

Humanistic and Mental Health Behaviorism in Shaping the Learning Process in Covid-19 Outbreak

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ABSTRACT

The learning process can be considered successful if the learner has understood his environment and themselves. In other words, the learner in the learning process must strive so that gradually be able to achieve self-actualization as well as possible. According to the humanistic, educators should look for higher needs and plan for education and curriculum to meet these needs. Some humanistic psychologists see that humans have a natural desire to develop to be better and learn. In short, the humanistic approach in education emphasizes positive development. The approach focuses on the human potential to find and discover the abilities they have and develop these abilities. This includes social interpersonal skills and methods in developing oneself aimed at enriching oneself, enjoying life, and also society. This paper attempts to expounds the job of Islamic live-in school's (pondok pesantren) training in forming the network's comprehensive attitude and strict belief system, particularly college understudies. Indonesia as a country comprising of various clans, races, dialects and societies was worked with a comprehensive soul, to be specific the soul of common regard, sustaining and regarding the clans, religions, societies, races and dialects of others inside the system of the Unitary Republic of Indonesia. This comprehensive soul is instructed hugely in exercises and in the educational plan of Islamic live-in schools. The comprehensive qualities instructed at Islamic Boarding Schools further influence the individuals who have learned at Islamic Boarding Schools, including understudies at the college.

Keywords: Education, boarding school, humanistic, behaviorism, students.

INTRODUCTION

Islamic boarding school accomplishment on shaping autonomous understudies is indivisible from theory of Islamic all inclusive school instruction direction dependent on encouraging Islamic attributes. There are various exploration on led on understudy autonomy in Indonesia accentuating on significance of Islamic character esteem disguise powerfully in understudy direction process beginning from entering the boarding, learning with peers, task of movement the board, arrangement of fundamental abilities and cultivating business enterprise soul. In term of direction, it must be led comprehensively through learning, extra-curricular exercises, adjustment and participation with network and families as a procedure of autonomous and order character direction. Islamic boarding school is customary Islamic training organization which has different exercises, such as, contemplating, understanding,

developing, acknowledging, and rehearsing Islamic lessons by calling attention to the significance of strict good as an everyday rule [1]. As indicated by Rahim [2], Islamic all inclusive school is the most established instruction organization throughout the entire existence of Indonesia that has run for a long time. By seeing its age, it tends to be said that Islamic life experience school has been a piece of Indonesian instructive culture. Besides, it has additionally participated in upgrading national instruction [3]. Islamic life experience school rises as a daily existence network that can converge to be part in inventive exercises through elective instruction. It consolidates educating and network building [4].

The presence of Islamic live-in school has for some time been perceived by the general public. Islamic life experience school assumes huge job in improving the national instruction and in building training when all is said in done. Islamic all

inclusive school is additionally observed as a custom, character building, dakwah (Islamic educating), and most prominently, strong foundation which made due from inward and outer difficulties [5].

Islamic all inclusive school is the most seasoned training framework in Indonesia which is trusted by the network as an effective organization in controlling freedom for its muslim understudies. Life experience school training is to result autonomous muslim understudies and guide them all together not to depend their life to other people. As one of the instructive organizations, Islamic Boarding School has demonstrated its achievement in making free muslim understudies, at any rate they don't generally depend their life on others. Understudy autonomy in learning or working depends on self-control. Understudies are required to be more dynamic, imaginative and creative just as not depend on other help with setting up their school needs. Understudies must have the option to meet their day by day needs autonomously.

In view of exploration histories, it is realized that direction on muslim understudy autonomy direction isn't very much overseen explicitly through a quality administration arrangement of autonomous understudy direction in creating Islamic attributes. Without the presence of successful quality administration, it is associated to be the nonattendance with most extreme Islamic trademark improvement.

The capacity of Islamic all inclusive school to endure is viewed as an accomplishment. Despite the fact that the rush of globalization seriously hits different part of Indonesian individuals' life, Islamic all inclusive school still reliably contemplates kitab kuning (old style books) which is simply the principal component of the school. Principles expressed in the books for the most part originate from Quran and hadith; these give the school its spirit that is stand-out. Furthermore, traditional books train Islamic life experience school's understudies about resilience, acknowledging decent variety in fiqh (Islamic law), and developing contemplations in Islam. [6]

Albeit Islamic all inclusive school is the most established instruction foundation in Indonesia [7], it has demonstrated noteworthy commitments by instructing its understudies in creating strict lessons, grasping decent variety, and indicating their reality in the general public [8]. Be that as it may, Islamic life experience school as a built up foundation can't let itself withdrew from instructive administration framework which shows inclusivity, resistance, and

ability to manage contradicting feelings [9]. In its inner degree, Islamic live-in school directs its learning in quarters where understudies will learn strict subjects and furthermore inclusivity, resistance, and ability to manage contradicting assessments [10].

Islamic Boarding School

Foundation of pesantren has a way of thinking that training is a push to frame an ideal individual, and an ideal person is being a far reaching human covering those viewpoints as profound, scholarly, professional, social, physical, social, and passionate. This character can be prepared by establishments, for example, pesantrens [11]. This examination centers around the job of Islamic all inclusive school's instruction in molding the profession of its graduated class, particularly the individuals who become understudies in advanced education organizations. This investigation attempts to make sense of the impact of Islamic live-in school's training to understudies' strict information in a few advanced education organizations.

Indonesian understudies are partitioned three gatherings, in particular comprehensive, select, and radical. The comprehensiveness alluded to in this investigation was to have an open comprehension of contrasts of assessment and to acknowledge contradict as something common, sunnatullah, and similarly having truth esteem. The selectiveness was the comprehension of a conclusion that the reality of the situation was just one, however not forcing this supposition to other people, since they despite everything imagined that distinctions were sunnatullah. The radicalism was the suspicion that the most right supposition was one's own assessment, while the assessment of others wasn't right and must be fixed to accommodate his sentiment. There is about 52% of Indonesian understudies who has a place with comprehensive gathering with different instructive foundation. This examination is a subsequent report to the previously mentioned one which has planned the "comprehensive" kind of understudy. One of the signs is having instructive foundation from Islamic life experience school. The investigation will at that point watch the job of Islamic all inclusive school's training in molding the inclusivity of the understudies who are graduated class of Islamic all inclusive school.

Humanistic and Behaviorism Theory

According to humanistic theory, the learning objective is to humanize humans. The learning

process is considered successful if the student understands the environment and themselves. Students in the learning process must try so that gradually they are able to achieve self-actualization as well as possible. This learning theory tries to understand learning behavior from the perspective of the subject, it is not from the perspective of the observer. The main goal of educators is to help students to develop themselves, which is to help each individual to know themselves as unique human beings and to realize the potentials [12]. These skills or abilities to build themselves positively becoming very important in education because of their association with academic success. In humanistic theory, learning is considered successful if the learner understands his environment and himself. This learning theory tries to understand learning behavior from the perspective of the subject, it is not from the viewpoint of the observer. Important figures in theoretical humanistic learning theory are: Arthur W. Combs, Abraham Maslow, and Carl Rogers. The theory of behaviorism, is a learning theory that emphasizes more on human behavior by seeing individuals as reactive beings who respond to the environment. Experience and preservation will shape their behavior. The hallmark of this theory is to prioritize the elements and small parts, are mechanistic, emphasize the role of the environment, prioritize the formation of reactions or responses, emphasize the importance of training, focus on the mechanism of learning outcomes, prioritizing the role of abilities and learning outcomes obtained is the emergence of desired behavior. In this learning theory, it is often called psychological S-R which means that human behavior is controlled by reward or reinforcement from the environment. Thus, in learning behavior, there is a close relationship between behavioral reactions and stimuli [13].

It should be added that behaviorism says that to become a science, psychology must focus its attention on something that can be examined by the environment and behavior rather than focus on what is available in individual perceptions, thoughts, various emotional images, and so on. Feeling is subjective and immune toward a measurement, so they can never be objective science. The framework of Behaviorism education theory is empiricism. The philosophical assumption of behaviorism is the nature of human being. The background to Empiricism is how we know what we know (how we know what we know). According to this understanding, knowledge is basically obtained from (empirical) experience. Furthermore, the

behaviorism is based on changes in behavior that can be observed. Therefore, this tries to explain in learning how the environment influences behavior change. In this case, learning behavior will change if there is a stimulus and response. Stimulus can be in the form of student behavior, while responses in the form of behavioral changes that occur in students [14].

Teachers who hold this view argue that student behavior is a reaction to the environment and behavior is the result of learning. Some figures of this theory, namely: Pavlov, Watson, Skinner, Hull, Guthrie, and Thorndike. Student is successful in learning when they have good behavior. Therefore, teacher is expected to behave well and harmoniously in school so that students can imitate them [15].

RESULT AND DISCUSSION

The consequence of this examination shows that understudies who have instructive foundation of Islamic life experience school have strict comprehension on inclusivity, resilience, and ability to manage contradicting suppositions. The exploration information show that 95% of the understudies can acknowledge reality of other mahzab (schools) and gatherings. It implies that fact in a specific school and its furu'iyah (development) will in general be relative for them. The understudies express that reality might be satisfactory in their gathering, the other gathering, or the two gatherings. They explain that fact can't be exclusively kept up by a particular gathering. 5% of the understudies will not choose reality of schools or gatherings other than theirs. The aftereffect of the investigation shows that understudies who have instructive foundation of Islamic all inclusive school has serious extent of resistance on various strict practices and law usage. The information show that 80% of these understudies can bargain to contrasts in practices and law executions. The permissive demonstrations that the understudies adjusted are actualized in day by day practices of law execution. They direct strict and social practices not just alluding to single school (for example Syafi'i), yet in addition receiving from different schools (for example Hanafi, Maliki and Hanbali). The model reflects authenticity and resistance in both strict and social practices.

Another outcome shows that there is 20% of the understudies who have instructive foundation of Islamic all inclusive school has prejudice on various strict practices and law usage. They express that the

narrow mindedness is mainly on textures in directing strict and social practices. It can't be viewed as totally negative since they don't disprove other's strict and social practices. These understudies essentially differ to irregularities that happen in the practices. On the information about khilafah's execution in Indonesia, there are 65% of the understudies dissent, 30% reluctant, and 5% concur.

The understudies who differ express that sanely, the khilafah framework isn't in-accordance with Indonesian setting. The nation is worked by multi ethnics, societies, and religions. In addition, the framework will be hard to be executed since it relies upon incorporated Islamic government without the nearness of country state. Likewise, it isn't expressed in both Quran and Hadith that khilafah Islamiyah (Islamic state) is a commitment. Furthermore, it is demonstrated in opposition to the manner in which khilafah's enthusiasts fathom the idea of Islamic state.

There is about 30% of the understudies who are reluctant to the usage of khilafah framework in Indonesia. They contend that each kind of organizations that the world has is conceivable to be actualized; the sky is the limit. Be that as it may, in the current circumstance, khilafah framework can't be actualized in Indonesia.

The rest 5% states that khilafah framework can be executed in Indonesia as throughout the entire existence of Islam, khilafah framework was once effectively settled and examined in a few old style books. Notwithstanding, the understudies can't clarify in subtleties on the guide of khilafah framework's execution. Resistance among the understudies can be come about because of learning condition and educational plan in Islamic life experience school itself which are comprehensive and ready to manage disagreeing sentiments. In the life experience school, the understudies learn subjects, as, Islamic Jurisprudence, Principles of Islamic Jurisprudence, Comparison of Schools, Logics, Philosophy of Islamic Law, History of Islamic Law Establishment, Quranic Exegesis of Legal Principles, Quranic Interpretation, and General Philosophy. These subjects shape the understudies to be more open minded and ready to gauge issues from various points [16].

For example, when understudies learn Islamic Jurisprudence, they will realize that there are four significant schools in Islam, to be specific Maliki, Hanafi, Syafi'i, and Hanbali. There are additionally minor schools, for example, Ja'fari, Laitsi, Dhahiri,

Zaidi, Thabari, Thawus, and so on. Each school delivers various considerations (aqwal). From this subject, understudies need to take in different answers or arrangements from a solitary issue. Another model is in Marriage Law. There are various assessments regarding this matter, as, committed, firmly proposed, permitted, and likely kept away from. Same answers go to law on fasting. These law issues are talked about more than once and in a generally significant time-frame [12].

The result which originates from the previously mentioned learning framework is contradicting suppositions. It becomes regular thing and even, committed. There is an Arabic saying which is famous among understudies of Islamic all inclusive school "ikhtilaf al-aimmah rahmatun lil ummah" (disagreeing supposition is a gift for ummah/individuals). Understudies additionally discover that there is a hadith states "ikhtilafu ummati rahmah" (contrasts among my ummah/individuals are blessings) [13].

Henceforth, the high commonness of resistance among the understudies can be the consequence of Islamic life experience school's instruction which features distinctive strict practices and law usage. For example, in leading day by day petitions, the school joins Syafi'i and Hanbali standards immediately. In a Subuh petition, an understudy can peruse doa qunut (extra beauty/request refered to in the last rakat) like the Syafi'i standard, or simply skip it like the Hanafi guideline. He/she can receive bathing practice as Syafi'i rule and do the social practices as Hanafi and Maliki standards [14].

Distinctive strict practices and law executions in Islamic live-in school is viewed as normal. The school's understudies comprehend that there is no substantial or invalid standard in actualizing Islamic lessons. They realize that there is just right and profoundly recommended ones [15]. The previously mentioned standards are reflected in the understudies' acknowledgment on various strict practices and law usage.

CONCLUSION

The role of family education institution in general is to provide the basic knowledge and skill, religion, moral, life mindset, which is need by the children. This role is done naturally which means that although the educational treatment of parent is not visible, but as parents who live together, the behavior given by parents and experienced by the children is a family education. In family education,

it is always about a close relationship between fathers, mothers, and children instead of families or parents who are rich, educated, and family or parents who are simple, poor, and have low education or no education. The fact is that some families or parents who are rich and educated have bad relationship between parents and children because of busy with work and other activities.

Islamic live-in school's training assumes a huge job in forming strict outlook, comprehension, and demeanor of its understudies and graduated class. It not just exhibits inclusivity, resistance, and ability to manage contradicting sentiments, yet additionally gives highminded impact to its graduated class who instructs in advanced education establishments in Indonesia. The previously mentioned impacts are reflected in the consequences of this examination. The outcomes show that 95% of the understudies can acknowledge reality of other mahzab (schools) and gatherings, 80% can bargain to contrasts in practices and law executions, 65% of the understudies differ to the usage of khilafah framework in Indonesia, and about 30% is in uncertainty to the usage of khilafah framework in Indonesia.

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