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## The Impact of Religiosity on Guilt Feelings among Female Inmates: A Study in Class IIA Women's Penitentiary Martapura

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### Abstract:

*This study aims to examine the influence of religiosity on guilt feelings among female inmates in Class IIA Women's Penitentiary Martapura. The research involved 213 female inmates aged between 15 and 50 years old. The participants' guilt feelings were measured using a guilt feelings scale, while their religiosity was assessed using a religiosity scale. The collected data were analyzed using descriptive statistics and regression analysis. The findings indicated a significant positive correlation between religiosity and guilt feelings, suggesting that higher levels of religiosity were associated with increased guilt feelings. Regression analysis further confirmed the influence of religiosity on guilt feelings. The study also explored the influence of age, types of offenses, sentence duration, and length of incarceration on guilt feelings and religiosity. The results revealed variations in guilt feelings and religiosity based on these factors. These findings contribute to a better understanding of the relationship between religiosity and guilt feelings among female inmates, emphasizing the importance of religious factors in the correctional context.*

**Keywords:** *religiosity, guilt feelings, female inmates, correctional context, regression analysis*

### 1. Introduction

In the current era of intricate global developments and advancements, the multifaceted behaviors and actions of individuals have become increasingly complex. These expressions of thought and behavior encompass not only positive aspects but also negative actions that can result in harm to oneself and others, often referred to as criminal behavior (Sugono, 2008). Individuals engaging in criminal actions are subject to legal proceedings and subsequent sentencing, leading them to be officially termed as Inmates of Correctional Institutions (ICI). According to the Indonesian Law No. 22 of 2022, Article 1, Paragraph 6, an Inmate of Correctional Institution is defined as a sentenced individual undergoing imprisonment for a specified period, life

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imprisonment, or death penalty while awaiting execution, and is undergoing rehabilitation within the correctional institution (BPK RI, 2022).

Religiosity has long been acknowledged as a significant aspect of human life, influencing attitudes, behaviors, and emotions. In the context of incarcerated populations, the relationship between religiosity and psychological factors such as guilt has gained attention due to its potential implications for rehabilitation and well-being. The Women's Correctional Facility, Class IIA, in Martapura, has emerged as a setting where the interplay between religiosity and guilt among inmates deserves further exploration.

In South Kalimantan, there exists the Class IIA Martapura Women's Correctional Facility (LPP), specifically designated for women inmates. According to the data available at the Class IIA Martapura Women's Correctional Facility, the number of inmates amounts to 555. Wilson (as cited in Pinasthika, 2013) defines inmates as individuals facing problems leading to their separation from society, aiming to facilitate behavioral improvement for eventual reintegration into society. Additionally, the psychological state of inmates within the correctional facility exhibits undesirable traits, characterized by tendencies towards guilt, a lack of resilience in facing life's challenges, absence of initiative, lack of purpose in life, low self-esteem, feelings of insignificance, self-blame, and a pessimistic outlook on the future (Nur & Shanti K, 2011). . Septyana et al. (2019) note that female inmates tend to experience guilt toward themselves, their families, society, the law, and those affected by their criminal actions. This sense of guilt compels inmates to engage in self-reflection and initiate the process of repentance, thus preventing the recurrence of similar transgressions.

Moordiningsih (2000) explains that guilt involves violating an internal standard, leading to a decrease in self-worth. When individuals experience a decline in self-worth, it often stems from feelings of guilt. Aspects of guilt, as defined by Kugler & Jones (1992), encompass three components: State-Guilt refers to immediate feelings experienced during a transgression, Trait Guilt involves ongoing feelings of guilt extending beyond the event, and moral standards refer to an individual's reported set of moral values guiding their behavior.

Recent studies by Septyana et al., (2019) have highlighted that Highly religious individuals tend to exhibit immediate recognition of wrongdoing when they make mistakes or violate rules, leading to feelings of guilt that initiate self-reflection and the process of repentance. Religious beliefs and practices often provide a framework for moral and ethical understanding, potentially affecting how individuals perceive and respond to guilt-inducing situations. Despite the growing body of research on religiosity within correctional settings, a research gap still exists regarding its specific influence on guilt among female inmates in Martapura's Class IIA facility.

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Religiosity constitutes not only religious rituals but also the invisible acts driven by supernatural forces within an individual's consciousness. This includes not only visible behaviors but also those occurring within an individual's heart (Ancok & Suroso, 1994). Religiosity's components encompass: 1) Belief (ideology), reflecting an individual's commitment to specific theological views and acknowledging the truth of associated doctrines. 2) Worship or religious practices (ritualistic), demonstrated through obedience to religious obligations. 3) Experience, observed through positive and constructive social behaviors motivated by religious beliefs. 4) Spiritual involvement, reflecting an individual's closeness to and relationship with the divine in daily life. 5) Knowledge, involving an individual's comprehension of religious teachings (Ancok & Suroso, 1994).

According to Jalaluddin (2016), there is an intrinsic relationship between human beings and religion. Religion is inherent in humans, manifested through obedience, worship, and noble qualities. Deviating from this inherent nature triggers psychological moral punishment, resulting in feelings of guilt. In other words, if guilt is connected to religiosity, the absence of guilt is also connected to religiosity.

While there is substantial research on religiosity and guilt, limited attention has been directed towards understanding the nuanced connection between these variables among incarcerated women. Furthermore, there is a dearth of studies focusing on the Indonesian context, specifically within Class IIA facilities. This research gap emphasizes the need to explore the potential impact of religiosity on guilt among female inmates in Martapura's correctional facility, ultimately contributing to the broader understanding of the role of religiosity in shaping emotional experiences within correctional settings. So, the purpose of this study is to investigate the influence of religiosity on feelings of guilt among inmates of the Class IIA Martapura Women's Correctional Facility. By addressing these research objectives, this study aims to contribute to the understanding of how religiosity influences guilt in the unique context of a women's correctional facility, offering valuable insights for both academic scholarship and practical policy-making in the field of criminal justice and rehabilitation.

## 2. Method

This study utilizes a quantitative research approach with a correlational design to explore the connection between religiosity and feelings of guilt among female inmates at the Class IIA Martapura Women's Correctional Facility. The research employs validated scales, ethical considerations, and appropriate statistical analyses to uncover meaningful insights into this relationship within the context of the correctional setting. The detailed explanation is as follows:

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### ***Research Design***

In this study, a quantitative methodology is adopted, specifically employing a correlational approach. The primary aim is to investigate the potential correlation between religiosity and feelings of guilt among incarcerated women at the Class IIA Martapura Women's Correctional Facility.

### ***Population and Sampling***

The research focuses on the female inmate population housed within the Class IIA Martapura Women's Correctional Facility, which consists of 555 individuals. To ensure representative sampling, a probability sampling method is employed. The sample size is determined using Isaac and Michael's formula, considering a 5% margin of error, resulting in a sample size of 213 participants.

### ***Instruments***

The research tools encompass two Likert-scale instruments: (1) Guilt Scale: This scale is developed to assess diverse dimensions of guilt. The content validity of the scale is confirmed through consultation with experts. The item discrimination analysis involving 41 respondents. The scale's reliability is determined using SPSS 22 for Windows, yielding a Cronbach's alpha coefficient of 0.920 with 17 total items; (2) Religiosity Scale: Comprising 22 items, the religiosity scale is subjected to content validation and item discrimination analysis involving 41 respondents. The scale's reliability is determined using SPSS 22 for Windows, yielding a Cronbach's alpha coefficient of 0.949 with 22 total items.

### ***Data Collection***

Data collection involves the administration of the questionnaire to the selected participants. The questionnaire comprises items exploring religiosity and feelings of guilt. Adherence to ethical guidelines is maintained, ensuring participants provide informed consent. Ethical clearance is sought before the initiation of data collection. Participants' informed consent is secured, guaranteeing their rights and confidentiality.

### ***Data Analysis***

The collected data analyzed using appropriate statistical methods. The process included descriptive statistics to summarize demographic characteristics, reliability analysis to verify the internal consistency of the scales, validity and item discrimination assessments to ensure the quality of the measurement instruments, correlation analysis, utilizing Pearson correlation or Spearman's rank correlation, to explore the relationship between religiosity and guilt, and simple linear regression analysis to examine the predictive power of religiosity on feelings of guilt.

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### 3. Result

The results of the study revealed valuable insights into the relationship between guilt feelings and religiosity among among female inmates in Class IIA Women's Penitentiary Martapura.

#### *Subjects' demographic characteristics*

Based on the analysis that has been done, descriptive research data provided a comprehensive overview of the research subjects' demographic characteristics, ranging from their age distribution and types of offenses to their sentence durations and time spent in prison. This information forms the foundation for analyzing the relationship between religiosity and guilt feelings among incarcerated women. Table 1 presents an overview of the characteristics of the research subjects, highlighting their age distribution, types of offenses committed, sentence durations, and the duration of time spent in prison. The table provides insights into the diverse demographics of the incarcerated women in the study.

**Table 1.**  
 Overview of Research Subjects Characteristics

Characteristics	Age	Number	Percentage
	15-20 Years	1	0,5%
	21-30 Years	66	31%
	31-40 Years	90	42%
	41-50 Years	48	22,5%
	>50 Years	8	4%
Total		213	100%
Offense	Drug Offenses	179	84%
	Corruption	3	1,4%
	General Crimes	31	14.6%
Total		213	100%
Sentence Duration	1-5 Tahun	63	30%
	6-10 Tahun	136	64%
	>10 Tahun	14	6%
	Total	213	100%
Time in Prison	1-2 Tahun	161	76%
	3-5 Tahun	45	21%
	> 5 Tahun	7	3%
Total		213	100%

The age distribution of the research subjects is detailed in the first section of the table 1. It reveals that the majority of the participants fall within the age range of 21 to 40 years, with 31% aged 21-30 years and 42% aged 31-40 years. The percentages decrease among those aged 15-20 years (0.5%) and 41-50 years (22.5%), while those above 50 years account for 4% of the total participants.

The second section of the table 1 provides an overview of the types of offenses committed by the research subjects. The highest percentage, 84%, is attributed to drug offenses. A smaller proportion of participants, 1.4%, are involved in corruption cases, while general crimes account for 14.6% of the total cases. The third section outlines the distribution of sentence durations among the subjects. A considerable portion, 64%, of the participants have been sentenced to imprisonment for a duration of 6 to 10 years. Notably, 30% of the subjects are serving sentences ranging from 1 to 5 years, and a smaller percentage, 6%, face sentences exceeding 10 years. The final section of the table 1 examines the duration of time the subjects have spent in prison. The data shows that the largest portion, 76%, of the participants have been imprisoned for 1 to 2 years. A significant number, 21%, have served sentences between 3 to 5 years, while a smaller percentage, 3%, have been imprisoned for more than 5 years within the participant group.

### *Descriptive statistics*

Besides, the descriptive statistics for the variables Guilt Feelings and Religiosity provides in Table 2. These statistics lay the foundation for further analyses and insights into the relationship between these variables and their potential influence on the incarcerated women's experiences.

**Table 2:**  
Descriptive Statistics of Guilt Feelings and Religiosity

Variable	Min	Max	Mean	SD
Guilt Feelings	17	85	51	11
Religiosity	22	110	66	14

Table 2 provides a summary of the descriptive statistics for the variables Guilt Feelings and Religiosity. The Guilt Feelings variable represents the level of guilt experienced by the research subjects. The data ranges from a minimum value of 17 to a maximum of 85, with an average (mean) value of 51. The standard deviation (SD) of 11 indicates the dispersion of individual guilt feelings scores around the mean. This variable's statistics offer insights into the variability and central tendency of guilt feelings among the participants. While the Religiosity variable reflects the level of religiosity observed among the research subjects. The data ranges from a minimum value of 22 to a maximum of 110, with a mean value of 66. Similar to the Guilt

Feelings variable, the standard deviation of 14 highlights the spread of individual religiosity scores around the mean. These statistics shed light on the variability and central tendency of religiosity levels.

### ***Frequency Distribution of Guilt Feelings and Religiosity Scale Scores based on Age***

Table 3 offers insights into the distribution of guilt feelings across different age categories, revealing variations in guilt experiences among incarcerated women of varying ages.

**Table 3:**  
frequency distribution of guilt feelings scales based on Age

<b>Categorization</b>	<b>15-20 Years</b>	<b>21-30 Years</b>	<b>31-40 Years</b>	<b>41-50 Years</b>	<b>&gt;50 Years</b>
Low	-	-	-	-	-
Moderate	-	5 (8%)	8 (9%)	2 (2%)	-
High	1 (100%)	61 (92%)	82 (91%)	46 (98%)	8 (100%)
Total	1 (100%)	66 (100%)	90 (100%)	48 (100%)	8 (100%)

Table 3 displays the frequency distribution of guilt feelings scale scores among incarcerated women based on their age categories. The table illustrates how the level of guilt feelings are distributed across different age groups. Categorization of low indicates that no participants in the 15-20 years age group have reported low guilt feelings. Categorization of moderate indicates among those aged of 21-30 years, there are 5 participants (8%) with moderate guilt feelings, while the percentages for 31-40 years, 41-50 years and >50 Years are 9%, 2%, and 0% respectively. While categorization of high on 15-20 years age group shown 1 participant (100%) reports high guilt feelings. Similarly, among those aged 21-30 years, 31-40 years, 41-50 years, and >50 years, the percentages reporting high guilt feelings are 92%, 91%, 98%, and 100% respectively.

Besides, table 4 provides insights into the distribution of religiosity levels across various age categories among incarcerated women. The data showcases the prevalence of high religiosity levels across most age groups, indicating the significance of religiosity among the participants irrespective of their age.



**Table 4:**  
 frequency distribution of Religiosity Scales Based on Age

<b>Categorization</b>	<b>15-20 Years</b>	<b>21-30 Years</b>	<b>31-40 Years</b>	<b>41-50 Years</b>	<b>&gt;50 Years</b>
Low	-	-	-	-	-
Moderate	-	2 (3%)	-	-	-
High	1 (100%)	64 (97%)	90 (100%)	48 (100%)	8 (100%)
Total	1 (100%)	66 (100%)	90 (100%)	48 (100%)	8 (100%)

Table 3 displays the frequency distribution of religiosity scale scores among incarcerated women based on their age categories. The table illustrates how the level of guilt feelings are distributed across different age groups. Categorization of low indicates that no participants in the "15-20 Years" age group have reported low religiosity levels. Categorization of moderate indicates among those aged of 21-30 years 2 participants (3%) have moderate religiosity levels, while in the 15-20 years age group, 1 participant (100%) reports high religiosity levels. Similarly, among those aged 21-30 years, 31-40 years, 41-50 years, and >50 years, the percentages reporting high religiosity levels are 97%, 100%, 100%, and 100% respectively.

***Frequency Distribution of Guilt Feelings Based on Offense Types, Difference sentence duration, and Duration time in Prinson.***

Table 5 sheds light on the distribution of guilt feelings among incarcerated women based on the types of offenses they have committed. The data reveals that participants involved in drug offenses, corruption, and general crimes exhibit varying degrees of guilt feelings, with a significant prevalence of high guilt feelings across all three categories.

Table 5 presents the distribution of guilt feelings scale scores among incarcerated women based on offense types and sentence duration categories, and duration time in Prison.

**Table 5:**  
 Frequency Distribution of Guilt Feelings Scale Based on Offense Types, Difference sentence duration, and Duration.

Categori e	Offense Types			different sentence duration			Duration time in Prinson		
	Drug Offense s	Corruptio n	Gener al Crime s	Senten ce (1-5 Years)	Senten ce (6- 10 Years)	Senten ce (>10 Years)	Time (1- 2 Years)	Time (3- 5 Years)	Time (>5 Years)
Low	-	-	-	-	-	-	-	-	-
Moderate	15 (8%)	-	-	1 (2%)	13 (10%)	1 (7%)	12 (7%)	3 (7%)	-
High	164 (92%)	3 (100%)	31 (100%)	62 (98%)	123 (90%)	13 (93%)	149 (93%)	42 (93%)	7 (100%)
Total	179 (100%)	3 (100%)	31 (100%)	63 (100%)	136 (100%)	14 (100%)	161 (100%)	45 (100%)	7 (100%)

Table 5 categorizes participants based on their offense types: "Drug Offenses," "Corruption," and "General Crimes," and their sentence durations: "Sentence (1-5 Years)," "Sentence (6-10 Years)," and "Sentence (>10 Years)." For each combination of offense type and sentence duration, the table displays the number and percentage of participants reporting low, moderate, or high guilt feelings based on their guilt feelings scale scores. The "Total" row provides the overall count of participants in each category. The percentage values within each cell sum up to 100%, representing the distribution of participants' guilt feelings across different levels within that specific combination of offense type and sentence duration.

Table 5 offers insights into the distribution of guilt feelings scale scores among incarcerated women based on their offense types and sentence durations. This combined analysis reveals how guilt feelings are experienced by participants with different types of offenses and

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lengths of sentences, providing a comprehensive view of the emotional experiences within the incarcerated population.

Table 5 displays the frequency distribution of guilt feelings scale scores among incarcerated women based on the types of offenses they have committed. The table categorizes offenses into three types: "Drug Offenses," "Corruption," and "General Crimes." The low category indicates that no participants involved in drug offenses or corruption have reported low guilt feelings. Moderate category shown that among those with drug offenses, 15 participants (8%) report moderate guilt feelings. No participants from the corruption or general crimes categories report moderate guilt feelings. While on high category indicates among those with drug offenses, a significant number, 164 participants (92%), report high guilt feelings. In the "Corruption" category, 3 participants (100%) report high guilt feelings, and all 31 participants (100%) with general crimes also report high guilt feelings.

Next table 9 displays the distribution of guilt feelings scale scores among incarcerated women based on different periods of time spent in prison. The table categorizes participants based on their time spent in prison: "1-2 Years," "3-5 Years," and ">5 Years." For each time category, the table shows the number and percentage of participants reporting low, moderate, or high guilt feelings based on their guilt feelings scale scores. The "Total" row presents the overall count of participants in each time spent in prison category. The percentage values within each time category sum up to 100%, indicating the distribution of participants' guilt feelings across different levels within that specific time period.

Then, displays of the distribution of guilt feelings scale scores among incarcerated women based on different periods of time spent in prison. The table categorizes participants based on their time spent in prison: "1-2 Years," "3-5 Years," and ">5 Years." For each time category, the table shows the number and percentage of participants reporting low, moderate, or high guilt feelings based on their guilt feelings scale scores. Table 6 presents the distribution of guilt religiosity scores among incarcerated women based on offense types and sentence duration categories, and duration time in Prison.

**Table 6:**  
 Frequency Distribution of Religiosity Scale Based on Offense Types, Difference sentence duration, and Duration.

Categorise	Offense Types			different sentence duration			Duration time in Prinson		
	Drug Offenses	Corruption	General Crimes	Sentenc e (1-5 Years)	Sentenc e (6-10 Years)	Sentenc e (>10 Years)	Time (1-2 Years)	Time (3-5 Years)	Time (>5 Years)
Low	-	-	-	-	-	-	-	-	-
Moderate	1 (0.6%)	1 (33%)	-	-	1 (0.7%)	1(7%)	1(0.6%)	1(2%)	-
High	178 (99.4%)	2 (67%)	31 (100%)	63 (100%)	135(99.3%)	13 (93%)	160 (99.4%)	44(98%)	7 (100%)
Total	179 (100%)	3 (100%)	31 (100%)	63 (100%)	136 (100%)	14 (100%)	161 (100%)	45 (100%)	7 (100%)

Table 6 displays the distribution of religiosity scale scores among incarcerated women based on different offense types. The table categorizes participants based on their offense types: "Drug Offenses," "Corruption," and "General Crimes." For each offense type, the table provides the number and percentage of participants with low, moderate, or high religiosity scale scores.

The table categorizes participants based on their sentence durations: "Sentence (1-5 Years)," "Sentence (6-10 Years)," and "Sentence (>10 Years)." For each sentence duration category, the table presents the number and percentage of participants with low, moderate, or high religiosity scale scores.

Next the table illustrates the distribution of religiosity scale scores among incarcerated women based on different periods of time spent in prison. Ttable categorizes participants based on the time they have spent in prison: "Time (1-2 Years)," "Time (3-5 Years)," and "Time (>5 Years)." For each time category, the table presents the number and percentage of participants with low, moderate, or high religiosity scale scores.

### **Correlation Analysis**

Pearson correlation analysis was conducted to determine the relationship between social support and social anxiety. The analysis revealed a statistically significant negative correlation

between social support and social anxiety ( $r = -0.512, p < 0.001$ ). This indicates that as levels of perceived social support increase, levels of social anxiety decrease among the inmates.

**Table 7:**  
Linearity Analysis

Source	Sum of Squares	df	Mean Square	F	Sig
X*Y Between Group (Combined)	4457,634	31	143,795	5,167	0,000
Linearity	3037,353	1	3037,353	109,151	0,000
Deviation from Linearity	1420,282	30	47,343	1,701	0,018
Within Groups	5036,685	181	27,827		
Total	9494,319	212			

**Regression Analysis**

Table 8 provides information about the strength and significance of the correlation between "Religiusitas" and "Rasa Bersalah." The strong positive correlation implies that higher levels of religiosity are associated with higher levels of guilt feelings among the subjects.

**Table 8: Correlation Test Results\*\***

	Religiosity (X)	Guilt Feelings
Religiusitas (X)	Pearson Correlation Sig. (2-tailed)	1
Rasa Bersalah (Y)	N Pearson Correlation Sig. (2-tailed)	213 .566** .000
	N	213

The table 8 presents Pearson correlation coefficients between "Religiusitas" and "Rasa Bersalah" variables. A Pearson correlation coefficient of 1 indicates a perfect positive correlation between the same variable, while .566\*\* signifies a strong positive correlation between

"Religiusitas" and "Rasa Bersalah.". The significance level (Sig.) associated with the correlation coefficients indicates that the observed correlations are statistically significant ( $p < 0.05$ ). The "N" column indicates the sample size used for calculating the correlations.

Table 9.

Presents the ANOVA results, indicating the overall significance of the model used in the analysis.

ANOVA <sup>a</sup>					
Model	Sum of Squares	Df	Mean Square	F	Sig
1	3037,353	1	3037,353	99,254	.000 <sup>b</sup>

The table 9 presents the ANOVA statistics, including the sum of squares, degrees of freedom (df), mean square, F statistic, and significance level (Sig.), for the specified model. The F statistic of 99.254 and a significance level of .000b indicate that the model is statistically significant ( $p < 0.001$ ). Last, table 10 provides insights into the model's ability to explain the variability in the dependent variable based on the independent variable.

Table 10.

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.566 <sup>a</sup>	.320	.317	5,532

The table 10 provides metrics such as the coefficient of determination (R Square), adjusted R Square, and the standard error of the estimate for the specified model. The R Square value of .320 indicates that approximately 32% of the variability in the dependent variable can be explained by the independent variable. The adjusted R Square value of .317 considers the model's complexity and suggests that about 31.7% of the variability in the dependent variable is explained by the independent variable while considering the number of predictors. The standard error of the estimate, 5.532, represents the average difference between the observed values and the predicted values by the model.

**Tabel 11:**  
Hasil Uji Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients		
	B	Std.erro r	Beta	T	Sig
(Constant)	25,931	4,553		5,696	.000
Religiusitas	.460	.046	.566	9,963	.000

The table 11 presents unstandardized coefficients (B) and standardized coefficients (Beta) for each predictor in the model. The coefficient for the constant term is 25.931, indicating the estimated value of the dependent variable when all predictors are zero. The coefficient for "Religiusitas" is .460, suggesting the change in the dependent variable for a one-unit change in the predictor while holding other predictors constant. The standardized coefficient (Beta) for "Religiusitas" is .566, indicating the standardized effect size of the predictor on the dependent variable.

#### 4. Discussion

This research aimed to uncover the intricate relationship between religiosity and feelings of guilt within the context of incarcerated women at the Class IIA Women's Penitentiary in Martapura. The study utilized a robust methodology, including a simple linear regression analysis, to investigate whether religiosity plays a significant role in influencing the participants' experiences of guilt. The findings illuminated a compelling narrative about the intersection of faith and the human psyche, shedding light on how religiosity intertwines with emotional responses within a unique setting.

The analysis involved a simple linear regression test, which yielded a calculated F-value of 99.254 with a significance level of  $.000 < 0.05$ . This outcome indicates a significant influence of religiosity on feelings of guilt. Additionally, the coefficient of determination (R Square) was determined to be 0.320, signifying that religiosity accounts for approximately 32% of the variation in guilt feelings. As such, the research hypothesis (Ha) is accepted, indicating a

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meaningful impact of religiosity on guilt feelings among the incarcerated population in the Class IIA Women's Penitentiary in Martapura.

These findings hold intriguing implications for the rehabilitation process within correctional institutions. The identification of a statistically significant connection between religiosity and guilt feelings suggests that incorporating religious interventions into rehabilitation programs could offer promising avenues for enhancing the emotional well-being of inmates (Sawai et al., 2017). The role of faith-based guidance and counseling emerges as a potential tool to address and manage guilt-related emotional distress among incarcerated individuals (Kugler & Jones, 1992; Asfarina & Hafnidar, 2023).

The confirmation of the research hypothesis ( $H_a$ ) solidifies the concept that religiosity goes beyond a theological construct; it exerts tangible impacts on psychological experiences. The capacity of faith to alleviate guilt feelings resonates with teachings across time and cultures. As articulated in the teachings of Prophet Muhammad, "Every child of Adam commits errors, and the best of those who commit errors are the repentant" (Tirmidhi, no. 2499). This profound statement underscores the importance of seeking forgiveness as a means to alleviate guilt, aligning seamlessly with the study's findings.

Guilt feelings can substantially affect an individual's overall life, and seeking support in managing guilt often involves relying on faith in God. Individuals who have a strong religious foundation are more equipped to navigate feelings of guilt, finding solace in their faith. As Widjanarko (1997) suggests, those with a solid grasp of their faith can maintain a sense of tranquility and happiness regardless of external circumstances.

Kugler and Jones (1992) define guilt feelings as unpleasant emotions and regret associated with acknowledging a violation of moral or societal norms. Religiosity, as described by Ancok and Suroso (1994), encompasses religious activities that extend beyond ritualistic practices, encompassing actions guided by a supernatural force and occurring both overtly and internally within an individual's heart.

These findings resonate with the research of Albertsen et al. (2006), who proposed that religiosity is a factor influencing individuals' experience of guilt. Similarly, Marlene (cited in Syahputra, 2011) contends that strong guilt feelings can be influenced by religiosity, as prohibited actions may evoke guilt driven by fear of divine punishment. Those with a robust religious education tend to experience guilt swiftly, driven by the apprehension of having committed a sin (Khairiah, Hafnidar, & Amin, 2023).

Sawai et al. (2017) confirm a significant correlation between religiosity and guilt feelings. Moreover, the research of Widjanarko (1997) asserts a positive and significant relationship between religiosity and guilt feelings. This study's results align with these findings, revealing a



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positive correlation between religiosity and guilt feelings. Notably, when religiosity increases, guilt feelings also increase, and conversely, a decrease in religiosity corresponds to a decrease in guilt feelings.

Anne E. Jones (2015) highlights a significant positive relationship between religious orientation and guilt feelings, while Hermann et al. (2015) suggests that experiencing emotional guilt can motivate individuals to turn to their faith through prayer. This insight underscores the interconnectedness of guilt feelings and religiosity, as well as the potential for religion to provide guidance and support for those grappling with guilt.

Regarding the study's results, the guilt feelings of inmates at the Class IIA Women's Penitentiary in Martapura were divided into three categories. Among the 213 inmates, 198 (93%) fell into the high guilt category, 15 (7%) into the moderate category, and none were categorized as low guilt. Similarly, the analysis of religiosity levels showed that among the 213 inmates, 211 (99.1%) were classified as having high religiosity, while 2 (0.9%) fell into the moderate category, and none were categorized as having low religiosity.

Further analysis of guilt feelings based on age revealed that inmates aged 31-40 exhibited higher levels of guilt feelings, followed by those aged 21-30. This finding aligns with prior research by Riyanti (2019), which indicated that individuals in early adulthood, aged 21-40, often experience heightened guilt feelings due to their increased responsibilities and roles.

Similarly, when analyzing religiosity levels based on age, the study demonstrated that individuals aged 31 and above exhibited higher levels of religiosity compared to those aged 21-30. This finding resonates with the research of Iswati (2018), who proposed that individuals aged 31-50 possess a broader perspective rooted in chosen values and deepened religious understanding.

The analysis of guilt feelings based on the nature of the offense revealed that inmates involved in general criminal cases and corruption exhibited higher guilt levels compared to those involved in drug offenses. This aligns with Sam et al. (2021), who indicated that individuals charged with murder often experience intense guilt due to the repercussions of their actions, resulting in imprisonment.

Analyzing religiosity based on the nature of the offense revealed that individuals charged with general criminal cases exhibited higher levels of religiosity than those involved in other cases. This concurs with the findings of Arista (2017), suggesting that individuals involved in murder cases tend to turn to religion for solace and repentance.

Furthermore, the analysis of guilt feelings based on sentence duration indicated that inmates serving sentences of 1-5 years exhibited higher levels of guilt compared to those with other sentence durations. This outcome aligns with the prior research of Riyanti (2019), which

indicated that individuals with sentences ranging from 2 to 4 years experience the highest levels of guilt.

Conversely, the analysis of religiosity based on sentence duration showed that inmates serving sentences of 5 years and above exhibited higher levels of religiosity compared to other sentence durations. This finding corresponds with the observation that inmates serving longer sentences are more actively engaged in religious activities within the Class IIA Women's Penitentiary in Martapura.

In summary, the study's findings underscore the significant relationship between religiosity and guilt feelings among inmates at the Class IIA Women's Penitentiary in Martapura. These results contribute to a deeper understanding of the complex interplay between religiosity and psychological well-being, particularly within a correctional context. The insights gained from this study suggest the potential value of integrating religious support and counseling into rehabilitation programs to address guilt-related emotional challenges among inmates, thereby enhancing their overall well-being and potential for successful reintegration into society.

## 5. Conclusion

This research aimed to examine the intricate relationship between religiosity and feelings of guilt among female inmates at the Class IIA Women's Correctional Institution in Martapura. Through meticulous quantitative analysis, including simple linear regression, this study delved into how religiosity influences the experience of guilt among the participants. The findings of this research underscore the significant influence of religiosity on feelings of guilt, highlighting the potential importance of faith-based interventions within correctional institutions.

The statistical outcomes of the regression analysis reveal a strong and statistically significant correlation between religiosity and feelings of guilt. With a robust F value of 99.254 and a significance level of  $.000 < 0.05$ , this evidence suggests that religiosity plays a crucial role in shaping the intensity of the experience of guilt (Jones, 2015; Hermann et al., 2015). The coefficient of determination (R Square) at 0.320 indicates that approximately 32% of the variation in feelings of guilt can be attributed to religiosity, reinforcing the validity of this relationship (Albertsen et al., 2006).

The implications of this study are noteworthy, particularly in designing rehabilitation programs within correctional facilities. The significant association between religiosity and feelings of guilt indicates the potential value of integrating faith-based guidance and counseling into prisoner rehabilitation strategies (Sawai et al., 2017). By addressing the emotional distress associated with feelings of guilt through faith-based interventions, these programs can contribute to the emotional well-being and holistic development of incarcerated individuals (Kugler & Jones, 1992).

The research findings also affirm the notion that religiosity goes beyond religious rituals, playing a pivotal role in individuals' psychological experiences. This aligns with the teachings of various spiritual traditions, such as the hadith of Prophet Muhammad emphasizing the significance of repentance as a way to alleviate feelings of guilt (Tirmidzi, no. 2499). This study also bolsters prior research by scholars like Widjanarko (1997), Kugler and Jones (1992), and Ancok & Suroso (1994), who have laid the theoretical groundwork for understanding feelings of guilt and religiosity.

However, this study has limitations, primarily due to its narrow focus on the correctional setting and a specific demographic group. Therefore, the research findings may not be readily generalizable to other correctional contexts or broader prisoner populations. Future research could broaden its scope to encompass diverse prison settings and inmate demographics, thereby enhancing insights into the relationship between religiosity and feelings of guilt across various socio-cultural backgrounds (Sam et al., 2021).

In conclusion, this study provides valuable insights into the intricate interplay between religiosity and feelings of guilt among female inmates. By quantifying this relationship through empirical analysis, the research connects theory with practice, demonstrating how abstract concepts manifest in real-life situations. Its implications for rehabilitation programs are substantial, encouraging the integration of faith-based strategies to enhance inmates' emotional well-being. This study enriches not only the academic landscape but also stimulates further exploration of the complex dynamics between faith, emotions, and rehabilitation in the context of corrections (Riyanti, 2019).

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