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## How an ex-Convict Child Survives: Self-Conception, Symbolic Interaction, and Interpersonal Communication

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### ABSTRACT

This article analyzes the process of forming RF's self-concept before and after he was in Lembaga Pembinaan Khusus Anak (LPKA), the term for juvenile prison in Indonesia. The analysis uses the theory of symbolic interactionism by George Herbert Mead, dimensions of self-concept by Fitts, and interpersonal communication by Joseph A. DeVito, with a single case study method. The results showed that the self-concept of RF tends to be positive during and after leaving LPKA. The internal dimensions of RF's self-concept are his emotionally intelligent identity and achievers; that behavior shows his positive self-disclosure and self-acceptance. Meanwhile, the external RF's self-concept dimension is physical self-concept and confidence in his appearance. His self-concept speaks of happiness in public. RF's social self-concept is happy to socialize with everyone, RF's moral self-concept is that RF feels be more patient, and RF's family self-concept is to help his family economy with halal work. In interpersonal communication, RF is now good at communicating his uniqueness, making reputation enhancements with a positive self-concept, and has made his work environment a lively community.

### Keywords

Interpersonal communication, self-concept, symbolic interactionism, personal branding, former child prisoner

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### INTRODUCTION

Every individual must have a purpose in their life, which will encourage them to growth. For achieving that goals, the individuals will go through various kinds of dynamics to make it happen. Scott & Cohen (2019) stated that the Purpose in Life (PIL) will optimize the individual as a human being. Meanwhile, Elik and Hüseyin (2018) say that the meaning of life is described different by each individual, such as having happiness, being a role model for society and family, increase economic status. And to achieve all of these goals, the individu will work, attend training, and attend education.

Every individual has certain conditions and it make them to have more effort and achieve the expected goals in their life. In this case, some people have unusual background stories in their lives,

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such as the lives of former child convicts. The Standards for Registration and Clarification of Prisoners and Detainees are explained at the Ministry of Law and Human Rights of the Republic of Indonesia Number: Pas-170. Pk. 01.01.02 of 2015 defined by the Directorate General of Corrections that the age category of 12 to 18 years is child prisoners. The negative stigma that society attaches to ex-convicts results in deprivation of their independence such as loss of business, which has impacts on their socio-economic life.

Referring to the statement of Link and Phelan (in Scheid & Brown, 2010a) statement in the idea of Goffman (1961), stigma arises because of four components: labeling, stereotyping, separation, and discrimination. Meanwhile, Scheid & Brown (2010b) explain that a label is a name given to someone who will be an identity that will identify the person and explain what kind of person is. In other words, stigma is formed by other people or society to individuals or groups of people about the identity of the individual or group.

The negative stigma that obtained by former child convicts can hinder their self-image for achieving life goals which is often associated with success things. Arnett (2004) explains that there are three main areas of success in our life that must be discussed and related to the lives of child ex-convicts. Starting from an effort to be readmitted by the environment and the society when they decide to continue their education in public schools or universities for get a job. As reported in the online media merdeka.com with the title "Minister Saleh: Ex-convict workers are still get underestimated by the company," the ex-convicts admit that they often difficult to find work, even though the quality of ex-convict labor is not inferior to other workers. This is due to the stigma formed by the community against them, that affect to the prisoners themselves and the company. Not only that, it also affects their personal lives. Arnet also mentioned that the measure of a teenager's success in life is how they can find a partner get marry as human nature. Related with this, an inmate needs a lot of effort to gain trust from the community to the company regarding the credibility that they have.

Not infrequently, the stigma that is formed also hurts the affection of ex-convicts. Iskandar (2017) stated that two informants who were ex-convicts received direct rejection from the community. The first informant with the initials DN feels that his environment limits him from socializing with his friends for fear of having a negative impact to his friends. Meanwhile, another informant who has the initials TY, feels that his friends and neighbors keep their distance from him. The rejection and stigma affect their anxiety, have low self-esteem, and withdraw from the environment. In effect, informant DN did not want to leave his house for two months because got shame. Meanwhile, informant TY had wanted to commit suicide.

When an inmate is in a jail, they don't just talk behind bars. In the penitentiary system, prisoners including child prisoners receive guidance ranging from spiritual and physical education such as learning the Koran and make a sport, obtaining information through print and electronic media, and obtaining technical to non-technical skills education. This is in line with what was conveyed through the media. Poskotanews.com (2019) revealed that regarding the development of Female Inmates (WBP) carried out by Correctional Officers (PP) at Class II A Penitentiary (LP) Pondok Bambu, East Jakarta. At there, the WBP received training about digital marketing as a personal debriefing, by one of the university lecturers in Indonesia.

The coaching activities are carried out as a manifestation of Article 1 paragraph (2) of Law Number 12 of 1995 concerning Corrections which reads that the correctional system is an orderly system regarding the directions and boundaries as well as the procedures for fostering Correctional Convicts based on Pancasila which is carried out in an integrated manner between the coaches, those who are encouraged, and the community to improve the quality of the Correctional residents so that they are aware of their mistakes, improve themselves, and do not repeat the criminal acts, and because of it they can be accepted again by the community. They can play an active role in development, and can live in general as a good and responsible citizen.

During the coaching process carried out by the inmates in this prison, those who play an active role in carrying out the assisted activities are both government and non-government organizations, one of which is the Indonesian Family Planning Association (PKBI). This aims to form a positive character for the prisoners and the intensity of communication interactions between the supervisors, namely PP and related organizations with the inmates, causing a symbolic exchange

both verbal and non-verbal which then from this interaction, they will get information from each other that can affect the process. And also affect their self-concept.

DeVito (2015) says that interpersonal communication is defined as delivery a message by one person to the recipient in the form of one person or a small group of people, with various impacts and opportunities to provide direct feedback. Meanwhile, Morissan (2013) states that symbolic interaction explains that meaning arises from interactions between humans both verbally and non-verbally. Through actions and responses that occur, we give meaning to words or actions, and therefore we can understand an event in certain way. The theory of symbolic interaction presented by Morrison cannot be separated from what was expressed by Mead (1934) which states that symbolic interaction is formed based on a meaning that comes from the human mind.

In a book written by Griffin (2012), Mead also adds that these symbolic interactions can form self-concept. Without symbolic interaction, what we know today as humans would not exist. So if Mead's thoughts are returned and seen from the side of the article about prisons that was written in the previous paragraph, it can be interpreted that when correctional officers guide inmates so that they can become fully human and make them aware of the mistakes that they have been made related to the mind. When the inmates can accept and improve themselves and get their ultimate goal of correctional development, it can make them can be re-accepted by the community, and play an active role in development.

Staines (in Burn, 1993) states that a person can understand his self-concept when he has realized what he has, he also understand how other people see and perceive him, and already knows what his hopes and aspirations are. When a person understands his self-concept, that person will find and distinguish positive and negative self-concepts as expressed by Brooks and Emmert (in Rahmat, 2011). Positive self-concept according to Brooks and Emmert (in Rahmat, 2011: 2011) is a believe with the abilities, able to fix the problems in life, can place oneself, accept oneself, and do not think about what other people think and still show positive responses and positive behavior, as well as an optimistic attitude and always, develop themselves. This positive self-concept is needed when an inmate is free to be active again in their social environment. This is because if an ex-convict does not have a strong self-concept, they will find various problems when they return to the society, such as expecting something unrealistic, having low self-esteem, and allowing them to commit crimes again.

The article that published by detiknews.com (2018) with the title "He Becomes an Entrepreneur After Eight Times Imprisoned" supports the explanation above. Born with the name Asep, Heri Coet comes from a broken home family and has been a prisoner eight times since the third grade of Junior High School (SMP) to steal motorbikes and narcotics. And finally he stop it because he want to support his younger siblings. But when he was released in 2000 and saw his younger brother have a family, Heri then felt loss. After that, he was determined to change himself and wanted to prove to the society and family who had rejected his existence, that ex-convicts can also be a worker and get succeed.

Heri started his business as a street vendor by selling pins, stickers, posters on Jalan Dewi Sartika because he wasn't sure anyone would want to give him a job. Until finally, he was able to employ 100 ex-convicts and managed to create several business units, starting from the Pascorner Cafe, Thai boxing training, cricket cultivation, and making residivist t-shirts. The process of Heri forming his self-concept takes a long time. As stated by Hardy & Heyes (in Giyanto, 2016) that Heri is an ex-convict can become a success man is requires in a long process. In that process the role of significant others or people who he considers close is very important. Calhoun and Acocella (1995a) say that parents, peers, and society are three factors that influence a person self-concept. This also will be faced for those ex-convicts when they get out of the Penitentiary. So if the environmental and personal factors are supportive, the process of forming the self-concept of ex-convicts will tend to be positive.

Furthermore, citing the statement of Potgieter, Doubell, and Klopper (2017) when individuals understand their self-concept, develop and manage their positive self-concept with good, then the positive self-concept will become a new self-image, character, and identity in the eyes of society, as their personal branding. Meanwhile, Blanco (2010), that successful and prominent people have built their personal branding and made it successful at work, in their relationships, and in society in

general to achieve big goals in their lives such as the pursuit of glory, happiness, and individual transcendence.

RF is a former child convict of the Salemba Children's Special Guidance Institute, Jakarta. He was initially sentenced to five years in jail before getting nine months remission. Following the statement of the Correctional Officer as well as Mr. Foster RF while in the Salemba Jakarta Children's Special Guidance Institute, that the remission was given because RF showed good behavior such as never being punished for violating the rules, and had achievements such as being a winner for storytelling competition among fellow Child Special Guidance Institutions, in the national level. However, RF himself only served two years at the Salemba Jakarta Children's Special Guidance Institute from the four-year sentence he still had to do. For the remaining two years of his sentence.

The difference between this study and previous research is linking the self-concept of an ex-convict in the process of building his personal branding through interpersonal communication that was conducted with the aim of analyzing the process of forming RF's self-concept as an ex-child prisoner, explaining the external and internal dimensions of self-concept, and explaining RF's ways to reduce the negative stigma of being a child that an ex-prisoner through his personal branding.

## **METHOD**

This research uses a single case study method embedded with a qualitative approach. According to Merriam & Tisdell (2018), a qualitative approach is a research that uncovers the meaning of a phenomenon for those involved, such as interpreting their experiences, how they construct their world, and what purposes they relate to their experiences. The data collection method that the researchers did was starting from a study of related research literature, collecting documents regarding the data of primary informants and secondary informants, and conducting in-depth interviews (Sugiyono, 2015; 2016).

The main informant has criteria, namely a former child convict of the Salemba Children's Special Guidance Institute, Jakarta, who are considered to have exemplary achievements and good behavior while in jail. In contrast, the criteria for additional informants are people who know and play a role in the process of forming the former self-concept. RF child prisoners such as RF's parents, Fadli as a Correctional Officer who became RF's Foster while in LPKA, RF Friends, and Heni, the Indonesian Family Planning Association staff who accompanied RF while in LPKA until now he is free.

## **FINDINGS AND DISCUSSION**

In order to obtain the data, this research uses a qualitative approach based on the theory of interpersonal communication by Joseph A. DeVito, theory symbolic interaction by George Herbert Mead and theory self-concept by Fitts.

### **Interpersonal Communication**

DeVito (in Novianti, Sondakh, Rembang, 2017), said that interpersonal communication is a delivery of messages by one person and the reception of messages by another person or a small group of people, with various impacts and with the opportunity to provide immediate feedback.

Meanwhile, according to DeVito (2015a; 2015b), there are characteristics to improve the effectiveness of interpersonal communication, include *positiveness* (good attitude), that includes good attitudes and good expressions towards others. Positive does not mean agreement or perfection but the person must express it well without any prejudice; *the openness*, because in a relationships, there will be many changes in each individual and the relationships that individuals goes through. This is necessary because with the openness we can be adjust and adapt; *supportiveness*, being supportive includes encouraging the other person to be the best person in a way that they can be. Support is a mutual, what is done for others must be responded positively by others.

The next one is *interest*, doing the interests things and spending time together can help two people learn about each other's, what they are likes and dislikes, learn about the values, the emotions, and the motivations; *truthfulness*, honesty and truthfulness does not mean expressing every thought and desire that the individual have, because every individual has the right to their privacy. Honesty is the quality of effective relationship communication without manipulation.

The next is *involvement*, an active participation in the relationship making an engagement. The relationship engagement requires active sharing in the lives of others and the goals of others; *value*, it relates to the value that we see in others about the relationship that was first built. The existence of material in a relationship will help individuals to maintain the relationship; and the last one is *equity*. Equity is a fair relationship where each party gets a reward proportion to what he gave. If the individual work equally hard, then the justice demands that they get roughly the same bonus.

### Symbolic Interaction

West & Turner (2010a) say that symbolic interactionism is based on George Mead's research. He suggests that humans act on the meanings they assign to certain situations. According to Morissan (2013a; 2013b), the symbolic interaction theory teaches that meaning arises from interactions between humans both verbally and nonverbally through an actions and responses that occur, we give meanings to words or actions, and therefore we can understand an event in a certain way.

Meanwhile, as stated in Griffin (2012a; 2012b; 2012c), Mead considers human actions based on these meanings to occur through conversation, called symbolic interaction. There are some factor that effect the symbolic interaction. The first one is *mind*, in this case, Mead defines the mind as the ability to use symbols that we have with the social meaning, and Mead believes that humans must develop the mind through interaction with other people. The second one is *self*. Mead defines self as the ability to reflect on ourselves from another person's point of view. Mead did not believe that the self came from introspection or by the own thoughts. Mead said, the self develops from a certain kind of role-taking— that of imagining how we perceive others. The last one is the *society*. Mead argues that interactions occur in dynamic social structures that we call the culture of society. Society is a collection of social relations through people interactions. The People are involved in social society through the behavior they do actively and voluntarily. Society then displays a series of interrelated and continuous behaviors. Society existed before the individual, but it was also created by individuals that interact with others.

Society, then is made up of individuals. Mead speaks of two specific parts of society that influence the mind and self, namely particular others which refers to individuals in community who are essential to the person (family members, friends, co-workers, and supervisors) and generalized, the other that refers to the point of view of the social group or culture as a whole.

### Self-concept

Mead (in Burn, 1993a; 1993b) states that self-concept is an individual's views, judgments, and feelings about himself that arise from social interaction. In addition, the self-concept according to Fitts (1971) is an important aspect of a person, because a person's self-concept is a frame of reference for a person to communicate and interact with his environment and his society. It can be concluded that self-concept is a person's point of view or perception of himself and becomes a reference for how they self communicates and acts based on the experience of the individual relationships and interactions.

A person was born with not having knowledge and value about himself. And the self-concept will be formed based on their of interaction with other people. The interaction of people which we will definitely go through and form a self-concept including mutual interaction with *parent*, the earliest and strongest social contact because the parents who communicate to their children will be more persistent than other information received throughout their lives; and next the interaction with *friends*, acceptance the children from peer groups is needed after getting love from others and it is also influencing their self-concept. And the last is the interaction with their *public*. Individuals are not to concerned about their birth, but the society have considers the essential facts of a person, such as what his father race, and others. Finally, this point of view reaches the person and enters into the self-concept.

After a person interacts with his environment and get experiences of it, the communication between himself and the factors will evaluate and describe the meaning of himself into two dimensions as stated by Fitts (1971a; 1971b), namely:

- 1) Internal dimensions

The internal dimension or internal frame of reference is the point of view of individuals based on the world within them. There are three internal dimension points. The first one is *personal identity*, a person who wears labels or symbols to describe himself and his identity. Then their *self behaviour*. This second internal dimension relates to the desire in a person to perform according to internal and external stimuli. and the third internal dimension is *self-assessment* or *acceptance*. This dimension functions more as self-acceptance, namely acceptance of oneself. It will be used as a basis for decision making based on the weaknesses and strengths of a person.

## 2) External dimensions

Individuals judge themselves through social relationships and activities, existing values, and another things outside of themselves on the external dimension. The external dimensions are distinguished as follows. *Physical self-concept*, is a way of person to views himself based on the his physical condition, such as health, outward appearance, and motor movements. *Personal self-concept*, it is a person's way of assessing the abilities that exist in their self and describing their identity. *Social self-concept*, is a person perceptions, thoughts, feelings, and evaluations of the social tendencies that exist their mind. Related to his capacity to deal with the world outside himself, feelings of ability, and value of their social interaction. The next one is *moral ethic self-concept*. this fourth external dimension relates to a person perceptions, like feelings and judgments of their morality related to his relationship with God and all things that normative, both values and principles that give meaning and direction to their life. The last external dimension is *family self-concept*, that relates to a person perceptions, feelings, thoughts, and point of view of his family and his existence as an integral part of the family

Through the results of in-depth interviews with RF and also informants who are people who important in play a role for the process of forming RF's self-concept and RF's self-observation. Researchers found many things related to the process of creating the self-concept of child prisoners, as well as symbolic interactions, interpersonal communication carried out by the resource persons. First, in order to build a self-concept, as stated by Brook about self-concept in Rahmat (2011) that consists of psychological, social, and physical perceptions of oneself obtained from various experiences and interactions with others.

### RF's Self Concept

#### *RF's Self Concept before entering into LPKA.*

Everyone has a self-concept, including former child convicts of RF, based on interviews with RF and the people who played a role in the process of forming his self-concept, the researcher assessed that RF is still a child and is same with Heni point of view. RF's friends also said when they were in English Village, RF is a good boy who obey his parents, and he is clever. However, he took the wrong step and became a person who only wanted instant things when he chose to sell and use the gorilla tobacco to earn money and fulfill his desires. In this case, the researcher saw that RF was less able to take a stand and could not think about the consequences of it.

One of the reasons the researcher concludes that RF has not been able to take a stand is when he decided to follow his parents advice to enter high school instead of vocational school, even though he realized that his family's economy was not good. However, because he wanted to be seen as a child who obeyed his parents' orders, he still chose to enter high school to continue to college as promised by his parents. If RF could take a stand, he could have rejected his parents wishes. This is also supported by Marina as another informant. She said, that RF also plays a role in every decision he makes.

Both of them play a role. RF says he wants to go to college, and his mother will lecture him because of it. And it's natural. If RF didn't want to go to college, he will refuse outright. RF is looking for assurance, looking for confidence, there is someone who encourages her belief (Marina, Practitioner in Psychology).

So if it is stated based on the interview results, RF's self-concept before entering LPKA is a shy boy, unable to take an attitude, thinking instantaneously, intelligent and accomplished, and also obedient to his parents because this was based on the values he has brought to his parents. As stated by Marina the following before.

Teenagers tend to follow their friends in their daily behavior. Meanwhile, when it comes to values, they still tend to follow their parent's values. Value is like the choice of religion, the choice of school, it still based on parents opinion (Marina, Practitioner in Psychology).

### *RF's Self Concept after entering into LPKA and Free.*

When RF is in LPKA and finally free, RF's self-concept tends to be positive in line with the support from new people such as Heni, Fadli, RF's peers in English Village, and RF's parents also. The current RF's self concept is stay obedient to his parents, being intelligent and accomplished. However, RF can take an attitude by himself now, no longer thinks instantly, and accepts all his experiences positively. However, RF still gets stigma from several other neighbors which he then uses as motivation because of the support from the people closest to him. It's the same as what Heri said:

I always hear insults from other people, so I motivate myself to growth myself, and you know I succeeded for it, this is not arrogant. Here I am not harming you, I am independent."(Heri, Founder of the Anugerah Insan Residivist Foundation).

When researchers interviewed Marina, this was considered reasonable from a psychological point of view. What RF and Heri do is called the concept of resilience.

From a psychological point of view, if someone want to be growth, become a new person, there is a theory that call concept of resilience. Resilience is a person's ability to be resilient again, to bounce back after an unpleasant experience. Everyone has it, and it just little bit different (Marina, Practitioner in Psychology).

So that the researcher concludes the self-concept of RF after being in LPKA until free according to the results of the interviews obtained, namely self-acceptance, optimism, confidence, courage to take a stand, obedience to parents, intelligent and achievers. Meanwhile, to answer Fits' theory of self-concept dimensions, it is as follows:

**Table 1.** RF's self-concept Dimensions

<b>Internal Dimension</b>	
Personal identity	Understanding himself as an intelligent kid, it's just the wrong way.
Self Behavior	Be more selective in taking a decision and continue to home with his abilities.
Accepting yourself	Accept all his experiences and make them life lessons
<b>External Dimension</b>	
<i>Physical Self-Concept</i>	He stated that he was fatter after leaving LPKA and he was confident about his appearance

<i>Personal Self-Concept</i>	Enjoys speaking in public
<i>Social Self-Concept</i>	Enjoys socializing and wants to be a volunteer
<i>Moral Ethics Self-Concept</i>	Never blame God for what happened to him, think positive, and be more patient in life.
<i>Family Self-Concept</i>	Being a role model for her two younger sisters and helping her family's economy with a lawful job.

Source: researcher interview

Overall, there are many factors that play a role in forming the self-concept of former RF child convicts, there is parents, peers, and the community as mentioned by Calhoun and Acocella (1995). Through these factors, RF then has a self-concept from both internal and external dimensions as expressed by Fitts (1971). RF's self-concept occurs when there is a symbolic interaction between RF and the internal and external factors that influence his self-concept, through the interpersonal communication he did. Although RF still feels that he has received a negative stigma from some people, that motivated him to growth and become a better person.

This situation is considered reasonable in terms of RF's psychology because it is related to one's self-resilience. The researcher concludes that RF is deemed to have high resilience based on the results of interviews that researchers conducted. This is in line with what was stated by another informant, it was emphasized that from the point of view of a psychologist, namely to be able to rise to become a new and better person, there is the concept of resilience, which is a person's ability to be able to bounce back from an unpleasant experience. previously. So that resilience is also considered as the ability to overcome chaos, where he can learn from experience, and be confident to face life's challenges in the future.

### **RF's Symbolic Interaction**

RF as a former child convict still gets the exchange of symbols (non-verbal) and language (verbal) since before he was in jail, after he was in custody, until now in Kediri. The interaction and exchange of symbols involved his family, correctional officers, organizations that work with correctional officers, and friends, so that he later made himself what he is today. If the three elements mentioned by Mead are used as a measure of the RF experience, the researcher then concludes to *mind, self, society* RF, namely before he was in LPKA and after he was in LPKA and now he was free.

### **Before Entering LPKA.**

In the mind stage, RF's thinking before he was in LPKA, he was immature person. So he didn't think about the consequences. The researchers also saw that this immature thought could be due to the parenting factors given by the two people who stated that they immediately let go of the RF and no longer paid attention to the RF because they felt the child was an adult and also the lack of a strong role model in terms of male parents who should be able to guide his teenage son, RF himself.

Because maybe he has a little brother (who is now five years old), I focused on his younger brother and I missed him and didn't think about him anymore, I thought he was older (Mother of Former Child Convict RF).

In the process of growth and development of a child, especially boys, the father figure is significant as as a role model, but the adult male figure in the scope of RF is so lacking and only the role of the mother is dominant. Parenting carried out by parents to children is not only the mother's responsibility but also involves the father's role, the involvement of the father's role in parenting is also known as father involvement. (Septiningsih et al., 2019). Where are the results of the research put forward by Parmanti & Purnamasari (2015) said that the involvement of fathers in parenting impacts the cognitive development, emotion, social development, and psychological well-being of children, as well as physical and mental health. As explained in the research Allen & Daly (2002)



quoted in the journal entitled "Father Involvement In The Family To Avoid Children Of Disruptive Behavior" (Septiningsih et al., 2019) This proves that children who have fathers role play in his life, directly involved in the parenting process tend to develop into children who can understand the society and also have a good socialization relationships, and also tend to be able to adapt both personally and socially.

Therefore, the role of fathers is very important in the process of parenting children. So parents should continue to supervise and provide the guidance because if both parents are aware of this role, they will be able to build a good concept of a family. Marina also supports this as an informant that teenagers should not be released and must continue to be supervised by their parents from the following interview results:

Because teenagers have started to be independent, there is a new environment, because something new will be more interesting for teenagers. But parents must continue to pay attention, where their children are, with whomever, it has an effect (Marina, Practitioner in Psychology).

From this immature thought, it is also shown by RF's attitude that "measures happiness with money" it makes he decides to sell gorilla tobacco to get large amounts of money with quickly. Although RF admitted that he had realized that he did is wrong, RF still chose to sell the gorilla tobacco because he had already done with it and he was afraid that if he quit, he would no longer get the money to buy what he want. This is also related to the I and Me contained in the RF self where the researcher sees that the I in the RF is more dominant so that it beats the Me which RF owns, plus the role of the supposed role model, namely parents especially a father, does not exist. It will became one of the reasons that influenced RF to sell the gorilla tobacco.

#### *After entering the LPKA.*

Through the results of interviews with RF and people who play a role in the forming of hisself-concept, the researcher then concluded that RF's mind, self, society tended to be optimistic after he was in LPKA. At the stage of thinking, he then realized that happiness should not be measured by money. RF also realized his mistake and that mind continued to grow and mature as he got older and the experiences he went through. This is then reflected in the self behavior that he shows. While in LPKA, the I concept of RF reassembled his goals and dreams, such as go to work as legally worker and continuing his education to the college, also want to make his parents proud and happy. However, another RF self, namely Me, realizes that he has received a negative stigma pinned by culture and social norms in his society. Therefore, RF then realized that he needed more effort to return his role in the community. So then what he showed to the society while in LPKA was a good child prisoner by following all existing regulations, and returning to being part of the society itself, RF is becoming a Youth Mushola in LPKA, RF also participating in a storytelling competition which then led him to be able to speak in front of the Minister of Law and Human Rights.

Back to the significant others and generalized others in the RF environment, RF's parents as the most important person in beginning the process of forming RF's self-concept, paying attention to RF again by providing support when RF was in LPKA until he free. RF also has other important people who play a role in forming his self-concept that he met while in LPKA, namely correctional officers, one of which was Fadli and Heni. All interpersonal communication that then happened intensely between them while in LPKA, eventually formed a symbolic interaction which then RF carried on in his thoughts (mind) and attitude (self) until he was free.

When RF is free from the jail, he then returns to his generalized others environment, namely the neighbors around his house, which some of them also support him. However, there are still some generalized others in his territory who label him, that neighbors in the surrounding environment still views negatively with the stigma of "former child convicts". Because of that, RF uses the stigma as his motivation to growth and be better for fix the stigma that some people say in his society.

Meanwhile, RF's significant others continue to grow along with his experiences, such as when he decided to take a course in English Village, Kediri. Suryo as his tutor and several new peers, who

one of them was Ibnu. Thus, the researcher concluded that the RF society after being in LPKA has more of a role as a teenager in society because of the support provided by significant and general others, and this will continue to process and develop in influencing the mind and self of RF in the future along with experience. The life of RF is also growing.

### **RF Interpersonal Communication**

The purpose of someone doing interpersonal communication is used to express feelings and thoughts we feel and ultimately get attention to others. Meanwhile, when viewed from the theory related to interpersonal communication expressed by DeVito (2015), there are eight characteristics to improve effective interpersonal communication: good attitude, openness, support, interest, honesty, involvement, value, and equality.

In the results of research conducted by researchers on RF both through in-depth interviews and observations made by researchers. The researchers found that consciously or unconsciously, RF has obtained the purpose of interpersonal communication that he did to the people around him by applying various characteristics that mentioned by DeVito. Both when RF is in the position of communicator and communicant and also good before being in LPKA, while in LPKA until after leaving the LPKA. Researchers will try to discuss them one by one regarding the goals of interpersonal communication described by Suratno and the characteristics to improve effective interpersonal communication from DeVito which has been carried out by RF.

Based on interviews conducted with primary and secondary informants, the researcher saw that interpersonal communication carried out by RF had described what DeVito (2015) called, namely: openness, honesty, and good attitude as effective interpersonal communication. When RF told the researcher his experience before he was in LPKA until now he was free, he had carried out the characteristics of good attitude, openness, and honesty which the researchers validated through the people closest to RF, both Heni, his parents, and Fadli. Good attitude in the sense that when RF tells his experience.

Well, at first I was hesitant, but at that time the LPKA encouraged me, finally I joined and was taught by Mbak Heni, PKBI. Initially, I was first selected for the storytelling by sending a video like that to the Director-General of Corrections, it turned out to be successful, then finally I was appear in front of Minister Pak Yasonna Laoly I am certain, my experience was based on the idea of the LPKA (RF, former child convict).

But when it comes to talk about honesty, RF also states that he only opens his past experiences to the people he wants. Only one of his friend in English Village, Kediri that knows RF's past as an ex-convict. Based on what RF conveyed, it is not wrong to look back at the explanation of openness that explained by DeVito that honesty does not mean expressing every thought and desire that is owned because everyone has the right to privacy. This is also stated to be reasonable from a psychological point of view, as stated by Marina, who is an informant in this research.

It is natural because the things or status of the ex-convicts make them feel different. However, they also need a chance to show that they are no longer what they are meant to be (Marina, Practitioner in Psychology).

Heri Coet said the same thing when the last time he left LPKA. Heri also experienced shame to the society. However, this is also what made Heri eventually build the Anugerah Insan Residivist Foundation as a shelter for ex-convicts before returning to his environment. These facts, as revealed from the interview result below:

You're welcome. (embarrassed when free and closed). Sure it's the same. People who have just been released from prison are certainly the same. However, because I feel that I am clear, that I am clean from the world of drugs and crime, it means that I am an ex-convict who is struggling to change that stigma so that my colleagues have the same rights in the eyes of the community and the government (Heri, Founder of the Anugerah Insan Residivist Foundation).

Both Marina and Heri revealed that when a person is released from prison, that person needs a chance to be trusted by the society again. The society is asked to accept and provide the support, so the interpersonal communication that exists with an ex-convict can return to good. This is also what the researcher associates with other characteristics to create good communication from DeVito, namely support.

Currently, based on research when communicating with RF, RF himself feels that he has received support, so he intends to return and improve his life. RF also has the intention to open himself to be able to motivate others who have the same experience with him. He also become a volunteer to help other people's problem. So in this case, the researcher then found other characteristics of DeVito who entered from RF, namely attachment and involvement. Even though it was just his intention, perhaps without RF realizing it he had also carried out these characteristics when he studied in English Village and spent time and studied with his friends there.

Not only that, while in English Village, RF is also still conducting interpersonal communication with his family in Jakarta, as expressed by Mrs. RF when the researcher interviewed her at her home and Heni as the person who has accompanied RF since she was in LPKA until now. So in this case the researcher also sees this including the characteristics of value and equality. Researchers notice that RF stays in touch with people he feels have value that can bring him in a positive way. So in this case, the purpose of RF to conduct interpersonal communication with the people around him such as Heni, Fadli, and his colleagues is to build and maintain a harmonious relationship.

Meanwhile, what the researcher means by equality is related to the costs and rewards that exist in RF. RF maintains these relationships because these people have contributed to him, and he must repay these contributions by providing feedback as a reward to become an equal interpersonal communication relationship. This is also clearly contrast to what he does for his RF friends who may not contribute more with himself in a positive way so that he then feels the need to reduce the hang out capacity with his friends.

## CONCLUSION

The process of forming self-concept takes a long time, in the formation of self-concept that occurs in RF after he was in LPKA and has been free until now tends to be positive. RF has become a person who is more optimistic, confident, more accomplished, obedient to parents, and more ready to take an attitude that does not harm him. This is also influenced by interpersonal communication that has been carried out by RF after he free from LPKA, there are factors from significant others such as RF's parents, Heni, Fadli, and RF's peers such as Ibnu causes symbolic interactions that affect his mind, his self, and his society. In that way, RF who has high resilience can strengthen themselves and make some people who give negative stigma being a motivation and make his lives better by continuing to develop his self. RF's experience of being a former child convict made his self-concept more mature, especially in his attitude. It is also changing values in his life. RF remains an obedient child to his parents, but from that experience, he can be more careful in taking a stand for what he thinks is right.

The dimension of self-concept shows his behavior following the self-identity that he accepts and evaluates himself. RF's internal self-concept is a smart self-identity, has achievement, has positive self-disclosure, and good self-acceptance. He also fulfills the external self-concept, namely in the physical self-concept is confident with his appearance. His personal self-concept shows that he like to speak in public, the social self-concept of RF is he likes to socialize with everyone, RF's moral self-concept RF feels more patient in life, and family self-concept wants to help the family economy by doing lawful work.

Thus RF's self-concept tends to move and develop in a positive direction. The value or measure of value generated in determining his attitude is influenced by the experience that he brings and determines his attitude towards the surrounding environment and society. Values not only makes a person persist in communicating with others but can also influence the decisions they are taken. With the support provided, resilience will emerge in ex-convict to develop themselves in a positive way.

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