

The Relationship of Religiosity with Resilience of Adult-Assisted Residents in Community Institutions

Hanik Endang Nihayati^{1*}, Rifky Fauzi Maulida¹, Erna Dwi Wahyuni¹

¹ Faculty of Nursing, Universitas Airlangga, Surabaya, Indonesia.

ABSTRACT

The judicial process is able to create stress and anxiety for people who pass through it. Some conditions of prisoners who are just undergoing detention are vulnerable to stress, anxiety that leads to suicide. The purpose of this study is to analyze the relationship between religiosity and resilience in penitentiaries. The design of this study was cross-sectional. The total population in this study was 1195, with a target population of 437, and an affordable population of 137 fostered residents was obtained by simple random sampling. The independent variable is religiosity. The dependent variable is resilience. The instrument in this study used the religiosity questionnaire and Brief Resilience Scale (BRS), and the data were analyzed with Spearman's Rho. Respondents with moderate religiosity and resilience were 118 (90.1%) WBP, and low religiosity and resilience were 11 WBP. There is a relationship between religiosity and resilience in prisons ($p=0.000$; $r=0.845$). There is a strong relationship between religiosity and resilience of fostered adults. Therefore the clinic nurse can continue to help the WBP to continue to motivate and help to reduce the anxiety, social, and physical conditions experienced by the WBP when they first enter prison.

Keywords: community institutions, religiosity, resilience

Correspondance:

Hanik Endang Nihayati

E-mail: hanik-e-n@fkip.unair.ac.id

INTRODUCTION

Penitentiary Guards (WBP) are inmates who have served the crime of missing independence in prison. The condition in prison is different from the community (Sulhin & Hendiarso, 2012). Someone who has served in prison tends to get a bad stereotype by the community and stressful conditions that can affect the psychological condition of WBP (Anto, Siagian, Siahaan, Silitonga, & Nugraha, 2019). Besides that, the judicial process is able to create stress and anxiety for people who pass through it. Some conditions of prisoners who undergo a period of detention are vulnerable to stress and anxiety, leading to acts of suicide (Chee et al., 2016). The emergence of stress in prisons occurs when there is an inability of WBP (Correctional Prisoners) when faced with difficult or pressing life events (Heigel, Stuewig, & Tangney, 2010).

Based on the Directorate General of the Ministry of Law and Human Rights, there are 305 prisons scattered in Indonesia, but they are not proportional to the increasing number of WBP. Every year the average prison population increases by 22,000 per year (Dewi & Muda, 2019). According to the correctional data, the system shows an increase in the number of adult WBP in prisons around 22,432 WBP each year (Situmorang, 2019). This causes excess capacity in prison. According to a research study conducted by a researcher at a penitentiary, it was found that the occurrence of stress and anxiety was caused by excessive prison capacity. Excessive prison capacity affects the process of adaptation and the many regulations that must be done by WBP in prisons (Ekasari & Susanti, 2009). Data on the number of prison residents has increased. Noted occupants of prisons in 2019 are 437 WBP, 404 people are men, and 33 others are women, whereas 350 people should occupy the prison capacity. WBP has a rank tendency to think negatively about community stigma that will exclude

and reject it back to society and the environment (Utari, 2012). A preliminary study conducted by researchers on May 11, 2019, with WBP in prison, showed anxiety when they first entered. This anxiety occurred because the WBP began to be confronted with existing prison regulations, making them have to adjust to the environment. Also, they experience anxiety because they face the negative effects of environmental stigma after being free. The anxiety felt by WBP when they first entered prison, and the ability to adapt to the prison environment caused stress for WBP.

Utari's research states that in Indonesia, the number of WBP deaths is caused by anxiety, which triggers stress and results in suicide. The number of suicides in 2016 was 120 people (Utari, 2012). Holman and Ziedenberg's research found that one-third of adult prison inmates experience depressive symptoms. The onset of depressive symptoms starts from the time of detention until anxiety arises, resulting in stress that leads to suicidal action (Holman & Ziedenberg, 2006). According to the research by the American Academy of Psychiatry regarding the consequences of adult detention show a variety of psychological reactions such as anxiety and stress. The study found that adults tend to commit suicide, riot, escape the prison, and other actions that harm themselves (Union, 2014).

In dealing with various conditions of problems in prisons, such as anxiety to cause stress on WBP, it requires individuals to rise and be able to rise and adapt to the difficult situation and conditions, namely, resilience (Rew & Horner, 2003). Resilience is the process of adapting in the face of change and developing oneself with the environment (Pratiwi, Hapsari, & Pangastuti, 2014). Reivich and Shatte research results show that people are lack of the ability to regulate emotions have difficulty in building and maintaining relationships with others because everyone

does not want to spend time with angry people, frowning, anxious, worried, and one aspect that affects one's resilience is religiosity (Reivich & Shatté, 2002). According to Ghuftron and Risnawita, religiosity is believed to be able to contribute to increasing the ability of individual resilience, reducing anxiety in the prison environment so as to reduce the stress experienced by WBP (Ghuftron & Risnawita, 2010). If the religiosity of WBP is high, eating will also affect resilience, so a positive attitude can be formed to solve prison problems.

This study uses a framework of stress theory and coping thinking developed by (Lazarus & Folkman, 1984). The theory explains that the stress experienced by WBP can be overcome by resilience. This adaptation mechanism is an attempt to revive from difficult conditions related to WBP religiosity levels in prisons and increase adaptation towards a more positive direction (Hasinuddin, Noviana, & Fitriah, 2019). Therefore, this research needs to be done to determine the relationship of religiosity of fostered adults in prison.

MATERIALS AND METHODS

The design in this study was quantitative, using *cross-sectional*. The population in this study were all adult inmates in correctional institutions in 2019. Calculation of sample size using *simple random sampling*. Participants included in the study were convicts aged 21-60 years, still serving a sentence of 1-2 years, first entering prison, and not a terrorist, including 131 respondents.

The independent variable in this study is religiosity. The dependent variable in this study was resilience. Retrieval of data obtained through questionnaires and analyzed by using *spearman's rho*. Religiosity instruments are arranged based on the theory put forward by Glock and Stark (Glock & Stark, 1965). This questionnaire has a total of 38 questions with a validity value of 0.391-0.763 and a reliability value of 0.939.

The resilience instrument uses the *Brief Resilience Scale* (BRS). This questionnaire has a total of 6 questions with a validity test conducted by professional judgment, namely three lecturers of the Faculty of Psychology, Universitas Airlangga, and reliability value of 0.75.

This study has obtained ethical eligibility from the Health Research Ethics Committee (KEPK) Faculty of Nursing, Universitas Airlangga with a certificate number of 1501-KEPK on June 25, 2019.

RESULTS

Table 1. Demographic characteristics of prison populations

Respondents Demographic Characteristics	n	%
Age		
21-30	30	23%
31-40	54	41%
41-50	35	27%
51-60	11	8%
Total	131	100%
Gender		
Male	111	85%

Female	20	15%
Total	131	100%
Religion		
Muslim	131	100%
Total	131	100%

Based on table 1, the most age appeared in this study is aged 31-40 years, wherein this study, there are 54 people (41%). While the age of 41-50 years is 35 people (27%), age 21-30 years is 30 people (23%), and aged 51-60 years, and there are 11 people (8%). By gender, the highest number is 111 men (85%) and 20 women (15%), with a total of 131 respondents. While from the types of religion, the majority of the respondents were Muslim, with a total of 131 people (100%).

Table 2. Distribution of Religiosity and Resilience at WBP

Religiosity	Score Criteria	n	%
Low	38-76	10	8.4%
Moderate	77-114	121	91.6%
High	115-152	0	0%
Total		131	100%
Resilience			
Low	6-12	10	7.6%
Moderate	13-18	117	90.1%
High	19-24	3	2.3%
Total		131	100%

Based on table 2, the distribution shows the number of respondents having low religiosity of 10 people (8.4%), then the majority of respondents have moderate religiosity of 121 people (91.6%). While those who have a high level of religiosity do not exist (0%). The distribution shows that 117 respondents (90.1%) have moderate resilience, while there are ten respondents (7.6%) have low resilience, and there are three respondents (2.3%) have high resilience.

Table 3. The relationship between religiosity and resilience

Religiosity	Resilience							
	Low		Moderate		High		Total	
	n	%	n	%	n	%	N	%
Low	10	7.6%	11	8.4%	0	0%	11	8.4%
Moderate	0	0%	117	90.1%	3	2.3%	120	91.6%
High	0	0%	0	0%	0	0%	0	0%
Total	10	7.6%	118	90.1%	3	2.3%	131	100%

Spearman's Rho (p) : 0.000
Correlation Coefficient (r) : 0.845

Based on table 3, the results of the analysis show that respondents have a relationship between religiosity with moderate resilience as many as 117 (89.3%), have religiosity relationships with low resilience as many as 9 (6.9%) respondents and do not have as much religiosity and high resilience relationships (0%). Based on the results of the statistical test using Spearman Correlation, the results show that the religiosity with resilience shows the value of $p = 0.00$ and $r = 0.845$, which means that between religiosity with resilience, there is a significant relationship and the direction of correlation shows positive and in the direction of strong correlation.

DISCUSSION

The study results found that the majority have moderate religiosity with a total of 121 people, which means that respondents have confidence in God. It can be seen from the results of the questionnaire filled out by respondents, and there is the ability to believe, religious practices, experience, knowledge, and consequences for the religion professed. The majority of respondents in this study are Muslims. According to the results of research conducted by Ghufron and Riswanita, religiosity is one's feeling about awareness of the relationship and commitment with God (Ghufron & Risnawita, 2010). Religiosity shows the level of interest and commitment individuals to their religion by living and practicing the teachings of their religion so that it influences all actions in life (Alsarhi, Prevoo, Alink, Mesman, & Rahma, 2019). The researcher argues that the religiosity of each individual is different. However, what distinguishes each individual is how individuals respond and apply in everyday life. The majority of respondents in this study have moderate religiosity; it can be seen by the results of a questionnaire that shows confidence as far as the respondent accepts his belief in his prison. Then seen from the practice of religion that shows the respondent is able to regulatory obligations in a religion that is embraced, for example, such as going to a place of worship and praying is a ritual act in religion that they think must be done to draw closer to God. The ability to believe and practice religion properly so that it influences all actions and behaviors in life.

According to the research of Semplonius, Good, and Willoughby, religious activities help to create positive emotions such as prayer, and recognition can help direct individual behavior to be able to provide positive emotions to improve the quality of life (Semplonius, Good, & Willoughby, 2015). In addition, religiosity is an essential aspect of life because it includes feelings and religious experiences that always arise and underlie every activity of adherents, causing internal control to arise (Hasnida, Rahmawati, Saragih, & Lubis, 2019).

The results of this study indicate that each individual's resilience is different depending on the ability of individuals to adapt when experiencing difficult circumstances and how individuals solve problems faced in prison. This study divides resilience into two: Positive adaption and problem-solving. The majority of respondents in this study have adaptations in living life in prison. According to thistle's research, states that emotional regulation has a positive relationship with resilience, which means the higher the ability of individuals to regulate emotions, the higher the ability to be resilient. The ability to regulate emotions also causes individuals to have

confidence in themselves, able to depend on themselves, and realize the strengths and limitations of self (Widuri, 2013). According to research by Reivich and Shatte, states that resilient individuals have the ability to control emotions, behavior, and also the ability to deal with problems. Individuals can express their emotions naturally, precisely, and not protracted (Reivich & Shatté, 2002). Individuals who have difficulty regulating their emotions, and ultimately find it difficult to make decisions appropriately, cannot deal with life problems and have difficulty adapting positively and are more open to new experiences (Khaddafi & Amin, 2019).

The researcher believes that the respondents have a strategy for adaptation by using the ability of positive emotions when the respondent experiences a problem will rise more quickly to resolve difficulties that occur in prison and is also supported by the ability of confidence in him being able to express emotions properly and naturally, not protracted late. The ability to express emotions is one way to vent mood so as not to dissolve in sadness. Therefore, it needs to be supported by an adequate environment such as counseling with psychologists to overcome problems and help to solve problems.

The results of this study indicate that respondents who have resilience have the ability to cope with and adapt when they are faced with difficult situations such as conditions that create trauma, which is about the stereotype of the community when carrying out acts of crime that have been done before. In addition to dealing with difficult conditions, support from friends, family and the environment is needed to help provide enthusiasm and motivation when faced with problems.

The researcher found that the ability of individuals with resilience can be seen from internal and external factors. It can be seen from the results of the respondents' questionnaire that the ability to deal with friends, family, and the environment is due to the support given in solving problems in prison. Individuals who can maintain good relations with people around such as friends and family, it will be easy to overcome the problem because if the respondents believe that they have a person who can be trusted to help when in difficult conditions, to cope with the stress caused.

The results of this study indicate that there is a relationship between religiosity and resilience in penitentiaries with a strong correlation coefficient value. The correlation coefficient is positive. It is stronger if the higher their faith, experience, practice, knowledge, and consequences with religion, the more able to adapt from the difficult conditions experienced in prison. From the results of this study, show that the most dominant relationship occurs between resilience with religiosity is a moderate relationship there are 117 respondents, while those who have moderate religiosity associated, there are three respondents. It is because the two variables have a relationship and are interrelated.

It is in accordance with the results of Hardjan's research that religiosity shows the results of interest between individuals towards religion by living and realizing their religious teachings to influence all actions and behaviors of life supported by increasing resilience to deal with stress and anxiety while serving a sentence. Capable individuals who regard problems as challenges, feel able to solve problems faced, and able to rise from problems tend to

have high resilience. They were supported by good religiosity. Whereas if individuals are unable to overcome problems and are unable to rise from problems, they tend to have low resilience due to the individual's influence on low religiosity (Aisha & Yuwono, 2014). From the statements mentioned, it can be concluded that between religiosity and resilience has a relation, depending on the individual. The researcher found that each individual has their own way to overcome the problem so that they can solve the problem. Every respondent who has low resilience then affects low religiosity and tends to be unable to solve the problems they face.

In line with the results of the study explained that individuals who have high religiosity are considered to have guidelines for responding to life and have better endurance in solving problems encountered (Rakhmat, 2013). The research was strengthened by Lestari, showing that the characteristics of individuals who have high religiosity can be seen from their behavior, attitudes, and actions, as well as their entire way of life following the religious rules, taught (Lestari, 2002). The opinion of Saputri and Karyanta states that individuals who have high religiosity are better able to interpret all the problems that occur with positive thinking, to be able to interpret life better and to avoid stress or depression (Saputri & Karyanta, 2013). The researcher assumes that respondents have a good relationship between religiosity and resilience. It is proved by the results of a questionnaire that states that there is a relationship that indicates that religiosity has a component to help increase the resilience of prisoners in prison. The religiosity component of belief makes individuals hold fast and believe in the religion they hold.

CONCLUSION

Religiosity with resilience in WBP in prison has a strong relationship. The more individuals have religiosity, and then they can get closer to God, it is influenced by all the actions carried out every day so that they can make positive adaptations. For adults who are assisted by adults must have religiosity to assist in living their daily lives so that the problems they face can be overcome. Penitentiaries play an important role in helping to overcome psychological problems, in the form of improving religiosity by facilitating places of worship, and conducting religious studies so that they can increase support in providing religiosity in prisons. Nurses at a penitentiary to be able to help in reducing anxiety, depression, and provide motivation in solving problems experienced by WBP.

REFERENCES

- Aisha, D. L., & Yuwono, S. (2014). Hubungan Antara Religiusitas Dengan Resiliensi Pada Remaja Di Pantasi Asuhan Keluarga Yatim Muhammadiyah Surakarta. *Naskah Publikasi*.
- Alsarhi, K., Prevoo, M. J. L., Alink, L. R. A., Mesman, J., & Rahma. (2019). Maternal Harsh Physical Parenting and Behavioral Problems in Children in Religious Families in Yemen. *International Journal of Environmental Research and Public Health*, 16(9). <https://doi.org/10.3390/ijerph16091485>
- Anto, E. J., Siagian, L. O., Siahaan, J. M., Silitonga, H. A., & Nugraha, S. E. (2019). The relationship between hypertension and cognitive function impairment in the elderly. *Open Access Macedonian Journal of Medical Sciences*, 7(9), 1440–1445. <https://doi.org/10.3889/oamjms.2019.300>
- Chee, K. Y., Tripathi, A., Avasthi, A., Chong, M. Y., Xiang, Y. T., Sim, K., ... Sartorius, N. (2016). Prescribing pattern of antidepressants in children and adolescents: Findings from the research on Asia psychotropic prescription pattern. *East Asian Archives of Psychiatry*, 26(1), 10–17. Retrieved from <https://www.scopus.com/inward/record.uri?eid=2-s2.0.084966874325&partnerID=40&md5=baa36b3c4272c647cd46c6f315d399ac>
- Dewi, R., & Muda, I. (2019). *Manajemen sumber daya manusia*. Kementerian Hukum dan Hak Asasi Manusia.
- Ekasari, A., & Susanti, N. D. (2009). Hubungan antara optimisme dan penyesuaian diri dengan stress pada narapidana kasus NAPZA di Lapas Kelas IIA Bulak Kapal Bekasi. *SOUL: Jurnal Ilmiah Psikologi*, 2(2), 1–32.
- Ghufron, M. N., & Risnawita, R. (2010). Teori-teori psikologi. *Yogyakarta: Ar-Ruzz Media*.
- Glock, C. Y., & Stark, R. (1965). *Religion and society in tension*. Chicago: Rand McNally.
- Hasinuddin, M., Noviana, U., & Fitriah, F. (2019). Family Support System as an Effort to Optimize Coping Mechanism of Preschool Children During Hospitalization. *Jurnal Ners*, 14(2), 199–204.
- Hasnida, Rahmawati, E., Saragih, J. I., & Lubis, N. L. (2019). Risk factors and criminogenic needs of Indonesian inmates. *Indian Journal of Public Health Research and Development*, 10(10), 1540–1544. <https://doi.org/10.5958/0976-5506.2019.03057.2>
- Heigel, C. P., Stuewig, J., & Tangney, J. P. (2010). Self-reported physical health of inmates: Impact of incarceration and relation to optimism. *Journal of Correctional Health Care*. <https://doi.org/10.1177/1078345809356523>
- Holman, B., & Ziedenberg, J. (2006). The dangers of detention. *Justice Policy Institute*.
- Khaddafi, M. R., & Amin, M. M. (2019). A case series from rantauprapat, la belle indifference: a coping mechanism or is there something organic behind? *Open Access Macedonian Journal of Medical Sciences*, 7(16), 2675–2678. <https://doi.org/10.3889/oamjms.2019.405>
- Lazarus, R. S., & Folkman, S. (1984). *Stress, appraisal, and coping*. New York, USA: Springer Publishing Company.
- Lestari, R.P. (2002). Hubungan Antara Religiusitas dengan Tingkah Laku Kopin gIndigeneous. *Jurnal Ilmiah Psikologi*, 6(1).
- Pratiwi, I. N., Hapsari, E. D., & Pangastuti, N. (2014). Resiliensi dan stres pada kejadian vaginosis bakterial pada wanita usia subur di pesisir pantai ampenan kota mataram (. *Jurnal Ners*, 9, 187–193.
- Rakhmat, J. (2013). *Psikologi agama: sebuah pengantar*. Mizan Pustaka.
- Reivich, K., & Shatté, A. (2002). The resilience factor: 7 essential skills for overcoming life's inevitable obstacles. In *The resilience factor: 7 essential skills for overcoming life's inevitable obstacles*.
- Rew, L., & Horner, S. D. (2003). Youth resilience framework for reducing health-risk behaviors in adolescents. *Journal of Pediatric Nursing*. [https://doi.org/10.1016/S0882-5963\(03\)00162-3](https://doi.org/10.1016/S0882-5963(03)00162-3)

20. Saputri, S. A., & Karyanta, N. A. (2013). Hubungan antara Religiusitas dan Dukungan Sosial dengan Psychological Well-being pada Santri Kelas VIII Pondok Pesantren Tahfidzul Qur'an Ibnu 'Abbas Klaten. *Jurnal Ilmiah Psikologi Candrajiwa*, 2(3 Des).
21. Semplonius, T., Good, M., & Willoughby, T. (2015). Religious and Non-religious Activity Engagement as Assets in Promoting Social Ties Throughout University: The Role of Emotion Regulation. *Journal of Youth and Adolescence*. <https://doi.org/10.1007/s10964-014-0200-1>
22. Situmorang, V. H. (2019). Lembaga Pemasyarakatan sebagai Bagian dari Penegakan Hukum. *Jurnal Ilmiah Kebijakan Hukum*, 13(1), 85–98.
23. Sulhin, I., & Hendiarto, Y. T. (2012). Identifikasi Faktor Determinan Residivisme. *Jurnal Kriminologi Indonesia*, 7(3).
24. Union, A. C. L. (2014). *War comes home: The excessive militarization of American policing*. ACLU Foundation.
25. Utari, D. I. (2012). Gambaran Tingkat Kecemasan Pada Warga Binaan Wanita Menjelang Bebas Di Lembaga Pemasyarakatan Wanita Kelas Ii A Bandung. *Students E-Journal*, 1(1), 33.
26. Widuri, W. (2013). REGULASI EMOSI DAN RESILIENSI PADA MAHASISWA TAHUN PERTAMA. *HUMANITAS*. <https://doi.org/10.26555/humanitas.v9i2.341>