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## INDIVIDUAL BEHAVIOUR FORMED BY ISLAMIC EDUCATIONAL INSTITUTIONS IN INDONESIA: ANALYSIS-DESCRIPTIVE STUDY

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### Abstrak:

Penelitian ini akan mengkaji bagaimana lembaga organisasi mempengaruhi pembentukan perilaku individu, sementara banyak penelitian lain yang lebih menekankan pada bagaimana perilaku individu yang dibentuk oleh budaya organisasi. Penelitian ini akan memberikan gambaran yang lebih luas tentang faktor-faktor yang mempengaruhi pembentukan perilaku individu, terutama dari sisi lembaga organisasi. Hasil dari penelitian ini diharapkan dapat memberikan hasil yang bermanfaat bagi para praktisi organisasi dalam mengelola dan mengembangkan budaya organisasi yang baik serta membentuk perilaku individu yang positif dan konstruktif. Metode yang digunakan dalam penelitian ini adalah studi pustaka, yaitu mengumpulkan data melalui sumber-sumber tertulis seperti jurnal-jurnal dan buku yang relevan. Analisis data dilakukan menggunakan analisis-deskriptif, dengan mencari pola dan menemukan tema-tema yang muncul dari bahan-bahan yang dikumpulkan. Penelitian ini menyimpulkan (1) Lembaga pendidikan Islam di Indonesia dapat membentuk karakter biografis Islam Indonesia yang Moderat (2) Lembaga pendidikan Islam di Indonesia berusaha untuk membentuk perilaku individu yang memiliki kemampuan-kemampuan yang diharapkan sesuai dengan ajaran dan prinsip-prinsip Islam (3) Lembaga pendidikan Islam di Indonesia berusaha untuk membentuk kepribadian yang positif yaitu individu yang mempunyai Integritas, Profesionalitas, Inovasi, Tanggung Jawab, dan Keteladanan. (4) Proses perubahan perilaku yang terjadi di lembaga pendidikan Islam di Indonesia dapat terjadi melalui interaksi sosial, pemahaman tentang ajaran-ajaran Islam, dan hubungan antara perilaku individu dengan konsekuensi yang dihasilkannya. Hasil dari penelitian ini diharapkan dapat memberikan kontribusi terhadap pemahaman tentang bagaimana lembaga

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pendidikan mempengaruhi perilaku individu, serta memberikan rekomendasi untuk perbaikan dan pengembangan lembaga pendidikan di Indonesia.

**Kata Kunci:** Perilaku Individu, Dibentuk, Lembaga Pendidikan Islam

### **Abstract**

*This research will examine how organizational institutions influence the formation of individual behaviour, while many other studies emphasize how individual behaviour influences organizational culture. This research will provide a broader picture of the factors that influence the formation of individual behaviour, especially from the perspective of organizational institutions. The method used in this research is a literature study, which collects data through written sources such as relevant journals and books. Data analysis was done using descriptive analysis, looking for patterns and finding themes from the collected materials. This study concludes (1) Islamic educational institutions in Indonesia can shape the biographical character of moderate Indonesian Islam, (2) Islamic educational institutions in Indonesia seek to shape individual behaviour that has the expected abilities following Islamic teachings and principles, (3) Islamic educational institutions in Indonesia strive to form positive personalities, namely individuals who have integrity, professionalism, innovation, responsibility and exemplary. (4) The process of behaviour change that occurs in Islamic educational institutions in Indonesia can occur through social interaction, understanding of Islamic teachings, and the relationship between individual behaviour and the consequences it produces.*

**Keywords:** Individual Behaviour, Established, Islamic Education Institutions

## **INTRODUCTION**

Islamic Education Institutions in Indonesia are divided into three pathways: formal, non-formal, and informal. The formal education path is officially structured and organized, such as elementary schools, secondary schools, and universities. At that level contains Islamic Religious Education subjects and courses. In addition, some schools add unique Islamic characteristics to the formal level, such as Islamic Elementary Schools, Islamic Junior High Schools, and so on.<sup>1</sup>

Non-formal education pathways are not formally structured but still have the same educational objectives as formal education pathways.

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<sup>1</sup> Ahmad Darlis, "Hakikat Pendidikan Islam: Telaah Terhadap Hubungan Pendidikan Informal, Non Formal dan Formal," *Jurnal Tarbiyah* 24, no. 1 (2017): 86.

Examples are additional classes, extracurricular activities, and courses. At the non-formal level, we see pesantren education, for example, which has an extraordinary existence from the past (Dutch colonial period) until now. The community increasingly demands Islamic boarding schools because they can educate students with Islamic character, foreign language skills, and yellow book reading skills.<sup>2</sup>

Informal education pathways are unstructured and not officially organized, such as learning at home, learning from parents or family, or learning via the internet. This non-formal education pathway includes the Al-Qur'an Education Park at the Mosque, Recitation at home, routine recitation in the surrounding community, and so on. These three educational pathways are equally important in developing potential and improving Indonesia's human resources quality.<sup>3</sup>

This research will reveal many basics of Individual Behaviour formed by Islamic educational institutions in Indonesia. During this time, Islamic education in Indonesia is under the control and influence of the Ministry of Religious Affairs. The Ministry of Religious Affairs is led by a minister the President appoints. Every leader must have a unique characteristic in every leadership model that affects downward policies. For example, the Minister of Religious Affairs, Mr Lukman Hakim Saifuddin, brings and oversees Islamic education in Indonesia toward an understanding of religious moderation.<sup>4</sup>

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<sup>2</sup> Ibrahim Bafadhol, "Lembaga Pendidikan Islam di Indonesia," *Edukasi Islami: Jurnal Pendidikan Islam* 6, no. 11 (2017): 14.

<sup>3</sup> Elih Sudiapermana, "Pendidikan Informal," *Jurnal Pendidikan Luar Sekolah* 4, no. 2 (2009): 25.

<sup>4</sup> Moh Dahlan dan Asiyah Asiyah, "Nalar Islam Kebangsaan Lukman Hakim Saifuddin" (Penerbit Vanda, 2019), 215.

This research will examine how organizational institutions affect the formation of individual behaviour, while many other studies emphasize how individual behaviour accumulates in organizational culture. This research will provide a broader picture of the factors that influence the formation of individual behaviour, especially from the side of organizational institutions. The research results are expected to provide valuable insights for organizational practitioners in managing and developing an excellent organizational culture and shaping positive and constructive individual behaviour.<sup>5</sup> This research aims to determine how individual behaviour is formed by educational institutions in Indonesia, as well as what factors influence these behaviours. The method used in this research is a literature study, which collects data through written sources such as relevant journals and books. Data analysis is done by looking for patterns and finding themes from the collected materials. The results of this study are expected to contribute to understanding how educational institutions affect individual behaviour and provide recommendations for improving and developing educational institutions in Indonesia.<sup>6</sup>

This research will explain four things about Behaviour in Islamic Education institutions. First, what is the biographical character of Indonesian Islam? So on this geographical basis, we know the individual Behaviour of Muslim communities living in Indonesia, which is certainly different from Islam in Arabia. Second, how is individual behaviour regarding the abilities Islamic educational institutions in Indonesia are trying to form? This

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<sup>5</sup> Syafrida Hafni Sahir dkk., *Pengembangan dan Budaya Organisasi* (Yayasan Kita Menulis, 2021).

<sup>6</sup> Sugiyono, *Metode penelitian pendidikan pendekatan kuantitatif, kualitatif dan R&D* (Bandung: CV. Alfabeta, 2017).

research aims to determine students' abilities in Indonesia's Islamic educational institutions.<sup>7</sup>

Third, what personality do Islamic educational institutions in Indonesia want to achieve? This research is to see the personality model that the Ministry of Religion wants to form, which Islamic Education Institutions use as a guideline in Indonesia. Fourth, how is the behaviour change process in Islamic educational institutions in Indonesia? This question will be answered through learning theories.<sup>8</sup>

## DISCUSSION

### Fundamentals of Individual Behaviour

Organizational behaviour is the study of the impact of problems that individuals, groups, and structures influence organizational behaviour to apply knowledge to increase the effectiveness of organizations or educational institutions. One of them is individual behaviour, which is the study of aspects of human behaviour in certain groups, including aspects arising from the effects of organizations on humans.

Meanwhile, individual behaviour is a function of the interaction between individuals and their environment. All individual behaviour is shaped by personality and experience. The following study will focus on four individual-level variables: ability, personality, biographical character, and learning.

- a. Biographical Characteristics. Biographical characteristics are personal characteristics consisting of Age, Gender, Marital Status and Years of Service

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<sup>7</sup> Sahir dkk., *Pengembangan dan Budaya Organisasi*.

<sup>8</sup> Sahir dkk.

- b. Ability. Ability is the capacity of individuals to do various tasks in a job. Intellectual ability is the ability needed to do mental activities. For example: thinking, analyzing, and understanding. The ability can be measured as a test (IQ test). And everyone has different abilities. Physical ability is needed to perform tasks requiring stamina, agility, and strength.
- c. Personality. Personality is a stable set of characteristics and tendencies that determine general traits and differences in a person's behaviour.
- d. Learning. Learning is any relatively permanent change in behaviour that occurs due to experience.<sup>9</sup>

### **Islamic Education Institute**

An educational institution is an educational institution that is managed to achieve the desired educational outcomes. Educational bodies include educational tools, so educational bodies/institutions are organizations or groups of people who, for one reason or another, bear responsibility for implementing education so that the educational process can run normally. In terminology, an Islamic educational institution is a container or a place where the process of Islamic education takes place. The educational institution contains concrete in the form of facilities and infrastructure, as well as an abstract understanding of certain norms and regulations.<sup>10</sup>

Educational institutions have their characteristics according to the core values they develop. These core values become Islamic teachings that colour the process of managing and administering Islamic education. Managerial

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<sup>9</sup> Robbins Stephen, *Perilaku Organisasional* (Jakarta: INDEK Kelompok GRAMEDIA, 2003), 46.

<sup>10</sup> Prim Masrokan Mutohar, *Manajemen Mutu Sekolah* (Yogyakarta: Ar-Ruzz Media, 2013), 35.

behaviour in managing Islamic education institutions must always be based on Islamic teachings that originate from the Koran and al-Hadith, as well as exemplary practices given by Islamic scholars and leaders. These things certainly affect individual behaviour, which is formed because of the core values developed by Islamic educational institutions.<sup>11 12</sup>

### **Biographical Character**

Educational institutions in Indonesia have a vital role in shaping the biographical character of individuals. Educational institutions can influence individual behaviour through a structured and organized learning process and through the formation of norms, values, and attitudes that are taught to their students.

In the context of Islamic education in Indonesia, educational institutions have a role in shaping individual biographical characters through Islamic teachings. These biographical characteristics can be done through teaching about Islam, history, and Islamic teachings that are adhered to by the people of Indonesia. Educational institutions can also influence individual behaviour by forming attitudes and behaviour by Islamic principles, such as honesty, tolerance, and solidarity.

In addition, educational institutions can also influence individual behaviour through applied learning models, such as cooperative learning or integrated learning that focuses on forming positive attitudes and behaviour. Thus, educational institutions have a vital role in shaping the biographical

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<sup>11</sup> Prim Masrokan Mutohar, 37.

<sup>12</sup> Zaedun Na'im, "SEJARAH PERKEMBANGAN MANAJEMEN LEMBAGA PENDIDIKAN ISLAM," *Evaluasi: Jurnal Manajemen Pendidikan Islam* 5, no. 1 (12 Maret 2021): 71, <https://doi.org/10.32478/evaluasi.v5i1.569>.

character of individuals in Indonesia, including the biographical character of Indonesian Islam.<sup>13</sup>

Researchers then use these biographical characters to read Islam in the Indonesian context. Because the Indonesian people have their character built from their biographical character; for example, the State of Indonesia is known as a friendly, polite, tolerant, and pluralistic people; the land is fertile, caring for noble traditions, and so on. The authors will try to convey these characters further in the explanation below.

### **Biographical Characteristics of Indonesian Islam: Differences with Arab Islam**

Indonesian Muslims find harmony and peace in their lives. Everyone in Indonesia lives in harmony and peace in all their humanitarian activities. Indonesian Islam has distinctive characteristics and is different from transnational Islam. These characteristics are taken from three essential things. First is the nation's character, which is influenced by Javanese ethics. Second, the entry of Islam into Indonesia through peaceful means, including through art and marriage. Third, the history of Indonesia between Hinduism and Buddhism, which lived side by side, interacted, and acculturated.

In the spread of Islam in Indonesia, there are conclusions that several strategies were carried out, so Islam was more readily accepted than other religions. The spread of Islam was carried out through peaceful means and without coercion. Among the strategies for spreading Islam are: First, through trade routes. Second, through the preaching channel carried out by

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<sup>13</sup> Aba Fahmi Roby, Abdul Muhid, dan M. Isroul Laili, "Pendidikan Karakter Siswa Pondok Pesantren Dalam Upaya Mencegah Radikalisme: LITERATURE RIVIEW," *Al Yasini: Jurnal Keislaman, Sosial, hukum dan Pendidikan* 7, no. 1 (2022): 1.



missionaries who concurrently serve as traders. Third, through education. Fourth, through marriage. Fifth, through cultural channels.<sup>14 15</sup>

The writer finds at least one source of typical biographical characters of Nusantara Muslims from Indonesian society: Javanese ethics. Javanese morals or ethics significantly influence the religion of Islam. Indeed, these Javanese ethics emerged with the principle of harmony. Happiness in the Javanese perspective can be created if there is harmony in 3 things: society, nature, and the supernatural. This Javanese culture uniquely strengthens its identity when interacting with other teachings. When Java met with Hindu, Buddhist, and Islamic religions, it increasingly strengthened its identity with the many cultural acculturations that occurred. The emergence of "slametan," "piton-piton," Islamic kejawen, Javanese Christianity, and Balinese Hinduism is evidence of this.

Harmony towards society; for example, Javanese people will openly avoid debate, anger or overflowing emotions. In a decision, even if they disagree, some Javanese will accept the decision when the forum is open. However, if people disagree with the forum, they will protest outside the forum by discussing it with the surrounding community, commonly called rasan-rasan.

In harmony with nature, Javanese people also create happiness through harmony with nature. The rice field snake for Javanese agriculture is not an enemy but a friend who must be cared for and guarded because it can prevent the spread of rat growth. Natural problems are sought for solutions with nature, and there is no need to use poisons to control rat pests and

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<sup>14</sup> Achmad Syafrizal, "Sejarah islam nusantara," *Islamuna: Jurnal Studi Islam* 2, no. 2 (2015): 241-42.

<sup>15</sup> Hawwin Muzakki dan Khoirul Mudawinun Nisa, "' . Sejarah Peradaban Islam Periode Klasik-Modern," *Ponorogo: CV. Nata Karya*, 2017, 213.

reduce the use of conventional fertilizers so that the insects needed by plants stay alive.

Harmony to the supernatural (ghoib). The Javanese believe that there are other powers outside of humans. So in their customs, they believe in supernatural things (ghoib). Instead of expelling or disturbing these supernatural beings, the existence of offerings in their actions gives us an understanding that the Javanese also maintain harmony with supernatural things. The significant influence of the teachings of plurality and Javanese ethics above has made the teachings of Nusantara Islam moderate, plural, harmonious, and peaceful.<sup>16</sup>

The influence of the plural condition of the Indonesian nation and ethical sources from Java created a new understanding of Islam, namely moderate Islam. It is this moderate Islam that Islamic education institutions are trying to establish for each behaviour based on the biographical character of Indonesian Islam. Through the Ministry of Religion, Islamic educational institutions in Indonesia are encouraged to shape the individual behaviour of employees and students, to understand the position of moderate Islam. With the following characteristics: Tawassuth, Tawâzun, I'tidâl, Tasâmuh, Musâwah, Shura and Ishlâh.<sup>17 18</sup>

### **Individual Capabilities Formed by Islamic Education Institutions**

From the aspect of the ability, Islamic educational institutions in Indonesia try to shape the behaviour of individuals who have the expected abilities by Islamic teachings and principles. These abilities can be related to

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<sup>16</sup> Franz Magnis-Suseno, *Etika Jawa. Sebuah Analisa Falsafi tentang Kebijakanaksanaan Hidup Jawa*. (Penerbit PT Gramedia, 1984), 85.

<sup>17</sup> Afrizal Nur, "Konsep Wasathiyah Dalam Al-Quran;(Studi Komparatif Antara Tafsir Al-Tahrir Wa At-Tanwir Dan Aisar At-Tafasir)," *Jurnal An-Nur* 4, no. 2 (2016): 5.

<sup>18</sup> Hawwin Muzakki, "Mengukuhkan Islam Nusantara: Kajian Sosiologis-Historis," *An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya Dan Sosial* 6, no. 2 (2019): 219.

knowledge of religion, history, and Islamic teachings and the ability to apply these teachings in everyday life.

In addition, Islamic educational institutions also seek to shape the behaviour of individuals who have social abilities, such as the ability to work with others, interact with others effectively, and respect individual differences. Islamic principles consider these abilities important in building a prosperous and harmonious society.

Islamic educational institutions can also shape individual academic abilities, such as reading, writing, and counting. These abilities are considered essential to prepare individuals to keep up with developments in science and technology and have the skills needed in everyday life.

Several abilities must be possessed by students in Islamic educational institutions, including:

- a. Religious ability: understanding Islamic teachings and applying them in everyday life. This religious ability includes reading and understanding the Koran, understanding hadith, and understanding other Islamic teachings.
- b. Social skills: namely, the ability to work with others, interact with others effectively, and respect individual differences.
- c. Communication skills: the ability to express opinions properly and politely according to Islamic rules.
- d. Attitude Ability: Having behaviour that reflects the attitude of people of faith, noble, knowledgeable, confident, and responsible in interacting effectively with the social and natural environment and in positioning oneself as a reflection of the nation in the association of the world.

- e. Knowledge Ability: Have factual, conceptual, procedural, and metacognitive knowledge in science, technology, art, and culture with insights into humanity, nationality, statehood, and civilization regarding the causes and effects of phenomena and events.
- f. Skills: Ability to think and act effectively and creatively in the abstract and concrete domains as a development of what is learned at school independently.<sup>19</sup>

Thus, Islamic educational institutions in Indonesia seek to shape individual behaviour that has the expected abilities by Islamic teachings and principles, including social skills, academic abilities, and other abilities that are considered necessary for the survival of individuals and society.

### **Individual Personality Formed by Islamic Education Institutions**

Many books state that personality is determined by heredity, environment, and various situational factors. A person's personality is primarily determined by heredity and a relatively stable environment that can change due to changing situations and conditions. According to John Holland, personality type is vital to building a relationship or compatibility between individual personality types and confident career choices.<sup>20</sup>

Personality is hereditary; the environment can change due to conditions and situations and add to situational factors. The more consistent these characteristics appear when responding to the environment. This

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<sup>19</sup> Fina Aulika Lestari, Hairun Hasanah Sagala, dan Wahyu Nurrohman, "Literature review: pengaruh kecerdasan emosional terhadap akhlak siswa," *EDU SOCIETY: JURNAL PENDIDIKAN, ILMU SOSIAL DAN PENGABDIAN KEPADA MASYARAKAT* 1, no. 3 (2021): 395.

<sup>20</sup> Siti Rodiah, Ulfiah Ulfiah, dan Bambang Samsul Arifin, "Perilaku Individu dalam Organisasi Pendidikan," *ISLAMIKA* 4, no. 1 (2022): 108.

individual personality shows that heredity or traits are important factors in shaping one's personality.<sup>21</sup>

Islamic educational institutions in Indonesia strive to form a personality through Islamic teachings and principles. Islamic educational institutions in Indonesia expect a personality with a positive attitude and behaviour and a solid commitment to Islamic teachings.

The personality expected by Islamic education institutions in Indonesia also consists of several components, such as:

- a. Personality who is pious: a personality who fears God and has a solid commitment to Islamic teachings.
- b. A just personality: a personality with a fair attitude and behaviour toward others by the principles of justice in Islam.
- c. Responsible personality: a personality with a responsible attitude and behaviour and the ability to carry out the responsibilities assigned to individuals.
- d. A tolerant personality: a personality with attitudes and behaviours that are tolerant of existing differences by the principles of tolerance in Islam.<sup>22</sup>

Thus, Islamic educational institutions in Indonesia strive to form an upbeat personality through Islamic teachings and principles, including a pious, just, responsible, and tolerant personality.

Meanwhile, the personality values of Islamic educational institutions that the Ministry of Religion is trying to establish consist of 5 (five) words: Integrity, Professionalism, Innovation, Responsibility, and Exemplary. These five words are then translated into definitions and elaborated into positive and negative indications.

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<sup>21</sup> Sulistiyorini Sulistiyorini, "Perilaku Individu dalam Lembaga Pendidikan Islam," *An-Nuha: Jurnal Kajian Islam, Pendidikan, Budaya dan Sosial* 8, no. 1 (2021): 131.

<sup>22</sup> Moh Fachri, "Urgensi pendidikan agama islam dalam pembentukan karakter bangsa," *AT-TURAS: Jurnal Studi Keislaman* 1, no. 1 (2014): 1.

- a. Integrity, harmony between heart, mind, words, sound, and right actions.
- b. Professionalism, namely, working in a disciplined, competent, and timely manner with the best results.
- c. Innovation is perfecting what is already there and creating new and better things. Responsibility is to work thoroughly and consistently. By getting the job done correctly and on time; having the courage to admit mistakes, being willing to accept the consequences and take corrective steps; resolving problems promptly; commitment to the assigned task.
- d. Exemplary is an excellent example for others.<sup>23 24</sup>

### **The Process of Changing Individual Behaviour Formed by Islamic Education Institutions**

The process of behaviour change that occurs in Islamic educational institutions in Indonesia can be viewed from various learning theories. Following are some learning theories that can explain the process of behaviour change that occurs in Islamic educational institutions in Indonesia:

**Behavioural Learning Theory:** This theory emphasizes the relationship between individual behaviour and the consequences it produces. According to this theory, individuals tend to repeat behaviour followed by positive

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<sup>23</sup> Heri Mulyadi, "Implementasi 5 Nilai Budaya Kerja Kementerian Agama dalam meningkatkan kinerja pegawai Seksi Pendidikan Agama dan Keagamaan Islam Kantor Kementerian Agama Kabupaten Lampung Barat." (PhD Thesis, UIN Raden Intan Lampung, 2017).

<sup>24</sup> Umi Salamah, "PENINGKATAN KUALITAS PENDIDIKAN MELALUI KUALIFIKASI DAN KOMPETENSI AKADEMIK," *Evaluasi: Jurnal Manajemen Pendidikan Islam* 3, no. 1 (20 Maret 2019): 61, <https://doi.org/10.32478/evaluasi.v3i1.230>.

consequences and avoid behaviour followed by negative consequences. In Islamic educational institutions, the process of changing behaviour can occur through rewards or sanctions applied to individual behaviour that is appropriate or not to Islamic teachings.

**Social Learning Theory:** This theory emphasizes the role of social interaction in the learning process. According to this theory, individuals learn by imitating the behaviour of others considered positive and attractive. In Islamic education institutions, changing behaviour can occur through social interaction with teachers, peers, or parents with positive Islamic biographical characteristics.<sup>25</sup>

#### **a. Behaviour Learning Theory**

Learning is a process of individual activity in interacting with their environment to produce positive changes in behaviour, knowledge, attitudes, and psychomotor aspects. Learning will certainly have learning behaviour, namely learning habits that individuals carry out repeatedly so that it becomes a habit. Learning behaviour is also interpreted as a change from bad to good or vice versa from good to bad.<sup>26 27</sup>

According to Thorndike, behaviourism is a change in behaviour through stimulus and response. This behaviourism means the individual will respond according to what is given by the stimulus. If the individual is

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<sup>25</sup> Baharuddin Baharuddin dan Esa Nur Wahyuni, *Teori belajar dan pembelajaran* (Yogyakarta: Ar-Ruzz Media, 2015), 312.

<sup>26</sup> Ahmad Afiif dan Fajriani Kaharuddin, "Perilaku Belajar Peserta Didik Ditinjau Dari Pola Asuh Otoriter Orangtua," *AULADUNA: Jurnal Pendidikan Dasar Islam* 2, no. 2 (2015): 287.

<sup>27</sup> Yuliana Mustamin, "THE PHENOMENON OF FLEXING BEHAVIOR AFTER THE PANDEMIC IS A CONTEMPORARY ECONOMIC PROBLEM FROM AN ISLAMIC ECONOMIC PERSPECTIVE," *Kodifikasia* 16, no. 2 (26 Desember 2022): 315, <https://doi.org/10.21154/kodifikasia.v16i2.4899>.

ready to receive the stimulus and responds well, the results will be good, and vice versa.<sup>28 29</sup>

Behaviouristic is a classic learning theory that assumes that a person is considered to be learning if he experiences a change in behaviour within the individual. If he has not shown a behaviour change, it has not been said that he has completed the learning process.

### **b. Social Learning Theory**

Initially, social learning theory was referred to as observational learning, namely learning by observing the behaviour of others. Furthermore, observational learning is considered part of social learning theory or social learning theory. It explains that a person learns social behaviour by observing and imitating other people in their social environment who have received rewards and punishments for the behaviour they have been they do.

Social learning theory is a theory that considers behaviour as not only automatically triggered by external stimuli, as in behaviourism theory. But it can be carried out from within the individual (self-activated) by observing models and examples that have received a stimulus and provide a complete response with its social consequences.

The primary learning principles from Bandura's findings include social and moral learning. According to this theory, learning occurs through imitation and presentation of examples of behaviour (modelling). For example, a student can learn to change his behaviour by witnessing how a

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<sup>28</sup> Dina Amsari, "Implikasi teori belajar E. Thorndike (Behavioristik) dalam pembelajaran matematika," *Jurnal Basicedu* 2, no. 2 (2018): 52.

<sup>29</sup> Hawwin Muzakki, "Teori Belajar Konstruktivisme Ki Hajar Dewantara Serta Relevansinya Dalam Kurikulum 2013," *Southeast Asian Journal of Islamic Education Management* 2, no. 2 (3 November 2021): 261, <https://doi.org/10.21154/sajiem.v2i2.64>.



person or group reacts or responds to a specific stimulus to anticipate gender-based violence and social differences in schools.<sup>30</sup>

Learning in Islamic education institutions usually uses the teacher centre theory with the basis of behaviouristic theory and social theory. Learning in Islamic education institutions with lectures, questions, and answers, listening to drills, "sorogan," and "bandongan" methods in learning, and there is an adage "derek kyai" as modelling so that changes in behaviour occur in individuals.

Thus, the process of behaviour change that occurs in Islamic educational institutions in Indonesia can occur through social interaction, understanding of Islamic teachings, and the relationship between individual behaviour and the consequences it produces.

## CONCLUSION

From the explanation above, we can conclude several things, namely: First, Islamic educational institutions in Indonesia can shape the biographical character of Indonesian Islam through various ways, such as teaching about Islam, history, and Islamic teachings adopted by Indonesian people, forming attitudes and behaviour. Behaviour by Islamic principles, such as honesty, tolerance, and solidarity, through the learning process. Biographical Characteristics of Indonesian Islam have distinctive characteristics, namely moderate Islam. These characteristics are taken from three essential things. First is the nation's character, which is influenced by Javanese ethics. Second, the entry of Islam into Indonesia through peaceful means, as was done by "walisongo." Third, the history of Indonesia between Hindu and Buddhist religions that live side by side, interact and acculturate.

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<sup>30</sup> Seto Mulyadi dkk., "Psikologi Sosial" (Jakarta: Gunadarma, 2016), 45.

Second, the ability to be achieved in the individual behaviour of Islamic education institutions, namely cognitive, affective and psychomotor abilities. Thus, Islamic educational institutions in Indonesia seek to shape individual behaviour that has the expected abilities by Islamic teachings and principles, including social skills, academic abilities, and other abilities that are considered necessary for the survival of individuals and society.

Third, Islamic educational institutions in Indonesia strive to form an upbeat personality through Islamic teachings and principles, including a pious, just, responsible, and tolerant personality. The personality values of Islamic educational institutions that the Ministry of Religion is trying to establish consist of 5 (five) words: Integrity, Professionalism, Innovation, Responsibility, and Exemplary.

Fourth, learning in Islamic education institutions usually uses the teacher centre theory with a basis for behaviouristic theory and social theory with lecture, question and answer, listen, drill, sorogan, and bandongan methods so that behaviour changes occur in individuals. Thus, the process of behaviour change that occurs in Islamic educational institutions in Indonesia can occur through social interaction, understanding of Islamic teachings, and the relationship between individual behaviour and the consequences it produces.

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