

## RELIGIOSITY TOWARDS GUILTY FEELINGS MODERATED BY SELF-CONCEPT

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### Abstract

*The aim of this research is to determine the influence of religiosity on guilty feelings which is moderated by self-concept in detainees at the Belawan Police detention center. A total of 200 samples of prisoners were in the Belawan Police detention center. The sample was selected proportionally by random sampling. Data was obtained through a questionnaire. The data analysis technique uses structural equation modeling (SEM) with Smart-PLS version 3.0. The research results show that religiosity has a significant positive effect on guilty feelings, with an effect of 0.615 (61.5%). Religiosity also has a significant positive effect on self-concept with an influence size of 0.997 (99.7%). Meanwhile, self-concept has a significant negative effect on guilty feelings of -0.623 (-62.3). In the mediating role, it was found that self-concept was unable to moderate the influence of religiosity on guilty feelings, because the influence was only 0.003. The biggest influence that can influence the Guilty Feeling variable in police detention in Belawan is the Religiosity variable. Meanwhile, the negative influence of self-concept on guilty feelings means that prisoners' awareness needs to be increased, so that the more they are aware of their self-concept, the prisoners will be able to accept the situation, that they will regret and also change, so that they will not make the same mistakes they have made. . The suggestions given are to work together to build and increase the level of religiosity or religious values and provide input related to a positive self-concept to the prisoners. Incorporating religious values including; ideological dimension, ritual dimension, intellectual involvement, experienced dimension and consequential dimension. By increasing the religious values of prisoners, the hope is to increase the level of self-awareness of prisoners, especially at the Belawan Police Detention Center.*

**Keywords:** *Religiosity, Self-Concept, Guilty Feeling*

### 1. Introduction

Indonesia as a country based on law means that the entire order of life should be based on the applicable legal basis. Therefore, citizens who violate the law will receive legal treatment in accordance with what has been created. A person who has violated another person's rights will legally be deprived of some of his rights. As a country under the law, the Indonesian government will take firm action against its citizens who commit violations. One form of punishment is imprisonment. Criminals who are detained in State Detention Centers or correctional institutions are usually called prisoners. A convict is a convict who is serving a sentence in a correctional institution (UURI No.12Th.1995 concerning Corrections Article 1 paragraph 7). A correctional institution is a place to provide guidance to prisoners and correctional students (RI Law No.12 of 1995 concerning Corrections Article 1 paragraph 2). The life of a prisoner in a correctional institution is a form of consequence of punishment for unlawful behavior that has been committed.

Many factors can influence crime and criminal behavior can be committed by anyone, both women and men, children, teenagers, even adults. Crime can be committed consciously, that is, by thinking about it, planning it and directing it towards a certain purpose consciously and correctly. But it can also be done unconsciously, for example being forced to defend one's life (Kartono, 1990). Many people consider crime to be an activity that is classified as social change, deviating from morals and norms in society and violating religious rules (Andriawati, 2012). Current prison sentences adhere to the philosophy of inmate development known as Correctional Services. Correctional Institutions function as a training forum to eliminate evil traits through correctional

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education. The policy for treating prisoners is protective and provides provisions for life after the prisoner returns to society. Prisoners have the right to obtain physical and mental health well-being during the coaching period (Saherodji in Novianto, 2008). Kurniawan (in Fitriani, 2010) wrote that former prisoners often find it difficult to return to society because of the negative predicate of prisoners. Ex-convict is a status that will not be lost and is attached to oneself. Society's negative predicate towards prisoners means that a former prisoner will be full of challenges when he returns to society. Several cases show that prisoners will return to detention center with the same case. The reasons they commit crimes are again based on several factors. Psychologically, correctional institutions are designed to enable prisoners to rediscover their conscience and admit their mistakes, through a spiritual change with the intention of improving themselves in a better and positive direction (Tomar 2013).

The tendency to improve situations and improve negative self-worth as well as evaluating mistakes that have been made are indicators of guilty feelings, which is an individual's ability to make sense of his life. One of them is the emergence of various guilty feelings, such as obeying the commands of Almighty God, oneself, one's parents, one's partner and one's children. Guilty feeling is an emotional response that arises from self-reflection, self-awareness and evaluation of an action that should not be carried out by the individual and gives rise to negative events due to a mismatch between the action and the values, norms and morals and traditions that apply in society so that it can ultimately encourage individuals to correct their deviant behavior (Utami & Asih, 2016). One study found that guilty feeling is an emotion designed to identify and correct certain social violations (Cyder et al, 2012). Meanwhile, self-concept, according to Fitts (1971 in Agustiani, 2009), suggests that self-concept is an important aspect of a person because a person's self-concept is a frame of reference in interacting with the environment. Self-concept has an important role in controlling the level of social anxiety of juvenile prisoners who will return to society. Society's expectations of juvenile convicts being much better when they leave the correctional institution is very important and self-concept can determine how juvenile convicts act in new situations with their status as former convicts in the future. Because a person cannot say that he has a good personality without the responses or reactions of other people around him which show that he does have a good personality (Fitts, 1971).

In this case, one of the tasks of the Correctional Institution team is to form self-concept and guilty feelings in prisoners so that they become better, namely by providing psychological support. Through fostering the perception of the investigative team, namely by providing an understanding of social norms, environment, family and most importantly, understanding religiosity in prisoners. During the detention period, prisoners receive guidance and when they leave, it is hoped that they will be better and not repeat the mistakes they have made (El-Muhtaj, 2017). Jalaluddin & Cet, (2012) say that religiosity is a condition where a person is encouraged to behave in accordance with the rules in their religion. According to (Samino, Anshori, & others, 2013) the terms religion or religion and religiosity are different, religion is what refers to rules and obligations (formal aspects) while religiosity refers to what a person lives in his heart (religious aspect). This opinion is also supported by (Dister, 1982) which means that diversity exists because of learning about religion that enters a person. (Monks & Knoers, 2014) defines religiosity as the closeness between humans and the Almighty that can provide a sense of security. Marlene, (2010) revealed that religiosity is a factor that influences guilty feelings in individuals, because when an individual commits an act or behavior that violates God's commands, the individual tends to have feelings of fear of sin and fear of punishment, so that feelings will emerge. feel guilty. Individuals who have a high level of religiosity usually feel guilty more easily when breaking an existing rule both legally and religiously, in line with the results of research conducted by (Septyana, 2019), whereas individuals with a low level of religiosity tend not to have feelings of guilt and the possibility of repeating the crimes they have committed (Kafabih, 2018).

The focus of the problem is the Police Detention Center at the Belawan Harbor Police Station where there are detainees who of course receive guidance from the police both in terms of behavior and actions. This is intended to change the concept of the crime they have committed to become better in the future until they are released. Each prisoner certainly has a different self-concept, but

coaching will provide opportunities for prisoners to understand their own self-concept in order to understand their feelings of guilt due to their criminal actions. In this case, prisoners will refer to their self-concept (ideas, thoughts, beliefs and convictions), prisoners will be required to have good and advanced thoughts, better attitudes and beliefs which will slowly form a feeling of guilt which refers to regret and change. . This research aims to examine the relationship between religiosity and guilty feelings among prisoners at the Plores Belawan detention center, as well as the role of self-concept as a moderator variable in this relationship. By understanding how religiosity and self-concept interact to influence guilty feelings, it is hoped that this research can provide useful insights for the development of rehabilitation programs that are more effective and based on the psychological needs of prisoners.

## **2. Literature Review and Hypothesis Development**

### **2.1. The Relationship between Religiosity and Guilty Feelings**

Guilty Feeling or guilt is an unwanted or unwanted self-acceptance. Guilt is also a negative emotional state that arises when an individual's behavior is at odds with the standards of proper behavior (Xu, et al., 2011). Tarcy and Robins, (in Xu et al., 2011) guilt is the result of awareness of negative emotions in oneself from the mismatch between self-identity and the goals we desire. This leads to a failure to accept negative events while we try to maintain our identity. According to Tangney (in Cohen, et al., 2010) guilt can be characterized by a tendency to evaluate one's own behavior negatively and a tendency to improve actions. According to several definitions by experts, it can be concluded that guilt is a negative emotion that arises from self-awareness, self-reflection and self-evaluation of an action that is not appropriate and gives rise to negative events due to a mismatch between the action and the values, norms and morals that apply in society. and ultimately make the individual to correct the wrong action.

According to Alice (in Greenberg and Barret, 2011: 87); Maltby (2010), the factor that influences feelings of guilt is religiosity, he states "the religiosity of religious feelings or beliefs. Influenced or excessive religiosity". Various experts have seen this concept broadly as religious orientation and level of involvement or commitment. The factor that influences guilty feelings is self-concept. Sawai, Noah, Krauss, Sulaiman, Saifen (2017) in their research makes it clear that although there are relationship between religiosity and guilt, but in this case there is no causal relationship. This means that individuals who have high religiosity do not necessarily have high feelings of guilt, so it makes sense that intrinsic and extrinsic religiosity can be one of the factors for individuals to feel guilty. Based on the opinions of several experts and previous research above, it can be assumed that religiosity has an influence on guilty feelings.

***H1: Religiosity has an influence on the guilty feeling of prisoners at the Belawan Police detention center.***

### **2.2. The Relationship between Religiosity and Self-Concept**

Ancok and Suroso (2001) revealed that religiosity is diversity, which means it includes various sides or dimensions that do not occur when someone carries out ritual behavior (worship), but also when carrying out other activities that are driven by the power of God. The source of the religious spirit is a sense of absolute dependence, fear of threats from external factors and the individual's belief about all his limitations and weaknesses. According to Ghufroon and Risnawita, (2016) aspects of religiosity include; aspects of faith that reflect belief in Allah, angels, prophets and so on. Then the Islamic aspect, a reflection of the intensity of worship, such as prayer, fasting and so on. The aspect of ihsan which is a reflection of feelings or relationships and also an individual's experience of the existence of God, fear of the prohibitions of his religious teachings.

The knowledge aspect, which is the level of a person's knowledge about religious teachings, and the charity aspect which is related to how a person behaves in social life and so on. Meanwhile, self-concept is a protective aspect against the negative impacts of feelings of guilt. Individuals with a strong and positive self-concept may be better able to overcome feelings of guilt without experiencing significant emotions (Leary, MR, & Tangney, JP (2011). Muhamad Surya (2014) self-concept is a

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view of oneself that originates from a set of beliefs and attitudes towards oneself. Self-concept consists of various dimensions including self-esteem, self-efficacy, and self-clarity. Self-concept is an idea about oneself which includes a person's beliefs, views and assessments of himself (Desmita, 2014). Several experts and previous research above can assume that religiosity has an influence on self-concept.

**H2: Religiosity has an influence on the self-concept of prisoners at the Belawan Police detention center**

**2.3. The Relationship between Self-Concept and Guilty Feelings**

A positive self-concept and healthy self-esteem can help individuals overcome feelings of guilt. Individuals with a strong self-concept are more likely to be able to forgive themselves, as well as overcome their feelings of guilt in a more constructive way (Stravrova, 2013). Factors that influence self-concept include physical conditions and other people's assessments of an individual's physical appearance, family factors including parental care, experiences of violent behavior, attitudes of siblings, and socio-economic status and school environmental factors (Syamsul, 2013). According to Maltby (2010), the factor that influences guilt is self-concept. A positive self-concept can act as a buffer against the negative impact of feelings of guilt. Individuals with a strong and positive self-concept may be better able to overcome feelings of guilt without experiencing significant emotional experiences (Leary, MR, & Tangney, JP (2011).

**H3: Self concept has an influence on the guilty feeling of prisoners at the Belawan Police detention center.**

**2.4. The Relationship between Religiosity and Guilty Feelings is Moderated by Self-Concept**

The influence of religiosity and self-concept on feelings of guilt is a very complex discussion, including religious beliefs, spiritual practices and individual experiences. Individuals who have a high level of religiosity tend to have strong moral standards based on the teachings of the individual's religion. Individuals may feel more guilty when they feel they have violated moral norms or religious teachings that they believe in (Tangney, 2007). Self-concept in a religious or spiritual context can influence how they interpret and respond to feelings of guilt. If individuals identify themselves as religious, they are more likely to evaluate their actions from a religious perspective and feel more guilt if they violate moral principles or religious teachings. Religion often offers the concept of forgiveness and atonement for individuals who feel guilty. This concept can influence how individuals handle their feelings of guilt through religious practices, support and understanding from religious communities, which can influence how they can handle their feelings of guilt and how they improve their relationship with God or spiritual consciousness (Lee, MY, 2015 ). A positive self-concept and healthy self-esteem can help individuals overcome feelings of guilt. Individuals with a strong self-concept are more likely to be able to forgive themselves and deal with feelings of guilt more constructively (Stravrova, 2013). Thus, religiosity and self-concept can play a significant role in a person's experience of guilt, influencing the way they interpret, respond to and overcome their feelings of guilt in the context of their spiritual and moral values.

**H4: Religiosity has an influence on guilty feelings, moderated by the self-concept of detainees at the Belawan Police detention center.**

**3. Research Methods**

This research uses a quantitative design. The research variables consist of religiosity, self-concept, and guilty feeling which are measured by developing an instrument with a Likert scale of 1 - 4. The scale represents a rating from 'strongly disagree' to 'strongly agree'. The population in this study were 200 detainees at the Belawan Police detention center, selected proportionally using a random sampling method. Data was collected through instrument distribution and face-to-face meetings by researchers. This survey used instruments on 200 respondents. The questionnaire is filled out and returned by the respondent. The method used in this research is second order Structural Equation Modeling (SEM) with Smart-PLS software version 3.0 to analyze data and answer



hypotheses. Based on theories and expert opinions as well as previous research, the indicators for each research variable are as follows: (1) religiosity in this research is measured using the ideological dimension, ritual dimension, intellectual involvement and experienced dimension. (2) self-concept in this research is measured by self-image, self-esteem, and ideal self. (3) guilty feeling in this study was measured by social obligations and expectations, perfectionism, concern for others, time management and commitment, and resource management.

Data analysis used in this research uses an approach Structural Equation Model (SEM) analysis method operated using SmartPLS software. PLS is a component or variance-based structural equation model. According to Gozali (2015), PLS is a powerful analysis method because it is not based on many assumptions. For example, the data must be normally distributed and the sample does not have to be large. Besides being able to be used to confirm theories, PLS can also be used to explain whether there is a relationship between latent variables. In PLS there are only two stages of analysis, namely outer model analysis and inner model analysis.

### 3.1. Research Instrument Testing (Outer Model)

#### a. Validity test

This validity test is intended to determine the extent to which the questionnaire items that have been prepared can represent the variables being measured. Validity testing uses loading factors from PLS calculations, which shows that all question items meet the recommended values, so that the indicators used to measure the variables in this research are valid. Table 1. Outer Model looks at the Convergent Validity value, this is measured based on the correlation value with the variables measured with a loading factor value  $> 0.70$  which is highly recommended but a value  $> 0.50 - 0.60$  can still be tolerated as long as the model is still under development (Ghozali, 2006).

**Table 1:** Validity Test Result Based on Fit Model's Loading Factors

| Constructs, Indicators & Dimensions | Loading Factor<br>( $\lambda \geq 0.5$ ) |              |             | Conclusion |
|-------------------------------------|--|--------------|-------------|------------|
|                                     | Guilty Feelings                          | Self Concept | Religiosity |            |
| SGF10                               | 0.809                                    | -            | -           | Valid      |
| SGF13                               | 0.783                                    | -            | -           | Valid      |
| SGF14                               | 0.813                                    | -            | -           | Valid      |
| SGF15                               | 0.719                                    | -            | -           | Valid      |
| SGF16                               | 0.610                                    | -            | -           | Valid      |
| SGF17                               | 0.597                                    | -            | -           | Valid      |
| SGF18                               | 0.739                                    | -            | -           | Valid      |
| SGF2                                | 0.787                                    | -            | -           | Valid      |
| SGF20                               | 0.612                                    | -            | -           | Valid      |
| SGF21                               | 0.640                                    | -            | -           | Valid      |
| SGF22                               | 0.648                                    | -            | -           | Valid      |
| SGF23                               | 0.691                                    | -            | -           | Valid      |
| SGF24                               | 0.663                                    | -            | -           | Valid      |
| SGF25                               | 0.730                                    | -            | -           | Valid      |
| SGF26                               | 0.672                                    | -            | -           | Valid      |
| SGF27                               | 0.674                                    | -            | -           | Valid      |
| SGF3                                | 0.836                                    | -            | -           | Valid      |
| SGF5                                | 0.791                                    | -            | -           | Valid      |
| SGF6                                | 0.819                                    | -            | -           | Valid      |
| SGF8                                | 0.788                                    | -            | -           | Valid      |
| SGF9                                | 0.820                                    | -            | -           | Valid      |
| SKD10                               | -  | 0.859        | -           | Valid      |

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| Constructs, Indicators & Dimensions | Loading Factor<br>( $\lambda \geq 0.5$ ) |              |             | Conclusion |
|-------------------------------------|--|--------------|-------------|------------|
|                                     | Guilty Feelings                          | Self Concept | Religiosity |            |
| SKD11                               | -  | 0.686        | -           | Valid      |
| SKD12                               | -  | 0.577        | -           | Valid      |
| SKD13                               | -  | 0.561        | -           | Valid      |
| SKD14                               | -  | 0.716        | -           | Valid      |
| SKD15                               | -  | 0.637        | -           | Valid      |
| SKD16                               | -  | 0.559        | -           | Valid      |
| SKD17                               | -  | 0.631        | -           | Valid      |
| SKD18                               | -  | 0.615        | -           | Valid      |
| SKD19                               | -  | 0.645        | -           | Valid      |
| SKD20                               | -  | 0.612        | -           | Valid      |
| SKD21                               | -  | 0.664        | -           | Valid      |
| SKD22                               | -  | 0.620        | -           | Valid      |
| SKD23                               | -  | 0.620        | -           | Valid      |
| SKD30                               | -  | 0.835        | -           | Valid      |
| SKD31                               | -  | 0.842        | -           | Valid      |
| SKD33                               | -  | 0.824        | -           | Valid      |
| SKD34                               | -  | 0.862        | -           | Valid      |
| SKD36                               | -  | 0.828        | -           | Valid      |
| SKD37                               | -  | 0.832        | -           | Valid      |
| SKD39                               | -  | 0.826        | -           | Valid      |
| SKD4                                | -  | 0.581        | -           | Valid      |
| SKD40                               | -  | 0.848        | -           | Valid      |
| SKD42                               | -  | 0.834        | -           | Valid      |
| SKD43                               | -  | 0.840        | -           | Valid      |
| SKD45                               | -  | 0.843        | -           | Valid      |
| SKD46                               | -  | 0.845        | -           | Valid      |
| SKD48                               | -  | 0.837        | -           | Valid      |
| SKD49                               | -  | 0.862        | -           | Valid      |
| SKD5                                | -  | 0.620        | -           | Valid      |
| SKD51                               | -  | 0.838        | -           | Valid      |
| SKD52                               | -  | 0.848        | -           | Valid      |
| SKD54                               | -  | 0.838        | -           | Valid      |
| SKD55                               | -  | 0.851        | -           | Valid      |
| SKD56                               | -  | 0.840        | -           | Valid      |
| SKD9                                | -  | 0.845        | -           | Valid      |
| SR10                                | -  | -            | 0.584       | Valid      |
| SR11                                | -  | -            | 0.639       | Valid      |
| SR12                                | -  | -            | 0.625       | Valid      |
| SR13                                | -  | -            | 0.664       | Valid      |
| SR14                                | -  | -            | 0.651       | Valid      |
| SR15                                | -  | -            | 0.696       | Valid      |
| SR16                                | -  | -            | 0.651       | Valid      |
| SR17                                | -  | -            | 0.653       | Valid      |
| SR24                                | -  | -            | 0.828       | Valid      |
| SR25                                | -  | -            | 0.821       | Valid      |
| SR27                                | -  | -            | 0.818       | Valid      |
| SR28                                | -  | -            | 0.841       | Valid      |

| Constructs, Indicators & Dimensions | Loading Factor<br>( $\lambda \geq 0.5$ ) |              |             | Conclusion |
|-------------------------------------|--|--------------|-------------|------------|
|                                     | Guilty Feelings                          | Self Concept | Religiosity |            |
| SR3                                 | -  | -            | 0.838       | Valid      |
| SR30                                | -  | -            | 0.821       | Valid      |
| SR31                                | -  | -            | 0.811       | Valid      |
| SR33                                | -  | -            | 0.819       | Valid      |
| SR34                                | -  | -            | 0.826       | Valid      |
| SR36                                | -  | -            | 0.826       | Valid      |
| SR37                                | -  | -            | 0.818       | Valid      |
| SR39                                | -  | -            | 0.835       | Valid      |
| SR4                                 | -  | -            | 0.837       | Valid      |
| SR40                                | -  | -            | 0.824       | Valid      |
| SR5                                 | -  | -            | 0.699       | Valid      |
| SR6                                 | -  | -            | 0.604       | Valid      |
| SR7                                 | -  | -            | 0.586       | Valid      |
| SR8                                 | -  | -            | 0.735       | Valid      |
| SR9                                 | -  | -            | 0.661       | Valid      |

Table 1. Convergent Validity values, the resulting loading factor value is  $> 0.50$ , so it is said to be valid. Thus, it can be concluded that the questionnaire question items prepared in this research can represent the variables being measured, and can be continued for further analysis.

#### b. Reliability test

Data reliability tests (reliability tests) are carried out to measure the consistency and stability of the score (measurement scale) of an instrument in measuring certain concepts and help the goodness value of a measurement instrument. Data quality testing is carried out by looking at the composite reliability values produced by PLS calculations from existing variables, namely; Religiosity, Self-Concept and Guilty Feelings. To determine composite reliability, if the composite reliability value  $\rho_c > 0.8$  it can be said that the construct has high reliability or reliable and  $\rho_c > 0.6$  is said to be quite reliable (Ghozali, 2011) and Average Variance Extracted (AVE)  $> 0.50$ .

**Table 2: Reliability Test Results Based on Fit Model**

| Variables       | Composite Reliability<br>of $> 0.7$ | Average Variance Extracted<br>(AVE)<br>of $> 0.5$ |
|-----------------|-------------------------------------|---|
| Guilty Feelings | 0.959                               | 0.533   |
| Self Concept    | 0.980                               | 0.576   |
| Religiosity     | 0.971                               | 0.558   |

Table 1. Reliability Test values for each research variable have met the criteria, where the Composite Reliability value is  $> 0.8$  and the Average Variance Extracted value is  $> 0.5$ . Thus the data or instrument can be said to be consistent and stable in measuring the construct variables. So the model can be continued to analyze the next stages.

4. Results and Discussion

4.1. SEM Results (Inner Model)

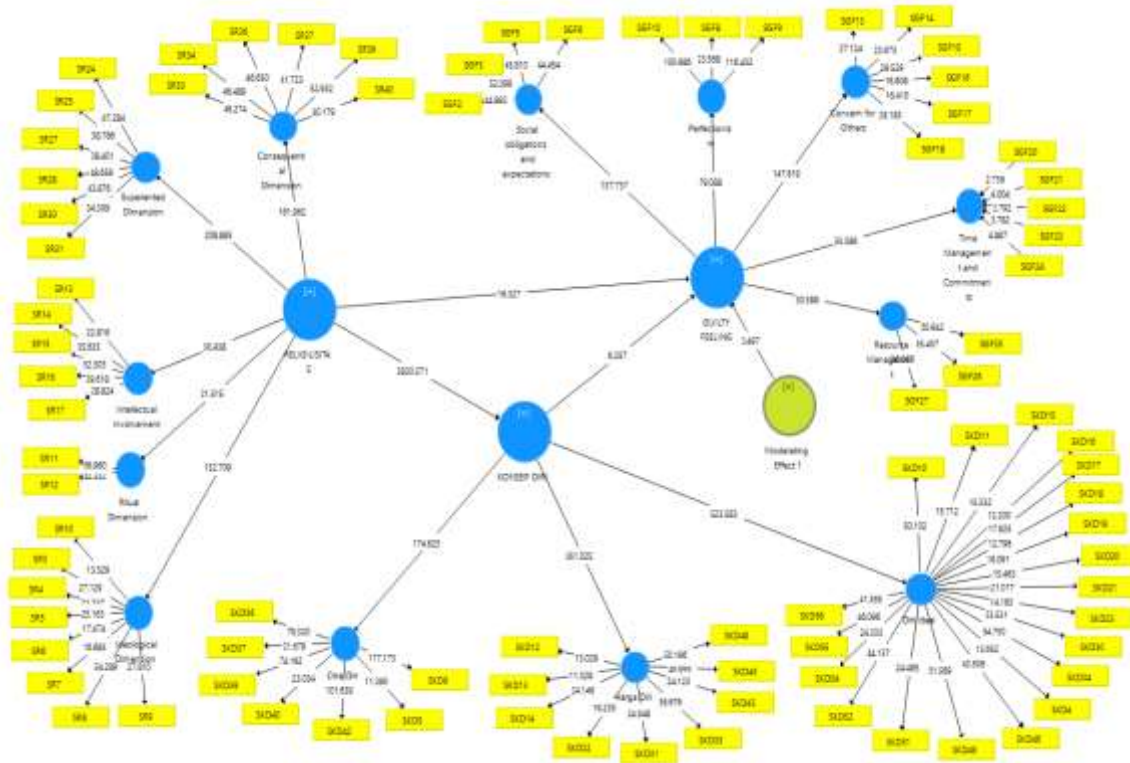


Figure 1. Full Model of Research

Table 3: Structural Parameter Estimates Direct Effect: Path Analysis Model (N=200)

| Structural Path/Hypothesis |                                       | Original Sample | Sample Mean | t-Statistics | p-values |
|----------------------------|---------------------------------------|-----------------|-------------|--------------|----------|
| H1                         | RELIGIUSITY -> SELF-CONCEPT           | 0.997           | 0.997       | 28,571       | 0,000    |
| H2                         | SELF-CONCEPT -> GUILTY FEELING        | -0.623          | -0.619      | 6,257        | 0,000    |
| H3                         | RELIGIUSITY -> GUILTY FEELING         | 1,615           | 1,611       | 16,327       | 0,000    |
| H4                         | Moderating Effect 1 -> GUILTY FEELING | 0.003           | 0.004       | 0.497        | 0.619    |

4.2. Hypothesis Testing

a. The Relationship between Religiosity and Guilty Feelings

The first hypothesis tests whether there is an influence between Religiosity and Guilty Feelings on prisoners in detention centers. The test results show that there is an influence of religiosity on Guilty Feeling. These findings were obtained based on t-statistic results of 16.327 > 1.96 and/or with a p-value of 0.000 < 0.05. The results of this study support previous research conducted by Luyten, Corvelyn, and Fontaine (1998) which found that religious individuals were more likely to feel guilty, this was because these individuals were easier to empathize with than other individuals. Apart from that, the feeling of guilt experienced by individuals motivates individuals to perform worship (Herman, Simpson, Lehtman & Fyller 2015). Sawai, Noah, Krauss, Sulaiman, Saifen (2017) in their research made it clear that although there is a relationship between religiosity and guilt, in this case there is no causal relationship. This means that individuals who have high religiosity do not necessarily have a high sense of guilt, so it makes sense that intrinsic and extrinsic religiosity can be one of the factors for individuals to feel guilty.



**a. The Relationship between Self-Concept and Guilty Feelings**

The second hypothesis tests whether there is an influence between Self-Concept and Guilty Feeling in prisoners in detention. The test results show that there is an influence of Self-Concept on Guilty Feelings in prisoners in detention centers. These results are based on a t-statistic value of  $6.257 > 1.96$  and/or a p-value of  $0.000 < 0.05$ . The findings of this research confirm the opinion of experts who state that mental illness consists of psychopathic and antisocial personality disorders (Santoso & Zulfa, 2010). One of the main characteristics of psychopaths is a lack of emotions, both positive and negative (Davison et al., 2005). Because guilt is part of emotions, psychopathic people can be expected to have no feelings of guilt (Baumeister, 2007). Not feeling guilty can also result in giving rewards and punishments. If criminal behavior brings positive results such as an award or reward, they will continue to maintain the wrong action so that the mistake is no longer a wrong action (Santoso & Zulfa, 2010).

**b. The Relationship between Religiosity and Self-Concept**

The second hypothesis tests whether there is an influence between Religiosity and Self-Concept in prisoners in detention. The test results show that there is an influence of religiosity on the self-concept of prisoners in detention centers. These results are based on a t-statistic value of  $28.571 > 1.96$  and/or a p-value of  $0.000 < 0.05$ . The findings of this research support the findings of previous research conducted by Cohen and George (in Syahputra, 2011: 145) who argue that factors that influence feelings of guilt include religiosity, when doing things that God has forbidden, where guilt arises with fear of punishment. People with a strong religious upbringing are conditioned to feel guilty quickly because they fear that they may have sinned. Religiosity is a perspective of a person's thoughts regarding his religion and how the individual uses his beliefs or religion in everyday life, in a broader sense it is how he is able to create a self-image or self-concept (Earnshaw, 2000). And also the opinion of Muhamad Surya (2014) who explains that self-concept is a view of oneself that originates from a set of beliefs and attitudes towards oneself. Self-concept consists of various dimensions including self-esteem, self-efficacy, and self-clarity.

**c. The Relationship between Religiosity and Guilty Feelings is Moderated by Self-Concept**

The third hypothesis tests whether Self-Concept can be a moderating variable in the influence of Religiosity on Guilty Feelings. The test results show that Self-Concept is unable to moderate the influence of Religiosity on Guilty Feelings. These results are based on a moderation effect t-statistic value of  $0.497 < 1.96$  and/or a p-value of  $0.619 > 0.05$ . This finding is in line with the opinion of Tangney, (2007) who stated that the influence of religiosity and self-concept on feelings of guilt is a very complex discussion, including religious beliefs, spiritual practices and individual experiences. Individuals who have a high level of religiosity tend to have strong moral standards that are based on the teachings of the individual's religion. Individuals may feel more guilty when they feel they have violated moral norms or religious teachings that they believe in. Lee, MY (2015) stated that individuals' self-concept in a religious or spiritual context can influence how they interpret and respond to feelings of guilt. If individuals identify themselves as religious, they are more likely to evaluate their actions from a religious perspective and feel more guilt if they violate the moral principles or teachings of their religion. Religion often offers the concept of forgiveness and atonement for individuals who feel guilty. A positive self-concept and healthy self-esteem can help individuals overcome feelings of guilt. Individuals with a strong self-concept are more likely to be able to forgive themselves, as well as overcome their feelings of guilt in a more constructive way (Stravrova, 2013). Thus, religiosity and self-concept can play a significant role in a person's experience of guilt, influencing the way they interpret, respond to and overcome their feelings of guilt in the context of their spiritual and moral values.

**4.3. Conclusion**

Based on the results of analysis and hypothesis testing, the results obtained show that there is an influence between Religiosity and Guilty Feelings in Police Detention Centers in Belawan. There is an influence between Self-Concept and Guilty Feelings in police detention in Belawan. There is an influence between Religiosity and Self-Concept in Police Detainees in Belawan. There is no moderating role of Self-Concept on the influence of Religiosity on the Guilty Feeling of prisoners at the Polisid detention center in Belawan. It can be concluded that self-concept can influence the level of Guilty Feeling of the police detainees in Belawan. Self-concept influences guilty feelings in a significant negative way, which means that the more aware they are of their self-concept, the prisoners will be able to accept the situation, that they will regret and also change, so that they will not make the same mistakes they have made. The biggest variable influencing the Guilty Feeling variable in police detention in Belawan is the Religiosity variable, with a beta coefficient of 99.7%, compared to Self Concept which is only -62.3% in influencing Guilty Feeling. Self-concept is unable to moderate the influence of Religiosity on Guilty Feelings. However, religiosity and self-concept can directly influence the guilt feelings of prisoners at the Belawan Police Detention Center.

Suggestions that can be given to authorized officials at the Belawan Police detention center are to work together to build and increase the level of religiosity or religious values and provide input related to a positive self-concept to the detainees. Incorporating religious values including; strengthening the ideological dimension, strengthening the ritual dimension, strengthening intellectual involvement, strengthening the experienced dimension and strengthening the consequential dimension. By increasing the religious values (religiosity) of prisoners, the hope is to increase the level of self-awareness of prisoners, especially at the Belawan Police Detention Center. It is hoped that the efforts made by the leadership will provide a sense of security and confidence for members in carrying out their duties. The head of the Detention Center, in this case, the head of the Police Detention Center in Belawan, can provide a good role model, relating to religious values, self-concept and how to manage the guilt felt by detainees and also carry out interpersonal communication to search or explore, even motivating prisoners to think normally again and behave in accordance with religious values and applicable laws, with the hope of increasing the prisoners' self-confidence and forgetting their guilt over what they have done, and regretting that they will not make the same mistake again

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