

The Participation of Faith-Based Organisations in Managing the Regulation of Prisoners' Emotions as an Effort to Improve their Personality

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Abstract - This study examines the participation of faith-based organisations in managing the emotional regulation of prisoners as an effort to improve their personality in the correctional environment. The main problems correctional institutions face are not only related to behaviour coaching, but also the regulation of inmates' emotions, which play an important role in rehabilitation and social reintegration. Using a mixed method, this study combines a quantitative approach through surveys to measure changes in inmates' emotions and prosocial behaviour before and after involvement in religious programs, as well as a qualitative approach in the form of in-depth interviews with inmates, officers, and managers of religious organisations. The results of the quantitative analysis showed that participation in religious programs improved the ability to manage emotions, reduce stress, anxiety, and aggressive behaviour levels, and encourage the development of positive attitudes and empathy among inmates. Qualitative data support these findings, where inmates claim to gain more constructive meaning in life, hope, moral support, and new identities through spiritual activities, group discussions, spiritual coaching, and mentoring from faith-based organisations. The conclusion of this study confirms that the involvement of faith-based organisations in the development of inmates contributes significantly to the regulation of emotions and better personality formation. These findings recommend strengthening the collaboration of correctional institutions with religious organisations as a multidimensional rehabilitation strategy that can reduce recidivism rates and increase the success of inmate social reintegration.

Keywords: Emotion Regulation, Faith-Based Organisation, Prisoners, Personality

I. INTRODUCTION

The development of inmates in correctional institutions is one of the important aspects of the criminal justice system, which aims not only to maintain security and order but also to improve the personality and morality of the inmates to support the social reintegration process after the end of the sentence. (Khalili & Kaykha, 2018; Taylor et al., 2000) In this context, regulating inmates' emotions is crucial because

emotional stability significantly affects their behaviour and readiness to undergo the coaching process and return to play a positive role in society. (Haluza-DeLay, 2010) One approach that has been developed and proven to be effective is the involvement of faith-based organisations in managing these emotional regulations as an integral part of rehabilitation and personality formation efforts (Mansour, 2024; Roman et al., 2007)

Religion as a system of beliefs and moral values has a central role in providing a framework of life that can help individuals cope with psychological and emotional stress, especially in a prison situation full of stress and isolation. (Sanderson, 2002) Various religious coaching programs organised by faith-based organisations offer inmates deep moral, spiritual, and social support. (Machdum, 2018) Through recitation, prayer, meditation, spiritual reflection, and group discussions, the inmates can learn to regulate their emotions, develop empathy, and cultivate positive attitudes that impact constructive character and personality changes. (Fadila et al., 2020) Empirical research shows that inmates who are active in religious activities tend to have better mental health and a stronger motivation to improve compared to those who do not engage in such activities. (Padykula & Conklin, 2010)

In addition, religious organisations also play a strategic role as partners for correctional institutions in strengthening social networks and providing preventive psychosocial support against repeated criminal behaviour (recidivism) (Muller & Romano, 2024; Viciawati Machdum et al., 2015) Structured and inclusive religious guidance activities not only fulfil the right of inmates to worship according to their beliefs as stipulated in Government Regulation 32 of 1999 concerning the rights of correctional inmates but also strengthen the rehabilitation function through a holistic approach that accommodates spiritual and emotional needs. (Hodge, 2006)

The importance of the role of faith-based organisations in handling emotional regulation can be seen from the implementation of spiritual coaching programs in various correctional institutions in Indonesia, which show positive results in improving mental well-being and changing inmate behaviour (Deshmukh & Iyer, 2025; Goldenberg et al., 2014). Field experience also indicates that religious counsellors, as facilitators and mentors, significantly influence the formation of healthy mental attitudes and the improvement of prisoners' personality qualities (Reddy & Verma, 2024; Menges & Kilduff, 2015). Cross-sectoral cooperation between correctional institutions, religious leaders, and religious communities is the key to successfully implementing these programs. (Fadila et al., 2020)

Seeing the complexity of these problems, this study aims to examine in depth the participation of faith-based organisations in managing the emotional regulation of prisoners as one of the personality improvement strategies. (Routh et al., 2017) The mixed-method approach provides a comprehensive picture by combining quantitative data from survey results measuring emotion regulation and behaviour change with qualitative data from interviews with inmates, religious counsellors, and correctional officers. (Pallone & LaRosa, 1980) Thus, it is hoped that this research can contribute to science and practical recommendations in optimising the role of religion in prisoner rehabilitation programs and supporting correctional policies based on restorative justice and human empowerment. (Hall et al., 1980) Improving the quality of emotional regulation conditioned by religious coaching is expected to give rise to inmates' more mature, responsible, and adaptive personality to social norms, thereby increasing the chances of successful social reintegration and significantly reducing the recidivism rate. (Bikzad et al., 2016; Sheehan, 2011)

II. LITERATURE REVIEW

1. The Role of Religion-Based Organisations in Prisoner Development

Various studies confirm that faith-based organisations are central to prisoners' development, particularly in managing emotions and forming personality. (Elamkovam & Mariamdarani, 2021) In the penitentiary system, religiosity is not only a matter of fulfilling inmates' right to worship but also an important medium in psychosocial and spiritual rehabilitation. Government Regulation No. 32 of 1999 affirms that prisoners have the right to religious guidance by their respective religions and beliefs as part of human rights and rehabilitation efforts. (Plugge et al., 2008)

Religious guidance from religious organisations provides moral support, strengthens moral values, and helps inmates face emotional challenges during their sentences. These coaching programs include recitation, prayer, meditation, and group discussions to create positive emotional and mental stability (McKenzie et al., 2009). Not only that, but religious counsellors act as mentors and role models who can build a

positive mentality and new hope for inmates who often experience feelings of isolation and psychological distress while in prison.

2. Regulation of Prisoners' Emotions as a Key Factor in Personality Formation

Emotions are an important aspect of an individual's behaviour and character, especially in prison. Poor emotional management often triggers aggressive behaviour and conflict between inmates, which negatively affects the rehabilitation process. Therefore, emotion regulation must be intensively pursued in the development of inmates to achieve better personality transformation. Faith-based organisations have a unique approach to helping inmates manage their emotions through moral and spiritual teachings. (Williams, 2013)

Religious activities help reduce stress and anxiety and promote peace and self-control. Research from various correctional institutions shows that inmates' involvement in religious activities contributes to improved mental well-being and the development of prosocial attitudes that support behaviour change. (Ashari & Dewi, 2021)

3. Model of Religious Formation in Correctional Institutions

The model of religious development applied in correctional institutions is very diverse, depending on the religion and culture of the local population. According to research results in various prisons, religious coaching includes the provision of worship facilities, the arrangement of religious activity schedules, the provision of appropriate coaching materials, and the involvement of professional religious counsellors and local religious leaders. (Hamin & Hassan, 2012)

Religious counsellors convey religious teachings, and spiritual counsellors help inmates develop character, strengthen morals, and manage their emotions. In the context of drug inmate rehabilitation, for example, religious counsellors provide social-spiritual therapy that improves post-rehabilitation social functioning. In general, religious coaching programs provide space for inmates to cultivate an attitude of introspection, responsibility, and hope for self-change. (Dawes, 2009)

4. The Positive Impact of the Involvement of Religious Organisations on the Development of Prisoners

Studies have shown active participation in religious programs significantly improves inmates' personalities. Strengthening religious and moral values contributes to the formation of more positive mental attitudes, a decrease in aggressive behaviour, and an increase in self-control. (Equatora & Rahayu, 2018) In addition, religious organisations' involvement provides important social support, building a sense of connectedness and reducing the isolation experienced by inmates. (Wikoff et al., 2012)

The observations also showed that prisoners active in religious activities could better manage psychological

distress during their sentences and showed high motivation to become responsible individuals upon returning to society. This has implications for reducing recidivism rates and strengthening the success of social reintegration.(Sukanderam & Devi, 2022)

5. *Challenges and Obstacles in the Implementation of Religious Programs in Prisons*

Although its positive role is clear, implementing religious guidance in correctional institutions is not without challenges. Some studies noted constraints in providing adequate facilities, limited resources of competent counsellors, and the need to accommodate diverse religious and belief pluralities among inmates.(Equatora, 2018)

In addition, obstacles related to internal regulations and the perception of stigma against inmates affect the effectiveness of implementing religious guidance. Intensive adjustment and cross-sectoral collaboration between the government, correctional institutions, and religious organisations are important so that this program can run optimally and inclusively.(Stoller, 2003)

6. *Special Study on the Role of Faith-Based Organisations in Emotion Management*

Recent literature emphasises that one of the main functions of faith-based organisations in corrections is to assist inmates in emotion regulation, which greatly determines personality changes. The process of spiritualization built through rituals and religious guidance is believed to provide inner peace, strengthen self-control, and build new hope, which is an important capital in facing life after punishment.(Linder & Enders, 2011)

Furthermore, some studies indicate that religious training helps form a new and constructive social identity, which increases prisoners' self-esteem and social integration. This shows that religious guidance is not just a formal ritual but a transformation process that touches deep psychological and emotional aspects.(Daffern et al., 2010).

III. METHOD

1. *Types and Approaches to Research*

This study uses a mixed-methods approach, which integrates quantitative and qualitative methods, to get a comprehensive picture of the role of religion-based organisations in managing the emotional regulation of prisoners to improve their personality.(Viotti, 2016) The mixed-method approach was chosen because it can provide *strong and in-depth triangulation data*. It combines the power of quantitative statistics to measure changes with the richness of qualitative data that delves into the experiences and subjective meanings of prisoners and perpetrators of religious persecution in prisons.(Patterson, 2013)

According to Creswell (2007), the mixed-methods method allows the collection, analysis, and incorporation of quantitative and qualitative data in one study so that it can answer the problem more comprehensively and validly. This approach also adapts to the needs of a research context that measures the effects of religious programs and understands processes and experiences in the field.(Brooker et al., 2018)

This study uses a concurrent triangulation design, where quantitative and qualitative data are collected simultaneously, then compared and contrasted to corroborate the research results. This strategy is adequate for answering complex problem formulations and validating results between two data types.(McKenna et al., 2015)

2. *Research Location and Time*

The research is conducted at the Sumedang Correctional Institution (Lapas) and the Garut Detention Centre (Rutan). The selection of these two locations is based on the consideration of the existence of religious development activities that are pretty intensive and the existence of faith-based organisations that are directly involved in the development of prisoners, as well as the differences in the characteristics of prisons and prisons that provide variations in the context of coaching.(Moffa et al., 2022)

Sumedang Prison represents a correctional institution that accommodates inmates with relatively long prison terms and more diverse coaching programs. Meanwhile, Garut Prison, an institution with temporary prisoners and clients with different characteristics, allows research to obtain a cross-context picture of religious coaching and emotional management.

The research period lasted 4 months, from April to August 2024, including the preparation phase, data collection, analysis, and reporting.

3. *Population and Sample*

This study includes all inmates who participated in religious coaching programs in the two locations and correctional officers and administrators of faith-based organisations who actively participated.(Ostermann, 2013) For quantitative data, 150 inmate respondents (75 from Sumedang Prison and 75 from Garut Prison) who met the criteria for participating in a religious development program for at least three months were selected using purposive and random sampling techniques.

For qualitative data, purposive sampling was carried out on:

- a) 20 inmates from both locations with different religious backgrounds and varying levels of activity,
- b) 10 religious advisors from the religious organisations involved,
- c) five correctional officers responsible for fostering inmates.

4. Data Collection Techniques

Quantitative Data

Quantitative data collection was carried out through the dissemination of structured questionnaires that measured:

- a) The inmates' emotional regulation level (using the adaptation scale from the Emotional Regulation Questionnaire),
- b) Personality changes include self-control, empathy, prosocial attitudes (adapting the inmate's personality instruments),
- c) Frequency and type of participation in religious activities.

The questionnaire was prepared in Indonesia and underwent validity and reliability tests at the previous pilot study stage. (Mechoulan & Sahuguet, 2015)

Qualitative Data

Several techniques collect qualitative data:

- a) In-depth interviews with inmates, religious counsellors, and officers to uncover their experiences, perceptions, and impacts of religious coaching on emotional regulation and personality changes.
- b) Participatory observation during the implementation of religious development activities is used to monitor the interaction and process of program implementation.
- c) Documentation such as program implementation reports, religious guidance notes, and regulations related to religious guidance (Žydzūnaitė et al., 2010).

5. Research Instruments

- a) The quantitative questionnaire was compiled based on Gross's (1998) theory of emotion regulation and modified according to the correctional context.
- b) The qualitative interview guide was prepared with the main themes: experience of emotional regulation, the role of religious organisations, personality changes, and factors that support/hinder coaching.

- c) Observation sheets were used to record activities, inmate responses, and dynamics of religious formation. (Granse, 2003)

6. Research Procedure

The main stages of the research are as follows:

1. Preparation: Management of research permits from the Directorate General of Corrections and administration of Sumedang Prison and Garut Prison, formation of research teams, and team training in mixed-methods.
2. Simultaneous Quantitative and Qualitative Data Collection at the research site:
 - a) Distribution of questionnaires to a sample of inmates,
 - b) Conducting in-depth interviews with inmates, religious counsellors, and officers,
 - c) Direct observation during the process of religious formation,
 - d) Collection of supporting documents.
3. Quantitative Data Analysis uses SPSS software for descriptive and inferential statistical analysis (t-test, correlation, simple regression) to see the relationship between religious participation, emotion regulation, and personality changes.
4. Qualitative Data Analysis with thematic analysis techniques uses an open, axial, and selective coding approach to identify key themes about the experience and role of faith-based organisations.
5. Data mixing was carried out using quantitative and qualitative results triangulation techniques to draw comprehensive conclusions about the contribution of religious organisations to regulating the emotions and personality development of prisoners (Rhine, 2012).

7. Data Analysis Techniques

- a) Quantitative data are analysed statistically, descriptively (mean, median, mode), and inferentially to test hypotheses. The primary focus was testing the correlation between the intensity of participation in religious activities and the level of emotion regulation and personality change (Obioha, 2011).
- b) Qualitative data is analysed through data reduction, data presentation, and conclusion drawing, using NVivo software to manage coding and facilitate pattern identification (Padfield, 2006).
- c) The interpretation of the combined data results was carried out critically to explore the phenomenon and strengthen the validity of the findings (Lloyd et al., 2015).

8. Research Validity and Reliability

To ensure the validity and reliability of the data, several steps are taken:

- a) Validation of questionnaire instruments through trials and consultations with psychologists and correctional officers.
- b) Data sources and collection techniques are triangulated by combining interviews, observations, and documents.
- c) Trail audits and critical reflection are carried out during the collection and analysis of qualitative data.
- d) Reliability checks were performed by calculating the Cronbach's Alpha for the questionnaire. (Binswanger et al., 2012)

9. Research Ethics

The research adheres to the ethical principles of social research by paying attention to:

- a) Taking an official permit from the relevant agency,
- b) Obtaining the consent of the informant through informed consent,
- c) Ensure the confidentiality and anonymity of prisoner data and other informants
- d) Provide a clear explanation of the research objectives and the participant's right to withdraw without consequences.

IV. RESULT AND DISCUSSION

Quantitative Research Results

Quantitative research was conducted by distributing questionnaires to 150 inmates participating in Sumedang and Garut Prison religious coaching programs. The measurement focuses on three main variables, namely:

- a) Emotion Regulation Levels
- b) Personality Changes (self-control, empathy, prosocial attitude)
- c) Intensity of Participation in Religious Activities

1. Emotional Regulation Level of Inmates

The results of the quantitative analysis showed that most of the respondents (around 70%) experienced an increase in their ability to regulate emotions after actively participating in religious guidance for at least three months. The emotion regulation parameters measured refer to the Emotional Regulation Questionnaire (ERQ) scale adapted by Gross (1998), which includes two main regulatory strategies: cognitive reappraisal and expressive suppression.

Active inmates showed a significant increase in the use of cognitive reappraisal strategies. They tend to be better able to reassess the stressful situations they are facing to suppress negative emotional responses, such as anger and anxiety, effectively. In contrast, expressive suppression decreased, meaning they no longer only hold back excessive emotional expressions, which, according to Gross (1998), can potentially have long-term negative psychological impacts.

2. Personality Changes

Measures of personality change showed improved scores in self-control, empathy, and prosocial attitudes. Inmates who regularly participate in religious programs show:

- a) Improved ability to resist impulsive impulses (self-control),
- b) Awareness and more attention to the feelings of others (empathy),
- c) A more cooperative and socially oriented attitude (prosocial attitude).

The statistical relationship between the intensity of religious participation and personality change was also significant, with a correlation coefficient above 0.6 ($p < 0.01$), suggesting a strong correlation between religious formation and personality improvement.

3. The Relationship Between Emotion Regulation and Personality Change

A simple linear regression test corroborates the finding that cognitive reappraisal contributes to positive personality changes in inmates. With good emotion regulation skills, inmates have adaptive coping mechanisms that strengthen self-control and empathy.

Qualitative Research Results

An in-depth analysis of interviews with 20 inmates, 10 religious counsellors, and five correctional officers revealed the nuances of their experiences in religious coaching and the role of religious organisations in managing emotional regulation.

1. The Role of Religion-Based Organisations

The inmates stated that involvement in religious activities provided a space to calm themselves from psychological distress and emotional conflict during their sentences. They learn to reflect and reassess their emotional attitudes and reactions through lectures, group prayer, and group discussions.

Religious counsellors explain that these programs teach religious rituals, moral values, and self-control techniques implied in religious teachings. This strategy aligns with Gross's concept of cognitive reappraisal (1998), which emphasises changing the cognitive perspective on emotionally triggering situations.

2. Inmate Experience

One inmate revealed:

"I used to get angry easily and get into fights with others. After participating in the study and spiritual formation, I learned how to control my emotions, reflect on the consequences of my attitude, and feel more peaceful." (Interview, Prison)

A similar narrative emerged from inmates in Garut Prison, who felt that religious values motivated them and gave them hope for a new life, thus opening up space for more positive personality changes.

3. Barriers and Support

Religious counsellors and prison officers said that obstacles such as limited facilities, differences in religious backgrounds, and initial resistance of inmates were challenges for coaching. However, systemic support from correctional institutions and program consistency make the involvement of religious organisations remain significant in improving the mental well-being of inmates.

V. DISCUSSION

The results of this study corroborate Gross's theory that emotion regulation includes cognitive and behavioural strategies for managing emotional experiences and expressions. Inmates who actively participate in religious guidance tend to use cognitive reappraisal strategies, changing their perspective of stressful situations to reduce negative emotional experiences and increase their emotional stability.

This is evident through the decrease *in expressive suppression* as a strategy to suppress expression, which often hurts psychological well-being. Thus, religious coaching provides a natural mechanism for inmates to learn to control and regulate their emotions effectively.

Improvements in inmates' self-control, empathy, and prosocial attitudes are key indicators of significant personality change. Modern personality theory emphasises managing emotions in character formation (McCrae & Costa, 2003). With effective emotion regulation, individuals can better internalise positive values and develop an adaptive personality. Faith-based organisations serve as social agents that integrate spiritual aspects and moral values into the process of personality development. It supports humanistic psychology's view of religion and spirituality as sources of strength in personal growth and character transformation.

The mixed-method approach in this study provides a comprehensive picture with statistical data showing a causal relationship between religious coaching and psychological changes. In contrast, qualitative data reveal the subjective meaning of inmates' experiences and coaching mechanisms

in the field. This data triangulation strategy strengthens the validity of the findings and provides a holistic understanding. This research implies the need to strengthen the role of faith-based organisations in prisoner rehabilitation programs. Developing structured and inclusive coaching modules with the support of competent supervisors is essential. Correctional policy must encourage cooperation between correctional institutions and religious organisations as a multidimensional strategy for emotional management and personality formation.

VI. CONCLUSION

Based on the findings of the mix-method research method, both quantitative and qualitative, there are several key points and in-depth reflections as follows:

1. The Effectiveness of Religious Coaching on Emotional Regulation

Prisoners' participation in religious programs facilitated by faith-based organisations effectively improves the ability to regulate emotions. Inmates who actively participated in religious activities, such as recitation, joint prayer, meditation, and moral value discussions, showed significant improvement in using cognitive reappraisal strategies and could control the expression of negative emotions. Internalising spiritual values gives them space to find inner peace, manage stress, and reduce impulsive and aggressive behaviour tendencies.

2. Strengthening Positive Personality Formation

Religious coaching helps inmates improve self-control, build empathy, and develop prosocial attitudes. They become more reflective of past behaviours, driven to improve themselves, and more adaptive to social norms and prison environments. These findings support a personality theory emphasising managing emotions to form healthy and resilient characters.

3. The Strategic Role of Faith-Based Organisations

Faith-based organisations play two vital roles: facilitators of spiritual guidance and agents of social change. In addition to spiritually nurturing, the organisation builds a community of emotional support, creating a climate of brotherhood and solidarity among inmates. Religious guidance figures are a source of inspiration, a motivator, and an effective conflict mediator in the correctional environment.

4. Unique Discoveries in the Context of Sumedang Prison and Garut Prison

The study's findings highlight the differences in dynamics and characteristics between Sumedang Prison (with the longest-term inmates) and Garut Prison (inmates with varying and often turbulent prison periods). However, religious organisations can still bridge inmates' spiritual and emotional needs across religious backgrounds in both locations.

5. Proof with Mix-Method Data

Quantitative results showed a significant correlation between the intensity of religious participation, emotion regulation, and personality changes. Meanwhile, the qualitative results enriched the analysis with narratives of the personal experiences of inmates, religious counsellors, and officers, which showed fundamental transformations in their daily lives and motivations.

6. Practical and Policy Implications

The conclusion of this study is an important basis for policymakers and correctional authorities to:

- a) Develop a religious coaching curriculum that is more systematic, inclusive, and responsive to inmates' diversity.
- b) Strengthen cooperation between correctional institutions and religious organisations to reduce recidivism.
- c) Providing a more expansive space for the innovation of religious activities that focus on emotional counselling and character building.

VII. RESEARCH LIMITATIONS

While this study offers strong empirical findings, several limitations deserve to be elaborated, both methodologically, technically, and substantively:

1. Population and Sample Limitations

The research population was limited to inmates in Sumedang Prison and Garut Prison. The number of participants selected through purposive and random sampling does not fully represent the diversity of inmates and other religious organisations in Indonesia. Local characteristics may influence the results, so generalising the findings to other regions requires caution.

2. Variation in Participation Intensity

Not all inmates participate in religious programs with the same intensity and motivation. Differences in the level of involvement, length of incarceration, religious background, and personal perception can affect changes in emotional and personality regulation.

3. Measurement Instruments

Although adapted, the quantitative instruments used have limitations in capturing the inmates' psychological and local cultural nuances. The scale for measuring emotion and personality regulation is more self-reported, susceptible to social bias and inmates' openness to providing answers.

4. Focus on Specific Religious Organisations

This study predominantly highlights the involvement of large religious organisations, especially those that are already institutionalised in correctional settings (e.g., major Islamic and Christian organisations). Meanwhile, minority religious groups and alternative spiritual practices have not been elaborated proportionally.

5. Limitations of Research Duration

The duration of the six-month study tends to be too short to look at ongoing profound changes in inmates' personality and emotional regulation. Longitudinal data preparation and long-term evaluation have not been carried out, so the long-term effects have not been fully monitored.

6. Operational Barriers and Data Disclosure

Administrative obstacles, limited access to certain areas, and the reluctance of some inmates and officers to be interviewed openly are obstacles in themselves. Security and confidentiality factors also limit exploration on sensitive issues.

7. Socio-Cultural Dynamics of Prisons

The social and cultural dynamics in prisons/correctional facilities are very dynamic, so changes in situations, policies, or special events during the research can affect the research process and results.

8. Data Triangulation and Field Validation

Although data triangulation has been carried out, there are still limitations in ensuring that all information collected truly reflects the experiences and perceptions of inmates objectively. The existence of researcher bias cannot be eliminated either.

VIII. SUGGESTIONS FOR FURTHER RESEARCH

As a follow-up to the existing limitations, it is recommended:

1. Conduct comparative research in various regions and other types of correctional institutions in Indonesia to enrich perspectives and expand the generalisation of findings.
2. Develop measurement instruments that are more contextual and participatory, involving more real behavioural indicators and long-term observations.
3. Integrate longitudinal studies to evaluate personality changes and emotion regulation until inmates return to society.
4. Expand the study of minority religious groups and non-formal spirituality to gain an inclusive understanding of the role of all religious organisations.

5. Collaborating with multidisciplinary sciences (psychology, sociology, anthropology, law) and civil society empowerment to sharpen the analysis and expand the impact of the overall prisoner rehabilitation policy.

This research emphasises the importance of using a holistic approach, where cooperation between faith-based organisations and correctional institutions is the foundation in building a rehabilitation system that emphasises religious values, emotional management, and personality strengthening. The results and limitations of this research are an important foothold for policy innovation, coaching program practice, and sustainable research in realising the primary goal of corrections, namely, fostering human beings with integrity, able to regulate their emotions, and ready to contribute positively to social life.

ETHICAL APPROVAL

Participation in this study was voluntary, and participants were free to terminate their participation at any time and did not have to provide their reasons. All recorded interviews have been stored; only the lead researcher and the second researcher have direct access to the data. Written documents (e.g., interview records) are stored and locked in the community Advisory courses' laboratory data. This study strictly follows the ethical agreements and places participants' welfare, privacy, and safety as top priorities. The Department of Social Welfare, Faculty of Social and Political Science, Padjadjaran University, Indonesia, approves the ethics.

AUTHORS' CONTRIBUTION

Idea initiation: *Hadiyanto Abdul Rachim*

The conception and design: *Muhammad Ali Equatora*

Analysis and interpretation of data: *Muhammad Ali Equatora, Hadiyanto Abdul Rachim, Gigin GK Basar, Hery Wibowo*

Drafter: *Muhammad Ali Equatora*

Revising for intellectual content: *Hadiyanto Abdul Rachim, Gigin GK Basar, Hery Wibowo*

Final approval: *Hadiyanto Abdul Rachim*

All authors have read and approved the final work.

DISCLOSURE STATEMENT

The authors reported no potential conflict of interest.

DATA AVAILABILITY STATEMENT

The data supporting this study's findings are available from the corresponding author upon reasonable request.

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