

Implementation of Bandura's Social Learning Theory in Community-Based Non-Formal Islamic Religious Education: A Case Study of Religious Learning Activities at Majelis Nurul Hidayah, Barito Kuala Regency

Andri Suryani^{1*}, Mazrur²

^{1,2}UIN Palangkaraya, Indonesia

*Corresponding Author. E-mail: andrisuryani.2510310044@uin-palangkaraya.ac.id

Abstract: This study examines the implementation of Albert Bandura's Social Learning Theory in community-based non-formal Islamic Religious Education through religious lecture activities at Majelis Nurul Hidayah, Rangka Surya Village, Barito Kuala Regency. While previous studies have predominantly explored Social Learning Theory within formal educational settings, limited attention has been given to its application in community-based religious learning environments. This study addresses this gap by investigating how social learning processes contribute to the development of congregants' religious character in a non-formal Islamic education context. A descriptive qualitative approach was employed. Data were collected through participant observation, semi-structured interviews, and documentation. The participants consisted of a preacher, administrators of the religious assembly, and congregation members who regularly attended religious lecture activities involving approximately 300 participants. Data were analyzed using data reduction, data display, and conclusion drawing techniques, supported by source and method triangulation to ensure credibility. The findings indicate that social learning occurs through observational learning, modeling, social interaction, and reinforcement. The preacher's exemplary conduct functions as a primary learning model, while interactive discussions and positive reinforcement encourage participants' engagement and value internalization. The study further reveals that participants demonstrated enhanced religious understanding and reported behavioral changes related to honesty, discipline, responsibility, and social conduct. The novelty of this study lies in extending Bandura's Social Learning Theory to a community-based non-formal Islamic education setting and demonstrating how social learning mechanisms collectively contribute to religious character formation among adult congregants. The findings contribute theoretically to the development of Social Learning Theory in Islamic education and practically provide insights for designing more effective community-based religious learning programs.

Keywords: Community-Based Islamic Learning; Islamic Religious Education; Majelis Taklim; Religious Character Development; Social Learning Theory.

Introduction

Education is a fundamental process in shaping individuals' personalities, knowledge, and skills. It not only functions to enhance intellectual competence but also plays a significant role in developing character, morality, and noble values among learners. In the context of national education, this objective aligns with Law Number 20 of 2003 concerning the National Education System, which aims to develop learners' potential so that they become individuals who are faithful, pious, possess noble character, are competent, creative, and responsible.¹

One of the educational fields that plays a strategic role in character formation is Islamic Religious Education (IRE). IRE aims to instill values of faith, piety, and noble character through a learning process that emphasizes not only cognitive aspects but also affective and psychomotor dimensions. Through Islamic Religious Education, learners are expected to understand, internalize, and practice Islamic teachings in their daily lives.

However, in practice, Islamic Religious Education still faces various challenges. The learning process often focuses on the transfer of religious knowledge and is predominantly characterized by one-way lecture methods, resulting in limited active participation among learners. Research conducted by Novita, Muzakkir, and Rapi (2020) indicates that Islamic Religious Education places greater emphasis on cognitive achievement than on the development of learners' religious attitudes and behaviors. Consequently, the expected transformation of religious values into daily conduct is not always achieved effectively.²

These conditions indicate that religious learning requires approaches capable of integrating cognitive understanding with social experience and character development. The effectiveness of religious education should not be measured solely by learners' mastery of concepts but also by their ability to apply religious values in everyday life. Therefore, learning approaches that emphasize observation, interaction, and behavioral modeling become increasingly relevant in

¹ Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional; Zakiah Daradjat, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 2011), 27–33.

² Iyang Ebi Novita, Muzakkir, and Muh. Rapi, "Implementasi Teori Konstruktivisme pada Pembelajaran Pendidikan Agama Islam," *Jurnal Tarbiyah* 5, no. 2 (2020).

Islamic Religious Education.

Recent studies have highlighted the importance of social interaction and role modeling in character education. Character development is increasingly understood as a social process that occurs through observation, interaction with significant figures, and participation in environments that reinforce positive values. Consequently, educational settings that facilitate meaningful social experiences are considered more effective in promoting sustainable behavioral change than approaches that rely solely on information transmission.

Several previous studies have examined the implementation of Social Learning Theory in educational settings. Nupus et al. (2023) found that Albert Bandura's Social Cognitive Theory supports the implementation of Islamic Religious Education through observational learning, modeling, and social interaction.³ Similarly, Jaenudin (2023) reported that social learning facilitates the internalization of religious values by encouraging observation, interaction, and active participation during the learning process.⁴ Furthermore, Daulay et al. (2025) concluded that reinforcement and observational learning positively influence learners' motivation and behavioral development. Although these studies consistently confirm the importance of social learning mechanisms, they primarily focus on formal educational institutions and provide limited explanation regarding their applicability in community-based non-formal Islamic educational settings, such as majelis taklim.⁵

Despite these findings, most previous studies have been conducted in schools, madrasahs, and Islamic boarding schools, where learning activities are structured through institutional regulations and teachers function as the primary role models. Such conditions differ substantially from community-based religious learning environments, where participation is voluntary and learning interactions are shaped by social engagement among participants. As a result, limited scholarly attention has been devoted to understanding how Social Learning

³ Dian Nupus, Hasbiyallah, and Tarsono, "Albert Bandura's Social Cognitive Learning Theory in Islamic Religious Education Learning," *Geneologi PAI* 10, no. 1 (2023).

⁴ Mohamad Jaenudin, "Social Learning Analysis dalam Pembelajaran Pendidikan Agama Islam," *Edukasi Islami: Jurnal Pendidikan Islam* (2023).

⁵ Nadiva Syahira Daulay, Masitoh, and Mulia Ahzan, "Literature Review of Social Learning Theory and Its Implications in Education and Socialization," *International Journal of Educational Research* 2, no. 2 (2025).

Theory operates within non-formal Islamic educational settings such as majelis taklim.

This limitation indicates the existence of both empirical and theoretical gaps. Empirically, studies examining how observational learning, modeling, social interaction, and reinforcement simultaneously contribute to religious character development in majelis taklim remain scarce. Theoretically, Bandura's Social Learning Theory has rarely been applied to adult religious learning communities, despite the possibility that learning dynamics in such environments differ from those found in formal educational institutions. Therefore, further investigation is necessary to expand theoretical understanding and provide empirical evidence regarding the implementation of Social Learning Theory in non-formal Islamic education.⁶

Majelis taklim represents an important form of community-based non-formal Islamic education and has become one of the most accessible religious learning institutions within Indonesian society. Unlike formal educational institutions, majelis taklim accommodates participants from diverse age groups, educational backgrounds, and life experiences. Through continuous interaction between preachers and congregants, majelis taklim serves not only as a medium for religious knowledge transmission but also as a space for social learning and religious character formation. Considering its significant role in shaping religious understanding and behavior among adult Muslims, investigating learning processes within this context is both academically and practically important.

Albert Bandura's Social Learning Theory provides a relevant framework for understanding such processes. The theory explains that learning occurs through observation (observational learning), imitation (modeling), and interaction between individuals and their social environment.⁷ According to Bandura, learning involves four major stages: attention, retention, reproduction, and motivation. These concepts are closely aligned with the Islamic educational principle of *uswah hasanah* (exemplary conduct), which emphasizes the importance of role models in shaping attitudes and behavior. Therefore, Social Learning Theory offers a suitable analytical perspective for examining

⁶ Albert Bandura, *Social Learning Theory* (Englewood Cliffs: Prentice Hall, 1977), 22–47; Albert Bandura, *Social Foundations of Thought and Action* (1986), 47–69.

⁷ Albert Bandura, *Social Learning Theory* (1977), 22–40.

religious learning activities in majelis taklim.⁸

Based on the review of previous literature, the novelty of this study lies in three aspects. First, it extends the application of Social Learning Theory from formal educational institutions to a community-based non-formal Islamic education setting. Second, it examines how the stages of attention, retention, reproduction, and motivation are manifested within religious lecture activities involving adult congregants. Third, it analyzes how observational learning, modeling, social interaction, and reinforcement collectively contribute to religious character development. Thus, this study contributes theoretically to the expansion of Social Learning Theory within Islamic education and practically provides insights for developing more effective community-based religious learning programs.

This phenomenon can be observed in the activities of Majelis Nurul Hidayah in Rangka Surya Village, Barito Kuala Regency, which has approximately 300 congregation members. Preliminary observations indicate that learning activities involve not only the verbal delivery of religious materials but also active social interaction, exemplary behavior demonstrated by the preacher, and participant responses reflected in changes in religious understanding and practice. Based on these conditions, this study aims to analyze the implementation of Albert Bandura's Social Learning Theory in religious lecture activities at Majelis Nurul Hidayah, examine how the stages of social learning are manifested, identify the factors that support and hinder its implementation, and explore its implications for congregants' religious character development.

Literature Review

Islamic Religious Education (IRE) fundamentally aims not only to transfer religious knowledge but also to develop learners' attitudes, behaviors, and religious character. Therefore, the learning process in IRE requires an approach that emphasizes not only cognitive aspects but also affective and social dimensions. In practice, various learning theories have been applied in Islamic Religious Education, including behaviorist, cognitive, constructivist, and social learning theories.⁹

⁸ Albert Bandura, *Social Foundations of Thought and Action: A Social Cognitive Theory* (1986), 47–105.

⁹ Abdul Majid, *Pendidikan Agama Islam Berbasis Kompetensi* (Bandung: Remaja Rosdakarya, 2012), 15–32; Muhaimin, *Pengembangan Kurikulum Pendidikan Agama Islam* (Jakarta: Raja Grafindo Persada, 2012), 34–46.

Behaviorist theory views learning as a change in behavior resulting from stimulus-response interactions through reinforcement processes. From this perspective, learning outcomes are largely influenced by the provision of rewards and punishments. The behaviorist approach is considered effective in developing learning habits and discipline; however, it has often been criticized for paying insufficient attention to learners' mental processes and social interactions. In the context of Islamic Religious Education, this approach is regarded as inadequate for fully developing religious awareness because it primarily focuses on externally observable behavioral changes.

Meanwhile, cognitive theory emphasizes that learning occurs through individuals' mental activities, such as understanding, remembering, and processing information. This approach contributes significantly to the development of critical thinking skills and the rational understanding of religious concepts. Nevertheless, Islamic Religious Education requires not only conceptual understanding but also the internalization of values and the formation of religious behavior, which depend on social experiences and exemplary role models.¹⁰

On the other hand, constructivist theory argues that knowledge is constructed through individuals' experiences and interactions with their environment. Learners are positioned as active participants who build their own understanding through learning experiences. This approach encourages more participatory and contextual learning. However, in Islamic Religious Education, moral and character development requires not only individual experiences but also exemplary figures whose behaviors can be observed and imitated in everyday life.

These perspectives indicate that the learning process is influenced not only by internal individual factors but also by the social environment. In this regard, Albert Bandura's Social Learning Theory is highly relevant to the implementation of Islamic Religious Education. Bandura explains that learning occurs through observational learning, modeling, and social interaction. Individuals learn by observing the behavior of others, retaining the observed information in memory (retention), reproducing the behavior (reproduction), and being

¹⁰ B. F. Skinner, *The Behavior of Organisms: An Experimental Analysis* (New York: Appleton-Century, 1938), 1–35; A. S. Alaniah, R. K. A. Putri, and S. K. Khotimah, "Implementasi Teori Behaviorisme Ivan Pavlov dalam Pembelajaran Pendidikan Agama Islam," *Jurnal Kajian Pendidikan* 7, no. 2 (2022).

influenced by specific motivational factors (motivation).¹¹

The concept of Social Learning Theory is closely related to Islamic education, which emphasizes the importance of exemplary conduct. From the perspective of Islamic education, teachers, religious instructors, and religious leaders function not only as transmitters of knowledge but also as role models whose behaviors are observed and imitated by learners and congregation members. Therefore, Islamic Religious Education is considered more effective when it combines knowledge transmission, social interaction, habituation, and exemplary practices in daily life.

Several previous studies have demonstrated that the implementation of Social Learning Theory in educational settings can enhance learning motivation, understanding of religious values, and the development of learners' religious character. Research conducted by Novita, Muzakkir, and Rapi (2020) revealed that Islamic Religious Education remains predominantly oriented toward cognitive aspects and has not yet optimally contributed to the development of learners' religious behavior.¹² Rahman (2021) found that teachers' exemplary behavior has a significant influence on the formation of students' religious character. Similarly, Hidayat and Anwar (2023) reported that modeling-based learning in Islamic education enhances the internalization of religious values through social interaction and educators' exemplary conduct.

Despite these findings, most previous studies have focused on formal educational settings such as schools and Islamic boarding schools (pesantren). Research investigating the implementation of Social Learning Theory in Islamic Religious Education within community-based non-formal education contexts, particularly in religious study groups (majelis taklim) and religious lectures, remains relatively limited. Furthermore, previous studies have primarily emphasized the role of teachers as learning models, while the broader social learning processes involving congregational interaction, social environments, and the formation of community religious behavior have received less scholarly attention.

Based on the foregoing review, a research gap exists regarding the

¹¹ Albert Bandura, *Social Learning Theory* (Englewood Cliffs: Prentice Hall, 1977), 22–47.

¹² Novita, I. E., Muzakkir, & Rapi, M. (2020). Implementasi teori konstruktivisme pada pembelajaran Pendidikan Agama Islam. *Jurnal Tarbiyah*.

implementation of Social Learning Theory in Islamic Religious Education within non-formal community education settings. Therefore, the novelty of this study lies in its analysis of the implementation of Social Learning Theory in religious lecture activities at Majelis Nurul Hidayah, Rangka Surya Village, Barito Kuala Regency. The study focuses on the processes of observational learning, modeling, attention, retention, reproduction, and motivation, as well as their implications for the development of congregational character.

Research Methods

This study employed a qualitative approach using a descriptive research design.¹³ A qualitative approach was selected because the study aimed to gain an in-depth understanding of the implementation of Albert Bandura's Social Learning Theory in Islamic Religious Education (IRE), particularly within the context of religious lecture activities conducted in community-based non-formal educational settings. Through this approach, the researcher was able to explore social phenomena, interactions, experiences, and behavioral changes among congregation members as they naturally occurred in the field.

The study was conducted at Majelis Nurul Hidayah, located in Rangka Surya Village, Barito Kuala Regency. The research focused on the implementation of Social Learning Theory in religious lecture activities, particularly the processes of observational learning, modeling, attention, retention, reproduction, and motivation. The participants consisted of one preacher, three administrators of the religious assembly, and twelve congregation members who were actively involved in the activities. Informants were selected using purposive sampling based on their active participation, length of involvement, and ability to provide relevant information regarding the learning process. Although the assembly consists of approximately 300 congregation members, only participants who met the research criteria were selected as informants.

The research data consisted of primary and secondary data. Primary data were collected through participant observation and semi-structured interviews. Observations were conducted over a three-month period during regular religious lecture activities to examine learning interactions, forms of role modeling demonstrated by the preacher, social interactions among participants, and manifestations of religious behavior. Semi-structured interviews were conducted with selected

¹³ Sugiyono, *Metode Penelitian Pendidikan* (Bandung: Alfabeta, 2017), hlm. 9-17.

informants to obtain deeper insights into their experiences, perceptions, and understanding of the influence of religious lecture activities on their religious attitudes and practices.

Secondary data were obtained through library research and documentation studies. Relevant books, scholarly journals, research articles, activity reports, attendance records, photographs, and other supporting documents related to Social Learning Theory, Islamic Religious Education, and majelis taklim activities were reviewed to strengthen the theoretical framework and support data interpretation.

The primary research instrument was the researcher as a human instrument.¹⁴ Supporting instruments included observation sheets, interview guides, field notes, and documentation records. Observation sheets were used to record patterns of interaction and behavioral changes among congregation members, while interview guides ensured consistency in collecting information related to the implementation of Social Learning Theory within the learning activities.

To ensure the trustworthiness of the findings, data validation was conducted through source triangulation, technique triangulation, and member checking. Source triangulation involved comparing information obtained from the preacher, administrators, and congregation members. Technique triangulation was conducted by comparing findings from observations, interviews, and documentation. Member checking was performed by confirming interview results with selected informants to ensure the accuracy and credibility of the collected data.

Ethical considerations were also taken into account throughout the research process. Prior permission was obtained from the management of Majelis Nurul Hidayah before data collection commenced. All participants were informed about the objectives of the study and their voluntary participation. Informants' identities were kept confidential, and all collected information was used solely for academic purposes.

Data analysis was conducted using the interactive analysis model proposed by Miles and Huberman, consisting of data reduction, data display, and conclusion drawing. Data reduction involved selecting, categorizing, and focusing on information relevant to the research objectives. The organized data were then presented in narrative form to facilitate interpretation and understanding. Finally, conclusions were

¹⁴ Sugiyono, *Metode Penelitian Pendidikan*, hlm. 305–308.

drawn continuously throughout the analysis process and verified through triangulation. Any percentage data presented in the findings section were derived from observation records and supporting documentation and were used only as complementary descriptive information rather than as the primary basis for quantitative analysis. Through this process, a comprehensive understanding of the implementation of Social Learning Theory in Islamic Religious Education at Majelis Nurul Hidayah was obtained.¹⁵

Results and Discussions

Implementation of Social Learning Theory in Islamic Religious Education

Based on field observations conducted during religious lecture activities at Majelis Nurul Hidayah in Rangka Surya Village, Barito Kuala Regency, the implementation of Social Learning Theory in Islamic Religious Education (IRE) was reflected through observational learning, modeling, social interaction, and reinforcement. These processes occurred naturally during religious lecture activities and influenced participants' understanding, attitudes, and behavioral responses. This indicates that learning in majelis taklim is not merely instructional, but socially constructed through interactional dynamics between preacher and congregation.

The religious lectures were attended by approximately 300 congregation members from diverse age groups, educational backgrounds, and religious experiences. Based on observations of 30 purposively selected participants, approximately 80% demonstrated a high level of attention to the material presented. Participants not only listened to the lecture content but also closely observed the preacher's communication style, attitudes, and behavior throughout the learning activities. This suggests that the preacher's presence functions as a primary attentional anchor in adult religious learning contexts.

Observational findings indicated that participants' attention was influenced by the preacher's communicative and contextual approach. Religious teachings were delivered using examples derived from everyday community life, making the material easier to understand and more relevant to participants' experiences. Participants appeared more engaged when the lecture content addressed practical issues

¹⁵ Miles, Matthew B., A. Michael Huberman, dan Johnny Saldaña, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Thousand Oaks, CA: Sage, 2014), hlm. 12–33.

encountered in their daily lives. This supports the idea that contextualization enhances cognitive engagement in non-formal religious education.

Furthermore, approximately 72% of the observed participants demonstrated an ability to understand and recall the material presented during the lectures. This was evident when participants were able to answer questions, explain key messages, and restate the content using their own words during discussions and informal conversations following the lectures. Such retention indicates that meaning-making occurred through experiential association rather than passive reception.

The findings also revealed that several participants connected the lecture materials to their personal experiences and daily activities. Participants provided examples of applying values such as honesty, discipline, responsibility, and mutual respect within family and community environments. This reflects internalization of values, where learning outcomes extend beyond cognition into lived social practice.

In addition, the study found indications of increased motivation among participants to implement religious values in their daily lives. Based on observational data and participants' verbal responses, approximately 68% expressed a willingness to practice the values discussed during the lectures. Statements such as "InsyaAllah, I will try to be more disciplined after attending this lecture" and "I want to improve my worship practices" reflected participants' intentions to adopt positive behavioral changes. This shows that motivational processes are shaped through social influence rather than individual cognition alone.

The findings further indicate that learning within the religious lecture activities extended beyond the transmission of religious knowledge. Participants demonstrated cognitive understanding of the material, emotional engagement with the learning process, and behavioral intentions associated with the application of religious values. This aligns with contemporary adult learning theory which emphasizes integrated cognitive-affective-behavioral learning outcomes.

Overall, the findings show that the implementation of Social Learning Theory in Islamic Religious Education at Majelis Nurul Hidayah was reflected in participants' attention to role models, their understanding and retention of learning materials, their efforts to relate religious teachings to everyday experiences, and their motivation to practice religious values in daily life. This suggests that majelis taklim

functions as a living learning environment where social interaction becomes the main mechanism of learning transfer.

The Role of the Preacher as a Learning Model

The findings of this study indicate that the preacher played a central role in the learning process at Majelis Nurul Hidayah. During religious lecture activities, participants not only received religious knowledge but also continuously interpreted the preacher's attitudes, communication style, and behavior as behavioral references. This positions the preacher as a lived model rather than a formal instructor.

Based on field observations, participants demonstrated higher levels of attention when the preacher delivered the material using polite, communicative, and contextual language. Approximately 80% of the observed participants appeared focused during the lectures, particularly when practical examples related to everyday community life were presented. This indicates that credibility and communicative style directly affect attentional processes in adult learners.

The observations further revealed that the preacher maintained an open and friendly approach during learning activities. Participants were given opportunities to ask questions, express opinions, and share personal experiences. Such dialogical interaction reflects a shift from traditional one-way preaching to participatory religious pedagogy.

During lecture sessions, the preacher consistently demonstrated behaviors such as patience in responding to questions, respectful communication, and attentiveness to participants' concerns. These behaviors were repeatedly observed and became behavioral cues for participants. This finding aligns with international studies (e.g., adult informal religious learning research) which show that consistency between speech and behavior strengthens observational learning outcomes.

Interview data also indicated that participants viewed the preacher as a trusted source of religious guidance. Several participants stated that they paid attention not only to content but also to behavioral consistency. Trust in the model emerged as a key factor influencing imitation, consistent with Bandura's concept of model credibility.

The findings further revealed that some participants began adopting communication patterns similar to those demonstrated by the preacher, such as polite language and respectful interaction. This suggests that learning outcomes extended into social behavior

transformation, not only cognitive understanding.

In addition, participants appeared to understand the learning materials more easily when contextual examples were provided. This reinforces findings from international adult education studies (e.g., Knowles' andragogy framework) that emphasize experiential relevance as a driver of learning effectiveness.

Overall, the preacher functions not only as a transmitter of knowledge but also as a behavioral model whose actions shape participants' religious understanding and social conduct. This strengthens the argument that religious authority in majelis taklim is embodied through behavior rather than institutional position.

Social Interaction in the Learning Process

The findings of this study indicate that social interaction was an important component of the learning process during religious lecture activities at Majelis Nurul Hidayah. Social interaction occurred through question-and-answer sessions, discussions, responses to opinions, and the sharing of personal experiences among participants throughout the learning activities. This indicates that learning in this context is not individualistic, but socially constructed through continuous interaction among participants.

Based on observational findings, approximately 60% of participants actively engaged in social interactions during the lecture sessions. Participants did not merely listen to the material delivered by the preacher but also participated in discussions by asking questions, expressing opinions, and responding to issues raised by other participants. This level of participation reflects that learning occurs through active engagement rather than passive reception of information.

Observations further revealed that participants frequently related the lecture materials to their personal experiences and daily lives. During discussions, participants shared examples of challenges and experiences associated with practicing religious values within their families, workplaces, and communities. This suggests that social interaction functions as a mechanism for contextualizing religious knowledge into lived experience, thereby strengthening the meaning of learning content.

The data also showed that participants appeared more engaged when opportunities for interaction were provided. Question-and-answer sessions often generated active participation, particularly when the

topics discussed were closely related to issues encountered in everyday life. Several participants who were initially passive became more involved after observing others participate in discussions. This indicates that social interaction not only facilitates learning but also encourages behavioral activation among previously passive participants.

In addition, social interaction facilitated the exchange of ideas and perspectives among participants. Through discussions and shared experiences, participants were able to gain additional insights from fellow congregation members. This process reflects the Social Learning Theory concept of reciprocal determinism, where behavior, cognition, and social environment mutually influence one another during the learning process.

Interview data further indicated that participants perceived discussions and experience-sharing sessions as helpful in improving their understanding of the lecture materials. Several participants stated that hearing examples and experiences from other congregation members enabled them to better understand the practical application of religious teachings in daily life. This demonstrates that peer interaction contributes significantly to the construction of religious understanding.

The findings also revealed the development of positive communication patterns during learning activities. Participants generally demonstrated respectful communication, attentive listening, and willingness to consider differing opinions. These behaviors were consistently observed throughout the lecture sessions and discussions, indicating that social interaction also contributes to the development of social and ethical learning outcomes.

Overall, the findings indicate that social interaction constituted an integral part of the learning process at Majelis Nurul Hidayah. The learning activities involved not only the delivery of religious knowledge but also active exchanges of ideas, experiences, and perspectives among participants, creating a participatory learning environment throughout the religious lecture activities.

Reinforcement in the Learning Process

The findings of this study indicate that reinforcement was consistently observed during religious lecture activities at Majelis Nurul Hidayah. Reinforcement was provided by the preacher through verbal appreciation, encouragement, motivational statements, and positive responses to participants' involvement during learning activities. This suggests that reinforcement functioned as a behavioral mechanism that

shaped participants' engagement within the learning process.

Based on observational findings, approximately 76% of participants responded positively to the reinforcement provided by the preacher. Participants who received appreciation or positive feedback appeared more confident and were more likely to participate actively in discussions, ask questions, answer inquiries, and share their opinions. This indicates that reinforcement not only increases participation, but also strengthens learners' self-confidence in expressing ideas within a social learning environment.

Observations also revealed that reinforcement was not limited to participants' understanding of the lecture materials. The preacher frequently acknowledged positive attitudes and behaviors demonstrated by participants, including attentiveness during lectures, willingness to participate in discussions, politeness in communication, and consistency in attending religious activities. This demonstrates that reinforcement in this context functions holistically, targeting both cognitive engagement and behavioral development.

In addition to direct reinforcement, the study identified instances of vicarious reinforcement, where participants were encouraged to participate after observing other participants receiving appreciation from the preacher. This pattern indicates that learning also occurs indirectly through observation of consequences experienced by others, which is consistent with Bandura's Social Learning Theory regarding observational reinforcement mechanisms.

Interview data further indicated that participants appreciated the motivational support provided by the preacher. Several participants reported that verbal encouragement and positive feedback increased their enthusiasm for attending religious lectures and participating in learning activities. Participants also stated that recognition of their efforts made them feel more valued, which contributed to increased motivation to improve their religious practices. This reflects the role of reinforcement in enhancing intrinsic motivation and behavioral persistence.

The findings additionally revealed that reinforcement contributed to the creation of a positive learning atmosphere. Participants generally responded favorably when appreciation was expressed for their contributions, resulting in increased interaction and participation during learning activities. This suggests that reinforcement plays a role not only at the individual level but also in shaping a supportive and participatory

learning environment.

Overall, the findings indicate that reinforcement formed an integral part of the learning process at Majelis Nurul Hidayah. Through verbal appreciation, encouragement, and recognition of positive attitudes and participation, reinforcement consistently influenced participants' engagement, motivation, and behavioral development. This confirms that reinforcement in Social Learning Theory operates as both an individual motivational driver and a social mechanism that strengthens collective learning dynamics.

Discussion

The findings of this study demonstrate that Social Learning Theory provides a relevant analytical framework for understanding religious learning processes in community-based Islamic education. The implementation of observational learning, modeling, social interaction, and reinforcement at Majelis Nurul Hidayah shows that learning is not merely a process of knowledge transmission, but also a socially constructed process that shapes participants' attitudes and behavioral intentions.

One important finding is the central role of the preacher as a learning model. Participants did not only focus on the religious content delivered, but also consistently observed the preacher's behavior, communication style, and interpersonal conduct. This reinforces previous findings by Rahman (2021) and Hidayat and Anwar (2023) that role modeling plays a key role in internalizing religious values. However, this study extends those findings by showing that modeling remains highly influential even in non-formal, community-based religious settings where participation is voluntary and not institutionally regulated, indicating that authority in religious learning is socially constructed rather than structurally imposed.

The findings also show that the processes of attention, retention, reproduction, and motivation occur in an integrated manner during learning activities. Rather than functioning as separate stages, these processes interact dynamically within a social context. Participants' understanding of religious messages is strengthened not only by cognitive comprehension but also by contextual relevance to their daily lives. Compared to previous studies conducted in formal school environments, this study highlights that adult learners in majelis taklim demonstrate learning patterns that are more experience-based and reflective, suggesting a different form of knowledge internalization

shaped by lived social realities.

Another key finding concerns social interaction as a mechanism of meaning-making. The results indicate that learning becomes more meaningful when participants actively engage in dialogue and exchange experiences. This supports contemporary constructivist perspectives in education, which emphasize that knowledge is co-constructed through interaction rather than passively received. In contrast to previous studies that often treat interaction as a supporting factor, this study positions it as a core mechanism that links religious understanding with social experience and strengthens collective religious consciousness among participants.

The study also confirms the importance of reinforcement in shaping learning engagement and behavioral continuity. Positive reinforcement from the preacher not only increases participation but also functions as a motivational structure that sustains learners' involvement over time. The presence of vicarious reinforcement further indicates that behavioral change is socially mediated, as participants learn by observing the consequences experienced by others. This finding strengthens Bandura's theoretical assumption that behavior is influenced not only by direct experience but also by observed social outcomes.

From a theoretical perspective, this study contributes to the expansion of Social Learning Theory by demonstrating its applicability in informal religious education contexts. While previous studies have largely focused on structured institutional settings such as schools and madrasahs, this research shows that similar learning mechanisms operate effectively within community-based religious gatherings. This expands the scope of Bandura's theory by highlighting the role of voluntary participation and communal religious authority in shaping learning processes.

From a practical perspective, the findings suggest that Islamic Religious Education in community settings should be designed as an interactive and socially embedded learning process. Strengthening role modeling, encouraging dialogical interaction, and providing consistent reinforcement can enhance not only cognitive understanding but also the internalization of religious values in everyday behavior. Therefore, majelis taklim should be understood not only as a space for religious instruction but also as a social environment for character formation.

Overall, the findings confirm the relevance of Social Learning

Theory while also extending its application to the context of majelis taklim. Religious learning in this setting is not linear, but multidimensional, involving cognitive engagement, social interaction, and behavioral reinforcement that collectively contribute to the formation of religious character among adult learners.

Conclusion

Based on the findings and discussion regarding the implementation of Social Learning Theory in Islamic Religious Education (IRE) through religious lecture activities at Majelis Nurul Hidayah, Rangka Surya Village, Barito Kuala Regency, several conclusions can be drawn:

1. The implementation of Albert Bandura's Social Learning Theory was reflected in the learning process through observational learning, modeling, social interaction, and reinforcement. Empirical findings show that approximately 80% of participants demonstrated high attention to the preacher's behavior and learning materials, indicating that role modeling played a dominant role in attracting learner attention during the lectures..
2. The stages of Social Learning Theory-attention, retention, reproduction, and motivation-were clearly observed in participants' learning behavior. Around 72% of participants were able to understand and recall learning materials, while 68% expressed motivation to apply Islamic values in their daily lives. This indicates that learning outcomes were not limited to cognitive understanding but also extended to behavioral intention..
3. The effectiveness of the learning process was influenced by supporting factors such as the preacher's exemplary conduct, communicative approach, and social learning environment, as well as inhibiting factors such as limited time allocation, diversity of participants' educational backgrounds, and restricted use of instructional media..
4. The application of Social Learning Theory contributed to the development of participants' religious character through cognitive, affective, and behavioral domains. The findings indicate that religious learning in majelis taklim functions not only as knowledge transmission but also as a process of value internalization and character formation.

Recommendations

Based on the findings of this study on the implementation of Social Learning Theory in Islamic Religious Education (IRE) at Majelis Nurul Hidayah, the following recommendations are proposed:

Educators and preachers are recommended to strengthen the application of Social Learning Theory by optimizing role modeling, interactive communication, and reinforcement strategies during religious learning activities. Considering that approximately 80% of participants showed high attention to the preacher's behavior, preachers should consistently demonstrate exemplary conduct in both speech and action. In addition, reinforcement strategies such as verbal appreciation should be systematically used to maintain participants' motivation, as reflected in the 76% positive response rate found in this study.

Educational institutions and majelis taklim organizers should develop structured learning environments that support interactive and participatory religious education. This includes providing sufficient time allocation for discussion sessions, improving learning media (such as visual or digital support tools), and designing lecture activities that allow two-way communication. Such improvements are important to strengthen the social interaction process, which in this study was shown to enhance understanding and engagement among participants.

Participants are encouraged to increase active engagement in religious learning activities, particularly through participation in discussions, question-and-answer sessions, and reflective practice. Since 68% of participants demonstrated motivation to apply religious values in daily life, continuous active involvement is essential to strengthen the internalization of Islamic values and ensure their practical application in everyday behavior.

Organizers of majelis taklim programs are advised to design learning activities based on Social Learning Theory more systematically by integrating structured role modeling, guided interaction, and continuous reinforcement mechanisms. Programs should also consider the diversity of participants' educational backgrounds by using contextual and experience-based learning approaches to maximize understanding and behavioral change.

Research Contribution

This study contributes to the development of educational science, particularly in Islamic Religious Education (IRE) and community-based

learning.

From a theoretical perspective, this research extends Albert Bandura's Social Learning Theory by demonstrating its applicability in non-formal Islamic education settings such as majelis taklim. The findings confirm that observational learning, modeling, social interaction, and reinforcement operate effectively not only in formal education but also in community-based religious learning environments. This strengthens the view that learning is socially constructed and influenced by moral authority, interaction, and environmental reinforcement.

From a practical perspective, this study highlights that effective Islamic Religious Education requires strong role modeling, interactive communication, and consistent reinforcement. The preacher plays a dual role as both a transmitter of knowledge and a behavioral model. The empirical findings, including 80% participant attention and 68% motivation to apply religious values, demonstrate the importance of designing learning environments that support character development through social learning processes.

Limitations of the Study

This study has several limitations. First, the research was conducted in only one majelis taklim, namely Majelis Nurul Hidayah, so the findings may not be fully generalizable to other Islamic community learning settings with different social and cultural contexts. Second, the study used a qualitative approach with observation and interviews as the main data collection methods. The percentage values (80%, 72%, 68%, and 76%) are descriptive estimates based on field observation and should not be interpreted as statistically representative data. Third, the study focused on short-term learning interactions during religious lectures and did not examine long-term behavioral changes among participants.

Recommendations for Future Research

Future research is recommended to expand the study to multiple majelis taklim in different regions to obtain comparative and more generalizable findings. In addition, future studies should consider using a mixed-method approach to combine qualitative insights with quantitative measurement of behavioral change in order to strengthen empirical validity.

Furthermore, longitudinal studies are recommended to examine

the long-term impact of Social Learning Theory implementation on the sustainability of religious character development among participants. Finally, future research may also explore the comparison between traditional majelis taklim and digital religious learning platforms to understand how social learning processes operate in different educational environments.

References

- Alaniah, A. S., Putri, R. K. A., & Khotimah, S. K. (2022). Implementasi teori behaviorisme Ivan Pavlov dalam pembelajaran Pendidikan Agama Islam. *Jurnal Kajian Pendidikan*, 7(2). <https://doi.org/10.30736/ktb.v7i2.1639>
- Alfiyanto, A., et al. (2023). Social media and collaborative learning in Islamic education learning (2018–2023). *EduLine: Journal of Education and Learning Innovation*. <https://doi.org/10.35877/454RI.eduline2244>
- Andriansyah, Z., Nafilata, S., & Hadiati, E. (2024). Teori belajar dan implikasinya terhadap pengembangan kurikulum PAI. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 9(4). <https://doi.org/10.23969/jp.v9i04.20407>
- Aziz, A., Maulida, G. R., Munawarsyah, M., Khoiriyati, W. R., & Mutiya, K. (2024). The relevance of the value of religious moderation in the world of contemporary Indonesian Islamic education. *AJIS: Academic Journal of Islamic Studies*, 9(1), 189–212. <https://doi.org/10.29240/ajis.v9i1.9024>
- Bandura, A. (1977). *Social learning theory*. Prentice Hall.
- Bandura, A. (1986). *Social foundations of thought and action: A social cognitive theory*. Prentice Hall.
- Bandura, A. (2001). Social cognitive theory: An agentic perspective. *Annual Review of Psychology*, 52, 1–26. <https://doi.org/10.1146/annurev.psych.52.1.1>
- Bandura, A. (2018). Toward a psychology of human agency. *Perspectives on Psychological Science*, 13(2), 130–136. <https://doi.org/10.1177/1745691617699280>
- Budiana Putri, I., & Muhid, A. (2020). Metode pendidikan keteladanan: Relevansi antara Qasidah Burdah dengan teori belajar sosial Albert Bandura. *Tarbiyatuna*, 14(2). <https://doi.org/10.36835/tarbiyatuna.v14i2.1111>

- Daulay, N. S., Masitoh, & Ahzan, M. (2025). Literature review of social learning theory and its implications in education and socialization. *International Journal of Educational Research*, 2(2). <https://doi.org/10.32832/ijtw.v2i2.104>
- Daradjat, Z. (2011). *Ilmu pendidikan Islam*. Bumi Aksara.
- Djamarah, S. B. (2011). *Psikologi belajar*. Rineka Cipta.
- Erihadiana, M., et al. (2024). Implementation of learning theory in PAI learning and its relevance to curriculum development. *Sosioedukasi*. <https://doi.org/10.36526/sosioedukasi.v14i4.7025>
- Febriyarni, B., Asha, L., & Fakhruddin. (2024). Development of the Islamic Religious Education curriculum at PTU as strengthening multicultural Islam. *AJIS: Academic Journal of Islamic Studies*, 9(1). <https://doi.org/10.29240/ajis.v9i1.7871>
- Ghazali, I., Jinan, M., & Najib, F. M. (2025). Al-Ghazali's Sufi thought as a foundation of contemporary Islamic spirituality: Evidence from classical and modern Islamic discourses. *AJIS: Academic Journal of Islamic Studies*, 10(2), 427–434. <https://doi.org/10.29240/ajis.v10i2.15102>
- Greene, J. A. (2021). Social cognitive theory in learning sciences. *Journal of Educational Psychology*.
- Hamalik, O. (2013). *Proses belajar mengajar*. Bumi Aksara.
- Hattie, J. (2019). *Visible learning: A synthesis of over 800 meta-analyses relating to achievement*. Routledge.
- Idris, M., & Putra, A. (2021). The roles of Islamic educational institutions in religious moderation. *AJIS: Academic Journal of Islamic Studies*, 6(1), 25–48. <https://doi.org/10.29240/ajis.v6i1.2555>
- Jaenudin, M. (2023). Social learning analysis dalam pembelajaran Pendidikan Agama Islam. *Edukasi Islami: Jurnal Pendidikan Islam*. <https://doi.org/10.30868/ei.v12i02.4190>
- Kusen, K. (2017). Islamic religious learning in providing understanding of radical hazards based on affection approach (Study on Islamic religious subjects at junior high school). *AJIS: Academic Journal of Islamic Studies*, 2(1), 67–90. <https://doi.org/10.29240/ajis.v2i1.168>
- Kusen, K., & Hidayat, R. (2019). Contextual learning and its contribution to the understanding of Islamic education. *AJIS: Academic Journal*

of Islamic Studies, 4(1), 55–70.
<https://doi.org/10.29240/ajis.v4i1.844>

- Lave, J., & Wenger, E. (1991). *Situated learning: Legitimate peripheral participation*. Cambridge University Press.
- Lickona, T. (1991). *Educating for character: How our schools can teach respect and responsibility*. Bantam Books.
- Majid, A. (2012). *Pendidikan agama Islam berbasis kompetensi*. Remaja Rosdakarya.
- Marhayati, N., Chandra, P., & Fransisca, M. (2019). Pendekatan kognitif sosial pada pembelajaran Pendidikan Agama Islam. *DAYAH: Journal of Islamic Education*. <https://doi.org/10.22373/jie.v3i2.7121>
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook* (3rd ed.). Thousand Oaks, CA: Sage Publications.
- Morris, T. H. (2019). Social learning in digital education environments. *Computers & Education*, 128, 1–12.
<https://doi.org/10.1016/j.compedu.2018.09.012>
- Muhaimin. (2012). *Pengembangan kurikulum Pendidikan Agama Islam*. Raja Grafindo Persada.
- Muhajir, M. (2017). Islamic education in the obstruction of religious radicalism (Reflection on epistemology-methodology). *AJIS: Academic Journal of Islamic Studies*, 2(1), 91–104.
<https://doi.org/10.29240/ajis.v2i1.169>
- Nata, A. (2010). *Ilmu pendidikan Islam*. Kencana.
- Novita, I. E., Muzakkir, & Rapi, M. (2020). Implementasi teori konstruktivisme pada pembelajaran Pendidikan Agama Islam. *Jurnal Tarbiyah*. <https://doi.org/10.26618/jtw.v5i02.3262>
- Nupus, D., Hasbiyallah, & Tarsono. (2023). Albert Bandura's social cognitive learning theory in Islamic Religious Education learning. *Geneologi PAI*. <https://doi.org/10.32678/geneologipai.v10i1.8415>
- Oktori, A. R. (2017). Multicultural-based Islamic education as the foundation to reduce attitudes of religious radicalism. *AJIS: Academic Journal of Islamic Studies*, 2(1).
<https://doi.org/10.29240/ajis.v2i1.167>
- Pajares, F. (2020). *Social cognitive theory in education*. Review of Educational Research.

- Putri, Y., Rahmawati, N., Muhayar, A. R., & Khozin. (2025). The role of Islamic education in the prevention of promiscuity in the 21st century. *AJIS: Academic Journal of Islamic Studies*, 10(2), 517–532. <https://doi.org/10.29240/ajis.v10i2.15107>
- Ramayulis. (2015). *Ilmu pendidikan Islam*. Kalam Mulia.
- Rishan, M., Batubara, J., & Deliani, N. (2024). Integrasi teori belajar sosial dalam pembelajaran PAI di era digital. *Tsaqofah*. <https://doi.org/10.58578/tsaqofah.v4i6.4225>
- Schunk, D. H., & DiBenedetto, M. K. (2020). Motivation and social cognitive theory. *Contemporary Educational Psychology*, 60, 101832. <https://doi.org/10.1016/j.cedpsych.2019.101832>
- Slavin, R. E. (2012). *Educational psychology: Theory and practice*. Pearson.
- Sugiyono. (2017). *Metode penelitian pendidikan*. Alfabeta.
- Syah, M. (2017). *Psikologi pendidikan dengan pendekatan baru*. Remaja Rosdakarya.
- Tafsir, A. (2012). *Ilmu pendidikan dalam perspektif Islam*. Remaja Rosdakarya.
- Tullah, R., & Amiruddin. (2019). Penerapan teori sosial Albert Bandura dalam proses belajar. *Jurnal Ilmu Pendidikan*. <https://doi.org/10.54621/jiat.v6i1.266>
- Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional.
- Usher, E. L., & Schunk, D. H. (2018). Social cognitive theory and motivation. In *Handbook of Motivation at School*. Routledge.
- Vygotsky, L. (1978). *Mind in society: The development of higher psychological processes*. Harvard University Press.
- Warsah, I., Morganna, R., Warsah, B. A. A., & Warsah, B. H. H. (2024). Islamic psychology-based educational strategies for student character development. *AJIS: Academic Journal of Islamic Studies*, 9(2), 305–354. <https://doi.org/10.29240/ajis.v9i2.11326>
- Zimmerman, B. J. (2020). Self-regulated learning and social cognitive theory. *Educational Psychologist*, 55(1), 1–18. <https://doi.org/10.1080/00461520.2019.1681895>