

The Role of Forgiveness in Moderating Self-Acceptance and Self-Control among Adolescents of Divorced Parents

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ABSTRACT

Divorce is often viewed as a last resort for marital conflict resolution, yet it can lead to significant psychological effects on children, particularly in reducing self-control. This study aimed to examine the moderating role of forgiveness in the relationship between self-acceptance and self-control among adolescents with divorced parents. Two hundred fifteen (215) adolescents in Yogyakarta, Indonesia, were selected using non-probability quota sampling. Data were collected using the Brief Self-Control Scale (BSCS), Transgression-Related Interpersonal Motivation (TRIM-18) for forgiveness, and Berger's Self-Acceptance Scale. Moderation regression analysis was conducted using JAMOV version 2.3.18. The results revealed a significant negative moderating effect of forgiveness: higher levels of forgiveness weakened the positive influence of self-acceptance on self-control. This finding challenges the conventional belief that forgiveness always enhances psychological adjustment. In certain cases, forgiveness—especially when driven by external expectations or unresolved emotions—may hinder internal self-regulation processes fostered by self-acceptance. Theoretically, this study contributes to the understanding of complex emotional dynamics in adolescents from divorced families. Practically, it suggests that mental health interventions should prioritize the development of authentic self-acceptance and emotional readiness before promoting forgiveness. Programs to support adolescents post-divorce should consider individual differences, the timing of forgiveness, and cultural contexts when designing effective psychological or educational intervention.

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INTRODUCTION

Divorce is a solution to problems that many married couples around the world choose, even though it is recognized as a bad choice (Nasri et al., 2018). In Islam, divorce is permitted but is highly despised by Allah. The Prophet Muhammad said, "*The most hated lawful thing by Allah is talaq (divorce)*" (Abu Dawud). Although it is not prohibited, divorce is not the main solution to solving household problems. World divorce data compiled by World Population Review (divorce.com) shows that in 2023, the Maldives had the highest divorce rate, reaching 5.5 per 1,000 marriages. The second highest divorce rate is held by Kazakhstan, with 4.6 per 1000 marriages in 2023. China is the country with the lowest divorce rate, reaching 3.2 per 1,000 marriages.

The high divorce rate in Indonesia is a social issue that continues to increase from year to year. Data from the Badan Pusat Statistik (2024) noted that in 2023, there were 463,654 divorce cases. Based on these facts, the most divorce cases in 2023 occurred in West Java, with 102,280 cases. The second province with the highest divorce cases is East Java, with 88,213; and the third highest is Central Java, with 76,367 cases. Furthermore, divorce cases in the Special Region of Yogyakarta reached 5,812 cases in 2023. Sleman Regency has the highest number of divorces, with 1,695 cases. The next highest area is Bantul Regency, which has 1,524 cases. Gunung Kidul Regency has 1,379 divorce cases, Yogyakarta City has 651 divorce cases, and Kulon Progo Regency has the lowest number of cases, with 563.

The high number of divorce cases impacts several parties, one of which is teenagers. This phenomenon is a serious concern because divorce not only affect married couples but also has a major impact on children, especially teenagers. In the context of Islamic education, children are a trust that must be guarded, as stated in the Qur'an, Surah at-Tahrim, verse 6: "*O you who believe, protect yourselves and your families from the fire of hell ...*". Divorce harms teenagers by causing feelings of anger, sadness, and even disappointment towards their parents (Nasri et al., 2018). Teenagers tend to feel a lack of affection and attention from their parents, which leads to emotional insecurity. They also experience emotional turmoil, such as confusion, anger, and despair, which may drive them to engage in activities that violate norms as an emotional reaction to relieve their feelings (Praptomojati, 2018). The problem of divorce can disturb teenagers' minds, causing stress and making it difficult for them to accept their situation (Lestari, 2014). Teenagers who do not accept their parents' divorce may react with anger towards themselves or their parents. Those who are victims of their parents' divorce can exhibit negative behaviors, such as juvenile delinquency (Ukoli et al., 2020).

The increase in deviant behavior in adolescents, such as smoking, drinking alcohol, and drug abuse, indicates low self-control (Kristanti & Indrijati, 2019). Another factor that influences deviant behavior is family dynamics, where the condition of a separated family leads to a lack of parental control over adolescents' social interactions. Parental divorce causes a lack of affection and

parental roles, making adolescents feel free to do anything, thus influencing them to engage in free association and deviant behavior (Yanti et al., 2023). Deviant behavior, such as aggressive behavior, as researched by Purnawan and Situmurang (2021), also indicates low self-control. In Islam, self-control is known as the concept of mujahadah an-nafs, which is part of the perfection of faith. Allah says in the Qur'an, Surah an-Nazi'at, verses 40-41: *"As for those who fear the greatness of their Lord and restrain themselves from their lusts, then verily Paradise is their abode."* Thus, self-control is not only a psychological aspect but also an important spiritual one in Islam. Self-control is the ability of a person to direct their behavior or suppress impulsive actions (Andriani et al., 2020). It is the ability to override or change responses within oneself, eliminate unwanted behavioral tendencies, and refrain from certain actions (Tangney et al., 2004).

Hamama and Ronen-Shenhav (2012) revealed that children from broken families have lower self-control levels than children from intact families. Good self-control is characterized by obedience and compliance with parental rules and orders, adherence to school rules, respect and appreciation for others, and not disturbing the peace of others (Zulfah, 2021). Given the negative impact of parental divorce on adolescents lives, these adolescents should possess strong self-control to live similarly to their peers whose parents are not divorced (Alamsyah et al., 2018).

Adolescent self-control is influenced by self-acceptance. The better a person accepts their life circumstances, the better the adolescent's self-control (Parwati & Sugiharto, 2022). Bernard (2013) stated that self-acceptance is an awareness of accepting oneself as one is. There are several aspects of self-acceptance, according to Sheerer (1949): attitudes and behaviors based on personal values and standards, confidence in one's abilities to face life, courage to take responsibility for one's actions, acceptance of praise and criticism objectively, and the ability to accept feelings without judging oneself. Individuals who accept themselves do not feel inferior, do not consider themselves different from others, and do not expect to be shunned or ostracized. These aspects have been used in contemporary research, such as that by Devina and Murdiana (2023), in to measure self-acceptance in adolescents from divorced families. In Islam, accepting oneself aligns with the approval of *qada'* and *qadar*. Allah says in the Qur'an, Surah al-Hadid, verses 22-23, that all calamities are recorded in *Lauhul Mahfuz*, and humans are ordered not to grieve excessively and not to be arrogant when given pleasure.

Islami and Fitriyani (2022) stated that self-acceptance enables adolescents to control themselves against the urge to avoid bad behavior. Paramitha and Margaretha (2013) revealed that self-control depends on self-acceptance. The better a person accepts their condition, the better their self-control over themselves and their social environment. Adolescents who accept their condition, whether it be their strengths or weaknesses, can face a problem without venting their frustrations in a way that has a negative impact on them.

Self-acceptance plays an important role in determining and directing behavior. A person with good self-acceptance can control themselves and deny the negative emotions that arise within them (Purnawan & Situmurang, 2021). Generally, in cases of divorce, children will find it difficult to accept the reality and changing circumstances in their family, often blaming both parents for the pain they feel due to the divorce (Latifah et al, 2023).

Several previous studies found that the relationship between self-acceptance and self-control was weak. Self-acceptance has been shown to correlate with self-control, but research indicates that self-acceptance has an R-squared value of 28% on self-control in students (Parwati & Sugiharto, 2022). Other studies showed that self-acceptance contributes 11.37% to self-control in students (Purnawan & Situmurang, 2021). Self-acceptance only contributes moderately and weakly to self-control. However, different results were shown in the study by Andriani et al. (2020), where the effect of self-acceptance on self-control is 42.1% in broken-home students. This finding indicates a strong contribution. Differences in individual characteristics can affect the relationship between self-acceptance and self-control. Family background, age, gender, social environment, life experiences, and personality contribute to this variation.

This inconsistency suggests that the relationship between self-acceptance and self-control may not be direct and linear but rather influenced by other factors. In this context, forgiveness is thought to be a factor that strengthens or even weakens the relationship between self-acceptance and self-control. Therefore, it is important to examine in more depth the role of forgiveness as a moderating variable in the psychological dynamics of adolescent victims of divorce so that the intervention approach taken can be more targeted and based on spiritual values, especially in Islamic education.

One of the variables that can improve self-control is forgiveness. In Islam, forgiveness is highly emphasized as a form of the greatness of the soul. Allah in the Qur'an Surah Asy-Shura verse 40 says: "*So whoever forgives and does good, his reward is from Allah.*" The Prophet Muhammad is also a prime example of forgiveness, even to his enemies, as in the *Fathul Makkah* incident. According to Enright (2012), forgiveness is a healing process from the pain someone feels. More broadly, forgiveness can be interpreted as a willingness to leave unpleasant experience from interpersonal relationships with others and foster positive thoughts, feelings, and interactions with people who commit unfair violations (Nashori et al., 2020). Adolescents who have forgiven their parents' divorce will be able to empathize and show and express their love for their parents, allowing them to avoid groups that tend to engage in risky behavior. Adolescents also begin to dare to open up and establish good relationships with their parents (Martha & Kurniati, 2018). Those who have forgiven their parents' divorce show a decrease in motivation to avoid and take revenge on their parents (McCullough, 2000). Based on this explanation, it can be concluded that forgiveness is needed in dealing with unpleasant situations.

Researchers have tried to examine the relationship between forgiveness and self-control further. [García-Vázquez et al. \(2020\)](#) showed a positive relationship between forgiveness and self-control. The higher a person's level of forgiveness, the more likely they are to have self-control over their behavior and emotions. [Worthington et al. \(2005\)](#) proved that forgiveness is closely related to people's ability to control themselves. The loss of self-control decreases when someone forgives, which can stop the urge to take revenge. [Wulandari et al. \(2023\)](#) explained that forgiveness can increase self-control, which is characterized by decreased emotions and negative reactions to the perpetrator, the desire for revenge, and other psychological symptoms.

A person with good self-control will think long-term and use forgiveness strategies to help control their behavior ([Ghahremanloo et al., 2022](#)). However, excessive self-control can have negative effects, such as stress and impaired emotional well-being. Therefore, positive thinking training to reduce stress levels can also be provided to adolescents ([Suud & Na'imah, 2023](#)). When someone controls their emotions and desires too much, this can increase stress levels and decrease self-esteem. In addition, overly strict self-control can affect decision-making, making a person too rigid or inflexible in dealing with situations that require adaptation ([Zukriansyah & Mangundjaya, 2024](#)).

Studies discussing forgiveness's role in self-acceptance and self-control are still very limited. In particular, no research has been found that explicitly tests forgiveness as a moderating variable that influences the strength and direction of the relationship between the two constructs. This condition indicates an important empirical gap that needs further study to broaden the understanding of individual psychological dynamics. Forgiveness is a moderator in various relationships between psychological variables. [Dumondor and Tjipto \(2023\)](#) showed that forgiveness moderates the relationship between perceptions of unfair treatment and anger toward one's children. Similar findings were also put forward by [Hasan \(2013\)](#), who stated that forgiveness moderates the relationship between religiosity and relational aggression. In addition, [Liu et al. \(2013\)](#) found that forgiveness significantly moderates the relationship between victimization and suicidal ideation. These findings strengthen the theoretical basis that forgiveness has the potential to be a moderating variable in various psychological contexts, including in the relationship between self-acceptance and self-control, which has not been widely studied until now.

High forgiveness can help individuals overcome negative emotions due to parental divorce ([Pratiwi & Kimberly, 2019](#)). As an effective coping mechanism, forgiveness plays a role in relieving stress and strengthening self-control. Through forgiveness, individuals can release emotional burdens, achieve inner peace, and develop self-control ([Hikmah, 2015](#)). Forgiveness strengthens self-acceptance by helping individuals release negative emotions such as anger, guilt, and hatred toward themselves and others. Reducing these negative emotions allows individuals to understand and accept themselves more completely

without being constantly overshadowed by regret or rejection of difficult life experiences. The two complement each other, where self-acceptance allows individuals to respect themselves, accept the circumstances they experience, and establish positive social relationships (Astuti & Maretih, 2018). Adolescents who can forgive are usually better at managing emotions and dealing with difficult situations while learning to accept themselves, including accepting their parents' mistakes that contributed to the divorce (Trianggono & Yatim, 2020).

Forgiveness helps overcome emotional stress and encourages individuals to maintain a positive attitude, explore their potential, and increase life satisfaction (Masrura et al., 2023). By reducing emotional stress, forgiveness creates an important emotional balance for self-control (Van der Wal et al., 2024). When individuals can forgive themselves, others, and circumstances, they tend to have better relationships with others and appreciate and accept themselves. Forgiveness and self-acceptance occur simultaneously, allowing individuals to accept their lives in both good and bad conditions (Rahmania et al., 2021). In adolescents with divorced parents, resilience plays an important role as a psychological foundation that strengthens the relationship between forgiveness, self-acceptance, and self-control. Lestari and Huwae (2023) showed that in children who experience parental divorce, resilience helps individuals adapt healthily to emotional stress so that they can better forgive and accept circumstances without losing emotional stability. Children with high levels of resilience tend to show better self-control because they can manage negative feelings and maintain psychological balance in the face of change. Thus, resilience supports forgiveness and strengthens its positive impact on self-acceptance and self-control in difficult situations.

Children with difficulty forgiving tend to get caught up in prolonged anger and resentment. These unmanaged negative emotions can affect their ability to control their behavior and emotions, reducing self-control. Low levels of forgiveness often lead to increased psychological tension, making it more difficult for children to control their urges or impulses. Lack of forgiveness can also be seen in children's inability to manage emotions effectively or through impulsive behavior, which further hinders the development of self-control (Van der Wal et al., 2024).

In Islamic education, forming morals is the core goal of education, namely, to form a perfect human being. This complete human being is balanced between physical, intellectual, and spiritual aspects (Suban, 2020). Al-Ghazali stated in the book *Ihya' Ulumuddin* that education must focus on purifying the soul (*tazkiyatun nafs*) and forming noble morals, one way of which is through self-control training (*mujahadatun nafs*) (Bahri, 2022). In this case, forgiveness and self-acceptance are spiritual values that are not only psychological but also acts of worship because they bring individuals closer to the attributes of Allah, such as *al-'Afuw* (The Most Forgiving), *al-Ghafur* (The Most Forgiving), *Ar-Rahman* (The Most Gracious), and *Ar-Rahim* (The Most Merciful). This concept aligns with the holistic approach in

Islamic education, where students' psychological well-being must be built through faith, charity, and morals. Therefore, integrating Islamic values into adolescents' guidance and character development strategies, especially for those from divorced families, is essential in the Islamic education system (Asmani, 2015). This study aims to explain the relationship between psychological variables and encourage the development of interventions based on Islamic values to implement character education in the students' real lives.

This explanation makes researchers interested in exploring the role of forgiveness as a moderator in the relationship between self-acceptance and self-control in adolescents with divorced parents. Previously, no research has examined forgiveness as a moderating factor in the relationship between self-acceptance and self-control. Given that self-acceptance and self-control have different relational dynamics, the variable of forgiveness was added as a moderator. It is assumed that forgiveness can strengthen the relationship between self-acceptance and self-control. When adolescents with divorced parents have a high level of forgiveness, their self-acceptance can be more effective in supporting the development of self-control. Conversely, low levels of forgiveness can weaken the influence of self-acceptance on self-control, resulting in adolescents' ability to regulate themselves being less optimal.

Given the high divorce rate in Indonesia, the complex psychological impact on adolescents, and the limited studies on the role of forgiveness in the psychological dynamics of adolescents from divorced families, this study is of high urgency. This study is expected to provide theoretical and practical contributions in efforts to understand and develop more adaptive intervention strategies to support adolescent psychological well-being.

This research contributes to developmental psychology and strongly impacts the Islamic education system. Values such as *mujahadeen nafs* (self-control), *Ridha* (acceptance of destiny), and *al-'afwu* (forgiveness) are integral parts of the formation of students' character in Islamic education. Therefore, these findings can be implemented in Islamic guidance and school counseling programs, especially to support teenagers from broken homes. Islamic education must develop an approach that emphasizes cognitive aspects and integratively instills spiritual and emotional values. School counselors and Islamic educators can develop intervention modules based on Qur'anic values and the example of the Prophet Muhammad to help students cultivate sincere forgiveness and healthy self-acceptance, which ultimately contribute to strengthening self-control and psychological well-being.

METHODS

This quantitative study used a correlational approach to determine the relationship between self-acceptance and self-control, with forgiveness as a moderating variable. The independent variable in this study is self-acceptance, the dependent variable is self-control, and the moderating variable is forgiveness.

Participants in this study were adolescents aged 13–21 years who had divorced parents, lived with one parent, and were domiciled in the Special Region of Yogyakarta, Indonesia. Sampling was done using a non-probability sampling technique with the quota sampling method. Quota sampling is a non-random sampling technique in which participants are selected based on certain characteristics so that the sample reflects the distribution of characteristics of a wider population. Quota sampling in this study was chosen because it allows researchers to select participants with specific characteristics, namely adolescents aged 13–21 years who have divorced parents and live with one parent. This technique ensures that the samples taken can reflect the distribution of characteristics relevant to the wider population, making the research results more representative. In addition, quota sampling is more efficient in terms of time and cost than random sampling techniques and speeds up the sampling process from a widespread population (Firmansyah & Dede, 2022).

Two hundred fifteen respondents participated in this study, all meeting the inclusion criteria. Respondents came from various backgrounds, including age, education level, length of parental divorce, domicile, and living conditions. The respondents' demographic data are presented in Table 1.

Table 1. Respondent's demographic data

Variable	Category	Frequency (n)	Percentage (%)
Age	Early teens	25	11.6
	Middle teens	60	27.9
	Late teens	130	60.5
Educational Background	Junior High School/Islamic	29	13.5
	Junior High School or equivalent		
	Senior High School/Vocational	86	40
	High School or equivalent		
	Higher Education	100	46.5
Length of parents' divorce	< 1 year	27	12.6
	2–5 years	72	33.5
	> 5 years	116	54
Domicile	Sleman Regency	49	22.8
	Yogyakarta City	53	24.7
	Bantul Regency	44	20.5
	Kulon Progo Regency	40	18.6
	Gunung Kidul Regency	29	13.5
Custodial Parent/Guardian	Mother	66	30.7
	Father	45	20.9
	Grandmother	44	20.5
	Grandfather	14	6.5
	Other	46	21.4

This study began by identifying problems that are often found in the social environment, especially related to adolescents with a background of divorced parents. Furthermore, the researchers prepared a research design, which was

then refined into a draft as a guideline for implementing the research. The researchers also prepared a research instrument consisting of three main scales: TRIM-18 to measure forgiveness, the Brief Self-Control Scale to measure self-control, and Berger's Self-Acceptance Scale to measure self-acceptance. After determining the instruments, the researchers submitted an ethical clearance application to the Research Ethics Committee of the Faculty of Psychology and Social and Cultural Sciences at Universitas Islam Indonesia. Ethical approval was obtained with the number 1380/DEK/70/DURT/V/2024, which indicates that this research is ethically feasible.

The participant recruitment procedure began by distributing a digital poster containing brief information about the research objectives and participation criteria and an online questionnaire link through various social media platforms such as WhatsApp, Instagram, and X (Twitter). This poster was addressed to adolescents in the Special Region of Yogyakarta who met the inclusion criteria. Potential interested participants could access the questionnaire link, read the informed consent form, and, if willing, complete the research instrument form.

This study used a Likert scale on all measurement instruments, namely the forgiveness, self-acceptance, and self-control scales. To measure self-control, the Brief Self-Control Scale (BSCS) was used, developed by [De Ridder et al. \(2012\)](#) and adapted into Indonesian by [Arifin and Milla \(2020\)](#). This scale has two dimensions: inhibition (6 items) and initiation. Respondents were asked to respond based on a 5-point Likert scale: 5 (very appropriate), 4 (appropriate), 3 (neutral), 2 (inappropriate), and 1 (very inappropriate) for favorable items, with reverse scoring for unfavorable items. The reliability test results showed that the Cronbach's Alpha value was 0.81, indicating the measuring instrument had good reliability.

Measurement of forgiveness using the Transgression-Related Interpersonal Motivation (TRIM-18) measuring instrument adapted into Indonesian by [Amajida et al. \(2023\)](#) from the research of [McCullough et al. \(2006\)](#). McCullough's TRIM-18 scale has also been used by Aini and Wulandari (2018) with adolescent subjects who experienced parental divorce. The TRIM-18 scale consists of 3 components: revenge with 5 items (unfavorable), avoidance with 7 items (unfavorable), and benevolence with 6 items (favorable), totaling 18 items. The forgiveness scale uses the Likert model with a 5-scale rating, namely 1 for strongly disagree, 2 for disagree, 3 for doubtful, 4 for agree, and 5 for strongly agree for favorable items. Meanwhile, for unfavorable items, the opposite assessment is applied. The reliability test results of the TRIM-18 measuring instrument showed a Cronbach's Alpha value of 0.921, indicating that this instrument has very high internal consistency. Generally, a Cronbach's Alpha value ≥ 0.70 meets the criteria for good reliability, so TRIM-18 can be considered reliable and suitable for use in this study.

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The collected data were analyzed using Jamovi software version 2.3.18. This moderation analysis was chosen to test the hypothesis of whether forgiveness, as a moderator variable, has a significant moderating effect on the relationship between self-acceptance and self-control in adolescents with divorced parents. Before testing the hypothesis, the researcher first conducted a multiple linear regression test. This analysis determines how one variable predicts another variables and the causal relationship between these variables (Aguinis, 2017). The Moderated Regression Analysis (MRA) examines the extent to which the moderator variable moderates variables X and Y (Rahadi & Farid, 2021).

RESULT AND DISCUSSION

Result

The assumption test revealed that the assumption of normality of the interaction between the variables of self-acceptance and forgiveness is met with a p-value of 0.308, indicating that this value is greater than 0.05 and that the data is normally distributed. In addition, the autocorrelation test showed that the Durbin-Watson (DW) statistic value is 1.39, and the p-value (<0.001) revealed a significant positive autocorrelation in the research data. Furthermore, the assumption test found no problem with multicollinearity, as evidenced by the VIF value of the variables of forgiveness and self-acceptance, each of which is 2.08, which is below the tolerance limit of 10, with a tolerance value of 0.481, far above the minimum threshold of 0.1. The independent variables in the model are not excessively correlated with each other. The heteroscedasticity test produced a p-value > 0.05 , indicating that the residual variance is homoscedastic. The results of hypothesis testing are summarized in Table 2.

Table 2. Hypothesis Test Results

Model	Estimate	SE	Z	P	Result
Self-acceptance	0.142	0.0351	4.05	$<.001$	Proven
Forgiveness	0.744	0.0340	21.88	$<.001$	Proven
PD * Z Forgiveness	-0.187	0.0336	-5.56	$<.001$	Proven

Hypothesis 1 testing in this study indicates a significant positive relationship between self-acceptance and self-control ($p < 0.001$, estimate = 0.142). Self-acceptance directly affects self-control in adolescents who have divorced parents. Therefore, H1 in this study can be accepted. Hypothesis 2 testing indicates an influence of forgiveness in moderating the relationship between self-acceptance and self-control ($p < 0.001$, estimate = -0.187). Forgiveness can act as a moderator that changes the relationship between self-acceptance and self-control, although with a negative direction of moderation. The detailed results of the simple slope analysis are presented in Table 3.

Table 3. Hypothesis Test Results (Simple Slope Analysis)

Rang	Estimate	SE	Z	P
Average	0.1422	0.0374	3.804	< .001
Low (-1SD)	0.3287	0.0565	5.817	< .001
Hight (+1SD)	-0.0444	0.0449	-0.989	0.323

When viewed from the sample slope analysis, the results indicated that the effect of self-acceptance on self-control varies depending on the level of forgiveness. At low and average levels of forgiveness, it shows a significant positive effect. However, at high levels of forgiveness, the effect of self-acceptance on self-control becomes insignificant. These results indicate that forgiveness changes the direction and strength of the relationship between self-acceptance and self-control. The relationship tends to be positive at low to average levels of forgiveness but reverses direction at high levels of forgiveness. This interaction is visually illustrated in Figure 1.

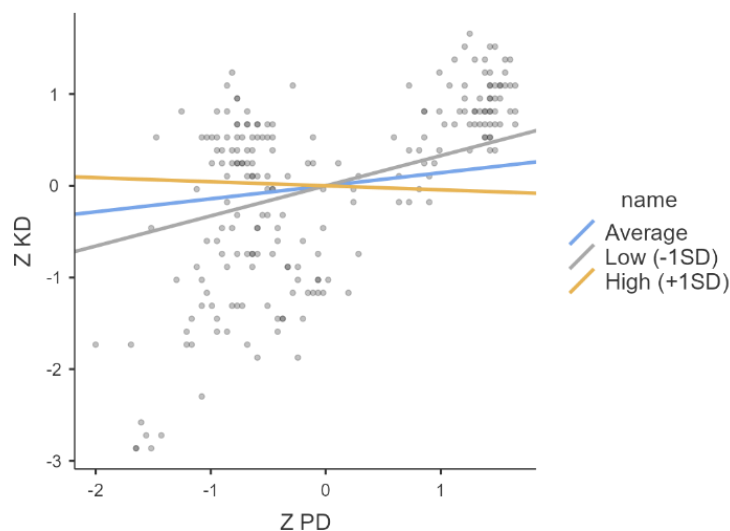


Figure 1. Simple Slop Plot

Discussion

This study aims to examine the role of forgiveness as a moderator in the relationship between self-acceptance and self-control in adolescents with divorced parents. Data analysis revealed (a) a positive relationship between self-

acceptance and self-control in adolescents with divorced parents and (b) that forgiveness has a moderating effect on the relationship between self-acceptance and self-control in adolescents with divorced parents. Thus, the two hypotheses of this study were accepted.

Maharani and Daulay (2023) stated that self-acceptance in children from broken homes is not easy. It takes time and effort to achieve self-acceptance and make peace with unpleasant past experiences. In this context, self-acceptance is important in shaping self-control skills in children from broken homes. Individuals who can accept themselves tend to have better self-control, even though they come from dysfunctional family backgrounds.

Islam and Hidayat (2023) revealed that self-acceptance is one of the important elements that encourage the formation of self-control. This self-control is shown by temporarily delaying gratification and directing behavior toward aspects that are beneficial for the future. Someone who can control themselves can cultivate a calm mind, allowing them to solve various problems that occur. Self-acceptance and self-control can increase happiness and mental health (Hidayat et al., 2023).

Self-control and self-acceptance are also reflected in Islamic values. In the Qur'an, Surah Ali Imran, verse 134, Allah says: "*(Namely) those who spend (in prosperity and adversity), and those who restrain their anger and pardon people. Allah loves those who do good.*" This verse shows the importance of self-control and forgiveness as praiseworthy morals commanded in Islam. The Prophet Muhammad also said, "The strong person is not the one who is good at wrestling, but the strong person is the one who can control himself when angry." (Narrated by Bukhari and Muslim). According to Islam, this hadith emphasizes that the ability to control oneself, especially in emotional situations, is a sign of true strength.

Yang et al. (2024) showed that individuals with high levels of self-acceptance tend to have positive self-evaluations and better self-control. They do not need to seek validation through social networks to resist online temptations. In contrast, individuals with low self-acceptance are more prone to seeking external gratification through social media, which can weaken self-control. These findings indicate that self-acceptance contributes to increased self-control, especially in social media use.

From an Islamic education perspective, forgiveness, self-acceptance, and self-control can also be integrated into Islamic guidance and counseling services. School counselors in Islamic schools can instill spiritual values and noble morals such as patience, sincerity, and tawakal in dealing with family problems. Islamic counseling programs can use a religious approach to help teenagers from broken homes understand and accept their family's condition as part of Allah destiny, which is full of wisdom, and develop self-control through continuous worship and self-reflection exercises (Mansyur & Casmini, 2022)

The original findings revealed that forgiveness has a negative effect as a moderator between self-acceptance and self-control in adolescents with divorced

parents. Based on the simple slope analysis results, it is known that the relationship between self-acceptance and self-control is stronger when forgiveness is at a low to moderate level compared to a high level of forgiveness. Thus, forgiveness weakens the relationship between self-acceptance and self-control. Forgiveness is known not to improve the relationship between self-acceptance and self-control.

[Balliet and Li \(2013\)](#) found a significant negative relationship between forgiveness and self-control in individuals with close relationships. Individuals who have close relationships tend to forgive more easily. One of these close relationships is family relationships, where people who have a high level of forgiveness will have tolerance for mistakes made by their family. When someone has a high level of forgiveness, they tend to focus on family relationships and ignore personal boundaries, leading to the sacrifice of self-control to maintain the integrity of family relationships. Therefore, high levels of forgiveness weaken the relationship between self-acceptance and self-control in adolescents with divorced parents.

[McCullough et al. \(2006\)](#) explained that forgiveness can be understood as a personality disposition, namely the tendency of individuals to forgive others in various interpersonal situations. In child-parent relationships, forgiveness as a disposition is important, especially for children from broken homes. [Ain et al. \(2024\)](#) added that a child forgives their parents because social influences shape the mindset that children have a moral obligation to forgive their parents under any circumstances. In this case, forgiveness functions as a social attribute that develops in certain social structures, such as families, where there is a high tendency to forgive each other among members. Forgiveness also plays an important role in the social structure of society, especially in collectivist cultures such as Indonesia. In this culture, forgiveness functions to achieve personal peace and becomes a social mechanism that maintains harmony in interpersonal relationships. [Hook et al. \(2012\)](#) stated that forgiving is often based on social responsibility rather than emotional responses alone in collectivist cultures. Thus, forgiveness becomes an important means of creating and maintaining social balance, especially in close family relationships.

[Nashori et al. \(2020\)](#) found that closeness in relationships with significant people, including parents, makes it easier for individuals to forgive. [Worthington et al. \(2005\)](#) discussed the empty forgiveness model, where someone does not genuinely apply forgiveness to the perpetrator but states that they have forgiven because of social norms that require forgiveness. Furthermore, [Alamsyah et al. \(2018\)](#) showed that the higher the level of individual forgiveness, the better their level of self-control will be.

Meanwhile, [Rahmandani \(2015\)](#) showed a relationship between forgiveness and aspects of self-control, where the higher the forgiveness, the higher the self-control. Although forgiving children still cannot change the events that have occurred, they can change perceptions, emotions, mental associations, and

understanding of the meaning of the events they have experienced ([Worthington et al., 2005](#)).

[Huwae \(2021\)](#) revealed that someone with emotional maturity can control their emotions when facing various situations, including those related to forgiveness. However, forgiveness takes time and is a slow process. The forgiveness process experienced by each person is quite diverse, so it is uncertain how someone can learn or train their emotions well to interpret every bad event from the broken home conditions they experience. Forgiveness will shape a person's emotional control ([Safitri, 2017](#)). Someone with deep disappointment towards others who have hurt their feelings will find it difficult to forgive, resulting in aggressive behavior and a desire for revenge ([Aloia & Pederson, 2021](#)). In Islamic teachings, forgiveness is highly recommended as a form of compassion and generosity. In Surah Ash-Shura, verse 40, Allah says: *"And the reward for evil is a similar evil, but whoever forgives and does well, then his reward is (borne by) Allah. Indeed, He does not like unjust people."* This verse reinforces that forgiveness has spiritual value and psychologically benefits individuals in managing their emotions.

Forgiveness can indirectly affect self-control through emotional control ([Ferawati & Rahmandani, 2020](#)). Forgiveness can reduce negative emotions and the desire for revenge. Individuals who forgive can control themselves to avoid negative emotions and broaden their hearts and minds ([Pusvitasari & Jayanti, 2020](#)). Forgiveness is known to increase self-control by reducing aggressive responses, highlighting the positive impact of forgiveness on self-control. Forgiveness often influences high self-control ([Kong et al., 2020](#)). [Liu and Li \(2020\)](#) found a positive relationship between forgiveness and self-control. A survey conducted on high self-control behavior found a positive correlation between the tendency to forgive others and self-control. The relationship between forgiveness and self-control combines physiological indicators of self-control, namely the use of glucose in the human body. This study shows that the higher the tendency to forgive someone, the higher the level of self-control, which will later affect the quality of the relationship.

Longitudinal research on forgiveness and self-control in marriage shows a positive correlation between forgiveness and self-control. The levels of forgiveness and self-control gradually increase over time. Over time, married individuals are more forgiving and have greater self-control ([Pronk et al., 2019](#)). Forgiveness is related to self-control in adolescents from broken homes. Self-control is one of the characteristics of emotional maturity in a person. Someone who can forgive others who hurt their feelings demonstrates that the person has good self-control and emotional maturity ([Nihayah et al., 2021](#)).

Meanwhile, [Pronk et al. \(2019\)](#) explained that the interaction between forgiveness, self-acceptance, and self-control can be seen in interpersonal relationships. Forgiveness and self-control are crucial for maintaining healthy relationships because both can encourage behaviors such as sacrifice and trust. When forgiving, individuals can accept their imperfections and exercise self-

control over interactions with others, which can lead to healthier relationships. [Cleare et al. \(2019\)](#) explained that forgiveness can protect from against negative emotions that may arise from criticism, allowing forgiveness to increase self-acceptance. Forgiveness is known to reduce the impact of feelings of depression on the desire to commit suicide. It can alleviate feelings of worthlessness that can hinder a person's self-acceptance and self-control. Someone who practices forgiveness is better prepared to maintain self-acceptance, which can enhance a person's ability to exercise self-control.

The interaction between forgiveness and self-acceptance can be explained through four categories or types. The first type is a high level of forgiveness and acceptance, called self-compassion and forgiving. In this type, someone with a high level of forgiveness no longer needs self-acceptance to increase self-control. Someone with a high level of forgiveness can let go of negative emotions to control impulses from within themselves more effectively. Someone with high self-compassion has a low sense of revenge and easily forgives the perpetrator ([Miyagawa & Taniguchi, 2022](#)). Someone who processes good self-compassion will consciously accept their condition despite experiencing pressure, suffering, or discomfort. Someone who can accept their condition when they are in a stressful situation tends to be able to control themselves by not taking impulsive actions to free themselves from that stress ([Suputra et al., 2021](#)).

The second type is a high level of forgiveness and low self-acceptance, which is called self-critical but forgiving. Someone with low self-compassion tends to be harsher toward themselves, feeling alone and continuing to criticize themselves ([Kawitri et al., 2020](#)). Self-criticism is a negative behavior that can make someone feel hopeless. Dissatisfaction occurs because people cannot accept themselves when they fail to achieve their desires. When people criticize themselves too harshly, feelings of self-hatred can arise, leading them to engage in negative behaviors that can hurt them. Self-criticism can result in poor self-control ([Ramadani et al., 2022](#)).

The third type is a low level of forgiveness and high self-acceptance, or self-accepting and resentful. Someone with low forgiveness tends to have difficulty managing negative emotions such as hatred and anger, even though they have tried to accept a situation well ([Tarigan & Hafni, 2022](#)). Someone unable to forgive often has difficulty controlling their negative feelings. Low forgiveness cannot help someone overcome their negative emotions and accept themselves. The inability to regulate negative emotions impacts self-control ([Rahmadhony, 2020](#)).

The fourth type is a low level of forgiveness and low self-acceptance, called self-critical and unforgiving. Forgiveness is important in a person's life because forgiving affects their emotional condition. Forgiveness helps a person accept unpleasant conditions and eliminates their desire to engage in negative behavior ([Worthington & Scherer, 2006](#)). A person's inability to forgive and accept themselves can cause psychological tension that impacts psychological well-

being. Low forgiveness can interfere with self-control, as a person with low forgiveness tends to experience stronger emotional reactions, reducing their ability to control themselves (Raudatussalamah & Susanti, 2014).

One limitation of this study is the inability to control for various factors that influence the level of forgiveness in participants. Although this study used a quantitative approach that allows for more objective measurement, each participant has a different emotional background and experience, which affects how they respond to the research instrument, especially in the forgiveness scale. These factors are difficult to control and can produce significant variations in the results. In addition, the use of non-probability sampling techniques with the quota sampling method limits the ability of this study to represent the population as a whole because the sample was not selected randomly. The results are contextual and only apply to groups of adolescents with characteristics similar to those of the participants in this study. Therefore, generalization of the results to the entire population of adolescents with divorced parents must be done with caution and requires further research with more representative samples and stronger sampling methods.

Another limitation that needs to be considered is the lack of control over the conditions when participants fill out the questionnaire, which allows for distractions that can affect concentration and the accuracy of answers. In addition, the possibility of “faking good,” where participants provide answers that are considered more socially acceptable, can affect the validity of the research results. Despite these limitations, the instruments used have been proven valid and reliable, and the large sample size provides a strong basis for the conclusions drawn. Therefore, although several factors may have influenced the results, this study can still provide a valid picture of the phenomenon studied. The researchers suggest that further research should consider stricter control over the conditions of filling out the questionnaire and triangulation methods to strengthen the research results. By considering these factors, the findings of this study remain relevant and can be used as a basis for the development of psychological research and interventions in the future.

CONCLUSION

Forgiveness is shown to moderate the relationship between self-acceptance and self-control, but with a negative moderation direction. The higher the level of forgiveness, the weaker the relationship between self-acceptance and self-control. This finding suggests that individuals with high self-acceptance have developed self-control independently, without relying heavily on the forgiveness factor. In a collectivist culture such as Indonesia, forgiveness is often influenced by social pressure or a sense of moral responsibility, not merely as an authentic emotional expression. Therefore, although forgiveness has important social value, in this context, it does not always strengthen the internal relationship between self-acceptance and self-control. This finding can be used to compile Islamic guidance and counseling programs, especially in Islamic schools, to

integrate self-acceptance, forgiveness, and self-control into developing students' character. This study has limitations in terms of method because it only uses a quantitative approach, so it cannot explore how respondents control themselves and their self-acceptance efforts more deeply.

Exploring other factors that may moderate the relationship between self-acceptance and self-control, such as empathy or resilience, is suggested for further research. Further researchers can also implement interventions that can increase forgiveness in children with divorced parents. In addition, this study can be used to develop counseling programs in schools or communities that support children from divorced families by including forgiveness training. This study can help children manage negative emotions and increase self-control. Parents can also receive training on the importance of forgiveness and how to support children in accepting changing family situations to improve their children's psychological well-being.

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