

Students' Interpersonal Intelligence Formulation (Case Study at Darussalam Gontor Islamic Boarding School)

***Muhammad Yusron Maulana El-Yunusi¹, M. Yunus Abu Bakar², Mardiyah³**

^{1,2}Universitas Islam Negeri Sunan Ampel Surabaya, Jl. Ahmad Yani No.117, East Java, Indonesia

³Universitas Sunan Giri Surabaya, Jl. Brigjen Katamso II, East Java, Indonesia

*elyunusy@uinsby.ac.id

ABSTRACT: *The totality of academic life is the most crucial and effective means for developing interpersonal intelligence, sensitivity, and ability to deal with problems and communicate well in social life. This research was conducted at Darussalam Gontor Islamic Boarding School to explain the formulation of the development of interpersonal intelligence of students (commonly called santri in Indonesian) at Islamic boarding schools. The formulation of students' interpersonal intelligence development is presented as follows: a) the dimensions of interpersonal intelligence developed and b) developing students' interpersonal intelligence. This qualitative research collects data using in-depth interviews, observation and documentation. Data analysis techniques include data reduction, data presentation and concluding and checking the validity of the data using triangulation; credibility, transferability, dependability, and confirmability. The findings of this study reinforce behavioristic theory, namely a learning theory that emphasizes changes in behaviour as a result of the interaction between stimulus and response. Changes in behaviour are a reflex of a push and response. In the development of behavioristic theory, learning and education are also the results of reactions that arise from interactions between the environment and the individual's cognitive schemes, and ultimately social learning theory (reciprocal determinism) as part of a behavioristic theory. This is a practical theory in formulating the development of interpersonal intelligence for students.*

Totalitas kehidupan pendidikan merupakan unsur terpenting dan sarana paling efektif untuk mengembangkan kecerdasan interpersonal, kepekaan, kemampuan menghadapi masalah dan berkomunikasi dengan baik dalam kehidupan bermasyarakat. Penelitian ini dilakukan di Pondok Pesantren Modern Darussalam Gontor dengan tujuan menjelaskan rumusan pengembangan kecerdasan interpersonal santri (biasa disebut santri dalam bahasa Indonesia) di pondok pesantren. Rumusan pengembangan kecerdasan interpersonal siswa disajikan sebagai berikut: a) dimensi kecerdasan interpersonal yang dikembangkan dan b) proses pengembangan kecerdasan interpersonal siswa. Penelitian ini merupakan penelitian kualitatif, pengumpulan data menggunakan wawancara mendalam, observasi dan dokumentasi, teknik analisis data meliputi reduksi data, penyajian data dan penarikan kesimpulan, pengecekan keabsahan data menggunakan triangulasi; kredibilitas, transferabilitas, dependabilitas, dan konfirmabilitas. Temuan penelitian ini memperkuat teori behavioristik,

yaitu teori belajar yang menekankan pada perubahan perilaku sebagai akibat interaksi antara stimulus dan respon. Perubahan perilaku merupakan refleksi dari suatu stimulus dan respon. Dalam perkembangan teori behavioristik, pembelajaran dan pendidikan juga merupakan hasil reaksi yang muncul sebagai akibat interaksi antara lingkungan dan skema kognitif individu itu sendiri, dan pada akhirnya teori pembelajaran sosial (*reciprocal determinism*) sebagai bagian dari teori behavioristik. Ini merupakan teori yang efektif dalam merumuskan pengembangan kecerdasan interpersonal bagi siswa.

Keywords: *Islamic Boarding House, Interpersonal Intelligence, Behavioristic Theory, Reciprocal Determinism.*

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I. INTRODUCTION

As learners, humans should be placed as a whole people, as unitary individuals and social creatures. Thus, the relationship among humans is an objective need (Haeran, 2022). Aristotle proposed that as social human beings, humans are *Zoon Politicon*, meaning that humans as creatures who always want to hang out and gather with fellow humans and like to be in society. As social beings, humans have a desire to live together (Teuku Muttaqin Mansur, Sulaiman, Abdullah, SH, & Ali, 2020), as stated in the Koran "*Khalaqa al-Insa na min 'alaq*". From the interpretation, the word '*alaq*' means something dependent. '*Alaq*' can also mean a human depends on others and cannot live alone (Afif & Bahary, 2020).

However, children's failures in socializing, indifference to the environment, insensitivity, selfishness, and a tendency to offend others are found in many educational institutions (Ikhwan, 2021b). The results of Yolanda's research reinforce this: "The phenomenon of deviant behaviour in educational institutions often occurs among students because of a lack of emotional control. These include student brawls, drinking, illegal racing and drug abuse. Students' low interpersonal intelligence symptoms are also seen in the classroom during the teaching and learning process. This is counterproductive to what they should be doing as educated people and in the educational process" (Aitama & Rustika, 2016).

One must be able to interact well with each other, but not all individuals can build good relationships with other individuals. To support the establishment of a good relationship, interpersonal intelligence is needed. Many people fail to realize the importance of interpersonal intelligence (Bagir, 2019).

Academic skill is usually preferred because of requirements for further study. The failure to develop interpersonal intelligence is one of the root causes of the loss perform behaviour accepted in society (Lwin, Khoo, Lyen, & Sim, 2008). This is reinforced by Howard Gardner's opinion that equal attention needs to be given to people with talent (gift) in other intelligence such as artists, architects, musicians, naturalists, designers, dancers, therapists, entrepreneurs, and others (H. E. Gardner, 2008).

The problem of failing children to develop interpersonal intelligence cannot only be handled by parents alone. Both formal and non-formal communities and educational

institutions must complement and be responsible for child development efforts (Yumnah, 2021). Howard Gardner said that intelligence in children can be developed and increased if you always want to hone it. Michele Borba argued that intelligence could be taught and learned (Borba, 2008).

Education and learning can be carried out in various educational institutions, including Islamic boarding schools (Ikhwan, 2017). This is a unique institution compared to madrasah or school institutions, with interpersonal relationships inherent in each individual, excluding their formal status in the boarding environment. The difference in educational culture in pesantren and schools and madrasahs is used as the initial idea for conducting this research by the authors.

Pondok Modern Darussalam Gontor Ponorogo (from now on, written as PMDG) is a representation of a large Islamic boarding school that continues to "survive" amid changes, making it enjoyable to study in research. Coaching and monitoring for 24 hours for students carried out by the pesantren aims to develop students' interpersonal intelligence. With the 24-hour life pattern of students living in dormitories with strict disciplinary education, the board of pesantren can control and direct the personality of the students according to the Islamic character and the development of interpersonal intelligence of the students, such as the regularity and obedience of the students in their life at school, in dormitories and organizations. Research with the title "Students' Interpersonal Intelligence Formulation (Darussalam Gontor Islamic Boarding School)" is exciting and essential to do in-depth analysis.

The Concept of Interpersonal Intelligence

The theory of intelligence which currently becomes the reference in developing human potential is Howard Gardner's theory of intelligence. Gardner urges people to stay away from tests and the links between tests and instead look to more natural sources of information about how people around the world develop skills essential to their way of life (H. Gardner, 1992). Howard Gardner's research has uncovered a broader cluster of human intelligence than previous human beliefs, resulting in a truly pragmatic and refreshing definition of intelligence. Garder states that people have different abilities, or it is also called multiple intelligences.

Gardner in T. Safaria stated that "interpersonal intelligence is the ability to relate to other people, establish interactions and maintain the relationships they have established. Interpersonal intelligence is the basis of all intelligence in children. Hoerr asserted that "interpersonal intelligence is the ability to understand people and build relationships". Based on the above opinion, it can be concluded that interpersonal intelligence is the ability to build relationships with other people, maintain relationships, read one's condition and character, and adapt and place oneself in various situations. They can quickly understand the temperament, nature and personality of others and can understand the moods, motives and intentions of others (Safaria, 2005). All of these abilities will make them more successful at interacting with others.

II. METHOD

This research is a qualitative research by Creswell & Poth with data collection techniques using in-depth interviews, observation and documentation (Creswell & Poth, 2016). Data analysis techniques include data reduction, data presentation and

conclusion (Miles, M. B., Huberman, A. M., & Saldana, 2014). Checking data validity using triangulation; credibility, transferability, dependability and confirmability. The focus of this research is on the formulation of the interpersonal intelligence development of students (commonly called santri in Indonesian) in the dormitory environment (Ikhwan, 2021a).

III. RESULT AND DISCUSSION

The developed dimensions of Interpersonal Intelligence

Three dimensions of interpersonal intelligence developed in PMDG as proposed by Anderson, cited by T. Safaria. These include social sensitivity, insight, and communication (Safaria, 2005). Social sensitivity is the ability of students to be able to feel and observe the reactions or changes of others which they show both verbally and non-verbally. Students with high sensitivity easily understand and are aware of specific responses from others, either positive or negative. Social insight is the ability of students to understand and find practical solutions to problems in one social interaction so that these problems do not hinder or even destroy the social relations that have been built. Social communication is the mastery of social communication skills, which is the ability of students to use the communication process in establishing and building healthy interpersonal relationships.

Howard Earl Gardner first put forward interpersonal intelligence. This intelligence is one of multiple intelligence, as revealed in the main book *Multiple Intelligence: New Horizons in The Theory and Practice* (H. E. Gardner, 2008). There are eight bits of intelligence proposed by Howard, and one of them is interpersonal intelligence, which is the ability to understand people and build effective relationships with others.

Based on the theoretical study above, what is meant by social or interpersonal intelligence is intelligence related to 1) sensitivity to differentiate and respond to the behaviour of others with many friends, to recognize the environment; 2) perceive the motivation and feelings of others with indicators of being able to read other people's intentions and provide solutions, and 3) the ability to react effectively to the feelings and behaviour of others by helping each other.

1. Social sensitivity

The domain of social sensitivity developed by PMDG is as follows:

a. Empathy Attitude

Empathy is the understanding of students about other people based on that person's point of view, perspective, needs, and experiences. Therefore, empathy is needed in socializing to create a mutually beneficial and meaningful relationship. Titchner in Daniel Goleman states that empathy comes from a kind of physical imitation of the burden of others, which then causes similar feelings in a person (Goleman, 2000).

b. Prosocial Attitude

Prosocial behaviour is a form of attitude developed in students to be able to help others without expecting anything in return and is done voluntarily without any pressure. The prosocial attitudes developed at PMDG are 1) mutual help; 2) cooperation attitude; 3) sharing attitude; 4) honesty; and 5) the attitude of giving.

The five proposal attitudes above can be found in the personalities of the students in all activities and activities at the pesantren, individually and collectively. In Campbell's opinion, everything experienced by individuals includes observed reactions (Campbell, 2002). Prosocial behaviour can influence how individuals engage in social interactions (Riska, Krisnatuti, & Yuliati, 2018).

2. Social Insight

The domains of social insight developed at PMDG are:

a. Self Awareness

This self-awareness is critical for students because it has monitoring and control functions within themselves. Antonius Atosokni Gea defines self-awareness as an understanding of his physical, personality, character and temperament characteristics: recognizing natural talents and having a clear picture or concept of oneself with all its strengths and weaknesses (Gea, Wulandari, & Babari, 2002). According to Ali Shomali, a person and God are closely related. A person will be able to evaluate himself objectively in overcoming his weaknesses and strengths, be grateful and be patient with His trials.

b. Understanding the social situation and social ethics

Understanding social situations and ethics are essential in shaping the student's personality. By understanding social status and social ethics, students can differentiate between what can be done and what should not be done. Social ethics is the understanding of the students of the Islamic boarding schools' values system. Students are required to understand, implement and maintain the values of the pesantren as the basis for the behaviour of all elements of the pesantren, both the students, the nurturing of the students and the PMDG assistants.

c. Problem solving skills

The study concluded that the higher the problem-solving ability, the more positive it was for the students, especially in dealing with self-conflict and conflicts with their environment. Self-conflict includes self-management in holding back feelings of homesickness, managing self-emotions, and facing self-boredom in dealing with routines at the cottage. The ability to manage conflict with the environment includes the ability to meet differences with the environment. G. Polya defines problem-solving as an attempt to find a way out of difficulty. In her research, Maryam revealed that problem-solving is an essential element in combining real-life problems (Sajadi, Amiripour, & Rostamy-Malkhalifeh, 2013).

3. Social communication

Social communication is the mastery of social communication skills, i.e. the ability of students to use the communication process in establishing and building healthy interpersonal relationships. The communication skills to be mastered by students include practical listening skills, effective speaking skills, public speaking skills and practical writing skills. The method of informative communication consists of two: 1. Persuasive communication and instructive/coercive communication (Effendy, 2005).

In the context of behavioristic theory, the dimensions of interpersonal intelligence are developed by the principles of behaviour theory. The principles of behaviour theory are a. psychological object is behaviour; b. all forms of behaviour are returned to reflex, and c. attach importance to habit formation. All behaviourists agree that learning is the relationship between stimulus and response. However, Thorndike uses trial-and-error as a solution. Meanwhile, Pavlov and Skinner form habitual behaviour with the help of reinforcement.

Meanwhile, Guthrie believes that learning outcomes are not due to the many relationships between stimuli and responses but because of the close relationship between the two. On the other hand, Watson views learning as implanting a series of associations into the nervous system. With its social learning theory, Bandura emphasizes learning as a decision-making process in behaving by imitation and habituation through information obtained from the surrounding environment. Philosophically, behaviourism puts humans on the opposite pole, where humans are supposed to be dynamic but are required to be mechanistic. However, the modern behaviourist view explains that environmental factors have a natural power for humans in stimulus-response, according to Albert Bandura's concept of social learning theory, meaning that humans are the result of socio-cultural conditioning, not solely formed from the relationship between stimulus and response. This concept eliminates the mechanistic and deterministic view of humans, thus providing opportunities for freedom and increasing skills to have more options for responding.

Students' Interpersonal Intelligence Development Process

The stages of the process of developing the students' intelligence are as follows:

1. *Internaliation of bardong house's values*

The internalization process is central to changing behaviour and fostering students' personalities. The stages in the internalization process must run by the level of development of students to obtain changes in students' self-meaning and response to the values implanted.

Research on the internalization of the value of the Pancajiwa process on the identification of the student's coaches of the importance of the Pancajiwa, which was initiated by the founding father who was accepted as identity included: a) Sincerity, b) Simplicity c) Independence d) Ukhuwah Islamiyah and e) Freedom. Identifying the value of Pancajiwa shows the involvement of the affective domain in internalising the Pancajiwa value. According to Krathwohl's taxonomy, there are five effective domains: receiving (attending), responding, valuing, organization, and characterization (Lynch, Russell, Evans, & Sutterer, 2009). Pancajiwa value internalization can occur at the stages of valuing (giving value), organization (organizing value) and characterization (characterizing matter). That way, by internalizing the importance of the Pancajiwa, the students' interpersonal intelligence can be developed.

2. *The method of internalizing the value of the pesantren*

Value in education and teaching is integral, comprehensive and independent formally, non-formally, and informally in one unit, thus it can consistently integrate the three education centres of family education (the pattern of care for *kyai-santri*), school (education teaching) and the environment (boarding system) (Ikhwan & Yuniana,

2022). This shows that value is built through interactions between educators and students. According to the theory of Berger and Luckman, people who live in a particular social context carry out a simultaneous interaction process with their environment. With the interaction approach, society has multiple dimensions of social reality that can mutually build but, on the contrary, also destroy each other. Humanity lives in objective dimensions and realities constructed through moments of externalization and objectivation, and the internalization will always proceed dialectically (Berger, 2008);(Knoblauch & Wilke, 2016).

The value debate built by PMDG does not stop at the implementation of integral education and teaching. It is also followed by using methods to stimulate the internalization of Pancasila values by assigning, modelling, and habituation with control. This dialectic of values is necessary for building morality. According to Arnot, educational institutions must always reflect and review common values, which are very important to used to maintain the continuity of social life in various aspects (Arnot, 2010). Preservation of Pancasila values is also needed to provide certainty for students to have character guidance. As Thomas Lickona stated, character education is necessary so that students know goodness (knowing the good), love goodness (desiring the good), and do good (doing, the good) (Lickona, 2012).

Student's Interpersonal Intelligence Development Strategy

1. Boarding house's education orientation

The creation of the environment (milieu) for living the totality Moral is the fundamental value of education which underlies the determination of educational principles and educational orientation and learning principles at PMDG, and moral values strengthen the tradition of disciplinary education, which is built on ethical values and is actualized consistently and consequently ends in maintaining the idealism of the pesantren. Thus, the application of correctional education can develop the interpersonal intelligence of students.

In the context of Berger and Luckmann's social construction theory, PMDG is a community with objective and subjective realities. Therefore, one must understand these two aspects to understand morals as a foundation for adequate education and learning. The value in the perspective of Berger and Luckmann gets the proper recognition if the community is understood in a continuous dialectical process consisting of three moments of externalization, objectivity and internalization. The moral principles in education and learning established by the founding fathers of PMDG are social realities explored through the dialectic of values so that they can build the scientific tradition of the pesantren. The determination of morality as the principle of education and teaching at PMDG has, of course, gone through three values dialectic moments proclaimed by Berger. So it is appropriate for Karel A. Steenbrink to call PMDG a boarding school still entirely rooted in the pesantren tradition and has taken a new path (Wekke, 2017).

The two paths taken by PMDG, both transformation and tradition, can be viewed as the result of a combination of scientific horizons and educational backgrounds of the founding figures of PMDG. The three had received Islamic education in the style of traditional pesantren and modern western education brought by the Dutch colonialists. This experience is quite essential for the implementation of education at PMDG, on the one hand, realizing the advantages of the pesantren with its soul and the benefits of

the boarding system that places students for 24 hours in an environment designed for education on the other hand, realizing the benefits of the modern western-style education system. with a methodology that is considered efficient and effective, as well as systematic in transforming knowledge to students (Ahmad, 2012);(Ihsan, 2006).

To date, this transformation of the tradition towards modernizing education has been combined by *Trimurti* (the founding fathers) into one typical education system of PMDG. In its development, the Islamic boarding school's scientific tradition built by PMDG is a social reality. Furthermore, the current generation of *Kyai*, educators and education staff, students and, in general, the large family of PMDG are required to accept the principles of education and learning based on morals through externalization, objectification and internalization. The development of students' interpersonal intelligence is prioritized for Gontor education, as evidenced by the educational orientation of PMDG students is the formation of students' morality.

2. Teacher involvement in Value Cultivation

The strategy of involving KMI PMDG teachers in cultivating values requires full readiness to guide students in developing interpersonal intelligence, both in class and outside the classroom, coupled with simultaneous socialization. In the context of the dialectic of values, as obtained from the research findings, this shows that PMDG has developed the students' interpersonal intelligence by stimulating the internalization of the importance of the five souls for the subjects of their education (Knoblauch & Wilke, 2016).

As evidence of the stimulation of the internalization of the Pancasila value, the process of value dialect can be further explained by referring to the strategy of stimulating internalization formulated by Muhaimin, which consists of 1) the stage of value transformation; 2) value transaction stage; and 3) the trans-internalization stage (Muhaimin, Ali, Suti'ah, & Azizah, 2004).

At the value transformation stage, the process carried out by educators is to inform excellent and bad values. This value transformation is only the transfer of knowledge from educators to students, and the importance given is still in the cognitive domain of students. This knowledge may be lost if one's memory is not strong. Based on research findings in the context of PMDG, the inculcation of the values of Pancasila involves teachers, homeroom teachers, and administrators of student organizations. At the mark transaction stage, two-way communication is carried out between educators and students, which is reciprocal, resulting in the process of interaction. With mark transactions, educators can provide their students with examples of the mark they have carried out, and on the other hand, students determine the appropriate spot for themselves.

In the trans-internalization stage, the stimulation of internalization of values is not only performed by verbal communication but also by mental attitudes and personality. Thus, at this stage, personality communication plays an active role. In this stage, the educator must pay attention to his moods and behaviour so that they do not conflict with what he gives to students. This is due to the students' tendency to imitate the teacher's mental attitude and personality. Based on the research findings, the value of Pancasila is regular and stimulated socialisation among students, teachers and Islamic boarding school families to develop students' interpersonal intelligence.

3. Socialization of the value of Islamic boarding schools

The findings show that PMDG socializes the institution's values vertically through knowledge transfer, matters and controlling. Horizontally this is integrated into the governance of the student's organization as a vehicle for the coordination and development of scientific chains. Implicitly, the socialization of Pancajiwa values is closely guarded by the Kyai and the student's supervisors as a significant other to maintain the scientific tradition of the pesantren.

The theory of value cultivation can further explain every action in the socialization of the *Pancajiwa* values based on children's development. As stated by Norman J. Bull, the approach to planting values built based on child development can be taken through four stages, including anatomy, heteronomy, socyanomy, and autonomy stages (Hayashi & Mizutu, 2022);(Harenski, Keith A. Herenski, Shane, & Kiehl, 2012).

The anatomy stage is a new value stage which is a potential that is ready to be developed, meaning that at this stage, the child does not feel obliged to obey the rules and value transfer in the realm of the vertical socialization of *Pancajiwa* values, including at this stage. The heteronomy stage is the value stage developed through practices or disciplinary application, meaning that at this stage, the child feels that what is right is to obey the rules, control action, the socialization of the vertical values of *Pancajiwa*, of course, is included in this context. The sociology stage is the value stage developing among peers and the community, meaning that the child obeys the group's rules at this stage. The socialization of the horizontal values of *Pancajiwa* is carried out so that togetherness can be included in this category. The autonomy stage is filling and controlling the importance of their hearts and free will without getting pressure from their environment. At this stage, the child has considered the consequences of obeying the existing rules. In this context, the socialization of *Pancajiwa* values is deemed necessary because the students' coach is seen as being able to develop the interpersonal intelligence of PMDG students.

Related to the dialectical process of Berger and Luckmann's values, socialization, as discussed above, is a process of embodying the values of *Pancajiwa* as part of the social reality in the PMDG environment. In this process, it is illustrated that the dialectic of value through three moments, namely externalization, objectification and internalization, is still very open, and in the context of the value internalization process, Berger and Luckmann formulate that individuals can obtain the internalization process through primary and secondary socialization processes (Knoblauch & Wilke, 2016).

The creation of the environment for living the totality

The results showed that, in general, the activities handled by the care of the students were the creation of a student learning environment both intra and extra. This could be divided into daily, weekly, semiannual, and annual activities. All activities are carried out based on strict discipline application to develop students' mental and interpersonal intelligence.

Pesantren environment is an integration of these 3 (three) dimensions in an integrated system: the application of discipline, 24 (twenty hours) life education, the Islamic boarding school curriculum is a unity of religious and general education, carrying out a robust Islamic sunnah (tradition) without differentiating ethnic groups and groups, and still contains disciplinary education (Zarkasyi, 1987);(Syukri, 2005).

The strict discipline makes this institution feel more conducive and orderly. This environmental atmosphere can be used as an effective educational tool. Everything that is seen, felt and done contains educational values; The students are always encouraged to pay attention to, research and read the Islamic boarding schools and to pay attention to how the *kyai* and teachers live (Chalid, 1996).

Different efforts to develop students' interpersonal intelligence, from Gunawan and Alwi's opinions, have included learning activities designed to direct students to work together every day. Lwin et al. Revealed the development of interpersonal intelligence by focusing on the components of interpersonal intelligence through games and group activities. This shows that interpersonal intelligence can be developed well by creating a learning atmosphere that provides opportunities.

Based on these opinions, developing interpersonal intelligence in learning can be done by conditioning a learning atmosphere that prioritizes group interaction and goals with group-oriented education. The explanation above strengthens the context in PMDG that the strategy for developing interpersonal intelligence in various ways, such as internalization of values, the orientation of *pesantren* education, involving teachers, socializing the importance of Islamic boarding schools, and creating an environment. This strategy is carried out so that students can develop interpersonal intelligence, not only by imitating but also by being achieved according to the students' self-awareness.

This is equivalent to the context of behavioristic theory analysis of the importance of environmental conditioning. Behavioristic theory in developing students' intelligence in learning has the following characteristics:

1. All behaviourist experts agree that learning is a relationship between stimulus and response. However, Thorndike used trial-and-error as a solution;
2. Pavlov and Skinner form habitual behaviour with the help of reinforcement;
3. Guthrie is of the view that learning outcomes are not due to the many relationships between stimuli and responses but because of the close relationship between the two;
4. Watson, on the other hand, views learning as implanting a series of associations into the nervous system;
5. With its social learning theory, Bandura emphasizes learning as a decision-making process in behaving by imitation and habituation through information from the surrounding environment.

Philosophically, behaviourism puts humans on the opposite pole, where humans are supposed to be dynamic but are required to be mechanistic. However, the modern behaviourist view explains that environmental factors have a natural power for humans in stimulus-response, according to Albert Bandura's concept of social learning theory, meaning that humans are the result of socio-cultural conditioning, not solely formed from the relationship between stimulus and response. This concept eliminates the mechanistic and deterministic view of humans, thus providing opportunities for freedom and increasing skills to have more options for responding.

The above research analysis can be developed as substantive theoretical findings from case analysis and discussion. After the analysis and discussion were carried out, the results of this study were proven to strengthen the modern behavioristic theory known as Social Learning Theory developed by Albert Bandura (Bandura, 1997). This social

learning theory is an extension of the traditional behavioristic learning theory (behavioristic). This theory accepts most of the principles of behavioural learning theory but emphasises the effects of cues on behaviour and internal mental processes.

One of the earliest assumptions underlying Bandura's social learning theory is that humans are flexible enough and able to learn how to behave and behave. The learning point of all of this is vicarious experiences. Although humans can and have learned a lot from direct experience, they learn more from observing the behaviour of others (Feist & Feist, 2006). Social learning theory or also known as an observational learning theory, is a learning theory that is relatively new compared to other learning theories. In contrast to other Behaviorists, Bandura views individual behaviour as not merely an automatic reflex on stimuli (S-R Bond) but also a result of reactions resulting from interactions between the environment and the individual's cognitive schema. According to this theory, the basic principle of learning is that what individuals learn, especially in social and moral education, occurs through imitation and modelling. This theory still considers the importance of conditioning. An individual thinks and decides which social behaviour needs to be applied through reward and punishment.

Another critical assumption study that needs to be discussed in Albert Bandura's social learning theory is reciprocal determinism. According to this view, the most superficial level (sensory input) does not necessarily result in behaviour independent of the influence of conscious human contributions. This system states that human activity results from the interaction of three variables; environment, behaviour and personality. This reciprocal determinism pattern uses feedback until it finally finds the proper behaviour by what is desired. Thus, learning is not a simple process in which the individual accepts a model and then imitates its behaviour. It is a much more complex step in which the individual approaches the model's behaviour through internalization of the image presented by the model, followed by efforts to adjust that picture.

The reciprocal determinism theory is highly relevant to the model of disciplinary education implementation at PMDG. The essence of correctional education at the cottage is the three factors between environment, behaviour and personality that influence and are influenced. An environment covered by disciplinary education, internalization of the values of Pancasila, the motto, exemplary and the principle of "what is experienced, seen, known, found is education" is an essential factor in education. At the same time, the constructed behaviour and a personality that is committed and has integrity are the realizations of the totality of life education at PMDG so that it succeeded in forming a solid self-awareness of all elements of the *pesantren*, both from the leadership element, the upbringing of the students, the educators and the students. Self-awareness to carry out discipline in all *pesantren* programs to develop students' interpersonal intelligence. Self-awareness is always instilled through *Khutbah al-arsy*, direction, exemplary, giving assignments, giving rewards and punishments and creating the environment.

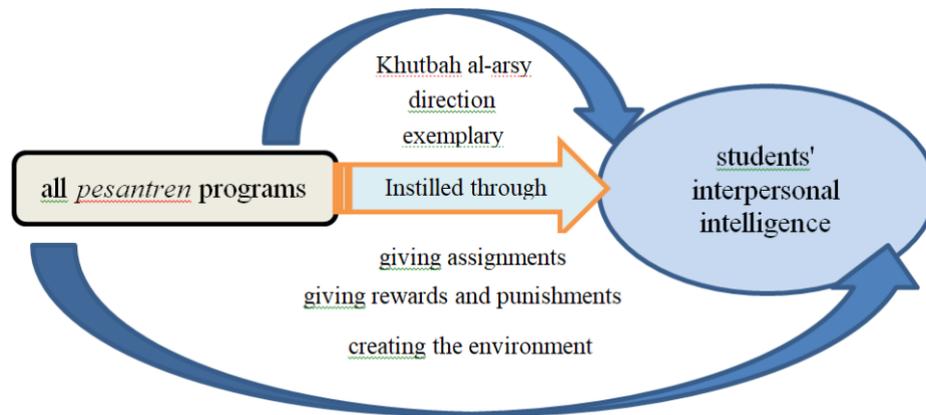


Diagram 1. *Cultivating Student Interpersonal Intelligence in the Islamic Boarding School Program*

IV. CONCLUSION

The formulation of the development of students' interpersonal intelligence through the application of disciplinary education at the boarding school is presented as follows: a. the dimensions of interpersonal intelligence developed include: 1) social sensitivity, 2) social insight, and 3) social communication. b. The process of developing the students' interpersonal intelligence through 1) internalizing the values of the *pesantren* (Five souls), 2) the method of internationalizing the value of the *pesantren*, including assignments, giving examples and habituation with control rules, 2) strategies and methods of developing interpersonal intelligence which include: a) orientation of *pesantren* education, b) involvement of teachers in education, c) socialization of the value of *pesantren* education, d) the creation of a totality of living environments.

The findings of this study reinforce the existence of behaviour change in behavioristic theory: 1. Behavioristic theory is a learning theory that emphasizes changes in behaviour as a result of the interaction between stimulus and response. Behaviour change is a reflex of the presence of stimuli and answers and on theory development. Behavioristic learning and education are also the results of reactions arising from the interaction between the environment and the individual's cognitive schema, 2. Behavioural theory consists of 4 types: connectionism, classical conditioning, operant conditioning, and social learning theory (reciprocal determinism).

The form of application of disciplinary education in developing interpersonal intelligence in Islamic boarding schools is gradual from the four theories that have been described, with the most realistic expected being the reciprocal determinism model, which is expected to create interpersonal intelligence.

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