



Spiritual Development with Changes in the Social Behavior of Christian Prisoners

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Abstract

The purpose of this study was to analyze the relationship between Spiritual Guidance and Changes in Social Behavior of Prisoners in Class 1A Penitentiary Cipinang, Jakarta, Indonesia. This study uses a quantitative survey research methodology. The data collection technique applied a Likert scale with four answer choices which were distributed to 87 inmates and 40 respondents were sampled. Ethical clearance was obtained to conduct the research. The results showed that the Spiritual Development variable had a score above the average of 21 prisoners or 77.5%, so it can be said that the Spiritual Development of inmates was good. Meanwhile, the variable of Change in Social Behavior of Prisoners is above the average of 18 inmates or 70%, so it can be said that the Change of Social Behavior of Prisoners is also good. The results of data processing thus clearly showed that there is a correlation between the variables of Spiritual Development and Changes in Social Behavior of Prisoners of 0.528 or 52.8%. This means that the applied Spiritual Guidance has a positive role in Changes in Social Behavior of Prisoners in Class 1A Penitentiary Cipinang, Jakarta, Indonesia. This article is an important contribution for Christian counselors and educators to further guide them in improving the spiritual development



of inmates as a pattern of social behavior change, because it can also serve the purpose of improving the personality of prisoners.

Keywords: Spiritual Development, prisoners, social behavior change, Indonesia.

Introduction

Prisoners are people who are often considered to be "public scum" so they must be avoided, even kept away from the life of the general public. They are considered people who have no future because they are "depraved", unable to change and will even affect the environment in which they are so that it too becomes evil like them based on their often negative influences. Therefore, there must be special training for them, so that when they are released from prison, they can be accepted back into the community and the environment where they will live.

In the concept of correctional services there is a noble desire or goal, namely educating and shepherd (Winanto et al., 2020) prisoners who have been considered lost, so that they can become useful people for the nation and state (Darma, 1996). The regulation regarding the system was realized in 1995, that: "The correctional system is organized so that the inmates become better human beings and can be accepted back in the midst of society properly and can play an active role in development, work and be responsible (Pasal 2 Tentang Pemasyarakatan, 1995)." Sahetapi introduced the concept of liberation. Release here means that the purpose of sentencing is to free prisoners both mentally and spiritually (Darma, 1996). With the aim of liberation, it is as if the prisoner experiences mental and spiritual rebirth and leaves the old life (Darma, 1996). Ex-convicts are often mistreated, suspected, even exiled, so that an ex-convict no longer feels at home in society. Moreover, the existence of a letter of good conduct to get a job, where in the letter it is stated whether or not someone has dealt with the police, is a separate obstacle in the context of the correctional process (Darma, 1996).

Although the importance of moral strengthening in terms of religion for the nation's children so as not to fall into things that are not desirable is vital, it is also important to develop and recover prisoners. This recovery can be done through several methods, including religious, medical, and community therapy actions. For this reason, the church needs to pay attention to the spiritual development of prisoners, which is the responsibility of the church, to shape them so that they have improved their persona to reflect better and good spiritual qualities. Spiritual education is education directed at character building. The focus of education is to have a Christ-like character (Eunike & Putrawan, 2021; Gulo & Sugiri, 2020; Wahyuni & Kadang, 2019). The most risky thing is when ex-convicts return to society and then face the realities that exist in society without being accompanied by a strong faith to guide them.

Legal norms are closer to religious norms than moral norms because religious norms threaten violators with punishment by God's authority (Kelsen, 2006). Religious (psycho-religious) therapy for prisoners has played an important role, both in terms of prevention and changes in social behavior. Clinebel's opinion quoted by Dadang Hawari, conveyed the results of his research (Hawari, 2011) entitled *The Role of Religion in the Prevention and Treatment of Addiction—The Growth and Concelling Perspectives*, that from the results of his research it was found that in every human being (even if he is an atheist) there are inherently basic spiritual needs.



Soedjono's opinion, quoted by Sudarsono, explains that the general principle in crime prevention (crime prevention) which is widely used by developed countries, is one which reflects a combination of two systems, namely the moralistic method, with the dissemination of religious and moral teachings (Sudarsono, 2004). Sahetapy and Sholehuddin stated: The form of punishment must not conflict with any religious beliefs held by the Indonesian people. The punishment of a person must be directed at realizing the faith of the convict. In other words, coaching must function as coaching to transform the person into a religious person (Priyatno, 2006) who is empowered to serve a community positively (Tubagus & Saron, 2021)

For this reason, it is important to optimize religious-based coaching. In Indonesia, there has been guidance on this matter in correctional institutions, but there needs to be a review in order to improve or increase the quality and quantity of coaching through religious education. Based on the problems that have been disclosed above, it is in the interest of the current researchers to conduct this study: "The Relationship of Spiritual Development with Changes in Social Behavior of Prisoners in Cipinang Class IA Correctional Institution".

The formulation of the problem of this research is how is spiritual development conducted in the Class 1A Cipinang Penitentiary? How can one change the social behavior of prisoners in Cipinang Class IA Penitentiary? What is the relationship between spiritual services and changes in the social behavior of prisoners at the Cipinang Class IA Penitentiary? Meanwhile, the purpose of this study is to analyze, test, prove, and find out: The state of the spiritual development of prisoners at the Cipinang 1A Class Penitentiary; How the change in the social behavior of the inmates at the Cipinang Class 1A Penitentiary is ; Is there a relationship between spiritual development and changes in the social behavior of inmates at the Cipinang Class 1A Penitentiary?

Literature review

Spiritual Development

Coaching is a learning process by letting go of things that are already owned and learning things that are not owned, with the aim of helping people who live it, to improve by developing existing knowledge and skills and by gaining new knowledge and skills to achieve life and work goals so they can be carried out effectively (Khalimah, 2007). Broadly speaking, coaching can be interpreted as a series of professional control efforts over all elements of an organization so that the elements can function properly in order that plans to achieve goals can be carried out efficiently and effectively (Khalimah, 2007). Furthermore, the etymological understanding of spirituality is important. The word "spiritual" in the Indonesian Dictionary means: 1) spirit, 2) in the form of a spirit related to the non-physical. While in Darminta's opinion, spiritual development is an effort to live in faith, because life essentially requires a complete surrender to God (Darminta, 2006).

Based on the opinions of experts, it can be concluded that spiritual development is a form of effort made to provide direction and guidance to someone so that he or she consciously and voluntarily wants to carry out what is ordered by God in accordance with their respective religions and beliefs. This is so that one's attitudes and behavior on a day-to-day basis reflect desired religious values.



Spiritual Development Activities

According to Suprana (2009) and also Tamawiwy (2021), spiritual development activities can bring prisoners to a close faith relationship with God, namely through

Pray and apply love to others

Prayer is the breath of life for every believer, and the basis for Christians to love is because the Lord Jesus first loved us. Because of His love, He gave His whole being to redeem us, therefore we must love our fellow human beings (Matthew 22:39). Love for fellow human beings is a sign of God's love, because fellow human beings are part of us and we cannot live without our neighbor. God who is love does not discriminate against race and human background (Boehlke, 2015; Suprana, 2009). His love goes to all people. Seeing the suffering of others is what moves our hearts to love others.

Applying Love to Yourself

Self-love is a sign that we love God who first loved us. That attitude is a good, right, and responsible life. We need to prepare for a good future, work diligently and with discipline. Self-love can be said exist when we accept ourselves as we are, whether we have our shortcomings or strengths. Loving yourself can also mean respecting yourself, i.e. appreciating one's talents and talents, appreciating the members of our body, appreciating what is in oneself, because life is a gift from God (Suprana, 2009; TUU, 1998). Often we cannot distinguish and recognize the extent to which a person can be said to have good spiritual qualities. A person can be said to have good spirituality if he seriously meditates on God's Word every day, and can manifest it in the actions of daily life, one of which is love, as Jesus taught. Loving God means one is obeying His Word (Ismail, 2010). The expression of loving your neighbor as yourself wants to show that God's commandment to love one's neighbor must have the same weight as loving oneself. Loving yourself is not selfish (Bokestein, 1991) but one should not be egotistical.

Reading the Bible

For believers, reading the Bible is a major need. The Bible is not only meant to be read during Sunday services, but the Bible should be read and meditated on every day. We can learn many things, including about God's love, the struggles of the lives of the characters in holy scripture and also the spiritual experiences of the characters in the Bible (Bahabol & Singal, 2020; Immanuel, 2019).

Changes in Prisoners' Social Behavior

Viewed from a biological aspect, behavior is an activity or activity of an organism or living creature that can be seen, while human behavior is essentially an action or activity of a human which has a very wide expanse including walking, talking, crying, laughing, reading and so on. So it can be concluded that human behavior is all human activities or activities that can be observed either directly or indirectly (Soekidjo, 2006; Tandana et al., 2022).

Max Weber argued that behavior is a change in the face of social reactions in the community and can provide information about the role of a behavior in the environment and the individual or organism concerned (Weber, 2002), so that behavior also affects the individual itself while it also affects the environment. Human behavior is reflected in a person's actions because they respond to stimuli from their environment and explain the terms of individual attitudes and then direct one's needs and motivations (Arumningtyas, 2012).



Skinner's opinion about the notion of behavior is as follows (Soekidjo, 2006): "Behavior is the action of people as they respond to stimuli in their environment, and human behavior is explained in terms of individual traits, drivers, need and motives".

Social behavior reflects a person's physical and psychological activities towards others or vice versa in order to fulfill oneself or others in accordance with social demands (Heng et al., 2021; Hurlock, 2011). According to Ibrahim, social behavior is an atmosphere of interdependence which is a must to ensure human existence (Rusli Ibrahim, 2001). According to Krech, Cruthfield and Ballachey, quoted by Ibrahim, a person's social behavior is seen in the pattern of responses between people expressed by inter-personal reciprocity. The behavior is indicated by feelings, actions, attitudes, beliefs, memories, or respect for others (Ibrahim, 2001).

While the definition of prisoners comes from two syllables, namely *Nara* meaning people and Criminal meaning punishment and crime (murder, robbery, rape, drugs, corruption and so on) (Kementerian Pendidikan dan Kebudayaan, 2017). The definition of a prisoner according to the Big Indonesian Dictionary (Kamus Besar Bahasa Indonesia) is defined as a convict (a person serving a sentence) for committing a crime. Another understanding of 'prisoner' is, is a quote from Irmayanti: "A prisoner in a general sense is a person/group of people who are serving a sentence because their freedom of movement is revoked based on a legal decision (Irmayanti, 2018).

Based on the opinions of the experts as stated above, it can be concluded that changes in social behavior are changes in one's physical and psychological activities towards others or vice versa in order to fulfill oneself or others, in accordance with social demands that were previously not good enough to be good.

Factors that influence changes in social behavior of prisoners, are namely:

Knowledge

Knowledge is the result of knowing, and this happens after someone senses a certain object (Soekidjo, 2006; Tamawiy, 2021). Someone who has extensive knowledge will definitely be influenced his or her mindset and behavior in life. The knowledge that is meant here is more in line with the knowledge of God's Word. It is a mistake if someone who thinks about God already thinks he knows who God really is. Nicodemus has represented the understanding of many. At night he came to the Lord Jesus and said, "Rabbi, we know that you have come as a teacher sent by God; for no one can perform these signs which You perform, unless God is with you" (John 3:2). Nicodemus and the Jewish teacher, had an understanding of the Lord Jesus as a teacher who came from God, through the signs He performed. The pattern of teaching that the Lord Jesus did was very different from the pattern of the Jewish rabbis in general, including Nicodemus himself. From his observations, Nicodemus concludes that, the Lord Jesus is a rabbi who was sent by God to the Israelites. With the knowledge that Nicodemus had about the person of the Lord Jesus, he felt that it was enough to be a teacher of Israel.

From Nicodemus' statement, it is as if the Lord Jesus was about to say that, the knowledge of who He is, is not the ultimate spiritual achievement of a person or a true teacher of Israel. The Lord Jesus responded to Nicodemus' statement by saying that if a person is not born again, he cannot enter the Kingdom of God. Apparently, knowledge of God is not sufficient as religious knowledge. The knowledge of God should propel a person into the kingdom of God. Being born of water and the Spirit means that one must have a completely different understanding and way of life from the old way of life, which has been inherited by the ancestors. The word 'know' in the



original text uses the Greek word *eidō*, which means, knowing completely or completely by means. In contrast to the words *ginōskō*, which means knowing by experiencing, knowing by experiencing, feeling, tasting, enjoying personally.

Attitude

Behavior in the form of an attitude is an inner response to external circumstances or stimuli. In this case, the environment plays a role in shaping human behavior in it. Attitude is an important part in social life, because human life is always in interaction with other people. According to some experts, attitude determines a person's behavior. For example, Mitchell argues that the attitude of a group of people towards other people can affect the lives and success of others (Mitchell, 1990). Attitude is a form of evaluation or feeling reaction. A person's attitude towards an object is indicated by feelings of support and feelings of not supporting the object. Knowledge plays an important role in determining attitudes. The information that a person receives will increase his or her knowledge. That knowledge will lead to awareness in the form of attitude (Heng et al., 2021; Soekidjo, 2003).

Allport quoted by Soekidjo explains that attitude has 3 main components, namely: (a) belief (belief), ideas and concepts towards an object, (b) emotional life or emotional evaluation of an object, and (c) tendency to act. These three components together form a complete attitude (Soekidjo, 2003).

Personality

Attitude can be defined as a predisposition to react in some manner as an individual or in a situation which can freely be interpreted as a stimulus that arises from a person or situation (Indrawijaya, 2002). While personality is the characteristic and behavior of a person that distinguishes him or her from others; integration of characteristics of structures, behavior patterns, interests, attitudes, abilities and potentials of a person; everything about one's self as known by others (Kartono & Gulo, 2006; Sutrisno et al., 2021).

In his book entitled "Developmental Psychology" Hendriati Agustiani explains that personality sequences are defined as characteristics or ways of behaving that determine a typical adjustment to the environment (Hendriati, 2006). Meanwhile, Sardja, in his book entitled *Personality Theory* cites the opinion of Morton Prince who defines personality as follows: "Personality is a collection of biological traits in the form of drives, tastes and instincts, mixed with traits and tendencies that can be obtained through experience and are found in a person." (Sardja, 2000).

A person's personality is not inborn. Heuken in his book entitled *The Challenge of Developing Personality*, argues that personality is the overall pattern of abilities and habits of a person, both physical and social, all of which have been arranged in a distinctive way under various external influences. This pattern will manifest in one's behavior, and efforts, as he or she becomes a good human being as desired (Heuken, 1981).

Methodology

Research design

The research design used in this study was a quantitative method with correlational techniques. Quantitative methods that use correlational techniques are research methods to determine



whether or not there is a relationship between two or more variables. By using correlational techniques, a researcher can find out the relationship between the variation of a variable and other variations, the magnitude or height of the relationship is expressed in the form of a correlation coefficient (Arikunto, 2013; CRESST, 2015; Creswell & Creswell, 2017; Hasibuan & Bulan, 2019; Marczyk et al., 2005).

Research variable

In the context of this study, the relationship of Spiritual Development is treated as an independent variable (X) with Changes in Social Behavior of Prisoners as the dependent variable (Y). To analyze the data used descriptive analysis and simple linear regression analysis with one independent variable and one dependent variable.

Population and sample

The population used in this study is a limited population where the generalization area consists of subjects who have certain qualities and characteristics that researchers apply to research so that conclusions can be drawn (Creswell & Creswell, 2017; Sugiyono, 2019). The sectors (regions) in the Cipinang Class 1A Penitentiary are 40 convicts who were incarcerated for theft. In determining the number of research samples, it is stated that if the number of population members is less than 100, it is better to take all of them as samples so that the study is a population or census study (Arikunto, 2013; Creswell & Creswell, 2017; Marczyk et al., 2005). Meanwhile, if the population is large, it can be taken as between 10-15%, 20-25% or more, depending at least on: 1) the ability of the researcher in terms of time, energy and funds. 2) the narrow area of observation of each subject; and 3) the size of the risk borne by the researcher. Based on this statement, the researcher determined that the sample size was 30% of 131 respondents, namely 40 prisoners. Based on Arikunto's theory (2013), the researcher determined that the sample size was 30% of 131 respondents, namely 40 prisoners.

Data-collection technique

This study applied data collection techniques using a questionnaire containing questions circulated using a Likert scale with five answer choices. The preparation of the instrument was carried out and tested so that it could meet the need of validity and reliability requirements. To analyze the validity and reliability of the items of Spiritual Guidance, the SPSS (Statistical Product and Service Solutions) version 25.0 test was carried out on 40 prisoners with 17 statements. Meanwhile, for the validity and reliability of inmates' social behavior changes, 15 questions were used.

Data analysis technique

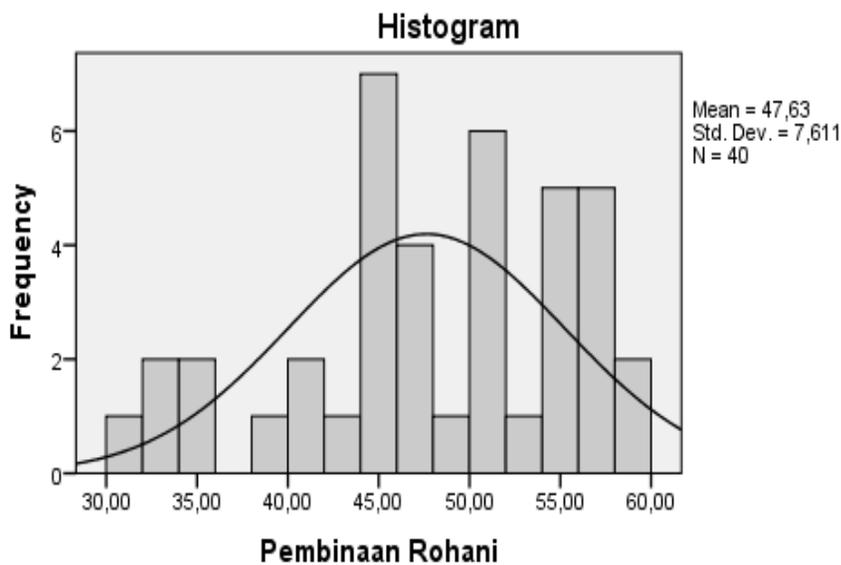
Data management techniques were carried out using quantitative methods with analytical descriptive methods. Descriptive statistics were used to find the mean and standard deviation. Data processing was carried out using Excel and SPSS 25 programmes.

Results and discussion

Research results

Based on the data that was collected from the Spiritual Development variable, the calculation results were obtained as follows. The theoretical score ranged from 30 to 60; while the empirical score was obtained from 31 to 59. The mean (average value) was obtained at 47.63; the median (middle value) of 48.00; mode (frequent value) is 44, 51; The standard deviation or standard deviation is 7.611.

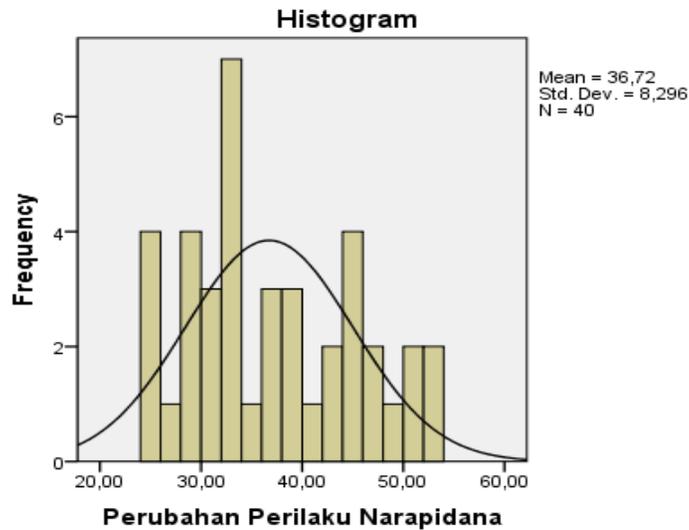
Histogram 1: Spiritual Development Score



From the table and figure above, it can be seen that the research subjects who scored in the average group were 4 people or 13.3% and the group that scored below the average was 9 people or 22.5%. While the research subjects who scored were in the group above the average of 17 people or 64.2%. Thus, Spiritual Development in LP. Class IA Cipinang is good, which is indicated by the answers of respondents who are in the average group and above the average above 50%, which is 77.5% or 21 prisoners.

Based on the data that has been collected from the Convict Behavior Change variable, the calculation results are obtained as follows. Theoretical score ranges from 20 to 60; while the empirical score is obtained from 25 to 52. The mean (average value) is 36.72; the median (middle value) of 35.50; mode (frequently occurring values) are 25, 32; The standard deviation or standard deviation is 8.295.

Histogram 2: Convict Behavior Change Score



From the table and figure above, it can be seen that the research subjects who scored in the average group were 4 people or 13.3% and the group that scored below the average was 12 people or 30.0%. While the research subjects who scored were in the group above the average of 14 people or 56.7%. Thus, the Behavior Changes of Prisoners in Cipinang Prison Class IA Cipinang are good, which is indicated by the answers of respondents who are in the average group and above the average above 50%, which is 70% or 18 prisoners.

Linearity Test of Research Data Variables Using ANOVA

Table 1: Anova

			Sum of Squares	df	Mean Square	F	Sig.
Convict Behavior Change *	Between Groups	(Combined)	1682,892	19	88,573	1,770	,107
		Linearity	749,002	1	749,002	14,964	,001
		Deviation from Linearity	933,890	18	51,883	1,037	,466
Within Groups			1001,083	20	50,054		
Total			2683,975	39			

Table 2: Coefficients

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Collinearity Statistics	
	B	Std. Error	Beta			Tolerance	VIF
1 (Constant)	9,304	7,238		1,285	,206		
Spiritual Development	,576	,150	,528	3,835	,000	1,000	1,000

a. Dependent Variable: Perubahan Perilaku Narapidana



From the results of the calculation of the regression linearity test for Changes in Convict Behavior on Spiritual Guidance, it is found that the calculated F coefficient is 1.037 with a P-value of 0.466. Because the P-value coefficient is greater than 0.05, it can be concluded that the equation for Changes in Convict Behavior on Spiritual Guidance, namely = $9.304+0.576X$ is linear.

First Hypothesis Test

Table 3: One-Sample Test

	Test Value = 40					
	t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Spiritual Development	6,336	39	,000	7,62500	5,1908	10,0592

Based on the lower bound value of 5.1908 – 10.0592, it can be concluded that Spiritual Development (X) is in the medium category. So the first hypothesis which states Spiritual Development (X) in the moderate category is proven significantly in this study with tcount 6,336 at a significance level of 0.000 which is smaller than <0.05.

Second Hypothesis Test

Table 4: One-Sample Test

One-Sample Test

	Test Value = 40					
	T	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
					Lower	Upper
Convict Behavior Change	2,497	39	,000	3,27500	5,9281	6,219

Based on the lower bound value of 5.9281 – 6.219, it can be concluded that the relationship between changes in convict behavior (Y) is in the Medium category. So, the second hypothesis which states that there is a relationship between changes in convict behavior (Y) in the moderate category is proven significantly in this study with a tcount of 2,497 at a significance level of 0.000 which is smaller than <0.05.

Second Hypothesis Test

Table 5: Regression Equation Significance Test

Model	Sum of Squares	Df	Mean Square	F	Sig.
1 Regression	749,002	1	749,002	14,709	,000 ^b
Residual	1934,973	38	50,920		
Total	2683,975	39			

a. Dependent Variable: Convict Behavior Change



b. Predictors: (Constant), Spiritual Development

From the calculation results obtained F count of 14.709 with a P-value of 0.000 because the P-value is smaller than 0.01 (significance level) which means that the regression equation is very significant, it can be concluded that the regression equation = $9.304 + 0.576X$ is linear and meaningful. Because the regression equation is linear and meaningful, it can be used to predict that this regression means that if the average score of Spiritual Guidance increases by one unit, the average score of Changes in Convict Behavior will increase by 0.576 at a constant 9.304

The magnitude of the coefficient of the relationship between Spiritual Guidance and Changes in Convict Behavior is calculated using the Pearson Product Moment correlation, the results of which are shown in table 6.

Table 6: The Result of the Significance of the Coefficient of Relationship between Spiritual Coaching and Behavior Change

Model Summary ^b				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,528 ^a	,279	,260	7,13585

a. Predictors: (Constant), Spiritual Development

b. Dependent Variable: Convict Behavior Change

Based on the two tables above, the correlation coefficient of 0.528 or 52.8% indicates that there is a relationship between Spiritual Guidance and Changes in Convict Behavior.

Discussion

The results showed that based on the significant test count with one sample T test, it was found that the T value for the spiritual development variable was at a significant level of 0.01. Based on the value of the results of this hypothesis test, it can be concluded that it means that the level of spiritual development of prisoners in the Class 1A Cipinang Correctional Institution is carried out effectively.

Based on the results of the significant test calculation of the change in social behavior of prisoners in the Cipinang class 1A penitentiary, the T-test in one sample found that the t-count value can be stated that it is very significant at a significant level of 0.01. Based on the results of this hypothesis test, the level of change in social behavior of prisoners it can be concluded that the level of behavior change in prisoners in the Class 1A Cipinang Correctional Institution is good. There is a positive relationship between spiritual development and changes in the social behavior of inmates at the Cipinang Class 1A Correctional Institution.

Conclusion

Correctional facility programmes should as a matter of course, include interventions by professionals and spiritual ministers, pastors, priests, who can work with the offenders and help them plan and prepare for a positive return to their community. This should also perhaps include group discussions or courses to help prisoners deal with their many problems and especially spiritual guidance is needed. Over and above the spiritual and mental support they provide, faith-based support can engage offenders positively and encourage them to change and take responsibility for their lives. Thus, faith-based support to prisoners is essential.



By looking at the positive results of the relationship between spiritual development and changes in the behavior of prisoners in the Cipinang Class 1A Correctional Institution, the Cipinang Class 1A Correctional Institution must further improve facilities and infrastructure in an effort to change the behavior of prisoners to be closer to God through positive activities, especially those that related to spirituality.

Suggestions for prisoners in the Cipinang Class 1A Correctional Institution are as follows: it is hoped that they have a humble awareness and participate to apply the values of politeness through good and positive words, thoughts, and actions as one of the positive impacts and responses that spiritual development is carried out for. This has been done and has succeeded in fostering and motivating prisoners wholeheartedly.

Based on the results of the research that has been described above, all of the hypotheses have been verified, and the implication of this research is that efforts to increase changes in social behavior of prisoners can be done by increasing spiritual development initiatives. With the spiritual guidance that is given properly, it can improve changes in social behavior of prisoners well.

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Competing interests

The authors declare that they have no financial or personal relationships that may have inappropriately influenced them in writing this article.

Authors' contributions

B.K.P., S, T.B.S, M.S.L, and IY contributed to the design and implementation of the research, to the analysis of the results and to the writing of the manuscript.

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Data availability

The data used are obtained from research conducted in the Class 1A Penitentiary Cipinang, Jakarta, Indonesia. These data are used for analysis and the results are published in this article.

Disclaimer

The views and opinions expressed in this article are those of the authors and do not necessarily reflect the official policy or position of any affiliated agency of the authors.

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