The conformity of social learning theory with Islamic education in moral learning

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ABSTRACT

The learning method encompasses all corridors linked to it and is an inexhaustible discussion subject for analysis and review. The necessity for individuals to survive correctly and wisely is one of the important factors everybody wants a learning experience. This study analyzes the moral and social learning theory in Islamic education to correlate the suitability between social and religious learning, especially paying attention to a moral position. The results of this study indicate 1). That there is an association between a general learning theory that is socially and Islamically related to morals 2). The responsibility of educators in teaching students who do not only transfer knowledge but also play a role in observing students' behavior 3). Based on the process from beginning to end between the entire learning series by educators to students to achieve educational goals.

Introduction

Learning is something that cannot be separated from every living thing, both humans and other organisms, so the learning process's study covers all the corridors related thereof and becomes an inexhaustible discussion material for research and studied. The need for individuals to survive in their environment correctly and wisely is one of the essential reasons every individual needs a learning process of many things. The focus of the learning process is to achieve behavior change. Through the learning process, individuals and even other living organisms will know their environment more deeply and complicated so that new behavior is formed because of learning to adapt and survive in that environment.

Psychology has opened a vast space for experts to examine human behavior in the learning process. One of the most influential psychologists who has many roles in the world of education is Albert Bandura. This Canadian-born psychologist focuses on examining matters of knowledge and the learning process. Bandura is one of the neo-behaviorism figures, like other neo-behaviorism figures, Albert Bandura has his style of thinking in seeing the learning process. Bandura and Richard

Waiters succeeded in developing a new theory of learning called Social Learning Theory. This theory is a combination of classical conditioning theory known as Pavlov's theory and operant conditioning developed by B. Federic Skinner (Sigit, 2012). Social learning theory cannot be separated from three crucial components that have continuous interaction, namely environmental factors, personal factors, and individual behavior.

On the other hand, Islam places learning on an essential axis in human civilization. Historical facts highlighting the heyday of Islam did not escape the success of the teaching and learning process that occurred at that time. The learning process of Islamic education in the past emphasized the achievements of morals as a manifestation of the absorption of the knowledge of the Qur'an by students.

Method

The method used by the author is literature study. According to Muhadjir, it requires processing data in the form of words to be presented systematically (Noeng Muhadjir, 1998). Therefore, in writing this journal, the author collects data from books and journals related to Islamic education and learning psychology to be analyzed and compiled so that it becomes a writing that can be clearly understood by readers. The method used by the author is literature study. According to Muhadjir, it requires processing data in the form of words to be presented systematically. Therefore, in writing this journal, the author collects data from books and journals related to Islamic education and learning psychology to be analyzed and compiled so that readers can clearly understand them.

Discussion

Albert Bandura first developed social learning theory or social learning theory in 1986. This theory is an extension of the behavioristic learning theory, which is still traditional and straightforward (Rizma Fithri, 2014). Albert Bandura argues that most humans have learned through a process of selective observation and tend to remember others' behavior. As quoted by Hall and lindzey (Tarsono, 2010). the explanation of social learning theory, which in general terms this theory views that informing action through learning, there is a continuous reciprocal interaction between cognitive, behavioral, and environmental factors. Therefore, the essence of social learning theory lies in the modeling process (imitation). In the modeling process (imitation) there are at least four major processes that are very influential, namely:

1. The conventional approach, which is the process of determining which aspects will be considered from the model.
2. Retensional process, there is an abstraction by involving imaginal and verbal coding of information that allows memory storage and future use.
3. Behavior formation process involves the ability to respond needed to translate things that have been learned into behavior.

4. Motivational process, there is a determination of the responses that have been learned that will be actualized in action.

The factors that must be considered in the process of learning observations about the principles of a model or role model.

1. Individuals are more interested in the learning process which uses an organized system from the start and repeats. This process will make the participants' memory points to be better.
2. Individuals love behavior that is imitated if it is following their values.
3. Individuals will prefer imitation behaviors if the models and role models are liked and respected. It will generate values that are beneficial to action.

Because it involves attention, memory, and motivation, the Bandura theory is seen in the behavior-cognitive theory framework. Social learning theory helps understand the occurrence of aggressive behavior and psychological deviations and how to modify behavior. Modeling like this is what many educational institutions do because all the bases taken are from the bandura theory. For example, the application of social learning theory, in television commercials, advertisements always show famous stars and are liked by the community, this is to encourage consumers to buy the product. The expected result from the application of the bandura theory is the formation of the desired behavior. If learning that requires practice and habituation contains speed, spontaneity, flexibility, reflexes, endurance, and so on, for example sports, swimming, gymnastics, typing, and language speaking, this theory can very well be applied.

Education and Learning Process Islamic Perspective

Islam appreciates the position of science. This includes the learning process to gain wisdom. Allah SWT for the first time sent down the letter QS Al-Alaq verses 1-5 to Allah's Messenger through the intermediary angel Gabriel, not without reason. There are many lessons stored in this first revelation. One of them is closely related to the learning process. In the process of this first revelation, based on history, the Prophet Muhammad was approached by an angel in the cave of Hira saying: "read it!" Then the Prophet said that he could not read, the angel repeated the same words, and the Prophet replied the same. Until the angel repeated it three times and embraced the Prophet. As testimony to the Prophet:

"He held me and put his arm up to the third time that I felt claustrophobic, then released me and said (Shafiyyaturrahman Al-Mubarakfuri, 2016)

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ(١) خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ(٢) اقْرَأْ وَرَبُّكَ الْأَكْرَمُ(٣) الَّذِي عَلَّمَ بِالْقَلَمِ(٤)

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ(٥)

Meaning: "Read with (mention) the name of your Lord who created. He created man from a clot of blood. Read it and your Rabb is the Most Gracious. Who teaches humans by means of *kalam*. He teaches man what he does not know."

wisdom that can be taken is that, in the learning process, there are stages that must be passed, from an individual who does not know anything to possess extraordinary knowledge and expertise. Obtained instantly. This narration shows how the angel Gabriel taught the words which the Messenger of Allah was unable to read. The three repetitions of the words uttered by the angel Jibril identify a repetitive and continuous learning process. One popular *mahfudzot* that we often hear is: "seek knowledge from the cradle to the grave". This sentence becomes an illustration that the understanding of Muslim scholars regarding the learning process should last a lifetime. And the concept of long-life education should be applied in Islamic education.

The learning theory in the Islamic perspective can be studied through *tadabbur* al-Quran and hadith. In QS An-Nahl verse 78 Allah emphasizes the nature of humans being born in a world without knowledge. Still, Allah provides them with sensory functions and conscience so that humans are grateful. It reads:

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ (٧ ٨)

Meaning: "And Allah took you out of your mother's stomach knowing nothing, and He gave you hearing, sight, and conscience, so that you may be grateful."

From this verse, gratitude is identified as a form of behavior change that can be felt spiritually. The more an individual feels pleasure, the more gratitude and satisfaction he feels in essence. Meanwhile, to obtain an achievement (happiness), of course, requires an effort rooted in knowing how to achieve it. And knowledge will not be accepted except by the learning process. This is where learning lies and its relation to behavior change in an Islamic perspective. Armed with the ability to function senses, reason, and conscience, every individual has the potential to absorb the lessons and lessons that occur in his life. A Muslim scholar and scholar, Imam Syafi'i said, "learn because no one is born knowledgeable."

Whereas in the hadith, it can be seen from the hadith of *fi'li*, which relies on the actions and behavior of the Prophet, especially in educating his friends. In the early days of the Prophet's preaching, education and learning focused on the transfer of religious values (Hamim Hafiddin, 2015). Students (friends) learned the level of *aqidah* and worship directly to the Prophet Muhammad. Furthermore, the learning process concerning morals and behavior that reflects faith, they learn by imitating the Prophet's clothes and practices. From the intellectual circles and Muslim philosophers, Ibn Khaldun said that the learning process was an effort to achieve harm. In the learning process, *malakah* is defined as the level of achievement rather than the mastery of specific scientific material / knowledge, skills and attitudes resulting from an intensive, gradual, repeated,

continuous, earnest, and systematic learning process until it is firmly embedded in the soul (Abu Hasan, 2006).

Implementation of Islamic Education in the Tri Center

for Islamic Education is an educational process that leads to the formation of morals or personality (Ramayulis, 1994). direction of the goal of Islamic education is the formation of a skilled human being. In practice, the Tri Islamic education center plays a crucial role in preparing individuals with Islamic characteristics. The three centers of Islamic education are:

1. Family Environment Family

is the place and the first institution that plays an important role in shaping the character and personality of children. Moral values, norms, and policies on rights and obligations are instilled in family institutions. Family is called the principal and first environment because in fact the child's life mostly takes place within the family sphere. Children will receive a lot of learning and education, especially moral values, religion, and family norms. If a child from childhood is properly accustomed, educated and trained continuously, then he will grow. Development into a good child too (Abdul Mujib, 2006). Also applies to the opposite. If the child is accustomed to doing bad things, then the child will feel used to doing bad things throughout his life. Therefore, parents and other family members' role is very influential on the individual and will strengthen the individual's characteristic features. Examples of behaviors and habits that often repeat themselves in the family will stick to a child's memory, so it is not surprising to say that the fruit does not fall far from the tree. The child will learn and tend to practice what he often finds in his family.

2. Community Environment

Education in society is education indirectly (indirect learning). The education that takes place in it tends to be unconscious by the community and students, consciously or not. They are in the process of educating themselves, seeking knowledge and experience, strengthening faith and belief, moral and religious values in the society where they live in it (Zuhairini dkk, 1991). This indirect education also influences a person's learning process to reveal specific characteristics. This is due to the nature of the community's circumstances or situations that are encountered relatively consistent so that children will record events and events that occur in their environment for a long time. The most influential in community education are neighbors and relatives / relatives and the play environment.

3. School environment

Environment In the school environment, teachers and learning conditions greatly influence the implementation of Islamic education. Learning conditions are considered influential because the level of concentration in the transfer of grades in the classroom by teachers to students depends on whether the learning conditions are conducive to Islamic education. The three educational

institutions that are included in the tri centers of Islamic education are related to one another. Each institution will relate to other institutions in its role of shaping a person's personality or morals through a learning process based on Islamic education principles. The individuals determine the environmental conditions in the three institutions in them. The three environments of the tri centers of Islamic education support Islamic education when members in it collaborate in actualizing Islamic values. This will undoubtedly make it easier for a new individual to learn and implement Islamic education costs according to what he encounters.

The Process of Learning Morals in Islamic Education

In essence, the goal to be achieved by Islamic Education is to realize the ideals of Islamic teachings, namely realizing the welfare of humankind in the world and the hereafter. The way that can be taken to realize these noble ideals is to plant the seeds of righteousness and obey the Muslim generation from time to time (Yoke Suryadarma, A. Hifdzil Haq, 2015). The moral is defined as a form of reflex attitude/behavior ingrained and formed over a long time to become a habit. Education and cultivation of morals are one of the missions of the Prophet Muhammad. In learning morals, the focus is the formation of Muslim personality and behavior as expected in the Al-Qur'an after the learning process.

There are three learning models in moral learning theory, namely: *taqlid* (imitation/imitation), *tajribah wal khata '*(trial and error) and *ta'wid* (habituation) (Izzatur Rusuli, 2014). First, *taqlid* (imitation), children tend to follow and imitate something based on what they see and observe from the adults around them, especially parents. The child will process the stimulus and abstract what he/she gets by observing adult humans' behavior around him. Then the motivation is recorded and identified by the child. If the stimulation is successfully sorted out and selected for him to practice, there is a tendency for the same behavioral features as the adults' behavior around him. This theory's learning process will be beneficial and inherent in children if applied early.

Second, *tajribah wal khata '*, humans in general will learn from personal experiences and experiments until they finally find a conclusion on an investigation they are carrying out. In a history, it is also told that the Messenger of Allah educated his companions by letting them experiment and take lessons from a trial-error experience. Third, *ta'wid* (habituation), from the point of view of the Al-Qur'an, this theory be the conditioning process of Muslims to have an Islamic personality. Learning morals with habituation was also often practiced in the days of the Prophet and friends.

The relevance of social learning theory with Islamic education and its implementation in learning morals

Suppose one of the learning goals in Islamic education is a change in behavior whose manifestations are commendable morals. In that case, the behavioristic theory is considered relevant to the implementation of Islamic knowledge, which emphasizes the habits of students to

practice Islamic values. in his life. On discussing the process of learning morals, Islamic education requires every educator to become a *qudwah*. As exemplified by the Prophet when teaching Islam to his friends and followers. *Qudwah* must be presented in Islamic education. With *qudwah* hasanah, students have a model as a reference for how they should behave according to Islamic ethics and moral values. Representation of students' behavior values through the learning process of a *qudwah* is in line with social learning theory with modeling by Albert Bandura. The implementation of social learning theory based on the imitation process (modeling) in Islamic education is very relevant and useful in moral education. In essence, individuals or students in studying manners and morals to actualize *akhlakul karimah* in everyday life are strongly influenced by a model representing the *qudwah hasanah* personality. A student will pay attention to, investigate, and instill the positive/negative values he observes from the model. If this is faced with it repeatedly and continuously, it will affect students' mindset to behave accordingly. Therefore, teachers are not only formal educators who are obliged to shape students' character, but the synergy between parents, teachers, and society is also essential.

Indeed, on the discussion of the process of learning morals, Islamic education above requires every educator to become qudwah. As exemplified by the Prophet when teaching Islam to his friends and followers. Qudwah must be presented in Islamic education because with qudwah hasanah, students have a model as a reference for how they should behave according to Islamic ethics and moral values. inline with social learning theory with modeling by Albert Bandura. The implementation of social learning theory based on the imitation process (modeling) in Islamic education is very relevant and practical in moral education. In essence, individuals or students in studying manners and morals to actualize akhlakul karimah in everyday life

Conclusion

in the discussion of the current findings that need to be considered is the terms of learning and learning both in general and Islamic periods and according to Albert Bandura's theory itself, namely; 1) The notion of learning or learning is a term that is very closely related and cannot be separated from one another in the educational process, which aims to change individual behavior to adapt to the environment whether it's from the learning process in Islamic education or the education process in general; 2) The difference between learning and learning lies in the stress aspect. As for the emphasis the discussion of learning problems emphasizes the discussion of students and the processes that accompany it to change the behavior of an individual and the panel of learning emphasizes the teacher with all the accompanying processes to change behavior towards someone; 3) the notion of bandura social learning theory explains human behavior in the context of continuous reciprocal interactions between cognitive, behavioral, and environmental influences. hence this theory shows the importance of observing and imitating the behavior, attitudes, reactions and emotions of others. 4) The notion of morals is defined as a form of reflex

attitude / behavior that has been embedded and formed over a long period of time so that it becomes a habit. In studying Social Learning theory with Islamic Education based on Moral learning, there is no need for a clash between the two. Wisdom is essential considering that basically, the spirit of education is inseparable from theory this, as well as Islamic education

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