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| **IMPLEMENTATION OF NGGAHI RAWI PAHU PHILOSOPHY THROUGH SOCIAL COGNITIVE LEARNING** |
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***Abstrak***

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| **Article History** Received: dd-M-YearRevised: dd-M-YearPublished: dd-M-Year**Keywords**: Keyword: Nggahi Rawi Pahu, Social Cognitive, Observational, Modelling |  |
| **How to Cite:** First author., Second author., Third author, etc.. (20xx). The title. *Hydrogen: Jurnal Kependidikan Kimia*, vol(no). doi:https://doi.org/10.33394/hjkk.v10i2 |
|  <https://doi.org/10.33394/hjkk>.xxxxx.xxxx | This is an open-access article under the [CC-BY-SA License.](http://creativecommons.org/licenses/by/4.0/)C:\Users\IKIP\Pictures\CC_BY-SA_3.0.png |

**INTRODUCTION**

The introduction is always written on the second page. This section contains theories, research findings, and current news that form the background of the importance of the research, formulate the problems being studied, and conclude with the research objectives. The introduction should also explicitly state your article's novel and significant contributions. If necessary, this section may also include a brief and concise theoretical/literature review. The first paragraph of each subheading is not indented, while the subsequent paragraphs are indented.

Social cognitive theory developed by Albert Bandura is the most influential approach to learning. Albert Bandura developed his theory in 1977 by emphasising the importance of the interaction between cognition, behaviour and the environment. The theory encompasses a range of concepts that explain how individuals develop and maintain behaviour, as well as how they are affected by the social environment around them. According to Bandura, the cognitive aspect plays an important role in learning because it is able to cognise external stimuli into the mind. As Bandura based on the results of his experiments explained that ‘everything that can be learnt from direct experience can also be learnt through indirect or substitute experience’[1]. The concept of social cognitive theory is known as observational learning (modelling). Where behaviour is formed from the results of observing and imitating. According to Bandura humans learn mostly through direct observation and remembering the behaviour of others [1].

According to Adi, in the theory of Behaviorism, Albert Bandura states that students will do learning by getting to know the model's behaviour which will later be imitated, then students will consider imitating which will become their own behavior [2]. This theory emphasises that a person's behaviour can be learned through observation of social models in the surrounding environment, be it teachers, parents, or peers (Sumianto, 2024) [3].

The benefits of observational learning (modelling) can be effectively obtained when cognitive responses allow a person to regulate their own behaviour [4]. Therefore, by observing, individuals can store the information in memory and assimilate the information by considering which information to choose to produce. There are four basic components in the observational learning process [5], namely attention, retention, reproduction and motivation.

Social cognitive theory is one of the theories that support character building through an understanding of social values. In shaping a person's character, a figure or example is needed that can be a role model and serve as a model that can be imitated by the individual. Lickona explains that there are three elements in character building, namely moral knowledge, moral feelings and moral actions [6]. Therefore, realising a nation's generation with character is the goal of national education. Article 3 of the National Education Law No. 20 of 2003 explains that the purpose of national education is to develop the potential of students to become human beings who are faithful and devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens.

Based on this, the government seeks to instil character education by implementing it in the field of study at school with the aim of fostering the character of students [7]. Indriani stated that one of the priorities in Merdeka Belajar is character education [7]. Where culture is the foundation of character education. Culture and education have a mutually influencing relationship. Syam states that knowledge is an element of culture [8].

Bima culture is still thick with the requirements of moral values. Bima's local culture is the result of the Bima community's habituation as part of Bima's local wisdom that is done repeatedly and continuously. According to Sawaludin local wisdom is interpreted as noble values and is characterised by the attitude of citizens who reflect civis culture, such as religious values in the form of the value of divinity, kinship, responsibility, mutual respect, social care, democracy, mutual cooperation, participation, solidarity and environmental care [9].

One of the philosophical concepts in Bima culture that has moral values and is in line with the concept of character education is Nggahi rawi pahu. Nggahi Rawi Pahu means harmony between words and actions. In Bima language, *Nggahi* means words, *Rawi* means action and *Pahu* means appropriate or in harmony. This reflects that what is done and said or what has been agreed together will be implemented wisely, so that it gives very positive results [10]. Therefore, Nggahi Rawi Pahu can be interpreted as one of the manifestations of a consistent attitude in the life of the Bima people. In this developing era, the moral values of local culture are increasingly abandoned. Therefore, learning that instils cultural values is needed to maintain and maintain the value of national character. In an effort to strengthen the value of the Nggahi Rawi Pahu philosophy, it can be applied through social cognitive learning.

Based on the description above, the purpose of this study is to describe the observational learning process in an effort to strengthen the value of the Nggahi Rawi Pahu philosophy.

**METHOD**

The research method used is qualitative descriptive. This method is a research method that collects and analyses in the form of word narratives [11]. According to Cresswell this approach provides space for researchers to explore more deeply the perspectives of participants [12].

This research was conducted at Nggusuwaru University in Bima. The sample in this study were fourth semester students of the Chemistry Education Study Programme. Data collection techniques were carried out by means of observation, administration of questionnaires and documentation. Observation was conducted to explore the observational learning process. While the questionnaire or questionnaire consists of two indicators, namely the relevance, involvement and benefits of observational learning and the values of the Nggahi Rawi Pahu philosophy that are reflected through observational learning.

**RESULTS AND DISCUSSION**

This section presents the results concisely and is highly recommended to be supported by illustrations such as tables, figures, or qualitative descriptions. The

The application of social cognitive learning theory known as observational learning or modelling in this research is applied in Microteaching courses. The main objectives of this research are: 1) explore the observational learning process 2) describe student perceptions of the implementation of the Bima Nggahi Rawi Pahu philosophy through observational learning.

The implementation of the Nggahi Rawi Pahu philosophy through social cognitive learning known as observational learning or modelling in this study was applied to the Microteaching course. Where the topic of discussion includes models of teaching skills, skills to open and close learning as well as apperception and motivation. In observational learning, the course lecturer acts as a role model for students in visualising these teaching skills.

Social cognitive theory is based on the process of knowledge acquisition or learning that directly correlates with model observation. The basic principle of learning according to social cognitive theory is that what individuals learn, especially in social and moral learning occurs through imitation and modelling (modeling) [13].

According to Bandura, a model is a pattern or example given to others to illustrate how someone behaves [1]. Social cognitive theory explains that knowledge can be obtained from observing others in the context of social interaction, experience, and the influence of external media [14]. Three basic models of observational learning according to Bandura [1]:

1. Live models, through demonstration or acting out a behaviour
2. Symbolic models, through the role of characters in books, films, television programmes or online media
3. Verbal instructional models, through explanation and description of a behaviour.

**Exploration of the observational learning process**

Exploration of the learning process is done through direct observation and survey methods. Observational learning is carried out through 4 stages of cognition in the learning process, namely attention, retention, motor reproduction and motivation [15].

**Attention**

At this stage, the lecturer acts as a live model who demonstrates the techniques or skills needed in teaching, starting from opening the lesson, core activities, to closing the lesson. The aspects of skills demonstrated are pedagogic competence, professional competence, personality competence and social competence that must be possessed by prospective teachers.

Based on the observation, students pay attention to the example demonstrated by the lecturer when opening the lesson. In this section, the model demonstrates skills related to pedagogic, social and personality competencies. That is how the skills of opening lessons with greetings, leading prayers, attendance, delivering apperceptions, motivating students.

At the core activity stage: students observe the model demonstrating how to use a learning model that suits the needs of students, techniques for delivering learning material, giving examples, using learning tools / media, providing opportunities for students to be actively involved, providing reinforcement.

In addition, for aspects of pedagogical competence, the model provides examples of techniques for managing speech intonation, moving around the class, reprimanding and rewarding students.

Managing time, organising students, arranging and utilising learning facilities, and how to conduct assessments during the teaching and learning process.

Similarly, when ending the lesson, the model demonstrates how to invite students to conclude the lesson together, provide follow-up according to the topic, and improve student mastery with clear and correct language.

As an effort to apply the moral message of the nggahi rawi pahu philosophy, the model instils personality and social competence during learning. Instilling discipline in managing time, responsibility for delivering material well, neat in dress and speech. Flexible in responding to students, and able to have the soul of a leader. The attitude reflected in the modelling of personality competence and social competence is a moral message from the Nggahi Rawi Pahu philosophy.

**Retention**

After students pay attention to the behaviour of the lecturer as a model, a questionnaire is given to determine their understanding of the examples that have been demonstrated by the model related to the methods, techniques and skills needed in teaching. This questionnaire aims to determine whether students retain information and process it into their cognitive processes.

**Reproduction**

In the next meeting, students practise the techniques and methods that have been learnt previously according to the material topics that have been given. The goal is to determine the ability of students to reproduce or imitate the behaviour that has been observed. Based on observations, students' abilities depend on the physical and cognitive skills of each individual.

**Motivation**

The motivation stage is one of the important factors for successful learning. This is because even though a person has learned a certain behaviour, they may not carry it out without motivation. Providing motivation can influence an individual's decision to act on what they have learnt.

At the end of the lesson, the model provides reinforcement to motivate students to emulate or practice pedagogic, professional, personality and social competencies in teaching practice. Reinforcement is given in the form of rewards and consequences that will be received if students are unable to master the four competencies. In addition, motivation is given through advice such as the importance of discipline in managing time, responsibility for delivering material well, neat in dress and speech. Flexible in responding to students, and able to have the soul of a leader. Giving advice is one of the efforts to instil moral messages from the Nggahi Rawi Pahu philosophy.

Based on the survey results through a student response questionnaire, it is known that 7 out of 10 students who filled out the questionnaire showed a positive response to learning. The questionnaire contains statements related to the relevance, involvement and benefits of observational learning in an effort to strengthen the philosophy of Nggahi Rawi Pahu. The questionnaire results show that observational learning makes the learning process more interesting, helps students understand the meaning of the Nggahi Rawi Pahu philosophy, can increase self-efficacy, helps in understanding concepts, makes the learning process more useful, makes more courageous to be skilled in front of the class, the learning process becomes easier to understand, more meaningful and relevant to the objectives of the microteaching course. In addition, through observational learning, students can develop teaching abilities and skills by imitating the concepts that have been demonstrated by the model. This makes students more enthusiastic and motivated.

**Students' perceptions of the implementation of the Bima Nggahi Rawi Pahu philosophy**

Students' perceptions of the implementation of the Bima Nggahi Rawi Pahu philosophy in observational learning were obtained through student response questionnaires. The value of the Nggahi Rawi Pahu philosophy is reflected. Etymologically, ‘Nggahi’ means expression, ‘Rawi’ means deed or action, and ‘Pahu’ describes the form or real evidence shown. The concept of Nggahi Rawi Pahu means that something that is said must be realised in concrete action [16]. According to Misdiatun, Bima people describe Nggahi Rawi Pahu as one of the manifestations of a consistent attitude in life[17]. Many students ignore the message of the Nggahi Rawi Pahu Philosophy because they see that these values are too rigid and considered outdated. Along with the times, people are more easily influenced by the values that develop in this digitalisation era. Therefore, observational learning is an alternative to strengthen the value of the Nggahi Rawi Pahu philosophy.

Based on the survey results, it is known that the Nggahi Rawi Pahu cultural values reflected through observational learning are 1) Work hard to be able to imitate the behaviour that has been exemplified. 2) Dare to appear to carry out teaching practice. 3) Creative in managing learning. 4) Discipline in using time according to the time allocation provided. 5) Responsible for carrying out teaching practice properly. 6) Obedient to the rules and advice given by the model. 7) Honest in giving assessment. 8) Consistent in providing objective assessment. 8) Tolerance of student attendance for certain reasons.

This attitude reflects the strengthening of Bima's cultural values. This is included in the practice of Pancasila values and student character values. Bima culture is closely related to the requirements of values that form individuals with character, but it is starting to fade in this digitalisation era. Instilling character values is a shared responsibility of both school and community members. The curriculum of the national education system already contains cultural values and noble values of the Indonesian nation. Because the purpose of national education boils down to the formation of a civilised culture [18]. In an effort to instil character education in the educational environment, observational learning can be one solution. Hadi reinforces that learning oriented towards role model observation can improve character education if its implementation is carried out consistently and supported by a good system [19].

**CONCLUSION**

Based on the analysis presented, it can be concluded that observational learning can strengthen the value of the Nggahi Rawi Pahu philosophy. Most students showed a positive response to the relevance, involvement and benefits of observational learning in an effort to strengthen the philosophy of Nggahi Rawi Pahu. Students showed an attitude of courage, creativity, discipline, responsibility, honesty, consistency, tolerance and hard work during the learning process.

**RECOMMENDATIONS**

By implementing these recommendations, communities can effectively promote and sustain the Ngghahi Rawi Pahu philosophy, fostering a deeper connection to cultural values and encouraging cooperative, environmentally responsible behaviors.

**ACKNOWLEDGEMENTS**

Together, we are committed to nurturing and promoting the Ngghahi Rawi Pahu philosophy, ensuring its relevance and vitality in today's world.

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