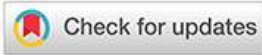


## PATTERNS OF INMATE DEVELOPMENT BASED ON PAPUAN CULTURE AND LOCAL WISDOM IN CLASS IIA ABEPURA PRISON



<sup>1</sup>Syahrial Yuska, <sup>2</sup>Terry Urick Orisu

<sup>1,2</sup>Program Studi Manajemen Pemasarakatan, Politeknik Ilmu Pemasarakatan – Indonesia

<sup>1</sup>syahyuska@gmail.com (corresponding author)

<sup>2</sup>terryorisu27@gmail.com

### ABSTRACT

*This research aims to analyze the pattern of coaching prisoners based on Papuan culture and local wisdom in the Class IIA Abepura prison. The method used in this research is descriptive qualitative, with an observation, interview, and documentation approach. The research results show that the development program at the Class IIA Abepura Prison includes two main categories: the Personality Development Program and the Independence Development Program, which focuses on local cultural values as a means of rehabilitation and reintegration. Local culture and wisdom are proven to play an important role in increasing inmates' involvement, identity, and motivation to change. However, challenges such as cultural diversity, limited resources, resistance, and lack of coordination become obstacles in implementing the program. To overcome these challenges, strategic steps such as staff training, increased collaboration, and the development of evaluation metrics are needed. The research conclusions confirm the importance of a culture-based approach to increase the effectiveness of development programs and support the reintegration of prisoners into society.*

**Keywords:** Prisoner Development; Local Culture; Local Wisdom; Social Reintegration



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## INTRODUCTION

Prison are part of the Ministry of Law and Human Rights which is responsible for the reform of prisoners and correctional students. One of its main functions is to carry out a coaching process that aims to transform prisoners into better individuals who can be reintegrated into society. This correctional system is regulated in Law No. 22 of 2022 concerning Corrections and Government Regulation No. 31 of 1999, which aims to regulate the guidance and guidance of Correctional Prisoners (WBP) so that they can return to live in society normatively and productively.

Correctional facilities aim to strengthen beliefs and foster awareness of citizenship, moral values, and social and religious norms. In addition, prisons also play a role in forming independent, responsible and dignified human resources. The coaching process in prisons aims to develop the personality and independence of prisoners, so that they can return to society as confident, independent, active and productive individuals.

However, many ex-prisoners continue to re-offend, indicating a shortcoming in achieving the goal of coaching. Therefore, coaching in prisons can be carried out through a cultural approach and local wisdom that is in accordance with the Indonesian social and cultural context. This approach allows coaching of prisoners to be carried out by considering local values, norms and traditions inherent in society, such as in Papua which has a rich culture and strong traditions.

According to Akbar and Subroto (2022), when correctional institutions incorporate local culture and wisdom into their coaching strategies, they can significantly enhance the effectiveness of their programs. This approach allows these institutions to better understand and respond to the unique needs and characteristics of prisoners. By integrating cultural elements, correctional programs can also reinforce prisoners' sense of identity and strengthen their connection to their communities, which are critical factors for successful rehabilitation and reintegration into society.

Transitioning from the general goals of correctional institutions to a more focused discussion on the relevance of local culture, particularly in regions like Papua, it's evident that cultural sensitivity can play a crucial role. However, while the integration of local wisdom holds promise, it's also important to consider potential challenges. For instance, one might question whether these cultural elements could clash with the broader objectives of the correctional system or how to handle situations where cultural practices may not align with legal norms. Addressing these potential criticisms is essential for a balanced and comprehensive approach to using local culture in correctional programs.

According to several studies in Indonesia, integrating local culture and wisdom into prisoner rehabilitation programs can enhance their effectiveness and contribute to reducing recidivism rates. For example, in the context of Papua, cultural approaches can help prisoners feel more valued and connected to their identity, strengthening prisoners' sense of identity and attachment is crucial because it fosters psychological resilience and social connection, both of which are essential for successful rehabilitation and reintegration into society (Putra & Kurniawan, 2021). Implementing culture-based programs not only strengthens prisoners' cultural identity but also enhances the social support they receive from their communities (Santoso et al., 2020).

Other research shows that understanding and appreciating cultural diversity can facilitate a more personalized and contextualized coaching process, allowing prisoners to actively participate in the rehabilitation program (Ramadhan, 2019). For example, activities such as local arts and culture training not only provide new skills but also strengthen the emotional connection between prisoners and their communities (Sari & Hidayat, 2020).

By paying attention to local culture and wisdom, prisoner development can be more effective in understanding and responding to the needs and special characteristics of prisoners. This approach can also strengthen prisoners' sense of identity and attachment to their communities, which is an important factor in their rehabilitation process and reintegration into society (Akbar & Subroto, 2022).

Class IIA Abepura Correctional Facility in Jayapura is an example of an institution that carries out inmate development based on Papuan culture and local wisdom. This prison has a capacity of 600 people but currently accommodates around 785 residents. In this prison, various coaching programs are carried out, including personality development, independence, spirituality, health, and sports and arts. By utilizing local wisdom, prisons can create coaching programs that are more relevant and effective for prisoners, thus helping to increase the effectiveness of coaching and minimizing the risk of reoffending in the future (Hamja, 2015).

Based on this background, this research will explore "Patterns of Guidance for Prisoners Based on Papuan Culture and Local Wisdom at Class IIA Abepura Prison". This research aims to find out how inmate development based on Papuan culture and local wisdom in Class IIA Abepura Jayapura Correctional Facility, as well as challenges or obstacles faced in its implementation.

## **LITERATURE REVIEW**

### **Social Reintegration Theory**

Social reintegration in prisoner development focuses on modifying thinking and behavior so that offenders can reintegrate into society. Simon (2011) states that the development of prisoners must prioritize improving the quality of their devotion, intellect, attitudes, behavior, and health, both physically and mentally. Community-based correction (CBC) is a method that helps integrate prisoners into society by offering opportunities for social participation and skill development.

According to Soekanto, social reintegration is the process of updating social values and norms so that prisoners can adjust to the changing life of society. Pramuwito (1996) adds that the resocialization stage involves activities such as social guidance, productive business assistance, and channeling prisoners into employment according to their skills.

Nimkoff and Ogburn state that successful social reintegration must meet the needs of community members, reach an agreement on social values and norms, and ensure that these norms are consistently applied.

### **Theory of Action in Culture and Local Wisdom**

Talcott Parsons' theory of action asserts that culture is central in guiding human behavior by providing a system of values, norms, and social practices that regulate individual actions within society. This theoretical framework is particularly relevant when considering the integration of culture and local wisdom into correctional programs, as it underscores how cultural influences can shape the behavior of prisoners, thereby facilitating their social reintegration. By aligning rehabilitation efforts with these cultural systems, correctional institutions can create more effective strategies for helping individuals reintegrate into their communities. Social systems shape concrete social interactions, while personality systems include internal aspects of individuals such as attitudes, values, and motivations. The organic system involves the physical and biological aspects of humans that affect their ability to interact in society.

Incorporating culture and local wisdom into prisoner development is essential for reinforcing their identity and self-esteem. This can increase their engagement in society

and encourage positive changes in behavior. Approaches based on culture and local wisdom enrich rehabilitation programs by providing a holistic perspective that aligns with the needs of local communities.

### **Prisoner Development Using Papuan Culture and Local Wisdom**

Prisoner development using local wisdom in Papua involves the integration of cultural values such as the Sasi tradition, traditional ceremonies, local arts and crafts, and kinship systems. This approach not only helps prisoners rebuild their identity and self-esteem, but also facilitates their reintegration into society after release. Local wisdom-based coaching is able to create a more effective rehabilitation environment and support prisoners' success in the social reintegration process.

### **METHOD**

This research uses a qualitative method with a descriptive research type. According to Sugiyono (2018), qualitative research methods are based on the philosophy of postpositivism and are used to research on natural object conditions, with researchers as key instruments. This approach allows researchers to explore the understanding of inmate coaching patterns through observation, interviews, and analysis of the data obtained.

Descriptive research design is used to describe phenomena or situations that exist today. The goal is not to make generalizations or connect one variable with another, but to describe the phenomenon in detail. According to Sugiyono (2018), descriptive research seeks to describe and interpret existing situations, conditions, variables, or phenomena. This research describes the pattern of prisoner development in Class IIA Abepura Jayapura Prison based on Papuan culture and local wisdom.

This research involves various relevant data sources:

1. Prison officers: Provides insight into coaching practices and challenges faced.
2. Prisoners: Provides a first-hand understanding of their experiences in coaching based on Papuan culture and local wisdom.
3. Traditional Leaders and Local Community Leaders: Provide perspectives on cultural values, traditions, and norms that are important in prisoner development.
4. Papuan People's Assembly (MRP): Plays a role in cultural preservation and provides policy support in the development of local culture-based prisoners.

Ridwan (2010: 51) stated: "the meaning of data collection techniques as techniques or methods that can be used by researchers to collect data". The data collection techniques used include interviews, observation, and documentation.:

1. Interview: Used to obtain views and experiences from relevant resource persons such as prison officers, prisoners, and community leaders.
2. Observation: Conducted to directly observe the process of coaching prisoners.
3. Documentation: Collecting data from related documents such as coaching policies, rehabilitation programs, and evaluation records.

Data analysis techniques involve theoretical triangulation and source triangulation:

1. Theoretical Triangulation: Using multiple theories to analyze and interpret data.
2. Source Triangulation: Analyzing data from multiple sources to ensure the validity and reliability of the findings.

According to Miles and Huberman (2014), qualitative data analysis is carried out interactively and continuously until it reaches data saturation. The stages of analysis include data presentation, data reduction, data verification, and conclusion drawing, ensuring that the research results are relevant and consistent with the objectives and problem formulation.

## RESULTS AND DISCUSSION

This research examines the pattern of inmate development based on Papuan culture and local wisdom in Class IIA Abepura Correctional Facility. Based on the results of observations and interviews with resource persons, it was found that the coaching program in this prison focuses on an approach that utilizes local culture as a means of rehabilitation and reintegration of prisoners into society.

### Observation Results and Field Findings

Class IIA Abepura prison has undergone several renovations since its establishment in 1956. Currently, the prison has 10 residential blocks consisting of maximum, medium, and minimum blocks. The coaching program at this prison covers two main categories: the Personality Development Program and the Self-reliance Development Program.

#### *Personality Development Program*

1. Devotion to God Almighty: Through religious activities such as lectures and religious recitation, this program aims to increase the devotion of the prisoners. The findings in the field are that the prisoners are made a routine schedule to perform religious recitation in places of worship such as mosques and churches every Friday and Sunday.
2. Physical and mental health: This program includes routine exercise, regular health checks, and psychological counseling to maintain the physical and mental health of the prisoners. In the prison itself, there is a special schedule for doing gymnastics every morning.
3. Recreation: Activities such as games and movies are designed to reduce stress and provide entertainment. In prison, there is a special time for prisoners to play field games, usually they often play soccer together.
4. Intellectual: Through language, computer and continuing education courses, the program focuses on improving intellectual knowledge and skills. Prisoners are often given time for this opportunity, but not all prisoners can implement this program due to the limited number of computers available.
5. National Awareness: Nationality lectures and flag ceremonies are aimed at raising inmates' awareness of the importance of contributing to the nation and state. Abepura Class IIA Prison requires prison officers and inmates to conduct a flag ceremony every Monday.
6. Courses: Prisoners are taught additional skills such as sewing, cooking and other technical skills. This activity is actively carried out in the prison itself.
7. Attitudes and Behavior: This program aims to shape positive attitudes and behaviors through ethics training and character development.
8. Legal Awareness and Counseling: This program increases inmates' legal awareness through legal advice and discussion of legal cases. In prisons, there are several opportunities for inmates to receive legal awareness socialization from Polres Abepura's staff.

### *Self-Reliance Development Program*

1. Farming: Abepura prison inmates are trained in farming techniques and farm management.
2. Services: Training in services such as electronic repair and shoe repair is often carried out by prisoners.
3. Skills: Practical training for skills that can be a source of income.
4. Agriculture: Training in agricultural and livestock techniques is often attended by abepura prison inmates. This training is the latest training programmed by Abepura Prison.
5. Tamping/Kitchen Work: Prisoners are involved in kitchen work in prison.
6. Prison Acoustics: Developing inmates' musical talents including playing traditional Papuan musical instruments. Abepura prison has established the music group "Prison Akustik" which consists of prison officers and prisoners.
7. Prison Comedy: Training in the art of comedy.
8. Prison Rap: Skill development in rap music. Already running smoothly with many of these activities.
9. Yosim Pancar Dance: Practice of the traditional Papuan dance, Yosim Pancar. Performed by abepura prison officers and prisoners.

The development of prisoners in Class IIA Abepura Prison based on culture and local wisdom is an important step in the process of social reintegration. The urgency of this development lies not only in the aspect of individual rehabilitation but also in efforts to prepare prisoners to return to society as productive and responsible members. The theory of social reintegration emphasizes the importance of preparing prisoners for post-conviction life through various programs that strengthen their skills, character, and social relationships (Braithwaite, 2019).

Based on an interview with Agus Sukoy, a 47-year-old prisoner, it was revealed that culture and local wisdom play an important role in daily life in prison. AS stated that understanding and appreciating Papuan culture can help build better relationships between prisoners and staff, as well as help resolve conflicts and promote peace in prison. This is in line with the view of Maruna (2017) who emphasized that the success of social reintegration is highly dependent on the program's ability to understand and appreciate the cultural values and identities of prisoners.

The development program in Class IIA Abepura Prison is designed to assist prisoners in rehabilitation and preparation for returning to society. The program includes skills training, education, counseling, and therapy. Support from prison staff and inmate involvement play a significant role in the success of the program. According to the Rehabilitative Programs theory, an effective rehabilitation program should include a variety of activities that help inmates overcome their problems and prepare them to return to society (Andrews & Bonta, 2016). Support from staff and inmate involvement are key factors in the success of a rehabilitation program.

Agus Sukoy emphasized that a coaching program that takes into account cultural elements and local wisdom is essential for the success of rehabilitation. Programs such as Prison Akustik, which promotes Papuan acoustic art, help inmates feel valued and connected to their culture. According to the Culturally Responsive Practices theory, programs that consider culture and local wisdom can increase the effectiveness of rehabilitation by connecting inmates with their cultural identity (Gay, 2018).

Culture and local wisdom influence social interactions, views on technology, and how they interact in prison. Cultural understandings and values can shape how inmates

treat and view themselves and others. Cultural Psychology theory states that culture influences how individuals think, feel, and act (Markus & Kitayama, 2010). In the context of prisons, a deep understanding of culture can help inmates feel more comfortable and accepted, which is important for their mental and emotional health.

Social relationships in prison blocks vary widely and are influenced by a variety of factors including culture, group dynamics, and prison policies. Some inmates form close and supportive relationships, while others may distance themselves or experience conflict. According to Social Support theory, strong social relationships can be a source of emotional support and help individuals cope with stress and isolation (Cohen & Wills, 1985). In prisons, positive social relationships can help inmates in the rehabilitation process and reduce stress levels.

Agus Sukoy hopes that a development program that pays attention to culture and local wisdom can increase awareness, understanding, and effectiveness in helping inmates change. According to Positive Reinforcement theory, programs that value culture and local wisdom can reinforce positive behavior and help inmates in the rehabilitation process (Skinner, 1953). Thus, attention to culture and local wisdom can increase the effectiveness of the development program.

Culture and local wisdom play an important role in the recovery and reintegration of prisoners into society. Culture provides a strong foundation of identity and the social support needed to restart life outside of prison. According to Resilience theory, strong social support and cultural identity can help individuals overcome challenges and build a better life (Masten, 2014). In the context of prisons, culture, and local wisdom can be a significant source of strength for prisoners in the process of recovery and reintegration.

Gasper Alting emphasized the importance of considering culture and local wisdom in the process of prisoner development. Culture and local wisdom reflect the identity and values that influence how prisoners think, feel and act. By considering culture and local wisdom, the development program can be more effective in building positive relationships, strengthening prisoner identity, and facilitating a holistic rehabilitation process. Awareness of the importance of considering culture and local wisdom is reflected in the policies and practices of development at Class IIA Abepura Prison through various initiatives.

Development programs based on culture and local wisdom are integrated into daily activities at the prison through various comprehensive means. The inclusion of traditional cultural and arts activities, cultural education and training, as well as counseling and therapy services tailored to the cultural background of prisoners are some examples of implementation. The involvement of local communities in prison activities also helps prisoners stay connected to the community outside the prison.

The implementation of prisoner development based on culture and local wisdom at the Class IIA Abepura Prison faces various complex challenges and obstacles. Some of the main challenges identified are cultural and topographical diversity, limited resources, resistance and stigma, lack of coordination and collaboration, policy changes and staff rotation, and difficulties in measuring and evaluating program effectiveness. To overcome these challenges and obstacles, the Class IIA Abepura Prison can take several strategic steps such as providing training to prison officers on local culture, strengthening collaboration with the Tourism Office and local communities, securing additional resources, formulating stable policies, and developing specific metrics for program evaluation.

The results of the study indicate that the use of local culture as part of the development program at the Class IIA Abepura Prison has had a positive impact on

increasing prisoner engagement and building better social skills. For example, traditional arts programs such as the Yosim Pancar dance not only develop the creative skills of prisoners but also strengthen relationships between prisoners through collaborative activities (Sihombing, 2020).

According to research conducted by Pratama (2021), this culture-based approach allows prisoners to better appreciate local cultural values that are often overlooked in the context of conventional rehabilitation. Integrating cultural elements into the rehabilitation program can increase prisoners' self-efficacy and strengthen their ties to the community, which is very important for the social reintegration process.

Other studies also show that the success of culture-based rehabilitation programs is highly dependent on the active participation of the local community and support from traditional leaders. This is because their involvement can provide the social reinforcement needed for prisoners so that they can return to functioning productively in society after release (Nugroho & Lestari, 2021).

Barriers to implementing this program include resistance from prisoners from different cultural backgrounds, as well as limited resources available to support the program on an ongoing basis. However, these challenges can be overcome by increasing collaboration between prisons and local communities, as well as providing additional training to staff on the importance of local culture in prisoner rehabilitation (Widodo et al., 2020).

Overall, the results and discussion show that the development of prisoners based on culture and local wisdom at Class IIA Abepura Prison can be an effective model to be adopted in various other regions in Indonesia, especially in the context of complex cultural diversity.

## CONCLUSION

After conducting research and discussion on cultural and local wisdom-based prisoner development at Class IIA Abepura Prison, several main conclusions can be drawn: prisoner development that integrates elements of culture and local wisdom has proven to be more effective in increasing prisoners' sense of identity, involvement, and motivation to change. Understanding prisoners' cultural systems provides in-depth insight into the values, norms, and practices that shape their outlook on life, which can be integrated into the development program to encourage positive change.

The cultural and topographical diversity in Papua, with various tribes that have different customs, languages, and values, is both a challenge and a strength in developing a development program. An effective program must respect and utilize this cultural richness to create a more personal and contextual approach.

Collaboration between the Prison, Tourism Office, community leaders, and local cultural organizations is essential for the success of a culture-based development program. Active community involvement in the program can help inmates strengthen their cultural identity and expand their social support networks, which are essential for rehabilitation and reintegration.

Some of the main challenges faced in implementing this program include cultural diversity, limited resources, internal resistance, stigma from the community, lack of coordination, policy changes, staff rotation, and difficulties in measuring and evaluating the effectiveness of the program. Overcoming these challenges requires a strategic and collaborative approach.

To overcome these challenges, several strategic steps can be taken, such as providing training to prison officers on local culture, strengthening collaboration with

various parties, securing additional resources, developing stable policies, and developing specific metrics for program evaluation. With these steps, the culture-based coaching program can be more effective and sustainable.

Culture-based coaching and local wisdom can have significant positive impacts on inmates, including improving physical and mental well-being, strengthening cultural identity, and better readiness for social reintegration. This program can also help reduce the risk of recidivism and increase inmates' contributions to society after they are released.

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