

Integrating Behaviorist and Cognitive Approaches in Qur'anic Learning: A Theoretical and Comparative Literature Study

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Abstract

Qur'anic learning holds a central role in Islamic education, aiming not only to instill religious values but also to shape the spiritual character of students. However, to achieve these objectives effectively, educators must adopt appropriate teaching approaches. This study explores the integration of behaviorist and cognitive approaches in Qur'anic learning through a theoretical and comparative literature review. Using relevant academic sources such as books, peer-reviewed journals, and scholarly articles, this research analyzes the characteristics, strengths, and limitations of both approaches. The findings reveal that the behaviorist approach emphasizes repetition, reinforcement, and habit formation, making it effective for memorization and recitation. Meanwhile, the cognitive approach promotes comprehension, reflection, and contextual understanding, which are crucial for meaningful engagement with the Qur'an. Integrating both approaches offers a more holistic model that balances technical mastery and deep understanding. The study concludes that such integration enhances the effectiveness of Qur'anic pedagogy by combining structured reinforcement with active intellectual engagement. This research contributes to the development of more comprehensive and adaptive Qur'anic teaching methods, encouraging educators to design instructional strategies that nurture both the memorization and internalization of Qur'anic values in daily life.

Keywords: Behaviorist Approach, Cognitive Approach, Integrated Pedagogy, Literature Review, Qur'anic Learning.

Abstrak

Pembelajaran Al-Qur'an memegang peranan sentral dalam pendidikan Islam, yang tidak hanya bertujuan menanamkan nilai-nilai keagamaan, tetapi juga membentuk karakter spiritual peserta didik. Namun, untuk mencapai tujuan tersebut secara efektif, pendidik perlu mengadopsi pendekatan pengajaran yang tepat. Penelitian ini mengkaji integrasi pendekatan behavioristik dan kognitif dalam pembelajaran Al-Qur'an melalui tinjauan literatur teoretis dan komparatif. Dengan menggunakan sumber-sumber akademik relevan seperti buku, jurnal ilmiah yang ditinjau sejawat, dan artikel ilmiah, penelitian ini menganalisis karakteristik, keunggulan, dan keterbatasan dari kedua pendekatan tersebut. Temuan menunjukkan bahwa pendekatan behavioristik menekankan pada pengulangan, penguatan, dan pembentukan kebiasaan, sehingga efektif untuk kegiatan hafalan dan pelafalan. Sementara itu, pendekatan kognitif mendorong pemahaman, refleksi, dan penafsiran kontekstual yang penting untuk keterlibatan makna terhadap Al-Qur'an. Integrasi kedua pendekatan ini menghasilkan model pembelajaran yang lebih holistik dengan menyeimbangkan penguasaan teknis dan pemahaman mendalam. Studi ini menyimpulkan bahwa integrasi tersebut meningkatkan efektivitas pedagogi Al-Qur'an dengan menggabungkan penguatan yang terstruktur dan keterlibatan intelektual yang aktif. Penelitian ini memberikan kontribusi terhadap pengembangan metode

pengajaran Al-Qur'an yang lebih komprehensif dan adaptif, serta mendorong pendidik untuk merancang strategi pembelajaran yang menumbuhkan kemampuan menghafal sekaligus internalisasi nilai-nilai Al-Qur'an dalam kehidupan sehari-hari.

Kata Kunci: Pendekatan Behavioristik, Pendekatan Kognitif, Pedagogi Terintegrasi, Kajian Literatur, Pembelajaran Al-Qur'an

Introduction

Qur'anic learning is a central pillar of Islamic education, aiming not only to instill religious values but also to deepen the understanding of divine revelation and shape students' spiritual character. As a pedagogical concept, learning is defined as a systematic and systemic effort to create a conducive environment for developing the full potential of students (Wahab & Rosnawati, 2021). In this context, Qur'anic instruction becomes more than a ritual practice—it represents a vital process in forming moral and intellectual foundations within the Islamic educational framework.

The relationship between teaching and learning is inseparable, as they are fundamentally two sides of the same coin (Faizah & Kamal, 2024). Substantively, both processes aim to produce changes in individual behavior; functionally, teaching serves to facilitate learning. However, not all learning outcomes can be attributed directly to formal teaching, rendering learning an individual accountability while teaching remains a collective, institutional responsibility. In practice, Qur'anic learning still encounters serious challenges. One recurring issue is students' varied levels of understanding—some grasp material quickly, others require more time. Nevertheless, students often hesitate to ask questions when they do not understand the content, making it difficult for educators to determine the most appropriate method of instruction (Hidayati, 2021).

This gap between pedagogical ideals and educational realities calls for a reevaluation of existing teaching strategies in Qur'anic education. The lack of responsive, individualized approaches impedes the effectiveness of Qur'anic learning, particularly in memorization (*tahfiz*) and comprehension. Thus, selecting appropriate teaching methods aligned with student characteristics and learning goals becomes a pressing concern.

Several learning theories have long provided frameworks for effective pedagogy. Among the most recognized are behaviorist, cognitive, and humanistic theories (Chandra & Saufiqi, 2022). These theoretical models assist educators and learners in designing structured learning experiences, thereby improving educational outcomes. Learning theories not only serve as instructional guides but also offer insight into how students acquire, process, and

apply knowledge (Saipul, 2025). However, this study specifically focuses on two key approaches—behaviorist and cognitive—as they are considered most relevant for addressing the dual objectives of Qur'anic learning: memorization and understanding (Ulfah et al., 2024).

The behaviorist approach emphasizes stimulus-response learning, stressing repetition, habituation, and reinforcement (Rahmah & Aly, 2023). It is frequently applied in *tahfiz* programs that rely on rigorous memorization through discipline and consistent practice. In contrast, the cognitive approach focuses on mental processes such as comprehension, analysis, and reflection (Nurhadi, 2020). It highlights how students process information, link new concepts to prior knowledge, and develop deeper understandings of Qur'anic teachings. This method not only promotes active learning but also encourages students to interpret and internalize the meaning of the verses, making the message of the Qur'an more relevant to daily life.

Previous studies have explored these approaches independently, yet there is limited research comparing their effectiveness or exploring how their integration could improve Qur'anic learning. This constitutes a critical gap that this study intends to fill. While some literature supports the effectiveness of behaviorist-based *tahfiz* programs, others highlight the cognitive benefits of interpretative and reflective Qur'anic learning. However, few have investigated the synergistic potential of combining these models to form a more holistic approach.

Therefore, this article aims to fill this research gap by analyzing the application of behaviorist and cognitive approaches in Qur'anic instruction, particularly in the context of memorization and comprehension. The novelty of this study lies in its integrative perspective—exploring how the strengths of both theories can be combined to develop more effective and adaptive Qur'anic teaching strategies. Supported by a literature-based methodology, this research offers an updated framework for Qur'anic learning that is both theoretically grounded and practically applicable.

To provide focused direction for this study, the research explores three core questions: the concept of the behaviorist approach in Qur'anic learning, the concept of the cognitive approach in Qur'anic learning, and a comparative analysis of the effectiveness of both approaches in instructional practice. These guiding questions are intended to deepen the understanding of how each pedagogical theory contributes to Qur'anic education and how their integration might enhance learning outcomes. By addressing these questions, this study

aims to contribute to the development of more effective, inclusive, and contextually relevant teaching models in the field of Qur'anic instruction.

Methodology

This study employed a library research approach by examining various relevant and credible written sources such as books, scientific journals, articles, and academic works (Yam, 2024) that discussed behaviorist and cognitive approaches in Qur'anic learning. The selection of literature was based on several criteria, including its relevance to the research focus, the currency of the information, the authority of the authors in the fields of Islamic education or educational psychology, and whether the sources had undergone scholarly peer review. This approach was chosen because it allowed the researcher to access and analyze theoretical data in depth without the need for field data collection.

Data were collected through documentation by reviewing and taking notes from relevant literature. The data were then analyzed using a descriptive-comparative method, which involved classifying, presenting, and interpreting the information, followed by comparing the concepts, strengths, and limitations of each approach. The purpose of this analysis was to obtain a comprehensive understanding of the effectiveness of the behaviorist and cognitive approaches in Qur'anic learning and to formulate a more practical and applicable instructional model.

Results and Discussion

A. Theoretical Foundation and Implementation of Behaviorism in Qur'anic Learning

1. Definition and Principles of Behaviorism

Etymologically, *behaviorism* derives from the word *behavior*, meaning conduct or action, and the suffix *-ism*, which implies an ideology or school of thought (Fika Aulia Putri et al., 2024). Terminologically, behaviorism is a school of psychology that views individuals from the perspective of physical or observable behavior (Huda et al., 2023). This approach is used to develop skills in reading, memorizing, and reciting sacred verses accurately and repetitively.

According to Edward Lee Thorndike, behaviorism is a theory that studies changes in human behavior as a result of interactions between stimuli and responses (Wahab & Rosnawati, 2021). A stimulus might be a teacher's instruction to read a specific verse, while the response is the student's action in reading or memorizing it. This theory is commonly referred to as *connectionism*.

In Qur'anic learning, this theory is evident in practices such as continuous repetition of verses, the habit of *muroja'ah* (revision), and praise given when students recite correctly. This process—known as connectionism (Wahab & Rosnawati, 2021)—strengthens the link between the taught Qur'anic material and the student's habitual response.

Pratama (2019) describes several main characteristics of behaviorist learning theory: (1) prioritizing elements or small components, (2) being mechanical in nature, (3) emphasizing the role of the environment, (4) focusing on response formation, and (5) highlighting the importance of practice.

In the practice of Qur'anic education, this is visible in the *talaqqi* and *tikrar* (repetition) methods, where students are asked to imitate the teacher's recitation (Santana, 2024), verse by verse, in a scheduled manner. Correct responses are reinforced with praise or repetition as a form of positive reinforcement. In this context, the teacher acts authoritatively (Muttaqin, 2024)—not only delivering content, but also monitoring and reinforcing student behavior through measured and systematic methods. This makes the teacher's role as a stimulus provider central to the learning process.

Hidayati (2021) adds that changes in student behavior indicate successful learning. For instance, students who previously could not read or memorize short chapters may show real progress after intensive training in Qur'anic mastery. The teacher organizes the material progressively, starting from simple content such as short chapters and the introduction to hijaiyah letters, to more complex topics such as *tajwid*. This aligns with the behaviorist principle of habit formation through gradual steps.

These behaviors are expected to build habits in students, and teachers then evaluate them based on observable behaviors. In this case, reinforcement—either positive or negative—is necessary (Hidayati, 2021). The theory also emphasizes the importance of measurement, as behavior changes are detectable through such evaluations. Another key factor is reinforcement, which strengthens the likelihood of a response.

Reinforcement is a core concept of this theory. Wahab & Rosnawati (2021) explain that positive reinforcement, such as praise, good grades, or awards, strengthens responses, while negative reinforcement—such as correcting errors—serves to prevent the recurrence of mistakes.

In Qur'anic learning, for example, teachers may praise students who recite with *tartil* and offer corrective guidance when errors in *makhraj* or *tajwid* occur. Evaluation is carried out through direct observation of student behavior, focusing not only on cognitive aspects but also

on physical and verbal indicators like fluency and accuracy, which are the main success metrics.

Wahab & Rosnawati (2021) mention the principles of behaviorist theory in Qur'anic learning, including: (1) psychology's object of study is behavior patterns, (2) all behavior patterns are linked to reflexes, (3) personal habit formation is prioritized, (4) observable and measurable behaviors have significance, and (5) mental aspects of consciousness that lack physical form should be avoided.

These principles are highly effective in Qur'anic education due to their focus on observable behavior, stimulus-response mechanisms, and habit formation through repeated practice. The teacher acts as a stimulus regulator who shapes student responses—such as reading, reciting, and memorizing verses—in a systematic way. Patterns of positive reinforcement, like praise or rewards, strengthen the desired behavior, such as the habit of reciting before lessons or regular *muroja'ah* in study circles (*halaqah*).

This approach also enables objective evaluation by focusing on concrete outcomes, such as accurate *makhraj* or the number of verses memorized. Although behaviorism does not consider internal aspects such as motivation or intention, it remains relevant in early learning stages when students are still forming basic habits in engaging with the Qur'an.

2. Figures in Behaviorist Theory

Several figures in behaviorist learning theory, each with their own characteristics and applications in Qur'anic education, include:

First, classical conditioning theory. This theory suggests that learning requires prior practice, habituation, and repetition, which can cause changes in behavior patterns. This occurs due to a stimulus replacing a previous one to form and develop specific responses (Jelita et al., 2023).

In Qur'anic learning, this is reflected in habits such as reciting Surah Al-Fatihah before class begins, reading the Qur'an after prayer, or praying in congregation—repetitive practices that develop religious behavior (Violeta & Prastowo, 2024).

Second, connectionism theory. Based on Edward Lee Thorndike's theory (Shahbana et al., 2020), learning is a process of forming associations between a stimulus (S) and a response (R). It emphasizes effort. Students strive to achieve their goals, and failure is not the end. Anyone with strong determination can succeed; hence, students are encouraged to rise and keep trying (Rahmah & Aly, 2023).

In the context of Qur'anic learning, Amin (2024) emphasizes the importance of the teacher's role as a stimulus, providing encouragement and building students' confidence. The "Wafa" method highlights the stimulus-response relationship, with teachers offering examples and motivation that prompt student improvement in Qur'anic reading skills.

Third, John Broadus Watson's learning theory. This approach emphasizes the observation of visible behavior and the influence of external environmental factors in shaping one's actions (Isnaini et al., 2023). The theory underlines the importance of practice and repetition in forming habits.

Applied in practice, Rahmah & Aly (2023) give an example of a student who initially struggled with memorization due to limitations. Through teacher guidance and regular practice, the student eventually succeeded in memorizing and enjoyed the *muroja'ah* process.

3. Application of Behaviorist Theory

This approach is widely implemented in various Qur'anic learning methods, such as *Iqra'*, *Qiroati*, *Tilawati*, and *Ummi* (Rosi, 2021). Teachers act as stimulus providers, for instance, by demonstrating proper recitation, followed by students imitating and repeating until mastery is achieved.

The process follows three stages. The first stage is planning, in which the material and memorization targets are structured based on students' ability levels (Mahmudah, 2023). The second stage is implementation, where teachers provide models for students to imitate, employ repeated drills, and apply positive reinforcement to enhance motivation (Affandi et al., 2025). The final stage is evaluation, during which students' reading or memorization abilities are tested, and direct feedback is given to support their improvement (Muttaqin, 2024).

One key to success in the behaviorist approach is the use of positive reinforcement, such as praise, recognition, or rewards. These have proven effective in increasing students' motivation and interest in learning to read and memorize the Qur'an (Violeta & Prastowo, 2024). Reinforcement encourages students to continue practicing and correcting mistakes.

In *tahfidz* programs and Qur'anic reading lessons in schools or *pesantren*, students regularly repeat recitations or memorized verses, with teachers providing corrections and praise for progress made.

B. Theoretical Foundations and Applications of Cognitive Theory in Qur'anic Learning

1. Cognitive Approach in Qur'anic Learning

According to the *Kamus Besar Bahasa Indonesia*, the term “cognitive” relates to reasoning activities or thinking processes involving logic and factual knowledge (Nurhadi, 2020). The word *cognitive* itself is derived from “cognition,” which means knowing, or from the Latin *cogitare*, meaning to think. In the context of education, cognitive theory emphasizes the importance of organizing mental and perceptual aspects of the learning process to form meaningful understanding (Inna Nadhifah et al., 2025).

Cognitivism focuses on what happens inside the mind, based on the assumption that humans are active beings who construct knowledge through thoughtful interaction with their environment (R. Setiawan et al., 2024). Cognitive psychology views learning as a complex internal process involving perception, memory, and problem-solving. This approach becomes relevant in Qur’anic learning because it encourages students not only to memorize verses but also to understand the structure of meaning and the values embedded in the sacred text.

This approach sees learning as the result of active interaction between individuals and their environment, encompassing information recognition, problem analysis, and the formation of attitudes and skills (Ahmad & Arifin, 2024). In the context of Qur’anic education, this approach not only conveys religious content but also encourages learners to deeply comprehend the meanings of verses, interpret their socio-historical context, and relate them to contemporary life.

The approach highlights that Qur’anic learning should not stop at mechanistic aspects such as pronunciation and memorization but should evolve toward deep and reflective understanding of the content and context of the verses. This process involves higher-order cognitive skills such as analysis, synthesis, and evaluation.

For example, when students study tafsir (interpretation), they are invited to explore the background of the verses, draw conclusions from implied meanings, and connect them to present-day issues. Thus, this approach is more capable of developing strong and applicable value awareness, not just verbal knowledge. This is a significant contribution of cognitive theory in enriching Qur’anic education substantively.

In essence, Piaget proposed three main principles of cognitive learning (Yunaini & Yuyun Winingsih, 2022):

First, active learning. The learning process is an active activity because knowledge is constructed internally by the learner. To support children’s cognitive development, learning conditions must allow for independent exploration, such as conducting experiments,

manipulating symbols, asking questions, searching for answers, or comparing their findings with peers’.

Second, learning through social interaction. A learning environment that supports interaction among students must be created. Piaget argued that learning with peers or more experienced individuals can aid cognitive development. Without interaction, children's cognitive growth tends to be egocentric, while with social interaction, their cognitive perspective becomes more diverse.

Third, learning through direct experience. Learning based on real-life experiences fosters better cognitive development than relying solely on verbal communication.

2. Key Figures in Cognitive Theory

Jean Piaget, a central figure in cognitive theory, stated that children's cognitive development occurs through specific stages influenced by cognitive structure and function. While these functions are innate, cognitive structures can develop through experience and interaction with the environment (Ningrum & Muhid, 2024). Learning becomes more effective when adjusted to the child’s cognitive development stage, where learners are encouraged to experiment, discuss, and interact with their surroundings.

In Qur’anic education, Piaget’s approach demands that teachers use methods aligned with the students’ thinking stages. For example, in introducing the meaning of a verse or moral principles in the Qur’an, teachers must design learning experiences that enable children to analyze, question, and conclude independently.

Piaget’s three main learning processes—assimilation, accommodation, and equilibration (Ningrum & Muhid, 2024)—can be applied to deeply, gradually, and structurally understanding Qur’anic verses. This not only strengthens cognitive understanding but also develops applicable value awareness in daily life.

Jerome Bruner emphasized that cognitive development is significantly influenced by culture, especially language, which functions as a primary tool in the thinking process (Nurdiyanto et al., 2023). This view differs from Piaget, who focused more on biological factors. In Qur’anic learning, appropriate language use—both Arabic and the mother tongue—can enhance cognitive and contextual understanding of verse meanings.

Meanwhile, David Ausubel highlighted the importance of meaningful learning, which occurs when new material connects directly with the learner’s existing knowledge. He introduced the concept of an "advance organizer" to bridge new information and the learner’s current cognitive structure (Nurdiyanto et al., 2023). In Qur’anic learning, this can be realized

through introductions that help students understand the context of a verse before delving into it, allowing for deeper and psychologically internalized understanding.

Robert M. Gagné defined learning as a process that enables individuals to function effectively in society through the mastery of skills, knowledge, attitudes, and values (Basyir et al., 2022). For Gagné, learning outcomes are collections of various skill types formed through structured learning processes. In the Qur'anic learning context, this approach encourages educators to comprehensively develop students' abilities—cognitive, affective, and psychomotor—so they not only understand the text but also apply it functionally in social life.

3. Application of Cognitive Theory

In the teaching and learning process, appropriate methods are needed to achieve optimal learning outcomes. The following are applications of cognitive learning theory in education (Wisman, 2020):

a. Insightful Observation Experience

Students should have the ability to observe elements of an object. For example, an *ustadz* or teacher demonstrates how to pronounce Arabic letters both verbally and visually on the board. The students then observe the object (listening and watching the demonstration). The teacher guides them step-by-step until they can read fluently. Students are not forced to read until they are ready; instead, they are first shown how to pronounce the letters until they can imitate correctly. Once the student understands the material, the teacher simply points to what has been taught, and the student can recall it. This process is distinct from behaviorist theory, which relies solely on stimulus and response.

b. Goal-Oriented Behavior

This refers to behavior directed toward achieving specific goals. Teachers guide students to understand the direction and purpose of what they are learning. For instance, teachers instruct students in various Islamic disciplines, such as Qur'anic tajwid, fiqh, and akhlaq, with the goal that students will later practice these teachings in their communities. This application requires considerable effort as it directly impacts the future of the students. It would be ineffective if teachers teach without purpose or students learn without direction—both must have clear goals to achieve.

c. Life Space Principle

Personal behavior is influenced by one's surroundings. The material taught should relate to the student's real-life environment. For example, a teacher gives lessons on proper etiquette with neighbors and people in the community, such as how to greet others, manners when visiting neighbors, or helping those in need. This principle is essential in shaping students' social behavior in daily life.

C. Comparative Analysis of Behaviorist and Cognitive Approaches

The use of behaviorist learning theory in education has several advantages (Putra et al., 2023). However, the study also highlights some drawbacks of the behaviorist theory in learning, as shown in the following table:

Table 1. Strengths and Weaknesses of the Behaviorist Approach

No.	Weaknesses	Strengths
1	Teaching materials must be prepared in advance, limiting flexibility.	Encourages educators to be meticulous and responsive during the learning process.
2	Not all subject matter is suitable for this approach.	Reduces the use of lecturing, promotes independent learning, and encourages students to ask questions when facing difficulties.
3	Learners tend to become passive listeners and memorizers without deep exploration.	Shapes desired behavior through reinforcement, such as rewards for high-achieving students.
4	Punishments focus solely on classroom order rather than understanding.	Maximizes student potential through positive reinforcement and repetitive practice.
5	Teachers play a dominant role, while students are passive and reliant on external reinforcement.	Structured teaching materials are developed progressively, from simple to complex, with clear learning objectives.
6	Limited development of imagination makes students dependent on teacher guidance for problem-solving.	Stimuli can be replaced until the desired response is achieved.

No.	Weaknesses	Strengths
7	Encourages one-way thinking, inhibits creativity, and fosters passivity.	Suitable for learning that requires routine practice with speed and endurance.
8	Teacher-centered learning emphasizes measurable outcomes only.	Effective for students who still need teacher guidance, motivating them to try, imitate, and appreciate direct praise.
9	Students often feel uncomfortable due to one-way communication, authoritarian teacher — decisions, and limited learning scope.	

Source: Putra et al. (2023)

The cognitive learning theory also has several strengths (Nurhadi, 2020), while also presenting some weaknesses, as detailed below:

Table 2. Strengths and Weaknesses of the Cognitive Approach

No.	Weaknesses	Strengths
1	This theory is not comprehensive for all educational levels and is difficult to implement, especially in higher education. Some concepts, such as intelligence, remain abstract and not fully understood.	Helps students become more creative and independent, and facilitates their understanding of the subject matter.
2	Cognitive theory emphasizes memory skills and assumes all students have similar memory capacities, while in fact, individuals vary significantly.	Most of Indonesia's education curriculum emphasizes cognitive theory, focusing on the development of individual knowledge.
3	Sometimes, this approach overlooks the diverse ways students explore and construct knowledge, even though each student has a unique learning style.	In cognitive learning, educators provide the foundational material, and students are expected to develop it further with minimal guidance.
4	Sole reliance on cognitive methods may hinder full comprehension of the material.	Cognitive approaches assist students in remembering lessons, as one of

No.	Weaknesses	Strengths
		their core goals is memory enhancement.
5	In vocational schools, applying only cognitive Cognitive experts define cognition methods without hands-on approaches makes it as the innovation of something new difficult for students to practice what they've from existing knowledge; thus, learned.	students are encouraged to innovate.
6	When implementing cognitive learning Cognitive methods are easy to apply methods, students' ability to further develop and widely used across various levels what they've learned must be considered.	of education in Indonesia.

Source: Nurhadi (2020)

After examining the strengths and weaknesses of both theories, the author seeks to analyze the potential integration of these two approaches to enhance the effectiveness of Qur'anic learning. Integrating behaviorist and cognitive approaches in Qur'anic education can improve learning outcomes by leveraging their respective strengths and addressing their limitations.

The behaviorist approach, with its emphasis on reinforcement and habituation, is highly effective in developing foundational skills such as *tajweed*, memorization, and fluency in Qur'anic recitation. Repetitive practice and direct feedback or rewards help reinforce positive habits in reading and memorizing. However, this approach tends to promote passivity and lacks creative engagement, which can be addressed through cognitive methods.

The cognitive approach emphasizes understanding, analysis, and reflection, which are crucial for deepening comprehension of the Qur'anic content. This method encourages students to think critically, use their imagination, and connect Qur'anic verses to real-life contexts. These strengths complement the behaviorist approach, which tends to focus solely on measurable outcomes without emphasizing the thinking process.

The integration of these two approaches can be implemented by combining practical repetition with cognitive reinforcement. For instance, in teaching *tajweed*, the teacher can use repetitive drills to build proper recitation skills (behaviorist) while also explaining the phonological rules and meanings behind those rules (cognitive). In memorizing the Qur'an, students not only repeat verses (behaviorist) but also explore their meanings and interpretations (cognitive), making the memorization more meaningful.

A study by L. P. Setiawan et al. (2024) demonstrates that combining *talaqqi* (direct instruction) with *tafsir* (exegesis) is effective in enhancing students' comprehension of Qur'anic verses. According to interviews with teachers, the *talaqqi* method facilitates direct interaction between teacher and student, allowing for more detailed explanation and deeper contextual understanding of the verses.

The study integrates the *talaqqi* method, which aligns with the behaviorist approach, with *tafsir* study that is adjusted to students' cognitive levels, representing the cognitive approach. As a result, students not only memorize the Qur'an but also learn to relate it to their daily lives.

By combining these approaches, Qur'anic learning becomes more comprehensive, yielding not only technical proficiency but also deep understanding. Students become more active, creative, and capable of applying Qur'anic values in their everyday lives.

Conclusion

This study reveals that both behaviorist and cognitive approaches contribute significantly to Qur'anic learning, each with its own strengths and limitations. The behaviorist approach emphasizes behavior formation through stimulus-response and reinforcement, making it suitable for memorization and habit-building in Qur'an recitation. Meanwhile, the cognitive approach focuses more on learners' mental processes—such as comprehension, reasoning, and reflection—making it relevant for teaching the meaning and interpretation of the Qur'an.

Theoretically, this study reinforces the understanding that Qur'anic learning should not rely solely on outward behavioral aspects, but must also engage cognitive functions in the internalization of meaning. The practical implication is that Qur'an teachers need to design learning methods that combine the strengths of both approaches proportionally to achieve comprehensive outcomes, addressing both memorization and deep understanding.

Recommendations for future research include expanding the study to other approaches, such as constructivist or humanistic models, and conducting field research to empirically test the effectiveness of combining behaviorist and cognitive methods in various educational contexts, both formal and informal. As a contribution to knowledge development, this study enriches both theoretical and practical insights in Islamic education, particularly in Qur'anic teaching methodology, by offering an integrative framework that can serve as a foundation for more effective pedagogical innovations.

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