



## IBN KHALDUN'S MIXED LEARNING CONCEPTS SHAPING LEARNING OUTCOMES AND NEW CONCEPTS OF OBSERVATIONAL LEARNING (Study in Haji Ya'qub Islamic Boarding School Lirboyo Kediri)

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### ABSTRACT

Ibn Khaldun as a Muslim-Philosopher devoted a lot of learning theories including Behaviorist-Cognitive Social ideas integrally. The dimension of 'aql *tajribī* will be more competent with *wāzī*' or the equivalent meaning whose dimension is S-R contingency so that it becomes *tajribah-ṣaḥīḥah*. At the Haji Ya'qub Islamic Boarding School (PPHY) Lirboyo represents the prototype of the mixed concept which is the reason for this research was to explore the implementation and learning outcomes of the mixed concept in PPHY. This qualitative instrumental single case study seeks to explore this with a mature concept and field data obtained by observation, interviews and documentation so that the analysis of the OMA system becomes the end of the export tool and even new findings are displayed. This study shows that habituation of the affective basis of the dominant commitment level is formed with stimulus *tikrār* accompanied by a comparable response. On Average, Informants experience 3 *tikrār* both in punishment, instruction of *pondok* activities such as *istigastah*, compulsory learning, compulsory learning, and skill maturity stage. The *ikrāh* aspect of the *pondok* as *wāzī*' creates a hierarchical flow of observational learning and skills in contrast to the concept of Bandura where the motivational aspect becomes a hierarchical stratification preceding the retention stage.

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## Introduction

The Ibn Khaldun as a Muslim philosopher who had a rationalist-sufistic style due to the influence of al-Ghazali and Ibn Rushd until his educational views were recognized philosophically-empirically because of his synthesis of idealism and realism. For this reason, the view that *Inna al-Insān Madaniyy bi al-Ṭab'iy* is one of the philosophical-sociological-psychological movements of its educational paradigm that is not dichotomous is evident in his work *al-Muqaddimah*.<sup>1</sup>

The importance is that Ibn Khaldun included the concept of rational and empirical knowledge based on his research on various continents such as Spain, North Africa and the Middle East so that this empirically proven theory can last for a long time. It can be seen that the consistency between concepts, methods used and the ability to answer problems with a holistic view so that the philosophical method is embedded with the term metaphysical-social.<sup>2</sup>

Ibn Khaldun explained that human beings are not only the products of their ancestors but also the products of history, social environment, nature and what customs make up them. For this reason, according to him, education is to develop *Malakah* (expertise in a certain field), mastery of *Ṣanā'ah* (professional skills) according to the development of *'Umrān* and the formation of good thoughts.<sup>3</sup>

Ibn Khaldun's concept of educational theory has represented the findings of contemporary theories such as Behavioristic and Cognitive Social Studies. His Behaviorist idea considers Stimulus and Response with the *Isti'dād* (readiness) aspect of programmatic propagation like Skinner's. In Shaping, 2 fundamental aspects such as the habit of following parents (or the meaning of it) and the tendency to obey the rules become more and more established so that pure behavior arises as a result of contingencies and indoctrination. In line with Guthrie in Habituation and Doctrination, Ibn Khaldun emphasized in conditioning to the point that punishment is not too suppressed because the dominant aspect of habit suppression does not change the habit itself.<sup>4</sup>

This is the cognitive-social idea of Ibn Khaldun who modeled Participation in shaping Malacca, because the aspect of *mubāsharah* (action) was urgent for him because a Malacca, the construction of *Fikr* and *'Aml*. Humans have aspects of *mudrikah* (discoverer) and *fā'iliyyah* (action) which are relevant to the concept of Bandura Human Agency. For this reason *'aql tajribī* (experimental) is dominant in Ibn Khaldun theory this aspect.<sup>5</sup>

For this reason, there is the power of Mixed Concepts in Ibn Khaldun's thought where the Behaviorist and Cognitive-Social aspects are the right contribution in forming habits and skills. Such as concern for stimulus that is important to counter cognitive rejection for action or in *Masālih al-Nau'*.<sup>6</sup> Thus it continues to implicitly form various *Ṣanā'ah* up to the

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<sup>1</sup> Pasiska Pasiska, "Epistemologi Metode Pendidikan Islam Ibnu Khaldun," *EL-Ghiroh* 17, no. 02 (October 2019): 134–36, 02, <https://doi.org/10.37092/el-ghiroh.v17i02.104>.

<sup>2</sup> Ahmet Capkuy, "İbn Haldun Düşüncesinde Yöntem ve Bunun İslam Felsefesi Açısından Anlamı," *Rumeli Journal of Islamic Studies (online)* 3, no. 6 (2020): 87–88, <https://doi.org/14.10.2020>.

<sup>3</sup> Burhanudin et al., "Learning Method of Ibnu Khaldun," *The 3rd International Conference on Advance & Scientific Innovation (ICASI)* Vol. 22 (2020): 81–88, <https://doi.org/DOI%252010.18502/kss.v7i10.11346>.

<sup>4</sup> M. F. Asysyauqi and Zaenal Arifin, "Relevansi Konsep Belajar Ibnu Khaldun Dalam Perspektif Teori Belajar Kontemporer," *Intelektual: Jurnal Pendidikan Dan Studi Keislaman* Vol. 13, no. No. 1 (2023): 89, <https://doi.org/10.33367/ji.v13i1.3645>.

<sup>5</sup> Asysyauqi and Arifin, "Relevansi Konsep Belajar Ibnu Khaldun Dalam Perspektif Teori Belajar Kontemporer," 91–96.

<sup>6</sup> 'Abd al-Rahmān Ibn Khaldūn, *Muqaddimah Ibn Khaldūn*, cet-1, 2 vols. (Damaskus: Dār al-Balkhi, 2004), 106.

Malakah level which Bandura Motivation conceptualizes as the last hierarchy in observational learning. In fact, Ibn Khaldun emphasized that in learning skills, especially outside of classroom learning hours, one must have *himmah al-'āliyyah* (motivational power).<sup>7</sup>

## Methods

This research is in the form of an instrumental single case study with inductive analysis in the form of Optimal Matching Analysis (OMA) with 2 processes, namely reduction and structuralization so that a systemic understanding is obtained after the data is obtained using unstructured interview techniques, participant observations, field notes and analytical memos, personal experiences and documentation.<sup>8</sup> The validity of the data is checked by the triangulation technique of sources and methods so that saturation is achieved even further to examine the novelty of the findings.<sup>9</sup>

## Result and Discussion

### 1. Implementation of Ibn Khaldun's Mixed Behaviorist-Social Cognitives

The concept of Ibn Khaldun is represented in the PPHY environment itself where the aspect of the *tajribah* of the students is conditioned with *hukm al-wāzi'*. In general, every student is in the regulations of the Islamic boarding school which has various policies, organizational structures that are considered in addition to *hukm* from *zuriyyah*, advisors or administrators of the boarding school as *wāzi'*. PPHY students are based on 2 models of Ibn Khaldun's *tajribah*, namely *Tajribah* with a model/*ḥāmil* (bearer) and *tajribah* without a model/*ḥāmil* there are 2: 1) *Santri Pengurus & Santri Ndalem* 2) *Santri Non-Pengurus/Ndalem*. *Santri pengurus* often learn with the model, especially *santri ndalem*, the instructions of *ḥāmil* and *tajribah* form *malakah*. While non-administrators/*ndalem* students are not inferior, often *tajribah* that is not conditioned by *ḥāmil* is carried out based on their interests so that creative ideas arise to form *Malacca*, but the aspect of consistency and *himmah* is an important foundation. To make it easier, the chart below will help readers as follows:



Figure 1. Circulation of Conditioning *Hukm al-Wāzi'* PPHY

<sup>7</sup> Ibn Khaldūn, *Muqaddimah Ibn Khaldūn*, 364.

<sup>8</sup> Agus Subagyo and Indra Kristian, *Metode Penelitian Kualitatif* (Garut: CV. Aksara Global Akademia, 2023), 111–24.

<sup>9</sup> Subagyo and Kristian, *Metode Penelitian Kualitatif*, 62–124.

In general, the students are always conditioned by 5 management sections. Sie. Education emphasizes the development of the quality of students, especially in the cognitive aspect, as well as Sie. The teaching of the Qur'an which is also not only cognitive, but also psychomotor (oral) and Sie. Istighasah focuses on the formation of 'ādah in the religious aspect. Meanwhile, Sie. Security and Sie. Formal Schools (including Junior High School/Mts-College students) generally emphasize the affective and 'ādah aspects.<sup>10</sup> This is what Ibn Khaldun *hukm al-wāzī'ah* meant: Where *āhkam al-sulṭāniyyah wa ta'limiyyah* (the law of leadership and learning) is destructive to *Ba's*. for him this is natural because of his *wāzī' 'ajnabi* (non-essential). So that the *ba's* that is squeezed by the law gives rise to *khuluq al-'inqiyād* (operan's behavior).<sup>11</sup>

This can be seen in the behavior of students who often do not want to violate the rules (which are applied by the 5 sections) for fear of being punished.<sup>12</sup> This is the Three Tem Contingency where 5 Sie. This is a Discriminatory Stimulus that encourages the response of students to carry out their programs so that the consequences of obedience/non-compliance have their own consequences as a response stimulus.<sup>13</sup> The different thing experienced by Helmi, the student who has been in school for 3 years actually feels that the punishment that occurs does not make any effect (either afraid to do it or to the punishment itself). This is because the sense of tips to violate the applicable law does not exist in the mind of the informant.<sup>14</sup>

For Ibn Khaldun, man is constructed by the character of *khayr* (good) and *sharr* (bad). *Sharr* will become more and more in humans if it is left in the environment of the habit of *sharr* (*mar'ā 'awā'idih*) and is not eliminated (*tahdhīb*) with obedience to religion.<sup>15</sup> These 5 sections that are more dominant form the habit of *khayr* and *iqtidā'* towards religion in terms of theory and practice of Sie. Education, Qur'an Studies and MDHY. As conveyed by Mr. Hasan as Kasie. Education that this education functions as a controller of students' learning activity, a driver for students to be able to read books and facilitators in learning what is needed, also encourages students through the *istighatsah* program so that their religiosity grows such as getting used to praying often as a mental effort in addition to *dhahir* (above).<sup>16</sup>

Meanwhile, Sie. Security and Formal Schools are more dominant to *tahdzib* and the elimination of *'awāid sharr* by processing with applicable rules such as controlling the ethics of students wherever they are as an anticipatory and interventional aspect (handling) if any *'awāid sharr* appears.<sup>17</sup> This is corroborated by what was conveyed by Mr. Saipul Anam as Kasie. Security that the purpose of this security function is to form a social-order (*'awāid*) that is in accordance with the norms of the pesantren. For this reason, it is necessary to enforce (as a condition) in order to form a good, obedient (*inqiyād*) and civilized character

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<sup>10</sup> Miftahuddin, "Wawancara," February 2, 2024, Kantor MDHY PPHY; Hasan Habibi, "Wawancara," February 5, 2024, Kantor MDHY PPHY; "Observasi," January 2024, Pondok Pesantren Haji Ya'qub; "Observasi," January 2024, Kelas 1 Aly A & B MDHY.

<sup>11</sup> Ibn Khaldūn, *Muqaddimah Ibn Khaldūn*, I, 124.

<sup>12</sup> Dale H. Schunk, *Teori-Teori Pembelajaran: Sebuah Perspektif Pendidikan*, 6th ed., trans. Tri wibowo B.S (Yogyakarta: Pustaka Pelajar, 2012), 125.

<sup>13</sup> Schunk, *Teori-Teori Pembelajaran: Sebuah Perspektif Pendidikan*, 125.

<sup>14</sup> Helmi, "Wawancara," February 16, 2024, Kamar HY-04 PPHY.

<sup>15</sup> Ibn Khaldūn, *Muqaddimah Ibn Khaldūn*, 125.

<sup>16</sup> Hasan Habibi, "Wawancara," February 5, 2024.

<sup>17</sup> Tim P. S. I PPHY, *Resolusi Hasil Sidang Istimewa 2023-2024 M/ 1445-1446 H Pondok Pesantren Haji Ya'qub* (Lirboyo: Pondok Pesantren Haji Ya'qub, 2024).

in addition to taking part in the effectiveness of the existing KBM.<sup>18</sup> In the process, the punishment is carried out in a *tadriḥ* manner, the more often the violation will be more severe, the more severe the punishment will be, as experienced by 2 informants with the initials SF and WY.<sup>19</sup>

Ibn Khaldun did emphasize that what has conditioned a person from 2 disciplines (*khuluqain*) will alienate him from the other (*sharr/khayr*) and will be difficult to form into another paradigm. For this reason, an environment that is dominant in primary things (*miqdār al-ḍaruriy*), not excessively tertiary such as rank (luxury) and things that are the cause and driver of *as-shahawāt* (desire) and *al-ladhdhāt* (pleasure) can more minimize the emergence of *madhāhib al-sū'* (bad teachings) and *mazmūmat al-khuluq* (reprehensible behavior) than the other dominant environment. Because the dominance of the despicable 'awā'id that has the potential to form *sū' al-malakāt* (the bad of *malakah*) is very difficult to form in such a model environment that it will be easy to correct (*'ilājuhum*) even when it appears<sup>20</sup>

As Rafiq feels that this kind of conditioning (restrictions) is very necessary because without it violations will become more (social chaos). Instead, it stimulates him to be able to focus on deepening early lessons. Although student students seem to be facilitated, they can bring what is really needed such as cellphones/laptops, but for him it is not only very helpful but the hours to *muṭāla'ah* (remember) books are reduced.<sup>21</sup> This is what happens at PPHY that students are very limited by rules that encourage them to obey sharia and pesantren policies which in essence prevent negative things caused by these prohibited things such as carrying cellphones, electronic devices except those that are allowed while remaining under supervision, motorcycles, etc.<sup>22</sup>

Although minimal, the highly preserved *mazhāhib al-sū'* and *madhmūm al-khuluq* still appeared even after Sie. Security is not interventional. This is due to the 'awā'id effect that forms it before (when at home) and because of the peer effect. For Mr. Saipul Anam, it is a natural thing in the teaching and learning process, especially for students who are still in their teenage stages. For this reason, preventive measures and conditioning not to do the 2 things above are highly emphasized at that age.<sup>23</sup> Likewise, MDHY as a *ghālib daan wāzi'* that regulates the *ahkām* ta'limiyyah specifically, gives rise to *tajribah* for Iqbal such as the improvement of *khaṭ*. Something that arises from the condition of *wāzi'* which makes the writing of books manually by each student in certain lessons in addition to the love of writing from informants. His friend/*khaṭ* book became a model in imitation until one year later his *khaṭ* writing was almost close to his model.<sup>24</sup>

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<sup>18</sup> Saiful Anam, "Wawancara (Tidak Langsung)," March 6, 2024, Tulisan Kertas.

<sup>19</sup> SF, "Wawancara," February 14, 2024, Lokal Kelas 4 MDHY PPHY; WY, "Wawancara," February 16, 2024, Lokal Kelas 2 MDHY PPHY.

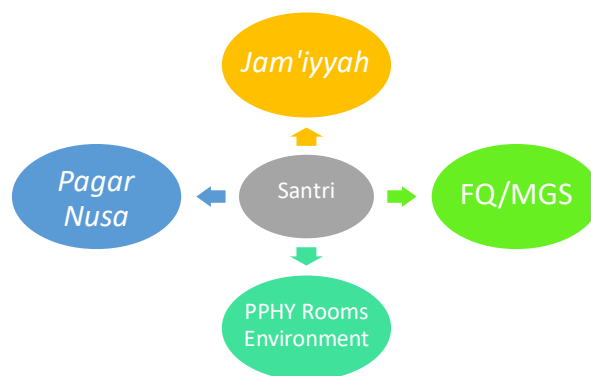
<sup>20</sup> Ibn Khaldūn, *Muqaddimah Ibn Khaldūn*, 148.

<sup>21</sup> Ainur Rafiq, "Wawancara," February 11, 2024, Halaman Ruang Kelas 4 MDHY It. 3 PPHY.

<sup>22</sup> RSH; "Observasi," January 2024 (January 2024).

<sup>23</sup> Saiful Anam, "Wawancara (Tidak Langsung)," March 6, 2024.

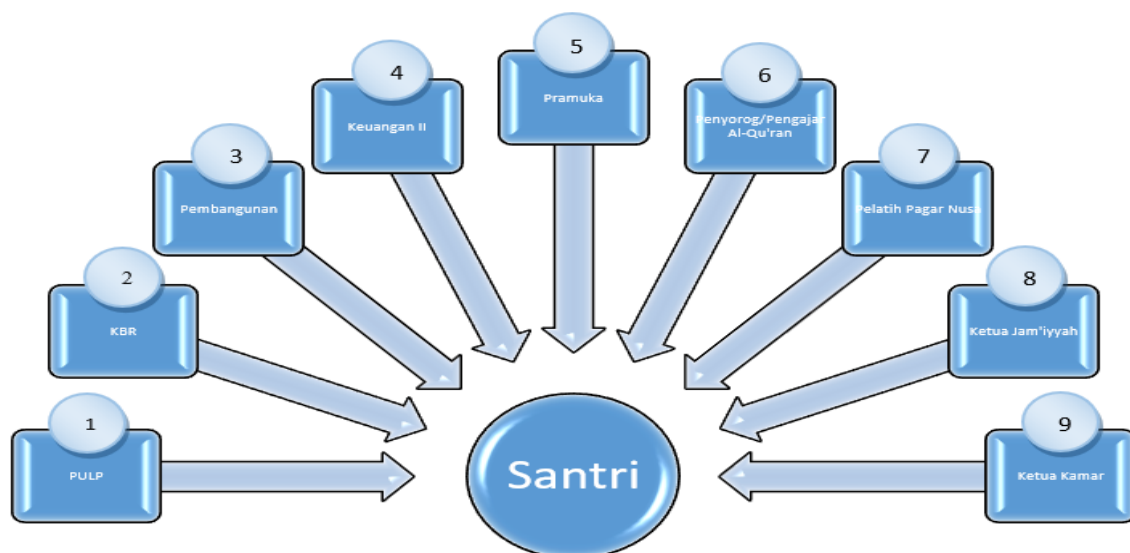
<sup>24</sup> Iqbal, "Wawancara," February 6, 2024, Halaman Kamar HY-03 PPHY.



**Figure 2. Vertical Direction Semi Conditioning-2 Horizontal Direction Participant**

The vertical circulation (*Jam'iyah* activities and all activities in the *santri*'s room) becomes *qadr al-lāzi yasara lah* (the level that is easy for him) in *tajribah*. With the aspect of interest and motivation (*muqtaniş*) as Ibn Khaldun explained, but the students are different in the environment (*al-waqi' fi mu'āmalah 'abnā'i jinsih*). *Mulābasah* *santri* in this case also not only forms *Malakah* in social interaction, but even forms other *malakah* in the form of several *şana'ah*. Horizontal circulation (*Pagar Nusa/MGS/FQ*)<sup>25</sup>, the students can see not all *muqtaniş* in this direction but only a few students from the total. Indeed, something *şana'ah* for Ibn Khaldun must be a high requirement of *himmah*. Because there is no conditioning as well as madrasah activities or vertical circulation above which there is still a non-full semi-conditioning aspect.

The *santri pengurus* in the '*umrān*' above, tend to focus on tasks that lead to the aspect of how the conditions of '*umran santri*' are maintained and develop (demands for *ta'āwun*). Meanwhile, *khādim* focuses on the things set by the children who are served (*ta'āwun*). This will be easy to understand with a graph as follows:



**Figure 3. Şanā'ah by Ikrah Wāzi' Basic PPHY**

<sup>25</sup> Pagar nusa is a skill of martial art which was a extraculicullar, same wit MGS/FA which is a discussioan of lesson of madrasah curricullum to give additional time to develop what they learn in class like *fiqh* and *arabic gramer*.



This *ikrah* by *wāzi'* can be seen from many informants who started from participating or accompanying experiences, there was no interest in it, and almost all of them initially learned as beginners while carrying out their duties. Like Muslih, he was surprisingly chosen even though his interest was in *Bahstu Masa'il* (Islamic discussion) and not a member of KBR (sec. cleaning service). In fact, he had planned to help *ndalem* (home of *Kyai*) or work, but he lived it because of his responsibility. So that the self-efficacy of the S-R base forms interest over time.<sup>26</sup> This is the feature of *ikrah wazi'* which Ibn Khaldun called very important. This is what makes *Şifah* so that next year she will become an official member of Sec. Building development.

Thus, M. Iqbal was included in *Pondok Building Development* in 2022 because of the *şifah* (basic skill) aspect that was formed during the previous 3 years 2019-2021 in the form of participation in addition to having chaired KBR. The motive of the sense of responsibility, solemn forms is the basis that is not burdensome, even for him it is advantageous because of the hidden hope, namely the emergence of '*asbab al-futūh* (revelation) which is interpreted by many students as ease in the learning process.<sup>27</sup>

Mr. Agus Saifuddin as the head of Sect. *Pramuka* (departement of photo studio and other service) used to be instructed to help this program in 2019 before becoming a permanent member. The motive of *khidmah* and the Informant does not feel that it is a burden to be the driving force. Even the motive of being multitalented, an Influencer and wanting to show that rural people (who have been considered to be left behind) seem to be urban people (adaptive in the development of the times/technological literacy).<sup>28</sup>

For Bashri and Zamroji as members of Sect. PULP (departement of water dan electricity), the aspect of *şifah* that is formed is indeed a consideration for them to be *ikrah*. The influence of the invitation of the head of PULP at that time who always invited to handle large installations (electricity at PPHY), Waters and Welding. So, 2 years after (the *sifah* was formed) they became official members.<sup>29</sup>

This is as conveyed by Ibn Khaldun "*inna al-insān huwa madaniyyun bi al-ṭab'iy*" Pondok Pesantren Haji Ya'qub with all its aspects become *madaniyy* (social environment) which constructs *tab'iy* (social character) into *khair* with such a program and social setting. So that *santri's 'aql tajribiy* in addition to being conditioned (the habit needs to) *wāzi'/ḥāmil*, is also indirectly stimulated (un-conditioning stimulus) by activities that often foster *mulāim* (hegemony) so that the interest to perform the features of an activity arises so that as time goes by because of the exercises because the interest forms his *Şana'ah* as an automatic response.

## 2. Outcomes Ibn Khaldun's Mixed Concepts of Behaviorist-Cognitive-Social

Globally, the Behaviorist-Cognitive-Social process in Ibn Khaldun's Concept in the form of *tajribah* in the setting of *ahkām wāzi'ah* PPHY, has formed a lot of *khair* habits and reduces/eliminates *sharr*. In addition, *şanā'i'* is often formed with behaviorist dominance even though the potential for *tajribah* already exists, but it is urgent because of its efficiency. As Ibn Khaldun explained, *waqā'i'* will be efficiently followed and formed its meaning with the existence of *Masyikhah*, '*Akābir* represented by PPHY as a feature that

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<sup>26</sup> Muslih Fanani, "Wawancara," February 19, 2024, Ruang Kelas 2 Tsn Gedung Al-Hakim Baru It. I PPHY.

<sup>27</sup> M. Iqbal, "Wawancara," February 15, 2024, Kantor KBR PPHY.

<sup>28</sup> Agus Saifuddin, "Wawancara," February 25, 2024, Ruang Tamu PPHY.

<sup>29</sup> Zamroji and Hasan Bashri, "Wawancara," March 29, 2024, Kamar Hy-13 PPHY.

equals it. For this reason, various outcomes were achieved by the students from 2 model groups *Ikrah Wāzi' Tajribah* in forming 'Adah and *Ṣanā'i'*

#### a. *Ikrah Wāzi' in the formation of 'Adah (Khair)*

The stimulus that emerged from *Ahkām al-Wāzi'ah* PPHY which was carried out by 5 Administrative Sections made many affective changes for the students such as students with the initials SF that they committed violations due to the age factor of being teenagers while the peer factor was very minimal. Punishment forms the awareness that if there is a discipline violated, it must be responsible for the consequences. Even in the 3rd punishment, Subject Values/Acceptance of a Value (*ahkām wāzi'/cottage rules*) and the will which includes Conviction/Commitment not to violate again.<sup>30</sup> Thus WY, which gives rise to the same Subject Values in the 3rd sentence. He also gave rise to self-introspection (Awareness), Acceptance of a Value based on religion such as a sense of repentance for his sins and even Organization and Characterization of a Value System as well as opening a new chapter such as often going to *Maqbarah* (the grave of the *lirboyo* community), active *ba'diyah* prayer reading *surah yasin* after *maghrib*.<sup>31</sup> Tadrij's punishment even changed the mindset (*auhām*) of Iqbal, the student who was initially sentenced assumed that it was unacceptable violence (faulty cognitive response). But after 3 times he was processed for the violation he committed, he began to have a sense of responsibility for the violation.<sup>32</sup>

*Khuluq al-'Inqiyād* is also seen in the behavior of students who often do not want to violate the rules (which are applied in the 5 sections) for fear of being punished. This is what Rijal, a student who has been in school for 2 years, is afraid not of the aspect of doing (things that are prohibited by the cottage) but of the impact (punishment) that increases when someone is punished.<sup>33</sup> This is the Three Term Contingency where 5 Sie. This is a discriminatory stimulus that encourages the response of students to carry out their programs so that the consequences of obedience/non-compliance have their own consequences as a response stimulus.<sup>34</sup>

Fauzan with the dominance of *Ghalib* Sect. Education only adjusted the rule 2 1/2 years later. In the 4th year, I feel that *istigasah* is a necessity that includes Acceptance of a Value. Thus, when the compulsory study hours were added, only 1 year later there was a sense of need for the study hours without having to have any instruction (S) and already carried out it (R)/automation such as preparing for early lessons, memorization. This is what Willingness to Respond is all about. For him, this is very frequent, although not every day.<sup>35</sup>

The effect of *Hukm al-Wāzi'ah* actually stimulated Rafiq to be able to focus on deepening early studies. Although student students seem to be facilitated to bring what is really needed such as cellphones/laptops, but for him it is not only very helpful but the hours for *Muṭāla'ah* (remembering) books are reduced.<sup>36</sup>

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<sup>30</sup> SF, "Wawancara," February 14, 2024; Lorin W. Anderson et al., eds., *A Taxonomy for Learning, Teaching and Assessing: A Revision of Bloom's Taxonomy of Educational Objectives*, Abridged (New York: Addison Wesley Longman, Inc, 2001).

<sup>31</sup> WY, "Wawancara," February 16, 2024; David R. Krathwohl, Benjamin S. Bloom, and Betram B. Masia, *Taxonomy of Educational Objective: Book 2 Affective Domain* (New York, Amerika Serikat: Longman, 1964), 35.

<sup>32</sup> M. Iqbal, "Wawancara," February 15, 2024.

<sup>33</sup> Rijal, "Wawancara," February 16, 2024, Kamar HY-04 PPHY.

<sup>34</sup> Schunk, *Teori-Teori Pembelajaran: Sebuah Perspektif Pendidikan*, 125.

<sup>35</sup> Fauzan Abi Hafidz, "Wawancara," February 5, 2024, Kamar HY-04 PPHY.

<sup>36</sup> Ainur Rafiq, "Wawancara," February 11, 2024.



Santri Ndalem like Adnan also feel that 6 attitudes are formed such as *malakah al-ijtimā'* in terms of *ba's* (not embarrassed/awkward), patience, sense of responsibility, discipline, awareness in *ktirik*, advice so that it becomes a lifestyle of life. This is what is called the Characterization of Value Complex.<sup>37</sup> Thus, Rijal who forms Procedural Knowledge in the form of how to place appropriate language when communicating with the teacher and 'Akābir (old student/older than him) in his room.<sup>38</sup>

The *Ikrāh* effect changed the shy character as felt by Mr. Qadhi while in *Jam'iyyah*. With *tikrār* for 3 years with different positions (chairman-treasurer-education) and different hierarchies (room-wliyah-center). He acknowledged that the growing central program requires him to think and act forward. This is Forethought, a thing that motivates a person to turn out to be an organizational commitment like He directs all efforts of direction and coordination because of the Organization of a Value system because he can control the fear that the results will not be optimal. This is Self-Regulation and Self Intruction which is formed as a result of anxiety which is often to reduce Axienty Disorder.<sup>39</sup>

Agus as a PN coach feels the Characterization of Value Complex in the form of diligence, patience, fairness and equality in training movement moves such as giving special trainers as companions to disabled training members even though the training is still together. The characteristics of agencies such as Forethought also have the effect of becoming the chairman of the PN. This is evidenced in the innovation of the program in the form of making certificates to: 1) motivate PN members to commit to training until Malacca and 2) to be useful at home in the future to apply at school/educational institutions as trainers. This is Creat, because he is able to unite the elements needed by his members to form a functional and coherent whole. A Generating and Planning is constructed into a Production result in the form of a certificate. The 3 elements of Creat he has achieved.<sup>40</sup>

This is the General Set, where he has a certain way of reducing the problem of inconsistency in the training of his members with certificate solutions that are consistent with maximum training with the values he holds. It does not belong to the cognitive domain, but the process proves the importance of cognitive processes for the outcomes of this category.<sup>41</sup>

#### *b. Ikrāh Wāzi' in forming Ṣanā'i'*

There are 3 Shanā'i' that are formed: *Fikriyyah*, *Ṣanā'ah*, and *Siyāsah*.

#### *Fikriyyah*

Cognitive skill in this science are formed in *Ikrāh* for students to participate in teaching the Qur'an and Sorogan. Like Mr. Qadhi who felt that he was learning again (Recognizing-Understanding) because he taught the *jet tempur* class (basic level of reading Qur'an) which had never been studied before because he entered PMQ HY and MMQ Parent directly at the 'Ula level (one level above *Jet Tempur*) so that he was

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<sup>37</sup> W.S. Winkel, *Psikologi Pengajaran* (Yogyakarta: Media Abadi, 2012); Adnan As'ad, "Wawancara," February 20, 2024, 125, Kamar HY-04 PPHY.

<sup>38</sup> Rijal, "Wawancara," February 16, 2024.

<sup>39</sup> M. Al-Qadhi A.S.M Mahzumi, "Wawancara," March 9, 2024, Gedung Al-Ikhlas Lt. 2 PPHY; Neil J. Salkin, *Encyclopedia of Educational Psychology* (Amerika Serikat: SAGE Publication Inc, 2008), 1 & 2:43; Krathwohl, Bloom, and Masia, *Taxonomy of Educational Objective: Book 2 Affective Domain*, 149–60.

<sup>40</sup> Agus Maulana, "Wawancara," February 14, 2024, Cah-Cah Mart PPHY; Anderson et al., *A Taxonomy for Learning, Teaching and Assessing: A Revision of Bloom's Taxonomy of Educational Objectives*, 43.

<sup>41</sup> Krathwohl, Bloom, and Masia, *Taxonomy of Educational Objective: Book 2 Affective Domain*, 164–66.

required to learn the beginning. Even in the 'Ula-Wustha level lessons, the material was rarely read when I was a student, but at the Recalling-Understanding level. In addition, this *Ikrāh* effect encourages him to Analyze, precisely integrating the teaching methods of the teachers who taught him in the past, so that he came up with a new way while differentiating the character of the students he taught. A Planing and Producing that is formed after he checks the results of the analysis of the differences between students and the ability of the *makhraj* even though it is not in the understanding of the material.<sup>42</sup> Likewise, when he highlights (tutoring), Recall and Understanding are dominant to encourage him. So that they plan questions to be expressed to their students. With the adoption of the way of teachers who highlight him first, he is able to form a tutoring method that is almost the same as other teacher speakers.<sup>43</sup>

Agus also felt that the Recall and Recognizing Procedural Knowledge of PN martial arts moves/movements that had been completed had become *Malakah*. For him, no matter how proficient the movement is, if it is not retrained and repeated, he will forget, especially complicated movements (complex). This means that the high skill stage of Resolution of Uncertainty and Automatic Performance that has been obtained needs these 2 cognitive aspects. Even for the position of coach this year, he feels Adjustment, a change and adjustment of movement patterns given to his fellow students he trains. He said "the provision of moves/movements must be acceptable/obtained equally by all training participants even though there are many of them."<sup>44</sup>

### Ṣanā'ah

Various *Ṣanā'ah* are predominantly achieved by the students of the administrators and ndalem but do not deny other students because of 'Aql *Tajrībiy* and the nature of *Fā'iliyyah* and *Mudrikah*. *Ṣanā'ah al-Binā'* (architecture), *Tijārah* (trade), *Ghinā'* (music), Room / Event Governance, Photo Studio, Electrical, Welding, Irrigation.

Almost all skills start from scratch and do not understand *qānūn ṣinā'i* (the basics) at all. As M. Iqbal who is a member of Sect. Development without *ṣifah* even though it has been 3 years before participating (*ro'an*). So that 1 year after being appointed, *ṣifah* which is included in the Mecanical Responses to in terms of ironing and casting becomes his *malakah* (Adjustment) even though it is not yet in the building structure that is still in the *fi'l* stage. his skills in the 2 architectural aspects until he dares to compete with his model (builder) and does not even hesitate to rebuke the builder when it is not in accordance with the character of the cottage building, especially in the casting design.<sup>45</sup> Fighting and shooting are still considered to be 50% of expert craftsmen (*ṣifah*).

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<sup>42</sup> M. Al-Qadhi A.S.M Mahzumi, "Wawancara," March 9, 2024.

<sup>43</sup> M. Al-Qadhi A.S.M Mahzumi, "Wawancara," March 9, 2024.

<sup>44</sup> Agus Maulana, "Wawancara," February 14, 2024; Elizabeth Jane Simpson, *The Classification of Educational Objective: Psychomotor Domain* (Urbana, Illinois: Universitas of Illinois, 1966), 29–30; Winkel, *Psikologi Pengajaran*, 279.

<sup>45</sup> M. Iqbal, "Wawancara," February 15, 2024.

Learning occurred like Adam Closed-Loop Theory, where Mr. Jamal as Head of PULP at that time tended to be the Zamroji and Bashri Model. The 2 informants practice and feedback (Guidance Response) so that the correct movement appears as a reference for them to do it themselves (Mechanical Response) even Bashri only needs one observation and direction and can do it directly at another time (a network of schemes is formed).<sup>46</sup> Unlike Zamroji, the network as a reference has been formed because it coincided with the 3rd grade of vocational school with a major in machinery. But in the case of sound system as part of PULP, the formation of this network (schema) as a reference is the same process as Bashri.<sup>47</sup> It turns out that the Attention-Retention-Behavior Product really needs to model abstract-participation simultaneously so that just 1 *Fi'llu* without *Tikrār* can become a *Şifah*/do it yourself without guidance in improving (problem solving) damage in terms of light electrical installations in contrast to heavy installations that need several *Tikrār* first to 1 year with many hours of flying and running in the 2nd year, *Şifah* in the form of damage analysis can be done so that in the 3rd year it has become *Malakah* is in the form of deciding the source of the damage. Bashri stated that *Malakah* electricity of this large installation makes it easier when repairing light installations that are dominant in the home environment and even waters as well.<sup>48</sup>

Thus welding skills that take 1 month in forming a network (basics) with the same learning method. *Tikrar Şifah* for 3 years with various forms such as closets, bookshelves and sandals, fences and various hut needs that can be met by welding this PULP forms *Malacca*. Bashri stated that he dared to accept orders if the form of the order was the same as what he could make at PPHY.<sup>49</sup> Although the welding is not up to the Adjustment level, it has reached the Complex Over Response at the level of Resolution of Uncertainty (knowledge of the required and confident sequence) called Complex in Nature, and Automatic Performance because the welding skills have been well coordinated easily.<sup>50</sup> The same thing was experienced by Zamroji in the sound system at various events where 1/2 year formed *Şifah* (the basics of installing sound system accessories). *Tikrār Şifah* is not only when there is an event but also trial and error is carried out so that the sensitivity in the sound aspect in the setting of the audi mixer and its components is increasingly *Rashikhah*/becomes *Malakah*. This Knowledge procedure is felt by Zamroji to be able to evaluate where he can assess the shortcomings and advantages of sound in the sound handled by others.<sup>51</sup>

Likewise Adnan in presentation skills and official event layout. He acquired the presentation skills perfectly in the same way as in the theory of psychomotor ability. It is enough to assign (*Tikrār*) 3 times in this way every mistake is reduced (criticism and direction of the management) so that *malakah tamm*. Meanwhile, in the management of the official event room, it is enough to have 2 assignments because its features have been done a lot in arranging presentations in various lodge sessions (a small replication of a large event).<sup>52</sup> From here, he got Procedural Knowledge in the form of knowing who, when and where the layout of the session/large event is properly designed in

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<sup>46</sup> Zamroji, Hasan Bashri, "Wawancara," March 29, 2024.

<sup>47</sup> Zamroji, "Wawancara," March 29, 2024, Kamar Hy-13 PPHY.

<sup>48</sup> Hasan Bashri, "Wawancara," March 29, 2024, Kamar Hy-13 PPHY.

<sup>49</sup> Hasan Bashri, "Wawancara," March 29, 2024.

<sup>50</sup> Simpson, *The Classification of Educational Objective: Psychomotor Domain*, 80.

<sup>51</sup> Zamroji, "Wawancara," March 29, 2024.

<sup>52</sup> Adnan As'ad, "Wawancara," February 20, 2024.

accordance with the ethical principles of the *pesantren* in glorifying *Kyai* and *Dzuriyah* (family of *kyai*), invited guests, and the audience in general. Such as the placement and difference of seats and consumption and other complements. This ability is a Differentiation and Organizing that enters the cognitive level of Analyze.<sup>53</sup> In fact, the task of *Humasy* (Public Relations) is to practice speaking smoothly (*kromo alus*) because he often delivers letters to the *Dzuriyyah* of Pondok Lirboyo. A good Recognizing (because it already has a scheme) and Implementing with *non-Wāzi' Tajribah* in this case.<sup>54</sup>

Along with being *Khadim*, he has 2 models, an old *Khadim* friend who often trains and gives feedback and *Bu Nyai* who often corrects mistakes after the finished dish is finished. For 7 days (*tikrār*) until the *Şifah* of cooking is formed (Mechanical Response). After that, he innovated to make other dishes such as vegetables, stir-fried vegetables, *pindang sambel* and fried rice by way of abstract modeling (watching youtube) with the range of *tikrār şifah* (doing without watching youtube and while remembering) 1 month has become *malakah*.<sup>55</sup> In addition, the skills of a culinary seller are also obtained such as negotiation, consumer satisfaction because they are often active in marketing to other cottages so that the product has customers and one step forward when the students recite the Qur'an after dawn have opened stalls which greatly provide income implications because many other stalls have not been opened. Even how to make coffee brews that *Kyai* directly directed.<sup>56</sup> Something that also belongs to the *Siyāsah* category.

Thus Husein, *Khadim Kyai* for the past 5 years has felt *Şanā'at Tijārah* in the form of the skill of the retail store system with 4 *Tadrij*. The 1st year is to take care of the store/cashier (adaptation), the 2nd is the same but the system and price scheme is formed, the 3rd plus accounting, the 4th is the store manager (boss). This 3rd year, Informaant modeling is abstract (see youtube) even though it is in simple accounting. Meanwhile, the management system further reduces production costs by setting store shopping costs at daily sales of Rp. 1,000,000 and weekly Rp. 2. 500,000 for the store's financial stability. While other tasks such as recording goods, managing the store layout and guarding the schedule of 6 subordinates. Automatic Response seems to be obtained because of the manager's position that is easily coordinated and controlled.<sup>57</sup> Plus *Malakah*, the dominant coffee brewing was formed when he was a cashier. For 2 years, he has been working with buyer criticism as a model so that he can generate delicious coffee brews based on the type such as the type of coffee whose water heat must be 100° C or below and the sensitivity of the buyer's taste.<sup>58</sup> This is an Adjustment because he can adjust the taste that the buyer wants.

Multimedia skills are getting more mature shown by Mr. Agus. The *şifah* aspect of the photographer increasingly becomes *hāl* with *tikrār* flying hours at events in the Lodge such as *jam'iyyah* and seminars. For 5 years since 2019, he feels that the skills of a reliable photographer (*malakah*) have not matured because it takes a long time because it needs to master the conditions and differences in tenant demands. However, editing skills are already considered proficient. The assignment given in the form of making Id

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<sup>53</sup> Anderson et al., *A Taxonomy for Learning, Teaching and Assessing: A Revision of Bloom's Taxonomy of Educational Objectives.*, 50–51.

<sup>54</sup> Adnan As'ad, "Wawancara," February 20, 2024.

<sup>55</sup> Adnan As'ad, "Wawancara," February 20, 2024.

<sup>56</sup> Adnan As'ad, "Wawancara," February 20, 2024.

<sup>57</sup> Husein, "Wawancara," February 12, 2024, Ruang Kelas 5 MDHY Gedung Al-Kaustar Lt. 3PPHY.

<sup>58</sup> Husein, "Wawancara," February 12, 2024.

Cards (student identity cards, work cards and vaccine cards) also forms Knowledge Procedures that were previously not studied at all during college. Even the innovation of making wedding photos/videos even though it relies on Abstract Modeling (youtube self-taught) to the level of *hāl*. With the aspect of *şifah* that has been formed in taking videos even though they are not yet proficient, it is helped by the 3 *ţikrār*. While the wedding photo of 6 *ţikrār*. For him, every *ţikrār* gives *taşdiqāt* so that *ma'na* is known to make mistakes such as the lack of impression of the story of the picture taken, the importance of knowing the round of the event and the readiness of the concept of the video to be made, the tools and the cohesiveness of the team.<sup>59</sup>

### Siyāsah

The meaning of this siyasah tends to be organizational skills. *tajribah* in *şana'ah* is mostly done on images. 1.3 before where the Jam'iyyah and Chamber organizations were very dominant. Sadam felt that the *şifah* aspect was formed 2 years before becoming the chairman of the HY-04 room, where he became the secretary and deputy in the room even though he was biased with his position at that time as the secretary of the *jam'iyyah*. The concept of organization is cognitively schematized because it already has Differentiating and Organizing in basic aspects such as planning, organizing, actuating, evaluating and reflecting. The *tajribah* aspect trains to be a good leader such as easing conflicts among room residents both daily and weekly by setting a good example, discussing and if not capable, asking for direction from their room advisor. But the initial 2 aspects are dominant.<sup>60</sup> He seems to be an abstract model for his residents and dismantles the Blind Spot (blind area) so that the root of the problem can be solved.<sup>61</sup>

In contrast to Khofi, giving priority to advisors before discussion (daily council) in resolving conflicts because of the preventive aspect of self-selfishness so that solutions to provide a deterrent effect without hurting so that it does not recur. During his tenure as chairman of the HY-04 chamber in the 3rd year of *mondok* (2020) which was supported by *isti'dad* when he was the Deputy in the previous year, he gained conceptual and procedural knowledge such as basic organizational element.<sup>62</sup> and familial principles in an organization which are considered basic capital in determining policies. In fact, this becomes Metacognitive because of the awareness that they already have organizational knowledge and are aware that the community trusts them as students (who can) to create a community at home by changing the *safari* system (student service) not only stagnant student design but the community is also invited to take part.<sup>63</sup> A high cognitive stage where he is able to Generate and Planing even though the prototype is made from the results of *tajribah* at PPHY so as to create a habitat for this religious organized community as *producting*. For him, this is a problem solving in his home environment.<sup>64</sup>

As Mr. Qadhi who for 7 years since 2015 has been quite mature in the organizational system (operational structure and basic aspects of management. Especially when he became general secretary of *Jam'iyyah* central in the 6th year which was very dominant

<sup>59</sup> Agus Saifuddin, "Wawancara," February 25, 2024.

<sup>60</sup> Sadam Mu'arif, "Wawancara," March 7, 2024, Pondok Pesantren al-Aziz.

<sup>61</sup> Ricky Lowes, "Knowing You: Personal Tutoring, Learning Analytics and the Johari Window," *Frontiers in Education* 5, no. 101 (July 2020): 101, <https://doi.org/10.3389/feduc.2020.0010>.

<sup>62</sup> See results on Sadam's previous Informant, Mu'arif, "Wawancara," March 7, 2024.

<sup>63</sup> Khofifuddin, "Wawancara," March 7, 2024, Pondok Pesantren al-Aziz.

<sup>64</sup> Khofifuddin, "Wawancara," March 7, 2024; Anderson et al., *A Taxonomy for Learning, Teaching and Assessing: A Revision of Bloom's Taxonomy of Educational Objectives.*, 86–88.



Retention Mr. Surur chairman at that time as the model (abstract) so as to encourage Behavior Product which was not previously formed even though he was the chairman of the *jam'iyyah* room, the treasurer of the regional *jam'iyyah*. The informant realized that there was no model that gave such a boost as the daily council as '*akābir* biased seniorism at that time. This is *thul al-mu'āyanah in tatabbu' al-waqāiq* because there is no model. Nevertheless, he has formed a cognitive scheme of the results of '*aql tajrībiy* so that *taṣdīqāt* becomes his heuristic later when he becomes the chairman of the center for evaluation materials.<sup>65</sup> The sense of tentrumentality is increasingly reduced to a very rare degree, making the democratic leadership style that he implements. He stated that when there is a problem/action to be taken, it must be discussed even with fellow members (not necessarily to an advisor). By applying the concept of Johari Window, he tries to reveal the Hidden Arena (Facade) by interpersonal (face to face) when the members are in conflict. For him, it is an effective conflict resolution effort in a large forum.<sup>66</sup> This is metacognitive knowledge where strategic knowledge in organizational problem solving is represented by Mr. Qadhi. He also emphasized that external organizations must also need introduction and how to establish trust. The skills at PPHY are considered enough to be applied in organizations out there.<sup>67</sup>

## Discussion

*Khuluq al-'Inqiyād* turned out to be formed without Ikrah as experienced by Helmi, the student who has been in the school for 3 years actually felt that the punishment that occurred did not make any effect (either afraid to do it or to the punishment itself). This is because the sense of tips to commit violations of the applicable law does not exist in the mind of the informant. The punishment that is broadcast and placed as (abstract modeling) affects Rijal's personal preventive impulse not to do maladaptive response. Even the Awareness of *hukm wāzi'* appears with 3 interventive *tikrār* (punishment) which also reduces the faulty cognitive proses which is the cognitive impulse of Iqbal to violate.<sup>68</sup> This is the result of *hukm al-wāzi'ah* in reducing the *ṭabī'ah sharr* of the santri as Ibn Khaldun emphasized in Habituation with the difference in the uniqueness of the Informant.

Punishment can change Maladative habits as WY With 3 times *tikrār* punishment in *tadrij*, in contrast to Guthrie's statement that punishment cannot change habits. Even in this way, it includes cognitive concepts that Guthrie does not have in the form of the process of *tatabu' al-ma'na* where the Informant who has been punished as Muqtaniş (deepening) what has been felt as a natural consequence of '*aql tajrībi*.<sup>69</sup> So that *taṣdīqāt* is obtained to form Self-Regulation which includes Metacognition, forming new affective in the Informant such as Awareness of the applicable law, Acceptance of a Value, regret and not repeating again and punishment is not a violent but consequential violation, Organization and Characterization of a Value System such as an increase in religiosity.

Habits such as *istighsah*, awareness of the need to study diligently, discipline is indeed with various repetitions such as monthly and yearly. 5 Management Sie when it becomes a

<sup>65</sup> Mahzumi, "Wawancara," March 9, 2024.

<sup>66</sup> Mahzumi, "Wawancara," March 9, 2024; Lowes, "Knowing You: Personal Tutoring, Learning Analytics and the Johari Window," 6.

<sup>67</sup> Mahzumi, "Wawancara," March 9, 2024; Anderson et al., *A Taxonomy for Learning, Teaching and Assessing: A Revision of Bloom's Taxonomy of Educational Objectives.*, 46–47.

<sup>68</sup> Helmi, "Wawancara," February 16, 2024; M. Iqbal, "Wawancara," February 15, 2024; Rijal, "Wawancara," February 16, 2024.

<sup>69</sup> see the formation and change of Guthri's habits Schunk, *Teori-Teori Pembelajaran: Sebuah Perspektif Pendidikan*, 120–21.



stimulus (S) as a sign that the activity is carried out so that the Response appears and the Guidance Response action is emphasized with supervision until it is completed to train the automatic response of the signs from the *pengurus*.<sup>70</sup>

The *ḥukm* in forming *ṣanā'i'*: 1) *Siyāsah*, such as Organization, Leadership; 2) *Ṣanā'ah*, such as Architecture, Electricity, Welding, Room/Building Governance, Multimedia, Sound System, retail trade, MSMEs; 3) *Fikriyyah*; Lecturer of the Qur'an, Pillar of the Yellow Book. All of this is indeed the motive of *ta'āwun* for *maṣālih al-nau'* as evidenced by all of them in carrying out their duties because of their internalized sense of responsibility and the expectation of barakah and not being paid a penny. This is indirectly because '*aql tajribiy* naturally encourages him to attention-retention-behavior product process but the motivation aspect does not end as conceptualized by Bandura.<sup>71</sup> The Informants represent this aspect at the beginning before the 3 processes. It is because of *Ikrāh*. This means that *ikrāh al-wazi'ah* PPHY/Islamic Boarding School in the *Khidmah* process forms a Modelling process as shown in the following graph:

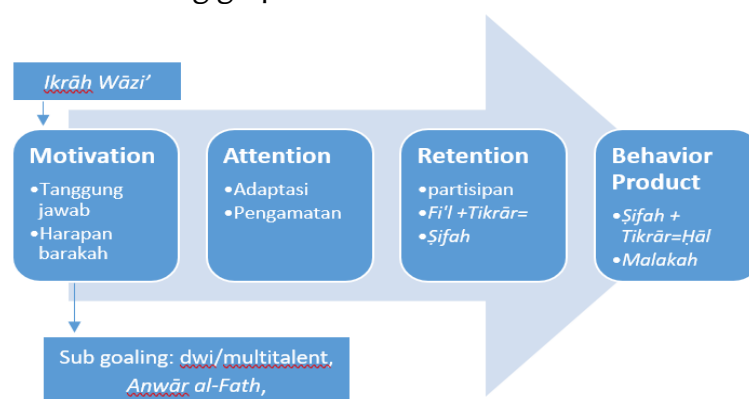


Figure 4. New Observation Learning Circulation Model

*Tikrār fi'l* as Retention *ṣifah* does not necessarily reach *malakah*, as is the case with *ṣanā'ah tijarah* which has only reached *hāl/malakah ghairu tam* for 4 years. He understands the trade/management of retail stores but he has not dared to make his own business when he is at home with the available (capital, place). For him, it requires knowledge of the characteristics of the area/location. Likewise, other informants Iqbal (still imperfect in structure, plastering and penetration), Muslih (who is still the structure & maintenance of the sewer stream), Adnan (his cooking), Mr. Agus (filmmaking and wedding documentary), Bashri and Zamroji (welding, electricity and sound system) although they dare to apply it outside (when at home). Indeed, *Malakah* for Ibn Khaldun, an aspect that is not only in *fahm* (Undertsanding) and *wa'y* (can memorize and perceive) but '*alim/shādī* (know/proficient) in various fields that include the basics, rules, understanding the problem and its development.<sup>72</sup> However, the Informants have pocketed the basics and rules so that it remains the advanced *Tikrār* stage to study the problem and development so that they can reach *Malakah Tamm*. In fact, the results obtained are already *malakah* of the sub-skill because the aspect of *rāsikhah* as an indicator of *malakah* has been represented in the sub-skill.

<sup>70</sup> Schunk, *Teori-Teori Pembelajaran: Sebuah Perspektif Pendidikan*, 118.

<sup>71</sup> B.R. Hergenhahn and Matthew H. Olson, *Teori Belajar*, ed. 7, cet-6 (Jakarta: Prenadamedia Group, 2015), 356–57.

<sup>72</sup> Ibn Khaldūn, *Muqaddimah Ibn Khaldūn*, II, 136.

The aspect of *tikrār al-fi'l/ṣifah* 1x on easy work and 2x on heavy work as M. Iqbal's *malakah* and casting (*hāl*) achieved became the material for his analysis in distinguishing the style of these 2 aspects in other buildings. In the end, these 2 kinds of modeling in *Tajribah* form the *ṣana'ah* of the students in all aspects that cover it as shown in figures 1,2 and 3. This is as conveyed by Ibn Khaldun "*inna al-insān huwa madaniyyun bi al-ṭab'iy*" Pondok Pesantren Haji Ya'qub with all its aspects to become *madaniyy* (social environment) which constructs *tab'iy* (social character) into *Khair* with such a program and social setting. So that *'aql tajribiy* students, in addition to always being conditioned (the habit of needing *wāzi'/ḥāmīl*) are also indirectly conditioned (Unconditioning Stimulus) with activities that often grow *mulāim* (hegemony) so that the interest to perform the features of an activity arises so that as time goes by because of the exercises because of this interest forms his *ṣana'ah* as an automatic response.

For Ibn Khaldun it is indeed a natural thing that the person is in the power of others in general, in addition to the essence of man, the *rā'is* (leader) for himself as the wisdom of the caliph's status entrusted to him. But man needs a *ḥāmīl* (director) to encourage him (*'ikrāh*) to want *ta'āwun* (help) who is wrapped in this responsibility for the realization of *maṣāliḥ al-nau'* (common good). This is indeed observed by Ibn Khaldun that *'aql* sometimes stimulates the human self not to want to *ta'āwun* with the sequence as above.<sup>73</sup> For this reason, *hāmīl* as S forms R affectively (sense of responsibility) so that it spreads to psychomotor. This is proven by Muslih and M. Iqbal who showed their agency when they became head of it. This is through a process of gradual participation, forming the production aspect and even increasing the motivational aspect as the final stage of observational learning with different objects and participatory duration of each informant.<sup>74</sup>

Most behaviors do last for a long time without any direct external incentives. This constancy depends on the purpose, which reflects the individual's intention and refers to the quantity-quality and even the value of practice. View the figure 3., It is clear that the *Ikrah* establishes a goal whose notabe is the determination of the direction of achievement as the target of individual action. This is natural because the standard nature of action/practice comes first, although it seems that others determine the goal, but it is quickly internalized in the individual because the Outcome Expectation (expectation of results) of the students is wrapped in the concept of *barākah*, a personal belief about the result to be achieved. This is what gives rise to Self-Set Goals (self-determined goals), a thing that increases Self Efficacy and High Commitment to these goals.<sup>75</sup>

For this reason, these students do not work half-heartedly because of these 2 things. Although the character of the goal specificity and difficulty level is not paid much attention to because it sublimates to their proximal goal, it is a goal whose classification is how far it projects into the future.<sup>76</sup> Indeed, individuals form Outcome Expectations based on personal experience or model observations that do dominate the students in their observational learning process so that this belief encourages Attention to the model (in every *Ṣanā'ah* they do). Then Retentions for a long period of time (*tikrār fi'l*) so that they experience *taṣdiqāt*, the belief that their actions are producing results called Behavior Production.

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<sup>73</sup> Ibn Khaldūn, *Muqaddimah Ibn Khaldūn*, 88.

<sup>74</sup> Muslih Fanani, "Wawancara," February 19, 2024; 172-177 Schunk, *Teori-Teori Pembelajaran: Sebuah Perspektif Pendidikan*, view.

<sup>75</sup> Schunk, *Teori-Teori Pembelajaran: Sebuah Perspektif Pendidikan*, 190–98.

<sup>76</sup> Schunk, *Teori-Teori Pembelajaran: Sebuah Perspektif Pendidikan*, 192–95.

In fact, this will form a transfer in a different situation (outside the cottage when they go home) because of the aspect of their involvement in the action they have produced in the previous situation (when in the cottage), a Self-Efficacy formed due to the results of the Outcome-Expectations bias.<sup>77</sup> With the dominance of Internal-Expectations which tends to be the internal satisfaction of individuals, it is indeed related to the progress of learning skills, it is proven by the enthusiasm and enthusiasm of the students.<sup>78</sup>

These are the values of *pesantren* where interdependence and understanding between teachers and students, sincerity, patience and love are essential factors in establishing the survival of *pesantren*. Where students must consider *Kyai*/teacher as their own father, for that the students must show absolute respect and obedience to their teacher as long as they do not violate religious teachings and please the teacher in order to get *barakah*.<sup>79</sup> The three functions of *pesantren* are: 1) educational institutions; 2) social institutions and; 3) religious broadcasting. In addition to teaching religion based on *nash*, it also trains life skills/personal skills such as vocational activities. The principles of *pesantren* education start from theory, voluntariness, service, wisdom, collectivity to organize joint activities. A place to seek knowledge, devotion and blessing of *Kyai*.<sup>80</sup>

## Conclusion

The concept of Ibn Khaldun's mixed ideas in behaviorist-cognitive is conceptualized in *ikrah wāzi'* in forming *'ādah* and *ṣanā'ah* which are dominant in affective aspects that are dominant in commitment and acceptance and organizing of values complex and psychomotor to dominant in guidance, mechanical and complex responses, and even Adjustment with an average *tikrar* ratio of 3 times experienced by *ndalem* students and administrators. And the process forms a new concept in observational learning where the motivation aspect is the initial step.

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<sup>78</sup> Dale H. Schunk, *Learning Theories An Education Perspective*, Sixth (Amerika Serikat: Pearson Education, Inc., 2012), 145.

<sup>79</sup> Zamakhsyari Dhofier, *Tradisi Pesantren*, Cet-19 (Jakarta: LP3ES, 2019), 125–29.

<sup>80</sup> Ahmad Muthohar, *Ideologi Pendidikan Pesantren* (Semarang: Pustaka Rizki Putra, 2007), 100–120.

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