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## Religiosity Behind Bars: A Study on Guilt in Class IIA Martapura Women's Correctional Facility

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### Abstract:

*Human behavior in social life reflects diverse thought patterns and actions, including negative behaviors that can lead to criminality. Inmates at the Class IIA Martapura Women's Correctional Facility face psychological challenges, one of which is guilt that arises from awareness of the impact of their actions on themselves, their families, and society. Religiosity plays an important role in shaping the dynamics of guilt, as individuals with high levels of religiosity tend to be more sensitive to their mistakes and committed to self-improvement. However, specific studies on the influence of religiosity on guilt among female inmates remain limited. This study aims to analyze the relationship between religiosity and guilt among inmates at the Class IIA Martapura Women's Correctional Facility. The research employs a quantitative method with a correlational approach, involving 213 respondents selected through random sampling techniques. Data collection was conducted using questionnaires measuring religiosity and guilt based on validated theories. Regression analysis results indicate that religiosity significantly influences guilt, contributing 32%. Inmates with higher levels of religiosity tend to have greater moral awareness and are more driven to introspect and make positive changes. These findings highlight the importance of spiritual-based rehabilitation programs within the correctional system to support inmates' psychological rehabilitation. Therefore, it is recommended that correctional facilities develop more structured and relevant religious programs tailored to inmates' needs to enhance the effectiveness of rehabilitation efforts.*

**Keywords:** *built residents , guilt, religiosity*

## 1. Introduction

Human behavior in social life demonstrates diverse thought patterns and actions, including negative actions that may harm oneself or others. Such negative actions often lead to criminality, resulting in offenders attaining the status of Correctional Inmates (WBP) as regulated by Indonesian Law No. 22 of 2022 on Corrections. One correctional institution handling female inmates is the Class IIA Martapura Women's Correctional Facility in South Kalimantan, which currently houses 555 inmates. As part of the correctional system, this institution aims not only to maintain security but also to provide moral and psychological guidance to support the rehabilitation process (BPK RI, 2022).

A significant psychological challenge faced by inmates is guilt. Guilt is a moral emotion that arises from the awareness of violating personal norms or values. This emotion can serve as a catalyst for introspection and self-improvement; however, if unmanaged, it may develop into severe emotional stress (Hermann et al., 2015). Previous studies have shown that guilt among inmates often stems from their awareness of the negative impacts of criminal actions on themselves, their families, and society. This awareness can create internal pressure that drives behavioral change (Septyana et al., 2019).

Religiosity plays a crucial role in shaping the dynamics of guilt in individuals. Religiosity encompasses not only religious rituals but also beliefs, experiences, and deep spiritual engagement. Research indicates that individuals with high religiosity levels are more sensitive to their mistakes and tend to be committed to self-improvement through reflection and repentance (Gausel & Leach, 2011). Among specific populations, such as inmates, religiosity can serve as an emotional foundation supporting psychological and social rehabilitation, providing a new sense of meaning and life direction. Despite extensive discussions on the relationship between religiosity and guilt, most prior studies have focused on general populations or specific religious communities (Sawai et al., 2017). Research explicitly examining the influence of religiosity on guilt among female inmates in Indonesia, particularly in correctional facilities, remains limited. This gap necessitates further study to deepen understanding of this topic.

This study aims to analyze the influence of religiosity on guilt among inmates at the Class IIA Martapura Women's Correctional Facility. The findings are expected to contribute to academic literature by expanding knowledge on the role of religiosity in emotional rehabilitation among female inmates. Additionally, the study offers practical insights for correctional facility administrators in designing more effective, relevant, and humane spiritual development programs. Thus, this research has both theoretical significance and practical implications for the management of correctional institutions in Indonesia.

## 2. Methodology

This study employs a quantitative research design with a correlational approach to

examine the relationship between religiosity as the independent variable and guilt as the dependent variable. The research population comprises all inmates at the Class IIA Martapura Women's Correctional Facility, totaling 555 individuals. A sample of 213 respondents was selected using probability sampling with a random sampling method, based on Issac and Michael's formula with a 5% margin of error.

Data collection was conducted through surveys using two scales: a religiosity scale and a guilt scale. The religiosity scale measured five dimensions based on Ancok and Suroso's (1994) theory, including belief, ritual, experience, spiritual engagement, and knowledge, with 22 items and a reliability (Cronbach's alpha) of 0.949. Meanwhile, the guilt scale was based on Kugler and Jones' (1992) theory, covering three aspects: state-guilt, trait-guilt, and moral standards, with 17 items and a reliability of 0.920. Both instruments were validated by experts, and item validity was tested using a discrimination test with a trial sample of 41 respondents.

Data were analyzed using simple linear regression to assess the influence of religiosity on guilt. Before analysis, normality and linearity tests were conducted to ensure data met regression analysis assumptions. The research process began by obtaining permission from the correctional facility, explaining the study's purpose to respondents, and ensuring data confidentiality. The study's findings are expected to provide new insights into the influence of religiosity on guilt among inmates and offer recommendations for correctional facility administrators in designing more effective rehabilitation programs.

### 3. Results

The following is information regarding the age, case type, sentence duration, and time served of the research subjects.

**Table 1.**

*Characteristics of Research Subjects*

Characteristics		Total	Percentage
Age	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%
Case	Drugs	179	84%
	Corruption	3	1,4%
	General Crimes	31	14,6%
	Total	213	100%
Criminal Period	1-5 Years	63	30%
	6-10 Years	136	64%
	>10 Years	14	6%
	Total	213	100%
Long Time Serving a Crime	1-2 Years	161	76%

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3-5 Years	45	21%
> 5 Years	7	3%
Total	213	100%

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The general overview of the research subjects shows that the majority of Correctional Inmates (WBP) at the Class IIA Women's Correctional Institution in Martapura are within the age range of 31-40 years, totaling 90 individuals (42%), followed by those aged 21-30 years, with 66 individuals (31%). A total of 48 individuals (22.5%) are aged 41-50 years, while only 8 individuals (4%) are over 50 years old, and the youngest inmate, aged 15-20 years, accounts for only 1 individual (0.5%). In terms of case type, most inmates are involved in drug-related offenses, with 179 individuals (84%), followed by 31 individuals (14.6%) involved in general criminal offenses, and 3 individuals (1.4%) convicted of corruption cases.

Regarding sentence duration, the majority of inmates are serving prison terms of 6-10 years, totaling 136 individuals (64%), while 63 individuals (30%) have sentences of 1-5 years, and only 14 individuals (6%) are serving sentences of more than 10 years. Based on the length of time served, most inmates have been in prison for 1-2 years, totaling 161 individuals (76%), followed by 45 individuals (21%) who have served 3-5 years, and only 7 individuals (3%) who have served more than 5 years.

This overview reflects that the majority of inmates are individuals involved in drug-related cases, are in their productive years, and are serving medium to long-term sentences. This provides an important context for understanding the relationship between religiosity and guilt in this study.

#### 4. Discussion

This study aims to analyze the influence of religiosity on guilt among Correctional Inmates (WBP) at the Class IIA Women's Correctional Institution in Martapura. Based on the results of a simple linear regression analysis, an F-value of 99.254 was obtained with a significance level of 0.000 (<0.05), indicating that religiosity has a significant effect on guilt. The coefficient of determination (R Square) value of 0.320 suggests that religiosity contributes 32% to the guilt experienced by inmates. These findings support the research hypothesis, which states that religiosity has a positive influence on guilt.

Guilt is a moral emotion that encourages individuals to reflect on their actions and strive to correct their mistakes. Individuals with high levels of guilt tend to experience emotional distress but also have the motivation to change for the better (Hermann et al., 2015). In the context of this study, religiosity has been proven to be an important factor influencing guilt. This finding aligns with previous research, which found that religiosity serves as a mechanism for introspection, repentance, and the search for new meaning in life (Gausel & Leach, 2011).

Additionally, the study results indicate that the majority of inmates exhibit high levels of both guilt and religiosity, with percentages of 93% and 99.1%, respectively. This reflects that experiences in correctional institutions, accompanied by religious

development programs, can enhance the spiritual and moral awareness of inmates. Other studies have also shown that structured religious activities can strengthen an individual's relationship with God, which in turn helps them cope with negative emotions such as guilt.

An analysis based on subject characteristics revealed that inmates aged 31-40 years had the highest levels of guilt. This is consistent with research findings showing that early adults tend to have greater social and family responsibilities, making them more sensitive to the impact of their mistakes (Sam et al., 2021). In terms of case type, inmates involved in general criminal offenses and corruption exhibited higher levels of guilt compared to those involved in drug-related cases. This supports research indicating that the type of offense can influence guilt levels, where offenses perceived as socially and morally severe, such as corruption or murder, tend to evoke greater feelings of guilt.

Overall, the findings of this study demonstrate that religiosity has a significant contribution to guilt. These findings highlight the importance of spiritual-based rehabilitation programs in correctional institutions as part of an effective rehabilitation strategy. Furthermore, this study provides new insights into the dynamics of religiosity and guilt in the context of correctional inmates, which can serve as a foundation for further research in this field.

## 5. Conclusion

This study analyzed the influence of religiosity on guilt among inmates at the Class IIA Martapura Women's Correctional Facility. Statistical analysis confirmed a significant and positive relationship between religiosity and guilt, with religiosity contributing 32% to guilt levels. These findings highlight the importance of religiosity in fostering moral awareness and self-introspection, thereby supporting inmates' psychological rehabilitation within correctional institutions.

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