The Social Cognitive Theory by Albert Bandura and its Implementation in Arabic Language Learning

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Abstract

Arabic language learning in Indonesia can experience significant improvement if, in its implementation, there is a role for learning models, reinforcement and motivation, information processing, and students' self-confidence when speaking Arabic. This research aims to analyze Bandura's social cognitive thinking and its implementation in the Arabic language context. This research approach is a descriptive qualitative analysis study with the type of library research. The main source of data comes from various documents in books and scientific articles. Data collection is carried out through documentation techniques, namely tracing data sources that have been written and sources that are directly related to the figures being researched, and analysis using the content analysis method. Test the validity of the data using the credibility test method (internal validity), transferability (external validity), dependability (reliability), and confirmability (objectivity). The results of the research show that Bandura's social cognitive theory can be applied in Arabic language learning by improving the presentation of material through *hiwar*, imitation of material that has been studied, habituation, creating a language environment, maximizing learning media, and increasing students' motivation to use Arabic on a daily basis. The advantages of implementing Bandura's social cognitive theory in learning Arabic are prioritizing *maharah istima'* and *maharah kalam*, using a variety of learning media, increasing learning motivation, and creating a conducive learning atmosphere. The weakness is that learning evaluation is only based on the results, not the process, and requires sufficient time and effort to implement. Bandura's social cognitive thinking made a major contribution to the Arabic language, namely in developing interactive language learning methods and media, improving Arabic language skills, and increasing learner motivation and self-confidence. From this research, further research can be developed related to the implementation of social cognition in different cultural contexts, its effectiveness, and how the environment influences Arabic language learners.

Keywords: Albert Bandura, Arabic Language Learning, Implementation, Social Cognitive Theory

ملخص

يمكن أن يشهد تعلم اللغة العربية في إندونيسيا تحسنًا كبيرًا إذا كان هناك، في تنفيذه، دور لنماذج التعلم والتعزيز والتحفيز ومعالجة المعلومات وثقة الطلاب بأنفسهم عند التحدث باللغة العربية. يهدف هذا البحث إلى تحليل التفكير المعرفي الاجتماعي عند باندورا وتطبيقه في سياق اللغة العربية. هذا المنهج البحثي عبارة عن دراسة تحليلية وصفية نوعية مع نوع البحث المكتبي. المصدر الرئيسي للبيانات يأتي من وثائق مختلفة في الكتب والمقالات العلمية. يتم جمع البيانات من خلال تقنيات التوثيق، وهي تتبع مصادر البيانات المكتوبة والمصادر المرتبطة مباشرة بالأرقام التي يتم البحث عنها، والتحليل باستخدام طريقة تحليل المحتوى. اختبار صحة البيانات باستخدام أسلوب اختبار المصداقية (الصلاحية الداخلية)، وقابلية النقل (الصلاحية الخارجية)، والاعتمادية (الموثوقية)، والتأكيد (الموضوعية). أظهرت نتائج البحث أن نظرية باندورا المعرفية الاجتماعية يمكن تطبيقها في تعلم اللغة العربية من خلال تحسين عرض المادة

من خلال الحوار، وتقليد المادة التي تمت دراستها، والتعود، وخلق بيئة لغوية، وتعظيم وسائل التعلم، وزيادة قدرة الطلاب على التعلم. الدافع لاستخدام اللغة العربية بشكل يومي. تتمثل مزايا تطبيق نظرية باندورا المعرفية الاجتماعية في تعلم اللغة العربية في إعطاء الأولوية لمهارة الاستيماء ومهارة الكلام، باستخدام مجموعة متنوعة من وسائل التعلم، وزيادة دافعية التعلم، وخلق جو تعليمي ملائم. وتكمن نقطة الضعف في أن تقييم التعلم يعتمد فقط على النتائج، وليس على العملية، ويتطلب وقتًا وجهدًا كافيين للتنفيذ. ساهم التفكير المعرفي الاجتماعي لباندورا بشكل كبير في اللغة العربية، وتحديدًا في تطوير أساليب ووسائل تعلم اللغة التفاعلية، وتحسين مهارات اللغة العربية، وزيادة دافعية المتعلم والثقة بالنفس. من هذا البحث، يمكن تطوير المزيد من الأبحاث المتعلقة بتنفيذ الإدراك الاجتماعي في سياقات ثقافية مختلفة، وفعاليته، وكيفية تأثير البيئة على متعلمي اللغة العربية.

الكلمات المفتاحية: اللغة العربية، باندورا، تعلّم، النظرية الإجتماعية المعرفية

Introduction

Arabic language is the language of the Muslim community and has long been a subject in both formal and non-formal institutions in Indonesia. This language has experienced rapid development in terms of teaching and is widely studied.[1] This is because the majority of the Indonesian population are Muslims and the holy book of Islam uses the Arabic language. Language is crucial for human survival and is inseparable from its function as a tool for social interaction.[2]

The objectives of learning Arabic are (1) to serve as a facilitator and (2) for professional purposes. Every learner should master four language skills: listening, speaking, reading, and writing. Receptive language skills include listening and reading, while productive language skills include speaking and writing.[3]

Learning is an activity of acquiring educational knowledge related to the subject matter to achieve goals and serve as a reference for interaction.[4] It is both physical and psychological, possessing collective, collegial, comprehensive, and integral qualities. Learning is a fundamental element in human life for both formal and non-formal education. The slogan "living is learning" coined by Havighurs[5] emphasizes the importance of learning, hence it's not surprising that scholars encourage continuous learning. Human attitudes, knowledge, skills, and behavior are shaped,

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[1] Tira Nur Fitria, "*Difficulties of Non-Arabic Study Program Students in Arabic Teaching and Learning Process at ITB AAS Indonesia.*," JILTECH: Journal International of Lingua & Technology 2, no. 1 (2023): 73. DOI: https://doi.org/10.55849/jiltech.v2i1.383

[2] Ismail Suardi Wekke, "*Arabic Education and Modern Learning Construction in Muslim Minority Islamic Boarding School in Indonesia,*" Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab 10, no. 2 (2018): 66. DOI: https://doi.org/10.24042/albayan.v10i2.3111

[3] Ali Madkur Ahmad, "*Tadriis Funun Al-Lughah Al-'Arobiyyah,*" (Beirut: Dar al-Shaaf, 1991), hlm. 244.

[4] Siti Ma'rifah Setiawati, "*Telaah Teoritis: Apa Itu Belajar?,*" Jurnal Bimbingan dan Konseling FKIP UNIPA 35, no. 1 (2018): 31–46. DOI: https://doi.org/10.36456/helper.vol35no1.a1458

[5] Ainiyah, Qurrotul. "*Social Learning Theory dan Perilaku Agresif Anak Dalam Keluarga*", Al-Ahkam: Jurnal Ilmu Syari'ah dan Hukum, 2, no. 1 (June 30, 2017): 45. https://ejournal.uinsaid.ac.id/index.php/al-ahkam/article/view/789

changed, and developed through learning activities. Learning can take place anytime and anywhere, thus appropriate learning methods are necessary to cultivate positive behavioral changes.

There are numerous figures, theories, and streams regarding learning and education, such as behaviorism, cognitivism, and humanism. Bandura, a renowned psychologist, introduced the concept of social cognitive theory, which emphasizes cognitive aspects like understanding, thinking, and evaluation within the behaviorist paradigm. Bandura's social cognitive theory emphasizes the significant role of social and cognitive factors as well as individual factors in learning. Cognitive factors include students' acceptance of success, cognitive factors in the environment, and students' social observations. Thus, when students learn, they can cognitively transform or represent their experiences, leading to imitation.[6]

The aim of this research is to analyze the main concepts of Albert Bandura's social cognitive theory and its correlation with Arabic language learning so that this theory can support language learning. This research also seeks to reveal models, roles, observations, and experiences in the students' Arabic language learning process based on social cognitive theory. evaluate and identify environmental factors that affect students' motivation, interest, and achievement in learning Arabic. This research also contributes to developing Arabic language learning so that, in practice, Arabic is not a difficult language to learn.

Bandura developed the reciprocal determinism model, consisting of three aspects: behavior, personal/cognitive, and environment, which aligns with Arabic language teaching directed towards the students' environment. In the learning process, these three aspects are interconnected. Expectations, beliefs, thinking strategies, and intelligence are within the cognitive aspect. The environmental aspect influences behavior, behavior affects the environment, and the personal/cognitive aspect influences behavior.[7]

Ideally, social cognitive theory in learning Arabic is to utilize the cognitive role of students in understanding language elements, the role of the environment in mastering and developing Arabic language skills, as well as the role of student behavior in communicating using Arabic. So this research will reveal the ideal concept of Bandura's social cognitive theory in Arabic language learning, evaluate the implementation of this theory, and analyze the advantages and disadvantages of this theory. However, the biggest problem that will be studied in this research is how to formulate a meeting point between Bandura's social cognitive theory and Arabic language learning, which can then be formulated to implement social cognitive theory in Arabic language learning. Because it is not easy to decide on the right and most appropriate theorization for language learning, especially Arabic.

Literature review conducted by the author indicates that there has been no research on the implementation of Bandura's social cognitive theory in Arabic language learning. This is evidenced by several research articles. A study conducted by Rosada and Amrulloh[8] on the Qira'ah learning method from the perspective of Albert Bandura's social cognitive theory (case study at SMP

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[6] Mohammed Abdullatif Almulla and Waleed Mugahed Al-Rahmi, "*Integrated Social Cognitive Theory with Learning Input Factors: The Effects of Problem-Solving Skills and Critical Thinking Skills on Learning Performance Sustainability,*" Sustainability (Switzerland) 15, no. 5 (2023): 2-24. DOI: https://doi.org/10.3390/su15053978

[7] Habib Maulana Maslahul Adi, "*Teori Belajar Behaviorisme Albert Bandura dan Implikasinya dalam Pembelajaran Bahasa Arab Habib,*" Jurnal Ihya Al-Arabiyah: Jurnal Pendidikan Bahasa dan Sastra Arab 5, no. 2 (2019): 212–20. DOI: http://dx.doi.org/10.30821/ihya.v5i2.6376

[8] Bintang Rosada and Muhammad Afif Amrulloh, "*Metode Pembelajaran Qira'ah Persepektif Teori Kognitif Sosial Albert Bandura (Studi Kasus di SMP Muhammadiyah 2 Yogyakarta),*" Tarbawi : Jurnal Pendidikan Islam 15, no. 1 (2018): 69-76. DOI: https://doi.org/10.34001/tarbawi.v15i1.719

Muhammadiyah 2 Yogyakarta) showed that the implementation of Qira'ah learning in the class utilized four concepts of Bandura's social cognitive theory, namely attention, retention, production, and motivation, which impacted the smoothness of Qira'ah learning.

Another study by Rosyid[9] on cognitive learning theory and its implications in Arabic language learning demonstrated that cognitive theory has implications in Arabic language learning in several aspects: learning objectives, learning environment, use of learning media, culture, learning levels, and learning models. Yusuf Rendi Wibowo also conducted research on the comparative study of Nashih Ulwan's exemplary theory and Bandura's social cognitive theory.[10] The findings revealed that Nashih Ulwan suggested that exemplarship is an effective way to shape character, soul, and social feelings, whereas Bandura's social cognitive theory suggests that individuals can observe and imitate the behaviors of others around them as a learning activity. The similarity between the two theories lies in the fact that learning is an observational and attentive process, where individuals learn from the environment through models, examples, or exemplars.

Other research was also conducted by Aulia Mustika et al. with the title "The Application of Albert Bandura's Social Cognitive Theory: A Process in Learning Speaking Skills." The results of this research reveal that there are four basic activities in learning Mahārah Kalām using social cognitive theory. First, observe the pronunciation of sentences in conversation from a learning video. Second, remember the pronunciation of the sentence, including the vocabulary or question words used. Third, imitate the pronunciation by following the conversational sentences according to the learning video. Fourth, demonstrate ability by exploring conversations according to the pronunciation that has been learned.[11] Eman T. Rayes[12] also conducted research entitled "Investigating Bandura's Processes of Observational Learning Implementations from an EFL Faculty Perspective at Umm Al-Qura University English Language Center." The results of this research reveal that faculty members' understanding and level of practice regarding Bandura's observational learning are generally high. However, the results showed that some faculty members had misconceptions about the concepts of modeling and observation. Additionally, a significant relationship was found at the 0.05 level between awareness and practice among EFL faculty, indicating the applicability of Bandura's observational learning in the EFL context. This research provides important insights for EFL/ESL teachers and researchers into the importance of observational learning in the teaching and development of language skills. This study also emphasizes the need for awareness-raising procedures and provides suggestions for future research.

Based on several previous studies above, there are similarities with this research, namely the object of studying Bandura's social cognitive theory, but no one has studied the implementation of this theory in learning Arabic in more depth. So in this case, this research is to reveal the concept of

[9] M. Fairuz Rosyid, R and Umi Baroroh, "*Teori Belajar Kognitif dan Implikasinya dalam Pembelajaran Bahasa Arab,*" لسانا (LISANUNA): Jurnal Ilmu Bahasa Arab dan Pembelajarannya 9, no. 1 (2020): 92. DOI: https://doi.org/10.22373/ls.v9i1.6735

[10] Wibowo, Yusuf, Fatonah Salfadilah, and Moch. Alfani. "*Studi Komparasi Teori Keteladanan Nashih Ulwan dan Teori Kognitif Sosial Albert Bandura*", Mentari : Journal of Islamic Primary School 1, no. 1 (March 19, 2023): 43-59. https://www.ejournal.staimnglawak.ac.id/index.php/ment/article/view/1069

[11] Aulia Mustika Ilmiani, Nurul Wahdah, and Mahfuz Rizqi Mubarak, "*The Application of Albert Bandura's Social Cognitive Theory: A Process in Learning Speaking Skill,*" Ta'lim Al-'Arabiyyah: Jurnal Pendidikan Bahasa Arab & Kebahasaaraban 5, no. 2 (2021): 182-190. DOI: https://doi.org/10.15575/jpba.v5i2.12945

[12] Nuha K. Albelaihi Eman T. Rayes, "*Investigating Bandura's Processes of Observational Learning Implementations from EFL Faculty Perspective at Umm Al-Qura University English Language Centre,*" Arab World English Journal 14, no. 3 (2023): 1–23. DOI: https://dx.doi.org/10.24093/awej/vol14no3.3 Pp.28-49

Albert Bandura's social cognitive theory in Arabic language learning and its implementation? What are the advantages and disadvantages of Albert Bandura's social cognitive theory for learning Arabic?

Method

This research uses a descriptive-qualitative approach.[13] The approach in this research aims to describe in depth Bandura's social cognitive theory and its implementation in Arabic language learning. This type of research is library research. In this research, the researcher examines Bandura's social cognitive theory thinking and its implementation in Arabic from library data with primary data sources, namely Albert Bandura's book entitled "Social Learning through Imitation," and secondary data from various books, journal articles, and scientific works relevant to this research. The data collection techniques used in this research are literature and documentation.[14] In order to obtain data in character research, documentation studies are generally used, namely by tracing data sources that have been written and/or sources that are directly related to the character being researched.

The data collected was then analyzed using content analysis techniques. This technique allows researchers to examine and interpret the contents of various literature sources that have been collected by identifying themes, concepts, and patterns related to the research topic. The analysis process involves grouping data based on predetermined categories, sorting relevant information, and interpreting the data that has been analyzed to reveal Albert Bandura's thoughts comprehensively. To ensure the validity of the data, this research uses credibility (internal validity), transferability (external validity), dependability (reliability), and confirmability (objectivity) test methods. This credibility technique is to increase perseverance, meaning carrying out in-depth analysis and observations more carefully and continuously. After that, discuss the research findings with colleagues; this is done in order to obtain benefits for correcting research errors that may have occurred accidentally. Researchers also cross-checked the data collected with relevant theory and previous research so that the results of this research are reliable and have high validity. This analysis technique is used by researchers to examine all data obtained from various books, journal articles, documents, literature, and information from both print media and other electronic media that are appropriate to the topic being researched, then group, sort, and give an interpretation.[15]

Result and Discussion

Biography of Albert Bandura

Albert Bandura is one of many behaviorism figures born in Mundare on December 4, 1925, in Southern Alberta, Canada. Despite not originating from an elite school, he possessed outstanding qualities. After completing his secondary education, he worked for the Alaska Highway exploration organization in Yukon. In 1949, he finally earned a bachelor's degree in psychology from the University of British Columbia.

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[13] Miza Nina Adlini et al., "*Metode Penelitian Kualitatif Studi Pustaka,*" Edumaspul: Jurnal Pendidikan 6, no. 1 (2022): 974–80. DOI: https://doi.org/10.33487/edumaspul.v6i1.3394

[14] Muhammad Rijal Fadli, "*Memahami Desain Metode Penelitian Kualitatif,*" Humanika 21, no. 1 (2021): 33–54. DOI: https://doi.org/10.21831/hum.v21i1.38075

[15] Miza Nina Adlini et al., "*Metode Penelitian Kualitatif Studi Pustaka,*" Edumaspul: Jurnal Pendidikan 6, no. 1 (2022): 974–80. DOI: https://doi.org/10.33487/edumaspul.v6i1.3394

He then pursued graduate studies at the University of Liwa, where he met a woman named Virginia Varns, an educator in nursing education. They decided to marry and were blessed with two children. After completing his graduate education, he continued his doctoral studies at the Wichita Guidance Center in Wichita, Kansas. He was also appointed as a faculty member at Stanford University in 1953 and collaborated with one of his students named Richard Walters. His work titled "Adolescent Aggression," published in 1959, gained recognition. However, Walters passed away at a relatively young age in a tragic accident.[16]

In 1973, Bandura became the president of the APA and received the APA Award for Outstanding Scientific Contributions in 1980. Bandura also investigated several cases related to juvenile delinquency, where he believed that the environment greatly influences a child's behavior, and behavior can also affect the environment.[17]

Bandura referred to this idea as mutual determinism, especially the cycle of behavior and the world interacting. According to Bandura, behavior is the result of a combination of three aspects: the environment, behavior, and an individual's mental cycle. Cognitive interaction involves adapting to mental images and language variations. According to Bandura's conception, two significant key elements influence human behavior. The first element is observational processes, often referred to as social learning theory. The second element is self-guidance.[18]

Social Cognitive Theory by Bandura

Social cognitive theory, previously known as social learning theory, is a conceptual framework introduced by Albert Bandura. Bandura's thinking was inspired by the work of Miller and Dollard titled "Social Learning and Imitation." Bandura's concept builds upon Miller and Dollard's idea of learning through imitation (imitative learning).[19] Throughout his various works, Bandura has elaborated on cognitive and behavioral aspects, explaining the social learning process that can influence individuals in the learning process.

Social cognitive theory focuses on the idea that most human learning occurs within a social environment. Through observing others, individuals acquire new knowledge, rules, various skills, beliefs, strategies, and attitudes. Through observation, individuals also gain models or examples that can be useful in adjusting behaviors based on the behaviors observed, allowing them to act according to their beliefs, abilities, and anticipated outcomes of their actions.[20] In his theory, Bandura discusses how individuals can control events in their lives through self-made rules and control their thoughts and actions. It involves fundamental processes such as setting goals, evaluating outcomes of actions, assessing progress towards goals, and self-control over emotions, thoughts, and actions. Bandura also explains that the primary role given to self-regulatory functions is another characteristic feature of social cognitive theory. Therefore, individuals' actions are not

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[16] Feida Noorlaila Istiadah, *Teori-Teori Belajar dalam Pendidikan,* (Tasikmalaya: edu Publisher, 2020), hlm. 80-96.

[17] Istiadah, *Teori-Teori Belajar dalam Pendidikan,* (Tasikmalaya: edu Publisher, 2020), hlm. 80-96.

[18] Didi Tarsidi, "*Teori Kognitif Sosial Albert Bandura*," Journal of Child Psychology and Psychiatry 25, no. 2 (2014): 173–79. DOI: https://doi.org/10.1111/j.1469-7610.1984.tb00142.x

[19] Bandura, A. "*Social Learning Through Imitation*," (Univer: Nebraska Press, 1962), hlm. 211-274.

[20] Dale H Schunk, *Learning Theories an Educational Perspective,* (Boston: Pearson Education, Inc, 2012), hlm. 405-417.

merely to conform to the tendencies of others but are guided and motivated by internal standards and responses to their actions related to self-evaluation.[21]

Behavior, events and the learner's internal environment affect actions and perceptions and are interconnected and influential (interlocking). Expectations and values also influence behavior. Behavior should be evaluated, free from environmental responses, thus altering personal impressions. Environmental contingencies can actively move behavior. Active contingencies can influence changes in the intensity or direction of an activity. Physical characteristics can elicit environmental responses such as body size and social attributes. Other factors such as various social acknowledgments also influence an individual's conception. This hypothesis is proposed by Bandura. Behavior emerges from models, which are observed by learners (reinforcement by models), and behavior (ability stored and coded by learners). These codes are then processed into symbolic codes. Behavior, environment, and personal factors form a triangular relationship scheme.[22]

Moreover, attention in the learning process holds significant significance, as, without learners' attention, the ability to acquire new behaviors or enhance competencies becomes impossible. Retention processes are also crucial, ensuring that the symbolic encoding of behaviors into visual or verbal forms and storage in memory can occur optimally. In this context, the importance of rehearsal or repeated practice cannot be overlooked. Therefore, motivation plays a central role, involving external reinforcement, internal individual reinforcement, and vicarious reinforcement (reinforcement through imagination). Viewed through the cognitive behavior theory framework, Bandura's social cognitive theory encompasses three aspects: attention, retention, and motivation. Bandura's social learning theory aids in understanding aggressive actions and psychological deviance and how to modify these actions. Through Bandura's theory, the most basic aspects of modeling actions in various educational fields are achieved.

Bandura also argues that complex skills and knowledge depend not only on attention, retention, and motivation processes but are also greatly influenced by factors originating from the learners themselves, namely, a sense of self-efficacy and a self-regulatory system. Self-efficacy is a learner's belief that they can master all the skills and knowledge adjusted to prevailing standards. Strong characteristics that should be considered and underpin social learning theory prioritize environmental influence, parts, response roles, learning outcome formation mechanisms through stimulus-response procedures, pre-existing abilities, habit formation through practice and repetition, and achieved learning outcomes, namely, desired actions.[23]

As a consequence of this theory, educators should develop learning materials in a ready-to-use format to achieve the learning goals that students must master entirely when using the behaviorism paradigm. Educators do not provide many commands, but rather a few instructions accompanied by good examples, whether through simulation or individually. Learning materials are systematically arranged from simple to complex. According to Bandura, a person can learn something new by observing others' responses, even learning without directly participating in the learned activity. Then,

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[21] Rahmat Tullah, and Amiruddin. "*Penerapan Teori Sosial Albert Bandura dalam Proses Belajar*", Jurnal At-Tarbiyyah: Jurnal Ilmu Pendidikan Islam 6, no. 1 (June 30, 2020): 48-55. https://ejournal.unisai.ac.id/index.php/jiat/article/view/266

[22] A Banciura, "*Self-Efficacy: Toward a Unifying Theory of Behavior Change,*" Psychological Review 84, no. 2 (2017): 191–215. DOI: https://doi.org/10.1037/0033-295X.84.2.191

[23] Iwan Kuswandi, Mudiuddin Mudiuddin, and Achmad As'ad Abd Aziz, "*Determinisme Kiai Pancasilais dalam Perspektif Teori Kognitif Sosial Albert Bandura,*" Pancasila: Jurnal KeIndonesiaan 2, no. 2 (2022): 246–57. DOI: https://doi.org/10.52738/pjk.v2i2.117

the model being followed does not receive reinforcement for their actions. Learning through observation allows individuals to obtain an infinite number of responses, which can be followed by reinforcement or association. This means that learning through observation is more effective and efficient than learning through direct experience.[24]

The core of observational learning is through modeling.[25] Imitation or copying is a less appropriate term to replace the term modeling because modeling is not just repeating or imitating what others do. Instead, modeling involves adding and/or subtracting observed actions, generalizing various observations at once, and involving cognitive processes. Bandura emphasizes that most of a person's actions are based on observation and imitation as well as the presentation of examples (modeling). Thus, parents and educators play a crucial role as models and/or figures to be imitated by children in imitating positive behaviors. If family members frequently seen by children are engaged in reading or holding books at home, it will automatically stimulate children to try to become familiar with books.[26]

Concept of Arabic Language Learning

Arabic language learning in Indonesia has been taking place since before the independence era and occupies a central position as the majority language of Muslims in Indonesia.[27] Syarifudin[28] also argues that Arabic is a language of life (a language for communication). Furthermore, Arabic has been studied by Indonesian society starting from elementary, secondary, and vocational schools, and at the university level.

Learning is a set of activities carried out by educators and learners to achieve predetermined learning objectives. To achieve learning objectives, appropriate media, potential, methods, and strategies are needed for the learning process to succeed. It cannot be denied that the learning process contains instructional objectives. This is because instructional objectives are more concrete than educational objectives translated by educators in the classroom learning process. Syahruddin suggests that several principles must be considered in the learning process, namely: student-centered learning; learning by doing; developing and prioritizing social skills, critical thinking, and creativity in problem-solving.[29]

Furthermore, in the Arabic language learning process, it cannot be separated from the technical process, namely Arabic language teaching methodology. Approach, model, method, and technique are stages of implementation of the educator's interpretation of the established curriculum, which is encompassed in the term methodology. According to Umi Baroroh, learning

[24] Imron Ichwani, et.al. *Analisis Manajemen Program Bahasa Arab Metode Mustaqili di Lembaga Kursus Pondok Pesantren Miftahul Huda Gading Malang.* Al Maghazi : Arabic Language in Higher Education, 1, 2, (2023): 77–87. DOI: https://doi.org/10.51278/al.v1i2.964

[25] Habib Maulana Maslahul Adi, "*Teori Belajar Behaviorisme Albert Bandura dan Implikasinya dalam Pembelajaran Bahasa Arab Habib*," Jurnal Ihya Al-Arabiyah: Jurnal Pendidikan Bahasa dan Sastra Arab, vol 5 no 2. (2020): 212–20. DOI: http://dx.doi.org/10.30821/ihya.v5i2.6376

[26] Elga Yanuardianto, "*Teori Kognitif Sosial Albert Bandura (Studi Kritis dalam Menjawab Problem Pembelajaran di MI),*" Jurnal Auladuna 1, no. 2 (2019): 95–109. DOI: https://doi.org/10.36835/au.v1i2.235

[27] Cecep Jaenudin, "*Pengajaran Bahasa Arab di Taman Kanak-Kanak (Tinjauan Teori Perkembangan Kognitif Jean Piaget),*" لساننا (LISANUNA): Jurnal Ilmu Bahasa Arab dan Pembelajarannya 8, no. 1 (2018): 32. DOI: https://doi.org/10.22373/l.v8i1.3475

[28] Syarifuddin Hasyim, "*Keefektifan Pembelajaran Mufradat untuk Meningkatkan Kemahiran Berbicara Bahasa Arab Santri Dayah di Kota Banda Aceh,*" Lisanuna 2, no. 1 (2016): 144–55. DOI: http://dx.doi.org/10.22373/l.v5i1.860

[29] Noor Amirudin, "*Problematika Pembelajaran Bahasa Arab,*" Plant Physiology 1, no. 1 (2017): 11–19. DOI: http://dx.doi.org/10.30587/tamaddun.v0i0.66

strategies include processing, storage, retrieval, and other insights.[30] There are two types of learning strategies, namely indirect strategies and direct strategies. Direct strategies include three aspects: memory strategies, cognitive strategies, and compensation strategies. Meanwhile, indirect strategies include social, affective, and metacognitive strategies.

In the author's view, it is unavoidable that the various strategies above are included in cognitive theory. In this regard, Dian Maulidiah[31] argues that in cognitive development, there are aspects of visual, auditory, tactical, and kinesthetic development. Meanwhile, according to Rose and Nicholl, in accompanying strategies, each individual is equipped with three parts of the brain: the brainstem, the limbic system, and the neocortex.[32] The function of the brainstem is to control the most basic bodily functions, such as breathing, heart rate, and instincts. Meanwhile, the limbic system functions in controlling emotions. And the neocortex can function in controlling body parts and connecting hearing, seeing, creating, thinking, and speaking. This means that the brain has control over all decisions in cognitive, affective, and psychomotor actions, which are then combined and concluded with motor hormones.

Implementation of Bandura's Social Cognitive Theory in Arabic Language Learning (Its Advantages and Disadvantages)

Language learning, according to language psychology experts who adhere to behaviorism, progresses through five stages: trial and error, remembering, imitating, associating, and analogizing. Based on these five steps, it means that learning and language use essentially constitute an individual's habit in language. In this regard, habit refers to all behaviors of an individual that become a specific language behavior and then manifest in continuous stimuli and responses, as outlined in behaviorism. As per Bandura's social cognitive theory, in Arabic language learning, the implementation should prioritize the introduction of listening skills *(maharah istima')* and speaking skills *(maharah kalam)* before introducing other skills. Active and sustained practice in using the Arabic language, creating an Arabic language environment *(bi'ah lughawiyah)* to facilitate language practice,[33] utilizing learning media that students can easily access and allow interaction with native speakers, and providing motivation for students to enthusiastically learn and use Arabic language is essential.

Several activities can be developed by Bandura's social cognitive theory, especially in Arabic language learning, as follows: at the beginning of Arabic language learning, educators can introduce listening and speaking skills before reading and writing skills; using Arabic language in daily activities as practice for students so that they can speak Arabic actively and continuously and make it a habit; creating a conducive Arabic language environment for learners to support effective and efficient

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[30] R. Umi Baroroh, "*Model-Model Belajar Bahasa Arab di Indonesia Berdasarkan Lingkungan Berbahasa,*" Journal of Chemical Information and Modeling 15, no. 2 (2019): 9–25. http://prosiding.arab-um.com/index.php/konasbara/article/view/109

[31] Desni Yuniarni Dian Maulidiah, Fadillah, "*Peningkatan Perkembangan Kognitif Melalui Pembelajaran Sains Pemula dengan Metode Proyek di Taman Kanak-Kanak,*" Revista CENIC. Ciencias Biológicas 152, no. 3 (2016): 28. DOI: http://dx.doi.org/10.26418/jppk.v5i06.15708

[32] Colin Penfield Rose and Malcolm J Nicholl, *Accelerated Learning for the 21st Century: The Six-Step Plan to Unlock Your Master-Mind,* (New York: Dell, 1997), hlm. 225.

[33] Nia Himatul Ulya, Chairani Astina, and Ashief El Qorny, "*Implementation of Bi'ah Lughawiyah in Improving Maharah Kalam at Modern Pondok Az-Zahra Al-Gontory Purwokerto|Implementasi Bi'ah Lughawiyyah Dalam Peningkatan Maharah Kalam Di Pondok Modern Az-Zahra Al-Gontory Purwokerto,*" Mantiqu Tayr: Journal of Arabic Language 2, no. 2 (2022): 174–84. DOI: https://doi.org/10.25217/mantiqutayr.v2i2.2511

language learning processes; utilizing various types of learning media that allow students to access all Arabic language skills, enabling fluency in Arabic similar to native speakers; motivating both educators and students to be proficient in the Arabic language so that they can interact using the language being taught and learned.

The main factor that significantly supports and influences the success of the Arabic language learning process is the environment (*bi'ah*/environment),[34] and it cannot be denied that an Arabic language environment plays a crucial role. The establishment of an Arabic language environment aims to: serve as a facility for students to develop the habit of communicating in Arabic through discussions *(munaqasyah)*, conversations *(muhadatsah)*, seminars *(nadwah)*, dialogues, lectures, and expressing themselves through writing *(ta'birwa tahrir)*; reinforce students' acquisition of the language learned in class; and cultivate activities and creativity of students in the Arabic language in an integrated manner, both practically and theoretically, in a relaxed and enjoyable non-formal atmosphere.[35]

In implementing this theory, students are required to articulate what they have learned in class through quizzes, tests, or reports. Learning materials are presented sequentially based on organization and students' needs. In teaching and evaluation, the focus is primarily on achieving results, while evaluation emphasizes finding correct or incorrect answers. The presence of correct answers indicates that students have completed the learning process.[36]

Based on these points, educators should compile teaching materials in a ready-to-use format, ensuring that the learning objectives and skills to be mastered by students are fully conveyed. Educators not only provide materials but also act as facilitators during discussions. Learning materials should be arranged gradually, starting from easy to difficult lessons. Learning is oriented towards achieving measurable and observable results, thus it is important to promptly correct mistakes. Repetition and practice are utilized to turn expected behaviors into habits.[37]

As for Albert Bandura's social cognitive theory, it acknowledges the contribution of human thinking and behavior, as well as the urgency of cognitive processes on motivation, emotion, and behavior. The advantages of Bandura's social cognitive theory are as follows: this theory focuses more on how human behavior is formed, which cannot be specifically explained by the Skinnerian perspective regarding how reinforcement principles operate; Bandura's social cognitive theory, as observational learning, significantly contributes to understanding how humans learn both good and bad thinking and behavior; Bandura's social cognitive theory provides a more detailed exposition of

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[34] Nur Habibah, "*Lingkungan Artifisial dalam Pembelajaran Bahasa Arab*," Arabiyat : Jurnal Pendidikan Bahasa Arab dan Kebahasaaraban 3, no. 2 (2016): 173–96. DOI: https://doi.org/10.15408/a.v3i2.4038

[35] Muhammad Ainul Yaqin & Nailul Izzah, *Teaching Speaking Skill to Non-Arabic in the Natural Environment, Department of Language and Culture, Faculty of Linguistics King Saud University, Riyadh, Kingdom of Saudi Arabia | Ta'lim Maharotul Kalam Lii Ghoiri al-Arobiyah fiil Biiati at-Thobi'iyyah Q:* تعليم مهارة الكلام لغير العربية في البيئة الطبيعية قسم اللغة والثقافة كلية اللغويات جامعة الملك سعود الرياض المملكة العربية السعودية. Mantiqu Tayr: Journal of Arabic Language, 2, 1, (2022): 13–32. DOI: https://doi.org/10.25217/mantiqutayr.v2i1.1977

[36] Siti Lailatus Syafa'ah, et.al., *Learning Arabic in the Digital Era (from Positive and Negative Aspects)* | تعليم اللغة العربية في العصر الرقمي (من الجوانب الإيجابية والسلبية). An-Nahdloh : Journal of Arabic Teaching, 2, 1, (2024): 22–30. https://journal.nabest.id/index.php/JAT/article/view/241

[37] Dina Indriana and Ali Maksum, "*Implementation of The Special Arabic Language Learning Program (PKPBA) for New Student at The Tarbiyah and Teacher Training Faculty UIN Sultan Maulana Hasanuddin Banten*, Mantiqu Tayr: Journal of Arabic Language 3, no. 1 (2023): 53–69. DOI: https://doi.org/10.25217/mantiqutayr.v3i1.3173

various social cognitive concepts such as self-efficacy and self-regulation, which need to be carefully considered by counselors.

Furthermore, Bandura's social cognitive theory is more suitable if classified into behaviorist theory.[38] This is because Bandura's modeling technique involves imitating behavior, and sometimes this behavior requires repetition to delve into what is being imitated. Therefore, if someone learns or forms their behavior only through modeling, there will be an individual who has also imitated, and this imitation technique can also lead to negative behaviors that are unacceptable to society if what is being imitated is negative.

Closing

The concept of social cognitive theory by Albert Bandura explains that humans learn through social interaction and observation of other people. This theory emphasizes the importance of attention, memory, and motivation in acquiring and maintaining new behaviors or improving abilities. Bandura highlighted the role of models in shaping behavior, with the approach involving more complex cognitive processes than mere imitation. For educators, this theory can be used to design learning materials that utilize positive examples to increase learning effectiveness. This language learning process involves various teaching methods and learning strategies that pay attention to cognitive aspects as well as promote the development of social and critical skills. A student-focused learning approach, active learning, and the use of appropriate strategies are essential to achieving the set learning objectives. The advantages of this theory are the development of listening and speaking skills, the use of various learning media, the existence of strong motivation from both educators and students to master and use Arabic actively in daily interactions, and the development of a conducive learning environment. The disadvantages are that learning evaluation emphasizes measurable results, with the main focus on error correction and repetition, which may limit students' freedom of expression in the learning process, and that the implementation of Bandura modeling techniques requires time and effort to ensure that students truly understand and internalize the skills. taught, taking into account the need for repetition in the formation of desired habits.

Acknowledgment

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[38] Dewi Latifah, "*Teori Belajar dan Penerapannya dalam Pembelajaran Bahasa Arab*," Prosiding Konferensi Nasional Bahasa Arab II "Kereativitas dan Inovasi dalam Pembelajaran Bahasa Arab di Indonesia,*"* vol 5 no 1 (2016): 245–56. http://prosiding.arab-um.com/index.php/konasbara/article/viewFile/32/27

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