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Intellectual and Ideological Dimensions as Predictors of Inmates' Private Practice Religiosity

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ABSTRACT

Religiosity is critical in improving a person's self-control ability and preventing a person from committing a crime. However, studies of the dimensions of religiosity that can play a role in private religious practice are still limited. This study aims to find the relationship between the dimensions of intellectual and ideology with private practice in religiosity. This study involved three hundred samples of prisoners with measurements of intellectual dimensions, ideology, and private practices using the Centrality of Religiosity Scale (CRS). The correlation test concluded that intellectual and ideology are significantly associated with private practice. The intellectual dimension shows a more potent effect size on private practice than the ideology dimension. This study recommends the need for intellectual and ideological religious guidance programs for inmates in correctional institutions as an effort to increase self-control and prevent the residivisme.

INTRODUCTION

Religion can increase a person's self-control and ability to commit deviant acts and crimes. Desmond et al. (2023) found that people who attended religious services more frequently were significantly less likely to engage in crime and deviance in the workplace. Four sets of experimental studies by Rounding et al. (2012) consistently found that religious themes enhance a person's ability to make decisions in some behavioral domains to exercise self-control. Religiosity becomes an internal factor to control oneself from violating norms and laws.

Various studies on the effects of religiosity on self-control provide a practical basis for making religious guidance programs one of prisoners' mental rehabilitation methods. Religious guidance of prisoners facilitates prisoners to reflect on their life journey and correct mistakes. Study Yin (2022) explains that religious beliefs and practices in prison become a force that influences inmates' behavior. Religious experiences and religious learning in prisons mobilize inmates' religiosity to turn to God

as an act of repentance for their crimes, find a new life purpose, and regain psychological balance and peace psychologically (Wilkinson et al., 2021).

Several studies have examined the effectiveness of religious guidance in transforming prisoners and preventing re-offending. Research on implementing Islamic religious education for one hundred and eighty-five prisoners found the critical role of religion in self-improvement, strengthening faith and piety, and avoiding negativity (Utari & Wibowo, 2022). Religiosity is also able to help prisoners restore their confidence, be independent, and be ready to face the future after being released (Utari & Wibowo, 2022).

Prisoners practice religion and receive religious education individually and collectively in the personality guidance program. The guidance experience in the correctional institution can improve the mental behavior of prisoners. The religious guidance carried out affects increasing the religiosity of prisoners so that the religious behavior of prisoners is seen in various activities (Ikhwan et al., 2021).

Islamic mental guidance for prisoners in Malang by providing aqidah and moral material resulted in changes in discipline, responsibility, tolerance, self-confidence, respect for others, and establishment of good communication. (Emqi, 2014). Ariyanto et al. (2019) found that religious guidance for prisoners using the strategy of reading the *Qur'an*, lectures, zikr together, and ta'lim concluded that there was a change in awareness and a more positive religious attitude. The increase in the religiosity of prisoners arises when religious guidance in the form of congregational prayer, dhikr, prayer, reading the *Qur'an*, lectures, and studying the books in the Al-Hikmah Islamic boarding school in prison (Ikhwan et al., 2021). Various forms of guidance methods for knowledge and religious practices (individual and group) that increase contribute to the improvement of various dimensions of religiosity.

Religiosity is the thoughts and beliefs that a person has to view the world so that it affects their experiences and behavior in everyday life (Huber & Huber, 2012). The three components of religiosity include cognition, affection, and behavior. (Cornwall et al., 1986). Religiosity includes five primary dimensions: intellectual, ideology, public practice, private practice, and religious experience. (Huber & Huber, 2012; Purnomo & Suryadi, 2017). Thus, each dimension of religiosity may be related to the other dimensions. This study aims to find the relationship between the intellectual and ideological dimensions of religion and the worship practices of prisoners.

In correctional facilities, religious instruction encompasses both individual and group worship practice as well as intellectual development (religious knowledge, religious philosophy, and belief). The influence of religious guidance in prisons often has favorable results. However, there are few in-depth analyses of how changes in personal worship practices relate to religious doctrine and intellectual direction. A study by Arlinghaus and Johnston (2018) found that knowledge and understanding cannot fully support behavior change. However, other studies have found evidence of an accurate relationship between knowledge and behavior (Majid et al., 2020). This explanation supports the importance of further research on the role of knowledge on behavior with the support of other factors, namely beliefs.

Behavior change comes from beliefs about behavior (Hornik et al., 2019; Littlejohn & Foss, 2012). According to Glock Strak, religion is a belief, value, and behavior system centered on ultimate meaning (Ruswandi, 2020). Overall, research shows that the relationship between beliefs and behavior change can be influenced by various factors, such as knowledge and attitudes (Paul & Gray, 2011). (Paul & Gray, 2011). Multivariate analysis shows that beliefs about ability, moral norms, and beliefs about consequences affect behavioral intentions (Kanyinga et al., 2011). (Kanyinga et al., 2023). Based on this explanation, beliefs are a factor that significantly contributes to behavior change.

METHODS

This study involved a sample of three hundred prisoners (N=1166) at the correctional institution Klas. II Pamekasan, East Java Indonesia. The intellectual, ideological, and worship practice dimensions were measured using the Centrality of Religiosity Scale (CRS) developed by Huber and Huber (2012). Purnomo and Suryadi (2017) have adapted the CRS instrument into the Indonesian language. (Suryadi & Hayat, 2021). The intellectual dimension consists of seven statements measuring indicators of knowledge and interest in religious topics. The ideology dimension has nine statements measuring belief in God and His creation and belief in religious teachings. The private practice dimension consists of six statements covering indicators of individual worship practices and feelings about the importance of individual worship. (Huber & Huber, 2012; Suryadi & Hayat, 2021; Wardhani & Dewi, 2015). There are two unfavorable statements. The CRS provides four response options consisting of 1 = strongly disagree to 4 = strongly agree. The CRS validity test yielded moderate to high values ($r = 0.4-0.73$) and a high internal consistency scale (0.85). Correlation and regression analyses were conducted using JASP 0.16.30.

RESULTS AND DISCUSSION

Table 1 describes the characteristics of respondents based on age, marital status, religion, type of crime, criminal period, recidivism, education, and occupation. Most participants are 21-30 years old, which is included in the early adulthood period. The marital status of respondents who were married and single/ever married was relatively balanced, with

a difference of six people. Most respondents stated they were muslim, had a high school education, and were employed in private organizations.

Based on crime, respondents were significantly dominated by drug offenders. Fifteen percent of respondents were recidivists. Of all participants, more than half had a sentence of 1-5 years (50.3%), and the rest had a sentence of 5-10 years (43.3%).

Picture 1. *Statistical description of participants' characteristics*

No.	Participant characteristics	n	(%)	
1	Age (year)	>18-20	9	3
		21-30	139	46,3
		31-40	69	23
		40-50	62	20,7
		>50	21	7
2	Marital Status	Married	147	49
		Single/ Divorced	153	51
3	Religion	Islam	296	98,6
		Protestant	2	0,7
		Hindu	0	-
		Catholic	2	0,7
4	Types of crime	Drug	212	70,7
		Corruption,	10	3,3
		Homicide,	28	9,3
		Child abuse,	7	2,3
		Theft	15	5
		Fraud	20	6,7
		Others	8	2,7
5	Period of imprisonment(year)	0-1	1	0,3
		>1-5	151	50,3
		>5-10	130	43,3
		>10-20	18	6
6	Recidivist	Recidivist	45	15
		Non-Recidivist	255	85
7	Education	Not passed elementary	20	6,8
		Elementary sch	46	15,3
		Junior high sch	73	24,3
		Senior high sch	130	43,3
		Graduated sch	31	10,3
		Work	Government employee	13
Farmer	11	3,7		
Laborers	19	6,3		
Drivers	28	9,4		
Trader	12	4		
Private employee	181	60,3		
Others	36	12		

The results of the correlation test conclude that there is evidence that intelligence and ideology are linked to private practice, as shown in Table 2. The intelligence dimension shows a strong influence more to private practice (0.348, $p < 0.01$) than to the ideological dimension (0.118), $p < 0.05$. Meanwhile, the relationship between intelligence and ideology shows a significant correlation (0.240, $p < 0.01$). The regression test shows that the contribution of intellectual and ideological aspects to private practice is 12.5% ($p < 0.01$).

Table 1. *Relationship between intellectual, ideology, and private practice*

Variable	Intellectual	Ideology
1. Intellectual	-	
2. Ideology	0.240**	-
3. Private practice	0.348**	0.118*

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

This study discovered a link between private religious practice and intellectual and ideological characteristics. Ideology can have a substantial impact size even when intellectual contribution is generally limited. The intellectual dimension has to do with how much people know about religion, what they believe about it, how religious they are, and how often they think about religious matters. Accurate information affects high perceptions, which affect conduct. The findings of this study support previous research, which states that religious knowledge has a positive effect on religiosity. (Jin, 2023) There is a positive and significant correlation between religious knowledge and religiosity towards pluralism (Nuraini & Nashiruddin, 2023). (Nuraini & Nashiruddin, 2021), and a significant relationship between knowledge and religiosity with attitudes toward food according to Islamic teachings. (Hudayat et al., 2022).

The current study reinforces the explanation that high levels of knowledge and perceptions drive behavioral adoption (Majid et al., 2020). Religious knowledge can contribute to changes in religious behavior. Religious knowledge in correctional institutions is carried out with a guidance approach, lectures, religious studies, and supervision of officers in the implementation of routine religious worship. Increased knowledge can support increased awareness, understanding, and decision-making based on religious information, thus helping individuals to make behavioral changes.

Religious knowledge enhances an individual's ability to identify risks and benefits, provide information, and improve their personal understanding and attitudes in carrying out religious commandments. Individuals may understand the risks and benefits associated with religious behavior, which may motivate them to change their behavior as required by religious teachings. Knowledge

provides individuals with the information they need to make informed personal decisions regarding their religious practice. Heightened religious awareness can occur when a person possesses religious knowledge, thereby becoming more aware of the consequences associated with personally observing religious practices. Knowledge can help people better understand the benefits of certain behaviors to promote and facilitate behavior change and private religious practices.

According to Çağçağlar (2020), intellectual achievements strengthen the chosen paradigm and stabilize belief or disbelief. Intellectual developments distort the internal coherence of "dogmatic maps" in various ways and make them coherent again. High levels of religious intellectual achievement can shape the stability of an individual's awareness of the importance of religious practice. Intellectuals have knowledge and doctrine about how to practice worship. Knowledge helps in self-regulation, performing religious activities, and decision-making (Bujtár & Urbán, 2020; Timmer et al., 2022).

Huber and Huber (2012) suggest that the ideological dimension refers to the social expectation that religious individuals have beliefs about the existence and essence of transcendental reality and transcendence relations with humans. In the personal religious construction system, this dimension is represented as belief. This study shows that there is an association between the ideological dimension and the private practice of religion. That illustrates that ideology or beliefs about the

Consequences of behavior strengthen attitudes and evaluations of behavior (Ajzen & Fishbein, 2011). Certain behaviors are shown to be predictable from perceived normative expectations, motivation to comply with expectations, and a significant relationship with beliefs (Ajzen & Fishbein, 1973; Phuspa & Rudyarti, 2017).

The ideological dimension can act as a predictor of commitment to religious behavior. In the ideological dimension, spirituality and belief in God can predict greater behavioral consistency (Rosmarin et al., 2023). Kretzschmar's (1997) research concludes that beliefs motivate religious practices such as helping others, spreading the gospel, or living a moral life. Personal beliefs correlate with healthy lifestyles and influence adherence and self-efficacy in practicing and living actions (Näslund, 1997). In

other words, the plausibility aspect of the existence of a transcendent reality, the belief in the existence of God or something supernatural, is a fundamental belief concept and dogma in religion. The results of Peter and Singh's study (2022) support the notion that adherence to a certain religion and one's personal religious practices are related. The social expectation that religious people commit themselves to transcendence through unique activities and rituals in the private realm is referred to as this aspect of private practice.

Several studies have consistently found religion's critical role in improving self-control (Puspitasari & Riadi, 2023; Rounding et al., 2012) and that self-control can prevent criminal behavior (Agbaria et al., 2017; Pirutinsky, 2014). Prisoners' participation in religious guidance has an impact on more positive changes in self-control conditions (under-control to appropriate control) through an increase in religious understanding that is high in trust (intellectual) and feels that behavior is always supervised by God (ideology). This explanation emphasizes the greater importance of the role of religious guidance of inmates in correctional institutions.

According to Daulay et al. (2021), religious guidance programs are one of the strategies to prevent moral decline. The religious guidance program for prisoners focuses on the intellectual and ideological dimensions to improve their religiosity experience. Religious guidance methods applied in correctional institutions include religious lecture methods, learning the *Qur'an* and its contents, memorizing the *Qur'an*, group discussions, and enlightenment methods with material on aqidah, worship, morals, muamalah, and tafsir (Tamsill & Tike, 2022). These guidance approaches expand the intellectual and ideological dimensions of prisoners' religiosity.

CONCLUSION

The intellectual and ideological dimensions can predict the extent of prisoners' private practice of religiousness. The level of knowledge, interest in religious topics, belief in God and His creation, and belief in religious teachings play an essential role in increasing private practices in religiosity and feelings of the importance of individual worship. The results of this study encourage the need to improve religious guidance programs for inmates so that

prisoners are able to increase private practice. The level of religiousness acts as self-control for prisoners and prevents prisoners from becoming recidivists.

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