

Implementation of Albert Bandura's Social Learning Theory in Cultivating Clean and Healthy Life Behavior in Santri

Firman Ali Shodiqin
Universitas Ibrahimy
f.a.shodiq@gmail.com

Junaidi
Universitas Ibrahimy
junaidijunmpd@gmail.com

ABSTRACT

This study aims to determine: (1) the application of social learning theory with the concept of modelling in fostering clean and healthy living behaviour in students. (2) the application of a clean and healthy lifestyle for students. (3) form of clean and healthy living behaviour in students. The type of research used is qualitative research using a qualitative approach. The data sources are the head of the cleanliness and health sub-division, the coordinator of cleanliness, and students. Data was collected using observation, interviews, and documentation and analyzed using data reduction, presentation, and drawing/conclusions. The study results were marked when the supervisors and coordinators had prepared a picket schedule and equipment for hygiene and health. Santri at the male centre dormitory in the Salafiyah Syaf'iyah by applying good and correct hand washing, applying cough etiquette, and doing Physical Distancing with sick people. Diligently wearing masks and maintaining personal hygiene and the boarding school environment. Providing education about this can be done through counselling or by using the media in posters.

KEYWORDS

social learning theory,
albert bandura,
clean and healthy lifestyle

DOI : [10.35316/ris.v1i1.391](https://doi.org/10.35316/ris.v1i1.391)
Corresponding author : junaidijunmpd@gmail.com

Introduction

The most valuable inheritance received by humans from their ancestors is sustainable and beautiful nature. Parents introduce the meaning of life through nature, love each other, and maintain good relations with others and the surrounding environment. Many researchers have proven that a good environment will give birth to mentally and physically people; on the contrary, a nasty and dirty environment will give birth to what is under it. The problem of concern that is increasingly critical of the environment that is getting worse is evidence of the failure of parents to pass on comfort and safety to their successors. Environmental problems are a common task for all human beings, regardless of religion, ethnicity and language. However, caring for the environment is the duty of all elements of society.

In essence, the calamities sent down by Allah can be divided into three parts (Ibrahimy, 2020). First, the calamity as a test in order for Allah to erase the sins of his servants and elevate his status, as the words of the prophet Muhammad: "From Aswad, he said, "One

day, a young Quraysh visited Aisha RA, the wife of the prophet, while she was in Mina. Incidentally, at that time, the friends laughed out loud until Aisyah was surprised and at the same time asked, 'Why are you laughing?' They replied, "So and so fell on the ropes of the tent until his neck {or his eyes} almost fell off." Aisha said, "Do not laugh out loud! For I have heard the Messenger of Allah (saw) say, 'No Muslim is pierced by a thorn or anything less than that, except that one degree will be written for him and one of his faults will be erased (HR. Muslim).

Second, the disaster is a warning due to the negligence and actions of man himself so that God inflicts a disaster. As Allah says in the Qur'an (Departemen Agama RI, 2012), "And whatever misfortune befalls you is due to the deeds of your own hands, and Allah forgives most (of your mistakes)" (QS. Asy-Syura: 30). Third, disaster is a punishment because of the heinous deeds, tyranny and wickedness of human beings that have become more severe. Allah says in the Qur'an (Department of Religion RI, 2012): Meaning: "and never (also) We destroyed the cities; unless its people are in a state of tyranny" (QS. al-Qashash: 59). So do not be surprised if there is damage and pollution of the environment is caused by human actions. Imam Ghozali followed the hadith of the prophet saw. In the first discussion in Ihya 'Ulumiddin's book, religion is built based on cleanliness (Al-Ghazali, 2011). For people to know that the religion they follow carries the values of cleanliness and beauty.

To provide a deep understanding of Islamic teachings, one of the Islamic educational institutions in Indonesia is Pondok Pesantren. Quoting from Kuni Sa'adati's thesis, according to Yasmadi, pesantren is an Islamic institution that educates morals and ethics to develop religious, social institutions and da'wah institutions (Saadati, 2018). Pesantren is a sub-culture where the boarding school environment has its own culture and customs different from the community environment. Debbiyatus Sofia and Sofiyatul Widad quoted Billah's opinion in Ikhwanudin, stating that Islamic boarding schools are the oldest educational institutions in Indonesia that have become products of Indonesian culture and have adopted a religious education system that has developed since the beginning of the arrival of Islam (Sofia & Widad, 2017).

Most Islamic boarding schools in Indonesia have classic problems regarding health, namely the cleanliness of students, causing disease, living together and tending to be densely populated, making it easier for various diseases to spread. Ironically, health problems and diseases in Islamic boarding schools still rarely receive good attention from the pesantren residents themselves and the community and the government (Sofia & Widad, 2017). Likewise, what happened in the Salafiyah Syafi'iyah Sukorejo Islamic Boarding School environment could never solve its problems with cleanliness and health. The movement of one santri, one trash, carried out by the caretakers of the Salafiyah Syafi'iyah Islamic Boarding School, still had little appreciation from the students themselves. Even though the circulars of information, advice and directions on the dawuh from the caregivers have often been conveyed for activities with the caregivers or with the head of the room, very few have realized it. Many have violated and ignored them so as not to pollute and destroy the facilities of the pesantren (Ahmad Azaim Ibrahimy, 2021). This problem is not an individual responsibility but a collective responsibility involving all society elements living in the Pondok Pesantren environment. Every human action is based on ethics and morals, without exception in treating the environment (Kandiri et al., 2021) because this problem will continue if public awareness of environmental care is still minimal.

Islamic boarding schools must be an example, especially the Salafiyah Syafi'iyah Islamic Boarding School, to realize clean and healthy living behaviour. Because the study of fiqh books taught in Islamic boarding schools is almost all preceded by a discussion of cleanliness and healthy living behaviour (taharah) (Fahham, 2019). Therefore, it is fitting that all elements of society in the Islamic boarding school environment, especially the central students of the Salafiyah Syafi'iyah Islamic Boarding School, must practice and

practice the materials contained in the discussion taharah chapter. In learning about cleanliness, all elements in Islamic boarding schools, be they the head of the room, teachers (both madrasas or schools) and Islamic boarding schools, should be able to increase the enthusiasm and enthusiasm of the students to be able to instil a clean life in their hearts. The head of the room and the teacher should carry out teaching duties and be tutors for the students to be active in maintaining cleanliness. That learning no longer focuses on the activities of the chairman of the room and the teacher, developing students to be more active in building the knowledge gained from the learning process, whether it is obtained directly from the teacher, learning media, or their peers. In this context, it is in line with Albert Bandura's social learning theory (Muhaimin, 2018).

Albert Bandura argues that people can learn new information and behaviours by observing others in social learning theory. "Arguing that people can learn new information and behaviours by watching other people" (Nabavi & Hamid Taher, 2012). According to the theory of Bandura, efforts in understanding the material and applying this modelling in everyday life are expected to increase the degree of the student's success. In this case, in line with the words of Allah SWT in the Qur'an: "O you who believe, when it is said to you: "Make room in the assembly", then make room, surely Allah will give space for you. Moreover, when it is said: "Stand up, then stand up, Allah will raise those who believe among you and those who are given knowledge by degrees. Moreover, Allah is Aware of what you do" (QS.al-Mujadilah: 11).

This theory explains human behaviour in the context of continuous reciprocal behavioural interactions between cognitive behaviour and environmental influences. For example, ustadz or kyai are models for their students. In this case, the behaviour that is formed in the students is always identical to the behaviour displayed by the kyai and clerics. Many factors determine success in learning. The student or student factor, the teacher or teacher factor, and the learning model used. De Potter and Mike argue that a good learning model follows the learner's learning style. Multiple intelligences rolled out by Howard Gardner are very helpful for teachers to determine learning models under the learner's learning style (Farida Hidayati et al., 2017).

Methodology

This research was carried out using a descriptive qualitative approach (Moleong, 2019). In qualitative research, an instrument is a person or human instrument, namely the researcher himself (Zamili, 2013). To become an instrument, the researcher must have the provision of theory and broad insight to be able to ask questions, analyze, take pictures, and construct the social situation under study. This research is in the male central dormitory of the Salafiyah Syafi'iyah Islamic Boarding School in Sukorejo Hamlet, located about 5.5 km east of Asembagus. About 69 K.M. to the east of the boarding school is the city of Banyuwangi. Sukorejo is one of the hamlets in Sumberejo village, Banyuputih sub-district, Situbondo district. However, people know more about Sukorejo, Asembagus, and Situbondo.

Results and Discussion

Implementation of Albert Bandura's Social Learning Theory

Implementation of Social Learning Theory is a theory initiated by Albert Bandura; this theory essentially emphasizes the process of modelling imitation. The learning process contained in this modelling concept includes the attentional phase, storage phase in memory (retention phase), reproduction phase (production phase), motivation phase (motivation phase). Based on the author's observations at the Salafiyah Syafiiyah Islamic Boarding School Sukorejo, especially the male central dormitory complex, the principles of modeling have been implemented in clean and healthy living behaviour kyai, ustad, head of the room and other pesantren administrators. As stated by the

informant who said, all the activities of students in this Islamic boarding school have applied the modelling principles in Social Learning Theory.

Social Learning Theory with its central concept, namely modelling, has been applied since a long time ago because the institution is a boarding school, where exemplary values must be highly upheld in everyday life. The exemplary method or modelling is contained in the planning, implementation, and evaluation of learning. The evaluation referred to here is in the form of a practical exam, an assessment of the morals and daily life of the students, and the obedience of the students to the regulations of the Islamic boarding school. The evaluation is carried out by clerics, clerics, room leaders and boarding school administrators both in class, activities in dormitories, recitation councils, and outside these activities through an assessment of the behaviour of their students.

In the boarding school, this moral principle has also actually been conveyed by Allah. His words in various chapters and verses in the Qur'an become a guide for Muslims in particular and all human beings in general. Under the words of Allah SWT in al-Qur'an 115; "Surely there has been in (himself) the Messenger of Allah a good example for you (that is) for those who hope (in the mercy) of Allah and (the coming of) the Day of Resurrection and he mentions Allah much." Based on the above verse, it is clear that the words *uswah* and *hasanah* have the meaning of a good role model; in this case, the word *uswah* means an example that has existed for a long time and is recommended by Allah swt. by sending messengers, especially the prophet Muhammad. The goal is nothing but to be a role model for the whole world's people.

Similarly, the role of the teacher must be a good role model or role model for his learners, both in learning and in other aspects. So, according to the author, related to the principle of modelling, it is indispensable to implement in learning activities. The stages of learning that the counsellor must do are to start from the planning, implementation, and evaluation of learning as follows:

Planning Phase

As the results of observations and interviews, the initial stage that educators must carry out in implementing hygiene and health is the planning stage. This planning can be interpreted as implementing clean and healthy living behaviour that consists of preparing a picket schedule, using tools, methods and models, and evaluating at a time to achieve predetermined goals. According to the author, for the smooth implementation of Social Learning Theory in the implementation of clean and healthy living behaviour, the supervisors and coordinators must prepare some equipment and picket schedules to run well and smoothly. So, with the equipment and picket schedule provided, it is hoped that all students can more easily carry out the process of clean and healthy living behaviour. With the equipment and picket schedule, it is hoped that the implementation of clean and healthy living behaviour can run well and quickly. So that the boarding school environment becomes comfortable and the students are healthy. Procurement of equipment is well available, and it is just a matter of how an educator and students use the media properly so that the implementation of hygiene and health can occur smoothly.

Implementation Phase

At this implementation stage, the teachers and supervisors at the Salafiyah Syafiiyah Islamic Boarding School Sukorejo, the male central dormitory complex, then follow the design process for implementing clean and healthy living behaviours. The planning prepared in such a way is then used as a guide during the implementation process; in this case, the teachers and supervisors apply modeling principles in the planning. The

modelling principle, which is divided into four stages including attention, retention, production, and motivation, has been realized unconsciously in the plan for implementing hygiene and health, including:

1. *Attentional Phase*

The first stage in the modelling concept is attention. This attention is an effort to focus the students' attention on the cleanliness and health that will be delivered. As a professional teacher, it is necessary to have a good strategy or method to increase students' enthusiasm and attention to overcome the students' boredom. When starting the implementation of hygiene and health, the most critical first step a teacher takes is apperception or focusing his students' attention on the material discussed and delivered. After the students' attention has been focused on the teacher and mentor, it can be started to implement hygiene and health. However, before entering the students' implementation, the supervisor (chairman) first needs to test the students' understanding of cleanliness and health. Then after questioning the students again, the supervisors entered on the implementation of cleanliness and health.

Many ways can be done to attract the students' attention to focus their attention. Students pay attention to attractive, successful, engaging, and popular models. This attention will also be obtained by using new, strange, or unexpected things and by motivating the students to pay more attention. In addition, delivery with a relaxed intonation and expression can also attract attention again. So, it can be interpreted from the study results that giving attention to students is very important to help smooth interactions in the learning process. So that with good interaction, it is hoped that the students will be able to pay attention and understand the behaviour of a clean and healthy life well.

2. *Retention Phase*

After attention to Albert Bandura's social learning modelling concept, the second stage is the retention stage. In the learning process, this retention stage is the process of retaining the material learned by students in memory. This retention can be said to be the process of understanding the observer's information after observing something. Of course, the process of maintaining or storing this information requires organizing, repeating, training related to the material presented in learning.

One of the habituation steps taken in implementing hygiene and health is to remind them of the picket schedule constantly. The repetition given later can make the students get used to it. This habituation effort is carried out considering that human nature is forgetting, so habituation is needed. With this effort, it is hoped that the students can carry out a clean and healthy life well. So, according to the author, this retention stage has been realized quite well. However, some things in practice still need to be improved, such as students who have many reasons when carrying out a clean and healthy life. However, it is hoped that the supervisors and coordinators on duty can arrange the implementation model as well as possible so that after the students understand and realize the importance of clean and healthy life, they are expected to be able to apply it correctly.

3. *Production Phase*

The next stage in the modelling concept is practice. This practice is the actual behaviour of the concepts learned and seen by the students. Through this practice, it can be seen that students have understood the importance of a clean and healthy life practised by the supervisors, and students still do not care. Interpretation in the implementation of a clean and healthy life must not only be understood in terms of cognitive or theoretical knowledge, but students must also be able to practice it both in the Islamic boarding school environment, as well as in the community or other words, must be practiced in

everyday life. To fulfill all of that, supervisors and coordinators must be tenacious in conveying and guiding the students to be active in terms of cleanliness and health.

In addition to habituation, it is also necessary to provide feedback on clean and healthy living behaviour between mentors and students. Providing feedback regarding the implementation of clean and healthy living is very important for the smooth running of the practice later. Supervisors commonly use to measure it is by constantly monitoring the implementation of cleanliness and health. From the feedback provided, the student's responses were excellent. However, there were still some students who were embarrassed and not confident to practice, the same way the response given by the supervisor when receiving feedback from the students was amicable and could be answered well if there was any about their lack of understanding in implementing a clean and healthy life.

4. *Motivation Phase*

The fourth stage in Albert Bandura's concept of social learning modelling is the motivational aspect. Motivation is a necessary process carried out by mentors in various ways, including making engaging presentations, connecting attitudes with student interests, providing feedback to increase student awareness, and providing advice and emphasizing values and lessons from the implementation of life. Clean and healthy giving advice through stories, wisdom and motivation can improve the quality of learning. In essence, humans can achieve. So in the context of one's behaviour, motivation can be a significant part of an individual's personality. So those students will seriously if they have high motivation to excel.

Tahap Evaluasi Phase

During the evaluation stage, the supervisor continuously evaluates the students during hygiene, health, and activities. The purpose of this evaluation is to determine the extent of the students' concern for cleanliness and health. The evaluation is usually in the form of thanks for students who carry out cleanliness well and give punishment for those who rarely picket. Based on the study results, it can be interpreted that in the evaluation stage in the implementation of a clean and healthy life, the supervisor needs to appreciate rewards or punishments to the students. In addition to rewards and punishments, the supervisors also carry out other assessments, such as assessing the attitudes and behavior of students when interacting with friends and teachers. So, those are some of the stages parts of Albert Bandura's modeling concept. Thanks to the application of this modeling, concern for a clean and healthy life can then carry out its duties and obligations properly in the implementation of daily life. Under the word of Allah SWT 116: "It is He who sent to the illiterate an Apostle among them, who reads His verses to them, purifies them and teaches them the Book and Wisdom (As-Sunnah). . And verily they were in clear error before." (Q.S al-Jumu'ah: 2).

Means that a teacher is required to reveal the phenomenon of God's greatness obtained in the material being taught, so that the students can understand it and follow the message contained in it. This verse explains that three duties of the apostles must then be imitated and become the duties of teachers, including, First, read to them Your verses. Second, teach the students the normative messages contained in the holy book of the Qur'an. Third, educators are obliged to instill knowledge and have to build the morals and morals of the students from bad influences and actions around them that cause disgraceful behavior. Based on the research results using observation guidelines and interviews with informants at the Salafiyah Syafiiyah Islamic Boarding School Sukorejo, the male central dormitory complex. be seen that in the implementation of clean and healthy living, the modeling principles of Albert Bandura's Social Learning Theory have been applied, both from the attention, remembering, production stages.

However, in practice, applying the modeling principles of Social Learning Theory cannot be separated from the supporting and inhibiting factors.

Implementation of a Clean and Healthy Lifestyle

Implementing a clean and healthy lifestyle for the male students of the male boarding school of the Salafiyah Syafiiyah Sukorejo Islamic Boarding School has implemented some planning and the formation of coordinators in the hygiene and health department. The implementation, organized and supervised by the sub-division of cleanliness, sub-division of health, chairpersons of rooms, and coordinators in each room and area, has gone well. The central cleaning section, which is regulated by the cleanliness sub-section, makes several coordinators who are under the responsibility of the cleanliness department, namely: the tractor section whose job is to dispose of the garbage, the coordinator of the Head of the Division for cleaning the bathrooms, the yard manager who has the task of sweeping the boarding schoolyard, the landscaping that takes care of plants and gardens that exist in the Islamic boarding school environment, bongker has the task of mopping the floor, be it the floor.

In addition to the five coordinators above, there are also other coordinators under regional responsibility and dormitories who organize and supervise programs in the area and dormitories such as implementing picket schedules, beautiful garden activities, and clean Fridays. The involvement of room heads, coordinators in each region, dormitory accelerated the realization of all the programs that bolted on. In addition to hygiene, in implementing the health sector, the programs that are regulated and made by the health sub-division to run well and smoothly require the involvement of the chairmen of the rooms and the coordinators in each area dormitory. So, to realize Islamic boarding schools as Islamic educational institutions that carry religious messages, as stated by the prophet Muhammad quoted by Imam Ghazali at the beginning of the discussion in the book *Ihya 'Ulumiddin*, namely religion is built based on cleanliness (Al-Ghazali, 2011).

With the involvement and awareness of all elements of society in Islamic boarding schools, hoped that they can realize a clean and healthy life in the settings of Islamic boarding schools, especially in the Salafiyah Syafiiyah Islamic Boarding School. From the prophet's words, Islamic boarding schools can apply them as well as possible to implement cleanliness and health—the active role of the coordinators, chairpersons, and students in realizing all programs. Sub-division of health is expected to positively impact all communities in the Salafiyah Syafiiyah Sukorejo Islamic Boarding School in realizing a clean and healthy life so that activities learning in the cottage can be held comfortably and healthy.

Forms of Clean and Healthy Life Behavior

Some forms of clean and healthy living behavior can be good and correct hand washing, applying cough etiquette, physical distancing with sick people, diligently wearing masks, and maintaining personal hygiene and the boarding school environment. Providing education about PHBS can be done through counseling or by using media in posters. According to Arsyad, whom Alif Yanuar Zukmadini followed, one form of printed learning media that can be easily used to convey information to readers is posters (Zukmadini et al., 2020). Some of the behaviors above are expected to be implemented by the supervisors with the students at the Salafiyah Syafiiyah Islamic Boarding School Sukorejo to create healthy students and a clean environment. These forms of behavior are the efforts of pesantren residents to keep the environment clean and protect themselves from various diseases. So, by prioritizing advice and presenting examples (modeling) of mentors in clean and healthy living behavior, it is hoped that some of the

behaviors mentioned above can be appropriately implemented as a form of effort by the residents of the Salafiyah Syafiiyah Islamic Boarding School in maintaining cleanliness and healthy living behavior. The jam is so that the learning activities in the Islamic boarding school can run smoothly and the students can do activities with a healthy physical condition and a clean and beautiful environment.

Conclusion

The implementation of social learning theory with the modeling concept in fostering clean and healthy living behavior in the male central dormitory of the Salafiyah Syafiiyah Sukorejo Islamic Boarding School has been carried out well by the supervisors, in implementation, the four stages of modeling principles implemented; attentional phase, retention phase, production phase, motivation phase. The implementation was organized and escorted by the cleanliness sub-division, health sub-division, room heads and coordinators in each room and area, which went well. Applying a clean and healthy lifestyle for students makes some planning and the formation of coordinators in the hygiene and health department. Some forms of clean and healthy living behavior can be good and correct hand washing, applying cough etiquette, doing physical distancing with sick people, diligently wearing masks, and maintaining personal hygiene and the boarding school environment. Providing education about this can be done through counseling or by using the media in posters.

References

- Ahmad Azaim Ibrahimy. (2021). *Pengajian Kitab Tafsir Jalalain*. Pondok Pesantren Salafiyah Syafi'iyah Sukorejo.
- Al-Ghazali. (2011). *Ihya Ulumuddin yang diterjemahkan oleh Ibnu Ibrahim Ba'adillah dengan judul: Menghidupkan Kembali Ilmu-Ilmu Agama*. Republika.
- Departemen Agama RI. (2012). *Al-Qur'an dan Terjemahannya*. Perkata Semesta Qur'an.
- Fahham, A. M. (2019). Sanitasi dan Dampaknya bagi Kesehatan: Studi dari Pesantren. *Aspirasi: Jurnal Masalah-Masalah Sosial*, 10(1), 33–47. <https://doi.org/10.46807/ASPIRASI.V10I1.1230>
- Farida Hidayati, U., Claramita, M., & Prabandari, Y. S. (2017). APLIKASI TEORI BELAJAR BERKAITAN DENGAN KEMANDIRIAN BELAJAR MAHASISWA. *Jurnal Keperawatan Indonesia*, 20(1), 2354–9203. <https://doi.org/10.7454/jki.v20i1.322>
- Ibrahimy, A. A. (2020). *Andaikan Pandemic Covid- 19 Adalah Metafora dari Dosa dan Kedurhakaan*. IKSASS Press.
- Kandiri, K., Arfandi, A., Zamili, M., & Masykuri, M. (2021). Building Students' Moral Through Uswatun Hasanah Principles: A Systematic Literature Review. *Nadwa: Jurnal Pendidikan Islam*, 15(1), 109–128. <https://doi.org/10.21580/nw.2021.15.2.8179>
- Moleong, L. J. (2019). *Metodologi Penelitian Kualitatif (Edisi Revisi)*. <https://doi.org/10.1016/j.carbpol.2013.02.055>
- Muhaimin, A. (2018). *Implementasi Social Learning Theory Albert Bandura dalam Pembelajaran Fikih di MTs. DDI Paria Kabupaten Wajo*.
- Nabavi, R. T., & Hamid Taher, N. (2012). *Bandura's Social Learning Theory & Social Cognitive Learning Theory*.
- Saadati, K. (2018). *Pembinaan Kesadaran Lingkungan Hidup Di Pondok Pesantren Nurul Asna Kelurahan Kecandran Kecamatan Sidomukti Kota Salatiga*.
- Sofia, D., & Widad, S. (2017). Survey Perilaku Hidup Bersih dan Sehat Terhadap Santri. *Jurnal Ilmiah Kebidanan*, 3(2), 113–117.
- Zamili, M. (2013). Skesta Penelitian Kualitatif dalam Pendidikan. In *LISAN AL-HAL: Jurnal Pengembangan Pemikiran dan Kebudayaan* (Vol. 7, Issue 1). <https://journal.ibrahimiy.ac.id/index.php/lisanalhal/article/view/60>
- Zukmadini, A. Y., Karyadi, B., & Kasrina, K. (2020). Edukasi Perilaku Hidup Bersih dan Sehat dalam Pencegahan COVID-19 Kepada Anak-Anak di Panti Asuhan. *Jurnal Pengabdian Magister Pendidikan IPA*, 3(1). <https://doi.org/10.29303/jpmipi.v3i1.440>