Religiosity and Emotional Intelligence as Predictors of Loneliness Among Inmates: A Study at Class IIB State Detention Center, Bangkalan

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Abstract

The correctional institution serves as a place for the rehabilitation of inmates; however, in reality, many prisons in Indonesia are experiencing overcapacity. This condition causes state detention center (Rutan), which are supposed to provide services and care for inmates, to also function as places for inmate rehabilitation. Limited communication between inmates and their close relatives, who have traditionally been their confidants, can lead to feelings of loneliness among inmates if they cannot adapt to their environment. The purpose of this study is to determine the influence of religiosity and emotional intelligence on the loneliness of inmates at Class IIB Bangkalan State Detention Center. This research is quantitative, employing multiple regression methods. The sample consists of 82 inmates selected using probability sampling with a random sampling technique. Data collection was conducted using questionnaires distributed to the inmates. This study utilized three measurement tools: The Centrality of Religiosity Scale, Emotional Intelligence Scale, and UCLA Loneliness Scale, which included 76 statement items. Data analysis involved normality tests, linearity tests, multicollinearity tests, heteroscedasticity tests, and multiple regression tests using IBM SPSS 27 software. The results indicate a significant effect of the independent variables (religiosity and emotional intelligence) on the dependent variable (loneliness) based on hypothesis testing results. The significance value obtained is 0.000 < 0.05. Therefore, the research hypothesis (Ha) is rejected and the null hypothesis (Ho) is accepted, indicating a significant influence of religiosity and emotional intelligence on loneliness. The determination test conducted in this study shows an R Square value of 28.3%, while the remaining 71.7% is influenced by other variables not explained in this research. Future research can be conducted with the same variables but with more specific respondent characteristics or by introducing different variables.

Keywords : Religiosity; Emotional Intelligence; Loneliness; Inmates; State Detention Center

Abstrak

Lembaga Pemasyarakatan merupakan tempat untuk melaksanakan pembinaan terhadap narapidana, namun pada realitanya banyak Lapas di Indonesia yang mengalami over-kapasitas, kondisi ini membuat rumah tahanan negara (Rutan) yang seharusnya memiliki fungsi untuk memberikan pelayanan dan perawatan terhadap narapidana akhirnya juga berfungsi sebagai tempat pembinaan bagi narapidana. Keterbatasan komunikasi narapidana dengan orang-orang terdekat yang selama ini menjadi tempat

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mencurahkan isi hati dapat menimbulkkan timbulnya perasaan kesepian (loneliness) pada narapidana apabila tidak dapat menyesuaikan diri dengan lingkungannya. Tujuan dari penelitian ini adalah untuk mengetahui pengaruh religiusitas dan emotional intelligence terhadap loneliness narapidana di Rutan Kelas IIB Bangkalan. Penelitian merupakan peneltian kuantitatif dengan menggunakan metode regresi berganda. Sampel pada penelitian ini adalah 82 orang narapidana dengan menggunakan teknik probability sampling dengan tipe random sampling. Metode pengumpulan data menggunakan kuesioner yang disebarkan pada narapidana. Penelitian ini menggunakan tiga alat ukur yaitu The Centrality of Reliosity Scale, Emotional Intelligence Scale dan UCLA Loneliness Scale dengan 76 item pernyataan. Analisis data menggunakan uji normalitas, uji linearitas, uji multikolinearitas, uji heteroskedastisistas dan uji regresi berganda dengan menggunakan software IBM SPSS 27. Hasil penelitian menunjukkan bahwa terdapat pengaruh yang signifikan antara variabel independen religiusitas dan emotional intelligence terhadap variabel dependen loneliness berdasarkan hasil uji hipotesis. Dapat diketahui nilai signifikansi yaitu 0,000 < 0,05. Sehingga hipotesis penelitian ini yaitu Ha diterima dan Ho ditolak yang berarti terdapat pengaruh signifikan antara religiusitas dan emotional intelligence terhadap loneliness. Uji determinasi yang dilakukan dalam penelitian ini menunjukkan nilai R Square sebesar 28,3% sedangkan sisanya 71,7% dipengaruhi oleh variabel lain yang tidak dijelaskan pada penelitian ini. Untuk penelitian lebih lanjut dapat dilakukan dengan variabel sama namun karakteristik responden yang lebih spesifik atau memunculkan variabel yang berbeda.

Kata kunci : Religiusitas*;* Emotional Intelligence*;* Loneliness*;*Narapidana*;*Rumah Tahanan Negara (Rutan)

Introduction

Correctional institutions (commonly referred to as "Lapas") serve as rehabilitation centers for inmates and juvenile offenders. Inmates are individuals who have been sentenced to a loss of liberty by a court decision with legal standing (Law No. 22 of 2022 concerning Corrections). Functionally, correctional institutions are intended to facilitate the rehabilitation of inmates. However, in practice, many prisons in Indonesia are experiencing overcapacity. This situation forces detention centers (Rutan), which are originally intended to provide services and care to detainees, to also function as places of rehabilitation for inmates.

Although there has been a paradigm shift from a punitive prison system to a correctional system focused on rehabilitation and reintegration rather than punishment, inmates still experience significant differences between life inside prison and their previous life outside. Activities that could previously be carried out in correctional institutions may become limited during the period of incarceration.

As a result of imprisonment, inmates inevitably endure various forms of suffering, including the deprivation of liberty, access to goods and services (such as the inability to obtain quality care or retain personal valuables as they once did), deprivation of heterosexual relationships, loss of autonomy due to strict institutional rules, and a sense of insecurity (Sykes, 2007).

Life in prisons and detention centers may also create psychological pressure for inmates due to the disruption of communication with loved ones, who often serve as emotional support. Serving a sentence, whether short or long, can lead to inner conflict especially for first-time offenders. If they are unable to adapt to the prison environment, feelings of loneliness may arise.

Loneliness can stem from a lack of connection or mutual understanding with others, even when surrounded by many people (Wardani & Septiningsih, 2016). Life in Lapas and Rutan may contribute to such loneliness due to the loss of communication

with close relationships (Annisa & Luh, 2012). Therefore, inmates need to engage in rehabilitation programs provided by the correctional institution both personality and independence development programs. These programs, based on rehabilitative principles, aim to protect the rights of inmates and detainees (Firmansyah et al., 2019).

According to Schliehe et al. (2022), the psychological impact of incarceration may continue even after release. The emergence of social isolation, existential alienation, and loneliness across vastly different prison cultures and climates suggests that such experiences are among the essential pains of imprisonment, in addition to the more widely recognized burdens and deprivations documented in scholarly literature. These experiences are considered to be core psychological sufferings of incarceration. Furthermore, the study highlighted that loneliness among inmates often arises from being separated from familiar individuals and surrounded by strangers.

Kristianingsih (2022) noted that individuals with high levels of religiosity tend to have a stronger ability to cope with life's hardships, allowing them to recover more quickly during difficult times, including while serving prison sentences. Emotional intelligence (EI) is a component of social intelligence involving one's ability to recognize and understand personal emotions and the emotions of others. It relates to a person's capacity to manage thoughts and actions. Individuals with high emotional intelligence are better equipped to direct their behavior appropriately. EI involves not only self-awareness but also the capacity to assist others by understanding emotional contexts (Mayer & Salovey, 1993).

Goleman (1996) found that Intelligence Quotient (IQ) accounts for only 20% of a person's success, with the remaining 80% influenced by other factors. He emphasized the importance of emotional intelligence skills such as self-awareness, emotional regulation, motivation, empathy, and relationship management as essential to achieving success in life. Sharma (2015) found that inmates tend to have significantly lower emotional intelligence compared to the general population. Offenders often struggle with both understanding their own emotions and responding to the emotions of others. Therefore, improving emotional intelligence among inmates is crucial to help them manage emotional challenges and reduce the risk of future criminal behavior. In fact, emotional intelligence influences behavioral tendencies in inmates. Higher emotional intelligence has been shown to deter individuals from engaging in criminal acts. A study on inmates convicted of murder, drug trafficking, and theft found that emotional intelligence levels decreased in line with the severity of the crime lowest among murderers, followed by drug traffickers, and highest among those convicted of theft (Megreya, 2015).

Based on these phenomena, the researcher is interested in exploring the correlation between religiosity and emotional intelligence among inmates. The study aims to determine the extent to which religiosity and emotional intelligence affect the experience of loneliness among inmates, within the context of the existing problems and rehabilitation programs provided by correctional institutions.

The following hypotheses are proposed in this study:

1. Religiosity has an effect on loneliness among inmates in Class IIB Bangkalan State Detention Center.
2. Emotional intelligence has an effect on loneliness among inmates in Class IIB Bangkalan State Detention Center.
3. Religiosity and emotional intelligence do not affect loneliness among inmates in Class IIB Bangkalan State Detention Center.

Research Method

This research employed a quantitative approach with a correlational method. The study focused on examining the influence of Religiosity (X1) and Emotional Intelligence (X2) on Loneliness (Y). The population in this study consisted of male inmates at Class IIB Bangkalan State Detention Center. The sampling technique used was probability sampling, specifically random sampling, applying the Slovin formula (Creswell & Creswell, 2018), resulting in a sample size of 82 individuals. The inclusion criteria were a minimum education level of junior high school (or equivalent) and age above 18 years.

The measurement tool for religiosity was the Centrality of Religiosity Scale (CRS), developed by Huber and Huber (2012), based on a revision of the five dimensions of religiosity from Glock and Stark (1968), consisting of 33 items across five aspects. Emotional intelligence was measured using the Emotional Intelligence Scale developed by Mayer and Salovey, revised to 33 items by Schutte et al. (1998), and adapted into Indonesian by Ningsih (2021). Loneliness was measured using the UCLA Loneliness Scale Version 3 developed by Russell (1996) and adapted into Indonesian by Putri (2019), tailored to the research needs. Data were processed using SPSS (Statistical Program for Social Science) version 27 for Windows.

Results

The data used in this study were obtained from 82 respondents who were inmates at the Class IIB State Detention Center in Bangkalan. The data description is based on hypothetical data. A total of 7 inmates (8.5%) had religiosity in the high category, 63 inmates (76.8%) were in the moderate category, and 12 inmates (14.6%) were in the low category. Meanwhile, 15 inmates (18.3%) had emotional intelligence in the high category, 53 inmates (64.6%) in the moderate category, and 14 inmates (17.1%) in the low category. Regarding loneliness, 13 inmates (15.9%) were in the high category, 53 inmates (64.6%) in the moderate category, and 16 inmates (19.5%) in the low category.

Normality Test

The normality test is used to determine whether each variable studied is normally distributed, either multivariately or univariately. The Kolmogorov-Smirnov test was used to assess the normality of the data. This test uses a significance level of 5% or 0.05. The decision rule in the normality test is based on the Asymp. Sig. (2-tailed) value. If the Asymp. Sig. (2-tailed) > 0.05, it indicates that the data are normally

distributed. Conversely, if the Asymp. Sig. (2-tailed) < 0.05, the data are not normally distributed. The results of the normality test are as follows:

Table 1 Normality Test

Variable	N	Test Statistic	Asymp. Sig. (2-tailed)	P-Value	Description
Unstandardized Residual	82	0.079	0.200	P > 0.05	Normal

A total of 82 inmates at the Class IIB State Detention Center in Bangkalan participated as respondents. The normality test conducted showed that all variables used in this analysis were normally distributed, with a significance value of 0.200 > 0.05. Therefore, the three variables used in this study are considered to have a normal distribution.

Linearity Test

The linearity test aims to determine whether there is a linear relationship between the independent variables and the dependent variable. In the linearity test, decision-making is based on the Deviation from Linearity significance value. If the value is greater than 0.05, it indicates a significant linear relationship between the independent and dependent variables. Conversely, if the value is less than 0.05, it indicates that there is no significant linear relationship between the independent and dependent variables. The results of the linearity test for the variables religiosity and emotional intelligence toward the variable loneliness in this study are as follows:

Table 2. Linearity Test

Variable	N	Deviation from Linearity (Sig.)	P-Value	Description
Religiosity	82	0.342	P > 0.05	Linear
Emotional Intelligence	82	0.287	P > 0.05	Linear

In the table, it is shown that the significance value of deviation from linearity for the religiosity variable is 0.342 > 0.05, and for the emotional intelligence variable is 0.287 > 0.05. Therefore, it can be concluded that there is a significant linear relationship between the religiosity variable (X1) and loneliness (Y), as well as between the emotional intelligence variable (X2) and loneliness (Y).

Correlation Test

The correlation test was conducted to determine the degree of relationship between the independent variables and the dependent variable. This relationship can be either positive or negative. The strength of the relationship between the variables under study is indicated by the Pearson correlation coefficient (r). The correlation relationship can be further observed in the R square column, which is referred to as the coefficient of determination.

Table 3. Correlation Test

	Religiosity	Emotional Intelligence	Loneliness
Religiosity	1	.059	-.410**
Sig. (2-tailed)		.599	.000
Emotional Intelligence	.059	1	-.362**
Sig. (2-tailed)	.599		.001
Loneliness	-.410**	-.362**	1
Sig. (2-tailed)	.000	.001	

Based on the table above, it can be seen that the Sig. (2-tailed) value of the religiosity variable in relation to loneliness is 0.000 < 0.05, indicating that there is a correlation between the two variables. The Pearson correlation value between religiosity and loneliness is -0.410 > 0.220, which also indicates a correlation between these variables. The negative (-) sign shows a negative correlation, meaning the higher the level of religiosity, the lower the level of loneliness.

For the emotional intelligence variable, the Sig. (2-tailed) value with respect to loneliness is 0.001 < 0.05, indicating a correlation between the variables. The Pearson correlation value is -0.362 > 0.220, showing that there is a correlation between emotional intelligence and loneliness. The negative (-) sign again indicates a negative correlation, meaning the higher the emotional intelligence, the lower the loneliness.

Multicollinearity Test

The multicollinearity test aims to determine whether there is a correlation or relationship between two or more independent variables in a multiple linear regression model. The decision rule for the multicollinearity test is based on the Tolerance and Variance Inflation Factor (VIF) values. If the VIF value is less than 10.00 and the Tolerance value is greater than 0.10, it can be concluded that there is no multicollinearity among the independent variables. The multicollinearity test results for the research variables are as follows:

Table 4 Multicollinearity Test

Variable	Tolerance	VIF
Religiosity	0.997	1.003
Emotional Intelligence	0.997	1.003

Based on the table above, it can be seen that the multicollinearity test produced a tolerance value of 0.997 > 0.10 and a VIF value of 1.003 < 10.00 for the variables religiosity and emotional intelligence, indicating that there is no multicollinearity between the independent variables.

Heteroscedasticity Test

The heteroscedasticity test is one of the classical assumption tests, aimed at determining whether there is a variance inequality in the residual values from one observation to the next. In the heteroscedasticity test, if the significance value (Sig.) is greater than $\alpha = 0.05$, it indicates that heteroscedasticity does not occur. However, if the significance value is less than $\alpha = 0.05$, it indicates that heteroscedasticity is present.

Table 5 Heteroscedasticity Test

Variable	Coefficient	t	Sig.
Religiosity	0.194	1.768	0.081
Emotional Intelligence	-0.132	-1.207	0.231

Based on Table 5.10, it can be seen that the Sig. value of the religiosity variable is 0.081 > 0.05, and the emotional intelligence variable is 0.231 > 0.05. This indicates that both independent variables in this study do not exhibit symptoms of heteroscedasticity.

Hypothesis Testing: Multiple Linear Regression

The hypothesis testing in this study uses multiple linear regression analysis. This analysis aims to determine whether religiosity and emotional intelligence have an influence on loneliness. Multiple linear regression analysis is an assessment that involves a dependency between one variable and another. The three variables have a causal relationship, meaning they influence each other.

Table 1 Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.532a	.283	.264	6.369

Table 2 ANOVA

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	1261.977	2	630.988	15.556	.000b
Residual	3204.426	79	40.562		
Total	4466.402	81			

Based on the data above, it is shown that the independent variables (religiosity and emotional intelligence) can significantly predict the dependent variable (loneliness), where religiosity and emotional intelligence explain 28.3% of the variance in loneliness (R^2 = 0.283; F = 15.556; sig = 0.000). Thus, the hypothesis stating that religiosity and emotional intelligence have an effect on loneliness is accepted.

Discussion

This study aims to determine how religiosity and emotional intelligence affect the loneliness experienced by inmates at Class IIB Detention Center in Bangkalan. Based on statistical analyses including tests of normality, linearity, multicollinearity, heteroscedasticity, correlation, and hypothesis testing, it can be concluded that the research hypothesis is accepted. The results show a negative influence between the three variables, meaning that an increase in religiosity and emotional intelligence corresponds to a decrease in loneliness, and vice versa.

In this study, the public practice dimension contributes 6.5% to the religiosity variable. Public practice in the context of religiosity refers to the frequency of individuals performing religious practices or activities. This includes individual rituals such as prayer, fasting, and other forms of worship. It also involves participation in

religious community activities, such as attending Friday prayers, listening to religious lectures, and engaging in religious social events.

The public practice variable shows a negative and significant effect, indicating that the more frequently inmates engage in public religious activities, the lower their level of loneliness. This reflects how often individuals interact with religious communities and participate in faith-based events. Public worship, such as Friday prayers or daily devotions, fosters a sense of solidarity and social support, thereby reducing feelings of loneliness. Additionally, religious activities provide a clearer sense of meaning and life purpose, helping individuals face loneliness with greater optimism. Inmates who are actively involved in public religious activities tend to feel that they have a strong social network and emotional support from fellow community members. This finding is supported by a study conducted by Ellison et al. (2001), which revealed that active participation in religious activities can strengthen a sense of community and social support that acts as a buffer against loneliness and helps individuals feel more accepted in their environment.

The intellectual dimension in this study does not show a significant influence on inmates' loneliness. However, other studies have suggested that the higher an individual's religious intellectuality, the higher their sense of loneliness (Fitriani, 2024). This may be due to several factors, such as social gaps, differences in perspective, perception, and social judgment. Individuals with high levels of religious intelligence or intellectuality are often isolated because their views differ from those commonly held in their surrounding communities. This can make it difficult for them to find friends or communities that understand and share their perspectives, thereby increasing feelings of loneliness (Kim & Jung, 2020).

This study also found that the higher the inmates' emotional intelligence, the lower the level of loneliness they experienced. The managing emotions aspect contributes 15% to the emotional intelligence variable. Managing emotions involves an individual's ability to recognize, regulate, and direct both their own emotions and those of others. In line with the study by Megawati and Yuwono (2010), emotional intelligence is essential for placing emotions in the right context, making decisions, and managing moods. Mood coordination is central to good social relationships. When a person is able to adapt to the moods of others or possesses a sense of empathy, they are more likely to adjust successfully to new environments, such as the detention center. Furthermore, the ability to understand and appreciate others' emotions helps build more harmonious and effective relationships.

Conclusion

Based on the data analysis in this study, it can be concluded that there is an influence of religiosity on loneliness among inmates at the Bangkalan Class IIB State Detention Center. The contribution of religiosity in reducing inmates' loneliness is 15.99%. Second, there is an influence of emotional intelligence on loneliness among inmates at the Bangkalan Class IIB Detention Center. The contribution of emotional intelligence in reducing inmates' loneliness is 12.27%. Furthermore, religiosity and emotional intelligence simultaneously influence the reduction of loneliness by 28.3%.

Thus, the higher the levels of religiosity and emotional intelligence, the lower the loneliness experienced by inmates, and conversely, the lower their religiosity and emotional intelligence, the higher the level of loneliness experienced by inmates at the Bangkalan Class IIB State Detention Center.

Recommendations

Based on the findings of this study, several suggestions can be offered. Theoretically, the results of this research are expected to enrich knowledge and scientific insight, particularly in the field of clinical psychology regarding religiosity, emotional intelligence, and loneliness. Practically, future researchers are encouraged to examine the same variables with more specific respondent characteristics, such as the type of crime committed and the length of the sentence, in order to identify more detailed factors contributing to loneliness. For the management of Bangkalan Class IIB Detention Center, especially the inmate services division, it is recommended to actively organize personality development and spiritual activities to help inmates make meaningful use of their time during their sentence.

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