

THE INFLUENCE OF ISLAMIC RELIGIOUS GUIDANCE IN IMPROVING SELF-CONTROL OF DRUG ABUSE INMATES IN CLASS IIA CORRECTIONS INSTITUTIONS PEKANBARU

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ABSTRACT

Number abuse drugs Which impact negative on individual behavior and emotions, including control self. Method Which used in study This is analysis quantitative with approach descriptive, where data is collected through questionnaire Which designed to inhabitant built. Data analysis techniques used in study This is analysis regression simple processed using SPSS version 25. Population in study This is convict narcotics totaling 855 people and a sample of 58 people. The results of the study This that is based on the t-test obtained mark $t_{count} 8.252 > t_{table} 2.003$ and the value significance $0.000 < 0.05$ and so can concluded that there is influence significant positive between Islamic religious guidance in increase control self-inhabitant foster narcotics. Based on coefficient test results determination shows an R square of of 0.482 or 48.2%. This proves that the influence of Islamic religious guidance on self-control with a coefficient interval of 0.40-0.599 is included in the moderate category. While the remaining 51.8% is explained by other factors or variables that are not included in this research model.

Keywords: Islamic Religious Guidance; Narcotics; Self-Control; Prisoners.

INTRODUCTION

The former correctional institution known with the name of the prison, giving room for individual who does crime For confess his mistakes and take responsibility his actions. Their punishment accept is form revenge on the violations they committed do, even though sometimes values humanity and rights they No get adequate attention. For example, prisoners often viewed as individual who only need punished on his crimes, compared seen as individuals who can to obtain benefit from guidance or support (Agustin, nd; Sujoko et al., 2021). In the system justice Indonesian criminal law, institution correctional is an integral part of the post-trial process, which follows stages investigation, arrest, detention, trial and sentencing punishment. Institutions This play a role as component key enforcement law, in particular as facility detention the stated individual guilty violate law and must undergo the punishment (Aryaguna & Muhammad, 2023).

Capacity prisons throughout Indonesia only intended for 126,000 people, but moment This prison in Indonesia is inhabited by 266,000 prisoners (Correctional Database System) Directorate General of Corrections). Basically has there is instrument international governing body Standard Minimum Rules for Maintenance Prisoners. Therefore that, prisoners and convicts currently seized his freedom in prison, overcrowded in prison of course just causing detainees and convicts can't get his permanent rights must obtained during they is at in Prison. (Marfuatul Latifah, 2019). Crime is a actions that can done by individuals or group so that result in the occurrence violation law and disturbing stability social (Buamona, 2019; Kurnianto, 2021; Noiija et al., 2024). Matter the is negative behavior Which can done by people from all over class social. In Indonesia, if happen violations will be subject to sanctions or punishment. According to Jared Diamond, gift punishment functioning as a means of prevention, correction error, and rehabilitation (Kartika et al., 2015).

Apart from the crime that end on criminal prison, many Also case act criminal drugs in Indonesia. Drugs is threat big for nation Because potential harm generation young Which is candidate leader time front our country (Isvany et al., 2024; Zubair et al., 2024). Narcotics own Lots impact negative, good in a way direct and also No directly (Purbanto & Hidayat, 2023; Reza, 2016). Para abuser narcotics This given sanctions in the form of punishment undergo rehabilitation or imprisoned with time maximum four year (Kela, 2015). From abuse narcotics can seen in the physical, or in the spiritual (psychic) (Catur Mei Wulandari, Dian Ajeng Retnowati, Kukuh Jodi Handojo, 2015) . In addition, the impact directly abuse narcotics to attitudes and behavior a addict is the disappearance *self-control* (control self), and become selfishness (Sukmadewi, 2010) . A addict drugs own emotions that are not stable and able changed When only. Abuse narcotics show *self-control* that is not stable, a resident sometimes act based on emotions that arise in himself.

In trouble abuse and dependence drugs there is broad and complex dimensions, both from corner medical, and psychosocial (economic, political, social, cultural, criminality, riots) mass, and so on). Healing self is one of sufficient method get attention Because considered Can help somebody for control emotion and anger. Healing self-meant with as a healing process or healing that is done Alone through the process of his belief itself and also supported by the environment and factors external visitors. In support healing self to client addict drugs held religious guidance in increase *self-control* for addict.

Self-control is ability control self, which is very important For control behavior Good from in and also outside self-somebody (Rahayu et al., 2022). *Self-control* can used for reduce effect negative psychology and as effort prevention. The importance of own control self, individual capable make estimation to behavior to be done so that individual capable prevent something things that are not fun that will received later (Fadillah, 2013). Control good self-will capable guide and direct his behavior, so that they can reduce disturbance psychological in himself, behaving good and caring the situation in their environment (Harahap, 2010; Muliani, 2021; Pata et al., 2021) . Increasing control self in prison required existence coaching. Form coaching carried out institution socialization among others with Islamic religious guidance for prisoners. Islamic religious guidance is seen appropriate as business prevention (*preventive*) for convict (Harahap, 2010; Muliani, 2021; Pata et al., 2021), so that they own various outlook about control yourself. So from That the need for A religious guidance for prisoners. This is very much needed. in life every human, one of them is addict drugs that are being operate rehabilitation. With existence guidance religious can help the citizens foster increase *self-control* and have more Lots activity positive that brings closer himself to Allah. With approach religious like increase piety, learning Sincere, patient and so forth.

Religion in life man have influence which is very big. According to Degree There is three function religion to they Which believe the truth, namely : a) Providing guidance in live. b) Helping in face

difficulties. c) Calming inner. Religion give benchmark And guidance in the form of order And prohibition to man in actualization life (Darajat, 1982) · A matter Which relate with religion become important, because religion play a role in to form behavior and direction in think For repair life man And the connection here with Islamic religion. Guidance religion Which given make an effort help inhabitant foster correctional For improve, change, and grow attitude and positive behavior in order to be accountable his actions. Support This aiming For prevent convict repeat error time Then And help rehabilitation And growth personal they. In matter this, advisor religion have ability For identify And overcome problem Which appear on population convict abuse drugs in Class IIA Pekanbaru Prison, so that help rehabilitation And reintegration them into public post-detention.

Guidance religious Which given in prison must be done by a mentor religion Which qualified And own understanding deep about challenge Which faced convict abuse drugs in Class IIA Pekanbaru Prison. Counselor this must be equipped For offer help in overcome various problem Which appeared in the prison environment. The times in prison were time very difficult, marked with separation from people Which loved And Society, feelings depression, and regret on violations in the past then. By therefore, the author assume that Lots aspect characteristics psychological Which caused by convict case abuse drugs in the Institution Correctional Institution. The purpose of this study was to determine whether there is an influence of Islamic religious guidance in improving the self-control of drug abuse inmates at Class II A Pekanbaru Correctional Institution.

RESEARCH METHODS

Method study This use approach quantitative, because more systematic, planned, structured, clear from the start until end. Type study Which used in study This is study survey, namely study Which take sample from one population And use questionnaire as a data collection tool Subject. Research location This is Institution Community class II A Pekanbaru Which located at Jl. Pemasarakatan. No. 19, Tangerang North, District Hill Raya – Pekanbaru City. As for Which become population in study This is overall prisoners in the institution Community Class II A Pekanbaru Which totaling 1206 people from the total said, the case abuse narcotics totaling 855 people And Which routine follow guidance The Islamic religion numbered 135 people. Sample in study This is 58 respondents. The data collection techniques used are observation, questionnaires, Documentation. The measuring instrument used is the Validity and Rehabilitation Test. Data Analysis Techniques used in this study are the Classical Assumption Test (Normality Test, Multicollinearity Test, Heteroscedasticity), Simple Linear Regression Test, Determination Coefficient Test (R square), Significance Test (t Test), Coefficient Correlation.

RESULTS AND DISCUSSION

Assumption Test Classic

a. Normality Test

In this study, the normality test was used *Kolmogorov-Smirnov* is used to test normality, the basis of which is to compare the standard normal distribution to determine whether the data population is normally distributed or not. Normality test Kolomogorov-Smirnov is used to test whether the distribution of data in this study is normal or not. Based on the results of the analysis using *SPSS for Windows Version 25*, the following results were obtained:

Table 1 Results Test Assumptions Classic Normality

		Unstandardized Residual
N		58
Normal Parameters ^{a,b}	Mean	.0000000
	Std. Deviation	9.24738539
Most Extreme Differences	Absolute	.080
	Positive	.060
	Negative	-.080
Test Statistics		.080
Asymp. Sig. (2-tailed)		.200 ^{c,d}

a. Test distribution is Normal.

b. Calculated from data.

c. Lilliefors Significance Correction.

d. This is a lower bound of the true significance.

Normality test, the result obtained was 0.200, which is greater than 0.05. So it can be concluded that the residual value normally distributed because the significance value is greater than alpha $0.200 > 0.05$.

b. Multicollinearity Test

On study This done test multicollinearity For test on mode ; regression Which found whether there is correlation between variable free. If there is correlation between variable so there is problem multicollinearity. Multicollinearity This seen from the value tolerant And mark Variance Inflation Factor (VIF), p This can seen with use formula in SPSS as following :

1. If the tolerance value $> 10\%$ and the VIF value $< 10\%$, then there is no multicollinearity between the independent variables in the regression model.
2. If the tolerance value is $< 10\%$ and the VIF value is $> 10\%$ then there is multicollinearity between the independent variables in the regression model.

The following are the results of the multicollinearity test from this study using SPSS *for Windows 25*:

Table 2 Assumption Test Results Classic Multicollinearity

		Coefficients ^a				
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	45,780	10,669		4.291	.000
	Islamic Religious Guidance	.578	.080	.694	7.221	.000

Based on table on can seen that X obtains mark tolerance $1,000 > 0.10$ then No there is symptom multicollinearity. Then seen from the VIF value which obtained of $1,000 < 10.00$ then there is symptom multicollinearity.

c. Test Heteroscedasticity

Test This done For test whether in regression happen inequality variance of residuals from one observation to another others. Test This can done For determine whether a model biggest of the problems heteroscedasticity or No. Following is results table test heteroscedasticity Which done with using SPSS:

Table 3 Results Test Assumptions Classic Heteroscedasticity

		Coefficients ^a				
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	24,248	6,515		3,722	.000
	Islamic Religious Guidance	-.130	.049	-.336	-2.668	.010

From the table on can known that mark The significance of X is $0.10 > 0.05$ then can concluded that No happen symptom heteroscedasticity.

d. Test Regression Linear Simple

Method regression linear simple This intended For know how much big level influence between guidance Islam with control themselves. For that reason, researchers serve results regression linear simple based on SPSS:

Table 4. Simple Linear Regression Test Results ANOVA^a

Model	Sum of Squares	df	Mean Square	F	t	Sig.
1	Regression	4538.108	1	4538.108	52.137	.000 ^b
	Residual	4874.306	56	87,041		
	Total	9412.414	57			

a. Dependent Variable: Self- Control

b. Predictors: (Constant), Islamic Religious Guidance

On *output* it can be seen that the calculated F value = 52.137 with a significance level of 0.000 <0.05, then the regression model can be used to predict the participation variable or in other words there is an influence of the Islamic Religious Guidance variable (X) on Self- Control (Y). Thus, the conclusion that can be drawn is that H0 is rejected, meaning that the contribution of the Islamic religious guidance variable is significant in predicting the self-control variable.

e. Determination Coefficient Test (R square)

The Determinant Coefficient (*R square*) aims to determine how much the independent variable (Islamic religious guidance) is able to explain the dependent variable (self-control). The following are the results obtained using SPSS:

**Table 5 Results of Determination Test (R square)
Model Summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.694 ^a	.482	.473	9.32959

a. Predictors: (Constant), Islamic Religious Guidance

Based on the results above, the correlation/relationship value (R) is 0.694. From *the output* The *R square value obtained* is 0.482 (48.2%) (with the formula: $r^2 \times 100\%$), this shows that by using the regression model obtained where the independent variable, namely religious guidance, has an influence on the self-control variable of 48.2%, this proves that the influence of Islamic religious guidance on self-control with a coefficient interval of 0.40-0.599 which is included in the moderate category. While the remaining 51.8% (100% - 48.2% = 51.8%) is explained by other known factors or variables that are not included in this regression analysis.

f. Correlation Coefficient Test

The correlation coefficient is used to determine the direction and strength of the relationship between two or more variables. To determine the strength of the relationship, a correlation is carried out, the decision making of which is if sig > 0.05 then Ho is accepted or not correlated, and if < 0.05 then Ho is rejected or correlated.

**Table 6 Results Test Coefficient Correlation
Correlation**

		Self Control	Islamic Religious Guidance
Pearson Correlation	Self Control	1,000	.741
	Islamic Religious Guidance	.741	1,000
Sig. (1-tailed)	Self Control	.	.000
	Islamic Religious Guidance	.000	.
N	Self Control	58	58
	Islamic Religious Guidance	58	58

Based on the results above, it can be concluded that the significance value of the relationship between Y (Self-Control) and X (Islamic Religious Guidance) is 0.000 <0.05, which means that the value is smaller than 0.05, then it can be said that there is a relationship between self-control and Islamic religious guidance. Next is the *person correlation value* on self-control towards Islamic religious guidance, which is 0.741, which is in the interval 0.60-0.799, so it can be said that the level of relationship between self-control and Islamic religious guidance is included in a strong correlation

and has a positive value. The conclusion is that religious awareness has a positive relationship with Islamic religious guidance with a strong correlation.

g. Hypothesis Test (t-Test)

Partial hypothesis testing is intended to determine whether or not there is a partial influence of the independent variable on the dependent variable. The results of the hypothesis in this test are:

Table 7 Hypothesis Test Results (t-Test)

		Coefficients ^a			t	Sig.
Model		Unstandardized Coefficients		Standardized Coefficients		
		B	Std. Error	Beta		
1	(Constant)	39,682	9,271		4.280	.000
	Islamic Religious Guidance	.582	.070	.741	8.252	.000

a. Dependent Variable: Self- Control

Based on table on so can outlined as following :

$$T_{table} \text{ formula} = t (a/2 ; nk)$$

$$= t (0.05/2 ; 66-2-1)$$

$$= (0.025 ; 56) \text{ (see the } t \text{-distribution}_{table})$$

$$= 2,003$$

It is known that the t_{count} in Islamic religious guidance is 8.252. The significance value for the influence of X (Islamic Religious Guidance) on Y (Self-Control) is $0.000 < 0.05$ and the t_{count} value is $8.252 > t_{table} 2.003$, so it can be concluded that there is an influence between X (Islamic Religious Guidance) on Y (Self-Control). The criteria in religious awareness are as follows:

- If $t_{count} > t_{table}$ then H_0 is rejected statistically and is significant, from the results of the t-test the significant value is less than 0.05 ($0.000 < 0.05$) meaning that there is an influence of the era of religious guidance on religious awareness.
- If $t_{count} < t_{table}$ then H_0 is accepted, meaning that statistically there is no significant influence between Islamic religious guidance and self-control.
- Based on criteria on then H_0 rejected and H_a is accepted. This means that Islamic religious guidance has a significant influence on self-control.

From the results of the analysis of the research data above, it can be concluded that Islamic religious guidance has a significant influence on self-control.

CONCLUSIONS

The results of the t-test found that the calculated $t > t_{table}$ ($8.252 > 2.003$) then H_0 is rejected statistically is significant, from the results of the t test the significant value is smaller than 0.05 ($0.000 < 0.05$) means there is a close influence of Islamic religious guidance on self -control. The results of the R square test found that Islamic religious guidance has an influence of 0.482. This states that Islamic religious guidance affects the self-control of drug abuse inmates by 48.2%, this proves that the influence of Islamic religious guidance on self-control is in the moderate category and the remaining 51.8% is influenced by other variables not included in this study such as facilities, infrastructure, etc.

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