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THE INFLUENCE OF RELIGIOSITY ON THE SELF-CONTROL OF INCARCERATED PERPETRATORS OF CHILD SEXUAL VIOLENCE AT YOGYAKARTA CLASS IIA CORRECTIONAL INSTITUTION

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ABSTRACT

Inmates are individuals serving their sentences and undergoing rehabilitation in correctional institutions (Lapas). One important aspect of the inmate's social reintegration process is the ability to exercise self-control, particularly for perpetrators of child sexual abuse, who require a more in-depth personality development approach. This study aims to determine the extent to which religiosity influences self-control among inmates involved in child sexual abuse cases at the Class IIA Yogyakarta Prison. Religiosity is understood as an inner attitude and spiritual behavior that reflects an individual's closeness to religious teachings, which are believed to strengthen self-control and suppress negative impulses. A quantitative approach was applied by distributing questionnaires to inmates involved in child sexual abuse cases who served as the study sample. The variables used were religiosity and self-control, which have been tested for validity and reliability. The results showed a significant influence of religiosity on self-control. This finding underscores the importance of religious guidance as part of a rehabilitation strategy that can help inmates develop self-control and reduce the risk of relapse into deviant behavior.

Introduction

The Indonesian Correctional System, as stipulated in Law No. 22

of 2022, aims to ensure the fulfillment and protection of the rights of detainees, inmates, and children. One of its primary objectives is to

improve inmates' personalities so that they become aware of their actions, reform themselves, and refrain from reoffending, thereby facilitating successful reintegration into society. Within this framework, child sexual abuse cases hold particular concern, as they represent severe violations of children's rights. Such offenses are regulated under Law No. 11 of 2012 concerning the Juvenile Criminal Justice System.

According to the 2024 Criminal Statistics, the number of reported child sexual abuse cases increased significantly from 5,809 in 2022 to 9,070 in 2023. This rise underscores the urgent need for effective rehabilitation strategies, particularly for offenders convicted of such crimes. While various studies indicate that this group faces certain psychosocial risks, it is important to emphasize that the level of recidivism risk may vary across individuals, thereby necessitating more specific empirical support.

An essential determinant of successful rehabilitation and social reintegration is the capacity for self control. Self control plays a pivotal role in reducing the likelihood of reoffending. Tangney et al. (2004) classify self control into several dimensions, including thoughts and emotions, impulses, psychological regulation, and guilt. Religiosity, as conceptualized by Huber and Huber (2012), encompasses the dimensions of intellectual orientation, ideology, public religious practice, private religious practice, and religious experience. Understanding the relationship between religiosity and self control is therefore expected to yield practical contributions to the development of rehabilitation strategies, particularly

through religion based programs that are highly relevant within the context of correctional management.

In the Indonesian context, correctional facilities have already incorporated structured religious programs as part of personality development efforts, aiming to strengthen inmates' moral foundations and enhance their capacity for self regulation. Previous research has demonstrated that religiosity can influence self control. Individuals with higher levels of religiosity and positive moral values tend to exhibit greater capacity for regulating their behavior. Tsoraya (2022), Religiosity serves as an essential form of education in shaping behavior and personality, through religious knowledge, positive habits are instilled to foster stronger self control. However, no studies have specifically examined this relationship among inmates convicted of child sexual abuse. The present study addresses this gap by investigating the influence of religiosity on self control in cases of child sexual abuse. This issue is considered crucial not only for the rehabilitation of offenders but also for the broader goal of protecting vulnerable members of society.

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This research was conducted at the Class IIA Correctional Institution (Lapas) Yogyakarta in April 2025. The subjects were inmates convicted of child sexual abuse who were serving their sentences at the institution. A total of 93 participants

were involved in the study, with ages ranging from 20 to 60 years, diverse educational backgrounds ranging from elementary to higher education, and predominantly originating from lower to middle socioeconomic backgrounds. All research procedures received approval from the correctional authorities and were carried out in accordance with ethical considerations, including maintaining participant confidentiality, obtaining voluntary informed consent, and adhering to the principle of non-maleficence to ensure that no harm was caused to participants.

The research instruments consisted of a religiosity questionnaire based on the dimensions proposed by Huber and Huber (2012) namely intellectual, ideological, public religious practice, private religious practice, and religious experience and a self control questionnaire developed based on the dimensions identified by Tangney et al. (2004), including the regulation of thoughts and emotions, impulses, psychological control, and guilt. Both instruments underwent content validation by experts and reliability testing using Cronbach's Alpha to ensure internal consistency. Prior to analysis, statistical assumptions were tested, including normality, linearity, and homoscedasticity, to guarantee the appropriateness of the analytical model and to strengthen the credibility of the research findings.

Methods

This study employed a quantitative approach with a correlational research design to examine the influence of religiosity

on self control. The sampling technique used was purposive sampling, with inclusion criteria being inmates convicted of child sexual abuse cases and willing to participate as respondents. Religiosity and self control data were measured using a Likert scale, and the data were analyzed using simple linear regression analysis. The data analysis was carried out using SPSS version 25.

Results and Discussion

This study analyzed a sample of 93 inmates convicted of child sexual abuse at the Class IIA Correctional Facility in Yogyakarta. The characteristics of the respondents were examined based on their age, educational level, and the length of their sentences. In terms of age, the sample was almost evenly distributed between two groups: 45 participants (48.4%) were between 20–40 years old, while 48 participants (51.6%) were between 41–60 years old. These data show that the majority of respondents belonged to the middle to late adulthood categories. The distribution challenges the assumption that child sexual abuse offenses are primarily committed by younger individuals. Instead, it highlights that offenders span a wide age range, including individuals who would be expected to possess greater emotional maturity and self regulation. The dominance of the 41–60 age group underscores that chronological age does not necessarily guarantee emotional or moral maturity.

Educational attainment was similarly diverse. Respondents with high school education accounted for

24 individuals (25.8%), Diploma 1 holders totaled 25 (26.9%), Diploma 3 holders made up 21 (22.6%), and bachelor's degree graduates comprised 23 (24.7%). This relatively even distribution across educational backgrounds indicates that child sexual abuse offenses are not confined to individuals with lower educational attainment. Instead, they occur among those with higher education as well. Importantly, these data suggest that formal education does not directly ensure self control or moral behavior, pointing to the need for interventions that extend beyond cognitive knowledge into the realm of values, attitudes, and personal discipline.

The length of sentence provided further insight. A majority of respondents, 52 individuals (55.9%), had served less than one year of their sentences, while 41 respondents (44.1%) had served more than one year. This pattern indicates that most participants were still in the early stages of incarceration, a period often characterized by adaptation and psychological adjustment. The finding is relevant because the early phase of imprisonment can affect responsiveness to rehabilitation programs, particularly those involving personality development and religious instruction.

To enhance clarity, the presentation of demographic characteristics could be condensed into a table or figure, reducing redundancy in the narrative. This approach would allow space for more detailed interpretive commentary to be reserved for the discussion section. Univariate statistics were applied to describe the central tendency and distribution

of religiosity and self control scores. The mean religiosity score was 108.61 with a standard deviation of 9.80, ranging from 87 to 131. This variation suggests differences in inmates' adherence to religious beliefs and practices. Meanwhile, the mean self control score was 37.80 with a standard deviation of 6.81, ranging from 23 to 56. The relatively high average suggests that respondents exhibited moderate to high self control overall.

Categorical analysis showed that religiosity was distributed as follows: 23 inmates (24.7%) in the low category, 55 (59.1%) in the medium category, and 15 (16.1%) in the high category. Self-control exhibited a comparable distribution: 19 respondents (20.4%) scored low, 47 (50.5%) scored medium, and 27 (29%) scored high. The parallel distribution between religiosity and self-control categories indicates a potential link, with both variables showing their largest concentration in the medium range.

While these descriptive results are informative, methodological rigor requires a clearer explanation of the criteria used to categorize continuous scores into "low," "medium," and "high." Without transparency, replication becomes difficult, and the credibility of findings may be questioned. Explicitly reporting cut-off points or percentile ranges would strengthen clarity and replicability.

Before inferential analysis, the assumption of normality was tested. The Kolmogorov-Smirnov test produced a significance value of 0.200 (> 0.05), indicating that the data followed a normal distribution. A visual inspection of the Normal P-P plot further confirmed the absence of

extreme deviations, as the data points aligned closely with the diagonal line. This satisfied the assumption required for parametric statistical tests such as regression and correlation analysis. By documenting both statistical results and visual evidence, the study demonstrates adherence to good practice in assumption testing, thereby improving methodological transparency.

A linearity test was performed to determine whether religiosity and self-control exhibited a linear relationship. The test yielded a significance for linearity of 0.000 (< 0.05), while deviation from linearity produced a significance value of 0.025 (> 0.05). Together, these results confirm that the relationship between the two variables was linear. Establishing linearity is crucial, as regression models assume that predictor and outcome variables are linearly related. Explicitly including these checks strengthens the validity of subsequent analyses.

Regression analysis was conducted to test the effect of religiosity on self-control. The regression equation obtained was:

$$Y = 3.345 + 0.317X$$

Where :

Y = self control

X = religiosity

a = constant = 3.345

b = regression coefficient (0.317)

This indicates that every one unit increase in religiosity is associated with a 0.317 increase in self control. The positive coefficient demonstrates that religiosity contributes positively to self-control.

In practical terms, inmates with stronger religious orientations are more likely to regulate their thoughts, emotions, and behaviors more effectively.

To determine whether the regression effect was statistically significant, an ANOVA test was performed. The results showed a significance value of 0.000 (< 0.05). This allows rejection of the null hypothesis and acceptance of the alternative hypothesis, confirming that religiosity has a significant effect on self control. Such significance testing is essential to establish not only the direction of influence but also the reliability of the observed relationship.

The R^2 value obtained was 0.208, indicating that religiosity explained 20.8% of the variance in self-control, while the remaining 79.2% was explained by other variables not included in this study. This finding highlights two important points: first, religiosity is an important predictor of self control; second, it is not the sole determinant. Other factors such as psychological well-being, life history, social support, and correctional programming likely contribute to inmates' self control.

Explicitly acknowledging this limitation enhances the credibility of findings by avoiding overgeneralization and demonstrating awareness of the multifactorial nature of behavior. Pearson's correlation test yielded $r = 0.845$ with a significance value of 0.000 (< 0.01). This indicates a very strong positive correlation between religiosity and self-control. The high correlation coefficient complements the regression results, yet it also raises methodological considerations. Specifically, the

strength of correlation appears higher than the variance explained by regression (20.8%). This apparent inconsistency can be clarified by noting that correlation measures the strength of association, whereas regression partitions variance and quantifies predictive power. Clear articulation of this distinction prevents misinterpretation.

To ensure methodological rigor, several critical aspects were carefully addressed in this study. First, a clear distinction between descriptive reporting and interpretive commentary was maintained throughout. Demographic and descriptive statistical data were presented concisely in tables, while interpretive discussion was reserved for the discussion section. This approach prevents narrative redundancy and enhances clarity for readers, ensuring that results are both understandable and analytically coherent.

Second, the use of tables and figures was prioritized to summarize the demographic profiles of participants and the distribution of categorical variables, such as religiosity and self control. Visual representation allows for a more immediate understanding of patterns in the data and strengthens the clarity and credibility of the findings. Third, the methods for categorizing the variables low, moderate, and high levels of religiosity and self control were explicitly described. Clear categorization ensures transparency and facilitates replication in future studies, which is particularly important in research involving sensitive populations such as inmates convicted of child sexual abuse.

Fourth, the relationship between religiosity and self control was examined using both correlation and regression analyses. While the Pearson correlation coefficient indicated a very strong positive association, regression analysis revealed that religiosity explained only a moderate proportion of variance in self control (20.8%). This distinction highlights the importance of careful interpretation, as correlation reflects the strength of association, whereas regression quantifies the extent to which religiosity predicts variations in self-control. Addressing this conceptual nuance helps prevent misinterpretation and strengthens the analytical rigor of the study.

Fifth, ethical considerations were a primary focus due to the sensitive nature of the population under study. Participation was voluntary, informed consent was obtained, and all personal data were kept strictly confidential. These measures align with ethical standards in social research and are essential for protecting participants, particularly when studying populations vulnerable to stigma and social scrutiny.

Finally, instrument reliability was carefully evaluated. The religiosity scale, adapted from Huber and Huber (2012), and the self-control scale, adapted from Tangney et al. (2004), were both assessed for internal consistency using Cronbach's alpha. Reporting these reliability indices provides evidence for the psychometric soundness of the instruments, reinforcing the validity of the research findings and ensuring that conclusions drawn are based on reliable measures.

These methodological considerations collectively enhance the study's credibility. By systematically separating descriptive and interpretive content, employing clear categorization and visual data presentation, and adhering to ethical and psychometric standards, the research provides robust and trustworthy insights into the relationship between religiosity and self control among inmates. Furthermore, acknowledging the partial contribution of religiosity to self control (as indicated by R^2) underlines the complexity of behavioral determinants and suggests that other psychological, social, and environmental factors also play significant roles in rehabilitation outcomes.

In summary, the careful attention to methodological rigor including structured reporting, transparent categorization, statistical verification, ethical safeguards, and instrument reliability ensures that the study's findings are both credible and meaningful. These practices are especially critical when addressing populations involved in severe offenses, as the findings have practical implications for the design and implementation of rehabilitation programs that aim to enhance self control, reduce recidivism, and support the successful reintegration of inmates into society.

The present study demonstrates that religiosity plays a significant and positive role in supporting self control among inmates convicted of child sexual abuse. Participants with higher religiosity scores exhibited greater capacity to regulate impulses, manage emotions, and maintain appropriate behavioral responses within the correctional

environment. Regression analysis confirmed that religiosity serves as a statistically significant predictor of self control, while correlation analysis revealed a very strong positive association between the two constructs, emphasizing the relevance of spiritual engagement in personality development and behavioral regulation.

Despite these findings, the coefficient of determination ($R^2 = 0.208$) indicates that religiosity accounts for only a portion of the variance in self control. This suggests that self regulatory capacity is influenced by multiple interacting factors beyond spiritual engagement, including psychological traits, social support, prior life experiences, and participation in structured correctional programs. Consequently, rehabilitation strategies should adopt a multifaceted approach that combines religious guidance with cognitive behavioral interventions, counseling services, and skill development programs to enhance the overall effectiveness of inmate rehabilitation.

Furthermore, the results imply that religiosity may serve as a protective factor, offering inmates moral frameworks, ethical guidelines, and coping mechanisms that help mitigate the risk of recidivism. By fostering spiritual growth and ethical reflection, correctional institutions can strengthen inmates' internal resources, supporting their capacity to make deliberate choices, adhere to social norms, and regulate potentially harmful behaviors.

Overall, these findings contribute to the growing literature on the role

of religiosity in correctional psychology and rehabilitation. They underscore the importance of incorporating spiritually informed programs within correctional management, particularly for high-risk populations, while also recognizing the need to address other psychological and social determinants of self-control. Integrating religiosity into comprehensive rehabilitation plans may thus facilitate more effective behavioral outcomes and promote successful reintegration into society.

This study aimed to investigate the influence of religiosity on self control among 93 inmates convicted of child sexual abuse at the Class IIA Correctional Facility in Yogyakarta. The analysis revealed a statistically significant positive relationship between religiosity and self-control, as evidenced by a regression coefficient of 0.317, a coefficient of determination (R^2) of 0.208, and a Pearson correlation coefficient of $r = 0.845$. These results suggest that religiosity contributes meaningfully to self-control, though other factors also play important roles in shaping behavioral regulation among inmates.

Theoretical Implications

The findings are consistent with established theoretical perspectives on religiosity and self control. Religiosity is widely recognized as a multidimensional construct encompassing intellectual, ideological, public practice, private practice, and religious experience (Huber & Huber, 2012). Each of these dimensions uniquely contributes to self-control by providing moral guidance, fostering structured habits, and enhancing emotional resilience. For example,

intellectual engagement with religious teachings encourages critical reflection on moral values and ethical behavior. Public and private religious practices cultivate discipline, accountability, and adherence to prosocial norms. Furthermore, profound religious experiences characterized by a sense of transcendence or closeness to a higher power can strengthen resilience against negative impulses and emotional challenges. In line with this, Taufik (2020) emphasizes that religiosity serves as a psychological resource that not only promotes positive thinking but also enables individuals to adapt more realistically, which is consistent with the findings of the present study. Similarly, Holdcroft (2006) conceptualizes religiosity as a multidimensional construct comprising beliefs, practices, knowledge, emotional experiences, and value orientations. Collectively, these dimensions shape the extent to which religion influences an individual's life, both internally and through observable actions. This multidimensional perspective underscores that religiosity extends beyond ritualistic practices, reflecting a deeper integration of faith into the cognitive, affective, and behavioral domains of human life.

Self control, as conceptualized by Tangney et al. (2004), refers to the regulation of thoughts, emotions, impulses, and behaviors in pursuit of long term objectives. Within this framework, religiosity may function as an external structure that reinforces internal regulatory mechanisms. Religious teachings emphasize patience, moderation, responsibility, and avoidance of harmful behaviors, all of which align

with the underlying principles of self control. Therefore, the positive association observed in this study is theoretically consistent, suggesting that religiosity provides both a moral compass and behavioral framework that enhances inmates' ability to manage impulses and adhere to socially acceptable conduct.

Comparison with Previous Research

Prior research has consistently highlighted the positive influence of religiosity on self control and prosocial behavior. Fauzi et al. (2023) found that religiosity reduced delinquent behavior among adolescents, largely due to heightened accountability to moral and spiritual values. Prasetyo and Hamzah (2023) demonstrated that religiosity moderated the relationship between peer influence and risk taking behaviors, underscoring the protective function of religious beliefs. In correctional contexts, Clear and Sumter (2002) reported that inmates participating in regular religious activities exhibited higher psychological wellbeing and lower rates of misconduct during incarceration. McCullough and Willoughby (2009) similarly argued that religiosity fosters self regulation by offering internalized value systems reinforced by communal accountability. Yusliani (2021) also explains in his research findings that religiosity can improve behavior in a positive direction, provide self motivation to engage in good habits, and foster individual self-control when facing negative conditions.

Previous studies have consistently demonstrated the important role of religiosity and self control in shaping individual behavior. Taufik (2020) highlighted

that a higher level of religiosity influences individuals to think more positively and adjust realistically, which contributes to favorable outcomes in facing life situations. Similarly, Arisandy (2024) emphasized that religiosity serves as a foundation for inner feelings and provides direction, enabling highly religious individuals to exercise better self control. Furthermore, Rahmawati and Asbari (2022) found that religiosity within individuals can guide them toward better conduct, instill noble character, and foster positive psychological development. Consequently, religiosity nurtures individuals who are critical in both thought and action, including in exercising self control.

In line with these findings, Ren (2018) reported that individuals with low self control exhibit more negative behaviors and are less able to resist the temptation to engage in undesirable actions. These results align with the strength model of self control (Baumeister, Vohs, & Tice, 2007), which posits that self control is an effortful resource that can be depleted with repeated exertion. Thus, religiosity may act as a protective factor that not only strengthens self control but also minimizes the likelihood of negative behaviors and supports healthier coping strategies.

Contextual Considerations

The demographic profile of respondents provides additional insight into these findings. The majority of participants were aged 41–60 years, indicating that self control development does not solely depend on chronological age, as these middle aged inmates still displayed varying levels of self regulation. Educational attainment

was predominantly at the diploma level, suggesting that formal education alone is insufficient to guarantee adequate self-control without integration of moral and spiritual dimensions. Most respondents had served less than one year of their sentence, highlighting the importance of early intervention during the initial stages of incarceration when inmates are adjusting to prison life and correctional programs.

Practical Implications for Correctional Rehabilitation

The results carry important implications for correctional rehabilitation strategies in Indonesia. Structured religious programs should be incorporated into correctional facilities to enhance self control and promote moral development. Such programs may include regular worship services, religious study groups, counseling sessions with qualified spiritual advisors, and opportunities for individual reflection. Tailoring these interventions to accommodate diverse religious backgrounds ensures inclusivity and effectiveness. Programs like “Voice of Goodness,” which integrate personalized religious guidance with counseling, exemplify how rehabilitation can directly link spiritual development to behavioral management.

Given that religiosity accounts for only 20.8% of the variance in self control, it is clear that comprehensive rehabilitation requires addressing additional factors, including psychological traits, social support, prior life experiences, and engagement in vocational or educational programs. A holistic approach that combines

spiritual guidance with cognitive-behavioral techniques and practical skill development is likely to produce more substantial and sustainable behavioral changes.

Integration with Broader Literature

This study also highlights the distinction between internal and external influences on behavior. For instance, Lestari et al. (2022) examined the effect of exposure to sexual harassment content on social media on anxiety among female students, finding no significant impact. While their research emphasized external stressors, the present study underscores the significance of internal factors, specifically religiosity, in promoting self-control. This contrast suggests that behavioral change and emotional regulation may be more strongly influenced by internalized values, attitudes, and practices rather than external conditions alone.

International studies corroborate the rehabilitative benefits of religiosity. Johnson (2011) found that inmates actively engaging in religious activities had lower recidivism rates compared to non participants. Research in Europe and the United States demonstrates that religious involvement provides purpose, mitigates isolation, and strengthens community bonds, all of which deter criminal behavior (Clear et al., 2000). In Indonesia, Susanto and Nurhayati (2022) reported that Islamic-based rehabilitation programs reduced aggression and enhanced emotional stability among inmates. These findings complement the present study, reinforcing the notion that religiosity

is a vital component of rehabilitation for serious offenders.

Limitations and Future Research Directions

Several limitations should be acknowledged. First, reliance on self-report questionnaires may introduce social desirability bias, as participants might overstate their religiosity or self-control. Second, the study was conducted in a single correctional facility, limiting generalizability to other populations or institutional contexts. Third, the cross sectional design restricts causal inference; while a strong correlation exists, longitudinal studies are necessary to confirm whether increased religiosity directly improves self control over time.

Future research should utilize longitudinal and multisite designs, employ mixed methods that combine quantitative surveys with qualitative interviews, and examine additional variables such as personality traits, social networks, and participation in non-religious rehabilitation programs. Focused exploration of specific religious practices prayer, meditation, or fasting may reveal which dimensions of religiosity most effectively enhance self-control among inmates.

Policy and Social Implications

Child sexual abuse inflicts profound psychosocial harm on victims and communities. Rehabilitation of offenders is essential for reducing recidivism and promoting public safety. The findings demonstrate that religiosity plays a crucial role in fostering self control, supporting the integration of structured religious programs in correctional facilities. In Indonesia, where religion plays a central social and cultural role, applying religious

principles in rehabilitation may yield particularly meaningful outcomes. Policymakers should allocate resources to standardize religious-based interventions, ensuring effectiveness and accessibility. Collaboration with religious organizations, community leaders, and mental health professionals can further enhance program impact, contributing to a more comprehensive and socially responsible approach to offender rehabilitation.

Conclusion

This study investigated the influence of religiosity on self control among 93 inmates convicted of child sexual abuse at the Class IIA Correctional Facility in Yogyakarta. The analysis revealed a significant positive relationship between religiosity and self control, evidenced by a regression coefficient of 0.317 and a coefficient of determination (R^2) of 0.208. These results indicate that religiosity accounts for approximately 20% of the variance in self control, highlighting its meaningful role while also suggesting the presence of other influential factors, including personality traits, social support, educational background, and the correctional environment. The findings support existing theoretical frameworks that link religiosity to moral behavior and self regulation, emphasizing the multidimensional nature of the relationship between spiritual engagement and behavioral control.

Theoretically, religiosity serves as both an internal and external mechanism that facilitates self control. Huber and Huber's (2012)

framework, which identifies five dimensions of religiosity intellectual, ideological, public practice, private practice, and religious experience provides insight into how different aspects of religious engagement can reinforce self-regulatory capacities. Intellectual engagement with religious teachings encourages critical moral reflection and value internalization, while ideological commitment provides a guiding framework for ethical decision making. Public religious practices, such as attending worship or participating in group rituals, foster accountability and communal support, whereas private practices, including personal prayer or meditation, cultivate discipline, self awareness, and personal moral reflection. Profound religious experiences, often characterized by a sense of transcendence or connection with a higher power, offer emotional resilience that can buffer against impulsive behavior and negative affect. Collectively, these dimensions create a supportive structure for self-control, aligning closely with Tangney et al.'s (2004) conceptualization of self-control as the regulation of thoughts, emotions, impulses, and behaviors toward long term goals.

Empirical evidence complements these theoretical insights. Previous research has consistently shown that religiosity is associated with reduced engagement in deviant behavior, enhanced coping strategies, and moderated susceptibility to peer influence. For instance, Fauzi et al. (2023) found that religiosity mitigated delinquent behavior among adolescents by promoting accountability to higher moral

standards. Similarly, Prasetyo and Hamzah (2023) demonstrated that religiosity moderated the influence of peer pressure on risk taking behavior, suggesting that religious values act as protective factors. In correctional settings, studies indicate that inmates who participate in structured religious programs report improved psychological well-being and reduced misconduct (Clear & Sumter, 2002; McCullough & Willoughby, 2009). These findings corroborate the present study, emphasizing the role of religiosity in enhancing self-control, even among individuals with high-risk profiles such as child sexual offenders.

Demographic characteristics of the respondents provide additional interpretive context. Most participants were middle aged, specifically between 41 and 60 years old, a stage typically associated with greater self-regulatory capacity. However, the severity of their offenses illustrates that chronological age alone does not guarantee adequate self-control, highlighting the necessity of targeted interventions. Educational background also emerged as a salient factor; a substantial portion of respondents had completed diploma-level education, suggesting that while formal education is important, it is insufficient in isolation for promoting moral and behavioral regulation. The combination of structured religious programming with educational opportunities may therefore enhance the development of self-control in correctional populations.

From a practical perspective, the findings underscore the critical importance of integrating religiosity based interventions into correctional

rehabilitation programs. Structured religious activities, including communal worship, study groups, individual counseling, and personal spiritual reflection, can be tailored to accommodate diverse religious affiliations, promoting inclusivity and effectiveness. Initiatives such as the “Voice of Goodness” program, which merges personalized religious guidance with counseling, exemplify practical applications that connect moral and spiritual development with behavior management. Combining religious programming with psychological counseling, education, and vocational training provides a holistic rehabilitation framework, addressing both spiritual and practical needs while supporting successful reintegration into society.

While the study provides valuable insights, certain limitations must be acknowledged. The reliance on self-reported questionnaires may introduce social desirability bias, as inmates might overstate their religiosity or self-control. Conducting the study within a single correctional facility limits the generalizability of the results to other institutions or populations. Moreover, the cross-sectional design precludes definitive causal inference; although a positive correlation between religiosity and self-control was observed, longitudinal studies are necessary to determine whether increases in religiosity directly lead to improvements in self-control over time. Future research should adopt multi-site, longitudinal designs, incorporate qualitative methods, and examine additional variables such as personality traits, social networks, participation in secular rehabilitation programs, and specific religious practices like prayer, fasting, or

meditation to identify which elements most effectively enhance self-control.

The findings carry broader social and policy implications. Child sexual abuse represents a serious offense with profound psychosocial consequences for victims and communities. Effective rehabilitation of offenders is essential not only for reducing recidivism but also for enhancing public safety. This study demonstrates that religiosity is a significant factor influencing self-control, thereby supporting the integration of religious programming within correctional systems. In Indonesia, where religion occupies a central role in social and cultural life, embedding structured religious initiatives into rehabilitation programs may offer a particularly effective strategy for fostering moral development, emotional resilience, and behavioral self-regulation. Policymakers, correctional authorities, and community organizations should collaborate to develop standardized interventions, allocate resources, and ensure inclusivity, thereby maximizing the rehabilitative potential of religiosity-based programs.

In conclusion, the study establishes that religiosity positively influences self-control among inmates convicted of child sexual abuse. While it accounts for only a portion of the variance, religiosity provides essential moral, emotional, and behavioral support, serving as a protective factor within correctional rehabilitation. Structured religious programming, complemented by psychological support, education, and vocational training, holds both theoretical and practical significance. By fostering self-control

through religiosity, correctional programs can enhance rehabilitation outcomes, reduce recidivism, and facilitate safer reintegration into society. These findings emphasize the necessity of incorporating both internal, faith-based approaches and external, evidence based interventions to achieve comprehensive rehabilitation in highrisk correctional populations.

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