

## Psychological Well-Being Among Correctional Inmates in Kupang Class IIB Women's Prison Seen From Forgiveness and Spirituality

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### Abstract

Correctional inmates who have to serve prison terms face various problems such as negative self-acceptance, limited freedom, negative feelings that arise, and negative stigma from the environment, which negatively impacts psychological well-being, so they need forgiveness and spirituality to improve psychological well-being. This research aims to determine the influence of forgiveness and spirituality on the psychological well-being of correctional inmates in the Kupang Class IIB Women's Prison, both partially and simultaneously. The research method used is quantitative with a correlational type. The respondents of this research were 57 correctional inmates in the Kupang Class IIB Women's Prison. The instruments used are the forgiveness, spirituality, and psychological well-being scales. The validity test in this research used content validity and instrument reliability using Cronbach's alpha formula in the high category. Hypothesis testing uses simple linear regression analysis and multiple linear regression analysis. The results obtained in this research show that forgiveness and spirituality simultaneously influence psychological well-being with an F value of 11.559 and p equal to 0.000 (p less than 0.05) with an effective contribution of 30 percent. Partially, forgiveness significantly influences psychological well-being by 28 percent, with p equal to 0.000 (p less than 0.05). Spirituality significantly influences psychological well-being by 11.7 percent, with p equal to 0.009 (p less than 0.05).

### Abstrak

Warga binaan masyarakat yang harus menjalani masa hukuman penjara menghadapi berbagai permasalahan seperti penerimaan diri yang negatif, kebebasan yang terbatas, perasaan negatif yang muncul, dan stigma negatif dari lingkungan yang berdampak negatif terhadap kesejahteraan psikologisnya, sehingga membutuhkan pemaafan dan spiritualitas untuk meningkatkan psikologisnya. Kesejahteraan. Penelitian ini bertujuan untuk mengetahui pengaruh sikap memaafkan dan spiritualitas terhadap kesejahteraan psikologis warga binaan Lapas Wanita Kelas IIB Kupang, baik secara parsial maupun simultan. Metode penelitian yang digunakan adalah kuantitatif dengan jenis korelasional. Responden penelitian ini adalah 57 orang warga binaan masyarakat di Lapas Wanita Kelas IIB Kupang. Instrumen yang digunakan adalah skala memaafkan, spiritualitas, dan kesejahteraan psikologis. Uji validitas dalam penelitian ini menggunakan validitas isi dan reliabilitas instrumen menggunakan rumus Cronbach's alpha dengan kategori tinggi. Pengujian hipotesis menggunakan analisis regresi linier sederhana dan analisis regresi linier berganda. Hasil yang diperoleh pada penelitian ini menunjukkan bahwa sikap memaafkan dan spiritualitas secara simultan berpengaruh terhadap kesejahteraan psikologis dengan nilai F sebesar 11,559 dan p sebesar 0,000 (p kurang dari 0,05) dengan sumbangan efektif sebesar 30 persen. Secara parsial, sikap memaafkan berpengaruh signifikan terhadap kesejahtera-

raan psikologis sebesar 28 persen, dengan p sebesar 0,000 (p kurang dari 0,05). Spiritualitas berpengaruh signifikan terhadap kesejahteraan psikologis sebesar 11,7 persen dengan p sebesar 0,009 (p kurang dari 0,05).



## INTRODUCTION

Criminal action is behavior that violates existing legal rules and norms. Currently, Januari is experiencing an increase in criminal acts, as shown by Statistics Januari (Indonesian: *Ba-dan Pusat Statistik*; 2021) that the crime rate in Januari has reached 38.45%, while data from the National Criminal Information Center (Indonesian: *Pusat Informasi Kriminal Nasional*; 2022) states that the number of crimes in Indonesia in 2022 has increased by 7.3% from 257,743 in 2021 to 276,507. Individuals who commit criminal acts will be punished by being coached and guided to become better citizens and not repeat mistakes after being released from the correctional institution (Indonesian: *lembaga pemsyarakatan* or *lapas*).

Prisons in Januari are classified into prisons intended for children and teenagers, detention centers, women's prisons, and adult prisons for men. Women's prisons are currently located in every region of Januari (Feoh et al., 2021). East Nusa Tenggara has one women's prison, the Kupang Class IIB Women's Prison. Based on the correctional database system (Feoh et al., 2021), there are 102 female prisoners in detention centers and women's prisons. Like other prison inmates, adult women who live in prison are also referred to as correctional inmates (Indonesian: *warga binaan pemsyarakatan* or *WBP*). Life in prison is different from life outside prison because when in prison, inmates will experience a life full of strict rules, life changes, very limited freedom, minimal interaction, the label of a criminal attached to themselves, and full room capacity. This places enormous pressure on inmates to fulfill their life functions (Wati et al., 2020). This difference makes the prison environment mentioned as the main

stressor, which causes physical, psychological, and mental problems for inmates (Subandi et al., 2022).

Based on research by Butterfield (Al-Rousan et al., 2017; Binswanger et al., 2010; Handayani, 2021), mental illness and stress are most often felt by female inmates compared to male inmates. These include chronic and psychological health disorders such as stress, depression, excessive anxiety, self-isolation, and suicidal intentions. This is caused by several factors, including being separated from the family, feeling like they have failed in their responsibilities as a child or mother, blaming themselves for mistakes they have made, viewing themselves negatively, losing their future because of the negative stigma attached to them, as well as not fulfilling their developmental tasks (Fazel et al., 2016; Sinaga et al., 2020).

This is relevant to the interviews conducted with four Kupang Class IIB Women's Prison inmates, each representing four existing cases, namely drug abuse, general crimes, trafficking, and corruption. The interviews revealed that the four inmates interviewed felt prolonged sadness, so they isolated themselves, felt guilty because of their actions against their children and families, and worried about negative stigma. Apart from that, the two inmates interviewed felt resentment towards the person who framed them, so they were languishing in prison. They also reported that this affected their physical health (insomnia, hypertension, and heart disease) and their psychological health (depression, anxiety, and stress).

The problems experienced by inmates cause discomfort and pressure, which can reduce psychological well-being (Nugroho, 2022; Subandi

et al., 2022). Psychological well-being is defined as a condition that shows that an individual can accept every situation within himself, convince himself to have positive goals, act independently, have positive social relationships, and organize their behavior and develop their potential or abilities (Ryff, 1989, 2013). There are six dimensions of psychological well-being: self-acceptance, autonomy, mastery of the environment, positive relationships with others, personal growth, and purpose in life.

Inmates who have low psychological well-being can have problems with mental, emotional, spiritual, unproductive conditions, poor physical health, easily experience anxiety, high low self-esteem, and poor self-acceptance and social relationships with victims and their families. It is hoped that by having high psychological well-being, inmates can achieve self-actualization, physical health, the functioning of their positive psychology duties, survive the pressures in prison, be able to serve their sentence positively, create happiness, satisfaction with life within themselves, be responsible, and have a quality of life (Nashori, 2011). Therefore, to improve psychological well-being, efforts are needed to overcome these problems in order to achieve a happy and prosperous life, which is called a coping strategy (Kokko et al., 2013).

Forgiveness is one form of coping that aims to release and change emotions, thoughts, and behavior from negative to positive or neutral (Thompson et al., 2005; Worthington & Scherer, 2004). Forgiveness is an effort to improve psychological well-being, mental health, quality of life, and positive interpersonal relationships (Woodyatt & Wenzel, 2013). Based on the results of a preliminary study, inmates in the Kupang Class IIB Women's Prison still harbor feelings of guilt. Hence, they can still not accept the situation and feel ashamed, feel revenge towards the person who framed them to become a suspect and cannot build good relationships with victims and families. This shows that forgiveness is important for inmates to be able to let

go of grudges, anger, and negative feelings so they can accept their situation and rebuild relationships with other people, whether victims or perpetrators of entrapment, in a positive way (Pariartha et al., 2022). Forgiveness can increase self-acceptance for present and past experiences and helps improve good interpersonal relationships, which are part of the psychological dimension of well-being. When individuals can forgive mistakes of themselves, other people, and situations, they will achieve psychological well-being. In conclusion, forgiveness is also a factor that can support achieving psychological well-being (Handayani, 2021; Raudatussalamah & Susanti, 2016; Subandi et al., 2022).

Apart from forgiveness, a factor that can influence a person's psychological well-being is spirituality. According to Canda (Prasetyawati & Virlia, 2019), spirituality is a form of self-approach to search for meaning and purpose in life so that individuals can have a prosperous relationship with themselves and others. Spirituality is essential to a person's well-being (Andria et al., 2022). Research by Lisnawati & Rahmah (2019) revealed that individuals with good spirituality will be able to have high psychological well-being to improve their lives and be aware of their own abilities and shortcomings. Thus, spirituality can overcome feelings of stress, anxiety, low self-esteem, and negative self-acceptance in inmates by being guided by the Creator to improve psychological well-being (Mangngi et al., 2022; Munthe et al., 2017). This is relevant to the Kupang Class IIB Women's Prison programs, especially that one of the programs provided is spiritual formation, which builds a better relationship between the inmates and their Creator so that they can achieve prosperity in life. Several previous studies also explain that spirituality is a factor in achieving psychological well-being (Lisnawati & Rahmah, 2019; Munthe et al., 2017; Sitepu, 2021).

Research by Naiborhu (2018) revealed a relationship between psychological well-being and forgiveness. This research involving female

prisoners at the Medan Class IIA Women's Prison showed that forgiveness made an effective contribution to psychological well-being by 59%. Other research by Subandi et al. (2022) revealed positive changes in psychological well-being after being given forgiveness therapy. In addition, research by Handayani (2021) revealed a relationship between forgiveness and psychological well-being in female prisoners at the Semarang Class IIA Prison. There is also research by Raudatussalamah and Susanti (2016), which reveals a positive relationship between self-forgiveness and psychological well-being in female prisoners, with a contribution of forgiveness of 15% to psychological well-being.

Based on the explanation above, a research related to psychological well-being among correctional inmates in the Kupang Class IIB Women's Prison regarding forgiveness and spirituality was carried out. The aim is to determine whether or not there is an influence of forgiveness and spirituality on psychological well-being separately (partially) and together (simultaneously) in correctional inmates. This research can be said to be new because, previously, no research has been found that discusses the influence of forgiveness and spirituality on psychological well-being. Several studies only explain the relationship between forgiveness and psychological well-being or spirituality and psychological well-being.

## **METHODS**

### **Research Design**

In this research, the design used as a basis for researching the problem is a correlational quantitative research design (Creswell, 2015). The design of this research was carried out to find out whether variable X had an influence on variable Y. Several hypotheses in this research are: (1) there is a partial positive influence of forgiveness on psychological well-being of inmates at Kupang Class IIB Women's Prison; (2) there is a partial influence of spirituality on the psychological well-being of inmates at Kupang Class IIB Women's Prison; and (3) there is a simul-

taneous influence of forgiveness and spirituality on the psychological well-being of inmates at Kupang Class IIB Women's Prison.

### **Population and Sample**

The population in this research were correctional inmates at the Kupang Class IIB Women's Prison. At the start of data collection in Januari 2023, the research sample was 65. However, there was a change in either the addition or reduction of inmates due to their prison terms having finished or receiving home assimilation. So, when collecting data in March 2023, the number of samples was 57 people, with 53 prisoners and four detainees. The technique used for sampling is the saturated sampling technique, which takes the entire population as a sample because the population size is relatively small (Sugiyono, 2015).

### **Data Collection**

In this research, the data collection process was carried out using a forgiveness scale, a spirituality scale, and a psychological well-being scale, with the type of scale being a Likert scale. Data collection and collection were carried out directly by visiting the Kupang Class IIB Women's Prison and asking permission from both the prison head and the respondent. After that, respondents will be given a consent form to fill out as an informed consent form. Then, the questionnaires to be filled in were distributed.

### **Research Instrument**

The instrument used in this research is a questionnaire consisting of three scales: the forgiveness scale, spirituality scale, and psychological well-being scale. Forgiveness is accepting hatred, anger, revenge, and other negative feelings in a positive or neutral direction towards oneself, others, or the situation experienced. Forgiveness was measured using a scale created based on the forgiveness dimensions of Thompson et al. (2005), namely forgiveness of self, forgiveness of others, and forgiveness of situation, with 24 statement items.

Spirituality is a process and encouragement to understand and seek the purpose of life in or-

der to provide prosperity for others and oneself, which is centered on transcendence. Spirituality was measured using a scale constructed using the dimensions of spirituality from (Hardt et al., 2012): belief in God, search for meaning, mindfulness, and feeling of security. The number of items created was 24 items. The forgiveness and spirituality scale has five answer options that can be selected, namely strongly disagree (STS = *sangat tidak setuju*), disagree (TS = *tidak setuju*), somewhat agree (AS = *agak setuju*), agree (S = *setuju*), and strongly agree (SS = *sangat setuju*), with a statement consisting of favorable and unfavorable items. On the favorable items, the answer choice SS has a score of 5, S has a score of 4, AS has a score of 3, TS has a score of 2, and STS has a score of 1. Meanwhile, on the unfavorable items, the answer choice SS has a score of 1, S has a score of 2, AS has a score of 3, TS has a score of 4, and STS has a score of 5. This means that the higher the item score, the higher the forgiveness or spirituality behavior; conversely if the score is low, the forgiveness or spirituality is also low.

Psychological well-being is a condition that must exist in every individual to achieve a prosperous life, such as having positive relationships with other people, accepting oneself by understanding each one's weaknesses and strengths, being able to develop one's potential, controlling one's environment well, have an independent attitude in life and have clear life goals. Psychological well-being in this research was measured using psychological well-being scale by Ryff and Singer (2006), which was adapted by Eva et al. (2020) and refers to the dimensions of self-acceptance, positive relationships with others,

autonomy, and independence, mastery of the environment, life goals, and personal growth. This scale consists of 42 items with seven response options: totally disagree (*sangat tidak setuju sekali*), strongly disagree (*sangat tidak setuju*), somewhat disagree (*agak tidak setuju*), neutral (*netral*), somewhat agree (*agak setuju*), slightly agree (*sedikit setuju*), completely agree (*sangat setuju*), and very much agree (*sangat setuju sekali*). This scale has gone through validity and reliability testing by Eva et al. (2020). The favorable items score 7 for very much agree and 1 for totally disagree. Meanwhile, unfavorable items score 7 for totally disagree and 1 for very much agree. This means that if an individual on a favorable item scores 7 to 1, their psychological well-being is high. Conversely, if an individual on an unfavorable item scores 1 to 7, their psychological well-being is low.

#### **Validity and Reliability**

Validity testing in this research uses content validity. Content validity is evaluated by rationally conducting a testing process related to the test content through expert judgment (Azwar, 2012). Content validity is only carried out on two scales constructed by researchers: the forgiveness scale and the spirituality scale. The experts who made the judgment were two lecturers from the Faculty of Psychology, State University of Malang. Using Aiken's V formula, the item score results will be used to determine whether the statement has a valid coefficient value. As in the table below, it is found that the content validity coefficient value on the forgiveness scale and spirituality scale is 0.750–1.000, so it can be said that the items on both scales have a high validity coefficient value.

Table 1.  
Forgiveness Variable Content Validity Coefficient Value

Number of Items	Aiken's V Statistics	Results	Number of Items	Aiken's V Statistics	Results
1	1.000	Valid	13	1.000	Valid
2	1.000	Valid	14	1.000	Valid
3	0.875	Valid	15	1.000	Valid

Number of Items	Aiken's V Statistics	Results	Number of Items	Aiken's V Statistics	Results
4	0.875	Valid	16	0.750	Valid
5	1.000	Valid	17	1.000	Valid
6	1.000	Valid	18	1.000	Valid
7	1.000	Valid	19	0.875	Valid
8	1.000	Valid	20	0.875	Valid
9	1.000	Valid	21	1.000	Valid
10	1.000	Valid	22	1.000	Valid
11	1.000	Valid	23	1.000	Valid
12	0.875	Valid	24	1.000	Valid

Tabel 2.  
Spirituality Variable Content Validity Coefficient Value

Number of Items	Aiken's V Statistics	Results	Number of Items	Aiken's V Statistics	Results
1	1.000	Valid	13	0.875	Valid
2	0.875	Valid	14	1.000	Valid
3	1.000	Valid	15	1.000	Valid
4	1.000	Valid	16	1.000	Valid
5	1.000	Valid	17	0.875	Valid
6	0.875	Valid	18	0.875	Valid
7	1.000	Valid	19	0.875	Valid
8	1.000	Valid	20	1.000	Valid
9	1.000	Valid	21	0.875	Valid
10	0.875	Valid	22	0.875	Valid
11	0.875	Valid	23	0.875	Valid
12	1.000	Valid	24	1.000	Valid

Next, item selection using the total item correlation formula is used so that the obtained items are good and valid. This process is carried out with the help of SPSS 26 for Windows. An item is considered valid if it has an item correlation value greater than 0.30 ( $x \geq 0.30$ ). If the item correlation value is smaller than 0.30 ( $x \leq 0.30$ ), then the item will be declared invalid (Azwar, 2012). Based on the results of item selection on the forgiveness scale, 20 items passed or could be used with a total item correlation value of 0.330–0.632, and four other items were dropped, so they were deleted, while the spirituality scale had six items that were dropped and 19 items were declared to have passed with total item correlation values ranging from 0.316–

0.664. This is intended because this research does not carry out scale trials and directly uses used trials so that the results obtained will be used to test validity, reliability, and hypotheses.

Apart from that, a reliability test was carried out on the forgiveness and spirituality scales using Cronbach's alpha technique with the help of SPSS 26 for Windows. The reliability value obtained on the forgiveness scale is 0.852, and the spirituality scale is 0.847. Based on Guilford's reliability coefficient criteria (Arikunto, 2013), the value obtained is included in the high category. Meanwhile, for the psychological well-being scale, from calculations carried out by Eva et al. (2020), it is known that the validity results are 0.306–0.723, and the reliability is 0.856.

### Data Analysis

Data analysis in this research was carried out using the SPSS 26 for Windows statistical analysis program. In this research, data analysis uses several types of analysis, such as descriptive analysis to find out the general description of the three variables in respondents and analysis to test the hypothesis, namely simple linear regression analysis to partially or separately determine the influence of forgiveness (variable  $X_1$ ) on psychological well-being (variable Y) or the influence of spirituality (variable  $X_2$ ) on psychological well being (variable Y) and multiple linear regression analysis to determine the influence of forgiveness and spirituality as a variable.

### RESULTS

#### Characteristics of Research Respondents

The respondents of this research were correctional inmates in the Kupang Class IIB Women's Prison, with a total of 57 respondents. The field data shows that the most extensive age range is 45–55 years old with a total of 24 people (42.1%), while the highest level of recent education is high school, with 18 people (31.6%). The cases most frequently experienced by inmates were general criminal cases, with 23 people (40.4%), and the most detention period were 1–5 years, with 22 people (38.6%). The highest marital status among inmates is married with 44 people (77.2%).

Table 3.  
Characteristics of Research Respondents

Criteria	F	P	
Age	23–33	13	22.8%
	34–44	17	29.8%
	45–55	24	42.1%
	56–66	2	3.5%
	67–70	1	1.8%
Recent Education	Primary school	17	29.8%
	Middle school	6	10.5%
	High School	18	31.6%
	Diploma	1	1.8%
	Bachelor degree	13	22.8%
Master degree	2	3.5%	
Marital Status	Married	44	77.2%
	Unmarried	13	22.8%
Case	General crime	23	40.4%
	Corruption	21	26.8%
	Drug abuse	8	14.8%
	Trafficking	5	8.8%
Detention Period	≤ 1 year	6	10.5%
	> 1 year ≤ 5 years	22	38.6%
	> 5 years ≤ 10 years	15	26.3%
	> 10 years ≤ 15 years	6	10.5%
	> 15 years ≤ 20 years	4	7.0%
	Detainee	4	7.0%

Before testing the hypothesis, a descriptive statistical analysis test was carried out first to find out the respondents' general description and categorization of the research data. Table 4 shows the results of descriptive analysis of the three variables. It is known that for the forgiveness variable, values obtained ranged from 38–80, with a mean value of 54.26 and a standard deviation of 9.846. The spirituality variable obtained scores ranging from 41–84 with a mean value of 53.74 and a standard deviation of 9.726. The psychological well-being variable ranged from 126–232, with a mean value of 172.95 and a standard deviation of 23.344.

From the results of descriptive analysis results, categorization was then carried out using the categorization formula by Azwar (2012).

This category is divided into three: low, moderate, and high, as shown in Table 5. The results obtained for the forgiveness variable were 38 respondents (66.9%) were in the moderate category, eight respondents (14.0%) were in the high category, and 11 respondents (17.5%) were in the low category. For the spirituality variable, 37 respondents (64.9%) were in the moderate category, ten respondents (17.55%) were in the high category, and ten respondents (17.5%) were in the low category. Meanwhile, for the psychological well-being variable, 43 respondents (75.4%) were in the moderate category, six respondents (10.5%) were in the high category, and eight respondents (14.0%) were in the moderate category.

Table 4.  
Results of Descriptive Analysis of Each Variables

Variables	Empirical Data				
	N	Min.	Max.	Mean	SD
Forgiveness	57	38	80	54.26	9.864
Spirituality	57	41	84	53.74	9.726
Psychological Well-Being	57	126	232	172.95	23.3444

Table 5.  
Variable Categorization Frequency

Categories	Variables					
	Forgiveness		Spirituality		Psychological Well-Being	
	F	P	F	P	F	P
Low	11	17.5%	10	17.5%	8	14.0%
Moderate	38	66.9%	37	64.9%	43	75.4%
High	8	14.0%	10	17.5%	6	10.5%

Next, an assumption test is carried out as a condition for testing the hypothesis. The assumption tests consist of normality, linearity, multicollinearity, and heteroscedasticity tests. In the normality test, if the calculation results show a significance value of more than 0.05 ( $p > 0.05$ ), the data is normally distributed, and vice versa. If the significance value is less than 0.05 ( $p < 0.05$ ), the data is not normally distributed. The

Kolmogorov-Smirnov test was used to test the data normality. The results show that the data is normally distributed with a significance value of 0.200 (Sig. > 0.05). Meanwhile, the linearity test carried out using the deviation from linearity formula shows a significance value of 0.404 ( $p > 0.05$ ) on the forgiveness variable with psychological well-being and 0.594 ( $p > 0.05$ ) on the spirituality variable with psychological well-be-



ing, so it can be said that the three variables are linear. Next, a multicollinearity test is carried out with the condition that if the tolerance value is more than 0.10 ( $p > 0.10$ ) and the variance inflation factor (VIF) is less than 10 ( $p < 10$ ), then it can be assumed that there are no problems or symptoms of multicollinearity in the regression model. This research shows that there are no multicollinearity problems in this regression model because the tolerance value obtained is 0.832 ( $p > 0.10$ ) for the variables forgiveness ( $X_1$ ) and spirituality ( $X_2$ ), and VIF is 1.202 ( $p < 10$ ) for the variable X. After that, the next assumption test is the heteroscedasticity test. The results obtained for the forgiveness variable were 0.463 (Sig.  $> 0.05$ ) and the spirituality variable 0.398 (Sig.  $> 0.05$ ), which means the regression model does not experience heteroscedasticity problems.

After the assumption test is carried out and it is known that the results are in accordance with

the assumption test requirements, the hypothesis test is carried out. Based on Table 6, simple linear regression analysis found that forgiveness significantly affected the psychological well-being variable in a positive direction ( $R = 0.530$ ;  $p = 0.000$ ). The results of the coefficient of determination show that forgiveness influences 28.1% ( $R^2 = 0.281$ ) on psychological well-being, while 71.9% is influenced by other factors that are not in the context of this research. For the spirituality variable, it is known that spirituality also significantly affects psychological well-being in a positive direction ( $R = 0.342$ ;  $p = 0.009$ ). The coefficient of the determination result of 0.117 means that spirituality provides 11.7% effective support for psychological well-being. The first and second hypotheses are accepted based on the regression analysis results.

Table 6.  
Simple Linear Regression Results

Variable X	R	R <sup>2</sup>	F	P	T
Forgiveness	0.530	0.281	21.505	0.000	4.637
Spirituality	0.342	0.117	7.281	0.009	2.698

The third hypothesis test was carried out using multiple linear regression analysis. The results show that forgiveness and spirituality together or simultaneously influence psychological well-being ( $F = 11.559$ ;  $p = 0.000$ ;  $R = 0.548$ ). The coefficient of determination ( $R^2 = 0.300$ ) shows that forgiveness and spirituality significantly affect psychological well-being by 30%, and the rest is influenced by factors not examined in this research. The results obtained show that

the calculated F value is greater than the F table ( $11.559 > 3.16$ ) and  $p = 0.000$  ( $p < 0.05$ ), so the variables forgiveness and spirituality have a significant influence on psychological well-being in a positive direction. This means that the higher a person's forgiveness and spirituality, the higher their psychological well-being. However, if an individual has low forgiveness and spirituality, their psychological well-being will also be low.

Table 7.  
Multiple Linear Regression Results

Variable	R	R <sup>2</sup>	F	P
Forgiveness and Spirituality	0.548	0.300	11.559	0.000

## DISCUSSION

Based on the research results, it is known that the hypothesis in this research is accepted, that forgiveness partially influences psychological well-being (28.1%). This means that forgiveness can contribute to achieving a person's psychological well-being. These results support previous research that found that forgiveness affects psychological well-being (Pariartha et al., 2022; Subandi et al., 2022). This result is also similar to the results of previous studies (Handayani, 2021; Naiborhu, 2018; Raudatussalamah & Susanti, 2016), which found that when someone has high forgiveness, this will affect increasing psychological well-being positively, and vice versa. Worthington (Wulandari & Megawati, 2020) revealed that forgiveness can be an emotional coping strategy to reduce negative emotions regarding stressful situations. This shows that someone who can forgive the circumstances within themselves can achieve psychological well-being.

This research found that inmates in the Kupang Class IIB Women's Prison have forgiveness in the moderate category (66.9%), which means they are capable enough to forgive any negative feelings towards themselves, other people, or the situation they are experiencing. These results indicate that inmates in the Kupang Class IIB Women's Prison can let go of their anger and grudge, and accept the mistakes they have made. One factor of forgiveness that can influence these results is the level of pain (Pariartha et al., 2022; Worthington, 2006). The level of pain felt by someone can influence the time it takes for someone to be able to forgive. This is relevant to the results of previous interviews in which several inmates felt that they did not make a mistake but were tricked by other people into prison. Therefore, the level of pain could impact the achievement of forgiveness among inmates in the Kupang Class IIB Women's Prison.

Individuals who are easy to forgive will feel happiness, be more positive in living their lives and build interpersonal relationships with those

around them, and will be able to interpret every good and bad experiences in their lives to achieve prosperity and good quality of life (Subandi et al., 2022). Forgiveness has an essential role in improving the psychological well-being of inmates because, through forgiveness, inmates can fulfill the dimensions of psychological well-being, especially self-acceptance and positive relationships with others (Eva et al., 2021). Individuals who are capable enough to accept themselves for their mistakes and begin to build positive relationships with others to create peace with the people around them can have forgiveness. When one of the dimensions of psychological well-being is not met, it can impact low psychological well-being (Eva et al., 2020). Forgiving behavior is essential because it will impact a person's psychological well-being.

From the research results, it is also known that the second hypothesis is accepted, that spirituality has a partial positive effect on psychological well-being (11.7%). This means spirituality is one of the factors that can contribute to achieving psychological well-being. These results are consistent with previous research, which states a positive correlation between spirituality and psychological well-being (Lisnawati & Rahmah, 2019; Sitepu, 2021). These results are also supported by the theory expressed by Ryff and Singer (2006) that some factors influencing psychological well-being are age, social support, culture, religiosity, social status, and spirituality. Research conducted by Lisnawati and Rahmah (2019) also revealed that spirituality contributes to psychological well-being. This shows that spirituality is also one of the factors that supports achieving psychological well-being, so the higher a person's spirituality, the higher their psychological well-being will be.

This research also found that the Kupang Class IIB Women's Prison inmates have a spirituality that is in the moderate category (64.9%), which means that the inmates are pretty capable to get closer to the Creator and believe that their lives will be meaningful and have a purpose in

the future. Spirituality has a role in continuing to provide meaning in the lives of inmates so they can live closer to the Creator. According to Chandra (Andria et al., 2022), spirituality is a process in life to seek the purpose and meaning of life in improving the welfare of oneself and others. Having high spirituality for inmates helps them to continue to have meaning and purpose in life even though they have made mistakes and are in unexpected conditions.

Spirituality can be a way to overcome feelings of sadness, loneliness, and loss (Munthe et al., 2017). With spirituality, someone who initially feels like they are in a bad time can remember God for everything that happens. Apart from that, Shorrock (Sitepu, 2021) believes that by having spirituality, a person can achieve prosperity and develop every ability they have as a form of potential healing for their psychological condition. Spirituality is a guide to understanding every existence we have to make more sense of life. For inmates, what happened to them made them feel hopeless, so having good spirituality enables them to be more grateful and give meaning to life to get a prosperous and quality life.

Someone who has low spirituality can experience an impact on their health, such as depression, anxiety, having no purpose and direction in life, lack of self-confidence, giving vent to the meaning of their life negatively, and behaving antisocially (Prasetyawati & Virlia, 2019). High spirituality can help someone to be able to interpret every condition in their life, always be grateful, and be able to overcome the problems they face because they have a life that is based on God, thereby helping to improve their health and quality of life (Lisnawati & Rahmah, 2019). The results obtained are also supported by the spiritual development program provided by the prison as an obligation for inmates. The spiritual coaching program is carried out two to three times a week to attend spiritual services such as weekly worship, holiday celebrations, and collaboration programs with religious organizations

in Kupang according to their respective beliefs. When praying, inmates feel peaceful and calm in every problem they face.

Forgiveness and spirituality simultaneously and positively influence psychological well-being (30%). This shows that the third hypothesis in this research is accepted. Forgiveness and spirituality can contribute to a person achieving psychological well-being apart from other factors, such as demographic factors, social support, personality type, and other psychological factors. The results of this research are in line with several studies that show that forgiveness and spirituality are related to psychological well-being (Lisnawati & Rahmah, 2019; Munthe et al., 2017; Naiborhu, 2018; Pariartha et al., 2022; Raudatussalamah & Susanti, 2016; Subandi et al., 2022). Therefore, to achieve high psychological well-being, there needs to be a simultaneous role between forgiveness and spirituality.

This research shows that the effective contribution of forgiveness and spirituality together (simultaneously) is more significant than the contribution of each variable of forgiveness and spirituality partially. This means that psychological well-being will increase if individuals increase forgiveness and spirituality together. Research by Pietersz (2023) shows that having spirituality and forgiveness in a person will help him to be able to learn to forgive all the grudges he has. This is because of the role of spirituality, one of which is forgiveness. A person's psychological well-being can increase by increasingly interpreting their life according to the teachings of their beliefs.

In general, the results of this research show that psychological well-being is in the moderate category (75.4%), which means that inmates are capable enough to accept every weakness and advantage they have, have a positive attitude towards themselves, have good relationships with other people, are confident, have direction and goals in life for the future, able to manage their life productively and be independent in living their life. This result is likely influenced by the

age factor where respondents who obtained moderate psychological well-being were in the 44–55 year age group (42.1%) compared to the 23–33 year age group (22.8%). This is because increasing age can have an effect on increasing dimensions of personal growth and social relationships, as well as having more opportunities, experience, meaning, and fulfillment for the self-actualization process so that one can have higher psychological well-being (Eva et al., 2020). Apart from that, gender can also influence psychological well-being. This research involved 57 inmates (100%) who were women, who, according to theory (Khan & Singh, 2013; McCullough et al., 2011; Ryff & Singer, 2006) were able to increase their forgiveness, spirituality, and psychological well-being more quickly compared to men, because women find it easier to build good relationships with other people and are pretty good at interpreting psychological tasks and empathizing with others (Harumi et al., 2021).

The next factor that might also influence psychological well-being is educational background. The data in this research shows that the highest level of education is high school level (31.6%) compared to lower education levels. These results are also supported by results which show that respondents with diploma (1.8%), bachelor's (22.8%), and master's (3.5%) levels of education were categorized as moderate in psychological well-being, and none of them were in the low category. This is in line with the fact that a higher level of education can influence how individuals understand and apply healthy skills and behavior in their lives, including forgiving behavior, meaning of life through spirituality, and the importance of creating prosperity (Harumi et al., 2021). Apart from that, marital status factors can also play a role in increasing psychological well-being. This research shows that the number of married respondents (77.2%) is much greater than respondents who are single (22.8%). This is because married individuals will be better able to get great support from their

families, both husbands and children and have responsibilities towards their families so that they try to achieve prosperity and forgive mistakes they have made (Yuliatun & Megawati, 2021).

Forgiveness and spirituality also play a role in the frequency categorization of dimensions of psychological well-being. It is known that all dimensions in this research are in the moderate category, with the dimension that has the greatest frequency being the dimension of life goals (78%), followed by personal growth (71.9%), environmental mastery (71.9%), positive relationship with other people (68.4%), self-acceptance (64.2%), and autonomy (63.9%). These dimensions show that the role of forgiveness and spirituality influences psychological well-being. According to the dimension of life goals, inmates are capable enough to have a good view of the future and believe that inmates have goals for the future, and the goal of life is to be better than before. This is in accordance with the theory (Hardt et al., 2012), which says that by having high spirituality, a person can interpret goals in life and believe that his life will have a good goal in the future guided by the Creator. According to the dimension of personal growth, inmates can believe that what they receive in prison helps them grow and develop into good individuals. According to the dimension of environmental control, inmates can control their surrounding environment well by following the rules applied. According to the dimension of positive relationships with other people, friends of other inmates and prison employees show that inmates are good at having forgiveness. This aligns with the forgiveness theory (Nashori, 2011), which says that good interpersonal relationships will be obtained if individuals forgive each other. Furthermore, according to the dimension of self-acceptance, the inmates are pretty good at accepting their current situation, accepting every weakness, and maximizing the advantages they have because the individual can forgive and accept every mistake or grudge they have. The final

dimension is the dimension of autonomy, and according to this dimension, the inmates in this research can live independently by considering things when making better decisions.

As additional data, it is known that various services and programs exist in prisons, including spiritual development programs, which aim to ensure that inmates continue to make sense of their life processes in order to remain prosperous, online face-to-face programs, which aim to improve positive relationships with family and other people, and creativity programs that function to increase the potential of inmates, also having an impact on high psychological well-being. This finding is relevant to a preliminary study conducted that found inmates felt helped by existing programs in prison (Feoh, 2020). However, this was not examined in this research. Therefore, this research still has limitations, such as not testing the differences between prison programs related to achieving psychological well-being. Most programs provided to inmates are related to social support, such as meet-and-greet and online meeting programs. This could be a recommendation for future researchers to add the social support variable as a moderator variable in this research.

## CONCLUSION

Forgiveness and spirituality have a partial positive influence on psychological well-being, amounting to 28.1% and 11.7%, respectively. Forgiveness and spirituality also have a positive effect on psychological well-being simultaneously by 30%. Thus, it can be said that the psychological well-being of correctional inmates in Kupang Class IIB Women's Prison can be influenced by the level of forgiveness and spirituality together. Based on the results of this research, it is recommended that prisons develop a program that includes religious activities and forgiveness therapy for inmates. For future researchers, it is recommended to carry out different tests between mandatory programs in prisons on other psychological variables, expand the range of respondents in this research to both teenagers and

adults, and increase the number of samples on a large scale so that future research is more efficient.

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