



## The Application of Albert Bandura's Social Cognitive Theory: A Process in Learning Speaking Skill

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### ABSTRACT

Albert Bandura's social cognitive theory is a theory that connects behaviorist and cognitive learning theory. This theory assumes that people can pay attention to others through observation, reinforcement, and modeling to learn new information and behavior. Based on this principle, the Arabic Language Education study program lecturer at IAIN Palangka Raya started learning *maharab* kalam by inviting students to review videos as a pilot, to be imitated and practiced. The purpose of this study is to describe the learning process of *Mahārah Kalam* using social cognitive theory. Research data is generated through observation, interviews, and documentation using descriptive qualitative methods. The results showed four basic activities of learning *maharab* kalam using social cognitive theory. First, observe the pronunciation of a conversational sentence from a learning video. Second, remember the pronunciation of the sentence either in the form of vocabulary or the question word used. According to the learning video, they were third, replicating pronunciation by imitating conversational sentences. Fourth, showing abilities by exploring conversations and the pronunciation learned.

**Keywords:** Albert Bandura, *Mahārah Kalām*, Observational Learning, Social Cognitive Theory

### ABSTRAK

Teori kognitif sosial Albert Bandura adalah teori yang menghubungkan teori belajar behavioris dengan kognitif. Teori ini berasumsi bahwa orang dapat memperhatikan orang lain melalui observasi, penguatan, dan pemodelan untuk mempelajari informasi dan perilaku baru. Berdasarkan prinsip ini, dosen prodi Pendidikan Bahasa Arab di IAIN Palangka Raya mengawali pembelajaran *maharab* kalam dengan mengajak mahasiswa meninjau video sebagai sebuah percontohan, untuk ditiru dan dipraktikkan. Adapun tujuan penelitian ini adalah mendeskripsikan proses pembelajaran *maharab* kalam dengan menggunakan teori kognitif social. Menggunakan metode kualitatif deksriptif, data penelitian dihasilkan lewat proses observasi, wawancara dan dokumentasi. Hasil penelitian menunjukkan bahwa terdapat empat aktivitas dasar pembelajaran *Mahārah Kalām* dengan menggunakan teori kognitif social. Pertama, mengamati pengucapan kalimat percakapan dari sebuah video pembelajaran. Kedua, mengingat pengucapan kalimat tersebut baik berupa kosakata atau kata tanya yang digunakan. Ketiga, mereplika pengucapan dengan meniru kalimat percakapan sesuai dengan video pembelajaran. Keempat, memperlihatkan kemampuan dengan cara mengeksplorasi percakapan, sebagaimana pengucapan yang dipelajari.

Kata Kunci: Albert Bandura, *Mahārah Kalām*, Pembelajaran Observasional, Teori Kognitif Sosial

## INTRODUCTION

Social learning theory is increasingly cited as an important component of managing desired behavior change. Various kinds of learning theories include behaviorism, cognitivism, constructivism, and humanism. However, in this article, we will focus more on learning theory according to the behaviorism theory proposed by Albert Bandura. Albert Bandura himself is one of the leaders of behaviorism and cognitivism. Therefore, it is said that Albert Bandura connected behaviorist learning theory with cognitive. This theory is often a bridge between behaviorist and cognitive learning theories because it contains attention, memory, and motivation. Bandura assumes that direct reinforcement cannot explain all types of learning. Therefore, in his theory, he added a social element: people can learn new information and behavior by paying attention to other people.

Social cognitive theory is based on the idea that we learn from interactions with other people in social settings. In addition, by observing the behavior of others, people can develop similar behaviors. After observing the behavior of others, people will assimilate and imitate the behavior, especially if the experience of observation is positive and related to the observed behavior. When behavior is modeled by someone else, that other person can be called a model, and the whole process is called modeling. Thus, modeling includes simple imitation of one person by another and includes more thorough identification processes, in which one tries to become the same person as another. While observing the behavior of others, people learn to imitate or imitate the behavior or, in some instances, make other people a model for themselves. With this broader concept, the model does not have to be a natural person that someone observes; the model can be seen from the video or footage shown.

Concerning learning Arabic, a social cognitive theory is an extension of behaviorism theory which is widely applied by Arabic language teachers, especially in learning *Mahārah Kalām*, this is because its fundamental principles strongly support the *Mahārah Kalām* learning process. Because of this theory, behavior in learning will change if there is a stimulus and response. The stimulus can be in the form of treatment given to students, while the response is in the form of behavior that occurs in students, thus forming a change in terms of ability due to the interaction between stimulus and response. For example, the teacher provides a stimulus in an Arabic environment. Students respond by changing the form of behavior using a more active Arabic conversation. From here, the *Mahārah Kalām* ability of students is further increased due to the stimulus provided by the teacher.

Specifically, the social cognitive theory relies on stimulus and response as the theory of behaviorism and puts forward the basic principles of cognitivism theory. Therefore, it is not surprising if it is mentioned that Albert Bandura's social cognitive theory is a theory that bridges the theory of cognitivism and the theory of behaviorism (Rumjaun & Narod, 2020).

In the initial observations in research observations carried out, lecturers at the Arabic Language Education study program at IAIN Palangka Raya used the basis of Albert Bandura's social cognitive theory, in the *Mahārah Kalām* learning process, for example, in pre-learning, the lecturer focused on providing modeling to students as a pilot material, so that can be imitated by students of Arabic Language Education Study Program. The modeling in question can be from humans directly or recorded videos. This has been confirmed directly with the study program lecturer who teaches *Mahārah Kalām*, who admits that the basic concept of *Mahārah Kalām* learning that he applies is inspired by the basic principles of social cognitive theory from Albert Bandura. This attracted the attention of researchers to examine further the *Mahārah Kalām* learning process applied by the lecturer to the students of the PBA IAIN Palangka Raya study program.

Several previous studies that have been carried out related to Albert Bandura's social cognitive theory, especially in learning Arabic, include; first, research conducted by Rosada and Amrullah (Rosada & Amrulloh, 2018) entitled "Learning Method of Reading Skills Perspective of Albert Bandura's Social Cognitive Theory." The research method used is the descriptive qualitative method. This study indicates that the implementation of qira'ah learning in the perspective of Albert Bandura's social cognitive theory includes attention, retention, production, and motivation. Second, research conducted by Adi (Adi, 2020) entitled "Albert Bandura's Theory of Learning Behaviorism and Its Implications in Arabic Learning." The research method used is the descriptive analysis method. This study found that learning Arabic using Albert Bandura's theory was dominated by hiwār material, imitation of idioms, habituation, and did not teach qawā'id separately. Third, research conducted by Silahun (Silahun, 2020) entitled "Evaluation of Arabic Learning in Applied Albert Bandura's Social Cognitive Theory." The research method used is the descriptive analysis method. This study describes that the essence of evaluating Arabic learning in applying Albert Bandura's social cognitive theory is stated in the form of rehearsal in maintaining knowledge and review. In contrast, what is reviewed is vocabulary and conversation in Arabic.

From several previous studies that have been mentioned, it is known that so far, field research on Arabic language learning using social cognitive theory in Indonesia is relatively small; most of the research conducted is literature related to implications and evaluations in Arabic learning. Thus, this research may be input for further field research using descriptive qualitative methods. What distinguishes this research from previous research is the focus carried out; if previous research on the application of Albert Bandura's social cognitive theory was objected to learning Arabic in general, this research only focused on learning *Mahārah Kalām* as one of the Arabic language skills.

This research may be a new finding, as one of the discourses on learning Arabic is based on social cognitive theory. It can be applied in learning Arabic on a broader scale or as a new choice and innovation in learning Arabic, especially in learning *Mahārah Kalām*. Based on the background that has been presented in this article, the purpose of this research is first to find out what activities are carried out by the PBA study program lecturers at IAIN Palangka Raya in the *Mahārah Kalām* learning process. Second, knowing how the steps of the activation process are by applying Albert Bandura's social cognitive theory.

## METHOD

This research is field research with a descriptive qualitative method. The implementation time of this research is from January to March 2021. The location of this research is the PBA IAIN Palangka Raya study program.

The subjects in this study were lecturers of the PBA IAIN Palangka Raya study program. The primary informants were students of the PBA study program and additional informants, namely colleagues from lecturers in the IAIN Palangka Raya environment.

This study will describe the activities the PBA study program lecturer carried out in the *Mahārah Kalām* learning process by applying Albert Bandura's social cognitive theory. To obtain the data needed in this study, the authors used data collection techniques by first interviewing lecturers of the PBA IAIN Palangka Raya study program, students, and colleagues as primary and secondary sources. Second, observing the process of learning *Mahārah Kalām* offline and online. Observations are carried out periodically with different grace periods. Third, the collection of documentation. The documentation is collected in photos of activities, references, ppt, and materials used in learning.

The data analysis technique used starts from data reduction, data display, and verification (concluding). To test the validity of the data, triangulation techniques were used, namely source triangulation and data collection techniques.

## RESULT AND DISCUSSION

The research results obtained by the researchers reported that there were four basic learning activities of *Mahārah Kalām* using Albert Bandura's social cognitive theory, as the researchers described below; first, observing the pronunciation of conversational sentences from a learning video. Second, remember the pronunciation of the sentence in the form of vocabulary or question words used. According to the learning video, she was third, replicating the pronunciation by imitating conversational sentences. Fourth, show ability by exploring conversation, as pronunciation is learned. Here is a further explanation;

### Observe

The first activity the Arabic Language Education Study Program lecturer at IAIN Palangka Raya in the *Mahārah Kalām* learning process was observing the pronunciation of conversational sentences from a learning video. In social cognitive theory, most behavioral modeling is symbolic; videos from films and television provide examples of behavior influencing the observer. The dish can be a source of behavioral models (Yanuardianto, 2019).

On this occasion, the lecturer used learning videos in *Mahārah Kalām* learning because they considered that delivering learning using videos was more interesting for students than delivering it directly. This is supported by Ilmiani's statement in his article, which states that video is a viral visual media with students (Ilmiani et al., 2020).

In another article, it was also mentioned that the use of video in *Mahārah Kalām* learning could increase student interest in learning *Mahārah Kalām* (Utama, 2020). This is in line with Bandura's statement that the subject or object used as a model must be

attractive and much in demand by students to focus their attention so that the observing process becomes more accessible. In addition, the attention process is fundamental in learning because new behavior (competence) will not be obtained without the learner's attention.

The *Mahārah Kalām* learning video shown is learning in the form of practicing sentence pronunciation or conversation according to the learning theme. The lecturer will display a video of repeatedly pronouncing the sentence or conversation until all students focus on observing the learning video. It lasts almost ten minutes. The lecturer gives a period for each student to pay close attention to the learning video so that no student is left behind with information. In the process of paying attention, in the principle of Albert Bandura's social cognitive theory, students as observers need to pay attention and perceive the model's behavior appropriately (Abdullah, 2019). Bandura also believes that the act of observing provides space for humans to learn without doing anything (Lesilolo, 2018).

*Mahārah Kalām* learning materials or materials used by lecturers refer to the fusha language with an Indonesian dialect so that local students are more readily accepted and heard. The pronunciation tends to be slower than the Arabic dialect (native speaker). This material was chosen based on cultural considerations, and the culture of Indonesians who use Arabic tends to be slower and without raising their voices. The level of difficulty is adjusted to the stages of learning and the learning objectives to be achieved so that in each meeting, the level of difficulty of the materials or learning materials is different. As mentioned by Stanley, the factors that influence attention are first; clarity, involvement of feelings, level of complexity, prevalence and value of the function of the material being modeled, second; observer characteristics such as sensory abilities, interests, perceptions, and prior reinforcement (Stanley et al., 2020).

### **Remember**

The second activity carried out by the Arabic Language Education Study Program lecturer at IAIN Palangka Raya in the *Mahārah Kalām* learning process was remembering the pronunciation of conversational sentences from a learning video. On this occasion, the lecturer allowed students to remember the conversations they had observed with the agreed time between the lecturer and students. For observations to bring about new responses, these patterns must be represented symbolically in memory. The process of storing the most important features of an event can be recalled and used when needed. Stored traits can be in coding, which helps us test behavior symbolically (Suwartini, 2016).

This second activity begins with the lecturer closing the video converter that has been shown and giving time for students to remember the conversation. In the results of observations, student behavior in terms of remembering varies between individuals. Some are silent while trying to remember, some are whispering to themselves, some are remembering while writing, and some are repeating it to their peers. The lecturer frees the students to show their reactions to the given simulation. In Albert Bandura's theory, this activity shows a representation where the behavior to be imitated by the individual is symbolized in memory, both in verbal form and in the form of an image/imagination (Abdullah, 2019).

In the modeling process, indirect reinforcement of certain behaviors is as effective as direct reinforcement to facilitate and produce imitation. Individuals in indirect reinforcement need to contribute specific cognitive components (such as remembering and repeating) to implement the imitation process (Lesilolo, 2018). So that a person's experience and prior knowledge significantly affect the process of remembering.

Students of the PBA IAIN Palangka Raya study program describe the symbols and coding of their memory processes from the observations of video conversations displayed with symbols and the encoding of any question mark sentences used in conversations, keywords, or learning topics. The subject of the conversation, by mastering these symbols, makes it easier to remember the conversation practice videos shown.

### **Replicate**

The third activity carried out by the Arabic Language Education Study Program lecturer at IAIN Palangka Raya in the *Mahārah Kalām* learning process was replicating the pronunciation of conversational sentences from a learning video. People then behave after observing and putting it into memory (Mierowsky et al., 2020). Here the lecturer asks students to imitate the practice of conversation in *Mahārah Kalām* learning as in the video that has been shown.

This third activity begins with imitating exercises; the lecturer asks students to come forward to replicate the conversation as shown in the learning video. If there are four subjects in the conversation, then four students are asked to imitate; they go forward alternately to get a turn. With the guidance of the lecturer, students replicate the conversations in *Mahārah Kalām* learning. Although not the same, there are also students who innovate in sentences, whether in adding or changing sentences, but still on the same topic. This activity is done repeatedly so that students can construct their sentences. Students can also replicate the behavior or conversations of friends who got their turn earlier. Indirectly, students get several learning models at once through conversational practice videos and actions taken by friends whom the lecturer asks to replicate the video conversation.

In the perspective of Albert Bandura's theory, the core of the social cognitive theory is learning through observation. Imitation or imitation is not appropriate to replace the word modeling because modeling is not just imitating or repeating what the model person (other people) does (Grenner et al., 2020). However, modeling involves adding or subtracting the observed behavior, generalizing various observations at once, and cognitive processes.

After all, students get their turns one by one. To replicate the conversation in *Mahārah Kalām* learning, the lecturer invites students to evaluate the truth of learning outcomes through observation. However, learning outcomes are not assessed based on the similarity of responses to the behavior imitated but rather on learning objectives and learning efficacy. The evaluation starts from what conversation flow is being discussed, who are the characters in the conversation, and whether the conversation topic is by the conversational practice video that has been shown previously. From the results of this evaluation, the learning experience of *Mahārah Kalām* can be formed so that students

can observe, focus their attention, construct images, remember, analyze, and make decisions that affect further learning.

Human behavior is not merely reflex or automatic based on social learning theory. However, it is also a result of reactions that arise from interactions between the environment and cognitive schemas. According to Bandura, most human behavior is learned through imitation (imitation) and presenting examples of behavior (modeling) (Efendi & Wahyudi, 2021). Therefore, the role of the lecturer as a facilitator is very important here to direct the learning process so that it remains conducive with an enthusiastic atmosphere so that the learning environment can support learning objectives.

### **Showing Ability**

The fourth activity carried out by the Arabic Language Education Study Program lecturer at IAIN Palangka Raya in the *Mahārah Kalām* learning process is to show the ability to pronounce conversational sentences from a learning video. After observing, remembering, and replicating, the lecturer carries this process at the next meeting. The lecturer allowed each student to show their Arabic conversation ability according to a predetermined theme at this meeting.

What is meant by showing ability is that students demonstrate directly in conversation with a specified theme, with the lecturer as the interlocutor, or with classmates as the interlocutor. The determined themes are themes that have been studied previously. In the study results, the themes used as conversation topics were sports, recreation, and scouting. Here the lecturer gives directions as an introduction and determines the theme; then, students are given the freedom to express or express what they want to talk about as a topic of conversation. Students are also given the freedom to choose their interlocutor spontaneously. The selected student must accept the challenge and participate in being the interlocutor. Lecturers and other classmates observe and simultaneously evaluate together at the end of the activity.

Giving confidence to students to explore their speaking skills in *Mahārah Kalām* learning is a form of trust given by lecturers. This trust that is given builds students' motivation that they are capable enough to converse using Arabic without imitating from videos again. When one student is motivated and gains self-confidence, it also gives a sense of motivation to other students to show each other their abilities. Although it takes time and continuous training regularly, but the lecturer sees the learning of *Mahārah Kalām* based on social cognitive theory as being able to provide significant progress on the ability of *Mahārah Kalām* students of the PBA study program.

In addition, in this practice, the lecturer gives the lure of good grades, if students can carry out the practice of *Mahārah Kalām* conversation well, judged by how much vocabulary is used, the topic of discussion in the conversation, delivery techniques, techniques for starting and ending conversations and also expressions. While demonstrating the conversation.

In Albert Bandura's social cognitive theory, reinforcement is also known. Reinforcement is anything that can strengthen the emergence of a response. When reinforcement is added, the response is more substantial. Likewise, the response will still be strengthened if the costs are reduced. For example, when the teacher gives a student an assignment, he will study harder when the task is added. Then the addition

of the task is positive reinforcement in learning. If the tasks are reduced, and the reduction increases learning activities, then reducing the task is a negative reinforcement in learning. So reinforcement is a stimulus that must be given or reduced to allow a response to occur (Adi, 2020).

### **Analysis**

Based on the research results that have been mentioned, it can be concluded that modeling is observational learning. Modeling can teach observers specific skills and rules of behavior (Marhayati et al., 2020). In the work of Albert Bandura (1986) entitled "Social foundations of thought and action": A social cognitive theory" there is an explanation of the process of observational learning, which explains that the strength of this theory lies in the processes that occur in the observer (Mierowsky et al., 2020). The following are four main processes in observational learning: First, observers need to pay attention and perceive the model's behavior appropriately. Before imitating someone else, attention should be paid to that person (Gunawan et al., 2020). When in the classroom, the lecturer gets the students' attention by presenting a clear and exciting presentation; the activity in this attention process is seen in the form of student attention directed to the characteristics of the physically relevant task and highlighted. As applied by the PBA IAIN Palangka Raya study program lecturer, physically relevant tasks are depicted through the video conversation practice in Mahārah Kalām learning which is presented, then students here as observers need to pay attention to the conversational practice video and perceive the behavior of the model contained in the learning video that has been shown.

Second, representation: The behavior to be imitated must be symbolized in memory verbally and imaginatively. Once information is cognitively stored, it can be retrieved, repeated, and reinforced some time after observational learning has occurred. According to Bandura, individuals will store the information received in their memory using symbols (symbolic representations) converted into actions. Students, in general, will be better at capturing and storing all the information conveyed or exemplified behavior if accompanied by mentioning or writing names, terms, and labels that are clear and examples of actual actions. Another term to describe this stage is retention (Nabavi, n.d., p. 24); at this stage, students encode the information obtained from the model and then store it into memory; each student has their way of encoding the information obtained. The activity of remembering, making symbols, or encoding information stored in memory requires different times and focus for students. Therefore, the lecturer gives students time to apply these stages to get focused when watching videos of Mahārah conversation practices. Kalam that has been shown. Students are free to express themselves in the process of remembering; this is illustrated by the behavior of students who are shown; some are whispering independently, closing their eyes, and even talking to their classmates. This shows that the lecturer conditioned Mahārah Kalām learning based on Albert Bandura's social cognitive theory and the process of representation or retention.

Third, imitation of model behavior (behavior production process): people then produce behavior after observing and entering it into memory. Producing the behavior in question is starting to do something. After giving time to remember, the next step is that the lecturer asks students to practice the video of Mahārah Kalām's conversational



practice that has been shown, both individually and in pairs. They were asked to produce their conversation either by imitating the whole or by innovating by adding or changing sentences in the learning topic. Albert Bandura's theory can be described as a production process because students produce behavior as a response after watching a video of Mahārah Kalām's conversational practice, which can be called a stimulus. However, concerning the stimulus, learning outcomes through observation are not assessed based on the similarity of the response to the imitated behavior but rather on the learning objectives and learning efficacy (Renninger & Bachrach, 2015). So that replicating, as delivered by the lecturer, does not have to be the same, but students can change it according to the conversation in the needs of the learning topic. Innovation can emerge through modeling. When observers observe models that differ in styles of thinking and behaving, observers seldom immediately model their behavior after the appearance of one model. The observers also did not adopt all the attributes even though the preferred model was. Observers are more likely to combine different model features in different new mixes from individual model sources. Thus, it is possible to create new forms of behavior through modeling that differ from one another by selectively mixing or combining the different features of the models.

Fourth, motivation and reinforcement (motivation and reinforcement process): Learning through observation becomes effective if learning is highly motivated to perform the model's behavior. According to Bandura, the fourth process, which affects observational learning, is motivational. People tend to be more involved in the previous three processes (attention, retention, production) for model actions that are considered important. Students must be motivated to demonstrate the model's action in this process. The motivation referred to in this study is the existence of certain impulses and reasons that encourage students to imitate. Motivation includes encouragement from within, from without, and self-esteem. Motivation is an important observational learning process that the teacher attempts in various ways. Students will imitate a model because students feel that doing so will increase the possibility of obtaining reinforcement (reinforcement). The motivational phase of observational learning in the classroom often consists of praise or points for adjustment to the teaching model (Andjarwati, 2015). Students pay attention to the model, do exercises, and display it because they know that the teacher likes and can increase grades. This is similar to what lecturers do; at this stage, the lecturer asks students to show their respective abilities in front of the class and provides related statements and assessments that will be given if they carry out instructions well in learning *Mahārah Kalām*. Thus students are motivated to do conversation practice as the video of *Mahārah Kalām* conversation practice has been shown. Instructions from the lecturers are the motivation of the lecturers for students, and the value given to students for behavior in the practice of conversational *Mahārah Kalām* is a form of reinforcement.

In Albert Bandura's social cognitive theory, the four stages of the observational learning process are also influenced by three factors: the environment, the individual, and the individual's behavior. Bandura believes that environmental factors and personal characteristics influence individual behavior. The environmental component consists of the physical environment around the individual that can amplify the stimulus, including the social environment, i.e., people who are present (or not). The collaboration of students in participating in the practice of conversation in *Mahārah Kalām* learning is a

form of stimulation that can affect the intensity and frequency of the behavior so that the behavior itself can have an impact on the environment between students, lecturers, and the conditions that are built so that the practice of *Mahārah Kalām* conversations is formed. Dynamically create a healthy learning environment. So that learning is more readily accepted and understood by students. The individual component includes all the characteristics of the self that have been built from the past to the present. The ability of each student to practice conversation in *Mahārah Kalām* learning affects the results of the practice; some students do not feel constrained in practicing conversation in *Mahārah Kalām* learning. However, some find difficulties due to students' high and low competence in previous *Mahārah Kalām* learning. Personality and cognitive factors play an essential role in causing how a person behaves, including all of the individual's expectations, beliefs, and unique personality characteristics (Darmawati, 2020). The behavioral component is a behavior that can be reinforced at any time or in certain situations. Bandura argues that personality comprises three interacting forces: the environment, behavior, and thoughts (Callaway, 2020). The interaction between these three factors is triadic reciprocal determinism (Nemati Lafmejani et al., //10).

## CONCLUSION

Albert Bandura's social cognitive theory is one of the familiar learning theories in practice in the learning process in the field. However, the process of learning Arabic by applying Albert Bandura's social cognitive theory has not been widely published through scientific works. So that many are not familiar with this type of theory compared to the direct learning practice. This research is expected to reference academics, activists, and Arabic language researchers concerning Albert Bandura's social cognitive theory. So that research on Albert Bandura's social cognitive theory in learning Arabic can be developed more broadly with qualitative and quantitative research methods.

In the research results previously mentioned, the showing ability phase is the highest compared to observing, remembering, and replicating. Even though it looks simple, it is like a normal conversation practice. However, what makes the difference is the process of practicing the conversation. Using learning steps, as in the learning process in Albert Bandura's social cognitive theory, students can also explore their abilities according to the stages. The proper steps determine the maximum results so that the expected speaking ability is getting more and more graded along with their many experiences from the models they can imitate. Because learning objectives can be achieved by how well the process is, not how good the results are.

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