#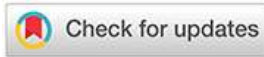 THE INFLUENCE OF RELIGIOSITY ON SELF-CONTROL OF PRISONERS IN NARCOTICS CORRECTIONAL INSTITUTIONS CLASS IIA GUNUNG SINDUR

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ABSTRACT

Prisoners with good self-control abilities tend to show positive behavior in prison, while prisoners who are less able to control themselves will experience negative impacts in the form of failure in undergoing the coaching program. The method used in this study is quantitative, with a simple random sample technique of 189 respondents. The data collection technique was carried out using a questionnaire. The results showed that there is an effect of religiosity on prisoners' self-control. The level of influence given by the religiosity variable on prisoners' self-control is 67.5%, while the remaining 32.5% is influenced by other variables not discussed in this study. From these results, it can be concluded that there is a significant influence with a unidirectional (positive) relationship between religiosity and the self-control of prisoners in the Class IIA Narcotics Prison Gunung Sindur.

Keywords: Religiousity; Self-Control; Inmates

INTRODUCTION

This correctional is a system of punishment that replaces the prison system which is considered less humane and emphasizes more on retributive or retaliation. The concept of correctional was first proposed by Sahardjo in 1963 in a speech entitled Banyan Tree of Pengayoman. In the speech, Sahardjo stated that correctional as the purpose of imprisonment. Corrections in this case follows the principles of Pancasila as the state ideology. Therefore, the imposition of punishment does not only aim to punish, but also as an effort to rehabilitate and social reintegration for prisoners. This correctional system is designed to provide fair treatment for lawbreakers in Indonesia (Tarigan, 2023).

The correctional system in Law No. 22 of 2022 is defined as an order regarding the direction and limits and methods of implementing the correctional function in an integrated manner. From the mandate that has been conveyed in the Correctional Act, there is a paradigm shift from initially punishing or deterring to fostering and treating prisoners as well as possible while still paying attention to the rights they have. This paradigm shift makes social reintegration the goal of corrections, namely the relationship between prisoners and the social environment in society (Junaedi & Ardani, 2022). In order to realize this, the correctional institution in this case carries out one of the functions described in the Correctional Law, namely the coaching function.

Prisoners with good self-control abilities tend to show positive behavior in prison while prisoners who are less able to control themselves will tend to experience negative impacts in the form of failure in undergoing coaching programs. Prisoners who have low self-control will find it difficult to comply with social norms, leading to violations of the rules that have been regulated in Permenkumham No. 6 of 2013 concerning the Rules of Order of Correctional Institutions and State Detention Centers. Gottfredson & Hirschi (1990) state that individuals who have low levels of self-control tend to be more likely to commit violations without considering the consequences (Salsa et al., 2023). Individuals in this case prisoners certainly know the consequences if they violate the rules but because they find it difficult to control themselves they still commit these violations. This can be seen from the following data regarding security and order disturbances that occur in prisons and detention centers throughout Indonesia.
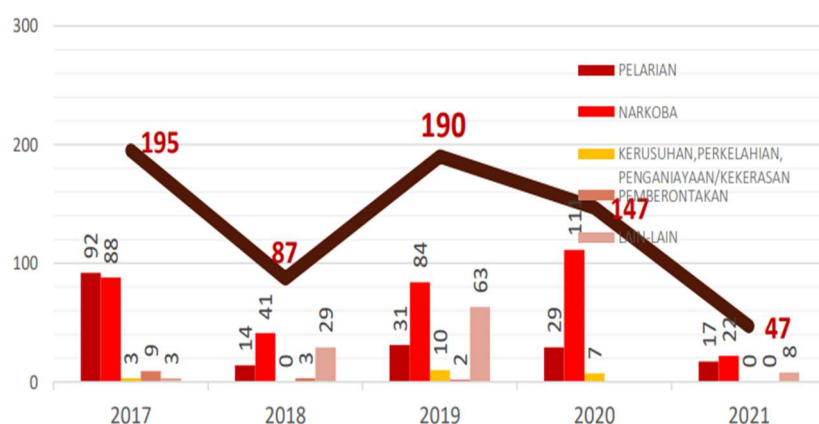
Source: LAKIP Directorate General of Corrections, 2022

Figure 1
Security and Order Disorders in UPT Pemasyarakatan

From Figure 1, it can be seen that security and order disturbances committed by prisoners throughout the 5 years from 2017 to 2021. Indeed, from the data it can be seen that the trend in the number of security and order disturbances in prisons tends to decrease, but in this case we see that there are still violations committed by prisoners such as escape, drugs, cellphone use and other violations. The existence of violations of the rules committed by prisoners in correctional institutions indicates the weak self-control or control of prisoners in obeying the norms in the prison. Self-control ability in this case is very important for prisoners, especially in undergoing their coaching period in correctional institutions. According to Averill, self-control is a psychological factor in which includes a person's ability to change their attitudinal behavior, manage unwanted information, and choose actions based on their beliefs (Marsela & Supriatna, 2019). Based on this, a prisoner should be able to control himself to determine a behavior that is correct and in accordance with what they believe. With this self-control, prisoners can refrain from momentary desires or impulses that are contrary to behavior that is contrary to applicable social norms, in this case the rules in the prison. Self-control is a person's ability to regulate their physical, psychological, and behavioral processes in order to shape themselves. Self-control in this case shows the capacity to plan, direct, and regulate behavior towards a positive direction (Tangney et al., 2004).

A person's ability to control himself is also influenced by the extent of his religiosity. Belief and participation in religious activities can help individuals cope with the pressures in their lives and create a sense of comfort, meaning, self-control, and hope (Bonelli et al., 2012). A person's level of faith will determine his moral character, the higher his faith, the better his behavior. If the level of religiosity is well maintained through the implementation of regular and scheduled religious activities, it will produce individuals who show positive behavior in social interactions (Abdullah & Jubba, 2020).

Religiousness according to Huber and Huber (2012) refers to its intensity, importance, importance or centrality in individuals. So religiosity includes the intensity of individuals in obeying religious orders, how significant religion is to the individual, and the depth of appreciation and belief of individuals in their religion. This aspect of religiosity is important for a prisoner because it can form prisoners not only as religious believers but also as individuals who understand and obey the teachings of their religion. Prisoners in this case also have the same rights as other people, namely free to embrace and practice religion according to their beliefs. This is also conveyed in Law Number 22 of 2022 concerning Corrections in article 9 point a, namely that prisoners have the right "to worship in accordance with their religion or belief". Based on this, in this case the prison must maximize its function, one of which is the coaching function.

This function includes a series of activities aimed at improving the quality of inmates' devotion to God Almighty, as well as improving their intellectual aspects, attitudes, and behavior, thus making them ready to become professional workers, and maintaining their physical and spiritual health (Rahmat, 2021). With high religiosity through spiritual guidance, it is hoped that prisoners will become physically and mentally healthy individuals, allowing them to change their behavior and actions and achieve a high level of spirituality, inner calm, and abilities that are useful in their future lives. This religiosity is important because this religiosity includes feelings or religious feelings that will arise in a person and become the cause of the emergence of internal control within him, so that it can prevent the person from committing a deviant act that can harm others or himself (Umasugi, 2013).

Seeing that good religiosity can lead to good self-control in prisoners, the author is interested in finding out more about how much influence religiosity has on prisoners'

self-control. By knowing this, it is hoped that there will be a measurable research result that can be a reference to the extent to which religiosity affects self-control or self-control of prisoners while undergoing a period of guidance in correctional institutions. So that the increase in religiosity through spiritual guidance can be optimized, especially for prisoners who have not participated in the guidance. The hope is that the resulting output is that prisoners have good self-control so that they can obey the norms that apply not only in prison but also when they return to the middle of society. Based on the background that has been stated above, researchers are interested in conducting research with the title: "The Effect of Religiosity on Self-Control of Prisoners at the Gunung Sindur Class IIA Narcotics Penitentiary".

LITERATURE REVIEW
According to Jalaludin (in Arifin 2020), the term "religion" originally comes from the Latin "religio", whose root word is "religare" which means "to bind". This means that in this context, religion or religiosity usually has rules and obligations that must be obeyed by its adherents, all of which are useful for strengthening the relationship of a person or group of people with God, fellow humans, and the surrounding environment. Although it departs from religion, religiosity has a different meaning from religion. Religion in this case refers to something official and formal, which regulates all aspects of life and includes certain obligations. On the other hand, religiosity refers to an individual's personal experience related to the spiritual dimension found in his heart (Rahmawati, 2016).

Many experts try to define religiosity. According to Glock and Stark, religiosity refers to how deeply a person understands the concept and is committed to religion (Fikriyah, 2021). The level of conception in this case refers to an individual's understanding of his religion, while the level of commitment is the extent to which a person is fully involved in his religion through various ways of expressing their religiosity. Then, Krauss in Suryadi and Hayat (2021) religiosity is the level of individual commitment to religious beliefs and practices that are adhered to and reflected in a consistent attitude towards their beliefs and commitment to the religion. The ways these individuals express religiosity are in the form of religious rituals (worship) and other activities that are driven by inner strength. Religiosity not only includes actions that are physically visible, but also involves inner activities that occur in a person's heart (Arifin, 2020).

Regarding the meaning of self-control, many experts have tried to define it. Tangney, et al (2004) see self-control as a regulation of the physical, psychological, and behavioral processes of individuals that shape themselves. Meanwhile, according to Averill (1973), self-control is a psychological variable that includes a person's ability to change their behavior, the ability to manage desired and unwanted information, and the ability to take actions based on their beliefs (Ghufron & Risnawati, 2010) While according to Calhoun and Acocella (1990), self-control is a psychological and physical mechanism, as well as individual characteristics, in other words, self-control is a series of responses in the formation of individuals (Rasyidi, 2018). Gottfredson and Hirschi (1990) define self-control as stability in individuals that includes controlling thoughts, emotions, and behavior to achieve goals. Individuals who have low levels of self-control tend to focus on the current situation. They prefer physical action to solutions that require thinking, are less sensitive to complex matters, prefer to take shortcuts rather than complete things thoroughly, and have a low level of tolerance (Gottfredson & Hirschi, 1990).

In principle, self-control has a role in self-adaptation, where a lack of individual self-control can have an impact on behavior that leans towards deviant behavior. Furthermore, individuals who have difficulty in maintaining self-control will have difficulty in directing and controlling the way they act, which may result in aggressive behavior (Marsela & Supriatna, 2019). From this it can be seen that indeed self-control has an important role in the life of prisoners in prison institutions. Self-control helps a prisoner not to violate a certain rule or social norm because this self-control is an ability to direct a form of behavior in a better direction. According to Chaplin (2002) self-control in this case is also needed as an ability possessed by a person to avoid or prevent impulsive behavior (Hasanu & Wibowo, 2023).

METHOD

According to Creswell and David (2018), quantitative research refers to an approach that aims to objectively test a theory by examining the relationships between the studied variables. This type of research involves measuring predetermined variables through the use of research instruments that have been designed in advance. In the context of quantitative research, the data collected is often numerical or in the form of figures, which are then analyzed using specific statistical techniques to evaluate the hypotheses or theories under examination. The primary focus of quantitative research is on analyzing data in numerical form, utilizing appropriate statistical methods for analysis. The results of statistical analyses can provide interpretations regarding the significance of the relationships being studied, ensuring that the direction of the identified relationships aligns with the hypotheses and statistical test results, rather than relying solely on scientific logic (Hardani et al., 2020).

In terms of research design, Arikunto (2010) describes it as a roadmap for researchers that offers guidance and determines how the research will proceed in alignment with established objectives. A researcher cannot effectively conduct a study without a suitable design because they lack a clear guide to direct their steps (Siyoto & Sodik, 2015). In this research, the researcher adopts a correlational quantitative approach. This approach is termed correlational research because it aims to determine the relationships between the variables being studied. Each variable's relationship with others is evaluated by measuring the magnitude of correlation coefficients and their statistical significance. Additionally, the researcher employs descriptive quantitative research methods, meaning that this study seeks to explain a phenomenon using numerical data to describe the characteristics of individuals or groups.

The purpose of this study is to examine the effect of religiosity on self-control among inmates at the Narcotics Class IIA Correctional Facility in Gunung Sindur. The variables measured include religiosity as the independent variable (X) and self-control as the dependent variable (Y), which are subsequently analyzed using correlation and regression tests. The data generated from the research instruments will consist of numerical figures and will be analyzed following statistical procedures. In terms of data analysis techniques, the researcher employs descriptive statistical analysis to interpret the research data. This analysis displays values such as the mean, standard deviation, maximum, and minimum (Ghozali, 2021). The descriptive analysis is processed using the SPSS version 26 software. Moreover, to address the research questions, normality tests and hypothesis testing will be conducted, including correlation tests and regression tests.

The normality test, as noted by Ghozali (2021), aims to ascertain whether each variable has a normal distribution or not. Utilizing SPSS version 26, the results of the analysis will be presented in tabular form. In this study, the normality test employs the

one-sample Kolmogorov-Smirnov test with a significance level of α = 0.05. In terms of hypothesis testing, the correlation test is used to evaluate the relationship and hypotheses regarding the correlation between two variables (Ghozali, 2021). If the significance value (Sig.) is less than the predetermined α value (usually 0.05), then the null hypothesis (H0) is rejected, and the alternative hypothesis (Ha) is accepted. A positive value of the correlation coefficient indicates a direct relationship (positive correlation), implying that if one variable increases, the other variable also tends to increase. Conversely, a negative value indicates an inverse relationship.

Additionally, simple linear regression is useful for evaluating the influence of one independent variable (X) on one dependent variable (Y). It assists in measuring the extent to which the independent variable (X) affects the dependent variable (Y) and in predicting the value of the dependent variable (Y) using the independent variable (X). The simple linear regression equation with one independent variable (X) is formulated as follows, according to Sugiyono (2022).

RESULTS AND DISCUSSION
Prisoners' Perceptions of Religiosity
Glock and Stark, as cited by Fikriyah (2021), define religiosity as the depth of an individual's understanding and commitment to their religion. This understanding encompasses the cognitive aspect, which reflects how well individuals know and comprehend their religious teachings. Commitment, on the other hand, pertains to the emotional and practical involvement of individuals in embodying the values of their faith. Such expression of religiosity can manifest in various forms, including rituals, daily behaviors, and social interactions that reflect their beliefs. Building on Glock and Stark's definitions, Stefan Huber and Odilo W. Huber further articulate religiosity as an individual's worldview and belief system that influences their experiences and actions in daily life. They categorize religiosity into five dimensions intellectual, ideology, public practice, private practice, and religious experience. Each of these dimensions plays a crucial role in understanding how individuals relate to their faith and how that faith informs their behavior.

Religiosity encompasses more than just the frequency of religious rituals or the formal adherence to teachings it delves deeper into the mindset shaped by religious beliefs. The way individuals perceive and interpret the world around them is significantly influenced by their faith. This mindset directly impacts daily behavior, affecting decisions, attitudes, and actions across various life aspects. Thus, religion transcends mere rules to follow it serves as a framework for thought that guides how individuals behave, whether in social interactions, facing challenges, or making ethical choices rooted in their religious values. Such a comprehensive understanding of religiosity helps highlight its broader implications beyond ritualistic practices, indicating that it can fundamentally shape a person's worldview and moral compass.

In the context of assessing the perceptions of inmates regarding their religiosity, it becomes crucial to measure their understanding and engagement with their faith. This study focuses on the perceptions of inmates at the Narcotics Class IIA Correctional Facility in Gunung Sindur, categorizing their religiosity into three levels low, moderate, and high. This classification is based on the dimensions of religiosity mentioned earlier. Inmates with high religiosity exhibit a profound understanding of their faith, actively seeking to study and comprehend its teachings. Their commitment is evident in their involvement in communal religious activities, such as group prayers and spiritual counseling sessions organized by the correctional facility. Additionally, they frequently

engage in personal acts of worship, including prayers and remembrance of God, which contribute to a strong sense of spirituality and positive emotional changes resulting from their religious practices.

Conversely, inmates with a moderate perception of religiosity demonstrate a fair understanding of their religious teachings but have yet to fully immerse themselves in their values. While they possess a robust ideological belief, there are still areas where further learning could solidify their faith. Their participation in public religious activities is present but not consistent, indicating a wavering commitment to communal practices. In terms of private practice, they engage in personal worship, such as prayer and remembrance, but do so sporadically. Their spiritual experiences are variable, occasionally feeling a connection to their faith but lacking a profound emotional or psychological impact. This variability suggests a need for enhanced spiritual support and opportunities for deeper engagement with their beliefs.

Inmates with a low perception of religiosity exhibit minimal understanding of their faith and show little interest in further study. Their beliefs are weak, and religious teachings do not significantly influence their lives. In public practice, these inmates rarely or never engage in communal religious activities. Similarly, their private practices are minimal, leading to a lack of spiritual impact or emotional change from religious activities offered by the facility. This disparity in levels of religiosity among inmates highlights the need for targeted interventions that can encourage a deeper exploration of faith and its practical implications for their lives.

From the data analysis conducted, the overall religiosity variable was categorized as moderate, with 157 respondents representing 83.1% of the sample. The measurements across the five dimensions of religiosity at the Narcotics Class IIA Correctional Facility in Gunung Sindur indicate a generally positive perception of religiosity among the inmates. This finding reveals that a significant number of inmates possess a reasonable understanding of their religious teachings, albeit without complete immersion. Their ideological beliefs are relatively strong, though there are still areas requiring further exploration to reinforce their faith. Public religious practices show participation in organized activities but lack full consistency. Individual worship practices, such as prayer and remembrance, are conducted but not regularly. Spiritual experiences vary among inmates, reflecting a spectrum of engagement with their faith that calls for ongoing support and encouragement.

The first dimension of religiosity, intellectual engagement, is assessed as moderate, with 139 respondents (73.5%) falling into this category. This dimension refers to an individual's ability to understand and articulate their views on transcendence, religion, and spirituality based on their acquired knowledge. It involves grasping fundamental religious principles and seeking deeper religious knowledge through sacred texts or other resources. The inmates' perceptions indicate a basic understanding of their faith, with many participating in religious study activities like reading the Quran or other religious literature. This curiosity signifies a strong interest in religious topics, although there is still room for growth toward a more profound comprehension of their faith. The analysis shows that the Narcotics Class IIA Correctional Facility has facilitated inmates' religious education through personality development programs, providing spiritual guidance and resources that encourage the pursuit of religious knowledge.

Prisoners' Perceptions of Self-Control

According to Tangney et al (2004), self-control is defined as a regulatory process encompassing physical, psychological, and behavioral aspects of an individual,

contributing to the development of their identity. Self-control, in this context, is a key psychological variable that plays an essential role in a person's ability to regulate and alter their behavior to align with long-term goals. This ability to manage behavior involves controlling short-term impulses or desires that may conflict with the individual's values or beliefs. Furthermore, self-control encompasses the ability to filter and manage both desired and unwanted information. This means that individuals with high self-control can focus their attention on relevant goals while disregarding or ignoring distractions that may interfere with their achievement. Thus, the management of information becomes a critical aspect of self-regulation, enabling one to remain consistent in pursuing their objectives. Additionally, self-control involves acting in accordance with one's beliefs or principles, not only controlling impulses but also making rational and wise decisions grounded in personal values. Individuals with strong self-control tend to refrain from impulsive actions that may hinder their goals, maintaining alignment with their convictions.

In this study, self-control is measured using the Self-Control Scale developed by Tangney et al. (2004), designed to evaluate various aspects of self-control across five key dimensions. The first dimension, Self Discipline, refers to an individual's ability to maintain consistency in fulfilling tasks and responsibilities, even when tempted to delay or avoid them. The second dimension, Healthy Habits, assesses how well individuals sustain physical and mental health habits, such as regular exercise, balanced diet, and avoiding risky behaviors. The third dimension, Nonimpulsive Action, evaluates a person's ability to avoid impulsive or spontaneous actions, particularly those that may negatively impact themselves or others. The fourth dimension, Work Ethic, encompasses an individual's attitudes toward work and responsibilities, including prioritization of tasks, hard work, and commitment even when faced with challenges. Finally, Reliability measures how dependable an individual is in fulfilling promises and responsibilities. Together, these five dimensions form the foundation of self-control and reflect an individual's ability to regulate themselves in various aspects of life.

Inmates' perceptions of self-control are crucial for understanding their ability to regulate their behavior in the setting of Lapas Narkotika Kelas IIA Gunung Sindur. To measure these perceptions across the five dimensions, respondents' perceptions were categorized as low, medium, and high. Inmates with high self-control perceptions exhibit strong self-discipline, such as adhering to daily routines and following institutional rules. They maintain healthy habits like personal hygiene and avoid harmful behaviors. Moreover, these inmates demonstrate control over impulsive urges, thinking before acting and avoiding rash decisions that could harm themselves. They also show a strong work ethic, engaging earnestly in tasks or rehabilitation programs provided by the institution. Lastly, these inmates are considered reliable by both prison staff and fellow inmates, consistently fulfilling their responsibilities.

Inmates with medium self-control perceptions demonstrate a fair degree of self-regulation but still require improvement in certain areas to achieve optimal control. These individuals may exhibit discipline in some aspects but not fully consistently, occasionally succumbing to peer influence to engage in behavior that violates institutional rules. While they attempt to maintain healthy habits, they may still neglect physical health at times. In terms of impulse control, they often think before acting, but in certain situations, they may act on impulse and consider the consequences afterward. Their work ethic and reliability are generally good but could still benefit from further development, as they might occasionally fail to meet expectations or deadlines.

On the other hand, inmates with low self-control perceptions struggle significantly with self-regulation. They often lack self-discipline, frequently breaking rules or neglecting daily routines. Their healthy habits are weak, with many ignoring physical health and personal hygiene. These individuals also struggle to control impulsive behavior, often acting on emotional or short-term desires without considering the long-term consequences. Their work ethic is poor, showing little dedication to tasks or rehabilitation programs, and they are often seen as unreliable by staff and fellow inmates, failing to meet their responsibilities.

The Effect of Religiosity on Self-Control

This study employs various statistical tests to examine and measure the level of influence between the variable of religiosity and the self-control of inmates at the Class IIA Narcotics Prison in Gunung Sindur. The statistical tests used include the normality test, which determines whether the data collected is normally distributed, followed by the significance test, which evaluates the data against the research hypothesis. Additionally, a simple linear regression test and a determination test are conducted to assess the degree of influence the independent variable (religiosity) has on the dependent variable (self-control). These tests are essential in establishing a clear understanding of the relationships between religiosity and inmate self-control.

The results of the normality test show that the significance value or Asymp. Sig. (2-tailed) is 0.078. Since this value is greater than 0.05 ($0.078 > 0.05$), the data is considered to be normally distributed. This condition of normal distribution is crucial in statistical analysis because it ensures that the data is valid for further inferential statistical testing. The normality of the data allows the research to move forward with analyzing the influence of religiosity on the self-control of inmates, ensuring the results are both reliable and applicable. With normal data distribution confirmed, the study proceeds to evaluate the relationship between the variables through further tests.

In the significance test, the analysis between religiosity and inmate self-control yields a significance level of 0.000, which is less than the threshold of 0.05 ($0.000 < 0.05$). This result means that the null hypothesis (H0) is rejected, and the alternative hypothesis (Ha) is accepted. Therefore, it can be concluded that there is a significant relationship between religiosity and the self-control of inmates at the Class IIA Narcotics Prison in Gunung Sindur. This finding suggests that higher levels of religiosity in inmates are associated with better self-control. In other words, as religiosity increases, so does the inmates' ability to regulate their behavior, reinforcing the importance of spiritual development in improving self-discipline among incarcerated individuals.

The determination test shows a correlation coefficient (R) of 0.822, indicating a strong positive relationship between religiosity and self-control. This means that the more religious an inmate is, the better their self-control. The R-squared value of 0.675 reveals that 67.5% of the variation in inmate self-control is explained by religiosity, while the remaining 32.5% is influenced by other factors not explored in this study, such as social environment, life experiences, or other personal factors. Although religiosity plays a major role, it is not the sole contributor to self-control, highlighting the need to consider additional factors in future research.

From the regression analysis, the following equation is obtained: $Y = 15.246 + 1.524X$. In this equation, Y represents self-control, and X represents religiosity. The constant value of 15.246 indicates that even in the absence of religiosity, inmates have a base level of self-control. The regression coefficient of 1.524 means that for every one-unit increase in religiosity, inmate self-control increases by 1.524 units. This positive

relationship underscores the importance of religiosity as a contributing factor to self-control, suggesting that spiritual practices can significantly enhance an inmate's ability to manage their behavior.

The findings of this study align with previous research. For example, Aldawiyah and Damayanti (2023) found a positive relationship between religiosity and self-control among Madrasah Aliyah students. Similarly, Aulia et al. (2022) discovered that religiosity was linked to improved self-control among adolescents using TikTok. Additionally, Lubis (2019) demonstrated that religiosity played a significant role in enhancing the self-control of teenagers. These studies support the conclusion that religiosity has a positive influence on self-control, corroborating the results of the current research conducted at the Class IIA Narcotics Prison in Gunung Sindur.

CONCLUSION AND SUGGESTION

This research was conducted with the aim of knowing the effect of religiosity on the self-control of prisoners in the Class IIA Narcotics Prison Gunung Sindur. From the research, it was found that the majority of prisoners' perceptions of religiosity were in the moderate category. The same results are also obtained in the perception of prisoners towards self-control, namely the majority in the moderate category.

Based on the results of data analysis that has been carried out by researchers, the significance test shows there is a positive effect of religiosity on the self-control of prisoners in the Class IIA Narcotics Prison Gunung Sindur. This means that the higher the religiosity of the inmate, the higher the self-control of the inmate, on the contrary, the lower the religiosity of an inmate, the lower his self-control. This shows that religiosity has a good impact on the self-control of prisoners in the Class IIA Narcotics Prison at Gunung Sindur.

The level of influence given by the religiosity variable on prisoners' self-control is 67.5% while the remaining 32.5% is influenced by other variables. From these results it can be explained that the self-control of prisoners in the Class IIA Gunung Sindur Narcotics Prison is also influenced by other variables that are not discussed in this study.

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