

# STUDENTS' INTERPERSONAL INTELLIGENCE FORMULATION AT DARUSSALAM MODERN BOARDING HOUSE (PESANTREN), PONOROGO

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# STUDENTS' INTERPERSONAL INTELLIGENCE FORMULATION AT DARUSSALAM MODERN BOARDING HOUSE (PESANTREN), PONOROGO

**ABSTRACT:** The totality of educational life is the most important element and the most effective means of developing interpersonal intelligence, sensitivity, the ability to face problems and communicate well in social life. This research was conducted at Gontor Modern Boarding House (Pesantren) with a focus on the formulation of the development of students' (usually called santri in Indonesian) interpersonal intelligence in the boarding house. The formulation for the development of interpersonal intelligence for students is presented as follows: a. the dimensions of interpersonal intelligence developed and b. the process of developing students' interpersonal intelligence. The findings of this study strengthen behavioristic theory, i.e a learning theory that emphasizes changes in behavior as a result of the interaction between stimulus and response. Behavior change is a reflex of a stimulus and response. In the development of behavioristic theory, learning and education are also the result of reactions that arise as a result of the interaction between the environment and the individual's cognitive schema itself, and in the end social learning theory (reciprocal determinism) as part of behavioristic theory. This is an effective theory in formulating the development of interpersonal intelligence for students

Abstrak: 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 Gontor dengan fokus pada 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. 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 schools, interpersonal intelligence, behavioristic theory, reciprocal determinism*

## I. INTRODUCTION

As learners, humans should be placed as a whole person; as a unitary individual and social creature, thus, the relationship among humans is an objective need. Aristotle (Sulo, 2005) proposed that as a social human being, humans are *Zoon Politicon*, meaning that humans as creatures who basically 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 (Kansil, 1992), as stated in the Koran "*Khalaqa al-Insana min 'alaq*". From the interpretation, the word '*alaq*' means something that is dependent, the word '*Alaq*' can also mean human is dependent on others, he cannot live alone (Shihab, 2006).

However, children's failures in socializing, indifference to the environment, insensitivity, selfishness, and a tendency to offend others are found in many educational institutions. This is reinforced by the results of Yolanda's research:

"The phenomenon of deviant behavior in educational institutions often occurs among students because of a lack of emotional control. These include student brawls, drinking, illegal racing and drug abuse. Symptoms of low interpersonal intelligence of students 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 (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 (Bunda, 2003).

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

The problem of failing children in developing interpersonal intelligence cannot only be handled by parents alone. Communities and educational institutions, both formal and non-formal, must complement and be responsible for child development efforts. Howard Gardner said that intelligence in children is something that can be developed and can be increased if you always want to hone it. Lazear argued that intelligence can be taught and learned (Lazear, 1992).

Education and learning can be carried out in various educational institutions, one of which is Islamic boarding schools. 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 *madrasah* is used as the initial idea for conducting this research by the authors.

Pondok Modern Darussalam Gontor Ponorogo (hereinafter written as PMD Gontor) is a representation of a large Islamic boarding school that continues to "survive" in the midst of changes, making it interesting to study in research. Coaching

and monitoring for 24 hours for students carried out by the pesantren is aimed at developing 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 personality 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 in organizations. research with the title "Formulation of Students' Interpersonal Intelligence at Pondok Modern Darussalam Gontor Ponorogo" is very interesting and important to do in-depth research

### **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 and resulted in a truly pragmatic and refreshing definition of the concept of intelligence. Gardner 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, maintain relationships and how to adapt and place oneself in various conditions. They can quickly understand the temperament, nature and personality of others, are able to 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 is a qualitative research (Creswell & Poth, 2016) and data collection was carried out by interview, observation and documentation. Data analysis techniques include data reduction, data presentation and conclusion (Huberman & Miles, 2002).

## **III. RESULT AND DISCUSSION**

### **1. The developed dimensions of Interpersonal Intelligence**

There are three dimensions of interpersonal intelligence developed in PMD Gontor as proposed by Anderson, cited by T. Safaria. These include social sensitivity, social insight, and social 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 certain reactions from other people, either positive or negative. Social insight is the ability of students to understand and find effective 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.

Interpersonal intelligence was first put forward by Howard Earl Gardner. 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, 1998). There are eight intelligences 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 behavior 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 behavior of others by helping each other.

a. Social sensitivity

The domain of social sensitivity developed by PMD. Gontor is as follows:

1) Empathy Attitude

Empathy is the understanding of students about other people based on that person's point of view, perspective, needs, experiences, therefore empathy is needed in the process of socializing in order 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).

2) Prosocial Attitude

Prosocial behavior 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 PMD Gontor are: 1) mutual help; 2) cooperation attitude; 3) sharing attitude; 4) honesty; and 5) the attitude of giving. The five proposial attitudes above can be found in the personalities of the students in all activities and activities at the pesantren, both individually and collectively. In accordance with Campbell's opinion, everything experienced by individuals includes observed reactions (Linda Campbell, 2002 and Watson, 1984). Prosocial behavior can influence how individuals engage in social interactions (Kartono, 1987).

b. Social Insight

The domains of social insight developed at PMD Gontor are:

1) Self Awareness

This self-awareness is very important for students to have because it has a monitoring function and a control function within themselves. Antonius Atosokni Gea defines self-awareness as an understanding of his physical, personality, character and temperament characteristics: recognizing his natural talents and having a clear picture or concept of oneself with all its strengths and weaknesses (Gea et al., 2002). According to Ali Shomali, between a person and God is 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.

2) Understanding the social situation and social ethics

Understanding social situation and social ethics is important in shaping the personality of the students. By understanding the social situation



and social ethics, students have the ability to 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 behavior of all elements of the pesantren, both the students, the nurturing of the students and the PMD Gontor assistants.

### 3) Problem-solving skills

The results of 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, the ability to manage self-emotions, and the ability to face self-boredom in dealing with routines at the cottage. The ability to manage conflict with the environment includes the ability to face differences with the environment. G. Polya defines problem solving as an attempt to find a way out of a difficulty (Polya, 2004). Maryam in her research results revealed that the problem-solving process is one of the important elements in combining real-life problems (Sajadi et al., 2013).

### c. 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 effective listening skills, effective speaking skills, public speaking skills and effective writing skills. The method of informative communication consists of two: 1. Persuasive communication and instructive/coercive communication (Effendy, 1990).

In the context of behavioristic theory, the dimensions of interpersonal intelligence are developed in accordance with the principles of behavior theory. The principles of behavior theory are a. psychological object is behavior; b. all forms of behavior are returned to reflex; and c. attach importance to habit formation. All behaviorists 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 behavior with the help of reinforcement. Meanwhile, 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. Watson, on the other hand, views learning as implanting a series of associations into the nervous system. Bandura with its social learning theory emphasizes learning as a decision-making process in behaving by imitation and habituation through information obtained from the surrounding environment. Philosophically, behaviorism puts humans in the opposite pole, where humans are supposed to be dynamic, but are required to be mechanistic. However, the modern behaviorist 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.

## 2. Students' Interpersonal Intelligence Development Process

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

### a. Internalization of boarding house's values

The internalization process is a central process in an effort to change behavior and alter the personality of students. The stages in the internalization process must run in accordance with the level of development of students in order 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 students coaches of the values 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. The process of identifying the value of Pancajiwa shows the involvement of the affective domain in the internalization of the Pancajiwa value. According to Krathwohl's taxonomy, there are five affective domains, namely: receiving (attending), responding, valuing, organization, and characterization (Lynch et al., 2009). Pancajiwa value internalization can occur at the stages of valuing (giving value), organization (organizing value) and characterization (characterizing value). That way, by internalizing the values of the Pancajiwa, the students' interpersonal intelligence can be developed.

### b. 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 is able to consistently integrate the three education centers of family education (the pattern of care for *kyai*-students), school (education teaching) and the environment (boarding system). This shows that value is built through a series of interactions between educators and students. According to the theory of Berger and Luckman, people who live in a certain social context carry out a simultaneous interaction process with their environment. With the process of interaction, society has multiple dimensions of social reality that can mutually build, but on the contrary also destroy each other. Society lives in objective dimensions and realities constructed through moments of externalization and objectivation, and the internalization will always proceed dialectically (Berger et al., 1966).

The value dialectic built by PMD Gontor does not stop at the implementation of integral education and teaching. It is also followed by the use of methods to stimulate the internalization of Pancajiwa values by assigning, modeling, habituation with control. This dialectic of values is necessary in building morality. According to Arnot, educational institutions must always reflect, review common values which are very important to be used to maintain the continuity of social life in various aspects (Madeleine Arnot, "Global Citizenship Education and Equality" in Karin Sporee & Jan Mannberg (Eds. ), *Values, Religions and Education in Changing Societies*, 2010). Preservation of Pancajiwa values is also needed to provide certainty for students to have character guidance, as Thomas Lickona stated, character education is needed so that students know goodness (knowing the good), love goodness (desiring the good), and do good (doing) the good (Lickona, 2012).

## 3. Student's Interpersonal Intelligence Development Strategy includes:

### a. Boarding house's education orientation

Moral as the basic value of education which underlies the determination of educational principles and educational orientation and learning principles at PMD

Gontor, and moral values strengthen the tradition of disciplinary education which is built on moral values and is actualized consistently and consequently ends in strengthening the idealism of the pesantren, thus, the application of disciplinary education can develop the interpersonal intelligence of students.

In the context of Berger and Luckmann's social construction theory, PMD Gontor is a community that contains objective and subjective realities. Therefore, to understand morals as a foundation for adequate education and learning, one must understand these two aspects. The value in the <sup>12</sup>erspective of Berger and Luckmann gets the right recognition if the community is understood in terms of 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 PMD Gontor are social realities that are 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 PMD Gontor has of course gone through three values dialectic moments as proclaimed by Berger. So it is appropriate for Karel A. Steenbrink, briefly and simply to call PMD Gontor a boarding school which is still quite rooted in the pesantren tradition and has taken a new path (Steenbrink, 1986).

The two paths taken by PMD Gontor, both transformation and tradition can be viewed as the result of a combination of scientific horizons and educational backgrounds of the founding figures of PMD Gontor. The three of them had received Islamic education in the style of traditional pesantren as well as modern western education brought by the Dutch colonialists. This experience is quite important for the implementation of education at PMD Gontor, on the one hand, realizing the advantages of the pesantren with its soul and the advantages of the boarding system that places students for 24 hours in an environment designed for education, on the other hand, realizing the advantages 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 (Nurhadi 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 PMD Gontor. In its development, Islamic boarding school's scientific tradition built by PMD Gontor is a social reality. Furthermore, the current generation consisting of *Kyai*, educators and education staff, students and in general the large family of PMD Gontor 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 PMD students. Gontor is the formation of students morality.

b. Teacher involvement in Value Cultivation

The strategy of involving KMI PMD Gontor teachers in the cultivation of 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 the students' interpersonal intelligence has been developed by PMD Gontor by stimulating the internalization of the values of the five souls for the subjects of their education (Berger et al., 1966).



As evidence of the stimulation of the internalization of the Pancajiwa 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 et al., 2001).

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

In the trans-internalization stage, the stimulation of internalization of values is not only performed by verbal communication but also mental attitudes and personality. Thus, at this stage personality communication plays an active role. In this stage the educator must really pay attention to his attitudes and behavior so that they do not conflict with what he gives to students, this is due to the tendency of students to imitate what is the mental attitude and personality of the teacher. In this case, based on the research findings, the value of Pancajiwa is regularly and stimulated socialized among students, teachers and Islamic boarding school families, with the aim of developing students' interpersonal intelligence.

b. Socialization of the value of Islamic boarding schools

The findings show that PMD Gontor socializes the values of the institution vertically through knowledge transfer, values and controlling. Horizontally this is integrated in the governance of the students organization as a vehicle for coordination and development of scientific chains. Implicitly, the socialization of Pancajiwa values is closely guarded by the Kyai and the students supervisors as a significant other in an effort to maintain the scientific tradition of the pesantren.

Every action in the socialization of the Pancajiwa values can be further explained by the theory of value cultivation based on children's development. As stated by Norman J. Bull, the approach to planting values built on the basis of child development can be taken through four stages including anatomy, heteronomiy, socyanomy, and autonomy stages (Bull, 1969).

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 rules or disciplinary application, meaning that at this stage the child feels that what is right is to obey the rules, controlling action, the socialization of the vertical values of Pancajiwa, of course, is included in this context. The socionomy stage is the value stage developing among peers and the community, meaning that at this stage the child obeys the rules that are in accordance with the group. The socialization of the horizontal values of Pancajiwa is carried out so that togetherness can be included in this category. The autonomy stage is the stage of

filling and controlling the values of their hearts and free will without getting pressure from their environment, meaning that at this stage the child has considered the consequences of obeying the existing rules. In this context, the socialization of Pancasila values is deemed necessary because the students' coach is seen as being able to develop the interpersonal intelligence of PMD Gontor students.

Related to the dialectical process of Berger and Luckmann's values, the socialization as discussed above is a process of embodying the values of Pancasila as part of the social reality in the PMD Gontor 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 the internalization process can be obtained by individuals through primary and secondary socialization processes (Berger et al., 1966).

c. The creation of the environment (milieu) 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 on the basis of strict discipline application to develop mental and interpersonal intelligence of students.

*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 strong Islamic sunnah (tradition) without differentiating ethnic groups and groups, and still contains disciplinary education (Zarkasyi, 1987)

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, n.d.).

Efforts to develop students' interpersonal intelligence, both from Gunawan and Alwi's opinion have in common include learning activities that are designed to direct students to work together. 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, the development of interpersonal intelligence in learning can be done by conditioning a learning atmosphere that prioritizes group interaction and goals with group-oriented learning.

The explanation above strengthens the context in PMD Gontor that the strategy for the development of interpersonal intelligence in various ways such as internalization of values, orientation of *pesantren* education, involving teachers, socializing the value of Islamic boarding schools, and creating an environment. This strategy is carried out so that students are able to develop interpersonal intelligence not only imitating but also 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 (Djali, 2011):

1. All behaviorist 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 behavior 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. Bandura with its social learning theory emphasizes learning as a decision-making process in behaving by imitation and habituation through information obtained from the surrounding environment.

Philosophically, behaviorism puts humans in the opposite pole, where humans are supposed to be dynamic, but are required to be mechanistic. However, the modern behaviorist 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 findings of this study were proven to strengthen modern behavioristic theory known as Social Learning Theory developed by Albert Bandura (Bandura, 1986). This social learning theory is an extension of the traditional behavioristic learning theory (behavioristic). This theory accepts most of the principles of behavioral learning theory, but places more emphasis on the effects of cues on behavior, and on 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 behavior of others (Feist & Feist, 2006). Social learning theory or also known as observational learning theory is a learning theory that is relatively new compared to other learning theories. In contrast to other Behaviorists, Bandura views individual behavior as not merely an automatic reflex on stimuli (S-R Bond), but also as a result of reactions that arise as a result of interactions between the environment and the individual's cognitive schema itself. The basic principle of learning according to this theory is that what individuals learn, especially in social and moral learning, occurs through imitation and modeling. This theory still considers the importance of conditioning. Through reward and punishment, an individual thinks and decides which social behavior needs to be applied.

Another important assumption study that needs to be discussed in Albert Bandura's social learning theory is reciprocal determinism. According to this view, the simplest level (sensory input) does not necessarily result in behavior independent of the influence of conscious human contributions. This system

states that human action is the result of the interaction of three variables: environment, behavior and personality. This reciprocal determinism pattern uses feedback, until finally it finds the right behavior in accordance with what is desired. Thus, learning is not a simple process in which the individual accepts a model and then imitates its behavior, but is a much more complex step in which the individual approaches the model's behavior through internalization of the image presented by the model, followed by efforts to adjust that picture.

The theory of reciprocal determinism is highly relevant to the model of disciplinary education implementation at PMD Gontor. The three factors between environment, behavior and personality that influence and are influenced are the essence of disciplinary education at the cottage. 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 important factor in education, while the constructed behavior and a personality that is committed and has integrity are the realization of the totality of life education at PMD Gontor. So that it succeeded in forming a strong 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 so as to succeed in developing students' interpersonal intelligence. Self-awareness is always instilled through Khutbah al-arsy, direction, exemplary, giving assignments, giving rewards and punishments and creating the environment

#### 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 internalizing 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 behavior change in behavioristic theory: 1. Behavioristic theory is a learning theory that emphasizes changes in behavior as a result of the interaction between stimulus and response, behavior change is a reflex of the presence of stimuli and responses, and on theory development. Behavioristic that learning and education are also the result of reactions that arise as a result of the interaction between the environment and the individual's cognitive schema, 2. Behavioral theory consists of 4 types: connectionism, classical conditioning, operant conditioning, social learning theory (reciprocal determinism).

The form of the 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 is the reciprocal determinism model which is expected to create interpersonal intelligence.



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