

INVESTIGATING LEARNING PROCESSES IN MODERN PESANTREN: AN UNDERSTANDING THE PROCESS OF LEARNING THROUGH PSYCHOLOGY OF EDUCATION

A Thesis

**Submitted to the Master's Study Program of Education at the Faculty
of Education in partial fulfillment of the requirements for the degree of**

Master of Arts (M.A.)



by:

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UNIVERSITAS ISLAM INTERNASIONAL INDONESIA

DEPOK

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ABSTRACT

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This study explores the integration of educational psychology principles—behaviourism, cognitivism, and constructivism—within the traditional learning environment of pesantren. While pesantren has adopted elements of modern curricula, traditional methods, such as memorization-based teaching and *kitab kuning*, remain prevalent. These methods may potentially limit students' critical thinking abilities. A significant gap exists between the learning paradigms in pesantren and the principles of educational psychology, which emphasize students as active participants in their learning process, considering their developmental stages, motivation, and individual learning style. The research aimed to investigate whether the integration of religious education and traditional methods in pesantren can incorporate modern learning values that address students' mental and personal development, cognitive aspects, learning motivation, and individual differences. A qualitative case study was conducted at a modern boarding school in West Java, involving four students, four teachers, and a Kyai to gather insights into the learning process in pesantren. Data collection methods included interview and observation, with validity and reliability ensured through triangulation and member checking. Manual thematic analysis was used to analyse the data. The study concluded that behaviourism, cognitivism, and constructivism are present in the learning processes in pesantren, both in classroom settings—such as in religious studies; *Fiqh*, *Hadith*, and *kitab kuning*—and in daily life. The research also identified several challenges in the learning process, which included internal and external challenges. As for the internal such as boredom, homesick, feeling backwards. As for external challenges such as economics backgrounds, overburdened, and grouping based on grades. The implications of this research suggest a need for pesantren to integrate more modern educational psychology principles into their teaching methods, to better support students' holistic development. This includes fostering critical thinking, accommodating diverse learning style, and addressing the emotional and motivational needs of students to enhance their overall educational experience.

Keywords: pesantren, learning process, psychology of education, teaching and learning

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GLOSSARIUM

<i>Akhlak</i>	(Islamic) Ethics
<i>Fiqh</i>	Islamic Jurisprudence
<i>Hadits</i>	Traditions purporting to preserve the decisions, actions, and utterances of the prophet Muhammad
<i>Kyai</i>	A title for Muslim Scholars in Java who generally lead Pesantren Institutions
<i>Madrasah</i>	Madrasah is a formal education unit under the guidance of the Minister of Religious Affairs that organizes general and vocational education with the distinctiveness of Islam which includes Raudlatul Athfal, Madrasah Ibtidaiyah, Madrasah Tsanawiyah, Madrasah Aliyah and Madrasah Aliyah Kejuruan.
<i>Nahwu</i>	Syntax
<i>Pesantren</i>	Traditional Islamic training centers for advanced studies
<i>Santri</i>	Students in the Pesantren Institutions
<i>Tafsir</i>	Qurán exegesis
<i>Usul Fiqh</i>	Systems of Islamic Jurisprudence
Yellow scriptures	Islamic Classical Texts
Behaviourism	Is a way of seeking knowledge that places the object (external) as the source of knowledge. The object is what can be seen or knowledge that can be directly

observed by the senses. Something that cannot be directly observed is not considered an object. Within this framework, behaviourism views the object of psychological science as behaviour, not the mind. Therefore, behaviourism is highly empirical.

Cognitivism Is a way of seeking knowledge that places mental activities (thoughts, feelings, emotions, imagination, motivation) as the source of knowledge. In Descartes' terms, it is the manifestation of the pure intellect, which is the light of nature or the light of reason, and is the antithesis of positivist-behaviourism.

Constructivism Is a way of seeking knowledge that believes the source of knowledge comes from both within oneself (the subject) and outside oneself (the object). In other words, constructivism is the balance point between behaviourism and cognitivism.

Talfidz Repeating words aloud involves pronouncing or reciting them so that students can clearly hear how they should be articulated. This practice helps students become familiar with English or Arabic pronunciation.

CHAPTER I

INTRODUCTION

“There is in every child at every stage a new miracle of vigorous unfolding, which constitutes a new hope and a new responsibility for all” - Erik Erikson

This chapter explains the motivation behind the research endeavour, as encapsulated in the research background. Moreover, two research questions were posed and addressed. Additionally, the chapter elucidates the significance of the research.

1.1 Background

The role and contributions of pesantren in the development of Islam in Indonesia cannot be overlooked. Since their establishment around the 16th century, pesantren have played a vital role as centres for the spread of Islam in the archipelago. They are among the oldest Islamic educational institutions where systematic Islamic learning first took place in Indonesia (Azizah, 2023). Furthermore, with its distinctive structure, pesantren has developed alongside Indonesian culture and traditions.

Azra et al. (2007) states that pesantren possesses a significant historical background and have undergone modifications to cater to the evolving educational requirements of Indonesian culture. Although their foundation is based on the teaching of traditional Islamic sciences, their curriculum now encompasses a wide array of general education courses. This development is in line with a larger goal of producing well-rounded people who can make contributions to both the religious and secular domains. The learning environment of pesantren, which combines

traditional and modern educational approaches, is crucial in shaping its students' intellectual and spiritual development.

The pesantren education system in Indonesia is considered a manifestation of indigenous ingenuity, characterised by its distinctiveness, autonomy, and resilience in confronting a range of problems, spanning from colonialism to contemporary issues (Maarif, 2018). pesantren are regarded as a manifestation of indigenous knowledge that has the ability to adjust and progress in accordance with the socio-cultural circumstances of the local community (Maarif, 2018). Dholfier (2019) supports this claim by highlighting that pesantren function not only as educational establishments but also as hubs for the advancement of Islamic learning and culture. Prominent religious scholars often lead pesantren, overseeing the teaching and learning process while preserving religious and cultural traditions. According to Dholfier (2019), learning traditions in pesantren go beyond formal education and include character and moral development. In addition, as boarding institutions, pesantren are profoundly shaping environments for children and youth (Nilan, 2009).

This university introduced me to the Psychology of Education class, where I learned about how humans learn. Barlow (1985) defines educational psychology as knowledge based on psychological research that provides a set of resources to help teachers perform their tasks in the teaching and learning process more effectively. Glover and Ronning (as cited in Elliot, 1996) state that educational psychology encompasses topics ranging from human development, individual differences, measurement, learning, motivation, and humanistic views of education,

both based on empirical data and theory. According to Elliot et al. (1996) educational psychology as the systematic study of processes and factors related to human education. This is the most widely accepted definition, they also added that educational psychology is the application of psychology to study development, learning, motivation, teaching, and related issues arising in educational settings. In my learning about educational psychology, which focuses on how people learn and how teachers can support this process (Chinn, 2011). Through this subject, I was introduced to three central learning theories: Behaviourism, Cognitivism, and Constructivism (Schunk, 2011).

Behaviourism focuses on observable behaviours and responses to environmental stimuli. It assumes that learning occurs when educators clearly communicate their messages and learners are motivated (Dunn, 2002). Additionally, Chinn (2011) argues that behaviourism is a theory of learning that emphasizes observable behaviours and how they can be conditioned through reinforcement and punishment. Behaviourism is used to shape student behaviour through rewards and punishments. On the other hand, cognitivism emphasizes the mental processes involved in learning, such as thinking, memory, and problem-solving. It suggests that learning involves changing knowledge stored in long-term memory and often uses imagery to aid understanding (Dilshad, 2017). Cognitivism helps educators understand how students process information, store it in memory, and retrieve it when needed (Chinn, 2011). Meanwhile, constructivism argues that learners actively construct their own understanding and knowledge of the world through experiences. It underscores the importance of motivation and the active role of learners in constructing meaning (Mergel, 1998). Constructivist approaches

encourage students to engage in inquiry and higher-order thinking processes (Chinn, 2011).

These understandings of learning theories in my Educational Psychology class helped me comprehend the importance of educators in creating effective learning environments and enhancing the quality of education. These theories also emphasize that learning is a complex process involving the continuous evaluation, analysis, and accommodation of new experiences (Dilshad, 2017).

Pesantren, which are traditionalist institutions in which traditional learning methods are still used, have the goals of transmitting religious knowledge, preserving the Islamic heritage as a whole, and serving as centres for the training and social reproduction of ulama (Azra et al., 2007). The pesantren is a residential school that is committed to the transmission of classical Islamic studies. These sciences include the study of the Qur'an and hadith, as well as jurisprudence (*fiqh*), Arabic grammar, mysticism (*tasawwuf*), and the Arab sciences (*alat*). Bruinessen (1995) in his book also explaining about *kitab kuning* learning in the pesantren curriculum—"Yellow scriptures" were the name given to the classical commentaries used by traditionalists in Java and numerous other regions of Indonesia. In addition, religious education involves studying texts, which include the Quran, Hadith, and the classical texts that include commentaries on scripture, expositions on mysticism (A.: *tasawuf, tariqa*), morality (A.: *akhlaq*), and pedagogy, as well as texts on jurisprudence (A.: *fiqh*), doctrine (A.: *aqida, usul ad-din*), Arabic grammar (A.: *nahwu, sorof, balagha*), and prayers and invocations (A.: *dua, wirid, mujarrabat*) (Bruinessen, 1990).

Although pesantren are still central to the training of traditionalist religious scholars, the pesantren system experienced significant changes over the course of the twentieth century (Azra et al., 2007). In the 1920s, several pesantren expanded their curricula to include general educational materials (mathematics, history, English) as well as the religious sciences. By the 1950s, the addition of general materials had become the rule rather than the exception in pesantren (Dholfier, 1999). The curriculum found in contemporary pesantren can be divided into four basic areas: religious education (J.: *ngaji*), character development (I.: *pengalaman*; lit. *experience*), vocational skills training (I.: *ketrampilan*), and general education (I.: *sekolah*) (Bruinessen, 1990).

Although pesantren have adopted many elements of modern curricula, my personal experience as an alumnus suggests that traditional learning methods, such as the learning method of *kitab kuning* where the teacher remains central by reading the text, providing translations, and guiding pronunciation for each word (Dholfier, 1980) and other religious teachings that rely so much on memorization, operate under a paradigm that limits students' critical thinking. In addition, the culture in pesantren emphasizes high obedience to teachers and kyai. According to Dhofier (1980), 'respect' and 'obedience' are the nature of the *kyai-santri* relationship in pesantren. The consequence of not respecting and disobeying the kyai is believed to be the "loss of the *barakah* (blessing)," which may result in the ineffectiveness of the knowledge they have gained (Dhofier, 1980). Even according to Madjid (1997), the teaching methods tend to be monotonous, and the students perceive the teachings delivered by the *ustadz* and *kyai* as established truths that need not be questioned, leading to absolute obedience of the students to the *ustadz* and *kyai*.

There is a gap between the learning understanding adopted in pesantren and educational psychology, where students should be the main actors in the learning process. Factors such as motivation, concerning their development stage in their learning process, and concerning their different individual and learning styles, contrast sharply with the traditional learning in pesantren, which mostly consists of religious education and memorization. The method of learning, such as the traditional *ngaji* and the study of the *kitab kuning*, as well as the culture of 'obedience' to the teacher and kyai, are examples of this traditional approach. This has led me, as a pesantren alumnus and someone exposed to the understanding of how ideal learning should occur through educational psychology classes at this university, to investigate how the learning process in pesantren actually occurs if I try to analyse and understanding the learning process using the lens of educational psychology. The big question I want to explore is whether, with religious education and traditional learning methods such as *ngaji*, *wetonan*, *sorogan* (see Dholfier, 1980, Lukens-Bull, 2001) and other religious subject such as *Fiqh*, *Hadist and Quran*, (see Bruinessen, 1990) there are elements that incorporate modern learning values that consider the mental, personal development of students, cognitive aspects, learning motivation, and individual differences in the learning process. From this, two research questions arise, which I will write in the research questions section that will provide an overview of the learning process in pesantren by analysing it using the lens of educational psychology.

However, I enter this space of research as an insider (Holmes, 2020). First, in conducting research on the entire learning process in pesantren, my position as the daughter of the pesantren owner or daughter of *Kyai* have a significant impact

on positionality in this research. As the daughter of the pesantren owner, I have unique access to a deep understanding of the internal dynamics of the pesantren, including the culture, traditions, and values that are an integral part of the pesantren environment. Secondly, as the person responsible for the discipline and social, academic, and non-academic life of the students, I have direct experience in managing and understanding the learning process in pesantren. Before starting my master's study, I was actively involved in decision-making related to pesantren regulations and learning strategies, providing valuable insight into the internal and external dynamics of the pesantren.

Third, I was also a teacher who teaches two general and religious subjects at the same time; namely fiqh (Islamic Jurisprudence) and English, from this experience, I have a deep insight into the learning and teaching experience in pesantren. This experience also allows me to understand the perspectives of teachers and students, as well as classroom dynamics and relationships between students and teachers. However, it needs to be recognized that my role and experience as an insider may also affect positionality in this study. My involvement in regulatory decisions and boarding school learning may introduce bias or difficulty in maintaining objectivity. In addition, my experience as the daughter of the pesantren owner may also affect the way I perceive and interpret the data and research results.

As such, awareness of my position and role in the context of this research is essential. I had to critically reflect on how my experiences and background might influence the research, as well as how I could minimize bias and maintain objectivity in the analysis and interpretation of the data (Holmes, 2020).

1.2. Research Question

My questions stem from a question of how I can understand the entire learning process in pesantren from the perspective of the Psychology of Education, along with the process of research, I hope that I can uncover challenges and create solutions; thus, my research questions are:

1. How can the learning processes in pesantren be described through the lens of Educational Psychology?
2. What challenges of students' learning process in pesantren?

1.3 Research Objective

The objective of this research are:

1. To explore the learning processes in pesantren through the lens of Educational Psychology.
2. To identify the challenge of students' learning process in pesantren

1.4 Benefits of the Study

Theoretical Benefits

Studying the learning processes in pesantren offers theoretical benefits by providing insights into the intersection between traditional Islamic education and contemporary learning theories. By exploring how pedagogical practices in pesantren align with or diverge from established theoretical frameworks such as behaviourism, cognitivism, and constructivism, researchers can enrich our

understanding of the universality and adaptability of these theories in diverse cultural and educational contexts. Additionally, such research highlights the various ways in which religious teachings, communal life, and practical skills training intertwine to facilitate learning, contributing to the ongoing discourse regarding the universality versus cultural specificity of educational principles and practices. Ultimately, these theoretical insights not only deepen our understanding of the learning processes in pesantren but also enhance the broader educational theoretical framework, fostering cross-cultural dialogue and the exchange of knowledge in the fields of educational psychology and pedagogy. This cross-pollination of ideas can lead to a more nuanced and inclusive understanding of learning and teaching across different cultures, promoting a more equitable and comprehensive approach to education worldwide.

Practical Benefits

Investigating the learning processes in pesantren yields practical benefits by offering actionable insights that can improve educational practices not only in pesantren but also in broader educational contexts. By understanding how traditional pedagogical methods and cultural contexts influence learning outcomes, educators can develop teaching strategies that are more culturally responsive and effective, tailored to the needs of diverse student populations. Moreover, the insights gained from studying pesantren can inform curriculum development, teacher training programs, and educational policies, fostering innovation and inclusivity in education. By bridging the gap between theory and practice, this research has the potential to enhance the quality of education, promote social equity, and empower learners to thrive in an increasingly interconnected and diverse world.

Additionally, the lessons learned from pesantren can serve as a model for integrating holistic, community-based, and values-oriented approaches to education, which can be adapted and applied in other educational settings. This contributes to the ongoing evolution of educational practices that respect cultural differences while striving for excellence and inclusivity in teaching and learning.

CHAPTER II

LITERATURE REVIEW

This chapter begins with a detailed discussion of the previous literature review. Initially, I delve into the concept of educational psychology, providing a comprehensive understanding of its principles and relevance. After that, I explore the concepts of learning and the learning process. Next, I provide a theoretical framework on learning and a literature review on learning in pesantren, and create a conceptual framework from the existing literature and theory.

2.1. Literature Review

Understanding Educational Psychology

Psychology is the scientific study of behavior and mental processes. Educational psychology, a specialized branch of psychology, focuses on understanding teaching and learning within educational settings. This field explores how people learn and the various factors that influence learning processes (Santrock, 2019). While Woolfolk (2019) state that educational psychology is a field of study that focuses on understanding the cognitive, emotional, and social factors that influence learning and development. It is a crucial branch of psychology that provides valuable insights into how individuals learn, process information, and interact within educational settings. The primary goal of educational psychology is to apply psychological principles and theories to enhance the effectiveness of teaching and learning practices, ultimately improving educational outcomes for students.

At its core, educational psychology is focused with the complex interplay between the learner, the learning environment, and the instructional methods employed (Schunk, 2020). It examines factors such as

motivation, cognition, memory, individual differences, and social dynamics, and how they shape the learning process. By understanding these factors, educational psychologists can develop strategies and interventions to support students' academic, social, and emotional development (Ormrod, 2016). Santrock (2019) also stating that motivation is a key driver of learning. Santrock (2019) discusses both intrinsic and extrinsic motivation, stressing the importance of fostering a love for learning within students. Intrinsic motivation refers to the drive to engage in an activity for its own sake, due to inherent or enjoyment. When students are intrinsically motivated, they participate in activities because they find them enjoyable, satisfying, or challenging with deeper engagement, better performance, and greater persistence in tasks (Santrock, 2019). While extrinsic motivation involves engaging in an activity due to external rewards or pressure rather than for the activity itself. This type of motivation is driven by the desire to gain something positive (like rewards or recognition) or avoid something negative (such as punishment or failure). The extrinsic motivation can effectively encourage certain behaviors, it may not always lead to long-term engagement or internalization of the activity's value (Santrock, 2019).

Understanding what motivates students enables teachers to design activities that engage and inspire them. Ryan & Deci (2017) stating the same that motivation is another central concept in educational psychology, as it plays a crucial role in determining the intensity, direction, and persistence of a student's engagement with learning tasks. Educational psychologists investigate factors that influence motivation, such as goal orientation, self-efficacy, and intrinsic versus

extrinsic motivational factors, and how these can be leveraged to promote student engagement and academic success.

One of the fundamental aspects of educational psychology is the study of human development and its implications for learning. Developmental psychologists, such as Jean Piaget (1952) and Erik Erikson (1902-1994 as cited in Mooney, 2013), have made significant contributions to our understanding of how individuals progress through various stages of cognitive, physical, and psychosocial development (Santrock, 2019). This knowledge informs instructional approaches and the design of educational curricula to better align with the developmental needs and capabilities of learners.

Another key area within educational psychology is the study of cognition and information processing. Cognitive psychologists have explored how individuals perceive, attend to, store, retrieve, and apply information, and how these processes can be enhanced through effective teaching strategies (Sternberg & Sternberg, 2016). This includes understanding the role of memory, problem-solving, and decision-making in the learning process.

In addition to cognitive and motivational factors, educational psychology also examines the social and emotional aspects of learning. It explores the impact of interpersonal relationships, classroom climate, and cultural influences on student learning and development (Woolfolk, 2019). This includes understanding the role of teacher-student interactions, peer relationships, and the influence of family and community on educational outcomes.

By integrating these various perspectives, educational psychology provides a comprehensive framework for understanding the complex and multifaceted

nature of the learning process. It equips educators, administrators, and policymakers with the knowledge and tools to design and implement effective educational practices that cater to the diverse needs of learners (Schunk, 2020).

Learning

Learning, according to Bandura (2019), consists of observing, reading, imitating, trying something out for oneself, listening, and following directions. This definition places an emphasis on the actions that take place during the learning process. On the other hand, Crow and Crow (1958) argued that learning is the process of acquiring habits, knowledge, and attitudes. This includes the acquisition of new methods of doing things as well as the efforts that one makes to overcome obstacles or adjust to new circumstances. The term "learning" refers to the gradual changes that occur in a person's behaviour as a result of their responses to the demands that are placed upon them. Through the process of learning, a person is able to fulfil their attention or accomplish their objectives. The transformations that occur in a person as a result of learning are emphasized by this term.

Cronbach (1960) in his work titled "*Educational Psychology*", said that learning can be demonstrated by a change in behaviour that manifests itself as a consequence of experience. Similar to the previous definition, this one places an emphasis on change, but it makes it clear that the change being discussed is a change in behaviour. Hilgard and Bower (as cited in Snelbecker, 1974) in their book titled "*Theories of Learning*" argued that learning is a process in which an activity is formed or changed through reacting to an encountered situation, provided that the characteristics of the change cannot be explained by native response tendencies, maturation, or temporary states of the organism (e.g., fatigue, drugs, etc.). Learning

is the process by which an activity starts or is altered through reacting to a circumstance that is encountered, provided that the characteristics of the change in activity cannot be explained on the basis of native response tendencies, maturation, or transient states of the organism. Learning is a process that occurs when an activity is converted into a different activity. In contrast to the majority of earlier definitions, this one places more of an emphasis on learning as a process rather than as an outcome.

Learning was defined by Gagne and Briggs (1979) in their book titled "*Principles of Instructional Design*" as a collection of cognitive processes that translate the stimulus from the environment into the many phases of information processing that are necessary for the acquisition of a new capability. The set of cognitive processes that translate the stimulus from the environment into the various phases of information processing that are necessary for the acquisition of a new capability is referred to as learning. In addition, this definition places an emphasis on the process, but it also makes it clear that the process is cognitive. According to Bell-Gredler (1986), learning is defined as the process of developing a variety of competences, skills, and attitudes. To be specific, Learning is the process by which individuals develop a wide range of competences, skills, and attitudes by acquiring new information and experiences. In addition, this description places an emphasis on the process, but it does not describe the type of process being discussed.

Fosnot et al. (1996) stated in their book titled "*Constructivism: Theory, Perspectives, and Practice*" that learning is a process of self-regulation in which an individual struggles with the conflict between existing personal models and new understandings of the world as a result of their construction. They also stated that

humans are meaning-makers through social activity, dialogue, and debate. Additionally, this definition places an emphasis on the process, and it uses the constructivist paradigm to explain its meaning. According to Paul Eggen and Don Kauchak (1997) presented a definition of learning from a cognitive perspective in their book *"Educational Psychology: Windows on Classrooms"*. According to this definition, learning is a change in the mental structure of an individual that offers the capacity to display behavioural changes. This definition, like the previous one, places an emphasis on learning as a process, but it relies on the cognitive paradigm.

Learning Process

According to Schunk (2013), the process of learning is characterized by a complex interaction between cognitive, behavioural, and cognitive-emotional activities. According to Illeris (2003), it combines cognitive, emotional, and social components, and it involves both exterior interaction and internal psychological processes. The meaning of experience shifts as a result of learning, according to Novak (1984). Learning is not simply a change in behaviour. In addition to technological aspects, cultural and historical variables also have a role in its development (Huang, 2019 as cited in Oers, 2008). The social cognitive theory developed by Bandura places an emphasis on the role that imitation, observation, and modelling play in the learning process (Bandura, 2019). Both Ducatel (1998) and Boekaerts (1992) emphasize the significance of integrating formal and experiential learning, as well as the role that metacognitive and self-regulatory skills play in the learning process.

Schunk (2013) In the book titled *"Learning Theories: An Educational Perspective"*, analyses the process of learning, specifically within the boundaries of behavioural and cognitive theories. Both cognitive and behavioural models accept that

differences in individuals and in their environments can have an effect on learning; however, the ways in which these characteristics are emphasized between the two types of theories are distinct. Behavioural theories place a strong emphasis on the role that the environment plays, particularly in terms of the structure of stimuli and the reinforcement of responses. However, in comparison to cognitive models, they pay less attention to the individual variances that exist among students. One of the most important aspects of behavioural theories is the concept of reinforcement history, which refers to the practice of rewarding comparable behaviours in the past, and developmental status, which refers to what a student is capable of doing at their current stage of development. Learning complicated skills can be difficult for people with cognitive limitations, while learning motor skills can be difficult for people with physical disabilities.

Additionally, cognitive models acknowledge the role that environmental influences have in determining learning. Students are exposed to environmental inputs in the form of explanations and examples of concepts provided by teachers. Learning can be improved by the practice of skills by students, which is supported by corrective feedback when it is required. Nevertheless, cognitive models contend that teaching variables alone are not sufficient to fully account for the learning of students. The manner in which students process information, including how they manage, rehearse, convert, encode, store, and retrieve it, is a crucial factor in deciding what they learn, when they learn it, how they learn it, and how they apply what they have learned (Schunk, 2013).

For the sake of cognitive theories, the thoughts, beliefs, attitudes, and values of pupils are given significant weight. The self-doubt that a student has regarding their

capacity for learning can lead to a lack of effort, which in turn can impede the student's learning process. A number of questions, including "*Why is this important?*" and "*How good am I?*", have the potential to impact learning. Therefore, when creating lessons, teachers need to take into consideration the thought processes of their pupils (Schunk, 2013).

2.2 Theoretical Foundation

Learning Theory

Behaviourism

Learners are expected to listen carefully when educators are teaching. Suzanne and Peterson (2006) note that the assumption is that if learners are motivated and educators deliver their messages effectively, learning will take place. The reasoning follows that if learners do not learn, it might be due to either a lack of attention or disinterest. These ideas form the foundation of a learning theory centered on behaviour. According to Suzanne and Peterson (2006), behavioural learning theory is based on the belief that one behaviour can lead to another. Zhuo and Brown (2014) explain that Watson and Skinner pioneered behavioural learning theory. Watson believed that human behaviour is the result of specific stimuli that elicit certain responses. He also suggested that conclusions about human development should be drawn from observing observable behaviour rather than subconscious motives. Zhuo and Brown (2014) elaborate that conditioning is a key concept in behaviourism, which suggests that individuals are trained to respond to stimuli. The notion that the mind is a "*black box*" and irrelevant is central here. Thus, this learning theory emphasizes classical and operant conditioning to understand the behaviourist approach.

Bouton (1994) described how, in Pavlov's classical conditioning, a stimulus that signals a biologically significant event loses its ability to elicit a response from a learner when presented without the accompanying event. Skinner (1963) noted that studying operant behaviour clarifies the relationship between an individual's behaviour and its outcomes. Skinner's work laid the groundwork for operant conditioning, as he found classical conditioning to be too simplistic to fully explain complex human behaviour. He proposed that the most effective way to comprehend human behaviours is to examine the causes of an individual's actions and their consequences.

Skinner's research revealed that satisfying responses from individuals tend to be conditioned, whereas unsatisfying responses are not. Operant conditioning involves modifying an individual's behaviour through reinforcement provided after the desired behaviour. Learners are more likely to repeat the desired behaviour when positive reinforcement, such as verbal praise or tangible rewards, is given. Conversely, negative reinforcement can also be effective in strengthening a specific behaviour. However, punishment can diminish a behaviour because the negative consequence experienced serves as a deterrent, discouraging the individual from repeating the behaviour (Burns, 1995). Burns (1995) proposed that punishment can establish a set of conditions aimed at eliminating undesirable behaviour.

Cognitivism

Suzanne and Peterson (2006) stated that behavioural theorists paved the way for cognitive theory, which reintroduces the mind into the learning equation. Cognitive theory emphasizes a learner's internal thought processes rather than solely focusing on observable behaviours. This theory encompasses two branches: social cognitive theory

and cognitive behavioural theory. Consequently, cognitive learning theory is grounded in the principles of behavioural learning theory.

Zhou and Brown (2014) explained that social cognitive theory was initially developed with a primary focus on Bandura's emphasis on learners acquiring social behaviour. Despite its roots, social cognitive theory remains centered on the notion that learning often takes place within a social context and is predominantly derived from observation.

According to Bandura, people can learn new actions simply by observing how others perform them. By observing others, individuals acquire knowledge, rules, skills, strategies, beliefs, and attitudes. Individuals watch models or examples to learn the behaviours being modelled, and then they act based on what they have observed. Bandura believes that one learns by directly observing the model, and in the context of learning, the model is the teacher.

Bandura proposed that learning through observation, whether directly or indirectly, occurs in four phases: paying attention, retaining the behaviours of the model (teacher), reproducing the behaviour, and being motivated to repeat the behaviour.

Salkovskis (1985) noted that in cognitive behavioural learning theory, thorough research on cognitive and behavioural models has led to the notion that intrusive thoughts in learners should be treated as cognitive stimuli rather than responses. Cognitive responses can be tied to beliefs such as self-blame or attributing harm to oneself or others. The theory posits that cognition plays a crucial role in

shaping and forecasting a learner's behavioural patterns. According to this theory, learners tend to form self-concepts that influence their interactions with others. These concepts, whether negative or positive, can be significantly impacted by the learner's living environment. Therefore, learning is not just about modifying a learner's behaviours; it involves altering knowledge that is stored in the learner's long-term memory. Additionally, providing visual aids such as images in lecture slides is a common application of cognitive learning theory, as it helps engage learners and clarify the material being taught.

Constructivism

Constructivism is grounded in scientific study and observation of how learners acquire knowledge. It accounts for learners' prior experiences and ideas to integrate new information, challenging their existing beliefs or prompting them to dismiss the new information. In constructivism, learners are encouraged to actively engage in questioning, exploring, and evaluating what they already know (Dilshad, 2017). From a constructivist perspective, learning is view as a self-regulatory process of struggling with the conflict between existing personal models of the world and discrepant new insight, constructing new representation and models of reality as a human meaning-making venture with culturally developed tools and symbols, and further negotiation such meaning through cooperative social activity, discourse and debate (Dilshad, 2017).

Hein (1991) noted that John Dewey articulated the fundamental concepts of this learning theory, which have since gained widespread acceptance. Hein (1991) discussed principles of constructivism learning theory, emphasized that learning should not be viewed as the passive absorption of information, a common

misconception. Instead, learning requires active engagement with the world to derive meaning from experiences. Furthermore, learning consists of two elements: constructing systems of meaning and constructing meaning itself (Hein, 1991).

Hein (1991) also highlighted that physical actions can play a crucial role in learning in certain situations. For example, educators often incorporate activities for children that engage both their minds and their hands to enhance the learning process. Dewey referred to this as a reflective activity. Additionally, learning is closely linked with language, as some learners have been observed talking to themselves while learning. This connection between language and learning is a common aspect of the educational process.

According to Bruning et al. (1995) Learning is commonly understood as a social activity, and this learning was promoted by Lev Vygotsky as social constructivism. Lev Vygotsky's social constructivism learning theory highlights the importance of social interactions in the learning process. It emphasizes that learning is greatly influenced by encounters with those who possess more knowledge in a certain subject. According to Vygotsky, children acquire knowledge most effectively when they actively engage in meaningful tasks alongside those who possess expertise. Learning strategies grounded in Vygotsky's theory involve placing learners in circumstances where the lessons offered are appropriate for their level of development. Vygotsky proposed the notion of the zone of proximal development (ZPD), which suggests that education should be adjusted to match the student's current level of development. Teachers can offer learning assistance by employing scaffolding strategies like modelling, think aloud, modifying learning materials, prompts, and cues.

According to Palincsar (1998), social constructivists stress the interdependence of individual and social processes in the joint construction of knowledge. Learning is also contextual since we learn theories and facts not in isolation but in relation to our existing knowledge and beliefs. This means that our learning experiences are closely tied to our everyday lives (Dilshad, 2017).

Activities such as case studies, research projects, brainstorming, and collaborative learning are often utilized to facilitate the learning process. Lecturers should integrate these methods into their teaching to help students better construct knowledge. Learning is rooted in the idea that each learner interprets and creates meaning from their own experiences. This learning theory emphasizes that learners can generate new meanings and ideas based on their prior experiences. The human mind is intricate, constantly evaluating, analysing, and adapting to new experiences (Dilshad, 2017).

Adolescent

Adolescence is a critical developmental period characterized by significant physical, cognitive, emotional, and social changes. This stage, typically ranging from ages 10 to 19, marks the transition from childhood to adulthood. During adolescence, individuals undergo puberty, which brings about rapid physical growth and sexual maturation. This period is also marked by the development of more advanced cognitive abilities and a greater capacity for abstract thinking. Adolescents begin to form their own identities, seeking independence and establishing a sense of self (Santrock, 2018)

In terms of physical development, Adolescence is most notably marked by puberty, a process that initiates a series of physical changes (Santrock, 2018). These

changes include growth spurts, the development of secondary sexual characteristics, and changes in body composition. For boys, puberty usually starts between ages 9 and 14, leading to increased height and muscle mass, as well as the development of facial and body hair. Girls typically begin puberty between ages 8 and 13, experiencing breast development, the onset of menstruation, and the widening of hips (Steinberg, 2014).

The cognitive development of adolescents is characterized by the emergence of more complex thinking abilities. According to Piaget's theory of cognitive development, adolescents enter the formal operational stage, which enables them to think abstractly, reason logically, and solve hypothetical problems (Piaget, 1972). This stage allows adolescents to consider multiple perspectives, think about future possibilities, and develop their own values and beliefs.

Emotionally, adolescents experience heightened sensitivity and mood swings due to hormonal changes and the ongoing development of the brain, particularly the prefrontal cortex, which is responsible for decision-making, impulse control, and emotional regulation (Blakemore, 2018). This emotional volatility can lead to conflicts with parents and peers, as adolescents seek autonomy and strive to establish their identities.

Socially, adolescents begin to place greater importance on peer relationships. Friendships become more intimate and influential, providing emotional support and contributing to the development of social skills (Brown & Larson, 2009). Peer groups often influence adolescents' behaviours, interests, and sense of belonging. Adolescents also start to explore romantic relationships, which play a crucial role in their social development and self-esteem.

A central task of adolescence is identity formation. Erik Erikson's theory of psychosocial development posits that the primary challenge of adolescence is achieving a coherent and stable sense of identity (Erikson, 1968). Adolescents experiment with different roles, values, and beliefs to develop a sense of self. Successful resolution of this stage leads to a strong sense of identity, while failure to do so can result in role confusion and uncertainty about one's place in the world.

Adolescence is also a period where individuals are more likely to engage in risk behaviours, such as substance use, sexual activity, and delinquency. These behaviours can have significant implications for health and well-being. The tendency to engage in risky behaviours is partly due to the ongoing development of the brain's reward system, which is more sensitive to the potential benefits of risky activities (Steinberg, 2008). It is crucial for parents, educators, and policymakers to provide appropriate guidance and support to help adolescents navigate these challenges.

According to Eccles (2009), Education plays a vital role in adolescent development, providing opportunities for cognitive and social growth. During this period, adolescents begin to consider their future careers and make important educational decisions that will impact their occupational paths. The development of a strong academic foundation and career aspirations is essential for successful transitions into adulthood (Eccles, 2009).

Mental health is a significant concern during adolescence. Many mental health disorders, such as depression, anxiety, and eating disorders, often emerge during this period. Adolescents may struggle with self-esteem, body image, and peer pressure, which can exacerbate mental health issues. Early intervention and access to mental

health services are crucial for addressing these challenges and promoting overall well-being (Kessler et al., 2005).

Learning within the context of Pesantren

There is a wide variety of institutional formats that are used for formal Islamic education in Indonesia. Since the early 1900s, all of these institutions have been subjected to considerable modifications, despite the common perception that madrasas are the result of medieval practices. pesantrens in Java and South Kalimantan, pondoks in Kalimantan, South Sulawesi, Malay regions, and portions of Sumatra, suraus in West Sumatra, and dayahs in Aceh are all examples of traditionalist schools. Also included in this category are dayahs in Aceh. According to Azra et al. (2007), these institutions were largely concerned with the instruction of traditional Islamic knowledge up until the early half of the 20th century.

It is essential to Indonesia's educational system that pesantrens, which are especially influential in Java, play a central role. According to Azra et al. (2007), they are committed to teaching ancient Islamic sciences and have developed to integrate a more comprehensive curriculum that includes courses that are considered to be part of general education. The study of the Qur'an, hadith, jurisprudence (*fiqh*), Arabic grammar, mysticism (*tasawwuf*), and the Arab sciences (*alat*) are the primary focuses of these residential institutions. The classical comments that were in the centre of traditionalist study were referred to as "yellow scriptures" (*kitab kuning*) in Java and other regions. This name was given to the commentaries because of the colour of the paper they were written on (Bruinessen, 1995).

A mosque, study rooms (which were traditionally located within the dwelling of the kyai but are now frequently located in a separate classroom complex), dormitories, and the kyai's house are all components that are typically found in a pesantren complex. According to Azra et al. (2007), during the 1970s, an increasing number of pesantrens have been erecting permanent brick and concrete facilities, with the largest of these complexes being able to accommodate thousands of students. From a historical perspective, the majority of students, who were referred to as santri, often attended pesantrens when they were eleven or twelve years old. They stayed there for three to four years in order to learn fundamental information for jobs such as mosque leaders (*imam*) or local religious teachers (*ustadz*). In addition to their spiritual motivations, many people choose to become pesantrens because of the career opportunities available in the religious field. There was a subset of students who pursued extended studies that lasted for eight, ten, or even more years throughout numerous pesantrens. These students frequently produced notable researchers in the field of religious sciences.

External forces, such as the Dutch colonial introduction of general education and the establishment of contemporary Islamic madrasas in the early 20th century, have had a considerable impact on the evolution of the curriculum of pesantrens (Dholfier, 1999). Pesantrens have expanded their educational offerings dramatically over the years. At the beginning of the 1920s, a number of pesantrens started incorporating courses like English, history, and mathematics into their curriculum in addition to religious studies. There was a continuation of this change, and by the 1950s, the incorporation of general education had become the norm (Jabali & Jamhari, 2002).

During the latter half of the 1970s, the government implemented changes that required all pupils attending pesantren to complete primary education in addition to religious instruction. According to Jabali and Jamhari (2002), this criterion might be satisfied by either attending a state school or participating in a general education program that is either located within or close to the pesantren. The program would normally adhere to a curriculum that is established by the state.

Pesantrens are educational institutions that combine traditional Islamic pedagogy with modifications to meet the requirements of modern education. In the past, pupils, who were referred to as santri, would often enrol in pesantrens when they were eleven or twelve years old. They would stay there for three to four years in order to learn basic knowledge for positions such as imams of mosques or ustadz of local religious institutions. A small percentage of students devote eight to ten years or more to their academic pursuits, and as a result, they frequently become famous researchers in the field of religious sciences (Azra et al., 2007).

The 1930s saw reform initiatives in Javanese pesantrens that included the implementation of madrasa programs that lasted for six years in addition to traditional Islamic instructions. The Dutch language, history, geography, and mathematics were some of the broad disciplines that were incorporated into these comprehensive curriculums (Dholfier, 1999). According to Arief (2003) (cited in Azra et al., 2007) Leaders such as Wahid Hasyim at pesantren Tebuireng and Kyai Ali Maksum at pesantren Krapyak in Yogyakarta were instrumental in bringing about significant reforms.

Over the course of its history, pesantren education has developed a variety of goals. In the past, pesantrens were primarily concerned with the education of religious

scholars; however, their current mission is to educate regular Muslims in the fields of Islam, science, and various professions. Pesantrens have been able to prosper in the face of increasing competition in the Islamic education sector as a result of this extended mission, which has inspired many pesantrens to launch community-based economic projects such as cooperatives, credit unions, and health facilities (Dholfier, 1999).

In order to accommodate the ever-evolving educational requirements of Indonesian culture, pesantren have evolved over the course of their long and illustrious history. Despite the fact that they continue to be based on the transmission of ancient Islamic sciences, their curriculum has expanded to encompass a wide variety of courses that are considered to be general education. This development is a reflection of a more larger goal, which is to cultivate persons who are well-rounded and capable of making contributions to both the religious and secular arenas. In pesantren, the learning environment, which is defined by a blend of traditional and modern educational approaches, continues to play a key role in developing the intellectual and spiritual lives of its students (Azra et al., 2007). Pesantrens are considered to be a type of educational institution.

Pesantren is recognized by the national educational system while also being recognized by Islamic schools that are supervised by the Ministry of Religion. These institutions have been required to implement dynamic organizational, curriculum, and teaching arrangements throughout the post-independence era in order to comply to the ever-changing national educational system and market demand (Azra et al., 2007). This has been the case throughout the entire educational system. According to Sakai and Isbah (2014), an official from the Ministry of Religion is claiming that there are

approximately 25.000 pesantren in existence at the moment, which can accommodate approximately 3,5 million students. In Indonesia, around thirteen percent of all children of school-going age are included in this category (Muhammad, 2011).

A significant number of the pesantren are considered to be modern pesantren, which are also referred to as pesantren Kholaf. In the morning, these contemporary pesantren provide official education in the form of madrasa or secular school classes. In the afternoon and evening, they train students in the study of Islamic studies using classical works known as *kitab kuning*. This is done in order to fulfil the expectations of students and parents who are looking for broad knowledge, which enables the pupils to continue their education at a secular educational institution (Steenbrink, 1986 cited in Azra et al., 2007). According to Sakai and Isbah (2014), pesantren Khalaf are required to offer an educational curriculum that addresses both secular and Islamic subjects. This curriculum must be implemented under the supervision of government organizations. Existing research on contemporary Islamic schools, such as Pohl (2009), Tan (2011), and Rihani (2012), has demonstrated that the majority of Islamic boarding schools in Indonesia adhere to an educational tradition that encourages religious tolerance (Sakai & Isbah, 2014).

The educational program that is offered in modern pesantren may be broken down into four fundamental categories: religious education (J: *ngaji*), character development (I: *pengalaman*; lit. experience), occupational skills training (I: *ketrampilan*), and general education (I: *sekolah*). Religious education involves studying texts, which includes the Quran, Hadith, and the classical texts that include commentaries on scripture, expositions on mysticism (A.: *tasawuf, tariqa*), morality (A.: *akhlak*), and pedagogy, as well as texts on jurisprudence (A.: *fiqh*), doctrine (A.:

aqida, usul ad-din), Arabic grammar (A.: *nahwu, sorof, balagha*), and prayers and invocations (A.: *dua, wirid, mujarrabat*) (Bruinessen, 1990).

According to Bruinessen (1990) Traditional Islamic schools, also known as pesantren *salaf*, are distinguished from current Islamic schools in that they solely teach Islamic doctrines through the use of *kitab kuning*, which are classical writings of Islamic sciences. The majority of these texts were written during the medieval period. According to Sakai and Isbah (2014), students who attend this kind of pesantren may occasionally listen to sermons delivered by the leader of the pesantren or listen to guest speakers who are considered to be major sources of Islamic knowledge. Unlike other educational institutions, pesantren *salaf* are not constrained by government rules and are free to choose their own curriculum. In addition, the leader of the school is in charge of supervising and controlling the collection of library sources, and students are not given the option to study any other religions. According to Bruinessen (2008), the majority of the Islamic theology texts that are currently available are restricted to either one particular Islamic legal school. According to anecdotal evidence, it has been discovered that the popularity of pesantren *salaf* is decreasing in modern-day Indonesia. However, this finding could not be supported by statistics due to the lack of credible data on this subject (Sakai & Isbah, 2014). On the other hand, study observations and conversations with leaders from pesantren *salaf* (Isbah's fieldwork in 2013) provide evidence that supports this viewpoint. Pesantren *salaf* would rather not become pesantren *kholaf* because they do not want to be subject to government regulation that would require them to reduce the quantity of Islamic studies that they share with their students. The level of mastery of *kitab kuning*, which is considered to

be the orthodox source of Islamic knowledge and teachings, is used as a metric to evaluate the value of education received at pesantren salaf (Sakai & isbah, 2014).

According to Dholfier (1999) (as cited in Lukens-Bull, 1997) *Wetonan* and *sorogan* are the two primary pedagogical approaches used in pesantren religious instruction. The more popular type, known as *wetonan*, is group study of a text, which may be a classical work, a collection of Hadith, or the Quran. Each student has a copy of the text while they sit on the floor. The students are required to transcribe the official Javanese translation, or *makna*, into their copies of the text when the teacher reads a sentence or two from the Arabic text. The instructor in some modern pesantrens includes an Indonesian translation of the passage. *Sorogan* incorporates student-teacher personalized study. In order to get it fixed, the students present a text to their lecturers and read it aloud (Dholfier, 1980).

With time, pesantren have evolved to satisfy the evolving educational needs of Indonesian culture. They have a rich history. Their curriculum currently covers a wide range of general education disciplines, even if their foundation is still in the transmission of classical Islamic studies. The goal of creating well-rounded people who can make contributions to both the religious and secular domains is reflected in this progression. Pesantren's learning environment, which combines traditional and modern teaching methods, is still very important in forming students' intellectual and spiritual development (Azra et al., 2007).

However, those learning system is what distinguishes pesantren and mainstream school. According to Amrizal (2011), The distinctive differences between pesantren and mainstream schools lie primarily in their educational focus and outcomes. Mainstream schools excel in the development of science and technology but often fall

short in moral and character development. In contrast, pesantren are known for their success in instilling strong moral values and religious teachings but lack in advancing scientific and technological knowledge. Mainstream schools emphasize cognitive understanding of subjects such as physics, mathematics, biology, and economics. However, students often struggle to apply this knowledge meaningfully in their daily lives. This gap highlights the mainstream schools' focus on intellectual development at the expense of moral and character education.

On the other hand, pesantren focus on producing students who not only understand religious teachings but also embody and practice these values in their lives. The education in pesantren aims to develop students with high moral standards, simplicity, and a strong sense of community and spirituality (Amrizal, 2011). This holistic approach ensures that students are well-rounded individuals with a strong ethical foundation. The integration of both systems into a sekolah-pesantren model aims to combine the strengths of each, creating an ideal educational institution that fosters both intellectual and moral development. This integrated approach is designed to develop students' full potential as human beings, preparing them for both worldly and spiritual success (Amrizal, 2011).

To the best of my knowledge, no prior research has been done on the learning process in pesantren using educational psychology. Nonetheless, a number of previous studies on learning mechanisms in different pesantren have also been carried out. Numerous research attempt to identify methods of learning from a range of distinct activities conducted in the pesantren. In her research, Amaliyah (2022) looked at how pesantren's learning strategies for English, a foreign language, enhance students' cognitive capacities through speech programs that help them develop their speech

skills. She discovered that cognitive strategies are crucial for successful language learning because they involve the mental processes that language producers and understand use. This study was conducted at a boarding school in Semarang, where mnemonic devices, summary, and repetition were employed as language skill-training techniques. It was subsequently determined that the tactics used may raise the cognitive capacities of the pupils. He claimed that the boarding school's ability to offer a thorough language learning program contributed to his improvement in language skills.

In her research work, Khairunnisak (2023) also looks at the significant influence pesantren has on students moral development and character. These institutions' rigorously crafted educational programs are meant to foster both intellectual and spiritual development in their students, making them mature, morally upright adults. This study focuses on the learning process by which mentors develop students' moral character using methods like Halaqah-based learning, which promotes face-to-face interaction between teachers and students and fosters more in-depth discussion and comprehension. Positive social values like tolerance, brotherhood, and responsibility are fostered in santri by the communal life and feeling of oneness in pesantren (Khairunnisak, 2023).

Another aspect of the pesantren learning process that Rohman (2022) emphasized was the use of problem-based learning throughout the program. Baths al-Masa'il (discussion of difficulties) is one of the problem-based learning activities in pesantren, where students are given the opportunity to discuss and find solutions to religious concerns. This approach fosters critical thinking skills and a thorough reading of *kitab kuning*, or classical Islamic books. Students are allowed considerable freedom

to suggest and choose the problems they wish to tackle in problem-based learning as well. Students are more motivated and engaged when they have autonomy, which encourages autonomous learning and self-regulation. The communal living setting, where students live and study together under the supervision of kyai and senior students, is the central component of the pesantren educational experience. This close-knit community creates a meaningful learning environment that transcends the classroom by fostering a sense of camaraderie, mutual support, and collective responsibility. Students gain social skills, teamwork, and a strong feeling of identification and belonging within the pesantren community through common rituals, daily routines, and group activities. Furthermore, because students live in communal housing, there are many possibilities for informal learning because they participate in debates, discussions, and hands-on activities that support their academic work and moral development.

A few of the studies mentioned above attempt to draw attention to various facets of the Pesantren learning process. Pesantren are educational establishments that are crucial in molding the Islamic values and personalities of their students. There are still very few studies that have been done on the topic of exploring the learning process in Pesantren through the lenses of constructivism, cognitivism, and behaviourism in the psychology of education. Nonetheless, I discovered studies about the application of learning theory carried out by Jamaludin (2021) in his dissertation concerning the use of learning theory in the Madrasah PAI curriculum (2013) (Islamic religious education). The research discovered that in order to build student competences in the areas of attitudes, knowledge, and skills, the conceptual level of the 2013 Madrasah Islamic Education curriculum integrates learning theories derived from three

epistemologies: constructivism, cognitivism, and behaviourism. However, behaviourism and cognitivism-based learning theories predominate when it comes to the implementation stage, which includes developing competencies and creating textbooks (Jamaludin, 2021).

The study's findings are consistent with the views of Azra (2009), who believes that Islamic education is still bound by the traditional Islamic mode of instruction; Nata (2001), who believes that religious instruction in madrasahs is still symbolic and formalistic; Christophe Bjork (2013), who demonstrates that memorization and summarizing are common features of textbooks and Indonesian education; and Mahmud Arif (2006), who discovers that behaviouristic tendencies are still prevalent in madrasah learning.

The findings of this study diverge from those of Jeffry C. Burke (2008), who believes that constructivism and the rational approach are irrelevant because they can impede the internalization of religious values; Bruce Hunsberger, Michael Pratt, and S. Mark Pancer (2002), who believe that a constructivist education that prioritizes critical thinking skills tends to result in a lower degree of diversity; and Suyudi (2002), who believes that the burhani approach to critical thinking is limited to upper secondary education (MA / SMA). The primary research source for this study was the Arabic Curriculum 2013 at the *Tsanawiyah* (junior high school) level and the Madrasah Islamic Education Curriculum 2013.

Nonetheless, in order to better comprehend the learning process in pesantren, I attempted to approach it from the standpoint of educational psychology in my research on the subject, utilizing learning theory as a source of analytical information. Subsequently, I saw how the techniques of instruction, the interactions between

students and teachers, and the psychological aspects of the learning process all affect students' motivation and academic achievement. To further understand how these elements help or impede the learning process, I also examine the physical and social aspects of the pesantren learning environment. By using this method, I want to give a thorough picture of the different learning processes that occur in pesantren and the variables that affect them. Moreover, the study's results could be impacted by my insider status in this educational environment. This study differs from earlier studies in the subject due to the special circumstances of the research location and the researcher's insider perspective.

CHAPTER III

RESEARCH METHODOLOGY

The previous chapter details the literature and theoretical framework of the current study. This chapter discusses the employed methodology in this study. First, this chapter delineates the research type/design in which qualitative case study is explained. Second, I explaining about the data source that will be use in this study with the description of participants of the study. Third, this chapter explain how to analyze the data.

3.1.Type of Research

The specific qualitative methodology will be a case study which allows the researcher to explain some present circumstances: how and why social phenomena works (Yin, 2014). In addition, a case study enables researcher to focus on a type of unit of study known as a bounded system. According to Creswell (2012), boundaries mean that case has been divided for research purpose based on location, time, or some physical limits. In other words, the primary characteristic of a case study is the limitation of the object of research (Merriam, 2009). Stake (2005, p. 590) improves the clarity of boundaries by stating: “The more the object of study is a specific, unique, bounded system, the greater the rationale for calling it a case study”.

The main focus or topic of the investigation, which is the activities of students in the pesantren from the time they wake up to the time they go back to bed. This includes exploring what learning processes occur in the pesantren. The focus is on investigating the learning process that occurs as it relates to the students themselves.

The secondary aspects or components that are analysed or investigated in this study. This includes exploring the learning process in pesantren with modern theories in education or theory of learning such as behaviourism, cognitivism, and constructivism. From the results of this analysis, it will be possible to find the challenges in students' learning process As well as, the perceptions of the students themselves regarding the impact of education that occurs in pesantren.

3.2 Research Approach

The research approach used in this study is qualitative. Based on Gay et al. (2012) researcher use qualitative because it provides an understanding of a social setting or activity as viewed from the perspective of the research participants. In addition, qualitative spend a great deal of time with participants and are immersed in the research setting.

Thus, the qualitative research approach is considered appropriate to explore the entire learning process in pesantren and analyse its relationship with modern educational theories. This approach allows an in-depth understanding of the complexity, nuances, and underlying meanings associated with existing learning practices in pesantren, student-teacher interactions, the role of teachers in learning, and the outcomes of such learning.

Qualitative research emphasizes the exploration and interpretation of social phenomena through the collection and analysis of non-numerical data (Gay et al., 2012). It allows researchers to investigate the lived experiences, perspectives and perceptions of individuals in a particular context, providing rich and detailed insights into the phenomenon under investigation. In the context of this study, the qualitative approach facilitates the investigation of how learning process occurs in

pesantren and delve more information regarding the challenge of students' learning process in pesantren.

3.3 Data and Sources

Data for this study will be collected from various sources to ensure a comprehensive understanding of the entire learning process that takes place in the pesantren. Based on Gay et al. (2011), in qualitative research, data collection can be obtained through interviews, observations, or documents to strengthen the results of the investigation. Moreover, this kind of data collection allows a thorough exploration of the phenomenon under study. In this research, one of the main sources of data will be semi-structured interviews with the kyai as the owner of the pesantren and the authoritarian maker of the education system conducted in the pesantren. Teachers will also be asked for their opinions and perceptions regarding the learning strategies they use in pesantren. In addition, students will also be the participants to gain their learning process experience in pesantren.

furthermore, observations will also be made to find out more in real terms about all students activities in the pesantren from waking up until they return to bed at night. Later, this will make it easier for me to analyse, investigate, and find results such as what learning processes occur and analyse them with modern education theory or theory of learning.

Furthermore, I will also look at documentary analysis of documents if they are needed. Documents can be in the form of teaching materials (for in-class), rules that reduce student points (punishment) if any, as well as other documents that help me in investigating learning in pesantren.

3.4 Research site

This research was conducted at a modern Islamic boarding school (pesantren) in West Java. This pesantren was established in 1999 and has integrated modern and traditional learning methods from the beginning. Modern education at this pesantren includes general subjects such as biology, physics, chemistry, English, and mathematics. Meanwhile, traditional education comprises religious-based subjects like *Hadith*, *Fiqh*, *Tafsir*, *Quran*, and the study of classical Islamic texts or yellow scripture (*kitab kuning*). Most religious lessons at this pesantren are conducted in Arabic, using Arabic reference books as well. In addition, most of religious subjects in this pesantren are memorisation-based subject. Currently, the pesantren has around 3,000 male and female students. I chose this pesantren not only because I am an insider, but also because there are several aspects of the learning process that I want to investigate and analyse using educational psychology based on learning theories. Unlike typical schools, pesantren educational institutions usually conduct learning activities from morning until night. This means there is a learning process that takes place almost all day, both inside and outside the classroom, through the daily lives of students in the pesantren. Classroom learning consists of formal lesson with specific subjects being taught. Outside the classroom, where they live in dormitories, students interact with peers, teachers, and their junior and senior students. Their life in the dormitory also involves learning to be independent, self-regulate, and take responsibility for themselves through their daily activities. This means that there is a continuous learning environment at the pesantren from morning to night. In addition, learning in pesantren is beyond the classroom learning.

3.5 Participant

Participants in this research are kyai, teachers, and students. The kyai name is Abdullah (pseudonym) in modern pesantren located in west java. This pesantren was built in 1999. From the beginning of its construction, this pesantren has been established with the national curriculum under the auspices of the Ministry of Religious Affairs. Kyai Abdullah in the pesantren acts as founder, a leader, policy maker, and teacher. Kyai Abdullah only teaches senior students once a week in *tasawwuf*.

Table 3.1

teacher participant

No	Pseudonym	Gender	Teaching experience (years)	School level
1	Ali	Male	3	Junior high school
2	Mamat	Male	4	Senior high school
3	susi	Female	4	Junior high school
4	Susan	Female	5	Senior high school

Table 3.2

Student participant

No	Pseudonym	Gender	Age (years)	School level
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1	Udin	Male	14	junior
2	Aris	Male	17	senior
3	Bunga	Female	15	junior
4	Aliyah	Female	18	senior

3.6 Data Collection Methods

This research uses data collection triangulation with interviews, observation and documentation. According to Decrop (1999), triangulation implies considering a single point from multiple independent sources. Data triangulation is the use of multiple complementary data to investigate a phenomenon by looking at data triangulation from people, time and space perspective (Farquhar et al., 2020).

1. Observation:

Observation is a process of gathering social situation naturally which has high validity. It presents rich contextual details, allows for the collection of firsthand information that may reveal ordinary habits and actions. It also provides an opportunity for capturing the components of physical, verbal, and nonverbal in real life situation (Cohen et al., 2018). Through direct observation of students' activities in pesantren, researchers can document the interactions, behaviors, and experiences of students and teachers involved in the entire learning process at the pesantren. Observational data provide valuable context and rich details on how education in pesantren shapes students' character, morals, and facilitates cognitive skills.

In this study, observation giving researchers direct insight into the implementation and dynamics of all learning process in the pesantren. I took the

observation for a week from 25 Mei to 30 Mei. I observed the activities in the pesantren, seeing how students in the pesantren follow the activities both in the classroom and what they do in their daily lives. Starting from the morning where they attend morning prayers at 04 am until after they finish their evening study at 10 pm. More specifically, I observe how students wake up for *tahajjud* at night, their daily worship activities such as communal prayers, what they do in the dormitory, their relationships with younger or older students, and how they engage in formal learning in the classroom to traditional learning such as *kitab kuning*.

The observation data obtained I poured into research observation which I divided into 2 namely class scenario for learning in the classroom, and observation for daily activities.

2. Interviews:

Dawson (2019) argues that an interview seeks detailed information that could be compared to data obtained through different techniques for gathering data. Interview typically comprises researcher verbally questioning for people to response orally (Thomas, 2003). For this reason, this study employed open-ended question with semi-structure interview where participants can express their experiences without any constraints from the researcher's or anything else. Another reason for using open-ended questions is to give participants the opportunity to generate response options. (Creswell & creswell, 2018)

In this interview, I interviewed kyai, four teacher, and four students with specifically two teacher teaches for high school and two other teaches for middle

school, and for students, two are from high school and two are from middle school. Through open-ended questions, researchers can explore a wide range of topics, including students' interactions with their peers, classmates, and teachers, their learning experiences in the pesantren, and their perceptions of the impact of pesantren education on their own development. Interviews will also provide an opportunity for participants to reflect on the challenges and opportunities associated with the learning process in pesantren, as well as their recommendations for improvement.

In this study, the results of the interviews were then transcribed into written form, then the transcription results were member checked to show back to the participants and obtain approval from each participant.

3.7 Data Analysis

Data analysis refers to “examining, categorising, tabulating, testing otherwise combining both quantitative and qualitative evidence to address the initial propositions of a study” (Yin, 2014, p.188). In analysing the data, Crowe et al. (2011) stated that the data is easy to retrieve. Initial coding can help capture the data and can be applied systematically to the entire dataset using a qualitative data analysis. In this study, I used thematic analysis by Braun and Clarke (2016). Thematic analysis is “a method to develop, analyse, and interpret across a qualitative dataset, which involves systematic processes of data coding to develop themes” (Braun & Clarke, 2021). One important stage in organising and making sense of textual material during the analysis is coding (Basit, 2003). The steps I

took in this thematic analysis followed Braun and Clarke (2016), as shown in Figure 3.1.

The process of data analysis is explained as follows. *First*, I did the familiarizing stage by doing reading and re-reading the transcription and observation. Then, I noted down the idea to formulate initial coding.

Figure 3.1 Thematic analysis stages by Braun and Clarke (2016)

Phase	Description of the process
1. Familiarizing yourself with your data:	Transcribing data (if necessary), reading and re-reading the data, noting down initial ideas.
2. Generating initial codes:	Coding interesting features of the data in a systematic fashion across the entire data set, collating data relevant to each code.
3. Searching for themes:	Collating codes into potential themes, gathering all data relevant to each potential theme.
4. Reviewing themes:	Checking if the themes work in relation to the coded extracts (Level 1) and the entire data set (Level 2), generating a thematic 'map' of the analysis.
5. Defining and naming themes:	Ongoing analysis to refine the specifics of each theme, and the overall story the analysis tells, generating clear definitions and names for each theme.
6. Producing the report:	The final opportunity for analysis. Selection of vivid, compelling extract examples, final analysis of selected extracts, relating back of the analysis to the research question and literature, producing a scholarly report of the analysis.

Second, I formulated the initial data coding based on the characteristics gathered from each of the learning theories, such as behaviourism (Suzanne and Peterson, 2006; Bouton, 1994; Skinner, 1963), cognitivism (Zhou and Brown, 2014; Salvoskis, 1985), and constructivism (Hein, 1991; Brunning et al., 1995). The initial coding is shown in the Table 3.2.

Table 3.2

Formulation of the initial coding

Learning theory	Behaviourism	Cognitivism	Constructivism
Characteristics	<ul style="list-style-type: none"> - Conditioning - Stimuli - Outcomes - reinforcement - punishment - desired behaviour - verbal praise - tangible rewards - motivation 	<ul style="list-style-type: none"> -memorization -observation -thinking -role model -new action -paying attention -new action -self-concept -visual aids 	<ul style="list-style-type: none"> -active engagement -derive meaning -experience -construct meaning -physical actions -social interaction -learning based on level of development -comprehension -assistance

	- encourage - habituation	-changing cognitive - understanding	-modelling -think aloud -modifying -prompts -cues -brainstorming -collaborative learning -reflective
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Third, the transcribed interview and observation data were coded to find themes based on the initial coding that had been prepared previously. This was done for all data obtained from interviews and observations. *Fourth*, the author reviewed the themes to see the connections through concept maps. *Fifth*, analysis was conducted to refine the specific themes; prepare the overall story told from the results of the analysis, and compile clear definitions and names of each theme obtained. Finally, a final analysis of the extracted themes was conducted, linked to the research questions and the theoretical framework. And then I wrote the analysis report in the result and discussion section.

After doing the analysis, I did the triangulation. For the qualitative data analysis in this study, a triangulation approach used to ensure a comprehensive understanding of the learning process that occurs in pesantren. The analysis is guided by theoretical frameworks such as learning theory in behaviourism, learning theory in cognitivism, and learning theory in constructivism. By analysing the learning process in pesantren using these modern educational theories, I can later easily categorise the findings according to the existing learning theories and find the shortcomings, thus creating solutions for education in pesantren.

The triangulation of qualitative data sources will enhance the credibility and trustworthiness of the findings. By comparing and contrasting data from interviews

and observations, I can corroborate patterns and themes, ensuring the validity and reliability of the analysis.

In addition, theoretical frameworks such as the modern learning theory above, will provide a theoretical basis for interpreting the data. I explored how students' daily activities in Pesantren, including their social interactions with their friends and teachers, and the role of teachers in the student learning process in pesantren align with cognitive processes, social interactions, character building, and motivational factors in learning, offering valuable insights into the richness and inclusiveness of education in pesantren.

3.8 Limitation of the study

In this research, I only investigate the religious-based learning process that take place in the classroom. As for the general subjects, I do not investigate them. Outside the classroom, I focus only on how education occurs in the dormitory and their daily lives in pesantren like their interactions with the other students. This research is conducted using a case study method that focuses on a single case. The research focuses on how learning process in the pesantren is investigated and analysed using the perspective of educational psychology through learning theories at one pesantren in West Java.

CHAPTER IV

FINDINGS AND DISSCUSSION

4.1. Introduction

The previous chapter described the methodology that was chosen to empirically explore the research inquiry. This chapter attempts to report on the outcomes of the data-gathering phase. The information and data gathered were analysed in relation to the main research inquiries presented in this study. I classified the findings based on the two research questions employed in this study. (1). How can learning processes in pesantren be described through the lens of educational psychology? (2) What are the challenges to students' learning processes in pesantren? Following the presentation of the findings, I will discuss the findings as well as the theoretical basis the learning theories, such as behaviourism (Suzanne and Peterson, 2006; Bouton, 1994; Skinner, 1963), cognitivism (Zhou and Brown, 2014; Salvoskis, 1985), and constructivism (Hein, 1991; Brunning et al., 1995) and literature review on this topic that have been presented in Chapter two.

4.2 Research Question 1: how can learning processes in pesantren be described through the lens of Educational Psychology?

In the lens of educational psychology, there are three main theories of learning; behaviourism, cognitivism, and constructivism (Schunk, 2013). I will explore the perspective of the learning process in both contexts-in and out of the classroom-using a consistent educational psychology approach. I started by

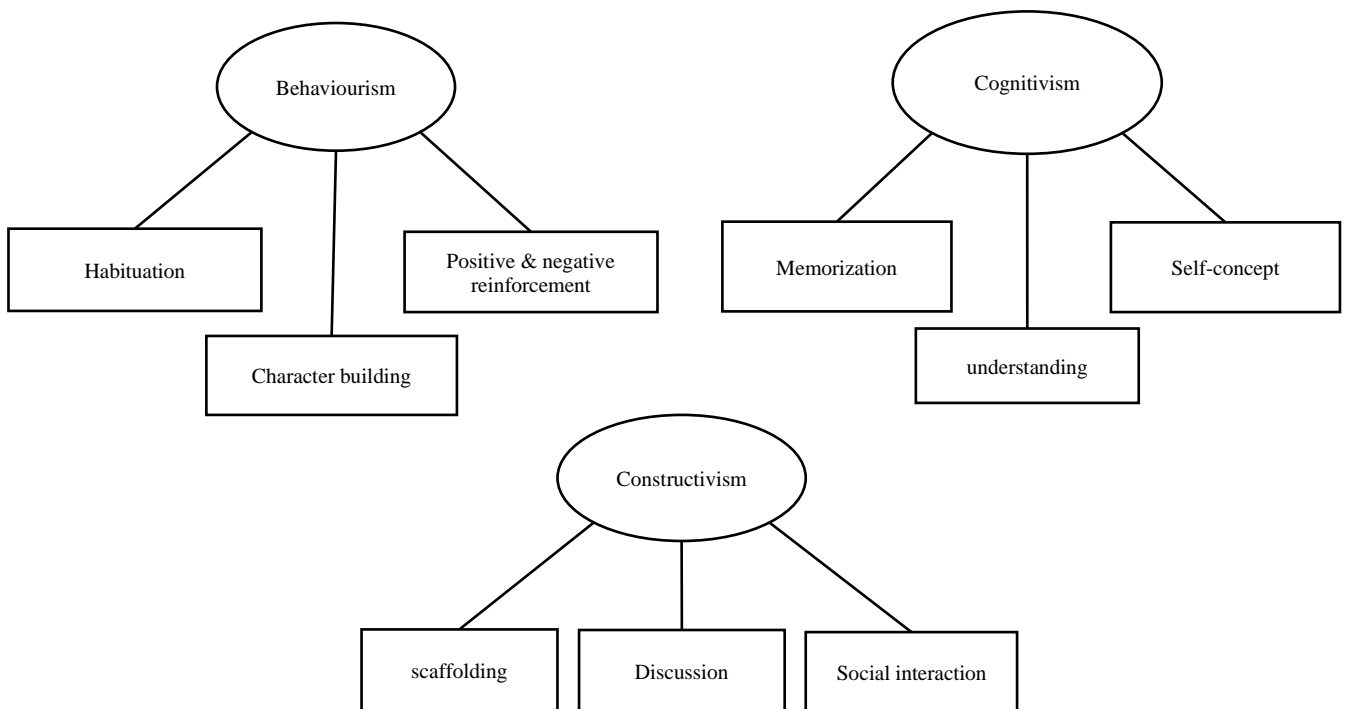
conducting an interview with Kyai, to find out his perspective on the learning process in this pesantren.

The results of interviews with kyai, who is the founder of this pesantren, show that the pesantren aims to build morals and character. Learning inside and outside the classroom is expected to teach students to get used to doing worship activities because they realize the importance of worship. Figure 4.1 shows the elements of learning theories extracted from the transcription of the interview with the kyai.

Figure 4.1

Kyai's perspective on learning process from the lens of educational psychology, final thematic map (Braun and Clarke, 2016)

Interview with Kyai



According to the Kyai, three primary learning theories are evident: behaviourism, cognitivism, and constructivism. In behaviourism, terms related to moral character building, habituation, and both positive and negative reinforcement are frequently mentioned. Cognitivism often includes terms like memorization,

understanding, and self-concept. Constructivism is characterized by words such as scaffolding, discussion, and social interaction. Among these, behaviourism is the most prominent in the learning processes within pesantren, as highlighted by the Kyai. This indicates that the focus in pesantren education is on shaping students' character and morals through habituation and reinforcement. According to Kyai, these forms of discussion are done in high school, not in junior high school.

The Kyai supports this by stating,

“the material for moral formation is found in pesantren through lessons (in the classroom)” -Kyai

Furthermore, I made observations both inside and outside the classroom. I describe the classroom activities in the form of a classroom scenario. In this research, I only observed five classes (two from junior school and three from high school) as follows: *Hadith* class for 9th grade students; *Tafsir* (Quranic interpretation) in 10th grade student; *Fiqh* Class Scenario for 7th grade students; Learning in the form of presentations for students in grades 11 of high school; Learning through debate for 12th-grade students.

From the results of observations in the classroom with the results of interviews that I conducted with the kyai, there is a gap where the results of the interview said that learning in the classroom is to shape the behaviour and character of students, but very little behaviourism is found in the learning process in the classroom based on the observation. Most are cognitive and constructivism processes. Meanwhile, from the learning process outside the classroom, cognitivism is very less found in their activities outside the classroom. However, constructivism and behaviourism are found in the activities outside the classroom.

Based on the observation, it was found that there are differences in the characteristics of learning taught in junior school and high school. The activities seen in classroom learning were analysed based on the lens of learning theories, using thematic analysis. Observation data was coded in accordance with the initial coding that had been prepared previously. The results of this coding were then grouped and counted based on themes namely behaviourism, cognitivism, and constructivism. I separated the number of themes that appeared in the classroom based on school levels, namely high school and junior school. The results are as shown in Table 4.1 below.

Table 4.1
Count of theme in the classroom

Sum of Count of Theme Learning theories	School levels		Grand Total
	High School	Junior school	
Cognitivism	5	7	12
Constructivism	19	3	22
Grand Total	24	10	34

These observations were conducted on Grade 9th students in a Hadith class scenario. Here are some of the learning theory findings that I identified from the learning activities in the class. In the Hadith class scenario, the *talfidz* method is used by the teacher for all lessons that are based on memorization. The teacher reads one word aloud from the hadith and the students listen and follow along. This process involves cognitive memorization. Students memorise the hadith through the teacher's *talfidz*. After memorising, the teacher asks about words that the

students do not understand. The students mention some words, then the teacher writes them on the board. Through the words on the board and their understanding during the *talfidz* process, students begin to connect their understanding of the hadith. This is a cognitive process where students understand the meaning of the words. After understanding the words, students are led to find the meaning of the hadith. This process involves cognitivism, where students search for meaning related to the information they receive. After all students understand the meaning of the hadith, the teacher directs them to draw conclusions. In this process, the teacher acts as a scaffold, helping students unify their understanding with the conclusion. After that, the teacher invites students to reflect on the lessons learned from the hadith. For example, students mentioned that they should always be grateful to Allah SWT. This reflection process is part of constructivism.

While in the second class scenario in the Tafsir lesson in the 10th grade, I also found several learning theories in this learning process. Using keywords such as ‘read’, ‘translates’, and ‘explains’ done by the teacher, I found behaviourism theory where the activity is in the form of stimuli. Then the keyword ‘analyse’ which is done by students shows constructivism where they construct meaning based on their understanding. Then the keyword ‘identify’ which is done by students on the verse shows cognitivism. Then the keyword ‘discuss’ which is done in the learning activity shows active engagement which is an application of the

theory of constructivism. Then the keyword 'help' done by the teacher identifies the existence of a scaffold where the teacher helps students in mastering information.

Furthermore, in the process of learning *kitab kuning*, which is often seen as monological learning, I identified several learning theories in this learning process. The purpose of learning *kitab kuning* is for students to have the ability to read Arabic and comprehend their understanding. 'Comprehend' here is a form of constructivism. And the teacher's assistance in helping students understand the yellow scripture classic is a form of scaffold. Later, this assistance will be reduced along with the students' ability to read the yellow scripture classic book.

In another classroom learning activity, namely in the 7th grade *Fiqh* lesson scenario, in the learning process, I found the keyword 'demonstration' by the teacher, this word identifies cognitivism, and the media in the form of soil brought by the teacher is realia, which is in cognitivism to make student understand better the information.

Based on the classroom observation, there are limited learning activities that contain elements of behaviourism, for example: motivating students, positive reinforcement, negative reinforcement, or habituation. In contrast, teachers stated that they often give rewards and praise to their students.

"I usually give bonus daily points for additional marks to those who can answer my questions" (Ali, teacher, 04/06)

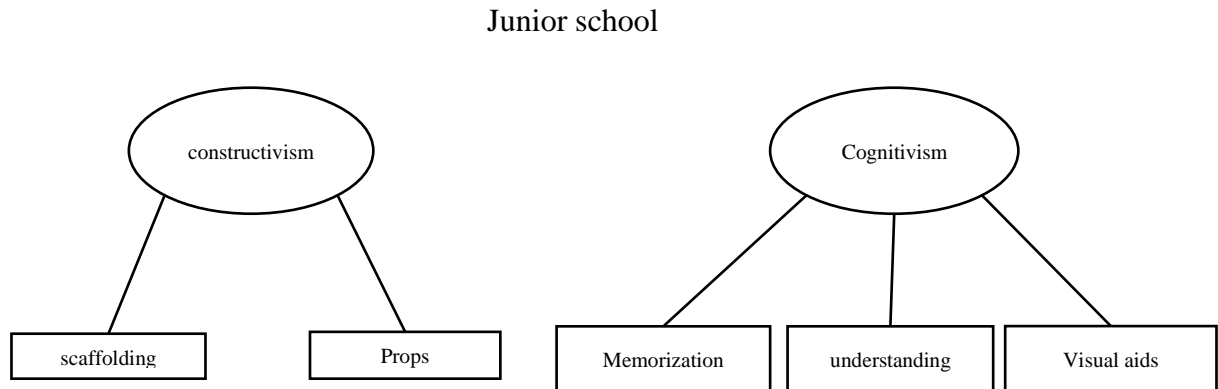
“I focus give understanding in students for motivation first. So, I go straight to motivation first so that they are enthusiastic about learning....” (Susi, teacher, 04/06)

Unfortunately, what the teacher said was not evident during my one-week classroom observation. It is possible that praise, rewards or even negative reinforcement is done, but the frequency is very rare, so it did not appear during the observation.

Using the data in Table 4.1, I then compared the activities of learning in the classroom observation between junior school and high school using the final thematic map shown in figure 4.2 and figure 4.3

Figure 4.2

Learning activities in junior school classroom based on educational psychology lens, final thematic map (Braun and Clarke, 2016)



According to Figure 4.2, which illustrates the learning processes in junior schools, two primary learning theories are evident: constructivism and cognitivism. Constructivist activities often involve scaffolding, where teachers act as guides, using props to help students better understand the information. However, during my observations, I rarely encountered constructivist activities such as discussions, project-based research, or reflections in junior schools.

In contrast, cognitivist activities are more prevalent, particularly in subjects requiring memorization, such as religious studies. The figure indicates that memorization and understanding activities are common in classrooms. Teachers frequently use visual aids to enhance students' comprehension. Overall, cognitivism is more frequently practiced than constructivism in junior schools.

Figure 4.3

Learning activities in high school classroom based on educational psychology lens, final thematic map (Braun and Clarke, 2016)

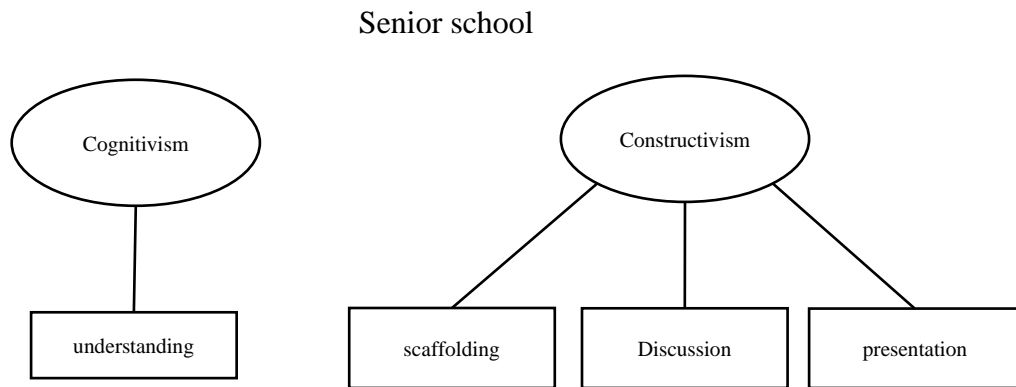


Figure 4.3 illustrates the presence of two primary learning theories: cognitivism and constructivism. Cognitivist activities are observed in the form of understanding, while constructivist activities include scaffolding, discussions, and presentations.

High school learning activities differ from those in junior schools, where memorization and teacher assistance are more prominent. In high schools, learning activities such as discussions, reflections, presentations, and social interactions are more common, as observed in my study. High school students tend to learn more independently. Of the two learning theories, constructivist activities are more frequently found in high school classrooms.

The results of this observation are supported by Kyai's statement, which states:

"We give the knowledge first in junior high school, understanding first, giving the basics first. Later, we will give them space like grade 11 or grade 12 of high school." (Kyai)

In line with the kyai's statement, students' statements also show that junior high school students are given memorization, understanding, and then given explanations, while in senior high school, many lessons contain elements of constructivism.

"So, all of that is still being fed and memorizing, memorizing, memorizing, and understanding and then being told." (Bunga, student, 03/06)

"A lot of it is memorized but it helps you to understand religion better." (Udin, student, 03/06)

"...here we learn how to debate hadith, and from the general subject area we learn communications technology, we also learn to make modules, writing letters and proposals as well." (Aliyah, student, 03/06).

The teacher also explained that there are parts that require memorization, not discussion.

"When it comes to tafsir, I focus more on teaching understanding." (Susan, teacher, 04/06)

"I use tafidz method for memorising, because Hadith need to be memorized" (Susi, teacher, 04/06)

"Especially in lesson with memorizing , we using songs, they memorize quickly and understand well" (Ali, teacher, 04/06)

The component of cognitivism that is widely taught in junior high schools is also done in the form of providing visual aids, so that students can understand the context that

is being taught. For example, when a teacher teaches how to do *thaharoh* (purification) in a Fiqh class for junior high school, the teacher brings props.

"I often brings soil to demonstrate how to clean impurities directly, making the subject more understandable for the students" -(Susi, teacher, 04/06)

As described above, pesantren pay attention to the stage of development of students and place education based on the student's education grade. The book "*Tarbiyah wa Ta'lim*" (which translates to "Teaching and Learning") gives teachers the guidance they need to educate effectively. This book also serves as a guide for teachers as they fulfil their instructional responsibilities. The kyai conducts a review of this book every Friday night to continually improve teachers' teaching abilities and better satisfy the needs of the students. The pesantren then apply a learning strategy that corresponds to the student's developmental phases. It is supported by the statement of Kyai.

"Teachers must understand the science of the psyche or student developmental psychology in order to adapt their teaching methods accordingly. The pesantren also adheres to the principle of educating students according to their psychological needs, and we could find this understanding through tarbiyah wa ta'lim book" – Kyai

Learning at the junior high school level is primarily accomplished via the use of memorising techniques rather than analytical inquiry. There is a significant amount of memorising involved in their education, particularly in the areas of religious studies. The reason for this is that Pesantren acknowledges that the age range of 11 to 13 years is the most effective time for learning new information and

memorization. Pesantren also takes into account the possibility that junior students are not yet prepared to engage in in-depth analytical conversations on related topics. As a result, the teacher's responsibility in this situation is to supply as much information as possible, assist students in comprehending the knowledge, and make it easier for them to memorise it.

The book "*Tarbiyah wa Ta'lim*," which is intended to be used as a teaching guide for pesantren teachers, focuses on how to use learning media with junior high school students. Teachers are strongly urged to bring photos, and objects, and even create rhythms for use in memorising courses to help students retain and absorb material easier. In the context of Arabic language instruction for students in the seventh and eighth grades, when the goal is to introduce vocabulary in Arabic, teachers could bring items such as buckets, sandals, clothing, and plants to help students understand the terminology. Some teachers even create songs with Arabic vocabulary to help their students memorise the topic. This is in accordance with the cognitivism that teachers provide visual aids to make students understand better about the information being taught (Salkovskis, 1985).

Senior high school students, unlike junior high school students, have more control over their educational experience. This means that teachers may begin to reduce their involvement in the classroom to improve the capacity of students to learn independently. The distinction is that the teacher's involvement in "filling in" and directing declines in high school; memorization-based courses are rare, with the emphasis being placed on foundational subjects such as the Quran, fundamentals of *Qowaid Fiqh*, and Hadith, the rest of subject are learning to

analyse, present, and convey arguments or opinions. This can be seen in the Fiqh class plan for grades 11 and 12, where learning begins to use independent strategies. The teacher is only accountable for the facilitator's role. As stated in Kyai statement,

"Senior students don't memorise much, about 40%, in contrast to junior students who memorise a lot, maybe almost 80%, because at the senior level, we feel that they are able to learn to analyse and discuss because they have a basis for the lessons that we put in at the junior level." -Kyai.

This was agreed by the student through her statement.

"When we were in junior high school, we memorised a lot of lessons, and teachers provided much assistance, but in senior high school, the amount of memorization decreased, and the role of the teacher was more of a guide."
(Aliyah, student, 03/06)

However, challenges arise in this regard, where students at the senior level find it difficult to follow discussion and presentation-based learning because they are not used to doing so, as stated by students here.

"At first, it was difficult when I got to grade 10, suddenly the learning system was more discussion and analysis, there were presentations too, because I was not used to doing it in junior high school." – (Susan, student, 03/06)

This means that in this case the pesantren has more portion on "filling" knowledge, such as memorization, in junior students, while the constructivism is only few activities in the form of scaffolding from the teacher. More constructivism

activities are needed to improve problem solving, analytical, or reflection skills, so that students' memorization can be more meaningful so that students' retention will be more long-term in students' memories. Based on Jamaluddin's dissertation (2021), memorising does not guarantee one's intelligence. to achieve success in learning requires the ability to memorise and understand simultaneously. in the learning process there must be meaningful learning, learning can be meaningful with active engagement from students. Active engagement itself is a component of constructivism.

Meaningful learning occurs when students are able to construct knowledge and perform a series of cognitive processes needed to successfully solve problems. problem solving involves the process of devising ways to achieve a goal that has never been achieved before; that is, figuring out how to transform an existing situation into a desired state. the two main components in problem solving are (a) problem representation, in which a student constructs a mental representation of the problem to be solved, and (b) problem solution, in which a student designs and executes a plan to solve the problem (Jamaludin, 2021).

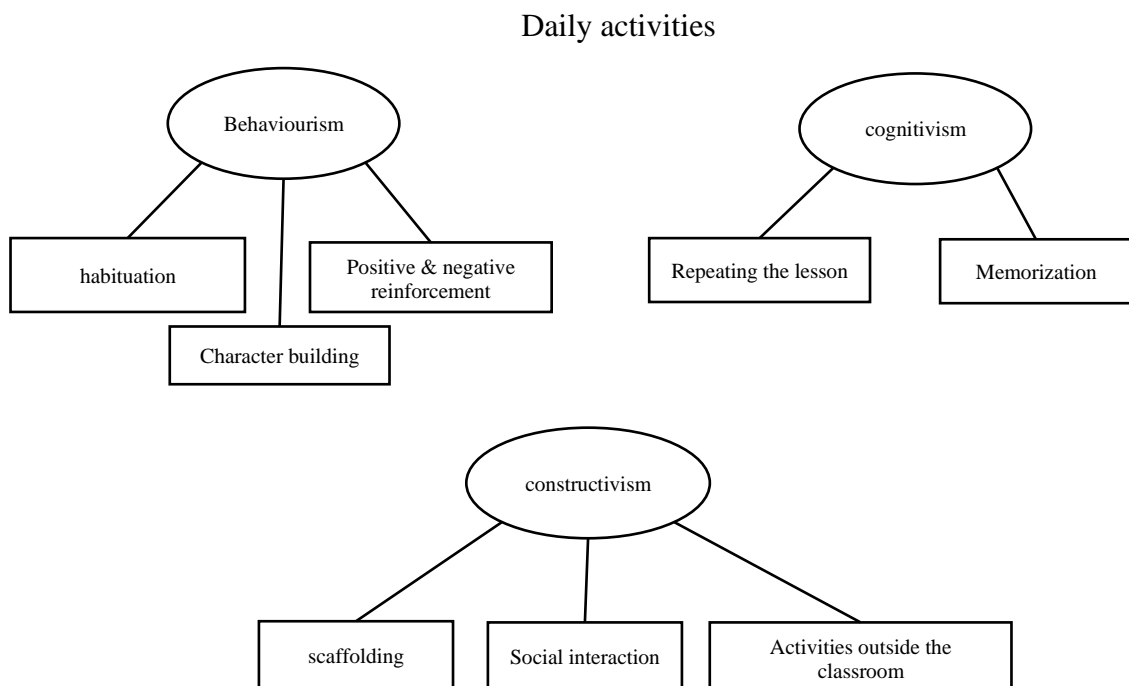
In constructivist learning, students engage in active cognitive processing, such as attending to incoming relevant information, mentally organising incoming information into coherent (logical and consistent) representations, and mentally integrating incoming information with existing knowledge. in contrast, the focus on rote learning is in line with the view that learning is a process of acquiring knowledge where students attempt to add new information into their memory (Jamaludin, 2021).

Furthermore, behaviourism is needed in classroom learning because students need motivation in learning so that they become more enthusiastic in class. motivation is obtained through positive reinforcement, praises, or rewards from the teacher. With behaviourism in the classroom, it will increase student engagement in the learning process, and will affect student achievement in learning.

Below, I will present Figure 4.4, which depicts learning activities outside the classroom. This figure illustrates the daily activities of students based on my observations and analysis using the final thematic map.

Figure 4.4

Daily activities based on educational psychology lens, final thematic map (Braun and Clarke, 2016).



According to Figure 4.4, learning outside the classroom encompasses three learning theories: behaviourism, cognitivism, and constructivism. The figure demonstrates that students' activities in their daily lives at the pesantren reflect these theories.

Behaviourism is evident in activities focused on character, morals, and *akhlaq* development through habituation and reinforcement. Cognitivist activities include lesson repetition and memorization during the night study program, designed to help students retain and understand classroom lessons better. Constructivist activities are seen in the form of scaffolding, where teachers and senior students assist juniors during their adaptation period and daily life in the pesantren. Additionally, social interactions with peers in the dormitory and daily activities, as well as extracurricular activities, provide students with opportunities to practice and apply information according to their interests, rather than merely understanding theoretical concepts.

4.3 Research Question 2: What are the Challenges of Students' Learning Process in Pesantren?

Based on the results of observations and interviews, the challenges faced by students in the learning process at pesantren are generally grouped into two parts, namely internal challenges and external challenges. Internal challenges are challenges that arise due to the individual influence of each student, while external challenges are more towards causes that come from the environment, whether friends, teachers, family, or finance.

Internal challenges that arise include boredom, distraction, feelings of not feeling at home, poor health conditions, student character, and feelings of being backward. The external challenges are conflicts with friends, problems with family, finances, students who are overburdened with responsibilities as student council members, and grouping based on grades.

In line with what was discussed earlier that motivation, rewards, and positive reinforcement can increase students' enthusiasm in learning, so that engagement also increases, ultimately this will also increase student achievement. External challenges that are quite influential are problems that make students feel sad or disturbed about their learning. The most common are background-related issues such as parents, or financial problems. Often this makes students moody or feel inferior. This affects the learning process in the pesantren. Because students become unfocussed in learning.

In pesantren, the division of classes is based on students' learning abilities. Students with good learning ability are put into classes A, B, and C, while students with poor learning ability are put into classes D, E, F, and so on. This grouping follows the overall number of students at that level and is sorted by academic score from highest to lowest. This is done so that teachers can adjust their teaching methods to the students' learning abilities. This statement is supported by Kyai:

"In the Pesantren, if you are already in grade 2 and above or grade 1 of the second semester, there is already a grouping. There is class A, class B, class C. Class A is indeed the student with the highest score. Class B is the second highest. Class C, the last one, is the weakest. Well, this is how the teacher

must teach differently to this class. That's why the teacher can't teach the same way in class A and in class D." - Kyai

Students in the 'lower classes', according to interviews with teachers, are the students who need the most support and extra attention.

"If students in class A,B, they can do it on their own, students in the lower grades are usually not taught once, it must be many times, they need emphasis from the teacher" -(Bunga, Teacher, 04/06).

Furthermore, the teacher also stated that, students who are in groups D,E,F, are sometimes very difficult to learn with because they feel that they cannot learn.

"sometimes we call them for extra study, to memorise, but they don't come, they feel they can't do it" -(Bunga, teacher, 04/06).

From the teacher's statement, I tried to understand that students who are in the 'lower class' have low self-confidence so that they feel that they are incapable and backward. as for the purpose of class grouping, it actually aims to make it easier for teachers to determine the right teaching method according to the needs of students, this can be seen from the words of the Kyai who said that the teacher's teaching method should not be the same between class A and class D. Although well-intentioned, research suggests that this method may have its own drawbacks that undermine the arguments in favour of its use. Studies of children in high-ability classes suggest that ability grouping can negatively impact the self-concept of children in low-ability groups (Oakes, 1985 as cited in Marsh, 1984). This negative impact on self-concept is a concern, given research that suggests that there is a

reciprocal relationship between self-concept and achievement (MacIntyre & Ireson, 2002). Self-concept is how one views and judges oneself.

Placement in a low ability group can make students feel less confident and have a negative view of their abilities. This decrease in self-concept can be a serious problem, as research shows that there is a reciprocal relationship between self-concept and achievement. That is, a low self-concept can reduce motivation and learning ability, which in turn can reduce academic achievement. that is why students have little motivation to want to learn, or memorize, even though they are accompanied and supported by teachers, but students still feel that they cannot and are backward. this is a factor that hinders the learning process of students because students feel insecure in learning. because of the grouping, even the word 'lower classes' used by teachers to refer to students in classes D,E,F this creates a stigma on students that they are stupid.

CHAPTER V

CONCLUSIONS AND SUGGESTIONS

5.1 Conclusion

Through investigating the learning process in pesantren, learning in pesantren can be seen using educational psychology lens through the components of behaviourism, cognitivism, and constructivism. From the results of seeing the learning process in the classroom, it can be seen that the components of Cognitivism and Constructivism can be found through activities such as memorizing, understanding, analysing, reflecting, and assistance from teachers which are mostly done to junior students through the scaffold approach. Behaviourism, was not found during the observation although it was mentioned in the interview with the teacher or Kyai. However, for the learning process carried out by students on a daily basis in pesantren, behaviourism dominates the student learning process. This can be seen from activities such as stimuli, positive and negative reinforcement, and habituation. Through this research, it is also known that the challenges for students in the learning process are internal challenges such as boredom, lack of motivation to learn, feeling backward, lack of confidence, and external factors such as problems with friends, family, or finances, and class-grouping which indirectly affects students' confidence in learning and their self-concept.

5.2 Suggestions

Through the findings in this study, for classroom learning, behaviourism needs to be increased to increase student motivation in learning, increase student engagement which will affect student achievement. Then, it is necessary to add to

the constructivism component in junior students through reflection, analysis, and critical thinking. To understand this, teachers need to be given training on how to teach in accordance with learning theory.

Furthermore, to enhance the teaching and learning strategies as well as the quality of teachers in pesantren, several key recommendations can be made. These improvements focus on understanding the diverse learning needs of students, addressing the challenges they face, and fostering a more inclusive and supportive educational environment.

One of the primary areas for improvement is teacher training and professional development. It is crucial to implement comprehensive training programs that focus on modern pedagogical techniques, educational psychology, and differentiated instruction. Such training will help teacher recognize and accommodate the diverse learning styles and abilities of their students. Regular workshops and ongoing professional development opportunities, including courses, seminars, and collaborations with educational experts, will ensure that teacher remain updated on the latest educational trends and best practices. This continuous learning process will equip teachers with the necessary skills to adapt their teaching methods to the varying needs of their students.

In addition to enhancing teacher training, adopting differentiated instructional strategies is vital. Understanding and catering to different learning styles—whether visual, auditory, or kinesthetics—will help create a more inclusive classroom environment. Teachers should be trained to offer individualized support to students who may struggle academically, through personalized lesson plans, one-on-one tutoring, and additional resources to aid in understanding complex concepts.

This approach will ensure that all students, regardless of the abilities, receive the support they need to succeed.

Revising class-grouping and assessment practices is another crucial aspect of improving the learning environment in pesantren. The current system of grouping students based solely on academic ability can lead to feelings of insecurity and negatively impact students' self-concept. Implementing more flexible grouping methods, based on interests, learning style, or specific educational needs, can foster a more inclusive and supportive atmosphere. Additionally, a holistic approach to student assessments, and self-assessments, can provide a more comprehensive understanding of student progress and abilities, moving beyond traditional exams and tests.

Promoting a positive and inclusive learning environment is essential for the well-being and development students. Teachers should be encouraged to cultivate empathy and understanding, developing a deeper awareness of their students' backgrounds, challenges, and strengths. This empathic approach can help prevent the negative labelling of students with low abilities and instead focus on identifying and addressing the underlying factors affecting their learning. Creating a classroom culture that values diversity, encourages positive reinforcement, and provides a safe space for all students to express themselves and actively participate is crucial for fostering a supportive educational environment.

For researchers, further investigation into the efficacy of interventions informed by educational psychology in addressing the challenges of pesantren education is warranted. Conducting longitudinal studies, evaluating program effectiveness, and identifying best practices can inform evidence-based approaches

to improving the quality of education and promoting student well-being in pesantren settings. Additionally, exploring the intersectionality of factors such as socio-economic status, cultural background, and geographical location in shaping students' educational experiences can provide valuable insights for developing targeted interventions and addressing systemic inequalities in education.

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APPENDICES

Appendix 1

Interview result

Sources	Transcript	Code	Theme
Transcript Kyai	That language is done by memorizing <i>mufrodat</i>	Memorization	Cognitivism
Transcript Kyai	Then they learn to understand what they memorize	Understanding	Cognitivism
Transcript Kyai	Memorizing is one way to increase your knowledge capacity, but then we continue with character building through memorization and understanding.	Memorization	Cognitivism
Transcript Kyai	What kind of learning, <i>Mutholaatuddurus</i>	Understanding	Cognitivism
Transcript Kyai	Second, it increases the students' ability to understand Arabic texts.	Understanding	Cognitivism
Transcript Kyai	When we discuss, make a paper.	Discussion	Constructivism
Transcript Kyai	Building an environment in Islamic boarding schools, an environment of fellow friends, fellow teachers, basically everything outside and inside the classroom, can help the student's learning process	Scaffold	Constructivism

Transcript Kyai	We have <i>idhofah</i> Program.	Understanding	Cognitivism
Transcript Kyai	So that later we will continue to give hope, that over time they will be able to read the book themselves.	Scaffold	Constructivism
Transcript Kyai	We facilitate those who like animals.	Facilitate	Constructivism
Transcript kiayi	This means that when we convey all the subject matter, a teacher must be able to, in essence, use the material as character and akhlak (moral) formation.	forming moral character	Behaviorism
Transcript Kyai	Third, apart from getting Arabic vocabulary, they also get the essence of forming moral character.	forming moral character	Behaviorism
Transcript Kyai	The important thing is that he can practice it in everyday life	Practice	Behaviorism
Transcript Kyai	if we didn't memorize the Alfiah, we didn't deposit it for 2 days, we were immediately told to go to female class, standing, until we finished in banat class.	negative reinforcement	Behaviorism
Transcript Kyai	Well, this ultimately forms our character, which was previously forced, but over time it becomes a necessity.	Habituation	Behaviorism
Transcript Kyai	So it's like at home, a student would never wake up maybe at 3 or 4 o'clock, never. Here, students have to wake up, taught through habituation.	Habituation	Behaviorism

Transcript Kyai	There are languages, for example, languages that we give rewards to.	Positive reinforcement	Behaviorism
Transcript Kyai	Yes, that means that's part of it, the compliment part. We make the cleanest rooms, we give prizes to the cleanest rooms, we give trophies, right?	Positive reinforcement	Behaviorism
Transcript Kyai	The memorization is to provide material for character building or morals.	forming moral character	Behaviorism
Transcript Kyai	indirectly input for the student's character building. How lying is actually dangerous. Lying, although it may seem trivial, which many people do, is actually something that is not good.	forming moral character	Behaviorism
Transcript Kyai	the material for moral formation is found in pesantren through lessons	forming moral character	Behaviorism
Transcript Kyai	So respect for teachers is not something that is forced. It's something that they actually understand.	understanding	Cognitivism
Transcript Kyai	But automatically if there are any guests they stand up. Because of the understanding they get from the pesantren and from knowledge.	understanding	Cognitivism
Transcript Kyai	increase the enrichment of the students to understand Arabic texts	understanding	Cognitivism
Transcript Kyai	ad that the students will understand the changes in language sentences.	understanding	Cognitivism

Transcript Kyai	will see various characters of students. So that's the psychology that we get, we know how to survive, we get offended so how not to get offended, how we interact, our language is offensive or not so we understand.	social interaction	Constructivism
Transcript Kyai	there is support from the pesantren	Facilitate	Constructivism
Transcript Kyai	Did you think humans would form on their own? No, he won't. He will be carried away by his environment.	forming moral character	Behaviorism
Transcript Kyai	It has to be shaped at first, like we tell them to pray, we wake them up to pray. Later, they will wake up on their own, pray on their own without being told, they already understand the obligation to pray.	self-concept	Cognitivism
Transcript Kyai	what is needed is for all teachers to become guides	Scaffold	Constructivism
Transcript Kyai	the most recitation of the Qur'an, we give money. That's in the pesantren, there's appreciation.	positive reinforcement	Behaviorism
Transcript Kyai	But in the pesantren, there is actually appreciation. There are often trophies distributed at every ceremony.	Positive reinforcement	Behaviorism

Sources	Transcript	Code	Theme
Transcript teacher	I'll explain first what a hadith is. Not explaining, what is a hadith like? Like that. Then it's finished, then I'll immediately recite the hadith as usual (<i>talfiz</i>)	Memorization	Cognitivism
Transcript teacher	First, we will memorize the English lesson, because the children have asked to memorize it first. Not practice.	Memorization	Cognitivism
Transcript teacher	So I write down all the vocabulary, I write it down first, then I explain it in English while they look. Sometimes I repeat it	Memorization	Cognitivism
Transcript teacher	When it comes to tafsir, I focus more on teaching understanding.	Understanding	Cognitivism
Transcript teacher	Especially with tahfidz, especially using songs, they memorize quickly and understand well.	Memorization	Cognitivism
Transcript teacher	Before we study to review the material, usually I ask questions directly about last week's material.	Reflection	Constructivism
Transcript teacher	For Arabic lessons, we bring objects related to the vocabulary.	Visual Aid	Cognitivism
Transcript teacher	It's more about contemplation (<i>tadabur</i>), focusing on that.	Reflection	Constructivism
Transcript teacher	Just a few aspects that should be connected to the Qur'an.	Connect to prior knowledge	Constructivism
Transcript teacher	I give examples like at the Islamic boarding school, when you first entered, how was it? And now, how has it changed? They say, 'Oh yes, like this and that.' So, the Earth is the same; it	Analyze	Constructivism

wasn't created randomly with mountains and lakes suddenly appearing.

Transcript teacher	We need to bait first. Once it's like that, then we can have a dialogue. Later, if we want to switch topics, we'll create a new one again, a new discourse, what else? Then we can connect it with the previous topic, ecosystem, and ecology. We need to combine them.	Connect to prior knowledge	Constructivism
Transcript teacher	At first, it took a while because they were hesitant, but it is okay to make mistakes. It is fine, we will correct them. Eventually, they started raising their hands.	positive reinforcement	Behaviorism
Transcript teacher	Rewards don't always have to be material. There are rewards in the form of recognition from friends, which also count as rewards.	Rewards	Behaviorism
Transcript teacher	I usually give bonus daily points for additional marks to those who can answer	Rewards	Behaviorism
Transcript teacher	I focus give understanding in them for motivation first. So, I go straight to motivation first so that they are enthusiastic about learning chemistry	Motivation	Behaviorism
Transcript teacher	If someone already has good memorization within a week or the time frame I've set, I give them additional marks	Additional mark	Behaviorism
Transcript teacher	The reward is compliment	Compliment	Behaviorism

Transcript teacher	grade 1 even though the product is simple, so the items we bring are clothes, showing clothes to students	Visual Aid	Cognitivism
Transcript teacher	It's a creative method to make it indoor. With pictures, with visuals, projectors, or games, all kinds of things.	Visual Aid	Cognitivism
Transcript teacher	in the classroom we give high support	Scaffold	Constructivism

Sources	Transcript	Code	Theme
Transcript Student	So, all of that is still being fed and memorizing, memorizing, memorizing, and understanding and then being told.	Memorization	Cognitivism
Transcript Student	A lot of it is memorized but it helps you to understand religion better	Memorization	Cognitivism
Transcript Student	Because during Aliyah, many lessons were transferred to the <i>laptopization</i> method and there was less memorizing, and more discussion, continuing to look for the material yourself.	discussion	Constructivism
Transcript Student	Because we understand it letter by letter, for example, oh we end up having new vocabulary, and eventually, we use it outside.	Understanding	Cognitivism
Transcript Student	The problem is that here we are also taught how to use laptopization to debate hadith, and from the general subject area we are taught communications technology, we are taught to make modules, we are taught to make letters and proposals.	Scaffold	Constructivism
Transcript Student	... your mind will just be sharper...	Thinking	Cognitivism
Transcript Student	Teacher giving student space to speak their mind, to ask, to engage in the learning process regardless their respect to teachers	Engagement	Constructivism
Transcript Student	Pesantren do not limited student learning. Student could learn anything that pesantren provide for example through extracellular	Active participation	Constructivism
Transcript Student	...Environment, peer relationship, teacher student relationship help the learning process...	Scaffold	Constructivism
Transcript Student	There is etiquette, there is a hadith, there is evidence, you learn it, practice it directly in the room, with the help of punishments, right? If there's no punishment, it won't work.	Punishment	Behaviorism

Transcript Student	...we were reminded to pray, reminded to eat, told to sleep...	Habituation	Behaviorism
Transcript Student	The education for us, because being punished becomes education.	negative reinforcement	Behaviorism
Transcript Student	So initially, we're forced to follow those rules, but eventually, we get used to it and it becomes a good habit for us, teacher	negative reinforcement	Behaviorism
Transcript Student	still need to be guided.	scaffold	constructivism

Appendix 2

Classroom Observation

Hadith class scenario for 9th Grade Students

In a class of 35 students, the teacher initially stands in the centre. The Hadith to be taught that day is a chapter explaining etiquette. Before starting the lesson, the teacher informs the students that they will learn about the chapter on etiquette and they will memorise this Hadith together. The teacher instructs the students to close their Hadith books and prepare to focus on what the teacher will convey. Once the teacher sees that all students are ready to focus and learn, the teacher prepares for *Talfidz*, a method where the teacher shouts each word of the Hadith three to four times, followed by all the students.

The Hadith taught that day is: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: انظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ، وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ، فَهُوَ أَجْدَرُ أَنْ لَا تَزِدُّوا نِعْمَةَ اللَّهِ عَلَيْكُمْ

The teacher begins by shouting the first word "انظُرُوا" (look) three times, demonstrating its meaning by holding their eyes and mimicking the action of looking. After the students memorise and grasp its meaning, the teacher moves on to the next word "إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ" (at those who are lower than you), repeating it three to four times while pointing downwards to indicate the meaning of "lower." Continuing this process, the teacher links each word with gestures from the previous to the next, until the students memorise the entire Hadith.

Once the entire class has memorised it, each student comes forward to the teacher's desk to recite their memorization. After all students have finished, the teacher asks, "What vocabulary words are key in this Hadith?" Students then discuss among themselves which words they found challenging despite observing the teacher's actions. These difficult words are then written on the board by the teacher and serve as keywords: **أَسْفَلَ** (lower), **فَوْقَكُمْ** (higher), **أَجْدَرُ** (more fitting), and **تُزِدُّوْا** (belittle). From the understood vocabulary, students begin to connect their understanding of the Hadith.

Next, the teacher asks the students, "What do you think this Hadith is about?" Some students grasp the meaning of the Hadith based on the teacher's gestures during Talfidz. They answer, "Look down, not up," beginning to piece together their individual understandings, though not all are precise. After this, the teacher writes the Hadith on the board and explains its meaning. Once the teacher feels all students understand, they guide the students to draw conclusions about the Hadith and what lessons can be learned. Students mention that we should always be thankful to Allah SWT.

Tafsir (Quranic interpretation) in 10th grade student

Before starting the lesson, the teacher reads, translates, and explains verses from a particular surah, such as Al-Baqara, verse 164 for instance for 10th grade, without providing theoretical explanations first. Students are then asked to analyse the verses, identify recurring themes, like the wonder of the creation of the universe in verse 164, and then discuss the meaning of the verse with the

teacher. The teacher helps students analyse the verse, leading them to reflect on the wonders of the creation of the universe. After drawing conclusions, the teacher explains relevant tafsir principles and how these principles apply to other verses in the Quran.

Fiqh Class Scenario for 7th grade students

Fiqh lessons for first-year junior school students usually cover basic concepts. In the cleanliness chapter (*Thaharah*), the teacher starts with general theories such as the principles of cleanliness in Islam. From this general understanding, the teacher then explains in detail various types of impurities (*najis*) and the methods of cleansing them based on the Fiqh books used as references in the pesantren.

“I often brings soil to demonstrate how to clean impurities directly, making the subject more understandable for the students” -Teacher

Once the teacher feels that all students understand, the final step involves practice and discussion. The teacher provides cases related to cleansing impurities, such as *“if we come into contact with a dog's saliva, how and with what do we clean it?”* Students then answer based on their understanding and practice directly in class according to the cleanliness principles they have learned.

Learning in the form of presentations for students in grades 11 of high school

In a class of 40 students, the teacher divides them into several small groups consisting of 5-6 students per group. Each group is given the freedom to choose a contemporary Fiqh theme that is closely related to everyday life and commonly encountered in society. Some examples of themes that can be chosen include laws on polygamy, polyandry, the use of makeup, and various other topics relevant to daily life. After determining the theme, each group starts preparing a presentation by elaborating on their findings based on appropriate evidence and relevant sources concerning the issue. They need to conduct research and gather information from various sources, including the Quran, Hadith, and the opinions of scholars. Each group is responsible for constructing strong and logical arguments supported by the evidence they have found.

The teacher's role in this process is as a facilitator and guide. The teacher monitors the progress of each group, provides guidance and advice when needed, and ensures that all students actively participate. The teacher also gives each student an opportunity to speak, express opinions, and participate in Q&A sessions with the audience. This aims to train public speaking skills, critical thinking, and effective discussion.

After each group completes their preparation, they present in front of the class.

These presentations take place weekly throughout the semester in the Fiqh

lessons. During the presentations, other groups can ask questions and provide responses, which helps deepen their understanding of the topics discussed.

At the end of the presentation, the teacher provides feedback and helps clarify students' understanding. The teacher explains relevant evidence, provides additional context, and ensures that students understand the issues discussed correctly and in accordance with the correct Fiqh principles.

In this way, students not only learn about contemporary Fiqh but also develop valuable research, presentation, and discussion skills.

Learning through debate for 12th-grade students

The teacher selects themes based on contemporary issues happening around them. For example, the topic of women leaders is chosen because in the Pesantren, student organisations are separated between boys and girls, resulting in two heads of organisations: the male and female heads. From this case arises the question of whether women can be leaders, considering there are arguments stating that women cannot hold leadership roles. To discuss this topic, the teacher divides the class into two teams: the boys' team and the girls' team. During this class session, boys and girls are combined for a learning duration of 2 hours. Girls are given the opportunity to express their opinions as the team that agrees that women can be leaders, basing their arguments on evidence from the Quran and Hadith. Meanwhile, the boys' team presents arguments against that statement, also based on evidence from the Quran and Hadith.

After each team understands their respective positions in this discussion, the teacher gives them time to prepare their debate materials using laptops. Each team is given approximately 30-40 minutes to prepare their debate scripts. In this process, the teacher acts as a facilitator, moving around to check on each student's progress, providing guidance, and ensuring all students are actively involved in their preparation.

Once all materials are ready, the teacher instructs the girls' team to speak first. The girls' team presents their arguments, which are then responded to by the boys' team. Both teams respond to each other with their arguments and evidence, creating a dynamic and deep discussion. This process continues until time runs out, with both teams actively participating and challenging each other's arguments.

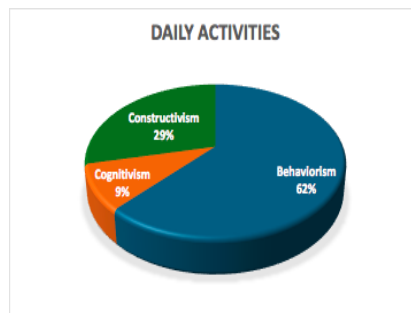
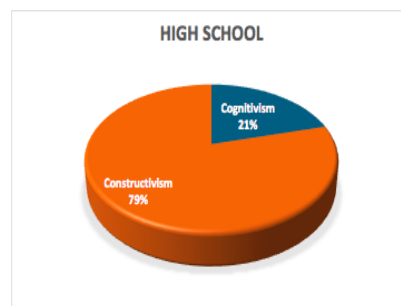
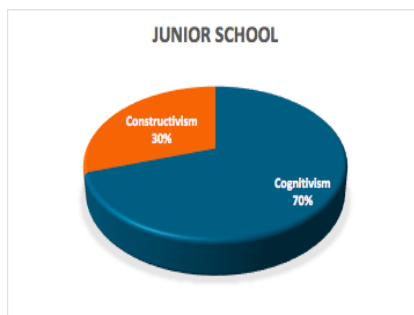
At the end of the discussion session, the teacher becomes more active by providing additional explanations. The teacher clarifies the evidence mentioned by both teams, provides broader context, and ensures students' understanding aligns with the correct principles of Fiqh. The teacher also gives feedback on the delivery of arguments, the quality of the discussion, the use of evidence, and provides suggestions for future improvements.

Through this method, students not only learn about contemporary issues such as the law of women leaders but also develop important skills such as critical thinking, public speaking, and constructive discussion. Moreover, they also learn to search, understand, and apply evidence from authentic Islamic sources.

This learning process creates an interactive and profound learning environment, allowing students to better understand and apply Fiqh knowledge in everyday life.

Appendix 3

Pie chart of Kyai's interview, classroom observation, and daily activities observation



Appendix 4



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Request for a research permit letter for my master's thesis entitled:

Investigating Learning Processes in Pesantren: An Understanding the process of learning
through Psychology of Education

Research Location : Islamic Boarding School in Bogor

Research Duration : May 25-June 9, 2024

This form indicates that the two thesis advisors have approved chapters 1-3 of my thesis.

Thesis Supervisor I,



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Thesis Supervisor II,



(Dr. Alpha Amirrachman)

Depok, June 5th, 2024
Student,



(Tazkia Aulia R.)

Appendix 5

**المعهد العصري دار المغني المالكي للتربية الإسلامية**
LPI. PONDOK PESANTREN MODERN PERPADUAN
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Mahasiswi yang disebut diatas **TELAH** melaksanakan penelitian di Pondok Pesantren Daarul Mughni Al Maaliki dengan judul "Investigating Learning Processes in Pesantren: An Understanding the process of learning through Psychology of Education"

Waktu penelitian	: 25 Mei 2024 - 09 Juni 2024
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Demikian surat keterangan ini kami buat agar dapat dipergunakan sebagaimana mestinya.

Klapanunggal, 26 Juni 2024
Pengasuh Pondok Pesantren,

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