

Boosting Academic Resilience through Spiritual Well-being: A Study in Juvenile Prison in Indonesia

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Abstract. A juvenile prison is a rehabilitative institution where one of its programs is designed to educate underaged offenders. The adolescent subsequently registered as a student and progressed through various grades. Unfortunately, during the education and rehabilitation process, juveniles experience adverse psychological states and encounter external difficulties. Therefore, the juveniles must have stress resistance or resilience to deal with these issues, as well as spiritual well-being which provides a holistic perspective on an individual's existence and facilitates a more comfortable understanding of life. This broad perspective empowers the individual to manage challenging conditions, including the educational environment. Therefore, this study assumed that spiritual well-being affects student academic resilience. Researchers employed the proportionate stratified random sampling approach. There were 100 juvenile respondents. The enrollment criteria include juveniles aged 12 to 18 who perpetrated various criminal offenses, served their sentences in prisons, and participated in the institution's educational program. The results are categorized into two principal findings discussions. First, the academic resilience of juveniles is found to be 75% high and 25% moderate. Second, spiritual well-being correlates with students' academic resilience, and the regression analysis results depict that spiritual well-being can explain 42.6% of academic resilience. These results indicate that spiritual well-being enhances academic resilience during study in prison.

Keywords: *academic resilience, spiritual well-being, juvenile prison*

Abstrak. Lembaga Pembinaan Khusus Anak (LPKA) adalah lembaga rehabilitasi di mana salah satu programnya dirancang untuk mendidik anak yang berhadapan dengan hukum. Anak tersebut kemudian terdaftar sebagai siswa dan berkembang melalui berbagai tingkatan. Sayangnya, selama proses pendidikan dan rehabilitasi, para remaja mengalami kondisi psikologis yang buruk dan menghadapi kesulitan eksternal. Oleh karena itu, para remaja harus memiliki ketahanan atau ketangguhan terhadap stres untuk menghadapi masalah-masalah ini, serta kesejahteraan spiritual yang memberikan perspektif holistik tentang eksistensi individu dan memfasilitasi pemahaman yang lebih nyaman tentang kehidupan. Perspektif mengenai kesejahteraan spiritual ini memberdayakan individu untuk mengelola kondisi-kondisi yang menantang, termasuk dalam proses pendidikan. Oleh karena itu, penelitian ini mengasumsikan bahwa kesejahteraan spiritual memengaruhi resiliensi akademik siswa. Penelitian ini menggunakan pendekatan pemilihan sampel acak proporsional berstrata, dengan 100 responden. Kriteria responden meliputi Anak berusia 12 hingga 18 tahun yang melakukan berbagai tindak

pidana, menjalani hukumannya di penjara, dan berpartisipasi dalam program pendidikan lembaga tersebut. Hasilnya dikategorikan menjadi dua diskusi utama. Pertama, ketahanan akademik para remaja ditemukan sebanyak 75% tinggi dan 25% sedang. Kedua, kesejahteraan spiritual berkorelasi dengan ketahanan akademik siswa, dari hasil analisis regresi menggambarkan bahwa kesejahteraan spiritual dapat menjelaskan 42,6% ketahanan akademik. Hasil ini menunjukkan bahwa kesejahteraan spiritual meningkatkan ketahanan akademik selama proses pendidikan di penjara.

Keywords: *resiliensi akademik, kesejahteraan spirirual, Lembaga Pembinaan Khusus Anak*

Introduction

In the correctional facility, juvenile offenders participate in a rehabilitation program to assist them in completing their sentences, regaining their social roles, meeting their responsibilities, and maturing into recognized individuals (Adipradipto et al., 2019). The Juvenile Criminal Justice System Act stipulates that the Indonesian government educate adolescents from pre-adjudication to post-adjudication on the justice system process (Lumowa, 2017). The government recognizes education as a deliberate effort to proactively develop a learning environment and strategy to cultivate its citizens' potential (Directorate General of Corrections, 2021b).

In a recent report, Indonesia owns 33 correctional facilities across every province, excluding North Kalimantan (Ditjenpas, 2021). There were 492 juveniles enrolled in education (Ditjenpas, 2022). The succeeding education comprised public and *kesetaraan* (adjusted) education (Standards of Kesetaraan Education Program, 2016). Public education starts from elementary to the high school level. In contrast, *kesetaraan* education consists of Paket A, which is equal to elementary, Paket B (regarded as equal to junior high school), and Paket C, which equals to senior high school (National Educational System, 2003).

The goals of education for young people are to instill in them spiritual steadiness, pleasant personality, self-control, good character, competence, and mastery demanded by the individual, their community, and their nation (Sriwiyanti & Saefudin, 2022). Unfortunately, juvenile offenders' status as lawbreakers is linked to the absence of a physical constraint (Borah, 2020). Consequently, during the rehabilitation process, juveniles experience adverse psychological states such as fear and worry, depression, bodily symptoms, well-being, shame, low self-esteem, lack of trust, self-efficacy, and insecurity (Desai, 2020; Khoiriyah, 2019). Juveniles also encounter external difficulties such as insufficient textbooks, an ineffective curriculum, a shortage of teaching staff, and poor instructor quality (Ardinda & Valiant, 2019).

The juveniles must have stress resistance or resilience to deal with the issues mentioned earlier. They must overcome adversity and adapt to challenging situations (Ahmed et al., 2018). Therefore, juveniles must be able to persevere in the face of all obstacles. Resistance to stress will enable a learner to endure challenging circumstances (Rahayu & Djabbar, 2019). This phenomenon is also known as academic resilience in education, or the capacity to overcome obstacles and difficulties in the school (Cassidy, 2016; Fullerton et al., 2021; Trujillo, 2021). It is the capacity to endure difficult

circumstances, respond healthily, and continue to grow (Connor & Davidson, 2003; Reivich & Shatté, 2003).

Juveniles bear the responsibility for both adaptive and academic achievement. Therefore, adolescents must overcome every adversity encountered during the educational process. The issue arises from the complex prison environment, particularly when juveniles are required to participate in an educational program. To overcome these obstacles, the educational program participant must be resilient to improve learning outcomes and school experiences. Academically resilient students will engage in academic activities at school, cultivate their talents, and engage in healthy social interactions (Mir'atannisa et al., 2019).

In more detail, Cassidy (2016) defines resilience as a psychological notion that some individuals perceive as a win despite adversity. Its interpretations promote the necessary conditions that define resilience: the manifestation of risk and the demonstration of adaptability. That is to say, there are two criteria for evaluating a level of resilience. First, risk characteristics that an individual encounters throughout his or her lifetime. Second, the result quality or procedures indicate that a person successfully adjusts to their daily duties or handles routine functions (Choi, 2019a).

Additionally, academic resilience is derived from the same source as resilience theory. However, the theory of academic resilience elaborates on the resilience model and signifies a greater possibility of educational achievement (Cassidy, 2016). According to another source, academic resilience is demonstrated by the timely completion of school, "acceptable" performance on standardized achievement tests, and the attainment of a diploma. These are significant accomplishments for a child who must overcome numerous obstacles to achieve them (Finn & Rock, 1997).

Thus, Cassidy (2016) stated three dimensions of academic resilience: a) perseverance, which serves as a predictor to accommodate behavior that represents a person's resilience in the face of life processes. Someone who has perseverance can keep progressing despite confronting problems, applies self-discipline, can regulate himself, is persistent, and has a goal orientation to build effective techniques when encountering challenges; b) reflecting and adaptive help-seeking: Someone who is aware of his weaknesses and strengths will know what assistance he needs, who can assist him, and the amount to which he requires assistance to implement autonomy; and c) negative affect and emotional response. A person can control unpleasant emotions. A person who learns to respond to a troublesome circumstance with good emotions will create sound output because he will not respond with an adverse reaction with a less adaptive psychological consequence.

Another study by Martin and Marsh (2006) found that the dimensions of academic resilience consist of five elements: a) confidence: students possess high levels of confidence, trust, and belief in their capacities to comprehend and successfully finish academic pursuits; b) control: pupils are deemed in control of their learning activities when they can process and regulate various demands; c) composure, which consists of two components, anxiety and worry. Anxiety is related to children who struggle with

coursework, homework, or tests, and e) commitment: students' capacity to continue seeking an answer or understanding a problem, despite the difficulty of the challenge.

In addition, numerous findings and explanations highlight the impact of academic resilience on positive education elements. Academic resilience enhances educational engagement, interpersonal relationships, respect for the educational process, satisfaction, and academic achievement (Abukari, 2018; Hwang & Shin, 2018; Kumalasari & Akmal, 2020; Romano et al., 2021; Wills & Hofmeyr, 2019). Moreover, academic resilience influences the capacity to behave healthily and remain productive despite encountering challenging and unfavorable circumstances (Reivich & Shatté, 2003). This finding is also reinforced by Sriwiyanti et al. (2021), which states that resilient individuals will acquire the abilities necessary to manage their emotions, focus, and behavior.

There are also various studies on the respondent's specific background, namely juveniles in prison. For instance, Fuady's (2020) study found that resilience positively correlates with the psychological well-being of juveniles in Pekanbaru correctional facilities. Similarly, a study mentioned that the better the resilience of juveniles, the higher their psychological well-being (Paramitha, 2019). Another study by Septiani et al. (2021) from Bandung correctional facilities stated that resilience correlates with juvenile subjective well-being. Thus, according to Zubair et al. (2018), individuals with a high level of resilience can respond healthily and remain productive despite encountering unfavorable circumstances.

Therefore, academic resilience is essential to understanding how adolescents adapt to correctional facilities, schools, and prisons (Brown, 2020; Choi, 2019b). If juveniles persevere to comprehend and complete the schooling process correctly, they might reduce their chance of reoffending while participating in a reintegration program. (Baggio et al., 2020). In addition, resilience can offer adolescents future functions to communicate their thoughts and feelings to others and solve academic, occupational, personal, and social difficulties (Amalia & Nuqul, 2020). Lastly, adolescents with this capacity tend to have a favorable view of their circumstances, which can improve their life appraisal (Septiani et al., 2021). Therefore, the ability to bounce back from academic setbacks is critical and should be possessed by every juvenile.

In consideration of the role that academic resilience performs, it is essential to provide further explanations of the aspects that have the potential to affect resilience. In this specific situation, one of the variables that may correspond is one's level of spiritual well-being because different studies have found that having a healthy spiritual life can act as a form of treatment for various conditions. For instance, Heydarzadegan & Koochakzai's (2015) study proved that spiritual well-being correlated with self-efficacy. A corroborated study by Astuti (2017) also stated that if the level of spirituality is satisfactory, then self-efficacy is also satisfactory. There is also research on spirituality and its relation to psychological well-being, where these two constructs were found to have a joint function (Munthe et al., 2017). Finally, a person's capacity for spiritual well-

being can be measured by their ability to live at peace with themselves, love (God), love their neighbors, and live in harmony with nature (Fisher, 2009).

In the field of education, well-being affects academic outcomes in a variety of ways (Saefudin et al., 2021; Sriwiyanti and Saefudin, 2022). It reduces burnout during stressful times, especially while accomplishing challenging activities (Laili & Ni'mah Suseno, 2016). Spiritual well-being becomes a coping strategy for a student with school-related anxiety; kids rely mainly on worship as a spiritual way of coping rather than looking for medical attention for their emotional and mental well-being problems (Walker, 2020).

Besides, spiritual well-being is comprised of two domains: spiritual and well-being. Well-being is defined as the quality of health, happiness, harmony, and contentment (Gomez & Fisher, 2003). It describes the quality of health, harmony, happiness, and ease (Ellison, 1983). Briefly, Fisher (2009) stated that Spirituality is associated with a person's awareness of reality and comprehension of their senses and beliefs, which provide personal goals, purpose, and worth. Spirituality is distinguished by its ties to energy, metaphysics, and immateriality. Spirituality enables one to live in harmony with oneself, one's love (God), neighbor, and the environment.

The National Interfaith on Aging (NICA) published a study in 1975 that described spiritual well-being as a relationship that is marked by thankfulness and gratitude toward one's self, one's community, one's environment, and the transcendental or God (Ellison, 1983; Moberg, 2010). Spiritual well-being is measured by the quality of a person's interactions in four domains: self, people, environment, and God (Fisher, 2007).

In addition, Ellison (1983) defined spiritual well-being as the stability of one's existence, an interior state of harmony and peace, as well as a profound engagement with self, the Divine, society, and the environment. Besides, Pong (2017) stated that joy, regard, contentment, tolerance, mercy, humility, serenity, beauty, truthfulness, and unity are characteristics of an individual with good spiritual health. Therefore, a person with good spiritual health would have a comprehensive understanding of the purpose and meaning of life, in addition to constant self-reflection and contemplation for growth.

Moreover, Fisher (2007, 2009) explained four dimensions of spiritual well-being: a) the Individual Domain. It focuses primarily on how an individual investigates and gains an in-depth grasp of the significance, direction, and worth of his existence; b) the Communal Domain. It connects to individuals beyond the person, such as communication abilities, close friendships, and the ability to develop deep and intimate relationships; c) the Environmental Domain. It describes a person's relationship with a dominant force greater than oneself, such as a supreme being, immense energy, cosmic power, transcendent reality, or God. It examines the relationship between humans and the natural world or their immediate surroundings; and d) the Transcendental Domain. People are interrelated, have a solid connection to the natural environment, can collaborate and show concern for one another, and can work together to care for one another.

Therefore, based on the definition of spiritual well-being and the dimension stated earlier, according to this concept, a person's spiritual well-being might be a factor that influences the more pleasant aspects of their existence. In the context of this investigation, it is reasonable to believe that academic resilience is influenced by several factors, one of which is spiritual well-being.

In conclusion, the goal of this research project is separated into two primary parts: determining and describing the level of academic resilience possessed by juveniles imprisoned and investigating how spiritual well-being influences academic resilience. In addition, two hypotheses are being tested in this study. To begin, we examine the alternate hypotheses: there is a considerable effect on adolescents' spiritual well-being toward academic resilience while imprisoned. Second, we will examine the null hypothesis, which states that the intellectual resilience of imprisoned adolescents has no meaningful effect on their spiritual well-being. This research was carried out based on these objectives and hypotheses to provide answers to queries and prove the hypotheses developed.

Unfortunately, no research examines the variables using participants with the same background. Numerous research on spiritual well-being and resilience have been conducted in various contexts, including 100 university students' spiritual well-being and resilience (Lourebam & Ete, 2021). A similar study was conducted on seminary students (Legada et al., 2020). Research on hemodialysis patients examined the relationship between spiritual well-being and resilience (Duran et al., 2020) and study on depression patients (Ozawa et al., 2017). An excellent spiritual life maintains one's capacity for learning and mental health (Jafari et al., 2010). And numerous other suitable elements of academic resilience in government educational contexts, such as minimizing burnout propensity (Laili and Suseno, 2016). In addition, various people work together on research projects related to educational settings (Saefudin et al., 2021; Smith et al., 2013).

However, there is a lack of previous studies discussing spiritual well-being and academic resilience in juveniles in prison. Based on an in-depth analysis of the theory, the problem, and the dearth of prior research, this study proposes research concepts to investigate the academic resilience levels of juveniles in Indonesian correctional facilities. Due to this concept, there is a big issue to investigate in correctional facilities, particularly the influence of spiritual well-being on academic resilience.

The findings of this study will significantly impact several factors, including a) the Directorate General of Corrections. This study's data can be used to identify and provide light on academic resilience in juvenile correctional facilities. In addition, it is necessary to comprehend the influence of spiritual health on academic resiliency in order to design an effective and ongoing program. Therefore, the juvenile education program in correctional institutions, a 2020-2024 strategic program, can be optimally implemented. b) Correctional institutions: As a follow-up, correctional facilities can also provide teachers, wardens, and juveniles training to support juveniles' learning process. Based on this study's findings, correctional facilities can decide whether to enhance spiritual well-

being as a factor in student learning. c) Juveniles. Juveniles could develop spiritual well-being through positive activities such as worship, environmental cleanup, and following the personality guidance program in correctional facilities.

Methods

This study investigates the relationship between adolescents' academic resilience and spiritual well-being. This correlational study investigates the link between variables and assesses the impact of the independent variable on the dependent variable. We utilized two questionnaires consisted of 50 questions that required approximately 20 minutes to complete. The questionnaires were hand-delivered to juvenile prisoners.

Two scales—one measuring spiritual well-being and the other measuring academic resilience—were employed as the research tools for this particular investigation. Fisher (2009), an Australian researcher writing in English, was the first person to develop the scale currently used to measure spiritual well-being. In addition, over 700 other researchers have made use of this scale, and it has been translated into 30 other languages, as well as having an Indonesian version established (Fisher & Ng, 2017). Therefore, the researchers in this study decided to employ this measure because the respondents come from similar backgrounds.

The academic resilience scale ARS-30 developed by Cassidy (2016) is used to measure academic resilience. It has been used in many studies, including in Indonesia. Afterwards, a study by (Wulandari & Istiani, 2021) modified it to better accommodate Indonesian context. Therefore, the researchers in this study decided to employ this measure because the respondents come from similar backgrounds.

The data collection was held from January to April 2022. The sampling method used was proportionate stratified random sampling. This sampling method was chosen since respondents at each correctional facility differed in characteristics and the number of occupants from one another (Gravetter & Forzano, 2016). Following the identification of several subgroups in the population through systematic sampling, the researcher will determine what proportion of the population constitutes each subgroup. In addition, the criteria for inclusion include juveniles between the ages of 12 to 18 years old who have been convicted of a variety of crimes, served their sentences in a juvenile facility, and are currently enrolled in an educational program (elementary school, junior high school, or senior high school) as well as the Pendidikan Kesetaraan (Package A, Package B, or Package C).

Finally, a sample is obtained so that the proportions in the sample fit the overall proportions. 100 juveniles from six correctional facilities in Indonesia were used as the sample for this study. These facilities are the Sungai Raya Correctional Facilities, Tangerang Correctional Facilities, Manokwari Correctional Facilities, Karang Asem Correctional Facilities, Samarinda Correctional Facilities, and Jakarta Correctional Facilities. The following table provides a breakdown, by various facility, of the respondents who participated in this survey.

Table 1. Correctional Facilities

No	Correctional Facilities	Regional	Respondent
1.	Manokwari	West Papua	6
2.	Karang Asem	Bali	10
3.	Samarinda	East Kalimantan	29
4.	Jakarta	Special Capital District (of Jakarta)	22
5.	Tangerang	Banten	21
6.	Sungai Raya	West Kalimantan	4
7.	Mataram	West Nusa Tenggara	6
Total sample			100

In addition, two distinct statistical analysis methods were applied to the data collected for this study. To begin, to validate the assumption, we carried out tests of normality and linearity. As a requirement for moving on to the next stage of analysis, the normality test investigated whether or not the study data came from a population that is normally distributed. The linearity test is used to establish whether or not the dependent variable is associated linearly (George & Mallery, 2020). The second analysis employed in this study was a hypothesis test based on regression analysis. This study utilized version 25 of SPSS to do the analysis.

Findings

Descriptive Analysis of the Respondents

The descriptive analysis is a statistical summary of the research dataset. The researcher provides this investigation's lowest, maximum, mean, and standard deviation. This information can be found in Table 1.

Table 2. Descriptive Analysis

Variable	N	Range	Min.	Max.	Mean		Std. Deviation
					Statistic	Std. Error	
Spiritual Well-being	100	31	69	100	86.86	.799	7.994
Academic Resilience	100	79	71	150	125.83	1.540	15.404

The descriptive statistic of each variable in the study, including spiritual well-being and academic resilience, is depicted in Table 1. The minimum score for the first component, spiritual well-being, is 69, and the maximum score is 100. The second range of these values is, therefore, 31. The mean value of the spiritual well-being variable is thus 86.68, with a standard deviation of 7.994. In addition, the lowest value of the academic resilience variable is 71, and the highest value is 150. The academic resilience variable has a mean value of 125.83 and a standard deviation of 15.404.

Table 3. Frequency of Academic Resilience

Category	Frequency	Percent
moderate	25	25.0
High	75	75.0
Total	100	100.0

Table 2 depicts the scores for the academic resilience variable. The percentages are as follows: 25% moderate and 75% high. Furthermore, in the academic resilience variable, there are 25 juveniles in the moderate category and 75 in the high category.

Normality

Before conducting the parametric statistical analysis test, researchers must validate the normality and linearity test assumptions. The Normality test is operated to verify that the acquired data is distributed normally and representative of an average population. Essentially, the normal distribution is a distribution that demonstrates a balanced distribution of data where the majority of data points are close to the mean value. There are numerous approaches to visually and quantitatively assess the normality of the data, such as examining the Skewness and Kurtosis scores or the Shapiro-Wilk and Kolmogorov-Smirnov scores. It is possible to conduct visual analysis by displaying histograms, boxplots, and Q-Q plots. When represented by a histogram, the shape will resemble a bell.

In this study, Skewness and Kurtosis scores were utilized to determine whether or not the data was regularly distributed. The data are considered normal if Z Skew and Z Kurt fall within the range of +/- 1.96. The following table depicts the Z Skew and Z Kurt values for each variable in this study. Z Skew and Z Kurt are calculated operating the following formula.

$$Z \text{ Skewness} = \text{Skewness} / \text{Std. Error}$$

$$Z \text{ Kurtosis} = \text{Kurtosis} / \text{Std. Error}$$

Table 4. Test of Normality

Variable	Descriptive	Statistic	Std. Error	Z Score
Spiritual Well-Being	Skewness	-.287	.241	- 1.18949
	Kurtosis	-.553	.478	- 1.15635
Academic Resilience	Skewness	-.297	.241	- 1.22966
	Kurtosis	.641	.478	1.33929

The two variables in this study have Z scores within the range of +/- 1.96, as detected in the table above. Variable of academic resilience has Z Skew -1.22 and Z Kurt

1.33, whereas Spiritual Well-Being has Z Skew -1.22 and Z Kurt -1.15. Thus, it is possible to conclude that the two variables in this study have a normal distribution.

Linearity

The Linearity test establishes whether or not the linear model adequately explains the relationship between variables. A linear model can explain the relationship between variables if linearity is substantial ($p < 0.05$). A deviation from linearity represents a deviation from a linear pattern. The data are not linear if this variation is statistically significant ($sig < 0.05$). Nonetheless, if this deviation is not statistically significant ($sig > 0.05$), it indicates no difference between the data and ideal linear data, and it can state that the data is linear.

Table 5. ANOVA

Variable	F	Sig.
Academic resilience * (Combined)	3.421	.000
Spiritual Well-being Linearity	70.085	.000
Deviation from Linearity	.857	.662

Considering that the F linearity value is 70,085 ($0,00 < 0.05$), it may be concluded that the linear model adequately describes the connection between variables. In addition, the deviation from the linearity score was insignificant ($0.662 > 0.05$), indicating no difference between the data and ideal linear data; hence, it may be inferred that the data exhibited linear findings.

Pearson Correlation

Correlation analysis aims to determine the strength and direction of the relationship between variables. The correlation coefficient, commonly written as r , expresses the strength of the relation. A positive or negative relationship indicates the direction of the relationship. If there is a positive association between two variables, the more significant one variable, the higher the other variable. However, if the association between two variables is negative, the more significant one variable, the lower the other variable. All variables occupy the same position in correlation, and there are no influencing (independent) or impacted variables (dependent). In this study, researchers employed a Pearson Product Moment correlation test.

Table 6. Pearson Correlation

Variable	Academic Resilience
Spiritual Well-Being Pearson Correlation	.653**
Sig. (2-tailed)	.000
N	100

** . Correlation is significant at the 0.01 level (2-tailed).

The findings of the correlation test were statistically significant ($p < 0.01$), and the correlation coefficient between the two variables was 0.653, indicating a significant positive association between spiritual well-being and academic resilience.

Regression Test

The regression analysis results depict that the value of R square is 0.426. It indicates that the variation in Spiritual Well-Being can explain 42.6% of academic resilience. In addition, the ANOVA or F test obtained an F value of 72.857 with $p < 0.01$. These results indicate that significant Spiritual Well-Being can be used to predict Academic Resilience. Furthermore, the results of the t-test also demonstrate that spiritual well-being can significantly predict academic resilience ($t=8.53$; $p < 0.01$) with $\beta=0.653$.

Table 7. Regression Test

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.653 ^a	.426	.421	11.726

a. Predictors: (Constant) Spiritual Well-Being

Table 8. ANOVA Test

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	10017.558	1	.558	72.857	.000 ^b
	Residual	13474.552	98	137.495		
	Total	23492.110	99			

a. Dependent Variable: Academic Resilience
b. Predictors: (Constant), Spiritual_Well-Being

Concerning the regression equation, the formula that is generally used for the regression equation is $Y = a + bX$. So, the regression equation becomes Academic resilience = $16.526 + 1.258$ Spiritual Well-Being. It demonstrates that if a person does not have Spiritual Well-Being at all, his achievement is 16,526, whereas, for every one point of increase in Spiritual Well-Being, the juvenile will increase academic resilience by 1,258.

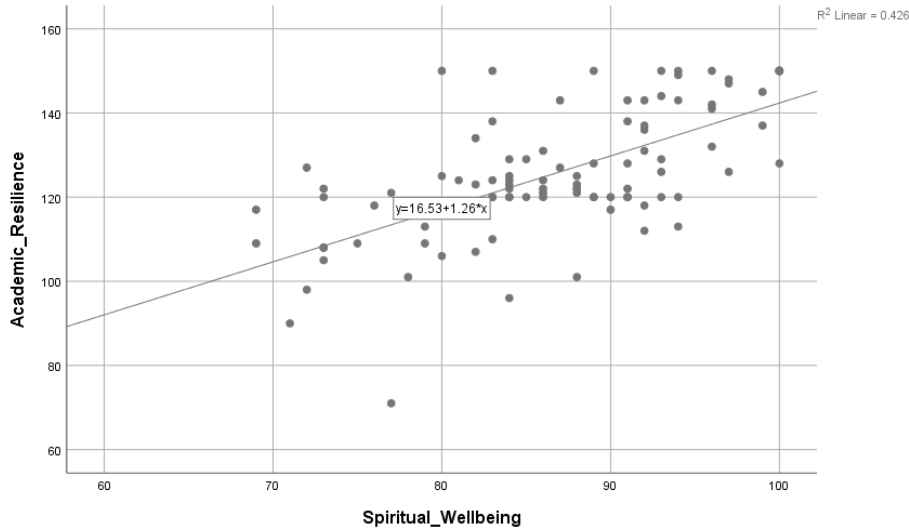
Table 9. Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
	B	Std. Error	Beta		
(Constant)	16.526	12.859		1.285	.202
Spiritual Well-Being	1.258	.147	.653	8.536	.000

a. Dependent Variable: Academic_Resilience

The regression equation between the two variables in this study can also be seen in the figure below.

Figure 1. Regression Equation



Discussion

This investigation had two main objectives. To determine and describe the academic resilience of youths participating in prison-based educational programs. Second, to determine the relationship between spiritual well-being and academic resilience in juvenile prison educational programs. This discussion will address these goals based on the earlier research findings.

The Level of Academic Resilience

The data analysis results demonstrate that most juveniles (75%) have academic resilience at a high level. A high level of academic resilience leads to increased levels of educational engagement, positive interpersonal relationships, appreciation of the educational process, and satisfaction, as well as solid academic success (Abukari, 2018; Hwang & Shin, 2018; Kumalasari & Akmal, 2020; Romano et al., 2021; Wills & Hofmeyr, 2019). Furthermore, High academic resilience influences the capacity to respond healthily and remain productive despite encountering challenging and unfavorable circumstances (Reivich & Shatté, 2003).

A high level of resiliency has a significant impact on the educational success of juveniles. According to Zubair et al. (2018), Individuals with a high level of resilience can respond constructively and remain productive despite encountering unfavorable circumstances. In addition, adolescents with this skill tend to have an optimistic outlook on their condition, which can improve their life appraisal. Moreover, persons with high levels of resilience will develop a healthy self-image and a more optimistic attitude toward life's future. It can also offer juveniles future functions to communicate their thoughts and feelings to others and solve academic, professional, personal, and social difficulties (Amalia & Nuqul, 2020).

Besides that, this study also found that the rest of the respondents (25%) have moderate academic resilience. According to Reskita (2018), Academic resilience at a moderate level indicates that the subject can survive and confront the adversity encountered in his life. This finding is also reinforced by (Sriwiyanti et al., 2021), which states that resilient Individuals will acquire effective techniques for managing their emotions, focus, and behavior. Resilient individuals can overcome adversity, recover from setbacks, and continue to develop as individuals.

The finding of this study is similar to various previous research, which states that the academic resilience of juveniles is in the high and moderate category. The research was conducted at the Bandung correctional facility with 83 juveniles as respondents (Septiani et al., 2021). Of the 83 juveniles involved, 65% had academic resilience in the high category. Moreover, Maghfiroh et al. (2019) also found that the academic resilience of juveniles at the Blitar correctional facility is in the high category.

Reversely, studies also found that the resilience of juveniles in various correctional facilities is still in the low to moderate category. For example, Ayu et al. (2017) stated that among juveniles in Sukamiskin correctional facilities explained that 83% were in the moderate category, while in the low categories, there were 8.5% juveniles. Furthermore, Suardi and Suhana (2016) found that juveniles' academic resilience in Bandung prison was 59.1% in a low category. Another study by Lubis (2018) in Medan correctional facilities found that 70% of juveniles are in the medium category, and 14% are in the low category.

The different results of the academic resilience level are affected by various factors. Researchers have focused on three factors that generally influence academic resilience (Choi, 2019). (a) Individual attributes. Individual psychological, social, and behavioral qualities for standard agreement and contextual features are critical to academic resilience. In addition, psychological characteristics, such as academic self-efficacy and self-esteem, are substantially associated with enhancing academic resilience in challenging settings. (b) School characteristics and intakes often include economic and physical assistance, such as facilities, per-pupil charge, school size, and human resources, such as educator quality and school size. (c) Family. The quality of an adolescent's immediate caregiving environment is a crucial predictor of study results.

According to the findings of this study, the high level of academic resilience may be caused by a variety of factors, such as internal self-characteristics of juveniles involving spiritual, social, intellectual, physiological, and emotional skills and knowledge or strengths required for success across a spectrum of developmental responsibilities, unique environments, and situational contexts (Kumpfer, 1999). In addition, social networks and communities foster and maintain social cohesion. Developing into a "competent community" over time is crucial. The vitality of the community and its members derives from formal and informal interactions through which individuals conceptualize their competencies and establish relationships. In addition, a study revealed that children who participated in the prison program reported less depression and exhibited fewer depressive symptoms. However, the impact of spiritual intervention

programs varied depending on child-related sociodemographic variables and spiritual programs associated with program type, frequency of participation, internalized learning, and amount of self-practice (Pandya, 2018).

In conclusion, the majority of the academic support in this research is of high quality. It may be induced by several variables, both inside and outside the institution, as well as internal and external discourse. Most important is how adolescents with high academic resilience maintain their ability and how the rest of the population increases their academic resilience. Moreover, it is crucial to identify a suitable program to develop this degree of academic resilience due to the numerous positive outcomes that might result from resilience.

The Role of Spiritual Well-being toward Academic Resilience

The second point that this research concluded was that there is a correlation between spiritual well-being and academic resilience in a major way. The ANOVA or F test obtained an F value of 72.857 with $p < 0.01$. These results indicate that significant spiritual well-being correlates with academic results. Moreover, the regression analysis results depict that the value of the R square is 0.426. It indicates that the variation in Spiritual Well-Being can explain 42.6% of academic resilience. These results indicate that significant spiritual well-being can be used to predict academic resilience. In other words, spiritual well-being enhances resiliency during the study in prison.

The findings of this study are consistent with a study carried out by Lourembam and Ete (2021) that stated that a healthy spiritual life has a direct and positive correlation with life satisfaction and resiliency. Similarly, A study on seminary students illuminates the positive relationship between spiritual well-being and resilience in seminary students (Legada et al., 2020). Moreover, a study by Febrina (2022) indicates that the learners' spiritual well-being was high. In addition, the study revealed a positive relationship between students' spiritual well-being and academic resilience.

According to the findings of another study, a remarkable spiritual life corresponds directly and favorably with an emotionally robust personality. To be more precise, the patient's spiritual health and psychological resilience were high and moderate, respectively. Moreover, a moderately positive correlation was found between spiritual well-being and resilience (Duran et al., 2020). During the Covid-19 epidemic, a correlational study was conducted between spiritual health and resilience. The significance of the study rests in its explanation of the connection between spiritual well-being and the capacity to deal with adversity in life. The importance of investing in a person's spirituality has been demonstrated by research. People with a high level of spirituality are more able to adapt when dealing with trying and painful experiences, such as the COVID-19 process, and they are also more able to adjust quickly to new circumstances. Someone with higher coping abilities should have greater resilience, possibly with greater spiritual well-being (Baykal, 2020).

Therefore, it also can be interpreted that spiritual well-being is a robust predictor for measuring a juvenile's level of academic resilience. This conclusion is consistent with

other research utilizing the same variables. Spirituality improves by fostering a positive outlook on the efficacy of non-materialistic strengths, resulting in increased resilience (Souri & Hasanirad, 2011). Spirituality enables a person to recognize and accept adversity, dramatically improving cognitive flexibility and resilience (Plexico et al., 2019).

For instance, psoriasis patients with sufficient spiritual well-being can adapt to their disease and report increased resilience and mastery of managing stress (RahimZahedi et al., 2021). Patients who received liver transplants exhibited greater spiritual well-being and psychological fortitude. Their spiritual well-being and psychological fortitude increased (Gultekin et al., 2019). It is probable that individual traits, as opposed to the familial environment, are responsible for developing resilience. Spirituality, religiosity, and self-respect are sustaining factors (Ozawa et al., 2017).

Unfortunately, there is no research on the relationship between juveniles' spiritual well-being and academic resilience in correctional facilities. However, some correctional facility research measures spiritual health as a descriptive study or in conjunction with another variable. For instance, a study on the spiritual well-being of Sri Lankan prisoners was conducted (Chandani, 2020). According to the study, spirituality is crucial to human life and should be observed by incarcerated individuals. The study's findings and the information gaps that must be filled were highlighted, significantly impacting the spiritual well-being of prisoners in Sri Lanka. Spiritual and theological knowledge are among the forms of information that inmates seek the most.

Another study by Pandya (2018) investigated spiritual intervention's effect on residential care children. Residential care is a house with social-work assistance for persons who require more than just shelter, such as children in foster care or adults with mental disabilities (Reverso-Softissimo, 2021). The study was conducted in 13 countries with 1689 children as respondents. Spirituality correlated positively to psychological well-being, happiness, self-concept, academic performance, and resilience, as measured by post-treatment scores.

In the educational field, another research was performed by Smith et al. (2013) to investigate the relationship between spiritual well-being in strengthening youth resilience. The results indicate that spiritual well-being was prevalent in this group of adolescents, hence diminishing the attractiveness of risk-taking behavior. This research confirms earlier findings that spiritual well-being and resilience are connected and ecologically interdependent. Thus, it implies that more profound spirituality conveys an understanding of one's purpose and significance in life, which provides pupils with many advantages and perspectives on life (Lourembam & Ete, 2021).

Spiritual well-being strengthens academic resilience, according to the different studies addressed previously. Spiritual health reveals the state of one's life regarding the outer world, oneself, and a supernatural power such as God. It represents positive feelings, mentalities, and perceptions that contribute to defining identity, harmony, tranquility, totality, and objectivity (Fisher, 2009). Joy, regard, contentment, tolerance, mercy, humility, tranquility, beauty, truthfulness, and oneness characterize a person with good spiritual health. Therefore, a person with good spiritual health would have a

comprehensive grasp of the purpose and meaning of life, as well as constant self-reflection and contemplation for growth (Pong, 2017).

In conclusion, the association between a high degree of spiritual well-being and high levels of resilience can be explained by the fact that individuals with healthy spiritual well-being would remain optimistic in the face of complex, unpleasant, or undesirable conditions. Possessing optimism is a result of self-assurance and hopes for a better future. Additionally, those with high spiritual well-being can receive understanding from painful events. Consequently, the individual can overcome a setback to address the problem (Saefudin et al., 2022). Besides, Spirituality helps because it provides a more comprehensive view of their circumstances. This expansive perspective empowers the juvenile to successfully negotiate challenging situations. The adolescent is more resilient and resistant to difficulties due to this capacity (Baykal, 2020).

Consequently, the significance of this study is determined by the impact of its findings. Regarding the correct notion in particular, It conveys the impression that the state ensured its fulfillment for every citizen without making any exceptions, even for children who broke the law (Ferdianwan et al., 2020). In addition, every child has the right to receive an education that fosters personal development and intellectual progress according to the child's unique interests and capacities (the Republic of Indonesia, 2002b). Therefore, an in-depth research is required in order to find solutions for the numerous issues faced by children who are imprisoned.

Significantly, this research contributes to the education system for juveniles imprisoned in Indonesian correctional facilities, particularly in terms of the spiritual well-being conditions that might enhance the academic resilience of juveniles. This research has demonstrated that adolescents' academic resilience will rise if they have enough spiritual well-being. Relationships with oneself, one's group, surroundings, and transcendental relationships comprise good spiritual health in adolescents.

Therefore, the correctional facility must guarantee that the personality development and independence program can foster a harmonious relationship between juveniles and the four dimensions of spiritual well-being. Additionally, the general directorate of corrections can organize specialized training to enhance the spiritual well-being of the juvenile. For instance, many agendas such as religious education, self-awareness guidance, and other spiritual well-being-related training can be provided. Therefore, academic resilience can also be enhanced by spiritual well-being.

Conclusion

The research conclusions are separated into two primary points. First, academic resilience in attending prison education is the majority at a high level. This finding indicates that juveniles can respond healthily and remain productive despite unfavorable prison circumstances. Second, spiritual well-being affects the level of academic resilience. Those with high spiritual well-being scores had robust academic resilience. Therefore, the juvenile correctional facility needs to ensure that the personality development and

independence program can successfully cultivate a harmonious relationship between the juveniles and the four dimensions of spiritual well-being.

Finally, this investigation has been conducted with numerous preparations. However, it still has weaknesses that could be addressed in future research. Because the design of this study is quantitative, mixed-method research is advised for future studies. Mixed-method research has several benefits, including the production of more comprehensive data, the ability to investigate using alternative questions, the testing of complex research questions, and triangulation, which can raise the credibility of the produced research data, in addition to understanding the different and complex reasoning behind each of the children's responses.

Implication

The data derived from this study has the potential to serve as a valuable resource for identifying and gaining insights into the phenomenon of academic resilience within juvenile correctional facilities. Furthermore, comprehending the variables that exert influence on academic resilience can facilitate more comprehensive regulatory measures by the Directorate General of Corrections. Subsequently, correctional institutions may consider implementing training programs for educators, supervisors, and juvenile offenders to enhance the learning process for juveniles. In light of the findings from this research, correctional facilities can make informed decisions regarding the augmentation of spiritual well-being, which has a direct impact on students' educational development.

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