Application of Behaviorist Theory Based on the Learning Experience of Students in Boarding School Environments

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ABSTRACT: *This study examines the importance of implementing behaviourist theory in student learning. It examines student responses and the role of the educational environment in implementing behaviourist theory at the Ar-Rifa'ie Tarakan Islamic Boarding School. The approach used in this study is qualitative, the type is descriptive and ethnographic. Data collection uses in-depth interviews and observations. The validity of the researcher's data uses source triangulation. The analysis adopts the Miles & Huberman model, which includes data collection, reduction, delivery, and conclusion. The study's results indicate that applying behaviourist learning theory uses reinforcement, motivation, incentives, and practice. Activities that utilize behaviourist learning theory include dhuha prayer, reading the Qur'an and tahfidz, Friday prayers, and muhadoroh (speaking practice). This is because the behaviourist or behavioural learning theory shows when students' behaviour changes in a positive direction, they become more motivated to learn and interact, and their memory and tolerance become stronger. The educational environment influences student behaviour and development, including climate, geographical location, habitat, and customs. This study only relies on behaviourist learning theory to explain changes in student behaviour. This may ignore other relevant educational approaches, such as cognitivism or constructivism theory, which can provide additional perspectives on developing students' learning. This study integrates behaviourist learning theory with students' religious activities, which is a unique approach because behaviourism is generally more often applied in the context of general education than religious education.*

Penelitian ini mengkaji pentingnya penerapan teori behavioristik dalam pembelajaran santri serta mengkaji respon santri dan peran lingkungan pendidikan dalam penerapan teori behavioristik di Pondok Pesantren Ar-Rifa'ie Tarakan. Pendekatan yang digunakan dalam penelitian ini adalah kualitatif, jenisnya adalah deskriptif dan etnografi. Pengambilan data menggunakan wawancara mendalam dan observasi. Keabsahan data peneliti menggunakan triangulasi sumber. Adapun analisis mengadopsi model Miles & Huberman yang meliputi pengumpulan data, reduksi data, penyampaian data dan penarikan simpulan. Hasil penelitian menunjukkan bahwa penerapan teori belajar behavioristik menggunakan penguatan, motivasi, insentif, dan praktik. Kegiatan yang memanfaatkan teori belajar behavioristik

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meliputi shalat dhuha, membaca al-Qur'an dan tahfidz, shalat jum'at, *muhadhoroh* (latihan berbicara). Hal ini sebagaimana teori belajar behavioristik atau perilaku menunjukkan ketika perilaku santri berubah ke arah positif, santri menjadi lebih termotivasi untuk belajar dan berinteraksi, serta daya ingat dan toleransinya menjadi lebih kuat. Adapun lingkungan pendidikan, termasuk iklim, letak geografis, habitat, dan adat istiadat, memengaruhi perilaku dan perkembangan siswa. Penelitian ini hanya mengandalkan teori belajar behavioristik untuk menjelaskan perubahan perilaku santri. Hal ini mungkin mengabaikan pendekatan lain yang juga relevan dalam pendidikan, seperti teori kognitivisme atau konstruktivisme, yang dapat memberikan perspektif tambahan tentang perkembangan belajar santri. Penelitian ini mengintegrasikan teori belajar behavioristik dengan aktivitas keagamaan santri merupakan pendekatan yang unik, karena behavioristik umumnya lebih sering diterapkan dalam konteks pendidikan umum daripada pendidikan agama.

I.   INTRODUCTION

In applying the behaviorist learning theory in the *pesantren* environment, it is important to understand that the educational environment plays a very crucial role in determining the success of the educational process. At the Ar-Rifa'ie Tarakan Islamic Boarding School, a commitment to quality Islamic education is evident in the creation of a conducive and well-planned environment, which is the main foundation for applying this theory (Saeful, 2021). This commitment ensures that the educational environment optimally supports the development of students' behavior. In this context, applying behaviourist theory through reinforcement, motivation, incentives, and practice becomes more effective when supported by an adequate educational environment (Hafiz & Suparto, 2024).

As an educational institution that directly interacts with its social environment, Pesantren must be able to create a conducive learning atmosphere. Students are not only educated to understand religious teachings but are also directed to be able to apply the knowledge they have gained in everyday life. If students cannot use their expertise in the social environment, this indicates a weakness in the learning process. Therefore, the success of education at the Ar-Rifa'ie Tarakan Islamic Boarding School is not only measured by academic achievement but also by the ability of students to integrate their knowledge in a broader social context (Choudhary et al., 2019; Sutarto, 2019).

Islamic boarding schools must also respond to the changing educational environment due to the development of science and technology. These environmental changes affect the dynamics of student behaviour and the learning process in Islamic boarding schools (Hidayat, 2015; Murzaki & Suryadi, 2022). As implementers of education, teachers are responsible for creating a learning environment based on Islamic education's characteristics while also implementing behaviourist principles in managing student behaviour. In Islam, education occurs in schools, at home, in mosques, and in society.

Thus, the behaviourist approach applied in Islamic boarding schools must be adjusted to the comprehensive values of Islamic education (Tran et al., 2023).

Ar-Rifa'ie Islamic Boarding School Tarakan recognizes the pivotal role of the environment in the educational process. By fostering a supportive educational environment, this Islamic boarding school creates an atmosphere that nurtures the application of behaviourist learning theory, thereby facilitating students' optimal development. This supportive environment, encompassing physical, social, and cultural aspects, plays a significant role in shaping students' behaviour through Islamic teachings, as noted by (Ridhwan & Wardhana, 2019; Zainuddin et al., 2022).

The application of learning theory, by paying attention to the structure and selection of materials and rational learning design, can make it easier for students to understand the lesson. Learning success can not only be measured from the written aspect alone but can also be reflected through students' positive behaviour. One theory that has received attention in Indonesia related to changes in student behaviour is the behaviourist theory. This theory emphasises the role of the teacher's stimulus and the response produced by the students. The stimulus given by the teacher and the response produced by the students can be measured and observed to understand the effectiveness of learning (Rosyadi et al., 2021).

In behaviourist theory, the success of learning depends on the teacher's ability to develop the behaviour patterns of students. The process between stimulus and response, although not always observed, can be measured and observed through measurable stimuli and responses. Thus, the role of the teacher becomes the primary determinant of success in applying behaviourist theory in the context of learning (Alindra & Munawir, 2021).

In essence, humans can be influenced by controlling the influences that exist in their environment. It is undeniable that subject teachers have widely used the emergence of behavioral theory to develop students' behavior. The discussion of learning behaviour has nothing to do with Islamic Religious Education itself. However, the inclusion of Islamic subject learning is a crucial aspect that must be present in every school, underscoring its importance in shaping students' behaviour and values (Susilawati et al., 2024).

The biggest challenge for the world of education in competing to provide education is to establish itself and fulfil its role in making schools, parents, and students aware of their backwardness in mastering modern science and technology about human progress and welfare. Both materially and spiritually. Therefore, quality education is needed. Quality education is essential for individuals and educated communities and has become the most critical tool in global competition. These, namely fierce competition between nations, affect all aspects of life. An educational institution is considered quality if it meets national education standards. Educational institutions at the Ar-Rifa'ie Islamic Boarding School in Tarakan are running well.

II. METHOD

This research method uses a qualitative approach, descriptive analysis design, and ethnography, which are the types chosen. According to Ikhwan (2021), the qualitative research method explains the application of learning theory based on students' experiences in detail. This research was conducted at the Ar-Rifa'ie Islamic Boarding School, Tarakan. The reason for choosing the location is that the researcher wants to

convey how the behaviourist method is generally applied in the context of general education rather than religious education. Data was collected by interviewing teachers and students; the researcher also conducted direct observations to see how behaviourist theory is applied in Islamic boarding schools. This study uses source triangulation to validate data for analysis. The analysis technique uses the technique from Miles and Huberman, which includes the steps of reduction, display, and verification (Miles et al., 2014).

III. RESULT AND DISCUSSION

Implementation of Behaviorist Theory in Learning Islamic Subjects

Islamic subject learning is based on behavioural theory, which assumes that knowledge is objective, permanent, and unchangeable. Knowledge is structured, learning is acquiring knowledge, and teaching conveys knowledge to students (Hafi et al., 2024). The function of intellectuality is to follow the trail of existing knowledge structures, which can be analysed and organised through the thinking process. Therefore, the meaning that arises from the thinking process is influenced by the characteristics of the knowledge structure.

According to Mustofa (2022), Students are expected to have the same understanding of the knowledge being taught. This means that instructors or teachers understand what students need to understand. Likewise, students in Islamic Religious Education training are considered passive subjects who always need motivation and reinforcement from their teachers. As a result, educators design an organised curriculum by referring to specific standards, hoping that students can achieve learning objectives. Because student performance evaluation can only consider things that can be observed directly, elements that cannot be followed may be less accessible in the assessment process.

Because behavioural theory assumes that knowledge is well structured, students must first be familiar with clear and strictly defined rules. Learning is more associated with strengthening discipline because habituation and discipline are very important. Failure or inability to improve knowledge is a punishable error while learning success or learning ability is behaviour that deserves rewards. Compliance with the rules is also considered a determining factor in learning success. Because students or students are objects that behave according to the rules, the control of learning in the system must be outside the student.

Contrastingly, Islamic action learning is designed to empower students, fostering a sense of inspiration and motivation among educators. This approach aims to expand knowledge, with learning viewed as a simulation activity that requires students to express the knowledge they have acquired through reports, tests, and tests (Hatija et al., 2023). The presentation of content and topics emphasizes accumulating facts from parts into one whole. Education in Islamic subjects follows a strict curriculum, with educational activities primarily built on textbooks and mandatory literature. This structure, however, also allows for expanding the contents of books and compulsory literature, allowing educators to inspire and motivate their students.

Learning outcomes become the focus of learning and assessment. The author can conclude that applying behaviourist theory in learning Islamic subjects gives students the freedom to be creative, experiment, and develop their skills. This learning system allows machines and robots to demonstrate their performance by combining stimuli and

responses automatically and mechanically. Islamic subject learning is based on behavioural theory, which assumes that knowledge is objective, permanent, and unchangeable. Knowledge is structured, learning is acquiring knowledge, and teaching conveys knowledge to students (Syafei, 2023). The function of intellectuality is to follow the trail of existing knowledge structures, which can be analysed and organised through the thinking process. Therefore, the meaning that arises from the thinking process is influenced by the characteristics of the knowledge structure.

Approaches in Classroom Learning Activities

The implementation of behaviourist learning theory in learning Islamic Religious Education in the Islamic educational environment of the Ar-Rifa'ie Tarakan Islamic Boarding School can be done in several steps, including the following:

First, reinforcement, a key concept in behaviourist learning theory, is utilized in the learning process. At Ar-Rifa'ie Tarakan Islamic Boarding School, teachers provide positive reinforcement, such as praise or gifts, to students who successfully answer questions or complete religious tasks. This practice is designed to encourage students to continue participating and put more effort into their learning. The promise of a reward for active students who can answer questions correctly is a powerful motivator, fostering a genuine interest in learning.

Second, the use of Models. Educators or Teachers can be good models in Islamic religious practices. Students can observe the behaviour of teachers in worship, ethics, and Islamic morality and try to imitate them. Educators at the Ar-Rifa'ie Tarakan Islamic Boarding School have good behaviour and ethics. This can provide an example for students to stay enthusiastic in learning. One example of what teachers at the Ar-Rifa'ie Tarakan Islamic Boarding School do is: teachers or educators carry out or perform dhuha prayers and teach students to always be polite and courteous to the community and the school environment (Santika & Ikhwan, 2024). This can bring a good name to the school so that the community does not doubt the school or educational institution at the Ar-Rifa'ie Tarakan Islamic Boarding School.

Third, strategically using drills and exercises reinforces Islamic religious concepts. Teachers can ensure a deep understanding of these concepts by providing students with repeated exercises. This approach strengthens students' positive responses to the teaching materials and fosters a habit of regular practice. At the Ar-Rifa'ie Tarakan Islamic Boarding School, students begin their learning by reading the Qur'an, a practice that is also used to train students who cannot read it. This routine helps students to practice their reading correctly according to the rules of tajwid.

Fourth, the use of negative reinforcement. Sanctions or reprimands can be given when students violate Islamic religious norms or ethics. This helps avoid inappropriate behaviour in the educational environment. The use of sanctions or reprimands at the Ar-Rifa'ie Tarakan Islamic Boarding School is in the form of advice and knowledge about what is wrong and right. A warning is given that the students promise not to repeat the mistake. So that every time there is a problem, students are given advice, and there is no punishment that contains physical violence.

Fifth, se of clear objectives. Teachers must communicate learning objectives to students so that they know what is expected of them when learning Islamic religious education. In this case, educators must explain to students the objectives of each learning so that students can understand what they will get after carrying out the teaching. Educators or

teachers at the Ar-Rifa'ie Tarakan Islamic Boarding School explain the order objectives in entering and leaving school in an orderly manner. This aims to train students to be disciplined and respect time so that students will not feel burdened with this habit.

Sixth, repeated assessment. Periodic tests and inspections can measure students' understanding of Islamic religious material. The results of this evaluation can be used to provide feedback and motivate students to improve themselves. Seventh: Collaboration and Discussion: Teachers can encourage discussion and collaboration between students in understanding Islamic religious concepts. This can enhance social interaction and collective understanding. It is essential to ensure that applying this behavioristic theory aligns with Islamic religious values, such as patience, respect, and concern for others. In addition, learning approaches can also vary according to the needs of students and the educational goals they wish to achieve.

The findings of Abidin (2022) on implementing behavioural theory in Islamic subject learning in elementary and secondary schools support the feasibility of using this theory. Teachers are expected to better understand their teaching skills by building effective student stimuli and responses and designing efficient strategies to achieve significant positive behavioural changes in students. These efficient strategies include setting clear learning objectives, providing regular feedback, and using various teaching methods to cater to different learning styles.

By adopting Ivan Pavlov's conditioning model, behavioural changes are expected to be achieved through consistent repetition. Therefore, providing continuous training, reinforcement, encouragement, and stimulation is essential in applying behavioural theory to Islamic subject learning. The expected outcomes of this approach include improved retention of Islamic teachings, increased student engagement, and a deeper understanding of the subject matter. Based on the author's research findings, the application of behavioristic theory in Islamic subject learning can be classified as follows:

In the reinforcement stage, the teacher provides a re-discussion or review of Islamic subject lessons that have been studied to increase students' memory of previous lessons (Ikhwan & Qomariyah, 2022). The next stage is Motivation; before Islamic Education learning, the teacher provides motivation related to the material to be delivered to increase or foster students' enthusiasm for learning and in learning. Stimulus stage, at this stage, the teacher rewards students who participate in the learning process or answer questions from the teacher to provide students with the attraction to learn. In the last stage, the continuous practice stage, the teacher offers continuous exercises related to the material being taught. For example, the teacher provides multiple choice exercises before ending the lesson, or the teacher provides questions or practice questions according to the learning material.

Habitual Approach to Daily Activities

Ar-Rifa'ie Tarakan Islamic Boarding School has long applied the behaviourist learning theory as one of the main approaches to forming positive student behaviour. This theory emphasizes the importance of reinforcement, repetition, and habituation as the key to forming desired habits. Through various structured and systematic activities, this Islamic boarding school has created a conducive learning environment and supported the development of the student's character. The following are some behaviourist activities carried out at Ar-Rifa'ie Tarakan Islamic Boarding School and how these activities affect the development of students.

1. Habituation of dhuha prayer in congregation

One of the main behaviourist activities implemented at Ar-Rifa'ie Tarakan Islamic Boarding School is the habituation of students to perform the Dhuha prayer in the congregation every morning at 07.00. Dhuha prayer, one of the sunnah prayers in Islam, has many advantages. One is a form of gratitude to Allah Swt and a request for blessings in living the day. In this Islamic boarding school, students must perform Dhuha prayers in the congregation to form discipline and regularity in worship.

This habit has a significant impact on shaping the character of students. First, through this habit, students are taught to always start the day with worship, instilling a sense of calm and readiness in facing daily activities and nurturing their spiritual well-being. Second, by performing Dhuha prayers in the congregation, students are taught always to maintain good relationships with others and strengthen their bonds of togetherness. Third, this habit also instils discipline because students must wake up early and prepare to perform prayers on time. Thus, this activity functions as worship and a tool for forming strong character and discipline in students' lives.

2. The habit of reading the Qur'an before lessons begin

The second habit applied at the Ar-Rifa'ie Tarakan Islamic Boarding School is reading the Qur'an before the first hour of learning begins. This activity is carried out daily and is a mandatory routine for students. Reading the Qur'an, apart from being a form of worship, also functions as a medium for spiritual and intellectual strengthening for students.

The habit of reading the Qur'an has several objectives. First, this activity aims to improve students' ability to read the Qur'an properly and correctly according to the rules of tajwid. Continuous repetition in reading the Qur'an will strengthen students' reading skills and at the same time deepen their understanding of the contents of the Qur'an. Second, this activity is also intended to instil the values of the Qur'an in students so that they not only read but also internalize and practice the teachings of the Qur'an in their daily lives. Third, through this habit, students are taught to start the day by getting closer to Allah Swt through tilawah, which will provide inner peace and mental readiness to learn.

Behaviorally, this habit is a form of positive reinforcement, where students will feel the direct benefits of the activity, both spiritually and intellectually. In addition, with consistent habituation, students will get used to it and eventually this activity will become part of their routine, even outside the Islamic boarding school.

3. Friday prayer habituation at the school mosque

The fourth activity that is an integral part of the behavioristic program at the Ar-Rifa'ie Tarakan Islamic Boarding School is the habituation of Friday prayers at the school mosque. Students must perform Friday prayers at the Islamic boarding school mosque, where they are also trained to be part of Friday prayer activities, such as becoming a preacher, muezzin, or imam.

This habituation has several primary objectives. First, through this activity, students are taught the importance of the obligation of Friday prayers for Muslim men and how to carry them out solemnly and consciously. Second, this activity also trains students to participate actively in religious activities, an essential part of education at the Islamic boarding school. Third, through this habituation, students are also taught to become

worship leaders, which will equip them with leadership skills that are very useful in community life.

From a behaviourist perspective, this habit of Friday prayers acts as positive reinforcement, where students who actively participate in Friday prayers will feel spiritual satisfaction and recognition from their surroundings. This experience will motivate them to continue performing Friday prayers in and outside the Islamic boarding school. In addition, by carrying out this activity routinely, students will form strong habits so that they will still perform Friday prayers well and solemnly when outside the Islamic boarding school.
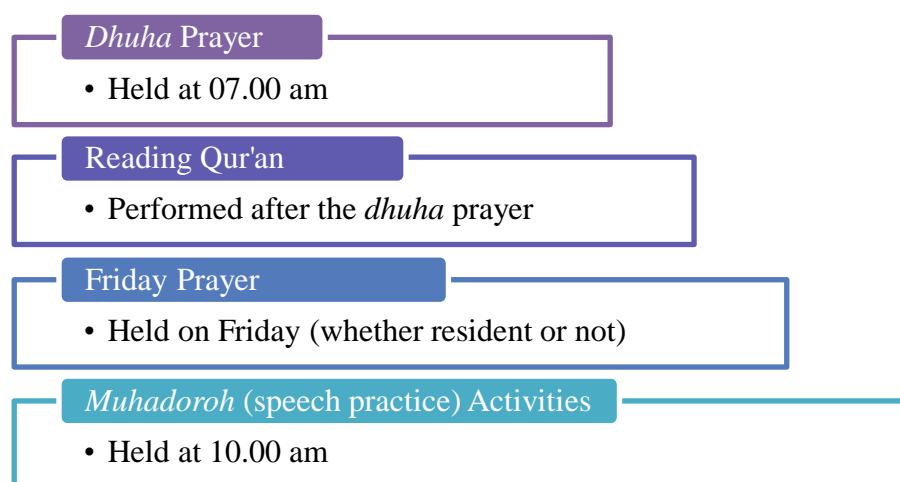
4. Public speaking habits through *muhadhoroh* activities

The third essential habit at the Ar-Rifa'ie Islamic Boarding School in Tarakan is the *muhadhoroh* activity, namely the habituation of students speaking in public, carried out every Friday from 10:00 to 11:00 WIB. This activity aims to train students to speak in public, an essential skill in preaching and social life.

This *muhadhoroh* activity covers several essential aspects of forming students' character and skills. First, students are trained to speak well and correctly in public, including reading the Qur'an with proper tajwid, giving short lectures, or delivering speeches. This aims to build self-confidence and good communication skills in students. Second, this activity also trains students to convey their thoughts and ideas clearly and in a structured manner, which is very useful in everyday life and the context of preaching. Third, through this activity, students also learn to respect other people's opinions, listen well, and provide appropriate responses, which are part of meaningful social learning.

Behaviorally, *muhadhoroh* is a very effective form of reinforcement, where students who succeed in speaking well in public will receive recognition and praise from their friends and teachers. This will motivate other students to try harder and hone their abilities. In addition, by doing *muhadhoroh* regularly, students will get used to and feel comfortable speaking in public, ultimately improving their communication skills.

The researchers summarized the above activities in the diagram below:

Dhuha Prayer
• Held at 07.00 am

Reading Qur'an
• Performed after the *dhuha* prayer

Friday Prayer
• Held on Friday (whether resident or not)

Muhadoroh (speech practice) Activities
• Held at 10.00 am

Figure 1. *Habituation at Ar-Rifa'ie Islamic boarding school, Tarakan*

Student Responses and Their Impact on the Application of Behaviorist Learning Theory

Behaviorist theory-based learning in Islamic subjects in the Ar-Rifa'ie Tarakan Islamic Boarding School environment may vary depending on various factors, such as the characteristics of the students, the quality of implementation by the teacher, and the school culture. There are several responses from students, including Positive Reinforcement; students who receive positive reinforcement, such as praise or awards, when they succeed in learning Islamic religion based on behaviourist theory may feel motivated and happy with the method. With praise and accolades, this can foster students' enthusiasm to learn and compete in learning because there is a reward from the teacher.

Repetition of material, students may repeat or memorize Islamic subject material based on teacher instructions or the material given. This is an example of a repetitive response expected in the Behaviorist approach. Teacher Imitation: Students may imitate or follow the teacher's example in worship, such as praying or reading the Qur'an. They will mimic the behaviour of the teacher, who is considered a model. Ar-Rifa'ie Tarakan Islamic Boarding School teachers respond to negative consequences, and if students violate religious rules or norms, they may face negative consequences such as punishment or reprimands. This response will help control students' behaviour so that students will be careful with the existing rules. Ar-Rifa'ie Islamic Boarding School Tarakan students have a habit of arriving on time, even though some students are late during formal school. In this case, students who are late will be given sanctions, namely by reprimanding them and asking them what caused the school delay.

According to (Dewi et al., 2023), learning Islamic subjects requires tests and assessments of students by an educator. Students will respond by taking exams or assessments examining their understanding of religious teachings and moral behaviour. The test results will reflect their response to learning so far. So teachers can find out how well students understand Islamic subjects.

Prayers or verses of the Koran or other materials are repeated in learning Islamic subjects. Students may be asked to repeat prayers or verses of the Koran as part of training and practice. This response shows that they are internalizing the material. So, it is essential in behavioristic theory to emphasize or repeat this to become a good habit for students. When students achieve specific learning goals in understanding religious teachings, this is also a positive response within the Behavioristic framework.

The behavioristic approach to learning Islamic subjects emphasizes changes in behaviour and observable measurements, including memorization, repetition, and assessment of concrete results. Teachers must provide positive reinforcement and appropriate consequences to motivate and direct students in achieving PAI learning goals. In this approach, Islamic subject teachers must emphasize changing good behaviour towards students more (Akbar & Gantaran, 2022; Antoni, 2024).

In applying various learning theories, there must be negative and positive impacts on learning outcomes, even if only a little. The implementation of behaviourist learning theory at the Ar-Rifa'ie Tarakan Islamic Boarding School has a positive effect on students' understanding of Islamic religious concepts, such as:

First, increasing information retention. Behaviourist methods involving drills, exercises, and repetitions can help students better remember religious information and concepts

(Al Widyatri & Sabardila, 2023). This can improve basic understanding. Students at the Ar-Rifa'ie Tarakan Islamic Boarding School actively learn Islamic subjects by getting used to praying dhuha and drills or reciting prayers after praying dhuha. This can make it easier for students to memorize daily prayers and not burden students if they later enter an Islamic education environment (Anggraini & Anwar, 2021).

Second, the formation of practical skills. Behaviourist theory encourages repeated practice in various religious practices such as prayer, fasting, and reading the Qur'an. This helps students acquire critical practical skills in Islam. Students at the Ar-Rifa'ie Islamic Boarding School in Tarakan have a good response in terms of skills; one example is that students are skilled in memorizing the Qur'an, whereas currently, students in class XII have memorized Juz 30 and are skilled in MTQ.

Third, improving discipline. This theory can also help build discipline in students in carrying out religious obligations. They learn to perform worship with the rules and times specified. From the author's observations, students at the Ar-Rifa'ie Tarakan Islamic Boarding School have good discipline and manners compared to other schools. This results from the teacher's efforts to accustom students to doing good or discipline.

Fourth, evaluation and monitoring of progress. Implementing behaviourist theory allows teachers to evaluate students' understanding through exercises and tests regularly. This helps identify areas that need improvement and provide feedback to students (Shahbana et al., 2020). Although there are benefits, it is essential to remember that behaviourist theory may not include a deeper understanding of religious concepts, values, and more contextual understanding. Therefore, combining other methods that allow reflection, deeper understanding, and application in everyday life may also be needed for a comprehensive understanding of religion.

The Role of Educational Environment in the Implementation of Behaviorist Learning Theory

Support from schools and families for the behavioristic approach to learning Islamic subjects can affect its success. There needs to be good cooperation and communication between all related parties. In this case, the environment can also affect the behaviour of students. Students living in an environment that is less supportive of this Islamic subject learning contest can hinder the learning process or result in learning that is rather difficult to accept and get used to.

According to Pramudianto (2023), the environment includes all physiological conditions of a person, such as nutrition, nerves, circulation, and respiration. A person's psychological state consists of all stimuli received by a person from prenatal development to birth and death. Socio-cultural conditions include social interactions, customs, traditions, and surrounding natural conditions.

The educational environment includes various elements such as climate conditions, geographic location, norms and customs, and the residential environment, which explain and influence children's behaviour and growth. This educational environment aims to form better humans with noble values regarding humanity and spirituality (Ulum & Hidayati, 2024). To the extent that a person is connected to their environment, there is also the potential to influence education. However, this condition does not always have educational value; it has a positive value for a person's development because it can be detrimental to their development.

Teachers who combine behaviourist theory with creative elements in learning can increase its effectiveness. Islamic subject-learning teachers at the Ar-Rifa'ie Tarakan Islamic Boarding School can combine good education so students do not feel bored with learning. The needs of students can change from time to time. Teachers need to be flexible in adjusting learning methods according to the changing needs of students. With the development of technology and the times, educators must be able to condition or adapt learning to the times (Iman et al., 2023).

The educational environment is essential in implementing Behaviorist theory in Islamic Religious Education learning at the Ar-Rifa'ie Tarakan Islamic Boarding School. Here are some of the primary roles of the educational environment in this context.

Stimulus Arrangement: a) The educational environment can be designed to provide stimuli that support the learning objectives of Islamic subjects based on Behaviorist principles. For example, presenting teaching materials clearly and attractively; b) Positive Reinforcement: The classroom environment can create a situation where positive student responses are appreciated and reinforced. This can be in the form of praise, recognition, or appropriate rewards to encourage desired behaviour; c) Behaviour Model: Teachers, as the primary model in the learning environment, can demonstrate the desired behaviour in the context of Islamic Religious Education. Students can imitate and learn through observation of teachers or classmates; d) Practice and Drill: The educational environment can provide practice and drill situations that allow students to repeatedly engage in Islamic Religious Education tasks or activities to strengthen the desired responses.

Environmental Adjustment: Teachers can adjust the classroom environment to create conditions that support the formation of positive behaviour in the context of Islamic Religious Education. For example, organizing seating or utilizing the classroom for interactive learning activities.

Providing Feedback: The learning environment must support the provision of clear and timely feedback regarding the behaviour or responses of students in learning Islamic subjects. This helps students recognize the consequences of their behaviour. The last is Monitoring: Teachers can monitor and record students' behaviour related to learning Islamic subjects. This information can be used to adjust the learning approach and provide appropriate feedback. By creating an educational environment that supports the principles of Behaviorism, learning Islamic subjects at the Ar-Rifa'ie Tarakan Islamic Boarding School can effectively form the desired behaviour and understanding (Achmad & Iwantoro, 2021).

Several factors can influence the success or failure of implementing behaviourist learning theory in the context of learning Islamic Religious Education at the Ar-Rifa'ie Tarakan Islamic Boarding School: In terms of suitability with Religious Values, the success of implementing behaviourist theory must be in line with Islamic religious values. If the approach contradicts religious teachings, it can result in failure or non-acceptance. So, teachers must adjust to the spiritual context or religious values. Students' motivation to learn Islamic religious education also plays an important role. If students are not motivated or feel pressured into learning, implementing behavioristic theory may be less effective. So teachers must be able to motivate students.

In education at the Ar-Rifa'ie Tarakan Islamic Boarding School, Islamic subject teachers motivate students always to do well and behave politely and courteously. With this, students can act according to their habits. If students are guided or taught with good

919   *Al-Hayat: Journal of Islamic Education (AJIE)*
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habits, their bodies and physiques will respond well. Too many drills and monotonous exercises may make students bored or lose interest. Variations in learning methods also need to be considered. So, learning does not have to be fixated on one theory; it can be used on other theories so that students do not get bored with learning. Not all learning can use Behaviorist theory, but it must be adjusted to the learning material to determine whether it is suitable for the learning and teaching process.

IV. CONCLUSION

Applying behavioural theory in learning Islamic subjects at Ar-Rifa'ie Islamic Boarding School in Tarakan must be done through consistent training, reinforcement, encouragement, and stimulation. The success of implementing behaviourist theory depends on its suitability with Islamic religious values; if not in line, it can lead to failure or non-acceptance. Students' motivation also plays a crucial role; applying this theory may only be effective with adequate motivation. Students' responses to behaviourist methods vary and are influenced by individual characteristics, the quality of implementation by teachers, and school culture. Positive reinforcement, such as praise or awards, can increase students' motivation and improve learning outcomes. The implementation of behaviourist theory positively impacts the understanding of Islamic religious concepts, including increased information retention, practical skills, and discipline. The educational environment, including climate, geographical location, habitat, and customs, affects the behaviour and development of students. A supportive environment can improve learning, while an unsupportive climate can negatively impact learning. Therefore, the educational environment significantly influences the teaching of Islamic subjects and the development of students in formal schools.

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