

Mental Readiness of Residents Refusing Assistance to Face Social Stigma Ahead of Reintegration Period at Boyolali Prison

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Abstract

This study explores the mental preparedness of prisoners to cope with social stigma as they approach reintegration into society in Indonesia. Its significance lies in its examination of the complex interplay between psychological well-being and external social pressures within the Indonesian correctional landscape. This topic has not been thoroughly explored in previous research. Using a qualitative phenomenological approach, this study examines the subjective experiences of prisoners approaching release, providing valuable insights into their emotion regulation and coping strategies. Data were collected through semi-structured interviews, observation, and documentation, followed by thematic analysis facilitated by MAXQDA software. This software was crucial for organizing the qualitative data, allowing for the systematic exploration of themes that enriched the phenomenological analysis. The findings revealed that participants experienced significant impacts from social stigma, manifesting as feelings of shame and anxiety regarding social acceptance. However, they also demonstrated adaptive coping strategies, emphasizing the role of emotion regulation and social support in enhancing their mental preparedness for reintegration. This study provides new insights into the crucial factors influencing prisoners' readiness for reintegration, highlighting the dual influence of internal psychological resilience and external social perceptions. In contrast to previous research, this study specifically addresses the importance of mental preparedness in mitigating the negative impacts of stigma. It outlines actionable strategies to support successful reintegration efforts within the correctional system.

Keywords: mental readiness, social stigma, reintegration

Abstrak

Penelitian ini mengeksplorasi kesiapan mental para narapidana untuk menghadapi stigma sosial ketika mereka mendekati reintegrasi ke dalam masyarakat di Indonesia. Signifikansi dari penelitian ini terletak pada kajiannya terhadap interaksi yang kompleks antara kondisi psikologis dan tekanan sosial eksternal dalam lanskap pemasyarakatan di Indonesia, yang belum pernah dibahas secara menyeluruh dalam penelitian sebelumnya. Dengan menggunakan pendekatan fenomenologi kualitatif, penelitian ini menggali pengalaman subjektif para narapidana menjelang pembebasan, memberikan wawasan yang berharga tentang regulasi emosi dan strategi coping mereka. Data dalam penelitian ini dikumpulkan melalui wawancara semi-terstruktur, observasi, dan dokumentasi, diikuti dengan analisis tematik yang difasilitasi oleh perangkat lunak MAXQDA. Perangkat lunak ini sangat penting untuk mengatur data kualitatif, memungkinkan eksplorasi sistematis dari tema-tema yang memperkaya analisis fenomenologis. Temuan penelitian mengungkapkan bahwa para partisipan mengalami dampak yang signifikan dari stigma sosial, yang bermanifestasi dalam bentuk perasaan malu dan cemas terkait penerimaan sosial. Namun, mereka juga menunjukkan strategi coping yang adaptif, menekankan peran regulasi emosi dan dukungan sosial dalam meningkatkan kesiapan mental mereka untuk reintegrasi. Penelitian ini memberikan wawasan baru tentang faktor-faktor krusial yang memengaruhi kesiapan narapidana untuk reintegrasi, dengan menyoroti pengaruh ganda antara ketahanan psikologis internal dan persepsi sosial eksternal. Berbeda dengan penelitian sebelumnya, penelitian ini secara khusus membahas pentingnya kesiapan mental dalam memitigasi dampak negatif stigma dan menguraikan strategi yang dapat ditindaklanjuti untuk mendukung keberhasilan upaya reintegrasi dalam sistem pemasyarakatan.

Kata Kunci: kesiapan mental, stigma sosial, reintegrasi

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INTRODUCTION

Social reintegration is a phase important for an individual who leaves prison and returns to society. This process involves more than just reintegration into society; it also requires overcoming related challenges to establish a social connection, secure employment, and find a stable residence. Successful reintegration is crucial not only for the welfare of individuals but also for the security of the public, because it can reduce the level of recidivism and promote a healthier and more diverse society (Scale & Short-form, 2011). Several studies have previously shown that the main challenge in reintegration often comes from social stigma. Research conducted by Bahr et al (2010) found that ex-prisoners usually have trouble getting work because of stereotypes and discrimination, which result in a low quality of life and a higher risk of recidivism. Visser and Travis's (2011) research also confirms that a lack of social support and negative labeling from the public can cause social isolation, which can hinder the success of reintegration. In the Indonesian context, Nugroho (2020) found that ex-prisoners are often considered as threats and face challenges in integrating their return to society, while Sari and Prasetyo's (2021) research highlights the lack of intervention programs and psychosocial support to support their mental well-being.

The stigma attached not only impacts opportunities, social and economic, but also mental health. West et al (2015) highlighted that labeling social causes leads to individuals' self-fulfilling prophecies through social interaction and experiencing increased shyness, anxiety, and a decline in self-esteem. Therefore, mental readiness is an important aspect that influences the success of reintegration. Petersilia's research (2003) shows that individuals with high mental resilience are more capable of facing social and legal challenges after liberation. Findings. This is in line with Chen and Liao (2023), who found that skills, regulations, emotions, and adaptive coping strategies play a significant role in reducing stress during the transition period of reintegration. However, research previously focused on the Western context or only describes the factor of external reintegration. A phenomenological study that explores the subjective experiences of prisoners in Indonesia, especially those who highlight the interaction between social stigma and mental readiness, is still seldom conducted. Previous research in Indonesia (Nugroho, 2020; Sari & Prasetyo, 2021) has not extensively examined how inmates develop coping and resilience strategies during the period leading up to reintegration. This study aims to fill this gap by examining the mental preparedness of inmates at Boyolali Class IIB Detention Center in dealing with social stigma prior to reintegration.

Furthermore, this study aims to provide in-depth insights into their coping mechanisms and resilience and contribute to the development of rehabilitation and reintegration programs in Indonesia. This study also seeks to explore the subjective experiences of inmates at Boyolali Class IIB Detention Center in dealing with social stigma and how they mentally prepare themselves for reintegration. This study aims to understand the psychological mechanisms, such as emotion regulation and resilience, used by inmates and how these mechanisms support their readiness to return to society. The results of this study are expected to contribute, both theoretically and practically, to the development of more effective correctional and reintegration programs in Indonesia.

METHOD

Study This use design study qualitative with approach phenomenology, which is in line with Creswell's (2014) perspective, which states that the aim of qualitative studies is to understand the subjective experiences of prisoners approaching liberation. Approach



This allows exploration deep into the experience of life, individual moments, they prepares oneself for reintegration into the community. The data collection process consists of several stages, which are very important in the study of phenomenology. Approach phenomenology interpretive chosen, because it is in line with an objective study, to explore the experience of inner prisoners in correctional facilities (WBP) in facing social stigma and mental readiness to reintegration. Different from phenomenology, Husserl's transcendentalism, which emphasizes depiction of essential experience, approach interpretative influenced by Heidegger, allows researchers to interpret the experiences of participants in the context of life, including factors such as social, cultural, and historical subjects. In this study, three selected prisoners use the purposive sampling technique. Although this amount is relatively small, it can be accepted in studies phenomenologically because the focus is mainly on exploration, not generalization. Selection is based on the principle of adequate information (information-rich cases) and data saturation, which occurs when data collection is repetitive and no new information is obtained. Inclusion criteria include: (1) moderate offenders who will quickly do rehabilitation within 1–3 months, (2) have ever experienced social stigma from the community before or during the sentence, (3) cases of theft, and (2) willing to participate in the entire interview process of the study.

Data collection was carried out through semi-structured interviews, observation, and documentation. Guidelines for the interview were arranged based on observation theory previously, and include topics like stigma perception, coping strategies, and preparedness for reintegration guidelines. This validated content through stage management ethics research provided by the university. The interview was conducted in the room counseling center detention, recorded with permission from the participants, and transcribed verbatim by the researcher. The observation process involves documenting the social behavior of daily prisoners in the detention center. This documentation includes review notes, which are then analyzed through thematic analysis using MAXQDA software. Analysis process involving several stages: (1) reading repeated transcripts in a comprehensive way to understand the context, (2) open quote key coding, (3) grouping codes into tentative themes, and (4) revising and formulating themes based on meaningful relationships between data. Data validity is maintained through triangulation (technical, interviews, observations, and documentation) and checking members. In triangulation, the results of the interview are compared with findings from observation and documentation, for example, with the suitability between verbal narrative and notes training. Checking members are responsible for requesting participants for review summary interviews and interpretation, as well as beginning researchers, to ensure they have understood the intended meaning accurately and agree with the research conducted.

RESULTS AND DISCUSSION

The following is a general description of the participants in this study:

Table 1.
Participant Data

No	Information	Informant 1	Informant 2	Informant 3
1	Initials	Nr	Axle	R
2	Age	35 Years	35 Years	26 Years
3	Gender	Man	Man	Man
4	Case type	Theft	Theft	Theft
5	Remaining Detention Period	1 month	2 months	3 months



This table presents basic information about the three participants in the research conducted in Boyolali Class IIB Detention Center. Data includes initials (to maintain confidentiality), age, gender, type of case, and remaining prison term. All participants were male and involved in theft cases, with ages ranging from 26 to 35 years. All three were in the final stages of their prison terms, with one month to three months remaining before reintegration. This information is essential to demonstrate the relevance of the participants' characteristics to the focus of the study, namely, mental readiness for social reintegration and community stigma.

Table 2.

Themes, Categories, and Subcategories

Theme	Group	Sub Category
Social Stigma	Public Perception	Feeling viewed negatively by society Feeling labeled differently Feeling no longer trusted Feeling humiliated
	The Impact of Stigma	Embarrassed Withdrawing from the environment Feeling unworthy Feel uncomfortable
Coping Strategies	Emotional regulation	Ignoring Community Ratings Stay away from problematic friends Avoiding loneliness Sport Keep yourself busy Sleep Worship Controlling the Mind
	Focus on the Goal	Improving family relationships Happy family
	Social Adaptation	Lock yourself in first Move the city first Looking for work outside the city or neighborhood
Emotional	Feeling Close to Freedom	Tends to be sad Feel comfortable Feeling Happy
Reintegration Readiness	Future Plans	Open a small business Jump into the project Opening a satay shop
	Confidence	Optimistic that we can succeed



		Self-confident
Social Support	Family	Mother's Support Wife's support In-laws' support Support from brothers and sisters
	Community Leader	Village head
	Friend	Close friend Fellow WBP

Table 2 presents the results of thematic analysis based on interview data obtained from research participants. This analysis resulted in five main themes, namely social stigma, coping strategies, emotional experience, reintegration readiness, and social support. The social stigma theme reflects the negative perception of the community towards prisoners, which is reflected in feelings of not being trusted, being labeled differently, and experiencing humiliation. The impact of this stigma leads to emotional reactions such as shame, withdrawal from the social environment, feeling unworthy, and discomfort in interacting. Furthermore, the theme of coping strategies shows a variety of adaptive mechanisms developed by prisoners to manage psychological distress. These strategies include emotion regulation, such as staying away from problematic friends, keeping busy, exercising, sleeping, worshiping, and controlling thoughts. In addition, participants also showed a focus on goals, such as improving family relationships and building a better life after leaving prison. Social adaptation strategies were also expressed through actions such as temporarily confining themselves, moving cities, or finding work in new environments. The emotional experience theme highlights the dynamics of participants' feelings before release, ranging from sadness, comfort, to happiness. Meanwhile, the theme of reintegration readiness explains the mental readiness of participants in facing post-release life, which can be found in the table below.

Theme 1: Social Stigma

Based on interviews with the three participants, it was found that all participants believed that society places a negative stigma on individuals with a prison status. This stigma is experienced through the views or judgments of those perceived as demeaning, such as feelings of humiliation, distrust, and being perceived as different from others. This stigma was one of the participants' most significant concerns when imagining life after release.

This is in accordance with the Participant's statement:

"Yes, I feel insulted" (Verbatim P1, Line 38) "Hooh, how do you feel about that... the trust is gone, so from the community to me the trust is gone" (Verbatim P1, Line 40) 118)

"Ya merasa hina aja" (Verbatim P1, Baris 38) "Hooh, merasa sudah kayak gimana ya e.... percayanya itu hilang ya jadi dari masyarakat ke saya itu kepercayaannya itu hilang" (Verbatim P1, Baris 40) "Pasti yakin pasti itu udah pasti ngasih label yang berbeda, kayak orang-orang Tua yang dikampung kan pikirannya masih apa... yaudah ga usah main sama yang itu, itu nanti orangnya gitu" (Verbatim P1, Baris 118)



"Yes, most of them are automatically negative but... The name is people like those who don't like it, many don't like it, so there must be more negative than positive" (Verbatim P2, Line 14) hear news like this, but automatically society or the environment also saw it differently, the level of trust was also different" (Verbatim P2, Line 56)

"Iya otomatis negatif lah kebanyakan tapi, e... namanya orang suka sama yang ga suka banyak yang ga suka jadi ya pasti banyak yang negatiflah daripada positifnya" (Verbatim P2, Baris 14) *"Iya mungkin tapi kan namanya orang udah pernah masuk kan, mungkin padangan pun juga udah beda mau ngomong secara blak-blakan gitu kan aga menjaga dulu lah, yang pasti bedalah"* (Verbatim P2, Baris 26) *"Iya otomatis itu udah otomatis, masalahnya kan dulu ibaratnya ga pernah aneh-aneh tau-tau dengar kabar kayak gini kan, otomatis masyarakat pun atau lingkungan pun juga mandangnya pun beda gitu loh, tingkat kepercayaannya pun juga beda"* (Verbatim P2, Baris 56)

"Yes, maybe at first glance it's certain, meaning if you hear stories from people, you'll definitely think it's negative, but I don't know the reason why maybe other people in my position should think like that" (Verbatim P3, Line 28) "Yes, people definitely think like that. Besides, the case is theft" (Verbatim P3, Line 30)

"Ya mungkin pasti kalau sekilas, maksudnya kalau dengar cerita dari orang-orang pasti ya berpikirnya pasti negatif, tapi kan belum tau alasannya apa kemungkinan kalau orang lain di posisi saya ya kekgitu pasti mikirnya" (Verbatim P3, Baris 28) *"Ya pasti kan orang-orang berpikirnya kayak gitu. apalagi kan kasusnya pencurian"* (Verbatim P3, Baris 30)

The social stigma experienced by participants had a profound impact on their emotional and mental states leading up to their release. When imagining returning to society, feelings of shame, fear, and a lack of confidence emerge. Participants worried about being rejected, shunned, or treated differently because of their status as former inmates. This led some participants to choose to withdraw from their community temporarily upon their return.

This is in accordance with the participant's statement:

"For now the influence is big, maybe I want to adapt again and want to start from the beginning again in the village, the problem is that I have been in the village for a long time, so only 5 years 6 years, I think. In the village, how about talking to people who are used to it, maybe it's a bit annoying..." (Verbatim P1, Line 58) "Talking is also worrying, how about anxiety about yourself" (Verbatim P1, Line 60)

"Untuk saat ini pengaruhnya besar kak, mungkin saya untuk beradaptasi lagi mau memulai kayak dari nol lagi dikampung gitu loh, masalahnya kan dulunya juga lama ga di kampung, jadi baru dalam 5 tahun 6 tahun lah ya 5 sampai 6 tahun ini kayaknya. Dikampung kan gimana ya nanti juga berbicara sama orang-orang yang udah biasa mungkin agak malu gitu..." (Verbatim P1, Baris 58) *"Berbicara juga risih, yah risihnya gimana ya risihnya sama diri sendiri"* (Verbatim P1, Baris 60)

"The shadow does not exist yet, my shadow in my mind is just shame, shame, and shame" (Verbatim P1, Line 80) "Yes, first of all, I automatically lock myself first,



later how many days I will be out there will be talk from the brother's terms, but how many days at home you will be at home first, so it is not good to wait for information from you if there is something bad to say" (Verbatim P2, Line 36).

"Bayangan belum ada sih kak, bayangan saya di pikiran saya cuman malu, malu, dan malu itu aja sih kak" (Verbatim P1, Baris 80) "Ya pertama ya otomatis mengurung diri dulu aja, nanti selang berapa hari baru keluar ada omongan dari istilahnya saudara, tapi untuk berapa hari dirumah dulu diem dirumah dulu, jadi ga enak mending nunggu info dari saudara kalau ada omongan yang ga enak baru" (Verbatim P2, Baris 36).

Theme 2: Coping Strategies

In the face of social stigma leading up to their release, the three participants demonstrated various ways to maintain their mental well-being and cope with the pressure they felt. Each participant dealt with emotions such as shame, fear, and anxiety in different ways. Forms of emotional regulation include calming oneself, sleeping, ignoring negative comments from society, and avoiding environments deemed unsupportive. One participant revealed that by not being overly concerned with others' opinions, she remained calm and mentally stronger. Some participants also chose not to spend too much time alone, feeling that being alone could trigger excessive negative thoughts.

This is in accordance with the participant's statement:

"Yes, maybe it's a bit stupid, yes, just ignore it because if we burden other people's words, we can't even move because we are burdened, so we even tend to think that later we can't get a way out, if we are indifferent, the important thing is that we do it according to it, if it's true, that's my result" (Verbatim P1, Line 128) "If it makes me confident, believe me if I can still live like that, I'm more confident in myself" (Verbatim P1, Line 146) "Yes, it's true that if I e.. if I say other people I can't walk, then I will be in the steering or directed like other people will say ah yes, he can do it later if I care about what he says I don't even The road will be later, the important thing is my goal is to do what is important for me to do first" (Verbatim P1, Line 148)

"Ya mungkin agak cuek sih kak, ya cuekin aja kerena kalau kita memberatkan omongan orang lain itu kita malah kayak ga bisa bergerak karena terbebani jadi kita malah condong kepikiran nantinya ga dapat jalan keluar kak, kalau kita cuek aja yaudah yang penting kita kerjain sesuai kalau itu benar kan itu hasil saya gitu" (Verbatim P1, Baris 128) "Kalau buat saya percaya diri aja sih kak, percaya diri yakinkan kalau saya diluar itu masih bisa hidup gitu aja sih kak, saya lebih yakin pada diri sendiri aja sih kak" (Verbatim P1, Baris 146) "Iya betul kalau saya e.. kalau omongan orang lain saya ga bisa jalan kak nanti saya di setir atau diarahin ibaratnya orang lain ngomong ah apa iya dia bisa nanti kalau saya pedulikan omongan dia saya malah ga jalan nanti, yang penting nanti tujuan saya lakuin ntah hasilnya apa yang penting saya jalanin dulu" (Verbatim P1, Baris 148)

"There is sleep, yes, losing your mind for a moment, you actually don't sleep well, yes, if you can do it right, I'm very grateful" (Verbatim P1, Line 252) me encouragement to keep my spirits up for earning a living" (Verbatim P2, Line 84) "This is not a question that I think about, it's up to society to say whatever it is, what's important is that I don't eat and I don't ask for sustenance from him, there



are already people who manage it, why do you think it's a cake" (Verbatim P2, Line 94).

"Ada tidur aja sih kak, ya hilangin pikiran sejenak lah kak sebenarnya tidurnya juga ga tidur nyenyak iya kalau bisa nyenyak ya bersyukur banget kak" (Verbatim P1, Baris 252) "Berusaha untuk menjauhi kan yang dulu teman-temannya yang terbiasa bermasalah saya jauhkan" (Verbatim P1, Baris 254) "Kalau aku sih lingkungan ga begitu saya pedulikan yang penting kalau aku sih kak pihak keluarga sih, yang penting keluarga ibaratnya ngasih semangat sehingga saya akan tetap semangat cari nafkah" (Verbatim P2, Baris 84) "Enggak soalnya saya kan ga pikirin, terserah masyarakat mau ngomong apapun monggo, yang penting aku makan pun ga minta dia kok rezeki juga udah ada yang ngatur kok mikirnya kan kek gitu tok" (Verbatim P2, Baris 94).

"Yes, after all, I'm the one who doesn't want to take care of it, what other people do" (Verbatim P2, Line 127) "How, you don't need to think about it" (Verbatim P3, Line 100) about what to do at home, if you are active, don't think about it" (Verbatim P3, Line 104) "Yes, spontaneously, it's impossible, if I'm rarely alone, I will talk to my friends so I don't think negatively" (Verbatim P3, Line 142)

"Iya, lagian aku orangnya ga mau ngurusin, apa ya orang-orang lain" (Verbatim P2, Baris 127) "Gimana ya yaudah ga usah dipikirkan aja mbak" (Verbatim P3, Baris 100) "Iya ga usah dengar in omongan orang lain" (Verbatim P3, Baris 102) "Iya mungkin olahraga tiap sore, yang penting beraktifitas kalau diem pastinya berpikirnya kek gitu kepikiran nanti gimana di rumah, kalau kia beraktifitas gak kepikiran sampai sana" (Verbatim P3, Baris 104) "Ya spontan aja ga ada cara, kalau saya kan jarang menyendiri mbak jadi ngobrol sama teman jadi ga berpikiran negatif" (Verbatim P3, Baris 142)

Besides trying to control their emotions, participants also tried to stay focused on their life goals after release. These goals motivated them to be resilient and remain in the face of stress. Some participants already have simple plans, such as temporarily living elsewhere to calm down, starting a small business, or improving their relationships with family. Having goals helps participants feel more confident and self-assured about their future lives.

This is in accordance with the participant's statement:

"Setting up a business" (Verbatim P1, Line 14) "Yes, a happy wife and children, the first thing is that my parents have been waiting for a long time" (Verbatim P2, Line 80) "Well, the important thing is that later I will be free to gather my family again and I can look for work again, if not, I will start my own business, the important thing here is that I go out, my phone is still responding and still accepting me" (Verbatim P3, Line 86)

"Mendirikan usaha kak" (Verbatim P1, Baris 14) "Ya bahagiain anak istri ya yang pertama itu orang tua kasian juga udah nunggu lama kangen" (Verbatim P2, Baris 80) "Yah cuman yang penting nanti saya bebas bisa kumpul keluarga lagi bisa cari kerja lagi, kalau enggak yaudah saya buat usaha sendiri yang penting disini keluarganya saya telepon masih merespon dan masih menerima saya" (Verbatim P3, Baris 86)



Some participants realized that returning to society would not be easy. Therefore, they prepared themselves slowly. These steps included temporarily distancing themselves, living elsewhere to build confidence, and choosing the right time to reconnect. This was done to ensure the adjustment process was not too overwhelming and could be done gradually.

This is in accordance with the participant's statement:

"The thought is there bro, later I will have a goal, for now, I will follow my brother who is in Semarang first, it's like restoring my confidence, so I can be more confident" (Verbatim P1, Line 72) "If the plan already exists, it's my brother's plan first, so for example, if I leave, maybe I won't immediately return to the village but maybe I will go to Semarang first, for recovery, maybe the thought of the thought is my brother's goal to get out of here, there is a goal, yes for a while to wait for the place where my brother goes first who has a boarding house first, after that, yes, later we will collect for the family's recovery first, then continue with how about my child, how about my wife or ex-wife" (Verbatim P1, Line 136) "Yes, we are looking for work, not near the village or near the house where we live, sustenance is not only outside the city, it also exists, which means there are there are still many who still believe in it" (Verbatim P2, Line 66)

"Kepikirannya disitu kak, nanti saya punya tujuan ya sementara lah nanti saya ikut kakak saya yang di Semarang dulu untuk, ibaratnya memulihkan keyakinanlah, biar lebih percaya diri" (Verbatim P1, Baris 72) "Kalau rencana udah ada si kak, itu rencana ya dari kakak saya dulu, jadi kan semisal udah keluar mungkin saya ga langsung pulang ke kampung tapi mungkin saya ke semarang dulu, untuk pemulihan lah mungkin pikiran dari pikiran trus tujuanlah kak saya keluar dari sini ada tujuan ya nanti untuk sementara nungguin tempat kakak saya dulu yang ada kosannya dulu, setelah itu ya nanti ngumpulin buat pemulihan keluarga dulu lah lanjutin gimana anak saya, gimana istri saya atau mantan istri saya" (Verbatim P1, Baris 136) "Ya kita nyari kerjaan kan bukan di dekat kampung atau dekat rumah tempat tinggal, rezeki kan ga cuman disitu diluar kota juga ada gitu loh maksudnya banyak yang masih percaya kok sebenarnya" (Verbatim P2, Baris 66)

Theme 3: Emotional

Leading up to their release, the three participants displayed varying emotional states. These differences reflected deeply personal inner experiences, depending on their social backgrounds before and during their sentence. Some participants expressed joy and enthusiasm for their imminent reunion with their families and the opportunity to start a new life. However, others voiced sadness and anxiety about their release, particularly due to the uncertainty of rebuilding social connections within the community.

This is in accordance with the participant's statement:

"To return to society, if I go to society, I tend to be sad" (Verb P1, Line 162) "Yes, I'm happy, if you are anxious or returning to this society, I don't think it means not being intercepted at all, if for me the important thing is that the family supports it, that's enough" (Verb P2, Line 102) Line 94) "Yes, maybe because how, I'm a newlywed with you" (Kata Raya P3, Line 96)

"Untuk kembali ke masyarakat, kalau ke masyarakat itu saya cenderung sedih kak" (Verbatim P1, Baris 162) "Iya senanglah, kalau untuk cemas atau kembali ke masyarakat ini enggak, ga tak pikirin itu maksudnya ga terpintas sama sekali,



kalau untuk aku yang penting keluarga sih kak kalau keluarga itu nyuport itu udah cukup” (Verbatim P2, Baris 102) “Yang pastinya senang mbak, ya bisa kumpul keluarga lagi” (Verbatim P3, Baris 94) “Iya mungkin karena gimana ya, saya pengantin baru to kak” (Verbatim P3, Baris 96)

Theme 4: Readiness for reintegration

As their free time approaches, the three participants demonstrate their readiness to reintegrate into society in different ways. They begin planning for the future, such as starting a small business, finding work, or temporarily relocating to a new location to start a new life. Despite the fear and anxiety surrounding their status as friends, they strive to maintain self-confidence and minimize the negative perceptions of others.

This is in accordance with the participant's statement:

(Verbatim P1, line 136) "Right, maybe back to the satay stall again, can go back to the city again, because then I can go back to Jakarta, my wife and children will go back to Jakarta so maybe we will all look for a place there or I will basically do business there" (Verbatim P1, Line 144) "Yes, humans can only plan, the point is if they are free from here, I want to do business in the sense of my own business, it's small, I also used to open a trick before, yes it wasn't bad and there were results. The plan is also to get into projects but later I will see first, what kind of family you want, if I do it" (Verbatim P2, Line 74)

(Verbatim P1, Baris 136) *“Betul ya mungkin kembali ke warung sate lagi kak kembali ke kota lagi, karena nanti kan mungkin sekalian jalan, istri saya sama anak saya kan pulangny ke jakarta jadi kan mungkin saya sekalian nyari tempat di sana atau saya intinya ya usaha disana” (Verbatim P1, Baris 144) “Ya manusia kan cuman bisanya berencana ya intinya kalau bebas dari sini, pengennya sih usaha dalam arti usaha sendiri ya kecil-kecilan lah, dulu kan aku juga sempat buka triftingan juga sebelumnya, ya itu lumayan juga ada hasilnya kok. Rencana juga mau terjun ke proyek tapi nanti dilihat dulu lah kak, keluarga itu pengennya yang gimana gitu lo kak, kalau saya sih” (Verbatim P2, Baris 74)*

In addition to plans, self-confidence is also an essential part of mental preparation for release. Participants expressed confidence in being able to lead a better life after leaving the detention center. Negative societal perceptions were not a significant burden, as the key was the effort to change and improve oneself. One participant noted that excessive concern about others' opinions can be stressful and hinder progress. Another participant felt doubtful and worried about not being accepted by their community, but began building self-confidence by improving their attitude and developing a firm intention to become a better person.

This is in accordance with the participant's statement:

"If it makes me confident, it's confident, it's confident that I can still live like that, I'm more confident in myself" (Verbatim P1, Line 146) "No, if I'm not optimistic, on the other hand, I think I ate and I didn't ask him to do that, I'm serious." (Verbatim P2, Line 20) "Yes, I'm still confident" (Verbatim P2, Line 24) "Yes, I'm confident" (Verbatim P3, Line 44) "Yes, I'm confident, especially because of my family, yes, I mean I still accept my in-laws, my parents and my wife" (Verbatim P3, Line 128)

“Kalau buat saya percaya diri aja sih kak, percaya diri yakinkan kalau saya diluar itu masih bisa hidup gitu aja sih kak, saya lebih yakin pada diri sendiri aja



sih kak” (Verbatim P1, Baris 146) “Ga kalau aku enggak sih, kalau saya mah optimis di sisi lain saya pikir saya makan juga ga minta dia gitu, serius aku kayak gitu.” (Verbatim P2, Baris 20) “Iya tetap percaya diri aku” (Verbatim P2, Baris 24) “Iya percaya diri aja kak” (Verbatim P3, Baris 44) “Iya percaya diri ya terutama ya karena keluarga saya mbak, ya maksudnya kan masih menerima baiklah mertua saya orangtua saya dan istri” (Verbatim P3, Baris 128)

Theme 5: Social Support

Support from family, friends, and community leaders has proven to be extremely helpful in maintaining psychological stability and increasing mental preparedness during the transition from prison to prison. Each participant stated that the presence of caring and accepting people provided inner peace and encouragement to improve themselves. One participant felt strengthened by the full support of his mother and the village head, who assisted in the release process. Another participant said that the attention from his wife and sister gave him more confidence to start a new life outside the prison. Another participant also felt valued by the acceptance of his parents and in-laws. This kind of social support provided hope that there was a place to return to and the opportunity for a better life after completing their sentences.

This is in accordance with the participant's statement:

"My mother, my mother and the village head because the ones who guaranteed me to get out of here were my mother and the village head" (Verbatim P1, Line 256) "There are close friends, if it's from my own mother, what if my mother just thought that she was told to go home immediately" (Verbatim P1, Line 262)

“Ibu saya, Ibu dan lurah saya karena yang menjamin saya keluar dari sini Ibu dan lurah saya” (Verbatim P1, Baris 256) “Ada ya itu teman dekat kak, kalau dari ibu sendiri gimana ya kalau ibu saya cuman mikirnya disuruh cepat pulang aja” (Verbatim P1, Baris 262)

"Not really, if you don't think about it, the important thing is that the household is safe and you still want to maintain it, in fact, I think it's very graceful, especially in cases of theft, there are wives who are embarrassed and usually the ones who manage to get down like that. But thank God the family still wants to visit to provide support, so the only thing that makes it strong is the family" (Verbatim P2, Line 116) "Yes, many people support each other" (Verbatim P3, Line 124)

“Enggak sih sebenarnya ya kak kalau tak pikir-pikir gitu kan ya yang penting Rumah tangga selamat dan masih mau ngurusin lah, itupun menurut saya udah anugrah banget lah, apalagi kan kasus pencurian kan ada kan istri yang malu dan biasanya kan yang bikin down itu kayak gitu. Tapi alhamdulillah keluarga masih mau berkunjung memberi dukungan, jadi yang bikin kuat cuman keluarga” (Verbatim P2, Baris 116) “Iya banyak yang saling mendukung” (Verbatim P3, Baris 124)

Based on the research results, it was found that prisoners before the reintegration period experienced complex psychological difficulties as a response to stressful social experiences. The results of this study indicate that the experience of social stigma from the community not only causes external social pressure but also has a significant impact on internal psychological conditions, such as decreased self-esteem, shame, and anxiety in facing the community environment after release. This finding is in line with the



research of Heatherton et al. (2000), which explains that social stigma can cause complex psychological distress, because stigmatized individuals feel that they are in a lower position and negatively different from the prevailing social norms in society. In addition, research conducted by Moore, Stuewig, and Tangney (2017) also found that prisoners who feel they will be stigmatized by society tend to experience higher social anxiety, have low self-confidence, and have difficulty rebuilding social relationships when returning to society. Thus, stigma not only impacts the social relationships of prisoners but also strengthens internal conflicts that can hinder their mental readiness during the reintegration period.

In the face of these pressures, participants developed various coping strategies in an effort to maintain psychological resilience. Effective coping strategies can help individuals face the challenges and pressures that arise in the social reintegration process, thus improving their overall well-being. Therefore, it is essential to identify and implement appropriate coping strategies for prisoners to support their social reintegration process. In this finding, the coping strategies used were more adaptive, such as removing themselves from potentially stressful environments, engaging in positive activities, controlling negative thoughts, and trying to avoid social isolation. These strategies are essential because they indicate that prisoners are not indifferent in the face of pressure but have the psychological strength to actively respond to situations. This approach is in line with the view of Chahal et al. (2016), who explained that coping strategies significantly influence the success of social reintegration because they allow individuals to reorganize their way of thinking, reduce negative emotions, and build new hopes for the future.

Furthermore, the findings of the Emotional theme reinforce the idea that, when approaching reintegration, partners in correctional institutions feel more than just happiness or relief. The findings indicate that the conditions of inmates are highly diverse. Some participants experienced genuine sadness, loss, and even deep anxiety. They doubted whether they would still be accepted by society and whether they could continue their social roles. This suggests that the reintegration process is not simply about leaving detention and returning home, but also about psychologically and emotionally adjusting to a different social reality. Quach et al. (2022) explain that individuals facing uncertainty about the future are vulnerable to psychological distress, as this condition undermines their sense of security and confidence in their abilities. However, despite these concerns, friends remain enthusiastic about preparing for life after release. The theme of preparing for life after release found that, despite social pressures and negative emotions, participants demonstrated psychological resilience. This is reflected in strong internal motivations, such as the desire to make their families happy, improve relationships, and start a better and more meaningful life. They also expressed confidence that they still have the potential to succeed and deserve to be re-accepted by society. This is a concrete manifestation of mental readiness, as explained by Marquardt et al. (2018), which encompasses aspects of future planning, emotional control, and self-expectation for a better life.

Furthermore, several participants stated that they would first undergo an adaptation period in a calmer environment to recover their mental state before fully returning to the broader community. This demonstrates an awareness of the importance of a gradual psychological transition. Another important factor that strengthens inmates' mental readiness before returning to society is social support. Inmates revealed that support from family, fellow inmates, and even community leaders such as village heads



provided a sense of emotional security and confidence. The support they received not only impacted their belief that they were not wholly abandoned but also gave them the courage to re-engage in society and rebuild their self-confidence. Social support is also a contributing factor, and this finding is also supported by Quach et al. (2022) and Lokenga et al. (2023), who explained that individuals who receive strong social support have a greater potential for successful reintegration, both psychologically and socially.

Thus, prisoners' social situations often become a significant obstacle in preparing them for reintegration into society. Negative labels attached to their environment can lower self-esteem, cause shame, and foster fear of rejection. This psychological pressure not only disrupts prisoners' mental well-being during their sentence but also hinders their readiness to face life after release. In other words, stigma acts as a significant source of stress that can disrupt the adaptation process and increase the risk of relapse. However, research has shown that adaptive coping strategies can help prisoners manage this stress. These strategies include the ability to manage emotions healthily, develop a positive mindset, and find constructive solutions to problems. When combined with strong and supportive social support from family, friends, or rehabilitation institutions, prisoners have a greater chance of maintaining their mental health and building motivation for change. As explained by Chahal, Rana, and Singh (2016), effective coping mechanisms have a significant impact on inmates' mental stability, especially in the face of environmental stress. Therefore, the reintegration period cannot be understood solely as a legal process. This process is also a complex psychological journey, filled with inner conflict, struggles with stigma, and efforts to rebuild a whole self. This understanding underscores the importance of a more serious approach to rehabilitating nonviolent offenders, focusing not only on behavioral change but also on strengthening them mentally, emotionally, and socially as individuals deserving of a second chance in society.

CONCLUSION

Studies have concluded that social stigma has a significant impact on mental well-being before reintegration into society. Feelings of shame, fear, rejection, and anxiety appear as a response to negative labeling from society. However, the subjects show the ability to develop adaptive coping strategies, such as regulating emotions, support from fellow prisoners, and reflections on the past. Findings. This confirms the concept of self-stigma and resilience psychologically described in studies previously, which shows that although facing full situation pressure, prisoners still can adapt and reconstruct their self-identity. The phenomenological interpretive approach allows for a greater understanding of the dynamics of psychology from a self-justification perspective. In a way, the theoretical results of studies expand our understanding of how social stigma not only influences self-image but also cognitive and emotional readiness for life post-release. In practice, results show the importance of intervention-based psychology in training programs, such as training in emotional regulation, facilitation and support for peers, and reinforcement of the self. Service guidance and counseling in correctional facilities need to be customized with emotional compensation needs, integrating modules based on resilience and acceptance, to prepare prisoners facing external stigma more adaptively. Findings, this can also become a base training program development professional for the officer community to be more sensitive to the dimensions of psychological reintegration and social. Limitations of the main study. This lies in its limitations regarding the number of participants, with only three contributing individuals having a background in similar areas (theft), which limits the generalization of findings.



Furthermore, the background behind culture and location research also influences context findings. Therefore, research furthermore recommended expanding coverage of the subject with a background on diverse and considerate crimes across cultures. Researchers can also develop intervention models based on findings such as module training regulations, emotional responses of officers, or a longitudinal study that tracks the change in mental readiness of pre-release individuals until post-reintegration.

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