



## THE IMPLEMENTATION OF PERSONALITY DEVELOPMENT PROGRAMS IN REDUCING SUICIDE RISK AMONG JUVENILE INMATES AT THE SPECIAL DEVELOPMENT INSTITUTION FOR CHILDREN CLASS II BANDAR LAMPUNG



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### **ABSTRACT**

*This study aims to analyze the implementation and impact of the personality development program at the Special Development Institution for Children Class II Bandar Lampung in reducing the suicide risk among juvenile inmates. This research employs a qualitative method with data collection techniques such as interviews, observations, and document analysis. The research informants include LPKA officers and juvenile inmates at risk of suicide. The study results indicate that the personality development program Salam Pemasarakatan (Salampas) and religious programs play an essential role in preventing the suicide risk among juvenile inmates. The implementation of this program focuses on emotional and spiritual guidance, routinely provided by officers and religious instructors. However, shortcomings were identified in the form of insufficient control and a lack of psychological experts to support the mental health of the juvenile inmates. The proposed solution is the Sehat Mental Anak Binaan (Semabi), which includes mental health screening and counseling activities for the inmates. This research recommends greater involvement of psychological experts and stricter control to ensure the sustainability of the program.*

**Keywords:** *Personality Development; Suicide; Juvenile Inmates; LPKA; Mental Health*



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## INTRODUCTION

The phenomenon of suicide is a serious problem and a global concern. Suicide is not a new phenomenon, but has existed since the beginning of human life. Suicide is the deliberate act of causing one's death. Suicide is often associated with a person's mental state. In addition, suicide can also occur due to the pressure of problems in his life. The World Health Organization states that in 2019 deaths from suicide worldwide exceeded 700,000 people or about 80 deaths occurred every hour. This figure even exceeds the death rates of murder, war, HIV disease, and malaria (Rizaty, 2021).

In Indonesia, more than 900 people committed suicide in 2023. Based on data from the National Police Criminal Information Center (Pusiknas), 971 suicides were recorded from January to October 18, 2023 (Muhamad, 2023). Further research results show that Central Java has the highest suicide rate, with 356 cases. Lampung Province ranked seventh with 27 suicides. Suicide cases are also common among children and adolescents in Indonesia. In the last eleven years (2012-2023) there have been 985 suicides of children and adolescents. (Alexander, 2023). In 2023, KPAI recorded 11 cases of child suicide, one case claimed two child victims so there were 12 child victims. With detailed data, 7 children are aged 15-17 years, 2 children are aged 12-14 years. 11 years and under, there were 2 children and 1 child whose age data was not mentioned (Madrim, 2023).

Correctional Institution (Lapas) as a place of guidance for prisoners and foster children is also not spared from suicide cases. Correctional Institution is a place where imprisonment is carried out as one of the criminal sanctions applicable in Indonesian criminal law. Prisons are divided into general prisons and special prisons, one of which is the Special Development Institute for Children (Abdullah, 2015). The implementation of the sentence of prisoners and foster children in prison is in accordance with the time that the court has determined and decided. In general, punishment brings consequences of suffering that can result in psychological problems such as stress and depression. This can occur due to external or internal factors of prisoners and foster children which can be one of the triggers for suicide as an attempt to solve the problem.

In Indonesia, deaths in prison are a repetitive problem. Based on a report by the Legal Aid Society (LBHM), there were 123 deaths in 18 provinces in Indonesia in 2018. In 2019, there were 66 deaths out of 64 cases that occurred. From several death factors in 2019, suicide ranked with 34 deaths, followed by 23 deaths due to illness, 5 cases of death due to murder, 3 cases due to accidents and 1 case of drug overdose (Mulia, 2020).

Cases of death by suicide in prison are not few. Based on the author's search in various online mass media news in 2020-2023, the author found at least 30 suicides of inmates and foster children in the last 4 years and 3 of them were in LPKA Class II Bandar Lampung. The first case, occurred in November 2020, the death of a child with the initials DS because he hung himself using a sarong in the bathroom (Okezone, 2020). The factor of suicide was allegedly family problems. DS is referred to as a "missing child", which is a term for children who have a troubled family background. The prison had difficulty contacting DS's parents so they had to contact him through the parents of DS's passer friend.

The second case in April 2021, a child with the initials DD committed suicide by drinking poison (kupastuntas.co, 2021). The suicide factor was due to family problems. DD is a child from a broken home family. Before committing suicide with poison, DD had called her family and received news that her father would divorce her stepmother.

The third case in October 2021, a child with the initials AW hanged himself in the bathroom using a shoelace (uii.ac.id, 2022). The suicide factor was due to family problems. Several times AW asked for money from his family, but was not given on the grounds that his family did not have money either. AW thinks he is no longer cared for by his family.

With the many phenomena of suicide cases in children, coaching programs, especially in LPKA, can be given more attention. Children still need direction and guidance from adults. With good direction and guidance, it will lead children to realize their lives to be more directed in the future. Children need the closest person to get attention, affection and direction. The need for the presence of parents, correctional officers and guardians of children is the main key in realizing the ideals and hopes of children.

The implementation of punishment in prison is the last resort of the state given to children to deprive them of their independence. Children who are deprived of their independence can make their physical and mental conditions vulnerable to stress and mental decline. For this reason, the implementation of the coaching program at LPKA needs to be carried out and must continue to be improved. Guidance must always be given to children in correctional facilities so that they are in a healthy physical and psychological condition to serve the rest of the criminal sentence. The role of correctional officers in fulfilling the rights of foster children in terms of guidance is very important. For this reason, the responsibility of correctional officers in coaching is very important so that foster children are in a safe, good, and maintained condition.

The implementation of coaching is divided into personality and independence coaching. Personality coaching in the form of several spiritual and mental activities. In LPKA there is personality coaching, namely spirituality and Salam Correctional (Salampas). Spiritual development is carried out daily, including mandatory worship, taklim, tadarus, tausiah, and so on. Meanwhile, Salampas coaching is held to establish better and closer communication between officers and children. Through this, officers know the development of children during the criminal period. The Salampas program is carried out regularly, where each officer has a foster child.

Based on the results of the author's research, there were 3 cases of child deaths in LPKA. The coaching program, especially personality development, must be maximized to fulfill the rights of foster children to reduce the risk of suicide. Based on the explanation above, the author is interested in conducting research on the phenomenon of suicide by foster children and analyzing personality coaching programs to reduce the risk of suicide of foster children.

## **LITERATURE REVIEW**

### **Management Theory**

The theory related to the researchers' discussion of improving the coaching program is management theory because management is needed in managing a program so that it can run well. Management is very important because it involves organizing and directing programs to set and achieve goals. Management is an activity that involves people (managers) to encourage other people (personnel) so that the objectives of an activity are appropriate and can be achieved (Wijaya & Rifa'i, 2016). In relation to the coaching program, management means a process between humans, where the first party (correctional officers) purposefully guides the ability and development of the personality and independence of the second party (foster children) humanistically in order to become a better human being.

Management has tasks that must be carried out, namely management functions. Based on the opinion of Terry who states that the management function consists of planning, organizing, actuating and controlling (Wijaya & Rifa'i, 2016). In the planning stage, in the form of activities that connect future work readiness to produce goals and good coordination in an organization. In determining a plan, it is necessary to determine what is done, how to do it and who carries out the form of activities in an organization.

Furthermore, at the organizing stage, the process of determining each component of work in the organization and the division of labor needed so that goals are achieved. Organizing must be designed in a measurable and planned program to achieve the quality of coaching achievement.

The third stage is actuating. The actuating of work planning that has been carried out by the organization where the actuating process is carried out by each component of the organization to the maximum. Actuating greatly affects the results of work, where when the actuating is carried out properly, it can achieve organizational goals, but on the other hand, if the actuating is carried out incorrectly, it will raise new problems and can hinder the process of organizational goals.

The last stage is controlling. This stage is in principle the most important stage, but in fact, people often neglect the controlling stage after the actuating of an activity. Controlling aims to avoid deviations in an ongoing activity so that goals can be implemented and achieved properly.

### **Previous Research**

Maulana et al.,s (2019) research was carried out with a qualitative type with a juridical sociological approach, focusing on the research subject, namely the detention officer and his role in preventing death in prison. Suicide is one of several causes of death in prison. The results of the study explain that some death prevention has been carried out by officers but there are still several obstacles experienced by officers, namely the lack of quantity and quality of human resources, inadequate facilities and infrastructure, and insufficient budget for food and medical expenses (Saputra et al., 2019). Relevance to the author's research is the effort to overcome the risk of death of prisoners. The difference in this study focuses on officers as subjects in preventing deaths including suicide, while the subjects of the author's research are officers and foster children in undergoing coaching programs and focusing on preventing death in reducing the risk of suicide.

Oktavia et al.,s (2021) research aim to assess whether spirituality plays a role in the suicide risk of inmates. The result was that spirituality plays a role in fostering calmness and improving behavior. Increased faith can reduce stress and anxiety and reduce suicide rates (Hidayati et al., 2021). Relevance to the author's research is the aspect of reducing the risk of suicide. The difference in this study is the spiritual aspect of reducing the risk of suicide while the author's research discusses the coaching program in reducing the risk of suicide.

Gani et al., (2023) carried out a qualitative juridical sociological approach to analyze the development of inmates who have attempted suicide, obstacles and efforts to overcome the development. The result is that the guidance of high risk inmates is more controlling and prohibited from using tools that can cause suicide. Obstacles in coaching include no mental coaching, lack of infrastructure, lack of family concern and stigma of former prisoners in the community. Efforts to overcome obstacles are cooperation with families, communities and hospitals to foster mental inmates and improve facilities and infrastructure for coaching.

(Gani et al., 2023). Relevance to the author's research on the implementation of coaching programs to reduce the risk of suicide of foster children in LPKA. The difference is that this research discusses coaching as a whole, while the author's research focuses on personality coaching to reduce the risk of suicide of foster children in LPKA.

## **METHOD**

The method used by the author is a qualitative method. This method is suitable for studying phenomena in detail and is difficult to measure quantitatively (Pahlevinannur et al., 2022). Researchers use this method because it can obtain broad and in-depth data about coaching in reducing the risk of suicide of fostered children from several data sources such as observation, interviews, and documents. This in-depth data makes it easier for researchers to better study the phenomenon being studied.

This research was conducted for 2 weeks, starting from March 20, 2024, to April 14, 2024 at LPKA Class II Bandar Lampung. This study involved seven informants consisting of LPKA officers, namely coaching officers, guards, correctional guardians, and medical personnel as well as three foster children who tend to experience suicide risk. These seven informants were chosen because they were able to provide information related to how the implementation of personality development programs to reduce the risk of suicide of foster children in LPKA Bandar Lampung.

In this study, the authors used the triangulation technique. Triangulation is defined as checking data from various sources, methods, and time. This technique can be done with 3 stages in checking the validity of the data, namely triangulation of sources, techniques, and time (Sugiyono, 2023). The author uses the Miles and Huberman model data analysis technique which has 4 stages (Pahlevinannur et al., 2022). The author uses this technique because of its clear structure in organizing and analyzing data, making it easier for researchers to understand the research.

## **RESULTS AND DISCUSSION**

### **Implementation of the Personality Development Program**

Researchers will elaborate on the discussion in the thesis title of the implementation of personality development programs in reducing the risk of suicide of foster children at LPKA Bandar Lampung by using management theory. In an effort to reduce the suicide rate at LPKA Bandar Lampung, there are two coaching programs carried out by LPKA, namely the salampas and spirituality programs. A program can be said to be running well if the following aspects are fulfilled:

#### **a) Planning**

Planning is the initial process of compiling and determining the objectives of the program to be implemented in the future. Careful planning will facilitate every step, so the implementation of the program will run more purposefully and regularly (Wanto, 2013). Planning in the correctional greetings program (Salampas) begins with the formation of a correctional guardian based on a decree made by a structural official. Salampas coaching is a coaching program at LPKA Bandar Lampung which has been started since 2021. The purpose of the Salampas Program is to ensure that every foster child has the right to care. In addition, there are reports that must be made which will be sent to the Lampung Regional Office. For this reason, each child's guardian must know the development of the child he is fostering. Every child must be

monitored and their report data recorded. In addition, the establishment of this program was indeed due to the many suicides that occurred in LPKA Bandar Lampung. For this reason, it is important to prevent suicide because every small step taken can make a big difference in their lives (Awal, 2023).

In planning the budget for Salampas coaching, there is no budget at all. This is because this program is carried out by the LPKA officers themselves and there is no psychologist in this program. This Salampas program is carried out only by correctional officers. There should be planning to establish cooperation partners with psychologists related to mental health for foster children to increase the effectiveness of the Salampas program that has been implemented so the program can run more optimally. Spiritual development is a program at LPKA Bandar Lampung that collaborates with third parties, namely Darul Muttaqin Islamic Boarding School located in the Tegineneng area close to LPKA. In the budget planning, the cost for spiritual guidance is given a fee per teacher of Rp. 1,200,000.00 per month. This is based on the RKA-AL (Work Plan and Budget of the Ministry of State or Institution) at LPKA Bandar Lampung which has been planned annually. The target or achievement of targets related to the implementation of the coaching program is basically to increase the ability of skills and attitudes of the fostered children. In spiritual guidance, the target achieved is that children can read the holy verses of the Koran as a condition for children to follow integration proposals such as PB or CB.

b) Organizing

Organizing is a grouping of people according to their respective tasks in order to manage the program in accordance with the planned objectives. Organizing is structured and there is a division of tasks in their respective fields with the function that the planned program can be carried out effectively and efficiently (Wibowo, 2021). The organization of the Salampas program consists of the head of the Technical Implementation Unit (UPT) as the person in charge, coordinator, chairman and vice chairman, secretary, and members. Each member or officer is given the mandate to hold 1-2 foster children. Every foster child is obliged to follow the Salampas program as it has been determined. This is because this program has been recorded so that children are required to follow it, except for foster children who are sick.

The spiritual program at LPKA Bandar Lampung is carried out every day including compulsory worship, taklim, tadarus, tausiah, and so on. The coaching officer in the field of spirituality is the person in charge of actuating the activities. As for the technique, the mentor, namely the ustadz, submits regular reports to the officer regarding the development of the process of the fostered children. In addition, they also report if there are obstacles or problems during the implementation of the activities. Spiritual development is carried out every day after school, namely at 11.00 WIB until dzuhur time or 12.00 WIB.

c) Actuating

Actuating is a relation of all planning and organizing. Actuating is an output, whether it can be realized or not in real action (Widiawati, 2015). The Salampas program is carried out every day after the employee's morning apple and the activity takes place spread around the LPKA environmental area. In 2024, this program is usually carried

out in combination, namely there are several guardians and foster children in one group. The actuating of the Salampas program is carried out as a forum to establish better and closer communication between officers and foster children. Communication plays an important role so that a person feels more peaceful and can reduce a little burden than having to think about it alone (Nabila et al, 2024). Through Salampas, officers know the development of children while serving a criminal period at LPKA. Some of the obstacles experienced by officers are due to the lack of awareness of foster children to participate in activities voluntarily. In addition, another obstacle is the absence of cooperation with psychologists in dealing with children who are vulnerable or tend to experience suicide risk. It is important for psychologists to be able to provide mental health services, provide promotion, and education about mental health (Isfandari, 2011). However, in LPKA Bandar Lampung, there are no medical personnel who work as psychologists so there are limited officers to handle this matter.

The Salam Pemasyarakatan program is a good program to open the feelings and thoughts of the prisoners directly to the officers. Officers always face prisoners with various conditions that exist. This indicates the importance of officers to get training in mental health. So, not only fulfills the administration but can be the right and trusted place for foster children to complain. In addition, a psychologist is sought in terms of children's mental health and to detect early children who tend to experience suicide risk. Islamic religious spiritual guidance is carried out with the main material taught by ustadz including reciting the Koran, reading Iqra and the holy book of the Koran, prayer material, ablution procedures, taharah, etc. These materials are useful, especially for foster children so that they can pray and recite the Koran properly which previously they could not even read the holy verses of the Koran. These materials are useful, especially for fostered children so that they can pray and recite the Koran properly, which previously they could not even read the holy verses of the Koran. Providing material for fostered children is very important, because in addition to them being able to worship properly, they can also get the cultivation of religious values. This plays a role in reducing the risk of child suicide. Spiritual aspects function in providing calmness and improving behavior, spirituality is connected to psychological functions, beliefs about the afterlife and increasing individual awareness and connectedness (Hidayati et al., 2021).

#### d) Controlling

Controlling functions to oversee each program so that it is carried out properly, smoothly, and as desired. After that, there is an evaluation stage which is a function in seeing whether the actuating of the program carried out is in accordance with the target or planning that has been set (Widiawati, 2015). Controlling of foster children at LPKA Bandar Lampung is generally carried out by the guard by controlling the guesthouse area and the environment around the residential guesthouse. The guard officer conducts a roving control every 1 hour. When the actuating of coaching takes place, the person in charge of controlling is carried out by the coaching officer. As is the case in correctional greeting coaching activities.

The evaluation of the actuating of the correctional greeting coaching that has been running is quite good because the activities take place routinely every day. It is hoped

that this program will consistently continue to run as it should. The actuating of the salampas program is in accordance with the standard operating procedures that have been determined, namely the activity takes place every day after the employee's morning apple. After that the guardian makes a leadership attention report which is reported daily to the functional official and forwarded to the Head of UPT. The report will be sent to the Regional Office of the Lampung Ministry of Law and Human Rights. The guard conducts controlling of all foster children at LPKA Bandar Lampung. The technical controlling carried out by officers on foster children is to carry out controlling at the designated post. Officers are on standby and conduct control around the guesthouse block every one hour.

Officer controlling of the actuating of this spiritual activity program is still lacking. The standard operating procedure for the spirituality program that has been determined should be that the officer accompanies the process of actuating the activity until it ends. In reality, the officer only hands over the fostered children to the teacher, namely the ustadz. After the Islamic religious spiritual activities are completed, the officer returns to controlling and direct the foster children for the next activity. The actuating of the Salam Pemasarakatan (Salampas) personality program and religious spirituality is very important in preventing suicide of foster children. That is because suicide is one of the causes of death in LPKA Class II Bandar Lampung. In this case, the author will discuss the actuating of personality coaching, namely Salampas and spirituality in reducing the risk of suicide of foster children.

Preventing suicide is a humanitarian duty. Every individual has invaluable worth and potential, and every life is precious. When someone faces emotional difficulties or experiences a severe crisis, they may feel trapped and have no hope for a better future. In these situations, it is important that we provide adequate support and assistance. By paying attention to danger signs and responding appropriately, we can show the individual that they are not alone and there is hope for recovery (Early, 2023). Salampas coaching was formed because in the past suicides often occurred by children in LPKA. Therefore, this program was formed so that children get custody and know the problems experienced by children. This coaching runs with a small scope between several foster children and one officer so that conditions become more intensive and effective.

Suicide prevention also contributes to mental health promotion. Mental health issues, including depression, anxiety, and bipolar disorder, are often major risk factors that influence suicidal thoughts. When we promote suicide prevention, we directly address the root cause, which is compromised mental health (Awal, 2023). Therefore, there is a need for psychologists or officers who are experts in the mental health of foster children to be provided. Related to this, it is not yet available because there are no specific nurses or experts in this field. In this case, medical personnel only collaborate with guardians when there are reports of foster children experiencing problems.

The spirituality program also has an effect on reducing the risk of suicide among children in care as it provides spiritual confidence. The teachers provide topics related to suicide and suicide prevention efforts through this program. Such as the law of self-harm, the consequences of suicide in Islam, and so on. The children will know religiously what will happen to them if they do these things. This spiritual

program can provide spiritual prevention to the children. The actuation of programs to reduce the risk of suicide in foster children is very important. Every small step taken in supporting people at risk can make a big difference in their lives. Of course, these efforts require a lot of participation from various parties. It is hoped that by actuating prevention efforts, foster children can have a better mental state and avoid suicidal events, be it gestures, threats, or suicide attempts.

### **The Impact of the Implementation of the Personality Development Program**

Some of the impacts of the implementation of the correctional greeting personality development program and religious spirituality include:

#### **a) Improving Children's Emotional Health**

Emotional health is one aspect of mental health. It is the ability to cope with both positive and negative emotions. Emotionally healthy people have good mechanisms to cope with negative emotions. One way to maintain mental health is through positive parenting. Positive parenting involves providing children with attention, affection, and clear guidance, as well as teaching social skills and healthy emotional management. In positive parenting, caring and empathetic interactions between the parent or caregiver and the child are very important. This helps the child feel accepted and loved, which contributes to the development of a sense of security and strong emotional bonds. In addition, providing consistent and positive guidance helps children understand the limits expected of them, and develop skills to manage their behavior (Tanti et al, 2023).

The correctional greeting coaching program is one method of positive parenting that can help children overcome stress, depression, and anxiety, which are major risk factors for suicide. This program not only reduces symptoms of depression and anxiety but also helps children to think positively and rationally, increases children's self-confidence, and gives children a place to complain while in LPKA.

#### **b) Child Skill Development**

Skills are a person's ability to use reason, ideas and creativity in doing or making something such as certain tasks or activities well (Nidyawati, 2022). These skills can be obtained through training, education and experience. Included in the implementation of Salampas and spiritual activities.

Through the implementation of spiritual guidance, foster children learn about Islam better such as reciting the Koran, reading Iqra and the holy book of the Koran, prayer material, ablution procedures, taharah, etc. This activity is very useful and meaningful, especially for foster children. So that the foster children are able to read the Koran better and can interpret what is implied in it.

In addition, the Salampas program requires children to communicate. With Salampas activities, children can develop better communication skills, learn to express their opinions effectively, and listen empathetically. The children also have friends to share their problems with and get supportive advice for the problems they face.

In the spiritual program, there are various material activities such as recitation and lectures. With these activities, foster children can learn more deeply about religious values so that there is guidance or guidance for children in living their lives later.

Children are expected to be more patient, sincerely accept everything that has happened and improve themselves for the better.

c) Reduced Mortality Rate of Fostered Children in LPKA

With the implementation of the personality development program, namely correctional greetings and spirituality, it is evident that the mortality rate of fostered children in LPKA Bandar Lampung has decreased and is now in a sterile condition. The child mortality rate has decreased and there have been no more death cases since the last 3 years. This success is partly due to the Salampas program that was formed in 2021 and the spirituality program that supports each other. Since then, child suicides have been prevented.

The key to the success of the Salampas program is communication between officers and foster children. This is based on the results of Nabila and Qoni'ah's research at Trunojoyo University Madura, they found that communication interaction plays an important role so that a person feels more peaceful and can reduce a little burden than having to think about it alone. Conversely, if someone does not have good communication interactions, it can cause him to harbor all the problems that will result in stress which can lead to negative behavior, namely suicide (Nabila et al, 2024). The practice of spirituality also plays a role in reducing the risk of child suicide. Spiritual aspects serve to provide calmness and improve behavior, spirituality is connected to psychological functioning, beliefs about the afterlife and increases individual awareness and connectedness. The higher one's belief in God, the lower the level of depression, anxiety and stress felt and can reduce the suicide death rate. This shows that the spiritual aspect is an aspect that needs to be considered related to overcoming depression which results in the risk of suicide in individuals (Hidayati et al., 2021). Thus, the implementation of the correctional and spiritual greetings coaching program has been going well even though there are several obstacles experienced, but the suicide of foster children has been successfully prevented and there has been a reduction in the suicide death rate of foster children at LPKA Bandar Lampung.

## CONCLUSION AND SUGGESTION

The Salampas and spirituality programs play an important role in suicide prevention in LPKA. Through Salampas, a personalized and intensive approach allows officers to focus on the specific problems of the children, such as stress and depression, so that they feel more heard and supported. Meanwhile, the spirituality program instills spiritual values about the importance of maintaining mental health and the prohibition of self-harm, strengthening resistance to suicide. These two programs work together in supporting children's mental health, both emotionally and spiritually. Correctional Institution is expected to establish cooperation partners with psychologists related to mental health for foster children so as to increase the effectiveness of the Salampas program that has been implemented and the program can run more optimally.

Based on the results of the study, the researcher proposes suggestions or recommendations that can be given: the correctional Institution is expected to establish cooperation partners with psychologists related to mental health for foster children so as to increase the effectiveness of the Salampas program that has been implemented and the

program can run more optimally. In addition, Correctional Officers are expected to carry out their duties and authorities as well as possible in accordance with applicable standard operating procedures so that the situation is always safe and conducive.

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