Learning from the Perspectives of Albert Bandura and Abdullah Nashih Ulwan: Implications Towards the 21st Century Education

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Abstract

A vast existing literature in educational research has been explored on Social Cognitive Theory (SCT) with the focus on addressing self-efficacy, self-regulation and social interactions in learning. This theory is used as a framework to predict behaviours and interventions. However, researchers have managed to comprehend and adopt the theory comprehensively with regards to all the factors involved specifically in the domain of pedagogical potentials in education and metaphysics. Thus, this paper has two-fold purposes. Firstly, this paper seeks to revisit the SCT from Islamic perspectives. Secondly, it attempts to propose a new pedagogical framework adapted from both theories for enhancing classroom teaching and learning. For this, the theoretical approach of Abdullah Nashih Ulwan has been compared and contrasted with an analytical approach by framing the references of the theory and the domain in education and well-being. Based on the analytic summary, this research has adopted comparative holistic visual representation by

analyzing the SCT and Islamic perspectives. In consequence, a proposed learning model is given for a comprehensive view from both perspectives. The findings will advocate teachers and researchers when dealing with holistic human behaviour and personality development.

Keywords: Abdullah Nashih Ulwan, Albert Bandura, Concept of Modelling, Social Cognitive Theory, Social Learning Theory

A. Introduction

Education has been the biggest area of investment to diverse nations throughout the world in preparing quality human resource in the globalized market. The world without boundaries has expanded higher levels of thinking and behaviours of the citizens. In general, people neither follow the news and read information from the mainstream media nor rely on traditional teaching in the classrooms. The learning environment has to be reformed in a way that becomes robust and realistic with the real-world context. It is no longer static but evolves through the progressive and innovative technology.

A comprehensive theory has been forwarded by Bandura (1977, 1986) in elaborating human behaviour on their thinking and actions that contribute to functioning society. Despite Bandura's Social Cognitive Theory (SCT) emphasizes the constructs of social interactions, self-regulation, self-efficacy and modelling, his thoughts have also incorporated the concepts of learning, competence and values which provide a platform for addressing the philosophy in education. Philosophy of education comprises a set of beliefs and understanding of how teachers function in schools with what and how students are taught. Based on Aristotle's concept of education as elaborated in Hummels (1993), the goal of education philosophy is to ensure the achievement of happiness and wisdom.

Bandura (1977) began his discourse by perfecting the learning theories of Behaviorism and Cognitivism. He discerns from the Behaviourist theory that learning takes place even without a change in behaviour. The Behaviourist standpoint of Bandura separates learning and performance based on the notion that learning occurs from the cognitive process. In other words, learning can be achieved even without showing the expected behaviour but the important element in learning is in the mental process. This is due to the fact that behaviour is not necessarily changed instantly as it needs some considerations in the mental process. According to Santrock (2012), there are reciprocal relationships between individual cognitive processes, the environment she or he interacts with, and the behavioural actions. In other words, there is a triangular relationship among all the three variables. Therefore, SCT implies that a person may not behave according to his cognitive process (Bandura, 1977).

Social Cognitive Theory (SCT) has been used interchangeably with Social Learning Theory (SLT) in the literature. However, SCT is widely considered as the expansion of SLT where both theories emphasize on social interactions to shape the behaviours and beliefs. Bandura has expanded the learning theories from Behaviourist, Cognitive and SLT with self-efficacy (Carillo, 2010; Doménech-Betoret, Abellán-Roselló, & Gómez-Artiga, 2017) and self-regulation (Erlich & Eft, 2011) as the main set of beliefs that draw attention among education researchers. Meanwhile, modelling has taken a back seat in research related to psychology and education fields. It was also argued that SCT has not been adopted comprehensively in research from all the sets of beliefs and factors involved. Accordingly, SCT is not able to fully explain the action behind the thinking that leads to happiness and well-being. Thus, this paper seeks to establish the pedagogical potentials of SCT by reflecting on the theory from Islamic Perspectives guided by Hadiths, Quranic verses and Abdullah Nashih Ulwan's perceptions. Thus, a new pedagogical framework adapted from both theories will be established as a guideline for enhancing classroom work and practice that accommodates the 21st century teaching and learning.

Studies regarding with social learning theory proposed by Bandura and Abdullah Nashih Ulwan appears to be a very interesting and relevant to human life until the present time. It is indicated by quite many researches done by previous researchers i.e. Harinie et al. (2017), Afandi (2017), Alshobramy (2019), Smith (2015), Fryling, Johnston, & Hayes (2011), Khusni (2018), Kay & Kibble (2016), Krishnan, Lazim, & Yusof (2011), Musa et al. (2018), Badlihisham et al. (2015), and Salleh, Ahmad, & Noh (2014). Particularly, this research is aimed to explore on learning theory from the perspective of above experts i.e. Bandura and Abdullah Nashih Ulwan. Additionally, implication towards the 21st century education is discussed further in this research.

B. Literature Review

A great deal of research has been conducted for providing novel paradigms for teaching and learning based on the potentials of various principle theories including SCT and SLT. A thorough review of the literature has rendered crucial insights in relation to perceiving the potentials of these key theories from an Islamic standpoint. Then, a new pedagogical framework adapted from both stands for enhancing classroom teaching and learning can be proposed.

1. Teaching In the 21st Century

Teaching strategies have constantly evolved from the mainstream learning theories including Behaviorism, Cognitivism, and Constructivism of which the objective is to ensure success in education and to mould the moral characters of a child (Olson & Hergenhahn, 2009). Simultaneously, scholars have been focusing on the change of student's behaviour as the outcome of achieving learning from the cognitive, affective and psychomotor domains (Sellers, Cochran, & Branch, 2005). For teaching and learning in the 21st century, thinking no longer originates merely from the cognition of oneself but expanded through social interactions when working in groups. While the affective skill domain no longer

focuses only on values but also emotional and spiritual balance. The psychomotor domain has also expanded from the mere reiteration of both designing and developing the physical performance. That is to say those social constructivists have also delved deeper into learning through social interactions (Kurshan, 2017).

The beginning of learning evolution has been in the form of repeating, reinforcing, and placing both rewards and punishment (Edinyang, 2016). The Behaviourist learning perspectives can be traced from the era of Thorndike in the 18th century, Pavlov in the early 20th century, Watson in 1915, as well as Skinner in 1965 and many others, to comprehend the systematic change of behaviour which can be observed. Such behaviour is the outcome of the stimuli and responses which correspond to child development (Asher, 2012).

Meanwhile, the Cognitivist learning perspective has presented the importance of thinking rather than just looking at the pattern of observable behaviours. This perspective asserts that thinking leads to the changes of behaviour which result from the assimilation and adjustment towards the environment (Kurshan, 2017). Cognitivism emphasizes the acquisition of information and how it is perceived and processed through problem-solving. The Cognitivism, however, was not founded to totally replace Behaviourism but to improve the perspectives of learning and child development (Bandura, 1986, 1993; Brown et al., 2005). Piaget, for instance, is among the Cognitivist theorists whose prior focus is the assimilation and accommodation of knowledge by nature. Meanwhile, another Cognitive theorist, Vygotsky, conceptualizes that the cognitive development in a child is guided by social interactions which lie in the spectrum of Constructivism (Sternberg & Williams, 2009). According to Grusec (1992) and Jerald (2009), Constructivism has been essentially developed to further understand the learning process through learning by doing and working in groups. It is worthwhile noting that Behaviourism, Cognitivism and Constructivism have been developed not in isolation but in the expansion of the early theories to encapsulate the complexity of learning as time changes with the focus on observing and repeating intended behaviours.

The learning evolution in the 21st century, according to Kurshan (2017) is not intended to produce specific behaviours of the low levels of cognition related to memory, affective and psychomotor but also collaborative and problem-solving skills. Kurshan further elaborates that these domains have been revised and reformed to ensure the readiness of a child in handling challenges in the global world. The term 21st century competencies have gone beyond the traditional methods taught in the classroom. Students are demanded to solve real-world problems, communicate and work with peers, integrate digital tools and collaborate with others outside the classroom.

2. From Social Learning to Social Cognitive Theory

Quite a number of theories have been applied in the course of explaining human behaviour - why people behave as they do. They include the works of Skinner and his colleagues which explain that learning takes place through conditioning learning. Taking a

different perspective to the Behaviourist view on learning, strongly disagrees with the belief that direct reinforcement can illustrate all types of learning of which he derives SCT (Bandura, 1977).

A general contention is that much of the development in human cognition is explained by the interplay of internal personal factors in the form of cognitive, affective and biological events; behaviour and environmental events. According to Olson & Hergenhahn (2009), Bandura's research uses human subject interacting with other humans, thereby his work typically reflects real-life situations and problems. Bandura (1993) asserts that people are seen as having absolute control over the motivational, affective, and social determinants of their intellectual functioning as well as the cognitive aspects. The social element, in particular, emphasizes that people can learn new information, also known as observational learning (Grusec, 1992; Burdick, 2014). This implies that Bandura's SCT attempts to elucidate further how children model their behaviour after those around them. Imitating their parents, friends and the social environment around them will shape their present behaviour; which affirms that SCT is an expansion of Social Learning Theory (SLT).

Furthermore, in the principles of the Social Learning Theory by Akers (1998) argued that behaviours are modelled after the process of interactive communication with several socializing means to which the individual is exposed. For that, in order for the social learning to take place, it shares the similar ideas of Bandura on reinforcement whether direct or vicarious, getting instructions and observe through modelling. Behaviours are either quenched or adapted through these interactions (Brown et al., 2005). At the same time, McHale, Dotterer, & Ji-Yeon (2009) also found that children learn during their day-to-day activities, which have an influence over their identity development, social relationships and abilities. It is in the midst of these activities that children witness and develop the abilities as well as identify a leader for each activity. There are four processes involved in SLT namely imitation, definitions, differential association, and differential reinforcement.

In SLT as according to Brown et al. (2005), imitation bounds the extent to which a child emulates the behaviour of a role model. Imitation refers to the values and attitudes towards what a person perceives as right or wrong, which may vary or change according to situations. The SLT explains further that imitation occurs when there is a perceived personal relationship and direct observation of the model's behaviour. Definitions indicate the extent a person defines a behaviour based on moral or religious knowledge. Furthermore, As Bandura explains the change of behaviour according to the continuous reciprocal process based on individual cognitive abilities and a set of beliefs and attitude, behaviour (social interactions) and influence from the environment (parents, guardians and/or friends). This asserts the notion that children behave and learn social skills through the modelling process exhibited by their parents or guardians.

3. Social Cognitive Theory: Implications on Pedagogical Potentials

Bandura (1977) promotes SCT for learning from five main processes related to Cognitivism and Behaviourism. The first process involves observational method where it

delineates the reinforcement designated as facilitation, inhibition and disinhibition. In facilitation, a teacher will provide a pattern of actions or behaviour by repeating and encouraging the students to establish a particular selected behaviour. In inhibition, Bandura implies the model where certain action that is not accepted in the society which requires punishment or rejection. Thus, the behaviour is not repeated. On the contrary, when a behaviour is not acceptable but the person can get away with it without any punishment, this norm will be repeated as a model of behaviour since it is accepted in the society. This notion relates to disinhibition model behaviour.

The second process involves the internal within the individual. This is explained by the cognitive process or thinking. However, it is emphasized that the behaviours or actions may not conform to the individual's thinking. In other words, it is acting against the knowledge of the moral standards set by society. The third process places motivation namely self-efficacy to direct behaviour. When one feels competent, he will direct himself to a goal and become persistent towards the challenges in achieving success. The fourth process recognizes the reciprocal relationships between individual cognitive abilities, environment and behaviours. Lastly is the self-regulated behaviours which accommodate the self-evaluation and judgement of self-actions. Avoiding detrimental consequences are vital in self-regulating his or her own actions to ensure problems will not arise.

Previous research in education from Sternberg & Williams (2009) have focused on reviews and application of SCT based on the modelling without addressing the issues of values and understanding behind the changed behaviours. Bandura (1991, 1999, 2002) has explored on the issue of moral disengagement in the context where the behaviour is regulated against the value standard in the society based on the justification made by the leaders or orders that lead to unethical decisions. He uses the term displacement or diffusion of responsibility where the responsibility is shifted either for the sake of religion, unity or security as propagated by the leaders. Thus, the implications of moral disengagement or displacement will cause a modification in the cognitive process.

From the elaboration given related to SCT, we provide an analytic summary of the learning model in Figure 1.0. It explains the pedagogical potentials from the SCT standpoint. Behaviours based on observations involve the modelling and demonstrating procedures from the teachers. This involves only lower order thinking from knowledge and comprehension levels of Bloom Taxonomy learning domains. The cognitive process encounters the process of thinking which requires inquiry and problem-based learning that escalate higher order thinking skills. Motivation shapes the behaviour through gaining attention, improve relationships between teachers and students and provide support. The reciprocal causations extend the understanding that students would learn through the interactions between environment, peers, and knowledge from within. Thus, creativity will be able to set in when students are exposed to solve real life issues. On the other spectrum of behaviour that is moral disengagement, the education system must include effective leadership quality not only at the micro level among teachers but also to transform the governance to value embedded quality where they are free from corruptions. Thus,

without a deep understanding of grounded values of leadership and good governance, people though smart and educated may not orient their behaviours towards contributing to society. They will end up destroying the values of humanity and affect their conscience in life.
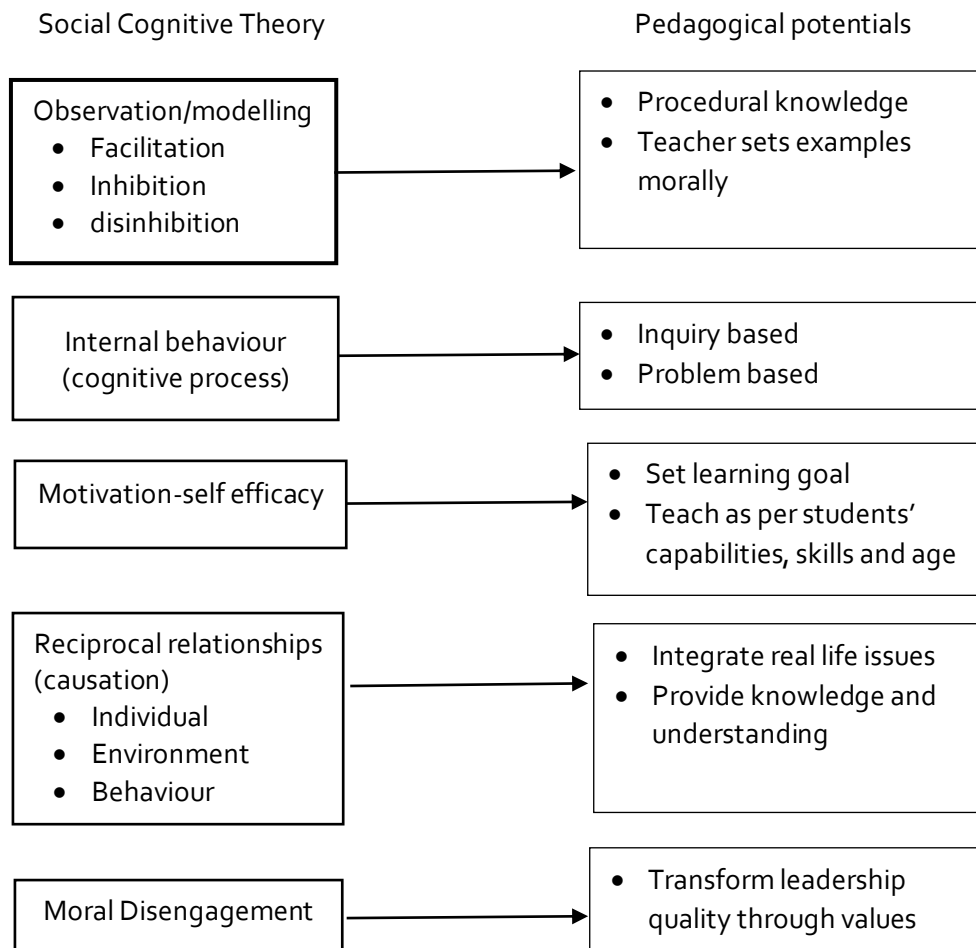
Social Cognitive Theory   Pedagogical potentials

| Observation/modelling
• Facilitation
• Inhibition
• disinhibition | → | • Procedural knowledge
• Teacher sets examples morally |

| Internal behaviour
(cognitive process) | → | • Inquiry based
• Problem based |

| Motivation-self efficacy | → | • Set learning goal
• Teach as per students' capabilities, skills and age |

| Reciprocal relationships
(causation)
• Individual
• Environment
• Behaviour | → | • Integrate real life issues
• Provide knowledge and understanding |

| Moral Disengagement | → | • Transform leadership quality through values |

Figure 1.0 Learning Model of Social Cognitive Theory

4. Related Research To SCT

Social problems are regarded as the behaviours which lead to negative consequences among the children and therefore need to be addressed (Asher, 2012). Meanwhile, according to SCT, children learn different kinds of negative behaviours by observing what other people do. Moreover, the most important concept in the theory is modelling which indicates that someone (a real person or an actor) is performing a behaviour that is being observed by another person. Therefore, the model in this regard can be positive doing the right thing and being rewarded. The model can also be negative in doing the wrong thing which result in a bad consequence. In SCT, Bandura emphasizes on the importance of

observing and modelling the attitudes of others. Observational learning occurs when an observer's behaviour changes after viewing the behaviour of a model.

According to Voisin (2007) and Burdick (2014), children are inclined to committing violence within the groups of their family or community owing to the behaviour they have learnt from a model. Children learn to behave aggressively by watching others as it happened in 1999 in the United States of America when students at the Columbine School were shot to death by two attackers. It was later found that both of the shooters have watched violent movies and played violent video games. The exposures to model behaviours lead children to become involved in whatever they observed to be (Keane, 1996). Therefore, in terms of antisocial behaviour, a child can learn aggression from an aggressive model, violence from violent observation and insubordination from an unsubordinated person (Danielson, Moffitt, Caspi, & Silva, 1998). This further substantiates that the imitation of behaviour trains children and youth to become who they are in relation to their social behaviour which is based on the social learning that occurs between the model and the learner.

Various studies have indicated the high rate of social problems including juvenile delinquency and gangsterism among youths. Adams (2009), for instance, found that many men who were serving different jail terms in prisons were prosecuted for various delinquent behaviour such as stealing, and murder. Meanwhile, 68% of those convicted were reported to have witnessed similar negative social behaviours from various negative models while growing up. This also confirms the study by Bandura & Huston (1961) that children can either be influenced by the positive or negative social behaviours of other people including their parents and those who are very closed to them.

5. Ulwan's Islamic Theoretical Philosophy

Abdullah Nashih Ulwan (1928 – 1987) is an erudite and a well-known Islamic scholar. Although the works of Ulwan, particularly his book on children upbringing, may not be considered as a research in the western academic tradition, many writers including the western scholars have made various comparisons between Ulwan's literatures and their works. For example, Moore (1992) in his work, "The Role of Parents in the Development of Peer Competence" undertake comparative analysis with the work of Ulwan of children upbringing in Islam. Besides, Leppanen et al. (2012) also managed to compare their work on parent-child similarities with that of Ulwan. Other similar attempts were found in the research conducted by Adenan (2004), Ismail (2008), and Mustam & Daniel (2016).

Ulwan is popularly known for his book, "*Tarbiyatul Awlad fil Islam*" (Child Education in Islam). As reflected in his work, Ulwan is concerned about modelling young children. He emphasizes the character building from the early age of children. Using Quran and Hadith with Al Ghazali's framework of *The Revival of the Religious Sciences (Ihyāʿulūm al-dīn)*, he emphasizes on imparting religious discipline, spiritual education and intellectual development in the process of child learning and training.

Ulwan started his academic discourse with the continuance of human development and society by securing and protecting the lineage from moral degradation through legal marriage based on religious and family background of the woman. His elaboration extends to the psychological awareness and feelings towards children imposing love and affection. Therefore, he places religion above all the priorities including love and wealth. The process of child learning and training are highlighted through stages where punishment and reward are necessary in a moderate manner provided that children are not being physically hurt. This is to ensure that children will not get away with his mischiefs and misbehaviour since children tend to do wrong doings without discipline.

According to Ulwan, strict supervision and adherence to the pillars of Islam and iman (faith) are essential for a sound child upbringing, for which the *Murabbi* (parent or guardian) are chiefly responsible. There are some bad habits normally found in children and *Murabbi* must therefore ensure that their children are free from such bad behaviours. Moreover, it does not suffice for a *Murabbi* to merely fulfil their obligations. They must struggle for the perfection of their children's behaviour as it has been narrated from the noble tradition of Prophet Muhammad (peace be upon him), that parents are highly responsible for the behavioural growth and development of their offspring. Indeed, a *Murabbi* should be the person of righteousness and wisdom, so that he or she always engages in imparting the best religious and moral training to their children. They must see that children mature mentally and also have a high degree of intelligence, and are tolerant in their dealings because, in the eyes of a child, the *Murabbi* is an ideal leader and thus has a substantial influence on moulding the child's personality. Thus, the role of *Murabbi* is substantial for ensuring the high-quality process of raising children.

6. Modelling, Imitation and Reinforcement

Analytically, Ulwan's philosophy of children's upbringing has a great consideration from the religious teaching of "*Al-Kitab wa Al Sunnah*" (Qur'an and Hadith), as he believes that Allah (S.W.T) sent forth his messenger Prophet Muhammad (PBUH) to the whole universe as an exemplar for perpetuity and eternity. He was sent for the completion and perfection of moral behaviours. Ulwan believes that if children were brought up in line with excellent Islamic training and in pious surroundings, their Iman in Allah (S. W. T) will be strong and they will grow up based on manners set by Islam. They will attain mental discipline, as the noble Prophet Muhammad (PBUH) has commanded people to provide excellent Islamic teaching to their children. Based on this notion, Ulwan (2000) outlines five main tasks which he considers as the most effective tools for every *Murabbi* to put forth in order to achieve a proper upbringing of a child in Islam. These following actions that need to be emulated are to:

1. lead by example through demonstrating and practicing according to the Prophet's characters
2. discipline the children through wise advice and coaching
3. advocate good habits
4. punish when necessary with the intention to educate and not oriented by anger

5. supervise diligently

These five tasks are considered as principles and basic points in children upbringing to ensure modelling the right behaviour is inculcated. The reinforcement of behaviours is emphasized in Islam. Nazri et al. (2011) have highlighted a Hadith related to rewards or incentives to the *Murabbi* and/or teacher.

> The Prophet Muhammad PBUH says; If anyone pursues a path in search of knowledge Allah will thereby make easy for him the path to paradise, and the angles spread their wings from good pleasure with one who seeks knowledge, and all the inhabitants of the heaven and the earth, even fish in the depth of water, ask forgiveness for him.

Many verses of the Quran have also mentioned the punishment in the hereafter that highlights God as having the strict attribute in punishment such as;

> Yet of mankind are some who take unto themselves (objects of worship which they set as) rivals to Allah, loving them with a love like (that which is the due) of Allah (only)--Those who believe are stauncher in their love for Allah--Oh, that those who do evil had but known, (on the day) when they behold the doom, that power belongeth wholly to Allah, and that Allah is severe in punishment! (2:165)

However, God is the most forgiving, giving support and allow His servants to repent and revert to the *fitrah* or primordial.

> Verily, they who have attained to faith, and they who have forsaken the domain of evil and are striving hard in God's cause - these it is who may look forward to God's grace: for God is much-forgiving, a dispenser of grace. - 2:218

Understanding the attributes of God and the creation of mankind with the Prophet as the role model, all humans as the servants of God are directed towards living in the world and getting prepared for the hereafter, the permanent life. Thus, each Muslim's life is entitled with a goal to please God and to ensure peaceful and balanced well-being is achieved.

In copying or imitating the teachers, Ulwan shares the belief that whether a child consciously or not imitates a teacher or *Murabbi,* the child's observation is recorded vividly in the mind. Therefore, a *Murabbi* as one who leads and guides, plays a key role in reforming or spoiling the child. The child reflects a *Murabbi's* character. If the one he or she imitates is religious, truthful, well-mannered, innocent, courageous and trustworthy, so be it the child. Conversely, if the model is untrustworthy, ill-mannered, liar and miserly, then the child copies these qualities as well. As for the Muslim, the best *Murabbi* for all mankind is the Prophet Muhammad (P.B.U.H).

7. Cognitive process

Ulwan (2000) advocates the importance of intellectual training through knowledge of *shariiah* (Islamic religious law). Thus, the child will gain awareness of the modern knowledge, civilization and culture. As a *Murabbi* or a teacher, he must ensure the development of contemplative powers and mental health of the child. Thus, the teaching framework is based on Islamic revealed knowledge as the principle, then the contemporary or empirical knowledge is introduced and taught only when the children are able to capture the capability of distinguishing the right and wrong doings. Upon learning the *shariiah* principles, the worldly affairs and spiritual practice will ensure the development of culture and civilization. Based on this notion, Ulwan stresses the importance of sincere, intelligent and devout teachers. Moreover, the selection of friends is crucial in developing children's cognitive development. Ulwan (2000) cited the Hadith of the Prophet says: "A person is tugged along by companions wherever he goes. To know a person, gauge the person's associates."

It is vital for the psychological training to be imparted to ensure children gain intelligence. They must be trained to be brave enough to stand for the truth and possess perfect moral qualities to mould a distinct personality. For a child to be intelligent as well as emotionally healthy, there must exist a trust relationship between a child and his/her *Murabbi*. However, the child must not be shy or inferior as these qualities will inhibit his intellectual abilities. On this standpoint, shyness is not necessarily being bold as well as superior does not lead to rudeness. Shyness on this sense relates to modesty of which Ulwan considers as the keyword of Islam.

Thus, from the Islamic perspectives, intelligence or cognitive process and abilities are not discussed separately from emotional stability. When children's intelligence is developed, so is the emotion with a condition that they are exposed to the Islamic teaching of *Shariiah*. To trigger intelligence, the child requires love, affection from *Murabbi* for which will lead to mental health and well-being.

8. Self-Efficacy: A Motivation Theory

When Bandura (1977) promotes motivation theory on self–efficacy, he highlights self-beliefs of confidence where a person is able to direct his effort to achieve his goal. He relates to four sources namely mastery experience (direct success of experience), vicarious experience (observing success from others), verbal persuasion (influential people), and emotional and psychological state. Self-efficacy mediates the knowledge and action to perform a task.

Self-efficacy has been examined from the perspectives of al Ghazali from the concept of *Tazkiyaht An-nafs* (Jaafara, 2012; Langgulung, 1987). It involves the act of purifying the spiritual heart (*Qalb*). As detailed from the views of Al Ghazali in Langgulung (1987), there are four rungs of consciousness namely *ruh, aql, qalb* and *nafs*. *Ruh* is the soul, *aql* represents the intellectual capability, *qalb* is the highest rung of intellect or wisdom, and lastly, *nafs* represents the driving force or free will to perform or act. The *nafs* has many stages of which the lowest or primitive stage is the evil drive towards the material

world. Thus, the biggest struggle in life is to fight against the evil drive or the *nafs* (*al-ammarah*). Thus, the drive to feel confidence and preserver in life relates to the instinct or '*fitrah*' or primordial as innate attribute for survival. To achieve success in life is triggered by the goal to succeed in the material world and also the hereafter. It is the drive to please God that makes oneself strive and be confident in his actions which at the end outcome is the state of well-being. Thus, a person will endure challenges in life with patience (*sabar*), self-regulate himself towards doing the right actions. However, the noble drive to succeed will be diminished when the spiritual heart or *qalb* is tainted with sins. Based on the concept of *Tazkiyaht An-nafs,* it is the faith that mediates the knowledge and action and not just self-efficacy as forwarded by Bandura.

9. Moral Disengagement of Displacement

From the perspectives of Bandura (1991) on moral disengagement, individual behaviours sometimes act against the values and moral standard of society. This is due to the justification given as morally right based on the leaders and influential people for the sake of the nation or the community. Though it can be morally displaced and abuse the humanities, Bandura fails to explain the repetitious behaviour and how to overcome the issues. In addition, Bandura does not relate the understanding of the behaviour according to metaphysics.

With regard to Islam, it places the responsibility of the people to choose the right leaders. The characters and life goal of a leader will shape the followers. According to the Prophet's Hadith:

The Prophet (saw) said: "Two types of people who, if they are righteous, the people are righteous and if they are bad, the people are bad: The scholars and rulers" (Abu Nu'aim narrated it in 'Al-Hulya')

However, an individual must take his responsibility and hold accountable for his own action and not to blame others. Individuals tend to rebel against the teachings of the Prophet (PBUH) due to being ignorant of religious knowledge and obsessed with the material world without considering the consequences of the actions. Thus, it is vital for an individual to secure his faith through daily prayers, recitation of the Quran and all the religious ritual acts prescribed by Islam to ensure his spiritual heart (*Qalb*) is cleansed. As a result, the '*nafs*' or desire that is primarily related to '*al Hayawaniyyah*', that relates to animal characters, can be prevented or downgraded.

C. Research Methodology

The research methodology employed in this study is the comparative holistic approach by Azarian (2011). Through the comparative research method, researchers are capable to compare and contrast data, build multiple similarities and differences, and reach new perceptions more effectively. While applying the comparative analysis, it is essential to the researcher to select study settings in which there is an adequate level of similarities for the purpose of minimising the risk of uncontrollable variables in the

relationships (Przeworski & Henry, 1970). That is to say, the research trustworthiness is likely to be achieved if the perceived relationships and proofs are found in more than one situation (Azarian, 2011). Therefore, the paper is designed with a roadmap of the theories and summarizes the first and second theories. By comparing and contrasting the theories from books and refereed journals, the researchers are able to introduce a model for practical classroom practices.

For this, the theoretical approach of Abdullah Nashih Ulwan has been compared and contrasted with an analytical approach by framing the references of the theory and the domain in education and well-being. This research has adopted comparative holistic visual representation by analyzing the SCT and Islamic perspectives in sequence.

D. Findings and Discussion

Based on the literature reviews explored on Social Cognitive Theory (SCT) and the theoretical approach of Abdullah Nashih Ulwan, these are some findings derived from the similarities and differences between Bandura and Ulwan:

1. Similarities Between Bandura and Ulwan

1. **Emphases on Observational Influence** - A child's behaviour can be observationally influenced, where a child forms an idea of how a new behaviour is performed and later emulate such behaviour. By observing the behaviours of others, a child assimilates and imitates that behaviour, especially if the observational experiences are positive ones or include rewards related to the observed behaviour.
2. **Focus on Modelling Behaviour** – Modelling is a very significant factor in the behaviour of a child in which a child relies solely on the behaviour of other people as their source of imitation.
3. **Influence of Parents and Teachers** – Both teachers and parents have strong influence on the behaviour of a child as they play the role of models in a child's learning process.
4. **Shaping of Children's Behaviour** – A child's behaviour is shaped significantly by the observational influence and modelling behaviours.
5. **Intellectual and Attitudinal Growth of a Child** – Emphases should be equally given to the intellectual and attitudinal growth of a child.

Table: 1 Differences Between Bandura and Ulwan

Bandura's SCT	Ulwan's Philosophy of children-upbringing
• A child learns from the beliefs that fit the basic norms of the society which are manifested in the behaviours of the various models and modelled	• A child should be educated based on the understanding of Iman (faith). Child education should begin with the emphases on *La ilaha illa Allah* (There's no God but Allah), the understandings of halal versus haram, *ibadah* (rituals) and love for

by the child.	the Prophet and Al Quran. Strong *Iman* will form a strong shield within a child against the negative influence a child might encounter in life.
• The SCT emphasizes on imitation which refers to the attitude and values towards the moral standard set by a society which may change depending on the situations.	• Although a child may learn from the models/*Murabbi* surrounding him/her, each child would react differently to what he/she learns from the models/*Murabbi.* This is due to the different levels of spiritual purity that has been inculcated within the child.
• Modelling is dependent on the behaviours of the models who represent the ideals of the values from the West.	• As a child grows, he/she learns and absorbs the values taught by the people around him/her especially the parents. This makes every point/stage of a child's upbringing counts as this is the time during which the important Islamic values are taught to a child.
• The guiding values incorporated in the SCT are derived from the scientific method of inquiry.	• The values each child should learn must be based on the Quran and Sunnah as it determines whether or not the child will become a good vicegerent of Allah.
• The SCT holds that good behaviours of a child are reproduced based on what the environment presents.	• The role of a *Murabbi* is so significant in child education as an exemplary *Murabbi l*eads to the growth of another exemplary vicegerent of Allah and vice versa.
• The SCT advocates that in observational learning a child is highly inspired by the imitated behaviours.	• Other than learning from what a child observes from a *Murabbi,* counselling also plays an important role from which a child could learn throughout the development process.

2. The New Pedagogical Framework

Based on the above explanation, both SCT and Ulwan's Islamic perceptions over the behavioural development of children have several factors for ensuring the appropriateness and efficiency of child upbringing process. Apart from the environmental and socioeconomic influence, there should be a set of common causations for achieving the utmost target of education which is making an improvement in the child's attitude. For the purpose of presenting a new pedagogical framework supporting child development and wellbeing, the researchers propose the following model adapted from Bandura's and Ulwan's perspectives (Figure 1.1).
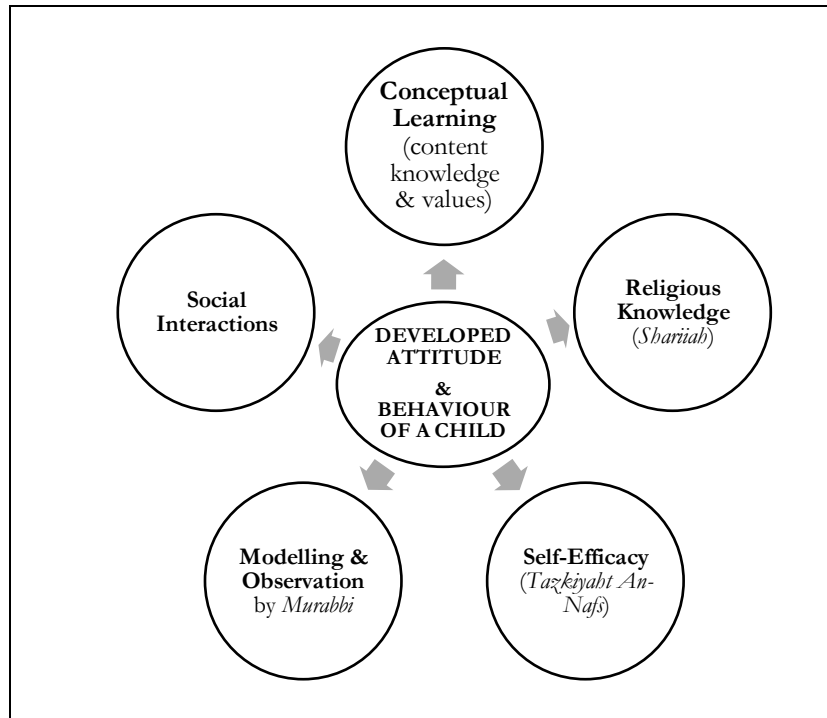
Figure: 1 Child Development Framework
(Adapted from Bandura's and Ulwan's Perspectives)

The process incorporates imparting the designed and planned level-relevant content knowledge of various subject matters and values as well as adequate information of *Shariiah* to the child. As a part of the later content, children would be learned that gaining knowledge is a means of pleasing God (Allah). For that, one needs to endure multiple challenges through having patience and keeping self-regulation towards doing the right actions and taking the accurate decision. Being aware of the notion of education with a mission in life is likely to make him/her develop a higher level of self-efficacy together with the noble drive of being the vicegerent of Allah on earth. Such self-efficacy "*Tazkiyaht An-nafs*" would mediate the perceived knowledge and the produced actions in diverse social interactions allowing the learner to perform differently and gain more experience from various life settings.

During this vivid learning process, the modelling role of *Murabbi* arises. Being a parent or a teacher, the *Murabbi* has a pivotal position in developing children's behaviour and education. The *Murabbi* is to do a wide set of duties ranging from teaching concepts, skills, and behaviour etc; modelling the right conduct based on *Shariiah*; guiding learners while observing different interactions, and helping learners to self-regulate their actions. This seems a heavy burden but there is no way around it. This multi-stage process integrates varied key factors influencing children's learning towards improving individual competence, intellectual and mental processing, and inculcating righteous principles and

values. As a consequence, children are likely to experience an improved level of behaviour and developed attitude.

Both theories contribute to a similar proposition about modelling by *Murabbi*, who can be either a parent or a teacher, as a very significant factor in terms of the behaviour of children, thereby children have the behaviour model of other people as their source of imitation. Both perspectives share the beliefs that children's behaviours can be observationally influenced in which a child forms an idea of how new behaviours are performed. They both share the same fundamental notion as rewards and punishments encouraged and diminished behaviours respectively. Both scholars believe that teachers and parents have a strong influence on the behaviour of a child and the self-efficacy factor is pivotal in maximising the child's capability to achieve success.

However, the difference between the two scholars lies in what is to be imparted into the child. As for Bandura, the aim of modelling in SCT is to impart social norms, values and emotional intelligence in children which is not necessarily achievable due to teachers often lack the knowledge and skills needed to perform accurate modelling or they are unable to connect their moral ideals to their actual behaviour in the classroom (Lunenberg, Korthagen, & Swennen, 2007; Sanderse, 2013). While Ulwan stresses that the overall aim of a child upbringing in Islam is to impart rigid religious, discipline and spiritual purity in which the *Murabbi* is responsible to the education process besides the parents and environment. The *Murabbi* also adheres to fundamentals of moral teaching, and most importantly principle of trust in spiritual values as high-quality values all driven from Quran and Sunnah (Rahman, Mohamad, Hehsan, & Ajmain, 2020).

Bandura concept of modelling only concerns with success in this worldly life. All morals and ethical values introduced based on Bandura's perspective keep changing from time to time and depend on the interpretation of norms, cultural practice and societal views (Bandura, 1986). Besides, it only deals with the physical self of the individual. Therefore, for the muslim to merely use bandura's concept of modelling as the source of reference will not be appropriate for sustainable development of one's personality due to different worldviews and ultimate goals in life. The most appropriate way for muslims is to fully pursue the sustainable role model of prophet Mohammad (pbuh) whose actions and teachings are highly supportive and guiding. The inculcations of moral values remain to be the same with no deviation or novelty from the revelation of Quran until the day of judgement.

A significant distinction between them is that Bandura opines that learning of new behaviour in children takes place through the observation of a model. But, for Ulwan apart from observation, learning of new behaviour in children has to do with advice, habituation, supervision and proper guidance from *Murabbi* (Purnama, 2018).

By this integrated effective way in preparing children's morals, mental, and social ability, the educator or *Murabbi* in the Islamic perspective are role models and are regarded as idols in the child's point of view which produces quality characters in community. This correlates with a research done by Rahman et al. (2020) which asserts that that there are

three important approaches in moulding children and their soul to ensure the formation of sustainable family namely: strengthening of spiritual and worship activities, knowledge and noble values. Consequently, the muslim worldview is very comprehensive which include the worldly life as well as the hereafter. It connects the creation with the creator in all aspects of life. The muslim philosophy of education is very wide in scope which includes both the physical self as well as the soul.

With regard to the proposed framework, it asserts the importance of making children/learners not only knowledgeable and educated in public education alone but also improving their virtuous noble characters as well through the materials of *shariiah* including morals, *aqidah*, and other religious contents. In other words, the Islamic perspective of Abdullah Nashih Ulwan when associated with the western pedagogical theory is substantially relevant to what is heralded by the government standards of making this nation's generation strong mentally with virtuous noble character.

E. Conclusion

This study has contributed to a Child Development Framework from the notion of SCT emphasizing on observation or modelling, internal behaviour from the cognitive process, and self-efficacy. Learning cannot be studied in separate entity but to look at the bigger picture consisting all the factors involved in the SCT. Thus, the 21st century learning skills can be emulated to ensure a balanced of learning, skills and values.

Social Cognitive Theory (SCT) has been applied in educational research specifically in understanding the behaviours and performance of learners. SCT has complemented Behaviourist, Cognitivist and Social Learning Theory in the past research and application. Self- Efficacy is the most popular concept studied which has extended to the instructional technology field. However, the attention is not well addressed in understanding the drive that makes a person commit immoral behaviour that deviates an individual to achieve well-being. The integration of Islamic perspectives from Quran and Sunnah that drive Abdullah Nashih Ulwan's ideas on children upbringing has sparked the reality of Cognitive theory to be revisited. It does not only capitalise the learning from the social interactions and values that shape the cognitive process but also from the metaphysics, examining the components of *nafs* or ego and God as the Creator and the ultimate goal of the next world.

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