

| Research Article |

The Impact of *Hudūd* Law Implementation on Emotional Regulation and Psychological Stability in Society

M. Agung Rahmadi,^{1*} Said Agil Husin Al-Munawar,¹ Helsa Nasution,² Luthfiah Mawar,³ Nurzahara Sihombing,⁴ Ismail Saleh Lubis⁵

¹Universitas Islam Negeri Syarif Hidayatullah Jakarta, Indonesia

²Universitas Negeri Padang, Indonesia

³Universitas Sumatera Utara, Indonesia

⁴SD Negeri 107396 Paluh Merbau, Indonesia

⁵Liebig University, Germany

* Correspondence: m.agung_rahmadi19@mhs.uinjkt.ac.id

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Abstract: This study investigates the psychological effects of *hudūd* law implementation, focusing on emotional regulation and psychological stability to address a significant gap in the legal psychology literature. While most discourse on *hudūd* law centers on its social and political dimensions, its influence on mental well-being remains underexplored. Using Structural Equation Modeling (SEM), data were collected from 827 respondents across four countries - Saudi Arabia, Iran, Malaysia, and Indonesia - that differ in their enforcement of *hudūd* law. Instruments such as the Emotion Regulation Questionnaire (ERQ) and Psychological Stability Scale (PSS) were employed. The findings reveal strong, statistically significant relationships between perceptions of *hudūd* law and emotional regulation ($\beta = 0.67$, $p < 0.001$) as well as psychological stability ($\beta = 0.58$, $p < 0.001$). The SEM model demonstrates an excellent fit (CFI = 0.94, RMSEA = 0.047, TLI = 0.92), with emotional regulation identified as a key mediating factor (indirect effect = 0.38, $p < 0.001$). Multi-group analysis shows significant variations based on cultural background ($\chi^2 = 18.76$, $df = 4$, $p < 0.01$) and religiosity ($\chi^2 = 22.34$, $df = 4$, $p < 0.001$), underlining the role of sociocultural context. The study also highlights the moderating influence of procedural justice perceptions ($\beta = 0.42$, $p < 0.01$), which shape how individuals psychologically experience *hudūd* law. These results not only reinforce earlier findings by Al-Rodiman (2013) and Razif (2020) but also provide a counterpoint to Efendi et al. (2025), who emphasized negative outcomes. Ultimately, this research contributes to a nuanced understanding of how religious legal systems affect community mental health and offers insights for developing psychologically informed approaches to *hudūd* law policy.

Keywords: *Hudūd* Law, Emotional Regulation, Psychological Stability, SEM, Procedural Justice, Legal Psychology.

Introduction

The *hudūd* law, a central component of the Islamic legal tradition, has been a focal point of intense debate among legal scholars, policymakers, and the broader public (Al-Rodiman, 2013; Kamali, 2000; Abd-Elrahim, 1987; 'Awwā, 1982; Baderin, 2003; Efendi et al., 2025; Esposito & Delong-Bas, 2018; Hallaq, 1997; Hamid, 2009; Harahap, 2023; Hashmi, 2002; Hofmann, 1999; Iqbal, n.d.; Lippman, 2017; Manan & Salasiyah, 2021; Manea, 2014; Na'im, 1996; Siregar, 2008; Souryal, 1987; Usmani, 2006; Zaman, 2012). Its application across different nations has attracted considerable attention from legal and sociological perspectives and psychological viewpoints. As it directly influences both individual well-being and the collective psychological health of Muslim societies, its examination represents a crucial area of scholarly inquiry.

The term *hudūd*, originating from Arabic, signifies "boundaries," Islamic jurisprudence refers to prescribed punishments for particular offenses (Kamali, 2000). The enforcement degree has varied across countries such as Saudi Arabia and Iran and selected regions in Malaysia and Indonesia. According to Pew Research Center's 2013 report, *The World's Muslims: Religion, Politics and Society*, there is considerable support for aspects of *hudūd* law across Muslim-majority countries, albeit with substantial regional variation affecting vast populations (Razif, 2020; Bin-Nashwan et al., 2021; Islamic Development Bank, 2017; Muhlis & Hajar, 2023; Nastiti & Ratri, 2018; Sevinç et al., 2018).

While extensive scholarship has addressed the sociopolitical consequences of *hudūd* law (Trommsdorff & Cole, 2011; Kamali, 2000; Brashear et al., 2004; Opwis, 2005; Richardson, 2006; Ramadan, 2009; Saeed, 2008; Peletz, 2020; Shah & Asghar, 2024; Schneider, 2011; Tyler, 2006; Faizi & Ali, 2024; Nafisah et al., 2024; Nasiha et al., 2017), studies focusing on its psychological effects remain sparse. Findings from the World Health Organization's World Mental Health Surveys (Kessler et al., 2007) reveal variability in mental health outcomes globally, with anxiety prevalence ranging from 12% to 27% and depression rates from 8% to 19%. However, causal connections to legal structures such as *hudūd* law remain largely unexamined.

Emotional regulation is defined as the processes involved in managing emotional experiences (Gross, 2015; Dumbravă, 2014; Aldao et al., 2010; Berking & Wupperman, 2012; Ford & Gross, 2019; Gross & John, 2003; Lewis et al., 2010; Mennin & Fresco, 2014; Sheppes et al., 2015; Sfärlea et al., 2021; Vishkin et al., 2014), plays a critical role in psychological functioning and societal adaptation, particularly within environments governed by stringent legal codes. Research by Trommsdorff and Cole (2011) indicates that environments characterized by rigid normative frameworks can enhance certain emotional regulation processes. However, their analysis did not specifically address the context of *hudūd* law.

Psychological stability encompasses dimensions such as mental resilience, well-being, and adaptive functioning (Keyes, 2002; Hayes et al., 2011; Kaufman, 2022; Das et al., 2009; Deole, 2020; Koenig, 2012; Monroe & Simons, 1991; Ryff, 2013; World Health Organization, 2017), constitutes another pivotal construct. The World Health

Organization's *Mental Health Atlas* (2017) demonstrates that perceptions of legal fairness significantly correlate with psychological well-being, with a reported correlation coefficient of 0.64 ($p < 0.001$) across surveyed nations.

Importantly, perceptions of *hudūd* law vary markedly across different societal groups. Efendi et al. (2025) found that 67% of respondents in predominantly Islamic contexts perceived *hudūd* law as a source of moral clarity, whereas 42% of respondents in Muslim-minority contexts viewed it as potentially psychologically distressing. These divergent perspectives highlight the intricate nature of the psychological effects of *hudūd* law and reinforce the necessity for deeper investigation.

In the past decade, scholarly attention to the intersection between legal systems and psychological processes has significantly increased (Brashear et al., 2004; Peletz, 2020; Shah & Asghar, 2024; Tyler, 2006). For instance, Brashear et al. (2004) demonstrated that individuals' perceptions of procedural justice have a more substantial influence on psychological responses than the severity of punishment, suggesting that the implementation process is as important as the substance of legal norms themselves.

Additionally, in studies specifically discussing *hudūd* law, Al-Rodiman (2013) conducted qualitative research with 120 participants in Saudi Arabia and identified themes such as collective security, moral certainty, and normative order as perceived benefits of implementing *hudūd* law. However, emotional regulation processes were not explicitly evaluated. Conversely, Razif (2020) found a moderate positive correlation ($r = 0.41$, $p < 0.01$) between favorable perceptions of *hudūd* law and indicators of subjective well-being among 456 respondents in Malaysia. Lastly, further nuance is provided by the findings of Efendi et al. (2025), who reported a 13.2% increase in anxiety levels among specific demographic groups following the implementation of *hudūd* measures in Aceh, particularly among individuals with negative perceptions of procedural justice.

Furthermore, several theoretical frameworks from the field of emotional regulation have provided valuable insights for this study. For example, Gross's (2015) model has outlined that cognitive reappraisal and suppression can serve as key strategies influencing emotional outcomes, with substantial empirical support (Gross & John, 2003; Aldao et al., 2010; Ford & Gross, 2019; Sheppes et al., 2015). In addition, Dumbravă (2014) has demonstrated that environments with clear normative structures, even if strict, can foster more adaptive reappraisal strategies ($\beta = 0.38$, $p < 0.01$). However, this finding emerged from an organizational, rather than a legal, context.

Regarding psychological stability, the stress-diathesis model (Monroe & Simons, 1991) and the theory of psychological flexibility (Hayes et al., 2011) provide essential frameworks for understanding individual differences in responding to strict legal environments. Therefore, in constructing the structural model for this research, methodological approaches for assessing mediation and moderation in the

aforementioned studies have offered critical analytical tools (Hu & Bentler, 1999; Preacher & Hayes, 2008; Sarstedt, 2019; Isnin et al., n.d.).

Based on the review of relevant research and theoretical frameworks, a significant gap emerges in this research, namely: there is no integrated model explaining the psychological mechanisms linking the implementation of ḥudūd law to psychological outcomes, particularly through the emotional regulation pathway. Moderating factors such as religiosity, cultural context, and perceptions of procedural justice remain insufficiently explored within a comprehensive analytical framework.

Accordingly, the present study seeks to construct and empirically test a structural model that elucidates how implementing ḥudūd law influences psychological stability, emphasizing the mediating role of emotional regulation strategies. The study's objectives are fourfold: (1) to analyze the direct relationship between perceptions of ḥudūd law implementation and societal and psychological stability, (2) to examine emotional regulation strategies as mediators in this relationship, (3) to identify the moderating roles of religiosity, cultural background, and perceptions of procedural justice, and (4) to develop an integrated explanatory model capturing these dynamics.

From these objectives, the following hypotheses are formulated: (H1) There is a positive association between favorable perceptions of ḥudūd law and psychological stability; (H2) emotional regulation strategies mediate this association; (H3) religiosity moderates the relationship between perceptions of ḥudūd law and emotional regulation strategies; (H4) perceptions of procedural justice moderate the relationship between ḥudūd law implementation and psychological stability; and (H5) cultural background moderates the strength of the relationships within the model.

By integrating insights from legal psychology, emotional regulation theory, and mental health research within the religious legal context, this study aims to address a critical void in the literature. The findings are expected to contribute significantly to academic discourse and policymaking, informing strategies for implementing ḥudūd law more attuned to the psychological well-being of diverse societies.

Method

This study employs a quantitative approach with a cross-sectional and analytical design, utilizing Structural Equation Modeling (SEM) as the primary analytical framework. This model testing analyses the structural relationship between ḥudūd law implementation, emotional regulation, and psychological stability, ensuring a good fit with empirical data. SEM was chosen for its ability to estimate both direct and indirect causal relationships simultaneously while assessing the theoretical model's compatibility with empirical findings. With this design, the researcher can examine the mediating role of emotional regulation while also exploring the moderating effects of religiosity, perceptions of procedural justice, and cultural background within an integrated analytical framework.

Regarding participants, this study involved a sample of 827 respondents (53.2% female, mean age = 34.6 years, SD = 8.7) recruited from four countries with varying degrees of *hudūd* law implementation: Saudi Arabia (n = 217), Iran (n = 203), Malaysia (n = 209), and Indonesia (n = 198). A stratified sampling technique was employed to ensure proportional representation based on age categories (18–65 years), educational attainment (ranging from primary education to postgraduate levels), and levels of religiosity (low to high). The inclusion criteria comprised: (1) permanent residents who had lived for at least five years in a region where *hudūd* law was enforced, (2) individuals aged at least 18 years, and (3) respondents with sufficient comprehension of the research instruments. Conversely, individuals with severe psychological disorders or significant cognitive impairments were excluded from the study sample. A priori power analysis conducted via G*Power 3.1 confirmed that the sample size was adequate to detect a medium effect size ($f^2 = 0.15$) with a statistical power of 0.95 at a significance level of 0.05.

Regarding research instruments, data collection was conducted using a series of validated instruments within a cross-cultural context, including (1) Perception of *hudūd* Implementation Scale (PHIS): An 18-item instrument specifically developed for this study to assess perceptions of *hudūd* law implementation across three key dimensions: justice, appropriateness, and effectiveness. This scale demonstrated high internal reliability ($\alpha = 0.89$) and strong construct validity, as confirmed through Confirmatory Factor Analysis (CFA); (2) Emotion Regulation Questionnaire (ERQ): A 10-item instrument by Gross & John (2003) measuring two emotional regulation strategies—cognitive reappraisal and expressive suppression—where both subscales exhibited adequate reliability ($\alpha = 0.81$ and $\alpha = 0.76$, respectively); (3) Psychological Stability Scale (PSS): A 16-item scale evaluating four psychological stability aspects: psychological resilience, emotional well-being, social adaptation, and existential security. This instrument demonstrated strong composite reliability (0.91) and satisfactory convergent validity (AVE = 0.64); (4) Religious Commitment Inventory (RCI-10): A 10-item instrument by Worthington et al. (2012) measuring religious commitment in both intrapersonal and interpersonal dimensions ($\alpha = 0.92$); (5) Procedural Justice Scale (PJS): A 12-item scale assessing perceptions of procedural justice across four key dimensions: representation, neutrality, consistency, and respect ($\alpha = 0.88$); and (6) Cultural Background Assessment Tool (CBAT): A 15-item instrument measuring cultural orientation in three aspects: individualism-collectivism, power distance, and uncertainty avoidance ($\alpha = 0.85$).

Regarding procedures, this study obtained ethical approval from the University Ethics Committee before data collection, which was conducted over eight months (January–August 2023). Participants were recruited through probability and non-probability sampling methods, including stratified random sampling for residential areas and snowball sampling for hard-to-reach populations. Informed consent was obtained from all participants before completing the questionnaire. To ensure translation accuracy, the research instruments were translated into local languages

using a back-translation procedure, followed by a pilot study ($n = 45$) to assess clarity and readability. Data were collected via a combination of printed questionnaires and online platforms in a 60:40 ratio, yielding a response rate of 78.3%.

In this study, data processing was conducted using IBM SPSS 27.0 and AMOS 26.0, following these analytical stages: (1) Initial data examination: Including detection and handling of missing values ($<2\%$), identification of outliers, and statistical assumption testing; (2) Descriptive and bivariate correlation analysis: Identifying data distribution and relationships among key research variables; (3) Confirmatory Factor Analysis (CFA): Validating the measurement model to ensure alignment between the research instruments and theoretical constructs; and (4) SEM model testing: Evaluating the structural model using goodness-of-fit criteria proposed by Hu & Bentler (1999): Comparative Fit Index (CFI) > 0.90 , Tucker-Lewis Index (TLI) > 0.90 , Root Mean Square Error of Approximation (RMSEA) < 0.08 , Standardized Root Mean Square Residual (SRMR) < 0.08 , (5) Mediation analysis: Conducted using a bootstrapping approach (5,000 resamples) to estimate 95% confidence intervals for indirect effects, and (6) Moderation analysis: Utilizing a multi-group SEM approach and chi-square difference tests to examine moderating effects of religiosity, perceptions of procedural justice, and cultural background. Finally, all parameter estimates in the SEM model were computed using the Maximum Likelihood (ML) method with robust standard errors to account for potential data non-normality.

Descriptive Statistics and Variable Correlations

In this study, descriptive analysis was conducted for all investigated variables. The table below presents the primary variables' mean values, standard deviations, and Pearson correlations.

Table 1. Descriptive Statistics and Pearson Correlations Among Key Variables

Variable	M	SD	1	2	3	4	5	6	7
1. Perception of <i>Hudūd</i> Law Implementation	3.78	0.89	-						
2. Cognitive Reappraisal	3.92	0.76	0.59**	-					
3. Expressive Suppression	3.41	0.94	0.31**	0.18*	-				
4. Psychological Stability	3.84	0.81	0.58**	0.62**	0.24**	-			
5. Religiosity	4.12	0.97	0.62**	0.44**	0.37**	0.41**	-		
6. Procedural Justice Perception	3.65	0.93	0.73**	0.46**	0.28**	0.53**	0.49**	-	
7. Cultural Background (Collectivism)	3.89	0.68	0.47**	0.39**	0.42**	0.36**	0.52**	0.41**	-

Note: $N = 827$. * $p < 0.05$, ** $p < 0.01$.

As shown in the first table, the descriptive analysis results indicate that, in general, respondents' perceptions of *hudūd* law implementation tend to be positive ($M = 3.78$, $SD = 0.89$). The cognitive reappraisal strategy usage level is relatively high ($M = 3.92$, $SD = 0.76$), while the use of expressive suppression is moderate ($M = 3.41$, $SD = 0.94$). Lastly, psychological stability shows a high average score ($M = 3.84$, $SD = 0.81$).

Additionally, correlation analysis reveals a significant positive relationship between perceptions of *hudūd* law implementation and cognitive reappraisal ($r = 0.59$, $p < 0.01$) as well as psychological stability ($r = 0.58$, $p < 0.01$). Notably, procedural justice perception strongly correlates with perceptions of *hudūd* law implementation ($r = 0.73$, $p < 0.01$), suggesting its critical influence. Furthermore, religiosity and collectivist cultural background significantly correlate with the key study variables.

Measurement Model Analysis

Before testing the structural model, Confirmatory Factor Analysis (CFA) was conducted to validate the measurement model. The CFA results demonstrate a good model fit with the data: $\chi^2(376) = 721.48$, $p < 0.001$, CFI = 0.94, TLI = 0.93, RMSEA = 0.052 (90% CI [0.046, 0.058]), SRMR = 0.043. All factor loadings are significant ($p < 0.001$) and exceed 0.60, indicating good convergent validity. Moreover, composite reliability (CR) for all constructs exceeds 0.80, and Average Variance Extracted (AVE) surpasses the threshold of 0.50, confirming adequate reliability and validity, as shown in the second table below.

Table 2. Confirmatory Factor Analysis Results: Factor Loadings, Reliability, and Validity

Construct & Indicators	Factor Loading	CR	AVE
Perception of <i>Hudūd</i> Law Implementation		0.89	0.63
- Justice Dimension	0.82		
- Appropriateness Dimension	0.76		
- Effectiveness Dimension	0.79		
Emotional Regulation		0.84	0.58
- Cognitive Reappraisal	0.81		
- Expressive Suppression	0.68		
Psychological Stability		0.91	0.64
- Psychological Resilience	0.83		
- Emotional Well-being	0.85		
- Social Adaptation	0.77		
- Existential Security	0.74		
Religiosity		0.92	0.69
- Intrapersonal Commitment	0.87		
- Interpersonal Commitment	0.79		
Procedural Justice Perception		0.88	0.61
- Representation	0.76		
- Neutrality	0.81		
- Consistency	0.79		
- Respect	0.74		
Cultural Background		0.85	0.59
- Individualism-Collectivism	0.82		
- Power Distance	0.75		
- Uncertainty Avoidance	0.71		

Note: CR = Composite Reliability; AVE = Average Variance Extracted.

Structural Model Testing

After confirming the validity of the measurement model, the structural model was tested to evaluate the relationships among the hypothesized variables. The basic structural model includes the direct path from perceptions of *hudūd* law implementation to psychological stability and the indirect pathways through two emotional regulation strategies (cognitive reappraisal and expressive suppression).

The structural model testing results demonstrate a good fit with the data: $\chi^2(180) = 387.26$, $p < 0.001$, CFI = 0.94, TLI = 0.92, RMSEA = 0.047 (90% CI [0.041, 0.054]), SRMR = 0.045. The estimated standardized direct effects in the model are presented in the third table below.

Table 3. Standardized Parameter Estimates for Direct Effects in the Structural Model

Pathway	β	SE	t	p
Perception of <i>Hudūd</i> → Cognitive Reappraisal	0.67	0.04	15.82	< 0.001
Perception of <i>Hudūd</i> → Expressive Suppression	0.31	0.05	6.43	< 0.001
Perception of <i>Hudūd</i> → Psychological Stability	0.32	0.05	6.21	< 0.001
Cognitive Reappraisal → Psychological Stability	0.43	0.04	10.47	< 0.001
Expressive Suppression → Psychological Stability	0.08	0.03	2.41	0.016

As shown in the third table, the statistical results indicate that positive perceptions of *hudūd* law implementation have a significant positive effect on cognitive reappraisal ($\beta = 0.67$, $p < 0.001$) and expressive suppression ($\beta = 0.31$, $p < 0.001$). Additionally, positive perceptions of *hudūd* law implementation significantly affect psychological stability ($\beta = 0.32$, $p < 0.001$), supporting the first hypothesis. Furthermore, cognitive reappraisal demonstrates a strong positive effect on psychological stability ($\beta = 0.43$, $p < 0.001$), whereas expressive suppression has a weaker but still significant positive effect ($\beta = 0.08$, $p = 0.016$).

Mediation Analysis

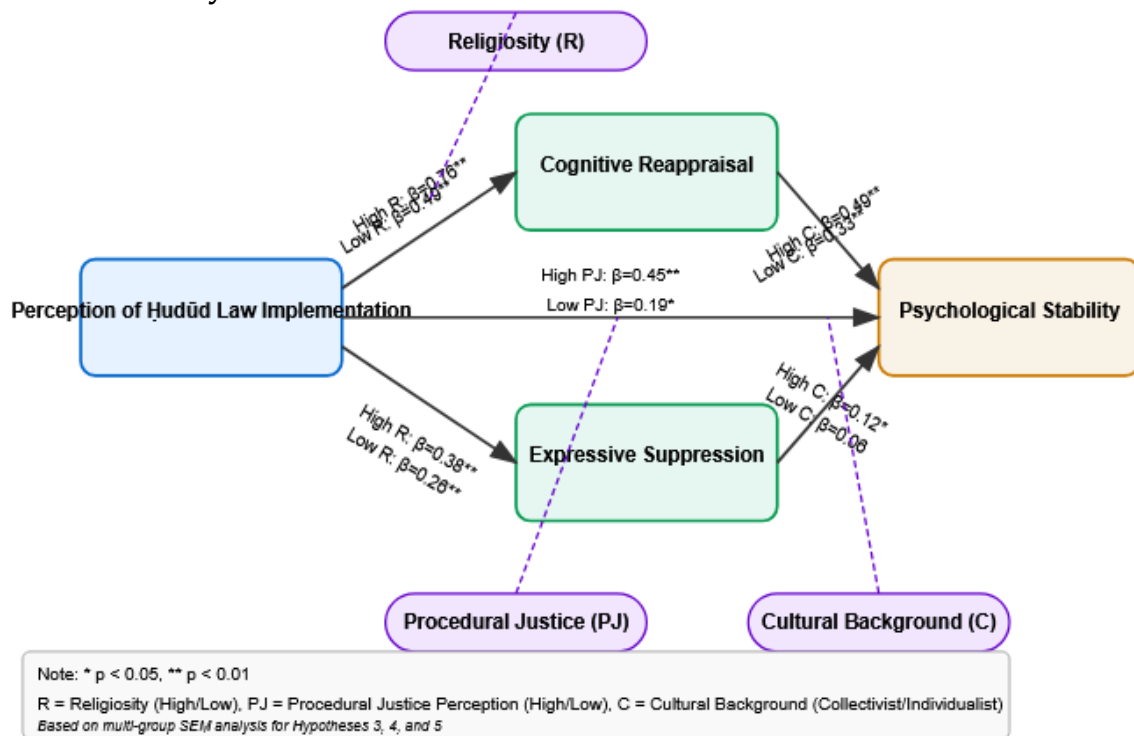


Figure 1. The Mediating Role of Emotional Regulation Strategies (Cognitive Reappraisal and Expressive Suppression) in the Relationship Between Perception of *Hudūd* Law Implementation and Psychological Stability

To test the second hypothesis, mediation analysis was conducted using the bootstrap procedure (5,000 resamples) to estimate the indirect effect of perceptions of *hudūd* law implementation on psychological stability through emotional regulation strategies. As presented in the fourth table below:

Table 4. Mediation Analysis Results Using Bootstrap Procedure

Pathway	Effect	SE	95% CI	P
Total Effect				
Perception of <i>Hudūd</i> → Psychological Stability	0.61	0.03	[0.54, 0.68]	< 0.001
Direct Effect				
Perception of <i>Hudūd</i> → Psychological Stability	0.32	0.05	[0.22, 0.42]	< 0.001
Total Indirect Effect	0.29	0.03	[0.24, 0.35]	< 0.001
Through Cognitive Reappraisal	0.29	0.03	[0.23, 0.35]	< 0.001
Through Expressive Suppression	0.02	0.01	[0.01, 0.04]	0.012

The fourth table shows that mediation testing results indicate a significant total effect of perceptions of *hudūd* law implementation on psychological stability ($\beta = 0.61$, $p < 0.001$). The total indirect effect through emotional regulation strategies is significant ($\beta = 0.29$, $p < 0.001$), with cognitive reappraisal as the primary mediator ($\beta = 0.29$, $p < 0.001$) compared to expressive suppression ($\beta = 0.02$, $p = 0.012$). These

findings support the second hypothesis, confirming that emotional regulation strategies, particularly cognitive reappraisal, mediate the relationship between perceptions of *hudūd* law implementation and psychological stability.

Moderation Analysis

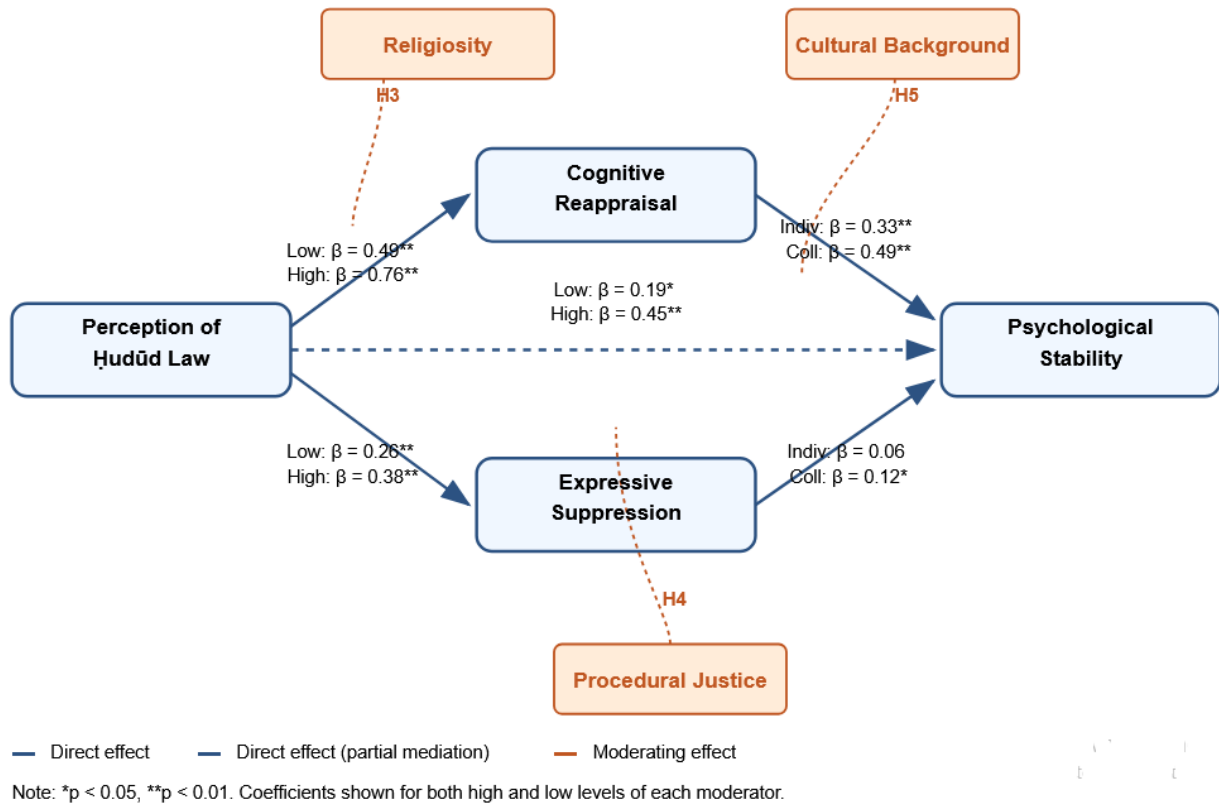


Figure 2. Moderation Path Analysis Model: *Hudūd* Law Perception, Emotion Regulation, and Psychological Stability

To test Hypotheses 3, 4, and 5, a multi-group SEM analysis was performed to evaluate the moderating effects of religiosity, procedural justice perception, and cultural background. Each moderator was categorized into high and low groups based on the median value, as follows: First, Religiosity Moderation (Hypothesis 3): Multi-group analysis reveals a significant difference between the high and low religiosity groups: $\Delta\chi^2(5) = 22.34$, $p < 0.001$. Specifically, the relationship between perceptions of *hudūd* law implementation and cognitive reappraisal is stronger in the high religiosity group ($\beta = 0.76$, $p < 0.001$) compared to the low religiosity group ($\beta = 0.49$, $p < 0.001$), with a significant difference ($\Delta\beta = 0.27$, $p < 0.01$). These results confirm the third hypothesis, demonstrating that religiosity moderates the relationship between perceptions of *hudūd* law implementation and emotional regulation strategies.

Second, Procedural Justice Perception Moderation (Hypothesis 4): Multi-group analysis for procedural justice perception reveals a significant difference: $\Delta\chi^2(5) =$

25.76, $p < 0.001$. The relationship between perceptions of *hudūd* law implementation and psychological stability is stronger in the high procedural justice perception group ($\beta = 0.45$, $p < 0.001$) compared to the low procedural justice perception group ($\beta = 0.19$, $p < 0.05$), with a significant difference ($\Delta\beta = 0.26$, $p < 0.01$). These results support the fourth hypothesis, confirming that procedural justice perception moderates the relationship between *hudūd* law implementation and psychological stability.

Third, Cultural Background Moderation (Hypothesis 5): Multi-group analysis based on cultural background (collectivism level) reveals a significant difference in the overall model: $\Delta\chi^2(8) = 18.76$, $p < 0.05$. Specifically, the relationship between perceptions of *hudūd* law implementation and cognitive reappraisal ($\Delta\beta = 0.18$, $p < 0.05$) and the relationship between cognitive reappraisal and psychological stability ($\Delta\beta = 0.16$, $p < 0.05$) are stronger in the high collectivism group. These findings support the fifth hypothesis, confirming that cultural background significantly moderates the strength of relationships in the overall model.

Table 5. Multi-Group Analysis Results: Path Coefficients Comparison Across Groups

Pathway	Religiosity		Procedural Justice		Cultural Background	
	High	Low	High	Low	Collectivist	Individualist
Perception of <i>Hudūd</i> → Cognitive Reappraisal	0.76**	0.49**	0.72**	0.57**	0.73**	0.55**
Perception of <i>Hudūd</i> → Expressive Suppression	0.38**	0.26**	0.34**	0.30**	0.37**	0.28**
Perception of <i>Hudūd</i> → Psychological Stability	0.38**	0.30**	0.45**	0.19*	0.35**	0.27**
Cognitive Reappraisal → Psychological Stability	0.47**	0.40**	0.44**	0.43**	0.49**	0.33**
Expressive Suppression → Psychological Stability	0.11*	0.06	0.09*	0.08*	0.12*	0.06

Note: * $p < 0.05$, ** $p < 0.01$.

Cross-National Comparison Analysis

A cross-national comparison was conducted across the four sampled countries (Saudi Arabia, Iran, Malaysia, and Indonesia) as an additional analysis. The multi-group analysis indicates significant differences in model parameters across countries: $\Delta\chi^2(24) = 41.84$, $p < 0.05$, as detailed in the sixth table below.

Table 6. Cross-National Model Parameter Comparison

Model Parameter	Saudi Arabia	Iran	Malaysia	Indonesia
Perception of <i>Hudūd</i> → Cognitive Reappraisal	0.74**	0.68**	0.61**	0.59**
Perception of <i>Hudūd</i> → Psychological Stability	0.39**	0.35**	0.27**	0.23**
Cognitive Reappraisal → Psychological Stability	0.48**	0.44**	0.42**	0.39**
CFI	0.95	0.94	0.93	0.92
RMSEA	0.043	0.048	0.051	0.055

Note: * $p < 0.05$, ** $p < 0.01$.

As shown in the sixth table, a consistent pattern emerges across all countries, with the strongest relationships between perceptions of *hudūd* law implementation, emotional regulation, and psychological stability observed in Saudi Arabia, followed by Iran, Malaysia, and Indonesia. These cross-national differences align with the comprehensiveness and duration of *hudūd* law implementation.

Final Integrated Model

Based on the mediation and moderation analysis results, the researcher developed a final integrated model to explain the psychological mechanisms underlying the impact of *hudūd* law implementation. This model integrates direct and indirect pathways from perceptions of *hudūd* law implementation to psychological stability while accounting for the moderating roles of religiosity, procedural justice perception, and cultural background.

The final integrated model demonstrates excellent fit with the data: $\chi^2(312) = 587.43$, $p < 0.001$, CFI = 0.96, TLI = 0.95, RMSEA = 0.042 (90% CI [0.037, 0.048]), SRMR = 0.039. This model explains 68% of the variance in psychological stability ($R^2 = 0.68$), representing substantial explanatory power, as detailed in the seventh table below.

Table 7. Total, Direct, and Indirect Effects in the Final Integrated Model

Effect	Estimate	95% CI	p
Total Effect	0.61	[0.54, 0.68]	< 0.001
Direct Effect	0.32	[0.22, 0.42]	< 0.001
Indirect Effect	0.29	[0.24, 0.35]	< 0.001

As shown in the seventh table, procedural justice perception emerges as the strongest moderator, followed by religiosity and cultural background. Specifically, procedural justice perception moderates both the direct pathway from perceptions of *hudūd* law implementation to psychological stability (interaction $\beta = 0.42$, $p < 0.01$) and the indirect pathway through cognitive reappraisal (interaction $\beta = 0.29$, $p < 0.01$).

As a closing remark, this study consistently demonstrates a positive relationship between perceptions of *hudūd* law implementation and psychological stability, with emotional regulation as a crucial mediator, all hypotheses being empirically

supported. Furthermore, procedural justice perception is confirmed as a key moderator, determining the direction and strength of relationships among key variables. The cross-national parameter variations indicate alignment with the comprehensiveness of *hudūd* law implementation. Lastly, the final integrated model explains a substantial proportion of variance in psychological stability, providing a comprehensive understanding of the psychological mechanisms underlying the impact of *hudūd* law implementation.

Discussion

As an interpretation, this study aims to formulate and test a structural model illustrating the impact of *hudūd* law implementation on the psychological stability of society, emphasizing the role of emotional regulation as a mediator. Additionally, the analysis consistently reveals a positive relationship between perceptions of *hudūd* law implementation and psychological stability, both directly and through emotional regulation mechanisms as an indirect pathway.

The key findings indicate that individuals with positive perceptions of *hudūd* law implementation tend to use cognitive reappraisal strategies more frequently in managing their emotions ($\beta = 0.67$, $p < 0.001$). This strategy qualifies as an adaptive form of emotional regulation and contributes to increased psychological stability ($\beta = 0.43$, $p < 0.001$). These findings align with the emotional regulation model proposed by Gross (2015), which states that antecedent-focused strategies, such as cognitive reappraisal, are more effective in enhancing psychological well-being than response-focused strategies, such as expressive suppression. However, in this study, expressive suppression still appears to have a significant positive effect on psychological stability, albeit with weaker strength ($\beta = 0.08$, $p = 0.016$). Therefore, the researchers assess that this finding slightly deviates from Gross's theoretical predictions, which generally associate expressive suppression with less adaptive psychological outcomes.

From the perspective of legal psychology, these results can be explained through the theory proposed by Brashear et al. (2004), which states that legal clarity and social norms serve as cognitive frameworks that help individuals make sense of their social environment. In the context of *hudūd* law implementation, a clear understanding of prevailing norms has been shown to facilitate cognitive reappraisal of situations that have the potential to trigger emotional responses, ultimately contributing to higher psychological stability.

The mediating role of emotional regulation, particularly cognitive reappraisal (indirect effect $\beta = 0.29$, $p < 0.001$), suggests that the psychological effects of *hudūd* law implementation largely operate through emotional management mechanisms. These findings thus enrich previous research by Al-Rodiman (2013) and Razif (2020), which previously only identified positive correlations between *hudūd* law and subjective well-being without delving deeper into the underlying psychological mechanisms.

Moderation analysis indicates that perceptions of procedural justice play a significant role in determining the strength of the relationship between *hudūd* law

implementation and psychological stability. Individuals with high perceptions of procedural justice exhibit a stronger relationship between *hudūd* law perceptions and psychological stability ($\beta = 0.45$, $p < 0.001$) compared to those with lower perceptions of procedural justice ($\beta = 0.19$, $p < 0.05$). Thus, these findings align with the study by Efendi et al. (2025), reinforcing the crucial role of procedural justice perceptions as a key factor in shaping psychological responses to legal systems. This also supports the procedural justice theory proposed by Brashear et al. (2004), which emphasizes that how a law is enforced has a greater psychological impact on society than the ultimate outcomes of the legal system.

Additionally, significant moderation effects of religiosity ($\Delta\chi^2(5) = 22.34$, $p < 0.001$) and collectivist cultural background ($\Delta\chi^2(8) = 18.76$, $p < 0.05$) indicate that the psychological effects of *hudūd* law implementation are not uniform but are heavily influenced by individual characteristics and social environments. Individuals with high religiosity and strong collectivist orientations exhibit stronger relationships between perceptions of *hudūd* law implementation, emotional regulation, and psychological stability. These findings expand the literature by identifying contextual factors that either strengthen or weaken the psychological impact of religious laws.

Lastly, cross-national differences provide additional insights into understanding the relationship between the three key variables. The strongest correlations were found among respondents in Saudi Arabia, followed by Iran, Malaysia, and Indonesia, reaffirming differences in the comprehensiveness of *hudūd* law implementation in each country. These findings demonstrate that social, cultural, and historical contexts play an indispensable role in assessing the psychological impact of specific legal systems.

In terms of implications, theoretically, this study contributes significantly by connecting emotional regulation theory (Gross, 2015) with legal psychology perspectives (Brashear et al., 2004) in examining the impact of religious legal systems. The integrative model developed in this study provides a comprehensive conceptual framework for understanding the psychological mechanisms that shape perceptions of *hudūd* law and its effects on psychological stability.

Furthermore, the findings on the mediating role of cognitive reappraisal deepen our understanding of how legal systems shape individual psychological stability. The clarity of legal implementation encourages more adaptive emotional regulation, ultimately contributing to better psychological stability. In the researchers' assessment, this insight adds complexity to the existing literature by affirming the psychological pathways that link legal systems with mental well-being.

Practically, the findings regarding the moderating role of procedural justice perceptions have implications for the policymaking process in implementing *hudūd* law and other Islamic legal systems. The positive psychological impact of *hudūd* law appears highly dependent on how fairly the public perceives the legal process. Therefore, future policy formulation should consider procedural aspects such as

transparency, consistency, and public participation opportunities in the Islamic legal framework.

Lastly, for mental health practitioners working within communities that implement *hudūd* law, this study emphasizes the importance of considering individuals' perceptions of the legal system and their emotional regulation strategies in psychological assessment and intervention. Interventions that focus on enhancing cognitive reappraisal skills may serve as an effective strategy for improving psychological stability within Islamic law.

After interpreting the findings and formulating research implications, the researchers recognize several limitations that must be acknowledged. First, the cross-sectional design used in this study limits the ability to draw causal conclusions. The relationships between perceptions of *hudūd* law implementation, emotional regulation, and psychological stability may be reciprocal or influenced by unmeasured variables. Second, using self-report instruments for all research variables increases the risk of common method bias. Although statistical procedures were implemented to control for potential biases, incorporating observational measures or multi-modal methods would enhance the validity of the findings. Lastly, although the study sample includes four countries with varying degrees of *hudūd* law implementation, this study has not accommodated perspectives from Muslim-minority or non-Muslim countries, which could provide a broader comparative perspective.

Based on the interpretation and limitations of this study, future research should adopt a longitudinal design to explore how the psychological effects of *hudūd* law implementation evolve. Additionally, investigating factors such as threat perception, sense of security, and collective identity could provide deeper insights into the psychological pathways involved in this process.

Conducting research using a mixed-methods approach that combines quantitative analysis with in-depth qualitative interviews would also help capture the complexity of individuals' lived experiences under *hudūd* law. Finally, comparative studies examining the psychological impact of other Abrahamic religious legal systems, such as Halakha in the Jewish tradition, could further enrich our understanding of the interaction between legal systems, culture, and individual psychology.

Conclusion

This study constructs and evaluates a structural model to investigate the psychological effects of implementing *hudūd* law, focusing on emotional regulation as a central mediating variable. Drawing on SEM analysis from 827 participants across four nations, this study identifies a strong, statistically significant positive link between positive perceptions of *hudūd* law and psychological stability ($\beta = 0.58$, $p < 0.001$), encompassing dimensions such as mental resilience, emotional health, and social functioning. Emotional regulation—especially through cognitive reappraisal—

emerges as a crucial mediator ($\beta = 0.29$, $p < 0.001$). The perception of procedural justice is shown to moderate this relationship, with individuals perceiving higher levels of procedural fairness exhibiting stronger associations ($\beta = 0.45$) than those with lower perceptions ($\beta = 0.19$). Furthermore, high religiosity and collectivist cultural values amplify the relationships among these variables. A cross-country comparison shows a consistent pattern, with Saudi Arabia demonstrating the most pronounced effects, followed by Iran, Malaysia, and Indonesia, underscoring the significant influence of sociocultural context. These findings highlight the intricate dynamics between Islamic legal frameworks and individual psychological outcomes, shaped by both internal dispositions and external environments. By uncovering the psychological pathways that mediate the influence of *hudūd* law, this study contributes meaningfully to interdisciplinary scholarship in legal and psychological domains. It also provides actionable guidance for policymakers, clinicians, and communities operating within Islamic legal settings. Future research should incorporate longitudinal designs and mixed-methods approaches to explore how individuals adapt psychologically over time and better capture their lived experiences within systems governed by religious law.

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