memandang umur. Siapa pun bisa melakukan tindak kriminal termasuk kelompok usia lansia. Sehingga hal ini menyebabkan para narapidana lansia sulit menerima dirinya dikarenakan memiliki status sosial yang baru. Hal ini membutuhkan dukungan sosial agar para narapidana lansia dapat menerima diri mereka. Tujuan dari penelitian ini adalah untuk mengetahui gambaran dinamika dukungan sosial dan penerimaan diri pada tahanan lansia di Lapas Rote Ndao. Metode dalam penelitian ini adalah kualitatif dengan menggunakan wawancara sebagai teknik pengumpulan data. Analisis yang digunakan adalah IPA (*Interpretative Phenomenological Analysis*). Pengambilan subjek dalam penelitian ini menggunakan teknik *Purposive Sampling*. Hasil dari penelitian ini menunjukkan bahwa dukungan sosial yang di terima oleh narapidana lansia di lapas Rote Ndao yaitu dukungan emosional, dukungan instrumental, dukungan informatif, dukungan spiritual, dan dukungan penghargaan. Dalam proses penerimaan diri pada narapidana lansia di Lembaga Masyarakat Kelas III Ba'a Rote Ndao yaitu adanya penolakan, pandangan diri, relasi, perasaan sederhana, rasa bertanggung jawab, rasa percaya diri, harapan dan penerimaan diri.

Kata kunci: *Dukungan sosial, penerimaan diri, narapidana, lansia*

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Introduction

The ageing process is a natural process that will occur in every living creature. So that the individual experiences a decline in physical function and social role. In Pranata, Z. J., dan Nurmina (2021), Suyanto explains that elderly people who work will be able to fulfil their daily living needs, be able to carry out social activities, support their health, and fulfil the inner needs of the elderly. According to Dewi (in Sari, 2019) developmental tasks in the elderly are. Preparing oneself for the decline that occurs in old age, preparing for retirement, forming good relationships with people of the same age, preparing oneself for a new life, adjusting to social life and preparing oneself for one's death and the death of one's partner.

In certain cases, the elderly not only experience old age with family but also in nursing homes. Some other elderly individuals, due to certain criminal acts, have to experience old age in prisons. According to Kurniyawan (2020), until now, research showing an increase in the number of elderly people who commit violations of the law is still relatively rare because until now there has been no research showing the influence of the number of elderly population on the increase in the number of elderly people who have committed violations of the law. The latest data presented by the Director General of Corrections at the Dissemination of the Jakarta Declaration on the Treatment of Elderly Inmates in Accordance with International Standards on December 17, 2019, shows that there are 4,755 elderly inmates. In Law Number 22 of 2022, regulations have also influenced various aspects of correctional institutions, including special services and treatments for vulnerable groups in recovery, such as rehabilitation for the elderly and assistance for people with disabilities. In addressing the elderly, this law emphasizes that care and protection of the rights of vulnerable

groups must be a priority. One of them is elderly inmates who must receive special attention from correctional institutions, considering their advanced age, which makes them more susceptible to illness.

Acocella and Calhoun (2013) state that self-acceptance is a positive attitude toward oneself, being able to accept one's condition calmly, and having full awareness of who and what they are, besides being able to appreciate one's own existence and that of others. Self-acceptance is very important in the life of every individual because it can make every individual more confident in themselves, thus providing happiness to every individual. Meanwhile, Rosmery, Machmud, and Putri (2015) state that low quality of life in the elderly occurs when the elderly do not accept the psychological changes they experience in their lives. When elderly self-acceptance increases, the quality of life of the elderly will also be high because self-acceptance in life is very important in guaranteeing a better quality of life for the elderly. For the elderly, the creation of such a quality of life certainly requires support from those around them. If the elderly do not have self-acceptance, they will be trapped in despair as explained by Erikson (in Putri, Krisnatuti, & Puspitawati, 2019), despair being the difficulty of the elderly in integrating their past, present, and future. So that the elderly will give rise to feelings of rejection towards their lives.

Negative views are also inseparable from prisoners, because with the new social status as prisoners who are labeled as someone bad who commits crimes. This can make it difficult for prisoners to socialize, and also with conditions that are already vulnerable can experience stress so that it can trigger elderly prisoners to find it difficult to accept themselves. In this case, prisoners also need support in serving their sentence. With this support, the elderly will have self-confidence so that they have hope and motivation for their lives. This is in accordance with the research conducted by the author which found a sense of rejection and support given to elderly prisoners in serving their sentences. In overcoming this, the research location conducted by the author, namely the Class III Ba'a Rote Ndao Penitentiary, involved elderly prisoners in carrying out coaching activities that included personality

coaching and independence coaching. This personality coaching includes receiving spiritual counseling from officers of the Ministry of Religion (KEMENAG) and the existence of fitness gymnastics activities for the elderly. While independence coaching includes receiving training in growing vegetables in the prison environment. The problems usually faced by elderly prisoners are related to health, which has received special attention from health workers at Ba'a Prison.

Method

The research method used is a qualitative research method to provide an overview of social support with self-acceptance among the elderly in Rote Ndao prison. Information is collected from interview transcripts, field notes, documents, or visual materials such as photos, videos, materials from the internet, and other documents about individual or group human life (Saldana in Sugiyono, 2018).

The technique used to select research participants is the purposive sampling technique. The purposive Sampling Technique is a technique carried out based on certain considerations such as time, cost, and energy, thus it cannot take samples in large and distant numbers. This technique aims to be carried out not based on strata, groups, or random, but based on certain considerations or goals (Saryono, 2011). The participants involved in this study were elderly people in Class III Ba'a Rote Ndao Penitentiary who were aged 60 years and above, totalling 6 people and were serving a prison term of more than 4 years.

The research conducted by the researcher will use interview and documentation data collection techniques. In this study, the researcher uses in-depth interviews. In-depth interviews are also categorized as semi-structured interviews, where they are more free in implementation compared to structured interviews. The researcher will conduct interviews by providing several questions about social support with self-acceptance when conducting research and using recording and camera tools as documentation during the interview process.

Data Analysis Techniques: Yudha & Kahija (2015), explained that IPA has a double hermeneutics nature. First, the subject interprets his life experiences and

second, the researcher interprets the world of the subject's experiences. The IPA approach itself aims to explore the subject's meaning of his personal and social life (Smith, Flower & Larkin, 2009).

Result

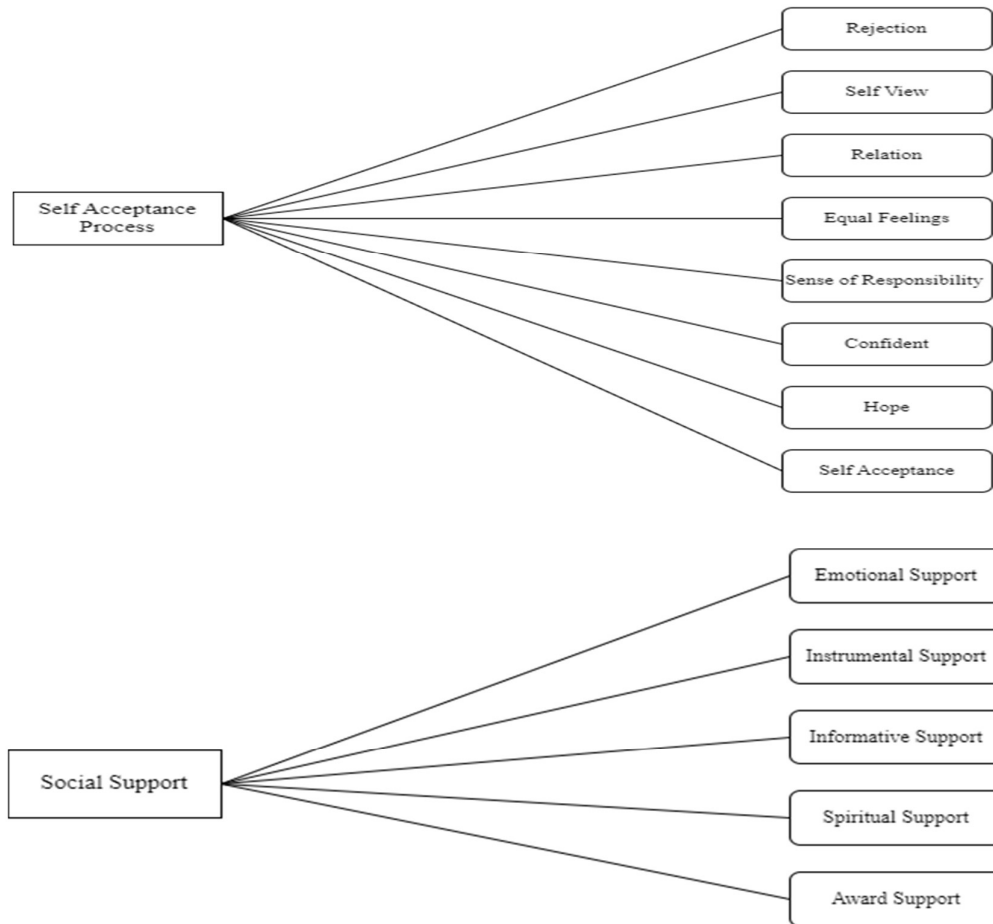
The research participants were elderly prisoners aged 60 years and over, totalling 6 people. Participants in this study were elderly prisoners at Class III Ba'a Rote Ndao Penitentiary.

Table 1.
Participant Demographics

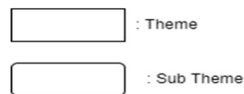
Name/Initials	Age	Chapter/Case	Detention Period
JF	63 Years old	Criminal Acts of Corruption	4 Years
SS	66 Years old	Law Number 33 Chapter 81 Concerning Child Protection/Harassment	8 Years
JS	67 Years old	Law Number 33 Chapter 82 Concerning Child Protection/Harassment	6 Years
DD	68 Years old	Law Number 33 Chapter 82 Concerning Child Protection/Harassment	5 Years
AB	70 Years old	Law Number 33 Chapter 338/Homicides	9 Years
ML	78 Years old	Law Number 33 Chapter 81 Concerning Child Protection/Harassment	8 Years

The research results obtained by researchers consisted of two themes, namely social support and self-acceptance with several sub-themes. Sub-themes related to the first theme are emotional support, instrumental support, informative support and appreciation support. The sub-theme that is not related to the first theme is spiritual support. In the second sub-theme which is related to the second theme, there is a feeling of equality, a sense of responsibility and a sense of self-confidence.

Meanwhile, sub-themes that are not related to the second theme are rejection, self-view, relationships, hope and self-acceptance.



Picture 1.2 Theme and Sub Theme



Discussion

The results of this study consist of two themes, namely social support and the process of self-acceptance. The two themes in this study are Social support which has five sub-themes, and the process of self-acceptance has eight sub-themes.

Social Support

Being a prisoner certainly requires significant support for the prisoner, the same thing happens to elderly prisoners at the Class III Ba'a Rote Ndao Penitentiary which is the place of the author's research which found that there was social support provided by family, friends and prison officers.

Emotional support is an expression of concern for the individual in the situation they are experiencing. As conveyed by all participants. Participants said that participants received emotional support in the form of expressions of concern for the situation they experienced during their detention period in prison. This is reinforced by previous research conducted by Ani and Rudi (2015) stating that emotional support influences individual self-acceptance and emotional support given from the family makes individuals work better and be happier.

During their detention, participants also received other support in the form of instrumental support. This instrumental support is a condition where someone provides direct assistance to individuals such as providing food, drinks, money and bathing needs. As conveyed by all participants. Participants feel that their needs are met because their needs are met by their families, fellow prisoners and prison officers (Pardede, Sinaga, and Sinuhaji, 2021)

In Sahrah & Yuniasanti, (2018) Sarafino and Smith distinguish five types of social support, one of which is informative support. Informative support includes providing advice, instructions, suggestions, information and feedback. The informative support received by several participants was in the form of providing advice or input regarding the problems experienced by each elderly prisoner in order to accept and serve the sentence that had been given. As expressed by two of the six participants. As expressed by one of the participants, namely DD, said:

"Yes, we can also do it here... it means don't think too much about strange things, you have to be calm... if you come and sit here, tell your father to do it, if it's the children, come..." (WWC-4-DD, COD 91, 119)

In addition to providing advice on the problems faced, of course every human being is not free from needing the power of prayer from others or themselves. In Rote Ndao Prison, spiritual support is given through weekly religious activities from the Prison management, as well as sufficient worship facilities for drivers. Participants also said that they received prayer support from their families or when they missed their families. Participants also felt that when praying, participants felt guilty about the actions they had done so that they could be forgiven. This was expressed by all participants, including those who said that:

“But I pray. Every time my mother prays, God knows. Until God still approves of me, and I go out like that. For example, their children come to tell them. Usually here, they tell their children to support them in prayer. That’s why I live here with my parents and they are good like that...” (WWC 5-AB, COD 52, 82)

Expressions of respect or positive ideas when given by someone can have an effect on the individual in the form of pride in themselves. This was conveyed by one of the participants, namely JF, who felt proud when he received recognition from the head of the prison when he appeared at an activity at the prison.

Self-Acceptance

The process of self-acceptance in a person is certainly not easy to do, such as for elderly prisoners who try to accept themselves with a new social status that is certainly viewed negatively by society. This study also found rejection from several participants when undergoing the legal process in prison. Some participants felt that they were innocent or did not admit that they had committed the act that resulted in being punished. This was expressed by SS, JS and AB, one of whom stated in an interview that:

“I only entered here, I didn’t do it. People are just witnesses who suspect me like that... They say I killed my mother. Well, try killing someone else, this is my little brother, name is X...” (WWC 5-AB, COD 48, 50, 120)

When undergoing the legal process in prison, prisoners experience feelings of shame, guilt and fear which are experienced by the participants. In this study, it was found that there were participants who did not feel ashamed because they felt they had not committed a crime so they did not feel guilty. This was conveyed by all participants, one of whom said that:

"I'm still out there, I've never caused any trouble, only once when I came in here I was sad all the time... I was ashamed and afraid, afraid they would hit me or where would I go hehe... Now I'm safe." (WWC 2-SS, COD 24, 168, 172, 174

Relations or relationships between fellow inmates and prison staff in prison are well established. This allows prisoners to have better interactions or relationships. All participants said that the relationships between prisoners and prison staff were very good in terms of interaction and giving. Participants feel that the relationship they have is more special than their relationship with family. In research conducted by Tunliu, Aipipidely and Ratu (2019) explained that prisoners deserve to be treated like society in general such as freedom to think, express opinions, worship according to one's beliefs, and engage in social activities with limited space for facilities and lifestyle. As prisoners, we also encourage each other to be strong in serving the sentence that has been given, advise each other, respect the prison officers and fellow prisoners and also provide support or attention to prisoners when they feel down.

In the Class III Ba'a Rote Ndao Penitentiary, the relationship between fellow inmates has a feeling of equality with others such as having the same rights as others, not being favored over one another or the advantages and disadvantages they have. Several participants felt the same justice as others in the Penitentiary. As quoted from the interview results which said that:

"Here justice is number one so there is nothing special here, everyone is the same. Yes, equally special, not less special, equally special. " (WWC 1-JF, COD 48)

This is in line with the theory of aspects of self-acceptance by Sheerer (in Nurrahmadhani, 2018) regarding someone who has good self-acceptance and is able to believe that he is the same as other people.

A prisoner must of course be responsible for what he has done so that he serves his sentence until it is finished. Some participants who are serving their sentences have a sense of responsibility for the sentences they receive. Participants stated that they accept the sentences that have been decided and continue to believe in God's time. Akila, 2020 (in Sukry, 2021) stated that a responsible person is defined as a person who must bear the burden of obligations that must be carried out. Responsibility can be related to the quality of being morally, legally, and mentally responsible.

Confidence in a person towards the future is experienced by all participants who believe that they will be free in time after serving their sentence. One participant who said confidently that:

"I believe and I go home and maybe, this is one word of excess. Maybe I am an example for my family. Like this, you can't do this, do this." (WWC 5- AB, COD 104)

This is in line with the theory of aspects of self-acceptance by Sheerer (in Veronika, 2015) regarding believing in the abilities that exist within where individuals have confidence in their abilities to face problems or conditions they face. So that the sense of optimism that arises in facing something will be in people who are able to accept themselves well.

Someone who has faith certainly has hope for the future. This was experienced by all participants who had a desire for the future, where in the interview they said they wanted to return to their families, find peace or return to their previous jobs. As in the interview where one of the participants said that:

"Ahh I do have a plan, I want to hold it back, I have a first job as a church council as a prayer fellowship leader and healing the sick. I really want God to know I have a heart, I pray the same thing." (WWC 6-ML, COD 200)

After going through various processes, prisoners must accept their own existence in the form of positive and negative things. The self-acceptance possessed by elderly prisoners in Class III Ba'a Rote Ndao Penitentiary is that all participants

said they had accepted to serve their sentence in the Penitentiary. As expressed by one of the participants in the interview who said that:

"Must accept and dare to undergo and be ready to accept and once again I must say that all the best is obtained here ... Whatever the unpleasant circumstances, we must be grateful ... Because like that reminds us that no human is perfect and Praise God, in my time here no one has done that but if there is I accept it happily ... if it is criticism or correction, well we must accept it with gratitude and at least it makes us aware that we have shortcomings as humans ... That this is God's way, God allows it. " (WWC 1-JF, COD 12, 14, 36, 38, 42,70)

Conclusion

Based on the results of the research conducted by the researcher, it was found that there was social support received by elderly prisoners so that they could go through various processes to reach self-acceptance. Various forms of different support can influence every aspect of self-acceptance so that elderly prisoners in the Class III Ba'a Rote Ndao Penitentiary have gone through various processes by introspecting, self-reflecting, giving meaning to life, working together, being disciplined, respecting each other and empathizing with each other. In this case, what gives a big influence from several existing supports is spiritual support which then contributes the most to the elderly. This is also influenced by the age factor experienced by elderly prisoners who prefer to spend time with God by praying. In this case, it proves that by praying, elderly prisoners feel they have gained new strength to serve their prison term. Spiritual activities carried out in the Class III Ba'a Penitentiary help elderly prisoners understand the events they experience and accept their existence in prison better.

Suggestion

For research participants, namely elderly prisoners in Rote Ndao Prison, it is recommended to carry out self-reflection, so that they can accept themselves better in the future so that they can be grateful and continue to live a better life in the future.

For participating families, It is recommended that families are able to provide continuous guidance and support until the participant completes their prison term.

For research sites, This research is expected to be an evaluation material for the research site regarding how important social support is for participants in the process of accepting themselves in the Class III Ba'a Penitentiary which has an impact on the future lives of the participants. For future researchers, It is hoped that further researchers can continue research studies related to the dynamics of social support in the context of self-acceptance in the elderly in Rote Ndao Prison by revealing more deeply the process of self-acceptance.

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