



THE RELATIONSHIP BETWEEN SPIRITUAL WELL-BEING AND SOCIAL INTERACTION WITH THE RESILIENCE OF MALE PRISONER

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ABSTRACT

The problem of low resilience among male correctional inmates still often occurs, such as withdrawing, tending to be offended, aggressive, easily involved in riots and attempting suicide. Male inmates are required to have good social interaction skills to be able to adapt to the prison environment and to have good spiritual well-being to prevent negative behavior from occurring. The aim of this research is to determine the relationship between spiritual well-being and social interaction with the resilience of male inmates in one of the prisons in Central Java. The research was conducted in December 2023, research design using cross-sectional with the multiple linear regression analysis method on a population of 399 male WBP, the sampling technique used was simple random sampling on a sample of 200 male WBPs analyzed using the test product moment. Data collection using questionnaires spiritual well-being scale (SWBS), social interaction, and resilience scale which first carried out validity and reliability tests on 70 WBP and was declared valid and passed the ethics test. The research shows that there is a meaningful and significant relationship between spiritual well-being and social interaction on resilience, while the regression coefficient shows that spiritual well-being and social interaction have an influence on resilience of 7.6% apart from being influenced by other factors.

Keywords: male inmates; prison; resilience; social interaction; spiritual well-being

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INTRODUCTION

Correctional institutions around the world are experiencing an increase. Data World Prison Brief In 2020, Indonesia was ranked in the top ten with the largest number of WBP in the world (Fair & Walmsley, 2021). Meanwhile, data released by the Directorate General of Corrections in 2021 stated that the number of WBP in Indonesia was 274,481 people with a total majority of male WBP of 260,937 (Dirjenpas, 2021). The increase in the number of male prisoners has given rise to various problems, one of which is stress and depression (Blitz et al., 2005). This is in accordance with what was expressed World Health Organization which states that every month there is a prevalence of psychosis in male prisoners of 3.7% and 10% experience major depression (WHO, 2009). A study in Florida found that the main problem faced in prisons is depression problems identified as severe at 25% and 30% identified as mild and moderate (Gussak, 2009). Another study in the Class I Semarang Prison found that 50% experienced severe depression, moderate depression 20.8%, mild depression 12.5% (Zamroni, 2020).

The impact of stress and depression problems on male prisoners can lead to negative things. WHO noted that almost 850,000 people in the world attempt suicide and die every year from depression (Direktoral Jenderal Pelayanan Kesehatan, 2022). Brazilian prisons reported the impact of depression on male prisoners leading to difficulties in adapting to prison, tending to be offended, aggressive and easily involved in risky activities (Dos Santos et al., 2019). Prisons in Greece reported the impact of depression on male prisoners tending to riot (Shivani

rawat, 2014). Prisons in Indonesia reported that almost 20% of deaths in prisons originated from stress and depression (Albert wirya, 2017). Poor mental health can be strengthened with good resilience (Sagone & Elvira De Caroli, 2014). Resilience is an individual's ability to adapt from uncomfortable and stressful conditions to positive conditions with the aim that individuals can recover from the problems they face. Someone who has good resilience will easily make positive changes and recover from trauma (Gatt et al., 2020). Hamdani explained that most juvenile inmates in the poor children's prison have moderate resilience of 83.0% and have low resilience of 8.5% (Ramdani et al., 2017). Riza explained that one in six inmates interviewed had low resilience, seen from being unable to adapt to new environments and easily getting emotional while in prison (Riza, M., & Herdiana, 2013). One of the factors that exist within a person that can strengthen resilience is having spiritual well-being (Missasi & Izzati, 2019).

Spiritual well-being is a condition of well-being, happiness or positive feelings that a person gets when running a business and attitudes from their religious or spiritual values (Taheri Kharama et al., 2014). A person who has good spiritual well-being will be able to make someone resilient because their role can overcome stress, make someone think positively and be able to interpret everything that is destined to come from the Almighty (Ghaderi et al., 2018). Nuryati and Yuni stated that spiritual well-being is very influential in strengthening resilience in type II Diabetes Mellitus (DM) patients, especially in increasing optimism in treatment and calm in the test of illness (Naryati, 2022). Duran also said that spiritual well-being has a close relationship with resilience in hemodialysis patients, especially in the ability to undergo treatment, reinforcement in the form of optimism and resilience in dealing with problems (Duran et al., 2020). Fuad and Puspitawati also stated that spiritual well-being has a great influence on resilience in autistic child therapists, especially in reducing work stress (Puspitawati, 2017).

Another factor that can increase resilience in a person is having social interaction skills (Dayana et al., 2022). Social interaction is an interaction that influences each other between one individual and another that can influence and improve individual behavior patterns and vice versa, someone who has good social interaction in their environment will easily communicate and reduce tension, Dayanan stated that social interaction has a relationship in increasing resilience in SMPN 1 students, especially in students who feel inferior to richer friends, who have a closed nature and are less brave in communicating (Dayana et al., 2022). Rohman and Ifitahur also stated that there is a relationship between social interaction and resilience in deaf and wicara children in special schools (SLB) Jember, especially in the courage of deaf and wicara children in communicating with peers and the ability and solving problems (Rohmah, 2020). The same research was conducted by Setyarahma, who stated that there is a relationship between social interaction and the resilience of deaf children, especially in terms of adaptability and problem solving (Setyarahma & Ramadhana, 2021). Previous studies have explained more about the relationship between spiritual well-being and resilience in patients with chronic diseases, as well as research on social interactions related to resilience is still limited to students, adolescents and the elderly. Research on spiritual well-being and social interactions related to male prisoners is still limited. This study also aims to analyze the relationship between spiritual well-being and social interaction with resilience in male prisoners.

METHOD

This study is a quantitative study with a cross-sectional approach. The number of samples in this study was 399 male inmates in one of the prisons in Central Java who met the inclusion criteria, namely male inmates who were willing to be respondents, able to communicate and mobilize, and aged 18-70 years. The sampling technique was simple random sampling on 200 male WBPs who were taken randomly. The study was conducted from 08-20 December 2023.

The research questionnaire consisted of demographic data, questionnaire spiritual well-being scale (SWBS) with a validity value of 0.3 – 0.89 and reliability of 0.89, questionnaire social interaction with a validity value of 0.24 – 0.88 and reliability of 0.96 and questionnaire resilience scale with a validity value of 0.25 - 0.78 and a reliability of 0.94. Before the research, the researcher first conducted an ethical test at Diponegoro University with the number: 477 / EC / KEPK / FK-UNDIP / IX2023 with the results declared ethically feasible. The data collection system was carried out by the researcher assisted by the enumerator by first providing an explanation related to the research topic, objectives and instruments used and the procedure for filling out the instrument. After that, the researcher provided a consent form to become a respondent to be signed by the respondent. Furthermore, univariate and bivariate analysis was carried out with the test product moment and multivariate with multiple linear regression tests by first conducting classical assumption tests which are presented in tabular form.

RESULT

Univariate Analysis

Respondent characteristics

The number of respondents in this study was 200 male WBP. Based on the results of the study, the description of the respondent characteristics data is as follows:

Table 1.
Distribution of characteristics of male prisoners in prisons (n=200)

No	Characteristics	Category Type	f	%
1	Age	15-25 Years	30	15
		26-35 Years	59	29,5
		36-45 Years	51	25,5
		46-55 Years	46	23
		>55 Years	14	7
2	Education	Elementary school	45	22,5
		Junior High School	55	27,5
		Senior High School	91	45,5
		D3/S1	9	4,5
3	Employment status	Laborer	95	47,5
		Civil servant	3	1,5
		Farmer	35	17,5
		Other	63	31,5
4	Marital status	Marry	135	67,5
		Not married yet	45	22,5
		Widower/Widow	20	10
5	Detention Time	0-5 Years	54	27
		6-10 Years	111	55,5
		>10 Years	35	17,5
6	Case types	Narcotics	86	43
		Murder	6	3
		Theft	45	22,5
		Embezzlement	23	11,5
		Child Protection	30	15
		Other	10	5
7	Spiritual activities	Studying	95	47,5
		Tambourine	32	16
		Call to prayer	15	7,5
		Others (Sports, Washing dishes, repairing motorbikes)	58	29

The table shows that the majority of respondents are aged 26-35 years, which is 29.5%, the highest level of education of respondents is 45.5%, the highest level of employment status of respondents is laborers, which is 47.5%, the highest level of marital status of respondents is

married, which is 67.5%, the highest level of detention period of respondents is 6-10 years, which is 55.5%, the highest level of cases of respondents is narcotics, which is 43%, and the highest level of spiritual activity of respondents is reciting the Koran, which is 47.5%.

Spiritual well-being of respondents

Table 2.
Distribution of spiritual well-being of male prisoners in prisons (n=200)

Domain	Mean	Std. Deviation	Minimum	Maksimum
Vertical relationship	34,03	10,14	17	51
Horizontal relationship	35,10	9,10	17	50

The table shows that the standard deviation value for each variable is smaller than the average value. In the horizontal relationship domain, it has the highest average result, which is 35.10 (SD 9.106).

Interaction social on respondents

Tabel 3.
Distribution of social interactions of male prisoners in prison (n=200)

Domain	Mean	Std. Deviation	Minimum	Maksimum
Motivation process	26,80	5,67	15	38
Interaction process	26,46	5,49	14	38
Arrangement process	26,73	5,53	13	36

The table shows that the standard deviation value for each variable is smaller than the average value. In the motivation process domain, it has the highest average result, which is 26.80 (SD 5.67).

Resilience on respondents

Tabel 4.
Distribution of resilience of male prisoners in prisons, December 2023 (n=200)

Domain	Mean	Std. Deviation	Minimum	Maksimum
Commitment	12,13	2,788	6	17
Purpose of life	3,36	1,182	1	5
Problem solving	10,08	3,546	3	15
Role model	3,36	1,182	1	5
Self-awareness	18,62	5,104	10	29
Self-control	6,28	1,717	3	10
Social support	25,48	6,000	13	36

The table shows that the standard deviation value for each variable is smaller than the average value. In the social support domain, it has the highest average result, which is 25.48 (SD 6,000).

Bivariate analysis

Tabel 5.
Correlation test of spiritual well-being and social interaction with resilience of male prisoners in prison(n=200)

	Spiritual well-being	Social interaction
Resilience	Pearson Correlation 0,52	0,50
	Signifikansi 0,00	0,03

The table shows that the variables of spiritual well-being and resilience show a significant relationship with a significant value of p less than 0.05 ($0.00 < 0.05$). Likewise, social interaction with resilience shows a meaningful and significant correlation with a significance of p less than 0.05 ($0.03 < 0.05$).

Multivariate analysis
Classical Assumption Test

Table 6.
Residual normality test

Regression Equation	Asymp. Sig (2-tailed)	Keterangan
Variabel Independen: Spiritual well-being and social interaction Variabel Dependen: resiliensi	0,200	Terdistribusi Normal

The table of residual normality test results shows a significance value of 0.2, which is greater than 0.05, with the conclusion that the data is normally distributed and multiple linear regression tests can be carried out.

Table 7.
Multicollinearity test

Regression Equation	Tolerance	VIF Coefficient
Spiritual well-being	0,956	1,046
Social interaction	0,956	1,046

The table shows the results of the values *variance inflation factor* (VIF) of the independent variable for the regression equation has a value of <10.00 and the tolerance value is >0.10 so it is concluded that there is no correlation between the independent variables used in the research regression equation.

Table 8.
Heteroscedasticity test

Variables	Significance	Conclusion
Spiritual well-being	0,523	There is no heteroscedasticity
Social interaction	0,539	There is no heteroscedasticity

The table shows significant values Glestjer test on the regression model on the spiritual well-being variable of 0.523 > 0.05 and social interaction of 0.539 > 0.05. So it can be concluded that the regression model is free from heteroscedasticity problems.

Table 9.
Autocorrelation test

Model	Durbin-Watson	Conclusion
1	2,092	No autocorrelation occurs

The table shows that the DW value is 2.092, the dl value is 1.74 and the du value is 1.78 in 200 respondents, the calculation with the 4-dl formula is $4 - 1.74 = 2.26$ and $4 - du$ is $4 - 1.78 = 2.22$. The results show that the DW value of 2.092 lies between the du and (4-du) values of 1.78 and 2.22, so it can be concluded that there is no autocorrelation.

Multiple linear regression test

Table 10.
Testsignificance parameter individual (Uji t)

Variables	B	Std. Error	Beta	t-hitung	Signifikan
Spiritual well-being	-0,286	0,072	-0,277	-3,958	0,000
Social interaction	0,109	0,069	0,111	1,582	0,115

The table shows that the spiritual well-being variable has a dominant influence compared to social interaction, indicated by a significant value of less than 0.05 ($0.000 > 0.05$) with a coefficient value of -0.286 compared to the social interaction variable, the significance value of which is greater than 0.05 ($0.115 > 0.05$) with a coefficient value of 0.109.

Table 11.
Simultaneous significance test (F test)

F-count	Sign	Conclusion
8,133	0,000 ^b	Simultaneous effect

The table shows that the spiritual well-being variable and the social interaction variable have a significance value of less than 0.05 ($0.000 < 0.05$), meaning that the independent variables together have a significant effect on the dependent variable.

Table 12.
Coefficient of determination (*R square*)

Model	R	R Square
1	0,276	0,076

The table shows that the variables of spiritual well-being and social interaction together have an influential contribution to the dependent variable (resilience) with an R square value of 0.076, which means that 7.6% of the influence is contributed by the independent variable to the dependent variable and the remainder is influenced by other factors that were not studied.

DISCUSSION

Spiritual well-being with resilience of male prisoners

The results of this study indicate that spiritual well-being and resilience of male prisoners have a meaningful and significant relationship. Male prisoners are people who undergo a detention process who are very vulnerable to mental health problems that cause low resilience. The problems of male prisoners in prison can be caused by internal factors such as feelings of guilt, fear of being abandoned by family, considering the future unclear and feeling lonely, as well as external factors such as over capacity lack of privacy and inadequate health services and the stigma of criminals (Nur, Anisah Lailatun, 2011). Male prisoners need maximum effort to be able to adapt to new conditions with various problems that are not easy for prisoners to do, they need sufficient resilience to adapt quickly, one of which is by having high resilience (Riza, M., & Herdiana, 2013). The results of the study show that aspects of spiritual well-being are able to optimally strengthen the resilience of a person experiencing physical or mental health problems (Naryati, 2022). Spiritual well-being is very important for male prisoners who are often exposed to stressful situations and face difficulties in prison (Permana, 2018). A person who has spiritual well-being is better able to face difficulties compared to prisoners who only face difficulties alone. Male prisoners need spiritual well-being to be able to reduce stress when facing difficulties in prison. This shows that spiritual well-being is needed by male prisoners in increasing resilience (Hartono, 2021).

Spiritual well-being has two dimensions that can be felt, namely the dimensions of vertical relationships and horizontal relationships. The horizontal relationship dimension in the form of good social communication in prison will be able to strengthen a person in adapting well, WBP is not easily stressed due to changes in conditions from being accustomed to being facilitated to regular conditions that cause individuals to be resilient (Hartono, 2021). Panji stated that someone who has a good relationship with their environment is able to recognize the social environment easily, interact well without hostility (Sulistio & Muhammad, 2022) The vertical aspect is closely related to religious values that are practiced daily. Fitriani said that individuals who live religious values will accept all processes that occur in their lives with an open heart, without regret, disappointment or feeling unfair in everything that happens (Fitriani, 2017). Pertiwi also stated that spiritual well-being can make individuals calm and safe, become access to minimize anxiety and negative feelings, and ultimately develop individual abilities by using their potential to continue to function properly or become resilient. Permana said that someone who has spiritual well-being tends to have good resilience because they tend to have a low level of acceptance of stress stimuli. This is due to the fact that individuals with good spiritual well-being, even when faced with difficult situations, unpleasant experiences, or unwanted events, are still able to maintain optimism,

self-confidence, and hope for a better future (Naryati, 2022). Spiritual well-being in male prisoners refers to improvements in quality of life and improvements in mental health caused by various factors such as overload, lack of social support and other inadequate facilities that affect resilience. (Kurniasari et al., 2021)

Based on research findings, male prisoners have quite good Koran reading activities. Koran reading activities are a form of guidance carried out by the Prison in an effort to improve the spiritual well-being of male prisoners so that they reflect feelings of calm, peace, and patience in facing the challenges in the Prison. Religious guidance carried out includes lectures that review various religious teachings, reading holy books, and understanding the meaning of the contents of the holy book. Many studies have been conducted to improve spiritual well-being in a person to improve the quality of life and prevent mental health problems, one of which is spiritual intervention (Sajadi et al., 2018). Common spiritual interventions include spiritual therapy with a religious approach to help patients overcome feelings of disintegration and distress (Nasution et al., 2020). Mindfulness interventions that promote awareness and understanding of existing feelings and ideas, which are useful for reducing stress and discomfort (Oner Cengiz et al., 2023). Spiritual counseling that helps patients explain and overcome spiritual problems they experience (Tajiri, 2019).

Collaboration between health and spiritual professionals to provide spiritual counseling, mindfulness and spiritual therapy that can help individuals achieve optimal spiritual and physical well-being (Juškienė, 2017). Addition of human resources such as employee assistance programs (EAP) religious services, counselors or psychologists, and support groups. EAP programs provide counseling to help Prison Staff deal with low resilience issues more effectively (Sovia, 2021).

The relationship between social interaction and resilience of male prisoners in prison

The results of the study showed that social interaction with the resilience of male prisoners had a positive and significant relationship. Male prisoners who have problems with the law will experience psychological changes that can affect the formation of self-concept and the ability to interpret their lives, resulting in an inability to interpret their lives (Aji, 2015). Social interaction is an important aspect in the life of every individual, including prisoners who are serving sentences in socially isolated prisons often experience higher levels of depression and anxiety which significantly affect the quality of life and make the rehabilitation process more difficult (Syawal & Subroto, 2023). Good social interaction needs to be carried out so that someone can undergo positive social interactions in their environment without experiencing emotional stress to reduce conflict both formally and informally, both directly and indirectly so that resilience is formed in the individual. (Anggriana, 2017). Social interaction is a social bond between one individual and another that can influence one another based on the norms and values that exist in society (Munandar, 2022). One dimension of social interaction is the motivation process obtained from family, fellow prisoners or officers in the form of mutual advice, sharing stories about problems, encouraging, strengthening, greeting each other, and helping to find solutions to every difficulty experienced (Andriany & Cahyani, 2022). Social interaction in the motivational dimension can influence the way individuals deal with stressors and anxiety in living their lives, especially helping in calmness, fostering self-confidence and resilience in individuals (Nur, Anisah Lailatun, 2011). This is in accordance with research conducted by Dayana which states that there is a very positive relationship between social interaction and resilience (Dayana et al., 2022).

Social interaction can be strengthened by various interventions, one of which is group spiritual therapy intervention with a program involving group activities that help patients communicate and share spiritual experiences with group members and friends (Leung & Li, 2023). Planning interventions to improve group spiritual therapy is needed to be included in

the prison program and maximize relationships with partners to increase retention and reduce mental and communication problems of prisoners (Nafarizka, Misbah Ayu, 2022).

CONCLUSION

Based on the results of the study, it can be concluded that spiritual well-being and social interaction in male prisoners are in good condition. Spiritual well-being and social interaction in male prisoners have a role in increasing resilience, as evidenced by the results of the study showing a significant relationship between the relationship of spiritual well-being, especially in the aspect of horizontal relationships that make male prisoners able to adapt to prison conditions and other prisoners and also in social interaction motivation has an impact on strengthening social aspects, male prisoners have easy daily activities in prison without any worries.

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