



Reconstructing Family Visitation for Incarcerated Women through Family Time: A *Mubādalāh*-Based Model of Relational Justice in Indonesia

Hasnizam Hashim^{1*}, Iffatin Nur², Sri Rahayu³

¹ Faculty of Syariah and Law, Universiti Sains Islam Malaysia (USIM), Malaysia

² Universitas Islam Negeri Sayyid Ali Rahmatullah Tulungagung, Indonesia

² Bandar Lampung Correctional Institution, Indonesia

Abstract: This study examines the limitations of family visitation services for incarcerated women in correctional institutions in Lampung Province through the perspectives of relational justice and *mubādalāh*. The central problem arises from the 15–30 minute visitation duration, which tends to be treated as an administrative procedure, although family visits play a crucial role in maintaining mother-child relations, marital relations, psychological stability, and readiness for social *reintegration*. This study aims to analyze the impact of limited visitation, explain family relations through the framework of *mubādalāh*, and formulate a service model based on *family time*. The study employs a qualitative approach with an empirical juridical and multidisciplinary design. Data were obtained through in-depth interviews with 42 incarcerated women, supporting interviews with correctional officers, observation, and document study, and were analyzed using *thematic analysis*. The findings indicate that short visits weaken family communication, increase emotional burdens, and hinder relational recovery. This article offers a structured, just, gender-sensitive reconstruction of *family time* services that is relevant to the development of Islamic family law and more humane correctional policy. The article contributes by conceptualizing visitation as a space of mutuality that connects prisoners' rights, family protection, rehabilitation, and state responsibility within Indonesia's correctional system in a more concrete, just, measurable, and sustainable manner.

Keywords: *Family Time*, Islamic Family Law, Justice, *Mubādalāh*, Incarcerated Women.

Abstrak: Penelitian ini mengkaji keterbatasan layanan kunjungan keluarga bagi narapidana perempuan di lembaga pemasyarakatan Provinsi Lampung melalui perspektif keadilan relasional dan *mubādalāh*. Masalah utama penelitian berangkat dari durasi kunjungan 15–30 menit yang cenderung diperlakukan sebagai prosedur administratif, padahal kunjungan keluarga berperan penting dalam menjaga relasi ibu-anak, suami-istri, stabilitas psikologis, dan kesiapan *reintegration* sosial. Penelitian ini bertujuan menganalisis dampak keterbatasan kunjungan, menjelaskan relasi keluarga melalui kerangka *mubādalāh*, serta merumuskan model layanan berbasis *family time*. Penelitian menggunakan pendekatan kualitatif dengan desain yuridis empiris dan multidisipliner. Data diperoleh melalui wawancara mendalam terhadap 42 narapidana perempuan, wawancara pendukung dengan petugas, observasi, dan studi dokumen, lalu dianalisis melalui *thematic analysis*. Temuan menunjukkan bahwa kunjungan singkat melemahkan komunikasi keluarga, meningkatkan beban emosional, dan menghambat pemulihan relasi. Artikel ini menawarkan rekonstruksi layanan *family time* yang terstruktur, berkeadilan, sensitif gender, dan relevan bagi pengembangan hukum keluarga Islam serta kebijakan pemasyarakatan yang lebih manusiawi. Kontribusi artikel terletak pada perumusan kunjungan sebagai ruang kesalingan yang menghubungkan hak warga binaan, perlindungan keluarga, rehabilitasi, dan tanggung jawab negara dalam sistem pemasyarakatan secara lebih konkret, adil, terukur, dan berkelanjutan di Indonesia.

Kata Kunci: *Family Time*, Hukum Keluarga Islam, Keadilan, *Mubādalāh*, Narapidana Perempuan.

Corresponding author:

Hasnizam Hashim
Email: hasnizam@usim.edu.my

Copyright:

© The Author (s). 2026 Open Access
[This is an open access article under the \(CC BY-SA 4.0\) license.](#)

How to cite this article:

Hashim, H., Nur, I., & Rahayu, S. (2026). Reconstructing Family Visitation for Incarcerated Women through Family Time: A *Mubādalāh*-Based Model of Relational Justice in Indonesia. *Journal of Islamic Mubadalāh*. 3 (1). 142-165.
DOI: <https://doi.org/10.70992/7d5pqx40>

Introduction

The imprisonment of women does not only produce legal consequences for the individuals sentenced to punishment; it also generates social, psychological, and relational impacts on the families left behind (Chuldun et al., 2024). Women serving criminal sentences often continue to carry social identities as mothers, wives, daughters, and family members who maintain emotional ties with people outside correctional institutions (Cobbina-Dungy, 2022). These relations do not cease merely because a person is placed in custody. Family relations tend to experience greater pressure due to physical separation, limited communication, social stigma, and reduced opportunities to maintain emotional closeness (Mohamad Irfan Latowale, 2024). Studies on prisoners' families indicate that imprisonment may create reciprocal effects that flow between incarcerated persons and their families, thereby making families bear social burdens even though they have committed no criminal offense (Condry & Minson, 2021, pp. 540–558).

Incarcerated women occupy a more complex position because their experiences of imprisonment often intersect with caregiving roles, marital relations, and family responsibilities. This condition makes correctional policy toward incarcerated women insufficient if it is understood merely as a matter of security, discipline, and institutional administration. Such policy must also be viewed as a matter of relational justice because it concerns women's ability to remain emotionally present in the lives of their children, spouses, and families. In this context, family visitation is not merely an additional facility; it is an important space for maintaining social bonds, strengthening life prospects, reducing psychological distress, and supporting the process of *reintegration* after release. De Claire and Dixon found that family visits are positively associated with prisoners' well-being, reduced depressive symptoms, fewer prison rule violations, and a potential reduction in recidivism (De Claire & Dixon, 2017, pp. 185–199).

International standards also place family relations as an important component of humane treatment for prisoners. The United Nations Standard Minimum Rules for the Treatment of Prisoners, known as the *Nelson Mandela Rules*, affirm that prisoners should be given opportunities to communicate periodically with family and friends through correspondence, telecommunications, digital media, and direct visits, subject to necessary supervision and the principle of human dignity (United Nations General Assembly, 2015, Rule 58). For incarcerated women, the United Nations Rules for the Treatment of Women Prisoners and Non-custodial Measures for Women Offenders, known as the *Bangkok Rules*, provide more specific emphasis. These rules state that contact between incarcerated women and their families, children, children's guardians, and legal representatives should be encouraged and facilitated by reasonable means. Visits involving children should also take place in an environment that supports positive experiences and allows open contact between mother and child where possible (United Nations General Assembly, 2010, Rules 26 and 28).

From an Islamic perspective, the family is not only understood as a legal bond, but also as a space for affection, responsibility, protection, and shared welfare. The concept of *mubādalāh* strengthens this view by positioning relations between men and women as relations of mutuality rather than domination by one party. *Mubādalāh* affirms that every party in the family has a position as a moral subject who gives benefit, provides care, and prevents harm for others (Kodir, 2019). In the context of incarcerated women, the *mubādalāh* perspective helps interpret family visitation not only as an administrative right of prisoners, but also as a space for restoring reciprocal relations between mothers and children, wives and husbands, and incarcerated women and their families. This perspective is important because correctional policies that are overly formal and brief may reduce the quality of family relations that should form part of the rehabilitation process.

This normative and theoretical framework is important for examining the practice of family visitation services in women's correctional institutions in Indonesia, including in Lampung Province, where limited visitation duration and the absence of a structured *family time* model remain significant concerns.

Correctional institutions within the jurisdiction of Lampung Province currently limit visitation time to approximately 15–30 minutes per visit (Nasution & Sujatmiko, 2020) and have not implemented a rights-based service for incarcerated women through a *family time* system. The policy applied by the Ministry of Law and Human Rights to incarcerated women is guided by Law Number 22 of 2022 on Corrections. However, the *reintegration* process has not yet fully succeeded due to inadequate facilities and infrastructure (Hesselink & Herbig, 2010). The restricted visitation time for prisoners also affects household harmony (Putu et al., 2023). Some incarcerated women also experience deviant sexual behavior and depression. The primary objective of correctional institutions is, nevertheless, to rehabilitate prisoners so that they can return to society with better behavior and become productive individuals (Saputra, 2020). In this process of correctional development, support from family and relatives is a significant factor in creating tranquility within the household (Govender et al., 2019). This is consistent with Islamic teachings, as a wife or mother serving a sentence can still strive to be a good wife and mother to her husband and children, thereby creating peace in the family through the mutual fulfillment of rights and obligations (Maulana Fahreza & Muhammad, 2023).

The 15–30 minute limitation on family visits is positioned as a technical standard without considering the relational, psychological, and familial dimensions attached to incarcerated women as wives and mothers. This condition indicates a gap between correctional legal norms oriented toward rehabilitation and the practical implementation of visitation policy, which remains minimalistic and formalistic.

Limited visitation time may disrupt family relations, particularly for prisoners who have children or parents requiring attention and affection. Family visits should provide an opportunity for prisoners to repair relationships with their closest relatives, which may ultimately influence their process of *reintegration* into society (Sari, 2021). Families, especially those who come from outside the city or face economic limitations, must spend considerable time, energy, and money to visit correctional institutions. When the visitation time provided is very limited, the sacrifices they make are often not proportional to the benefits received. This condition may trigger dissatisfaction and frustration among prisoners' families. *Family time* refers to time spent together by family members to interact, share experiences, and strengthen emotional bonds. Although it may appear simple, *family time* has a significant impact on psychological health, child development, happiness, and overall family harmony.

In an intimate atmosphere, each individual has the opportunity to share stories, experiences, and problems, thereby creating understanding and strong emotional support. Time spent together also gives children opportunities to learn from parents through direct examples, whether in moral values, ethics, or ways of facing life challenges. *Family time* may also enhance the mental well-being of every family member (Vagni, 2022). Amid increasing life pressures, time with family can function as a moment to release fatigue, calm the mind, and obtain much-needed emotional support. Such togetherness may also strengthen bonds among family members, reduce potential conflict, and increase a sense of belonging (Taghizadeh et al., 2023). *Family time* is not merely time spent together; it can also reinforce family values, preserve harmony, and create an environment filled with affection and support, including within correctional institutions (Haekal et al., 2014).

Previous studies have demonstrated the important role of family in supporting the psychological well-being and correctional development of prisoners. For example, Yola Nur Hasanah examined the positive impact of family visits on the psychological condition of

female prisoners at the Class IIA Women's Correctional Institution in Tangerang (Hasanah, 2020). Mario Partogi Panjaitan also found that family social support significantly influences changes in prisoners' attitudes (Panjaitan & Kusmiyanti, 2021). Yusrina Mardhiyah Sabila emphasized the importance of religious-based *sakīnah* family development at the Bandung Women's Correctional Institution as a form of spiritual support (Sabila, 2022). Ni Putu Seni Purwani showed that optimizing visitation services, including innovations such as video calls and *drive thru* services, can strengthen prisoners' rights. Hanafi examined the regulatory aspects of fulfilling prisoners' rights within the correctional system (Hanafi, 2023).

Although previous studies have contributed significantly to explaining visitation rights, family support, and the development of incarcerated women, most of them still position family visits as part of fulfilling administrative rights within the correctional system. Studies that specifically interpret family visits as a space for restoring reciprocal relations remain limited. This gap is important because limited visitation is not only a technical issue; it also affects emotional relations among incarcerated women, spouses, children, and families. The *mubādalah* perspective offers a sharper analytical lens because it views the family as a reciprocal relation that must be maintained, rather than merely as a social unit outside the correctional system. The novelty of this article lies in its effort to construct *family time* as a visitation service model based on relational justice, connecting correctional law, Islamic family law, legal psychology, and the principle of mutuality in *mubādalah*.

Based on this background, this article is directed toward answering three main questions. First, how can the limitations of visitation services be examined through the perspectives of relational justice, legal psychology, and *mubādalah*? Second, how can a reconstructed visitation service model based on *family time* be formulated to respond more effectively to the needs of incarcerated women, their families, and the rehabilitative objectives of the correctional system? Third, to what extent does *Family Time* in correctional institutions contribute to the development of family law in Indonesia?

This study arises from an urgent need to respond to the gap between the correctional legal paradigm that emphasizes respect for human rights, rehabilitation, and social *reintegration*, and visitation practices that remain brief, formal, and administrative. The paradigm shift introduced through Law Number 22 of 2022 on Corrections has strengthened the orientation of corrections as a system of treatment that upholds respect, protection, and fulfillment of prisoners' rights. The main challenge lies in translating these principles into concrete policies that address the relational needs of incarcerated women as mothers and wives. This article argues that reconstructing visitation services based on *family time* is not merely a technical change in visitation management; rather, it is part of correctional policy reform that determines the quality of family protection, the success of rehabilitation, and the strengthening of relational justice in Indonesian family law in a more humane, just, and family-sensitive manner.

Method

This study uses a qualitative approach with an empirical juridical and multidisciplinary design. This approach was selected because the study does not only examine legal provisions on visitation services for prisoners, but also explores the lived experiences of incarcerated women in maintaining family relations during their sentence. From an empirical juridical perspective, this study examines the gap between correctional legal norms that emphasize respect for rights, rehabilitation, and social *reintegration*, and visitation practices that remain limited in duration. From a multidisciplinary perspective, this study integrates Islamic family law, legal psychology, relational justice, and *mubādalah* to understand visitation services as a space for restoring family relations, rather than merely as an administrative correctional procedure.

The study was conducted in women’s correctional institutions in Lampung Province, focusing on the practice of family visitation services for incarcerated women. The main informants consisted of 21 incarcerated women who were serving sentences and had received family visits. This number constitutes the valid primary data for the study. Informants were selected using *purposive sampling* based on the following criteria: having served a sentence for at least six months, having received family visits, having a spouse, child, or immediate family member with whom communication was still maintained, and being willing to provide information voluntarily. The study also involved correctional officers as supporting informants to obtain information on the legal basis of policy, visitation mechanisms, supervision procedures, visitation duration, and the possibility of developing a more structured *family time* service.

The data consisted of primary and secondary data. Primary data were obtained through in-depth interviews with 21 incarcerated women and supporting interviews with correctional officers. The interviews were conducted using a *semi-structured interview* format with open-ended questions, enabling informants to explain their experiences, emotions, and views more fully. The main themes of the interviews included experiences of receiving family visits, limitations of visitation duration, quality of communication with husbands, children, and families, psychological impacts during imprisonment, and expectations regarding a *family time* service model. Secondary data were obtained through document study involving legislation, correctional policy documents, visitation schedules, institutional rules, development reports, and scholarly literature relevant to incarcerated women, Islamic family law, relational justice, and *mubādalah*.

The category of “less harmonious” family relations in this study was determined based on a combination of informants’ statements, recurring experiential patterns in interviews, and relevant relational indicators. This category was applied when informants reported declining communication quality with spouses or children, increased household conflict, reduced emotional support from family, feelings of distance from family, or anxiety over the continuity of family relations during imprisonment. The researcher did not use this category as a moral judgment on prisoners’ families, but rather as an illustration of relational conditions arising from limited communication space and emotional support. Data validity was maintained through source triangulation and method triangulation by comparing interviews with incarcerated women, information from correctional officers, observation results, and supporting documents related to visitation services.

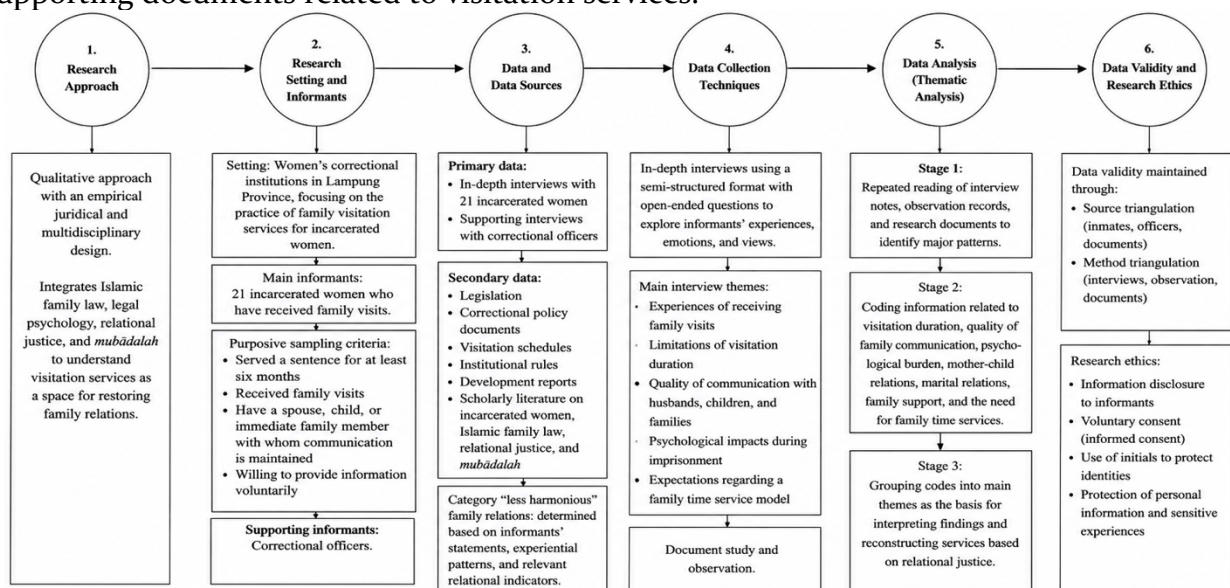


Figure 1: Methodology Framework

Data analysis was conducted through *thematic analysis* in several stages. The first stage involved repeated reading of interview notes, observation records, and research documents to identify major patterns in the data. The second stage involved coding information related to visitation duration, quality of family communication, psychological burden, mother-child relations, marital relations, family support, and the need for *family time* services. The third stage involved grouping codes into main themes, including limitations of visitation services, weakened family relations, psychological burdens of incarcerated women, the need for a more humane interaction space, and reconstruction of services based on relational justice. The entire research process maintained ethical standards through information disclosure to informants, voluntary consent through *informed consent*, the use of initials to protect informants' identities, and protection of personal information and sensitive experiences disclosed during interviews.

Result

Mubādalāh as a Framework of Relational Justice

Mubādalāh theory is an approach in Islamic studies that emphasizes the principles of mutuality, partnership, and justice in relations between men and women (Kodir, 2019, pp. 59–60). Linguistically, the term *mubādalāh* is rooted in the Arabic word *badala*, which means to replace, change, or exchange. The form *mubādalāh* conveys the meaning of mutuality, cooperation, and exchange between two parties in an equal relationship (Yunus, 2010, p. 59). Conceptually, *mubādalāh* is not merely understood as simple reciprocity; rather, it is a perspective that positions each party as a subject who equally possesses rights, obligations, dignity, and interests that must be respected (Mu'in et al., 2021). This principle aligns with the meaning of *reciprocity*, namely a mutually responsive relation that contains values of cooperation and shared responsibility (Baalbaki, 2001; Kamus Pusat Bahasa, 2008).

Mubādalāh theory emerged from the need to establish a more just religious reading of gender relations in Islam. Various religious interpretations in the social history of Muslim communities have often been read in patriarchal ways, thereby preventing women's rights and experiences from receiving balanced recognition (Mu et al., 2025). The *qirā'ah mubādalāh* approach seeks to reread religious texts by positioning men and women as subjects equally addressed by Islam's moral message. This approach does not reject religious texts; rather, it interprets them by considering the objectives of justice, welfare, and respect for human dignity. Lastri P explains that the principle of reciprocity in *mubādalāh* can open space for a more gender-just interpretation because religious messages are not understood as applying only to one party, but as reciprocally applicable to both men and women (Lastri P, 2020, pp. 53–57).

Within Faqihuddin Abdul Kodir's framework, *mubādalāh* is a method of reading that affirms that Islamic teachings on goodness, justice, compassion, and responsibility apply equally to men and women. Qur'anic messages and *hadith* concerning goodness, the prohibition of harm, mutual assistance, and compassion cannot be restricted to only one gender. Every text that contains the value of welfare must be understood as a shared message, so that men and women are equally agents of goodness and are equally entitled to protection from harm (Kodir, 2019, pp. 59–60). This reading is important because family relations should not be built upon unilateral domination, but upon agreement, cooperation, and respect for each party's role.

In the family context, *mubādalāh* theory positions husband and wife as partners who support each other in building family resilience. Family relations are not understood as one-directional relations in which one party commands while the other merely performs duties. Instead, they are understood as cooperative relations that require communication, empathy, division of roles, and shared responsibility. Nur, Mu'in, and Hamsidar demonstrate that the

mubādalāh approach can be used to reconstruct the concept of livelihood so that it is not gender-biased, because family resilience is built through husband-wife partnership in fulfilling rights and obligations in mutually supportive ways (Nur et al., 2023, pp. 1897–1920). Nastangin and Huda also affirm that *mubādalāh* is relevant to the *sakīnah* family because it requires balanced relations and the elimination of gender bias in household life (Nastangin & Huda, 2022, pp. 123–140).

In this study, *mubādalāh* theory is used to examine the relations of incarcerated women with their husbands, children, and families during imprisonment. Imprisonment does not eliminate women's position as wives, mothers, and family members who continue to have emotional needs and relational responsibilities. Limited family visitation can weaken communication, reduce psychological support, and disrupt the space of mutuality between prisoners and their families. The *mubādalāh* perspective helps explain that visitation services cannot be understood merely as administrative procedures within correctional institutions. They are also important spaces for maintaining reciprocal relations, strengthening communication, and preserving family bonds affected by imprisonment.

Mubādalāh theory also provides a normative basis for the idea of *family time* in correctional institutions. *Family time* does not merely mean additional time together; it becomes a space for restoring relations between incarcerated women and their families through calmer, more humane, and more meaningful communication. The principle of mutuality in *mubādalāh* affirms that husbands, wives, children, and families have interconnected interests in maintaining household harmony. The quality of family relations cannot be preserved solely through formal rules; it requires interactional space that enables all parties to listen to one another, strengthen one another, and protect one another's dignity. Therefore, *mubādalāh* serves as a relevant theoretical foundation for formulating the reconstruction of visitation services based on *family time* as a more just, responsive, and relationally restorative service model.

Data on the Condition of Incarcerated Women in Correctional Institutions in Lampung Province

The following table presents data on the condition of incarcerated women in correctional institutions in Lampung Province:

Table 1. Incarcerated Women in Lampung Province

Correctional Institution	Number
Bandar Lampung Women's Correctional Institution	21
Bandar Lampung Women's Correctional Institution	12
Gunung Sugih Correctional Institution	9

Source: *Correctional Infographic, Semester I (January–June 2024)*

The table above shows that the number of incarcerated women at the Bandar Lampung Women's Correctional Institution was recorded as 214, whereas the Kalianda Correctional Institution had 12 incarcerated women and the Gunung Sugih Correctional Institution had 9 incarcerated women. These data indicate that most incarcerated women are placed in a women's correctional institution, namely the Bandar Lampung Women's Correctional Institution. Nevertheless, some incarcerated women are still placed in mixed correctional institutions, such as the Kalianda and Gunung Sugih Correctional Institutions.

This condition underscores the need for special attention to policies on the placement and treatment of incarcerated women so that they align with modern correctional principles and human rights protection standards. Incarcerated women have less access to health services in correctional institutions than incarcerated men (Anshar, 2021). This issue becomes even more significant when incarcerated women are pregnant while serving their sentences. However, when incarcerated women are placed in women's correctional institutions, they tend to receive better health services than those placed in general correctional institutions.

During imprisonment, incarcerated women often face threats of divorce (*talak*) from their husbands. In addition, they have a high potential for stress because family visits are restricted in both time and number. Communication and marital relations are essential for maintaining household harmony (Febriyana, 2024). When these needs are not fulfilled, incarcerated women are unable to fulfill their obligations as wives in providing good service to their husbands or as mothers in providing affection and education to their children while they are in correctional institutions.

The following table presents the initials of incarcerated women interviewed at the Bandar Lampung Women’s Correctional Institution:

Table 2. Initials of Incarcerated Women at the Bandar Lampung Women’s Correctional Institution and Types of Offenses

No.	Prisoner Initials	Type of Criminal Offense
1	Am	Drug-related offense
2	Em	Drug-related offense
3	Nu	Child protection offense
4	Ka	Drug-related offense
5	Ti	Child protection offense
6	He	Corruption
7	Fi	Drug-related offense
8	Se	Child protection offense
9	Yu	Murder
10	Ha	Fraud
11	Yu	Embezzlement
12	El	Drug-related offense
13	En	Child protection offense
14	Ro	Drug-related offense
15	En	Fraud
16	Li	Drug-related offense
17	Si	Drug-related offense
18	Re	Drug-related offense
19	Ee	Drug-related offense
20	In	Drug-related offense
21	Na	Theft

Source: Bandar Lampung Women’s Correctional Institution, 2025

The table above illustrates the profile of criminal offenses committed by prisoners at the Bandar Lampung Women’s Correctional Institution based on the latest data. Of the 21 incarcerated women, the recorded offenses are varied, although a clear dominance of narcotics-related cases appears. The recapitulation indicates that most prisoners were involved in drug-related offenses, accounting for more than half of the population in the table. This finding confirms that drug abuse and trafficking remain serious issues among women, with direct implications for the high number of women involved in this type of crime.

Interviews with 21 incarcerated women at the Bandar Lampung Women’s Correctional Institution indicate that family visits carry significant meaning for the continuity of family relations during imprisonment. Visits are not only understood as opportunities to meet family members, but also as sources of moral support, psychological reinforcement, and spaces for maintaining identity as mothers, wives, and family members. For incarcerated women, the presence of family helps preserve hope, reduce inner distress, and strengthen motivation to participate in correctional development.

Limited visitation duration emerged as the most frequently reported issue in the interviews. Prisoners felt that the time available for visits was insufficient to converse, release longing, discuss family matters, or rebuild closeness with spouses and children. Conversations

that take place briefly and hurriedly do not always restore family relations fully and, in some cases, may create new emotional distance after the visit ends.

“Family visits greatly help and have a major influence on my family relationships. The very limited visitation time prevents me from spending meaningful time with my family. My relationship with my parents and child remains very good, but my relationship with my husband has become distant.” (Am, personal interview, February 3, 2025)

This quotation shows that restricted visitation time can directly affect the quality of marital relations. Relationships with children and parents may still be maintained through extended family support, yet the relationship with the husband becomes more vulnerable due to limited communication. This condition demonstrates that women’s imprisonment not only separates individuals from their families, but also affects patterns of caregiving, communication, and emotional closeness within the household.

“The visitation time provided is very limited, so we feel that it is not enough to talk and release our longing for family. Meeting them is very meaningful for us because it provides moral support and encouragement while serving our sentences.” (Em, personal interview, February 3, 2025)

This informant’s statement confirms that family visits have a rehabilitative function. Family support can reduce psychological distress and strengthen prisoners’ motivation to change. However, visits that are too short prevent this function from operating optimally because meetings often stop at brief conversations rather than enabling more meaningful family relational recovery.

“Longer visitation time is not merely an addition of minutes; it is a valuable opportunity to reweave the threads of relationships separated by walls and time.” (He, personal interview, April 23, 2025)

This statement indicates that the need for additional visitation time is not only emotional, but also linked to the process of social *reintegration*. Family is viewed as a primary support system for prisoners to improve themselves, maintain life orientation, and prepare for return to society. More adequate visitation can become a space for strengthening belonging, improving communication, and rebuilding family trust.

“How can all longing and stories be expressed in hurried minutes? Limited visitation time makes conversations feel shallow, leaves many important things unsaid, and causes emotional distance to reopen after a brief moment of warmth.” (Yu, personal interview, April 23, 2025)

Overall, the interview findings show that limited visitation time is not merely a technical service issue, but also a relational and psychological problem. Family visits need to be positioned as part of the process of correctional development, relational recovery, and family protection for incarcerated women. These findings strengthen the importance of reconstructing visitation services through a more structured, humane, and gender-sensitive *family time* model that responds to women’s needs as mothers, wives, and family members. From a *mubādalāh* perspective, such services become spaces of mutuality that allow prisoners and families to listen to, strengthen, and maintain relationships during imprisonment.

Table 3. Initials of Incarcerated Women at the Kalianda Correctional Institution and Types of Offenses

No.	Prisoner Initials	Type of Criminal Offense
1	No	Murder
2	Ro	Embezzlement
3	Eg	Drug-related offense
4	Wu	Drug-related offense

5	Si	Drug-related offense
6	Pa	Gambling
7	Pi	Fraud
8	De	Theft
9	Se	Theft
10	Li	Child protection offense
11	Ju	Drug-related offense
12	El	Drug-related offense

Source: *Kalianda Correctional Institution, 2025*

The table above shows the profile of criminal offenses committed by incarcerated women at the Kalianda Correctional Institution based on the latest 2025 data. It includes 12 incarcerated women who were involved in various types of criminal offenses. Although the number of incarcerated women at the Kalianda Correctional Institution is relatively small compared with the total prison population, these data remain important because they show the diversity of cases that must be addressed through appropriate correctional development approaches.

Interviews with incarcerated women at the Kalianda Correctional Institution show that the short duration of family visits has not adequately met prisoners' emotional and relational needs. Family visits are understood as important moments to release longing, share stories, receive moral support, and maintain relationships with husbands, children, and immediate family. Prisoners stated that limited visitation time makes family communication rushed, incomplete, and often leaves a sense of unfinished connection after the meeting ends.

"The short visitation time makes us feel unsatisfied in talking and releasing our longing for family. We hope there will be a policy that allows longer visitation time because family support is very important for us while undergoing correctional development in prison." (No, personal interview, February 7, 2025)

This statement shows that the central problem is not merely limited time to meet, but also limited space for building meaningful communication. Incarcerated women need sufficient opportunities to maintain emotional closeness with their families. Visits that are too brief may weaken the function of visitation as psychological and social support during imprisonment.

"The short visitation time makes communication with family limited, so our relationships become increasingly distant. We feel that we are losing important moments with them, even though family support means so much to us while undergoing correctional development in prison." (Ro, personal interview, February 7, 2025)

This finding indicates that limited visitation services may affect the quality of family relations. Brief and superficial communication makes prisoners feel that they have lost important moments with family members. Such conditions may widen emotional distance between prisoners and family members, particularly for those who continue to carry responsibilities as wives and mothers.

"Behind these prison walls, I remain a wife and a mother. Family time is a precious moment to strengthen my bond with my husband and hold my children closely. Their presence reminds me of who I am and becomes a source of strength to keep struggling." (De, personal interview, April 24, 2025)

This quotation affirms that the status of being a prisoner does not erase a woman's identity as a mother and wife. Incarcerated women still need space to perform emotional roles within the family, even within the limitations of correctional institutions. In this context, *family time* is not merely an addition to visitation duration; it is a means of preserving family identity, restoring emotional bonds, and strengthening motivation to participate in correctional development.

“My children are growing up without my daily presence. Family time is a golden opportunity to heal their longing, see their development, and make sure they know that my love never fades even though we are separated by space and time.” (Se, personal interview, April 24, 2025)

This statement demonstrates that limited visitation is not only felt by incarcerated women, but also affects children and families outside correctional institutions. Children still need their mother’s emotional presence, whereas mothers also need opportunities to observe their children’s development. In this context, visitation services have an important function in maintaining mother-child relations so that they are not severed by imprisonment.

“Family time is not merely a visit; it is also an important part of my recovery. Seeing the love and acceptance of my husband and children gives me great motivation to become a better person and return to them as a whole person.” (Ju, personal interview, April 24, 2025)

Overall, the interviews show that additional visitation time is an important need for incarcerated women at the Kalianda Correctional Institution. Family visits have a rehabilitative function because they can strengthen moral support, maintain family relations, reduce psychological burden, and build motivation for change. These findings support the importance of more flexible visitation policies through a structured and humane *family time* model oriented toward the recovery of family relations. From a *mubādalāh* perspective, such services can be understood as a space of mutuality between incarcerated women and their families to strengthen, protect, and preserve relationships during imprisonment.

Table 4. Initials of Incarcerated Women at the Gunung Sugih Correctional Institution and Types of Offenses

No.	Prisoner Initials	Type of Criminal Offense
1	Wa	Drug-related offense
2	Nu	Theft
3	Id	Embezzlement
4	Tr	Drug-related offense
5	Vi	Drug-related offense
6	Nu	Theft
7	Wu	Drug-related offense
8	Ru	Drug-related offense
9	Nu	Drug-related offense

Source: Gunung Sugih Correctional Institution, 2025

The table above provides an overview of the criminal offenses committed by incarcerated women at the Gunung Sugih Correctional Institution based on the latest data. There were 9 incarcerated women, and the types of criminal offenses were relatively less varied, although they showed a clear and significant pattern. The dominant offense at the Gunung Sugih Correctional Institution was drug-related crime, involving 6 of the 9 incarcerated women. This means that more than two-thirds of the incarcerated women at Gunung Sugih were serving sentences due to involvement in drug abuse or trafficking. This pattern is consistent with conditions in many other correctional institutions, where drug-related cases remain the largest contributor to the prison population, including among women.

Interviews with incarcerated women at the Gunung Sugih Correctional Institution show that limited family visitation is an important issue in the correctional development process. Prisoners viewed family visits not merely as opportunities to meet, but also as sources of moral support, psychological reinforcement, and connection to social life outside the correctional institution. Limited frequency and duration of visits made some prisoners feel increasingly

isolated, deprived of space to share stories, and unable to maintain emotional closeness with family.

“The lack of family visits makes me feel increasingly isolated and deprived of the moral support I greatly need while serving my sentence. Talking with family, hearing their news, and receiving encouragement from loved ones mean so much to me in remaining strong and optimistic during correctional development.” (Wa, personal interview, February 11, 2025)

This statement shows that family visits have a rehabilitative function because they help prisoners maintain hope and emotional strength during imprisonment. Family is a source of encouragement that cannot be fully replaced by formal correctional programs. This condition indicates that visitation services need to be understood as part of social support that influences the success of correctional development and the readiness of prisoners to return to society.

“Limited visitation time makes us feel that it is not enough to talk with family, release longing, or even discuss plans after release. Family is our greatest source of strength, yet with such short visits, it is difficult for us to obtain sufficient emotional support.” (Nu, personal interview, February 11, 2025)

This finding indicates that short visitation duration makes family communication rushed and unable to address prisoners' emotional needs fully. Prisoners need not only the physical presence of family, but also sufficient time to discuss the future, repair relationships, and rebuild family trust. Such limitations may hinder the *reintegration* process because family support constitutes one of the important forms of capital for prisoners after release.

“The very short visitation time feels like a touch that never has time to become a full embrace. As a mother and a wife, there are so many things I want to share with and hear from my husband and children. However, limited time makes conversations feel hurried, and many important matters remain unspoken.” (Wu, personal interview, April 25, 2025)

This quotation affirms that imprisonment does not erase women's roles as mothers and wives. Incarcerated women still need to be emotionally present in family life, even though they are physically located in correctional institutions. Limited visitation time prevents communication with husbands and children from becoming deep and meaningful, leaving many family issues unresolved.

“My children are growing so fast, and the short visitation time makes me feel that I am losing many precious moments. I worry that they feel distant from their mother. Longer family time would give us the opportunity to truly connect and strengthen the emotional bond separated by this prison.” (Nu, personal interview, April 25, 2025)

This statement shows that the need for *family time* is directly related to mother-child relations. Incarcerated women do not only miss the presence of their children, but also fear losing their maternal role in their children's development. Longer *family time* can become a space to maintain emotional bonds, reduce emotional distance, and ensure that children continue to feel their mother's presence despite imprisonment.

“My husband's support is my main source of encouragement here. However, short visits are often not enough for us to strengthen each other and plan our future together. We need more quality time to rebuild our dreams.” (Ru, personal interview, April 25, 2025)

Overall, the interview findings show that limited family visitation at the Gunung Sugih Correctional Institution affects not only technical aspects of service, but also the quality of family relations, psychological conditions, and prisoners' readiness for recovery. Prisoners need a more flexible and humane visitation policy through a structured *family time* model. From a *mubādalāh* perspective, such services can be understood as a space of mutuality that enables incarcerated women, husbands, children, and families to strengthen one another, maintain relationships, and restore family relations affected by imprisonment.

Discussion

Visitation Services through Family Time Based on Theories of Justice, Legal Psychology, and *Mubādalah*

Visitation services in correctional institutions through *family time* represent a fundamental transformation that goes beyond merely extending visitation duration. The underlying philosophy of this change is the recognition that punishment is not solely intended to impose sanctions, but also to develop prisoners so that they can return to society as productive and accepted members (Sumiati, 2024). In this context, maintaining and strengthening family bonds play a crucial role.

Family time is no longer viewed as an additional facility, but as a basic human right of prisoners and a fundamental psychological need that contributes significantly to the success of correctional development and social *reintegration*. The initial step in this reconstruction is a substantial increase in regular visitation duration, allowing deeper and less hurried interaction between prisoners and their families. Additional visitation sessions should also be considered, especially for families facing geographical barriers or demanding schedules, so that the frequency of meetings can be improved. The core of this reconstruction lies in implementing a structured *family time* program. This involves providing a special room designed to create a more private, comfortable, and conducive atmosphere for family interaction. Ideally, this room should be equipped with simple facilities that support more relaxed interaction, including a safe and supervised play area for children (Brunton-Smith & McCarthy, 2017).

From the perspective of justice theory, particularly restorative justice, criminal punishment is not solely aimed at retribution for wrongdoing, but also at restoring harm suffered by victims, rehabilitating offenders, and restoring social harmony. Ignoring prisoners' need to maintain family relations through *family time* can be viewed as a form of injustice. Extreme limitations on interaction may worsen prisoners' psychological conditions, hinder rehabilitation, and complicate social *reintegration*, ultimately failing to support the realization of restorative justice (Mitchell et al., 2016).

Providing adequate *family time* is a manifestation of distributive justice, whereby resources and opportunities, in this case time and space for family interaction, are allocated by considering prisoners' specific needs. Prisoners who are isolated and deprived of family support have a greater need for positive social interaction. *Family time* is also consistent with the principle of procedural justice, in which correctional policies and practices must be transparent, fair, and attentive to prisoners' rights, including the right to maintain family relationships as mandated by various legal and human rights instruments.

Legal psychology highlights the psychological aspects of the *criminal justice system*, including the impact of punishment on prisoners' mental health and behavior. The absence of meaningful *social interaction*, as occurs due to limited *visitation time*, may cause *social isolation*, *depression*, *anxiety*, and declining *self-esteem* among prisoners; social support has also been shown to have a close relationship with prisoners' anxiety levels in correctional settings (Putri et al., 2014). Such negative psychological conditions can hinder correctional development and increase the risk of maladaptive behavior during imprisonment and after release, especially when family visits are not adequately facilitated as part of psychological support for prisoners (Sutra, 2020).

Conversely, structured and adequate *family time* provides crucial *social support*. Positive interaction with family can increase a sense of belonging, strengthen identity beyond the status of prisoner, and provide hope for the future; family-oriented guidance for incarcerated women also shows the importance of maintaining family values and relational support during imprisonment (Sabila et al., 2022). Emotional support from family functions as a *buffer* against stress and helps prisoners become more resilient in facing challenges during imprisonment. From a *developmental psychology* perspective, especially for

incarcerated women who have children, *family time* enables them to continue performing their *maternal role*, which is important for children's psychological development and for maintaining the prisoners' own identity. *Attachment theory* also emphasizes the importance of secure bonds between children and parents for healthy emotional development. Facilitating *family time* may help preserve these bonds despite difficult circumstances (Amin et al., 2020).

Mubādalah theory, or *reciprocity*, emphasizes mutual exchange and mutual giving in social interaction. In the context of *visitation services*, *family time* creates a space for the exchange of emotional support, information, and affection between prisoners and their families; the perspective of *mubādalah* also places reciprocity as an ethical foundation for building adaptive family resilience (Gumiandari et al., 2024). When prisoners feel supported and cared for by their families, they tend to become more motivated to participate properly in correctional programs, demonstrate positive behavior, and prepare themselves to return to society, because family support has a significant influence on the attitudes of correctional inmates (Panjaitan & Kusmiyanti, 2021).

Conversely, families who feel that their need to remain connected with family members in correctional institutions is properly facilitated by the system tend to be more cooperative and provide more sustainable support. This positive reciprocal cycle creates a more conducive environment for rehabilitation; in the logic of *fikih mubādalah*, family relations are strengthened through mutual responsibility, balanced communication, and reciprocal care in resolving household and relational tensions (Rofi'i et al., 2024). Prisoners feel responsible for not disappointing families who have provided support, while families feel valued and recognized for their role in the correctional process. Accordingly, *family time* provides not only direct benefits to prisoners, but also strengthens family bonds and builds healthier and more productive long-term relationships through the psychological benefits of family visitation (Hasanah, 2020).

Integrating these three theories into the reconstruction of *visitation services* means creating a system that not only extends *visitation time* but also provides quality space and opportunities for meaningful family interaction. This requires training correctional officers to understand the importance of *family time* from the perspectives of justice, psychology, and *reciprocity*, as well as to facilitate positive interaction; service quality in correctional visitation also needs to reflect reliability, responsiveness, assurance, empathy, and tangible support for prisoners and families (Vanyantari, 2022). Policies and procedures related to *family time* must also be transparent, fair, and responsive to the specific needs of prisoners and families. Consequently, reconstructing *visitation services* by prioritizing *family time* is not merely a practical improvement, but also an implementation of justice values, psychological understanding of the needs of prisoners and their families, and recognition of the importance of *reciprocity* in building healthy relations and supporting a more effective and humane correctional process as part of the broader fulfillment of prisoners' rights in the correctional system (Hanafi, 2023).

The Disruption of Mutual Relations from a *Mubādalah* Perspective

Analysis using *mubādalah* theory shows that limited visitation policy has disrupted mutual relations between incarcerated women and their families. Family relations that should be built on reciprocal principles of attention, support, and responsibility are reduced to brief and non-substantive symbolic interactions. Field data show that visits are often used only to convey brief news or practical needs, without dialogical space that enables relational recovery.

Mubādalah theory emphasizes the importance of reciprocal relations in social interaction (Mu et al., 2025). In the context of visitation services, *family time* creates a relational space for the exchange of affection, emotional support, and moral reinforcement between prisoners and their families. Such a service is significant because social support for

women prisoners is closely related to psychological resilience, adaptation to prison life, and the maintenance of meaningful social relations during incarceration (Aristasari & Jati, 2025). This arrangement not only encourages prisoners' motivation to behave positively, but also strengthens family participation in the correctional process. By integrating legal psychology, justice, and *mubādalah*, the reconstruction of visitation services is no longer merely an extension of visitation time; rather, it becomes a just and humane service system oriented toward restoring healthy social relations and effectively supporting prisoners' reintegration into society (Bandi & Soetjningsih, 2020).

From a *mubādalah* perspective, this condition indicates a relational imbalance produced by state policy. The state does not only restrict prisoners' physical freedom, but also indirectly limits the ability of families to perform reciprocal roles in emotional, moral, and social life. The principle of *mubādalah* emphasizes reciprocal relations in which family members are positioned as subjects who support, cooperate with, and strengthen one another without domination (Gumiandari & Nafi'a, 2020). As a result, families bear the consequences of punishment even though they are not legally guilty. This contradicts the principle of relational justice, which positions families as subjects who must also be protected within the legal system. The concept of *family time* is therefore relevant as an effort to restore mutual relations by providing higher-quality space and time for interaction, enabling equal emotional exchange between prisoners and families, and preventing household relations from being fully eroded by imprisonment (Adib & Mujahidah, 2021).

Although visitation policies in correctional institutions have a clear normative legal basis, the findings of this study indicate that these policies have not yet fully reflected substantive justice and gender sensitivity. Security concerns, limited facilities, inter-institutional communication, external conditions, and the attitudes of implementing officers are often determining factors in the effectiveness of family visitation policy (Rahmad et al., 2024). However, these justifications tend to overlook the long-term social and psychological impacts produced by restrictive visitation practices. The implementation of *family time* may face challenges, including security supervision, the need for private spaces, and additional workloads for correctional officers. Nevertheless, comparative correctional practice, particularly the Canadian private family visit model, shows that family visits can be organized through selective eligibility, institutional control, and rehabilitative objectives; therefore, implementation challenges are technical rather than normative and can be addressed through measurable policy design (Vacheret, 2005).

Based on empirical and theoretical analysis, the reconstruction of visitation services through *family time* should be understood as a needs-based differentiated policy, particularly for incarcerated women with children and immediate families. This policy is consistent with the view that correctional development should integrate human rights principles into institutional management so that prisoners are prepared to return to society after serving their sentences (Utami, 2017). In this sense, *family time* not only strengthens the rehabilitative objectives of corrections, but also contributes to harmonizing correctional law and family law. Therefore, *family time* functions as a normative bridge that integrates family protection into the penal system, especially because the correctional development of women prisoners requires sensitivity to their social roles, gendered experiences, and specific needs during imprisonment (Nugroho & Subroto, 2021).

Compared with previous studies, this research offers a more specific policy reconstruction. Earlier studies have generally emphasized the importance of family relationships, social support, and reintegration for former prisoners, but have not formulated visitation services as an operational model consisting of duration, space, priority criteria, directed activities, socialization, supervision, and periodic evaluation (Jasni et al., 2020). The novelty of this study lies in positioning *family time* as a differentiated, gender-sensitive, and

relationally just correctional service model that integrates legal psychology, distributive justice, and *mubādalah* within a single policy framework. Thus, this study does not merely affirm that family contact is important, but advances a structured model through which correctional institutions can protect family relations while supporting women prisoners' psychological well-being and social reintegration after release (Ahmad & Tharshini, 2024).

A Reconstruction Model of Visitation Services Based on Family Time

Table 5. Family Time-Based Visitation Model

Reconstruction Element	Implementation Description	Main Target	Theoretical Basis	Success Indicator
Extended visitation duration	Extending regular visitation time or providing additional sessions for incarcerated women with specific family needs.	Incarcerated women, husbands, children, and immediate family.	Distributive justice, legal psychology, and <i>mubādalah</i> .	Family interaction becomes more adequate, conversations are not rushed, and emotional support increases.
Structured family time program	Providing a special schedule, a more appropriate visitation room, and mechanisms that enable calmer family communication.	Incarcerated women who have children, spouses, or families requiring relational support.	Relational justice and legal psychology.	Prisoners feel more valued, family relations are better maintained, and correctional development better supports self-recovery.
Priority criteria for service	Prioritizing incarcerated women who have young children, distant families, vulnerable family relations, or specific psychological needs.	Incarcerated women with family and emotional vulnerability.	Substantive justice and distributive justice.	Services are provided based on actual needs rather than uniform rules alone.
Activities during family time	Directing activities toward family conversations, strengthening mother-child relations, marital communication, and optional family counseling.	Prisoners and families requiring communication recovery.	Legal psychology and <i>mubādalah</i> .	Family communication becomes more meaningful, conflict can be reduced, and mutual relations become stronger.
Program socialization	Providing clear information to prisoners, families, and officers regarding the purpose, procedures, schedule, and provisions of family time services.	Prisoners, families, and correctional officers.	Procedural justice.	The program is clearly understood, does not create misunderstanding, and is implemented transparently.
Proportional supervision	Maintaining visitation security without eliminating a humane atmosphere, privacy, and comfort in family communication.	Correctional officers, prisoners, and families.	Procedural justice and legal psychology.	Security remains maintained, while family interaction does not lose its emotional meaning.
Periodic evaluation	Assessing the implementation of family time through officer records,	Correctional institutions and service recipients.	Policy accountability and relational justice.	The program can be continuously improved and produces real

prisoners' experiences, family feedback, and developments in family relations.

impact on correctional development and social *reintegration*.

Based on the table, the reconstruction of visitation services based on *family time* needs to be designed as a structured, measurable, and responsive service model that addresses the needs of women prisoners and their families. This model is directed not only toward extending visitation duration but also toward improving the quality of family interaction during the correctional process, as family visits have been shown to hold significant value for the psychological stability of prisoners (Hasanah, 2020). Each service component, ranging from extended visitation time, the provision of special rooms, the establishment of priority criteria, the direction of family activities, program socialization, to periodic evaluation, must be managed as part of humane correctional development oriented toward the restoration of prisoners' social relations (Sutra, 2020).

This reconstruction has a strong theoretical foundation because it rests on theories of justice, legal psychology, and *mubādalāh*. From the perspective of distributive justice, extended visitation duration and the provision of special rooms constitute the fulfillment of the relational needs of women prisoners, which cannot be rigidly equated with ordinary administrative needs. Women prisoners who have young children, spouses, or immediate family members require more adequate communication space because family relations constitute one of the key factors in maintaining psychological balance, as the fulfillment of women prisoners' rights must also take into account their physical and psychological conditions as well as their social roles (Prihananti, 2022). Therefore, the provision of *family time* services should not be understood as preferential treatment, but rather as a form of substantive justice that positions the specific needs of women prisoners as a state responsibility in the administration of correctional services (Raharjo & Subroto, 2022).

From the perspective of legal psychology, limited visitation time may intensify feelings of isolation, increase emotional pressure, and weaken prisoners' motivation to participate in correctional development programs. Family social support has a positive relationship with the subjective well-being of women prisoners; therefore, higher-quality family meetings can serve as a source of psychological reinforcement during imprisonment (Azhima & Indrawati, 2020). Through well-directed *family time*, prisoners and their families are provided with a space to share experiences, relieve emotional burdens, rebuild hope, and maintain the prisoners' social identity as mothers, wives, daughters, and family members, rather than being viewed solely as individuals serving a sentence (Pardede et al., 2021).

From the perspective of *mubādalāh*, *family time* services are understood as a space of mutuality between women prisoners and their families. Family relations do not merely position the family as the party that provides support to prisoners, but also provide prisoners with opportunities to continue performing emotional, moral, and social roles toward their husbands, children, parents, and other family members. The principle of *mubādalāh* emphasizes fair and mutually reinforcing reciprocal relations, so that women are not positioned as objects of compassion but as subjects of family relations who continue to possess dignity and social roles (Nurjanah et al., 2022). Longer and higher-quality interactions enable processes of mutual listening, mutual affirmation, and mutual recovery, because a rehabilitation-oriented correctional system should not sever family relations but should assist in restoring them gradually (Werdiningsih, 2020).

The implementation of *family time* also requires clear governance so that it remains aligned with the security principles of correctional institutions. Priority criteria, special scheduling, proportional supervision mechanisms, and forms of positive family activities must be formulated transparently so that this service can operate in an orderly manner and does

not create disparities in treatment among prisoners. Family support has been shown to play a role in the psychological adjustment process of correctional clients; therefore, visitation governance needs to be positioned as part of correctional development and social reintegration strategies (Hapsari, [2021](#)). Socialization to prisoners and families is essential so that the program is understood as a correctional development service rather than as a special facility of a privileged nature, while periodic evaluation is required to assess program effectiveness, identify implementation constraints, and ensure its benefits for prisoners, families, and correctional institutions (Ramadhani et al., [2017](#)).

Thus, visitation services based on *family time* constitute a reconstruction of policy that is more just, humane, and oriented toward the restoration of family relations. This program can strengthen the correctional development function because family support contributes to women prisoners' motivation to endure, change, and prepare themselves for social life after release (Sitepu & Subroto, [2022](#)). *Family time* is not merely an additional visitation period, but an important instrument that connects correctional objectives with family protection, relational justice, the psychological well-being of women prisoners, and the principle of mutuality in *mubādalah* (Budikafa et al., [2021](#)).

Compared with previous studies, several earlier works have tended to situate services for women prisoners within the domains of individual counseling, reduction of mental pressure, fulfillment of basic rights, or family support in general, without specifically formulating family visitation as a comprehensive and operational service model. Research on individual counseling services, for instance, demonstrates the importance of psychological assistance in reducing the mental pressure experienced by women prisoners, yet it has not specifically developed a family visitation model based on time, space, activities, priority criteria, and service evaluation (Ningsih & Misrah, [2023](#)). The novelty of this study lies in the reconstruction of *family time* as a correctional policy model that integrates the fulfillment of women prisoners' rights, family protection, service governance, and the theoretical foundations of distributive justice, legal psychology, and *mubādalah*; accordingly, this study does not merely explain the benefits of visitation, but offers a service design that can be institutionally implemented and evaluated (Hakim et al., [2024](#)).

The Contribution of Family Time in Correctional Institutions to the Development of Family Law in Indonesia

The reconstruction of services for fulfilling prisoners' rights through the addition of *family time* in correctional institutions does not only affect correctional practice, but also has the potential to make a significant contribution to the development of family law in Indonesia. This contribution goes beyond technical changes in the implementation of visitation and touches fundamental aspects of the understanding, application, and development of more comprehensive and just family law. First, the addition of *family time* can strengthen the concept of family in Indonesian law. To date, family law has tended to emphasize formal aspects such as marriage, inheritance, and divorce (Dahwal, [2019](#)).

Through *family time*, the state recognizes and protects the important role of family in providing emotional, social, and economic support to its members, regardless of the legal status or condition of one family member. This recognition may encourage the formulation of a more inclusive definition of family in legislation, encompassing various forms of kinship relations in Indonesian society. *Family time* also affirms the rights and obligations of family members to support one another in difficult circumstances, including when one family member is serving a criminal sentence. This may encourage the development of more comprehensive legal norms on family responsibility, rights and obligations between parents and children, and the role of family in rehabilitation (Dahwal, [2019](#)).

Second, this reconstruction contributes to the protection of children's rights, which constitutes one of the main pillars of modern family law. The principle of the best interests of

the child is a key foundation in every decision concerning children, including in the context of parental imprisonment. Parent-child interaction is essential for children's psychological and emotional development, helping them maintain healthy bonds with parents and reducing the negative impact of separation caused by imprisonment (Sari, [2021](#)). *Family time* strengthens children's right to receive attention, affection, and care from both parents, even when one parent is serving a sentence.

Third, the addition of *family time* aligns with the development of justice principles in family law, particularly restorative justice. Restorative justice emphasizes the recovery of relationships damaged by crime, rather than solely punishing the offender. In the context of family law, this means providing prisoners with opportunities to repair relationships with their families, address mistakes they may have made, and prepare to return as responsible family members after release. *Family time* creates a space for dialogue, reconciliation, and forgiveness, all of which are important elements in the process of family restoration. This reconstruction also requires fair and transparent procedures in the implementation of *family time*. It may encourage the development of clearer legal norms regarding the rights of prisoners and their families in the penal process, as well as effective oversight and accountability mechanisms to ensure that these rights are respected and protected.

Fourth, the reconstruction of visitation services can promote better harmonization between family law and correctional law in Indonesia (Mutmainnah & Ridwan, [2020](#)). These two fields of law have often operated separately, with different focuses. Family law regulates relations among family members in normal situations, whereas correctional law regulates treatment of prisoners who have violated the law. *Family time*, however, bridges these two fields by recognizing that the family remains an important unit for individuals even when they are serving a sentence.

Policy consistency between these two legal fields is needed to ensure that the legal system as a whole provides consistent support for families, both in ordinary circumstances and in situations of imprisonment. Effective implementation of *family time* also requires close cooperation among relevant institutions, such as correctional institutions, family courts, social institutions, and civil society organizations. This may encourage the development of better coordination and cooperation mechanisms among institutions in addressing complex and multidimensional issues related to family and punishment.

Fifth, this reconstruction enriches perspectives in the development of family law in Indonesia. The development of family law has tended to be dominated by formal legal perspectives emphasizing written rules (Nugroho, [2023](#)). *Family time* brings a deeper sociological and psychological perspective by recognizing the social and emotional impact of imprisonment on families. A better understanding of family dynamics in difficult situations, the needs of family members affected by imprisonment, and the role of family in rehabilitation can enrich discussion and debate concerning the direction of family law development in Indonesia.

This reconstruction process can also involve active participation from society, including prisoners' families, social organizations working with families and prisoners, academics, and legal practitioners. Such participation can ensure that the development of family law is more responsive to social needs and realities, while reflecting the values of justice and humanity that live within society. The reconstruction of visitation services through additional *family time* in correctional institutions has significant transformative potential for the development of family law in Indonesia (Fish, 2020). *Family time* is not only about changing the way visits are conducted, but also about changing how the state views the family, recognizes the rights of prisoners' families, and integrates restorative justice principles into the family law framework. It is an important step toward a legal system that is more supportive of families, promotes social welfare, and ultimately contributes to a more just and inclusive society.

Conclusion

This study concludes that the restriction of family visitation to 15–30 minutes in women's correctional institutions directly affects the quality of family relations and the psychological condition of incarcerated women. Short visits make communication with husbands, children, and family members rushed, incomplete, and insufficient as a space for relational recovery. Field findings indicate that incarcerated women continue to carry identities as mothers, wives, and family members; therefore, limited visitation is not merely a technical service issue, but also a matter of relational justice, emotional support, and successful social *reintegration*. The reconstruction model of visitation services based on *family time* can be formulated as a policy that is more responsive to the needs of incarcerated women, their families, and the rehabilitative objectives of the correctional system. This model includes extended visitation duration, special schedules and spaces, priority criteria, directed family activities, program socialization, proportional supervision, and periodic evaluation. Such reconstruction positions *family time* not merely as additional visitation time, but as a correctional development instrument capable of strengthening family communication, reducing psychological burdens, maintaining the social identity of incarcerated women, and supporting self-recovery during imprisonment.

The main contribution of this article lies in developing the idea that family visitation services can serve as a bridge between correctional law and family law in Indonesia. The *mubādalah* perspective shows that the family is not merely an external party within the correctional system, but part of a reciprocal relation that must be protected by the state. *Family time* expands the direction of family law development from a normative-formal approach toward a more relational, restorative, and gender-sensitive approach. The novelty of this article lies in formulating family visitation as a space of mutuality that connects the rights of incarcerated women, family protection, rehabilitation, and state responsibility within a more humane correctional system.

Bibliography

- Adib, M. A., & Mujahidah, N. (2021). "Konsep Mubadalah Faqihuddin Abdul Kodir Dan Formulasinya Dalam Pola Pengasuhan Anak." *FOKUS: Jurnal Kajian Keislaman dan Kemasyarakatan*, 6(2), 171–192. <https://doi.org/10.29240/jf.v6i2.3412>
- Ahmad, N. A., & Tharshini, N. K. (2024). "Pengintegrasian Semula Dalam Kalangan Banduan: Satu Tinjauan Sorotan Literatur (Reintegration Among Former Inmates: A Literature Review)." *Jurnal Psikologi Malaysia*, 38(4), 1–7. OJS: <https://spaj.ukm.my/ppppm/jpm/article/view/774>
- Amin, M., Kristiana, D., & Fadlillah, M. (2020). "Pengaruh kelekatan aman anak pada ibu terhadap kemandirian anak usia 5–6 tahun". *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini*, 5(1), 127–134. <https://doi.org/10.31004/obsesi.v5i1.504>
- Anshar, A., & Abdulajid, S. (2021). Pemenuhan Hak-Hak Khusus Narapidana Perempuan: Studi pada Lembaga Pemasyarakatan Perempuan Kelas III Ternate. *Jurisprudentie: Jurusan Ilmu Hukum Fakultas Syariah dan Hukum*, 8(1), 74–84. <https://journal.uin-alauddin.ac.id/index.php/Jurisprudentie/article/view/21364>
- Aristasari, D. I., & Jati, N. M. K. P. (2025). "Literature Review: Social Support for Female Inmates in Indonesian." *Santhet: Jurnal Sejarah, Pendidikan dan Humaniora*, 9(2), 571–582. <https://doi.org/10.36526/js.v3i2.5202>
- Azhima, D. D., & Indrawati, E. S. (2020). "Hubungan antara Dukungan Sosial Keluarga dengan Subjective Well-Being pada Narapidana Perempuan di Lembaga Pemasyarakatan 'X'." *Jurnal EMPATI*, 7(2), 705–709. DOI: <https://doi.org/10.14710/empati.2018.21701>

- Baalbaki, R. (2001). *Al-Mawrid: A Modern Arabic-English Dictionary* (15th ed.). Dar El-Ilm Lilmalayin. <https://archive.org/details/Al-mawridAModernArabic-englishDictionary-->
- Bandi, E. F. H., & Soetjningsih, C. H. (2020). "Dukungan Sosial Keluarga Dengan Esteem Pada Narapidana Narkoba Yang Direhabilitasi di Lapas Narkotika Yogyakarta." *Psikologi Konseling*, 16(1), 652-664. <https://doi.org/10.24114/konseling.v16i1.19149>.
- Brunton-Smith, I., & McCarthy, D. J. (2017). The Effects of Prisoner Attachment to Family on Re-Entry Outcomes: A Longitudinal Assessment. *The British Journal of Criminology*, 57(2), 463-482. <https://doi.org/10.1093/bjc/azv129>
- Budikafa, S. F. A., Suarni, W., & Pambudhi, Y. A. (2021). "Dukungan Sosial dan Psychological Well-Being Narapidana Perempuan." *Jurnal Sublimapsi*, 2(3), 169-178. DOI: <https://doi.org/10.36709/sublimapsi.v2i3.17855>.
- Chuldun, I., Rokhman, F., & Widiyanto, W. (2024). Women Between Jail: A Discourse of Women Protection on Indonesia Correctional Act. *Journal of Law and Legal Reform*, 5(2), 839-868. <https://doi.org/10.15294/jllr.v5i2.13067>
- Cobbina-Dungy, J. E. (2022). Bringing the "Invisible Population" to Light: Justice for Incarcerated and Formerly Incarcerated Women. *Violence Against Women*, 28(8), 1809-1823. <https://doi.org/10.1177/10778012221085995>
- Condry, R., & Minson, S. (2021). Conceptualizing the Effects of Imprisonment on Families: Collateral Consequences, Secondary Punishment, or Symbiotic Harms? *Theoretical Criminology*, 25(4), 540-558. <https://doi.org/10.1177/1362480619897078>
- Dahwal, S. (2019). Hubungan Hukum Keluarga dan Hukum Kewarisan Islam dalam Masyarakat Modern Indonesia. *Supremasi Hukum: Jurnal Penelitian Hukum*, 28(1), 17-32. <https://doi.org/10.33369/jsh.28.1.17-32>
- De Claire, K., & Dixon, L. (2017). The Effects of Prison Visits from Family Members on Prisoners' Well-Being, Prison Rule Breaking, and Recidivism: A Review of Research since 1991. *Trauma, Violence, & Abuse*, 18(2), 185-199. <https://doi.org/10.1177/1524838015603209>
- Fahreza, G. M., & Muhammad, A. (2023). Optimalisasi Layanan Kesehatan Mental bagi Narapidana di Lapas Perempuan Kelas IIA Pekanbaru. *Socius: Jurnal Penelitian Ilmu-Ilmu Sosial*, 1(4), 26-31. <https://doi.org/10.5281/zenodo.10113150>
- Govender, P., Naidoo, D., Bricknell, K., Ayob, Z., Message, H., & Njoko, S. (2019). "No One Prepared Me to Go Home": Cerebrovascular Accident Survivors' Experiences of Community Reintegration in a Peri-Urban Context. *African Journal of Primary Health Care and Family Medicine*, 11(1). <https://doi.org/10.4102/phcfm.v11i1.1806>
- Gumiandari, S., & Nafi'a, I. (2020). "Mubadalah as an Islamic Moderating Perspective between Gender and Patriarchal Regimes in Building Family Resilience." *Jurnal Penelitian*, 17(2), 107-116. <https://doi.org/10.28918/ajwhs460>.
- Gumiandari, S., Madjid, A., Nurhayati, E., Listiani, W., & Nafi'a, I. (2024). "Heading to reciprocity in Islamic psychology: Coping adaptive strategy for family resilience during the pandemic". *Afkar: Jurnal Akidah dan Pemikiran Islam*, 26(1), 343-384. <https://doi.org/10.22452/afkar.vol26no1.11>
- Haekal, T. I., Ali, D., & Din, M. (2014). Pemenuhan Hak Narapidana Wanita yang Melahirkan di Lembaga Pemasyarakatan. *Jurnal Ilmu Hukum*, 2(3), 11. <http://e-repository.unsyiah.ac.id/MIH/article/view/4609>

- Hakim, F. R., Johari, J., & Saputra, F. (2024). "Implementasi Pemenuhan Hak Narapidana Perempuan di Lembaga Pemasyarakatan: Studi Penelitian di Lapas Perempuan Kelas II A Medan." *Jurnal Ilmiah Mahasiswa Fakultas Hukum Universitas Malikussaleh*, 7(3), 1–14. DOI: <https://doi.org/10.29103/jimfh.v7i3.17152>.
- Hanafi, H. (2023). Upaya Regulatif Pemenuhan Hak-Hak Narapidana pada Sistem Pemasyarakatan di Indonesia. *Al-Adl: Jurnal Hukum*, 15(2), 380–403. <https://doi.org/10.31602/al-adl.v15i2.7286>
- Hanafi. (2023). "Upaya regulatif pemenuhan hak-hak narapidana pada sistem pemasyarakatan di Indonesia". *Al-Adl: Jurnal Hukum*, 15(2), 380–403. <https://doi.org/10.31602/al-adl.v15i2.7286>
- Hapsari, Y. T. (2021). "Pengaruh Dukungan Sosial Keluarga terhadap Psychological Adjustment pada Klien Asimilasi: Studi di Balai Pemasyarakatan Kelas II Pati." *Ristekdik: Jurnal Bimbingan dan Konseling*, 6(1), 31–39. DOI: <https://doi.org/10.31604/ristekdik.2021.v6i1.31-39>.
- Hasanah, Y. N. (2020). "Peranan Kunjungan Keluarga terhadap Upaya Penanggulangan Gangguan Psikologis bagi Narapidana: Studi Kasus pada Lembaga Pemasyarakatan Wanita Klas IIA Tangerang." *Jurnal Justitia: Jurnal Ilmu Hukum dan Humaniora*, 7(2), 434–443. DOI: <https://doi.org/10.31604/justitia.v7i2.434-443>.
- Hasanah, Y. N. (2020). Peranan Kunjungan Keluarga terhadap Upaya Penanggulangan Gangguan Psikologis bagi Narapidana: Studi Kasus pada Lembaga Pemasyarakatan Wanita Klas IIA Tangerang. *JUSTITIA: Jurnal Ilmu Hukum dan Humaniora*, 7(2), 434–443. <https://jurnal.um-tapsel.ac.id/index.php/Justitia/article/view/1477>
- Hesselink, A.-M. E., & Herbig, F. J. W. (2010). Offender Rehabilitation and Counselling Dynamics in the South African Correctional Environment: Systems and Prospects. *Journal of Psychology in Africa*, 20(1), 143–147. <https://doi.org/10.1080/14330237.2010.10820355>
- Intan, S. (2014). Kedudukan Perempuan dalam Domestik dan Publik Perspektif Jender: Suatu Analisis Berdasarkan Normatifisme Islam. *Jurnal Politik Profetik*, 2(1), 1–16. <https://doi.org/10.24252/profetik.v2i1a5>
- Jasni, M. A., Che Mohd Nasir, N., & Hassim, M. N. (2020). "Hubungan Kekeluargaan Dalam Menentukan Kejayaan Atau Kegagalan Bekas Banduan Dalam Proses Integrasi Semula." *e-Bangi: Journal of Social Sciences and Humanities*, 17(2), 186–197. OJS/Repository: <https://mysitasi.mohe.gov.my/journal-website/get-meta-article?artId=b049fa77-60bc-11ef-a699-005056a6a970>.
- Kamus Pusat Bahasa. (2008). Kamus Bahasa Indonesia. Pusat Bahasa.
- Kodir, F. A. (2019). *Qirā'ah Mubādalah: Tafsir Progresif untuk Keadilan Gender dalam Islam*. IRCiSoD. https://books.google.co.id/books/about/Qira_ah_Mubadalah.html?hl=id&id=7LKtDwAAQBAJ&redir_esc=y
- Lastri P, A. D. (2020). Qirā'ah Mubādalah dan Arah Kemajuan Tafsir Adil Gender: Aplikasi Prinsip Resiprositas terhadap Q.S. Ali Imran: 14. *Muaşarah: Jurnal Kajian Islam Kontemporer*, 2(1), 53–57. <https://doi.org/10.18592/msr.v2i1.3655>
- Latowale, M. I. (2024). Tinjauan Yuridis Kebijakan Penerapan Asimilasi dan Hak Integrasi bagi Narapidana di Indonesia. *JUSTITIA: Jurnal Ilmu Hukum dan Humaniora*, 15(1), 37–48. <https://ojs.unsimar.ac.id/index.php/justitia/article/view/677/o>

- Martiyanto, H., & Subroto, M. (2023). Perlindungan Hukum terhadap Anak dari Narapidana Perempuan di Lembaga Pemasyarakatan Indonesia. *Jurnal Intelektualita: Keislaman, Sosial dan Sains*, 12(2). <https://doi.org/10.19109/intelektualita.v12i002.19698>
- Mitchell, M. M., Spooner, K., Jia, D., & Zhang, Y. (2016). The Effect of Prison Visitation on Reentry Success: A Meta-Analysis. *Journal of Criminal Justice*, 47, 74–83. <https://doi.org/10.1016/j.jcrimjus.2016.07.006>
- Mu'in, F., Mukri, M., Khairuddin, K., & Mahmudah, S. (2021). Reinterpretation of Livelihoods in Marriage Law and Its Implications on Family Resistance in the Time and Post COVID-19. *SMART: Journal of Sharia, Tradition, and Modernity*, 1(2), 113–127. <https://doi.org/10.24042/smart.v1i2.10965>
- Muin, F., Ridzwan, F. B. B. M., Nurkholidah, S., Hasyimi, D. M., & Sakirman, S. (2025). Mubadalah as a Pillar of Family Resilience in Indonesia in Facing the Challenges of Information Disruption. *Journal of Islamic Mubadalah*, 2(1), 35–49. <https://doi.org/10.70992/tamhse32>
- Mutmainnah, L., & Ridwan, S. (2020). Implementasi Hak dan Kewajiban Istri yang Berstatus sebagai Narapidana Lembaga Pemasyarakatan Perempuan Kelas IIA Sungguminasa. Qadauna: *Jurnal Ilmiah Mahasiswa Hukum Keluarga Islam*, 1(3), 143–154. <https://doi.org/10.24252/qadauna.v1i3.14429>
- Nastangin, N., & Huda, M. C. (2022). The Role of Career Women in Creating a Sakinah Family: From Mubadalah (Mutuality) Perspective. *Al-'Adalah*, 19(1), 123–140. <https://doi.org/10.24042/adalah.v19i1.11579>
- Nasution, H. A., & Sujatmiko, S. (2020). Layanan Kunjungan Warga Binaan Pemasyarakatan Berbasis Teknologi Informasi: Studi di Lembaga Pemasyarakatan Kelas II Narkotika Jakarta. *Proceeding National Conference on Law Studies (NCOLS) Proceeding*, 2(1), 832–835.
- Ningsih, E. C., & Misrah. (2023). “Peran Layanan Bimbingan Individu dalam Mengurangi Tekanan Mental Narapidana Perempuan di Lembaga Pemasyarakatan.” *Munaddhomah: Jurnal Manajemen Pendidikan Islam*, 4(2), 451–462. DOI: <https://doi.org/10.31538/munaddhomah.v4i2.484>.
- Nugroho, A. P., & Subroto, M. (2021). “Pelaksanaan Pembinaan Narapidana Perempuan di Lembaga Pemasyarakatan Kelas IIA Tangerang.” *Jurnal Pendidikan Tambusai*, 5(3), 6394–6399. <https://doi.org/10.31004/jptam.v5i3.1956>.
- Nugroho, S. (2023). Rekonstruksi Kebijakan Penanggulangan Kejahatan Berdasarkan Keadilan Restoratif dalam Kerangka Peradilan Pidana yang Berkepastian Hukum. *Jurnal Ilmu Kepolisian*, 17(2), 23. <https://doi.org/10.35879/jik.v17i2.412>
- Nur, E. R., Mu'in, F., & Hamsidar, H. (2023). The Reconstruction of the Livelihood Concept from a Mubadalah Perspective in Lampung Province. *Samarah: Jurnal Hukum Keluarga dan Hukum Islam*, 7(3), 1897–1920. <https://doi.org/10.22373/sjhk.v7i3.17613>
- Nurjanah, S., Hermanto, A., Mayasari, L. D., & Hermawati, N. (2022). “Al-Mubadalah fi Mafhumi Fiqhi al-Mar'ah al-Mu'ashirah bi Indûnisiya.” *Al-Ihkam: Jurnal Hukum dan Pranata Sosial*, 17(1), 189–215. DOI: <https://doi.org/10.19105/al-lhkam.v17i1.6140>.
- Panjaitan, M. P., & Kusmiyanti, K. (2021). Pengaruh Dukungan Sosial Keluarga terhadap Sikap Warga Binaan Pemasyarakatan di Lapas Kelas I Medan. *Nusantara: Jurnal Ilmu Pengetahuan Sosial*, 8(4), 752–760. <https://jurnal.um-tapsel.ac.id/index.php/nusantara/article/view/3611>

- Pardede, J. A., Sinaga, T. R., & Sinuhaji, N. (2021). "Dukungan Keluarga dengan Tingkat Stres Narapidana di Lembaga Pemasyarakatan." *Window of Health: Jurnal Kesehatan*, 4(1), 98–108. OJS: <http://jurnal.fkmumi.ac.id/index.php/woh/article/view/woh4110>.
- Prihananti, D. A. T. (2022). "Pemenuhan Hak Narapidana Hamil dan Menyusui di Lembaga Pemasyarakatan Perempuan." *Indonesian Journal of Criminal Law and Criminology*, 3(2), 68–78. DOI: <https://doi.org/10.18196/ijclc.v3i2.15526>.
- Purwani, N. P. S. (2023). Optimalisasi Layanan Kunjungan sebagai Hak Warga Binaan di Lembaga Pemasyarakatan Perempuan Kelas IIA Kerobokan. *Triwikrama: Jurnal Ilmu Sosial*, 1(11), 10–20. <https://doi.org/10.6578/tjis.v11i1.379>
- Putri, D. E., Erwina, I., & Adha, H. (2014). "Hubungan dukungan sosial dengan tingkat kecemasan narapidana di Lembaga Pemasyarakatan Kelas II A Muaro Padang tahun 2014". *NERS Jurnal Keperawatan*, 10(2), 118–135. <https://doi.org/10.25077/njk.v10i2.319>
- Raharjo, A. A., & Subroto, M. (2022). "Analisis Hak-Hak Khusus Narapidana Perempuan yang Merupakan Tanggung Jawab Negara di Lembaga Pemasyarakatan." *Widya Yuridika: Jurnal Hukum*, 5(1), 165–174. DOI: <https://doi.org/10.31328/wy.v5i1.2905>.
- Rahmad, R., Mappamiring, M., & Riskasari, R. (2024). "Implementasi Kebijakan Kunjungan Keluarga Warga Binaan di Lembaga Pemasyarakatan Kelas IIA Bulukumba." *Kajian Ilmiah Mahasiswa Administrasi Publik (KIMAP)*, 5(5), 1060–1072. <https://doi.org/10.26618/kimap.v5i5.16289>.
- Ramadhani, M., Mahsyar, A., & Usman, J. (2017). "Pelaksanaan Program Pembinaan Narapidana Wanita di Lembaga Pemasyarakatan Wanita Kelas IIA Sungguminasa." *Kolaborasi: Jurnal Administrasi Publik*, 2(3), 337–350. DOI: <https://doi.org/10.26618/kjap.v2i3.887>.
- Republik Indonesia. (2022). Undang-Undang Nomor 22 Tahun 2022 tentang Pemasyarakatan. Lembaran Negara Republik Indonesia Tahun 2022 Nomor 165.
- Rofi'i, H. Y., Qohar, A., Khudlori, A., & Muslimin, A. (2024). "Fikih Mubadalah and its challenges: A study of household conflict resolution in Lampung Province". *Journal of Islamic Mubādalah*, 1(2), 112–128. <https://doi.org/10.70992/woxa2n54>
- Sabila, Y. M. (2022). Konsep Pembinaan Keluarga Sakinah terhadap Narapidana Perempuan di Lapas Kelas IIA Bandung. *Bandung Conference Series: Islamic Family Law*, 2(2), 105–111. <https://doi.org/10.29313/bcsifl.v2i2.4482>
- Saputra, F. (2020). Peranan Lembaga Pemasyarakatan dalam Proses Penegakan Hukum Pidana Dihubungkan dengan Tujuan Pemidanaan. *REUSAM: Jurnal Ilmu Hukum*, 8(1), 1. <https://doi.org/10.29103/reusam.v8i1.2604>
- Sari, L. N. (2021). Analisis Sosiologis Reintegrasi Sosial Klien Pemasyarakatan. *ENTITA: Jurnal Pendidikan Ilmu Pengetahuan Sosial dan Ilmu-Ilmu Sosial*, 3(1), 75–92. <https://doi.org/10.19105/ejpis.v3i1.4615>
- Sitepu, C., & Subroto, M. (2022). "Hubungan Dukungan Keluarga untuk Memotivasi Sembuh pada Narapidana Perempuan." *NUSANTARA: Jurnal Ilmu Pengetahuan Sosial*, 9(4), 1342–1351. DOI: <https://doi.org/10.31604/jips.v9i4.2022.1342-1351>.
- Sumiati, S., & Khaldun, R. (2024). Ketahanan Rumah Tangga Warga Binaan Pemasyarakatan (WBP) pada Lembaga Pemasyarakatan Perempuan Kelas III Mataram. *As-Syar'i: Jurnal Bimbingan & Konseling Keluarga*, 6(1), 990–1002. <https://doi.org/10.47467/as.v6i1.5945>

- Sutra, B. M. (2020). "Peran Kunjungan Keluarga terhadap Kondisi Psikologis Narapidana di Lapas Kelas IIB Pangkalan Bun." *Syntax Literate: Jurnal Ilmiah Indonesia*, 5(8), 481-495. DOI: <https://doi.org/10.36418/syntax-literate.v5i8.942>.
- Sutra, B. M. (2020). Peran Kunjungan Keluarga terhadap Kondisi Psikologis Narapidana di Lapas Kelas IIB Pangkalan Bun. *Syntax Literate: Jurnal Ilmiah Indonesia*, 5(8), 481-496. <https://doi.org/10.36418/syntax-literate.v5i8.942>
- Taghizadeh, S. K., Rahman, S. A., Saboori, B., & Pilato, M. (2023). Dining Together with Family and Mental Well-Being of Young People: A Study Conducted in Four Asian Countries. In *Eating Together in the Twenty-First Century: Social Challenges, Community Values, Individual Wellbeing* (pp. 31-44). Routledge. <https://doi.org/10.4324/9781003373896-5>
- Ulandari, F. L., & Zaelani, A. Q. (2024). Sexual Relationship of Husband and Wife in Normative, Sociological, and Psychological Perspectives. *KnE Social Sciences*, 2024, 413-424. <https://doi.org/10.18502/kss.v9i2.14999>
- United Nations General Assembly. (2010). United Nations Rules for the Treatment of Women Prisoners and Non-Custodial Measures for Women Offenders (the Bangkok Rules). Resolution 65/229. <https://www.ohchr.org/en/instruments-mechanisms/instruments/united-nations-rules-treatment-women-prisoners-and-non-custodial>
- United Nations General Assembly. (2015). United Nations Standard Minimum Rules for the Treatment of Prisoners (the Nelson Mandela Rules). Resolution 70/175. https://www.unodc.org/documents/justice-and-prison-reform/Nelson_Mandela_Rules-E-ebook.pdf
- Utami, P. N. (2017). "Keadilan Bagi Narapidana di Lembaga Pemasyarakatan." *Jurnal Penelitian Hukum De Jure*, 17(3), 381-394. <https://doi.org/10.30641/dejure.2017.V17.381-394>.
- Vacheret, M. (2005). "Private Family Visits in Canada, Between Rehabilitation and Stricter Control: Portrait of a System." *Champ pénal/Penal Field*, Vol. II. <https://doi.org/10.4000/champpenal.2322>.
- Vagni, G. (2022). From Me to You: Time Together and Subjective Well-Being in the UK. *Sociology*, 56(2), 262-279. <https://doi.org/10.1177/00380385211033147>
- Vanyantari, A. A. I. A. M. (2022). "Analisis kualitas layanan kunjungan online dalam pemenuhan hak narapidana di Rutan Kelas IIB Bangli". *ADLIYA: Jurnal Hukum dan Kemanusiaan*, 16(1), 43-58. <https://doi.org/10.15575/adliya.v16i1.18026>
- Werdiningsih, W. (2020). "Penerapan Konsep Mubadalah dalam Pola Pengasuhan Anak." *IJouGS: Indonesian Journal of Gender Studies*, 1(1), 1-16. DOI: <https://doi.org/10.21154/ijougs.vii1.2062>.
- Yunus, M. (2010). Kamus Arab Indonesia. Mahmud Yunus Wa Dzurriyyah.