

The Effectiveness of Islamic Boarding Schools (*Pesantren*) Program on Self-Monitoring in Women Inmates

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Abstract. Self-monitoring is important for behavior change. Many studies examine the impact of self-monitoring on changes in physical and medical aspects. This research examined the effect of the *pesantren* training program held in one of the correctional institutions in Bandung to increasing the self-monitoring of women inmates. The study was conducted using a quasi-experimental interrupted time series research design, with a total of 30 participants. Using the self-monitoring scale, research data was collected and analyzed using one-way ANOVA and t-test. The results of this study indicate that *pesantren* program have a significant positive effect on self-monitoring. That is, the participation of prisoners in Islamic boarding schools (*pesantren*) program can increase self-monitoring of women inmates.

Keywords: Pesantren, Islamic Boarding Schools, Self-Monitoring

1. Introduction

Correctional institutions are important for the existence of a country. Correctional institutions not only serve to provide a deterrent effect on citizens who violate the rules, but also prepare them to live better lives. This function was stated in the law of the Republic of Indonesia number 12 of 1995 concerning Penitentiary, article 3 which reads "The correctional system functions to prepare the Guidance of Correctional Service in order to integrate healthily with the community so that they can play a role as members of a free and responsible society."

Therefore, prisons are required to carry out various activities that enable prisoners to be better. One of the programs is the *pesantren* program. The *pesantren* program, or Islamic Boarding School program, was introduced in 2015. The material presented included family life in Islam, children's education in Islam, daily prayer, interpretation of Alquran, practices of worship, and so on. This *pesantren* program is conducted routinely by using sources from the community. The results of interviews with several inmates who participated in the *pesantren* program show that the *pesantren* program has had a positive impact on them. However, this benefit is only felt when inmates are still in prisons, while the benefits when they leave the correctional institution are unknown.

This study examined whether Islamic boarding schools or *pesantren* can increase self-monitoring. Self-monitoring is self-control of expressive behaviors [1]. According to Loftin, Gibb, and Skiba [2], self-monitoring consists of two aspects: measurements (observing,

describing, and measuring), and evaluation (comparing the results of measurements with social standards).

Self-monitoring is chosen because it is important in interpersonal relationships and explains how a person adjusts to his environment [3]. Also, it is a variable that affects many unlawful behaviors [4]–[7]. According to Akers (1990) who is famous for A General Theory of Crime, the root of every criminal problem is the weakness to control oneself. Other studies also support this notion. For example, previous research suggested that self-control is negatively related to delinquency [5], and drug use [6], [7].

The *pesantren* program is expected to increase the monitoring of inmates for several reasons. People who have high self-monitoring consider the impact of what they do on other people and how people expect on them. They will be sensitive to social symbols and will try to arrange self-presentation and social behavior according to these social symbols [3]. If people with low self-monitoring focus more on values, beliefs, and personal characteristics as directions in acting, then people who have high self-monitoring use social parameters as directives [8].

In the *pesantren* program which taught the religious values, social norms should also be considered when facing daily lives. Inmates are encouraged to adjust their attitudes and behavior as demanded by religious values. As a result, when behaving, inmates no longer focus on what they want to do but also focus on whether what they will do has a positive impact on themselves and others. Thus, inmates are indirectly directed to arrange their self-presentations by existing social norms so that they will tend to have high self-monitoring. With this high self-monitoring, inmates are expected not only to display positive behavior when in the correctional institution but also when returning to the community.

2. Method

The design of this study included the Quasi-Experiment, with Interrupted Time Series Design. A series of measurements was implemented before or after manipulation and comparing the results of several measurements [9]. Self-monitoring is the dependent variable, and the *pesantren* program is the independent variable. Self-monitoring is measured using the self-monitoring scale.

The participants consisted of 30 women inmates. Inmates who take part in this program are quite a lot, which is 508, but only a few participants who active in the program. Participants were selected purposively, which were participants who attended the *pesantren* program actively and intensely.

The *pesantren* program has been running since the beginning of 2017 and has 35 sessions. Within one week, the *pesantren* program has held two meetings, in every Monday and Thursday. Each meeting lasts for ninety minutes which is guided by speakers who came from outside the correctional facilities. The material presented consisted of the practice of worship, the Qur'an and hadith, and morality. The material is delivered using the lecture method and question and answer. The study was conducted for a month and measurements were carried out every ten days. The first measurement was carried out before the 36th meeting took place, the second measurement was carried out before the 39th meeting, the third measurement was carried out before the 43rd meeting, and the last measurement after the 45th meeting.

The collected data were then analyzed using analysis of variance and t-test. Variance analysis is used to determine the ratio of the mean obtained from four measurements at once, while the t-test is used to compare the mean of the two measurements.

3. Result and discussion

3.1 Result

Descriptive analysis showed that there was an increase in the average self-monitoring score of participants in the four measurements of self-monitoring during the *pesantren* program. The first measurement showed an average score of 49.03 (SD = 3.73), the second measurement showed an average score of 50.2 (SD = 6.66), the third measurement shows an average score of 51.03 (SD = 6.28), and the fourth measurement shows an average score of 52.03 (SD = 5.51). Based on the description of the results of the difference in scores between each treatment term, then to prove the hypothesis of this study is accepted or not, then before testing the hypothesis, the test for normality and homogeneity is carried out.

Table 1. Comparison of mean between measurements (n = 30)

Measurement	Average	Standard Deviation
First	49.03	3.73
Second	50.2	6.66
Third	51.03	6.28
Fourth	52.03	5.51

However, variance analysis shows that there is no significant difference between the first, second, third, and fourth measurements, $F(3) = 1.52$, $p = 0.37$. Further analysis, by comparing the average score of each measurement shows that there is a significant difference between the first measurement and the fourth measurement, $t(29) = 2.491$, $p = 0.019$. That is, there are differences in participant self-monitoring between the first measurement and the fourth measurement. Therefore, it can be concluded that the implementation of the *pesantren* program can increase the self-monitoring of inmates.

3.2 Discussion

The results of the study indicate that the *pesantren* program can increase the self-monitoring of women inmates. However, the increase in self-monitoring does not occur in a short time. It takes a systematic and long process to foster self-monitoring. This long process is indicated by the absence of a significant difference between the first and second measurements, or the first and third measurements. However, the increase in the average participant self-monitoring score was seen from the first, second, third, and fourth measurements which continued to improve (see table 1). A significant difference was only found when comparing the self-monitoring scores on the first and fourth measurements.

That can be understood, as one part of personality, self-monitoring is formed through a long process and becomes a relatively stable pattern in adjusting to the environment. Some experts mentioned that personality, especially in adulthood, are less likely to change [10]. In contrast, some argued that personality change is possible, even for adults [11]. As changing personality, changing self-monitoring also requires a systematic process and sufficient time. Roberts and Mroczek's (2008) research concludes a number of findings, (1) personality changes occur in the age range of 20 to 40 years, (2) personality continues to change throughout age, (3) time has a positive effect on personality changes, and (4) personality changes lead to more positive things.

The finding shows that the *pesantren* program have taught religious norms that must be standardized in living life for inmates. As stated by Loftin, Gibb, and Skiba [2], self-monitoring requires a standard to measure the results of its measurement. The results of the comparison between the scores of self-measurement and the standard scores, one then chooses the action to be displayed. If this process is carried out systematically and intensely, then increasing inmates' self-monitoring becomes possible. They will be sensitive to other people's behavior, religious norms, and social standards[3] and try to make it a guide in carrying out social behavior[8].

4. Conclusion

This study concluded that self-monitoring could be improved through the *pesantren* program. However, the process of increasing self-monitoring must be carried out systematically and gradually, and also requires adequate time. Self-monitoring is important to be improved so that inmates focus more on social values and religious norms in presenting themselves in social life. The hope is that if self-monitoring increases, inmates will then be able to show better social behavior, not only when in prison but also when returning to the community. The phenomenon of the large number of prisoners who then return again to prison institutions hopefully can be minimized. Future study could use a relatively long time, pay attention to the age and types of violations of social norms violated by inmates, and use more adequate research designs.

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