

Learning Theories and Their Implications in Islamic Education

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Abstract

This study examines learning theories and their implications in Islamic education, aiming to explore how concepts of modern learning theories can be integrated with Islamic values in the learning process. The learning theories discussed include behaviorism, cognitivism, constructivism, humanism, and Qur'anic learning theory, which encompasses tadabbur, tafakkur, and ta'lim. This research employs a qualitative approach using library research methods, drawing on books, scholarly journals, and relevant literature related to learning theories and Islamic education. Data were collected through documentation study, while data analysis was conducted using content analysis techniques by classifying, interpreting, and drawing conclusions based on the research themes. The findings indicate that each learning theory contributes significantly to Islamic education. Behaviorism plays a role in habit formation through reinforcement and repetition; cognitivism emphasizes critical thinking processes in understanding Islamic teachings; constructivism highlights active, experience-based learning; and humanism focuses on the development of learners' potential and humanistic aspects. Qur'anic learning theory strengthens the spiritual dimension through tadabbur, tafakkur, and ta'lim, emphasizing a balance between knowledge, faith, and morals. The implications of learning theories in Islamic education suggest the need for learning strategies that are more active, interactive, and learner-centered while integrating Islamic values. Although challenges exist in unifying modern theoretical paradigms with Islamic principles, there are significant opportunities to develop more innovative and relevant learning models in response to contemporary developments.

Keywords: Learning Theory, Education, Islam

1. INTRODUCTION

Education is a fundamental process in shaping individuals who are knowledgeable, possess good morals, and have skills that are beneficial for life. In the context of Islamic

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Citation in APA style: Amri, M., Aribowo, R.B., Syah, I., Relawati, Ngulya, M, Jannah, S.R (2026). Learning Theories and Their Implications in Islamic Education. JOSAR, 11(1), 187-197.

Received:
January, 31st 2026

Revised:
February, 28th 2026

Published:
March, 31st 2026

Education, the educational process is not only oriented toward the mastery of knowledge, but also toward the formation of faith, piety, and noble character (Djamdjuri et al., 2022). Learning theory is one of the important foundations in understanding how the educational process can take place effectively and meaningfully. Learning theories provide a conceptual framework for how individuals acquire, process, and develop knowledge through both structured and unstructured learning experiences (Fiqri Permana & Atikah Asna, 2025). In the development of educational science, learning theories have undergone significant advancement alongside research conducted by psychologists and education experts. Various schools of thought such as behaviorism, cognitivism, constructivism, and humanism offer different perspectives on the human learning process. Each theory has its own emphasis; for example, behaviorism focuses on behavioral change as a result of stimulus and response, while cognitivism emphasizes mental processes in organizing and processing information. These developments have made substantial contributions to the field of education, including Islamic Education, which requires a comprehensive approach to developing learners holistically. In Islamic Education, the learning process is not only understood as the transfer of knowledge from teacher to student, but also as a process of internalizing Islamic values derived from the Qur'an and Hadith. Modern learning theories need to be integrated with Islamic values so that the goals of Islamic education can be achieved in a balanced manner, covering cognitive, affective, and psychomotor aspects. This integration is important to ensure that learners are not only intellectually intelligent but also possess strong Islamic character in their daily lives (Hadi & Sari, 2023).

Behaviorism learning theory, for example, contributes to the formation of good habits through conditioning and reinforcement (Azizah Siti Lathifah, 2024). In the context of Islamic Education, this approach can be applied in habituating acts of worship such as prayer (*shalat*), Qur'an recitation, and disciplined behavior. With positive reinforcement, learners can more easily develop habits that align with Islamic values. However, this approach needs to be combined with other theories so that it does not focus solely on external behavior but also fosters internal awareness. Meanwhile, cognitivism emphasizes the importance of thinking processes in learning. In Islamic Education, this is highly relevant because Islam encourages its followers to use reason in understanding the signs of Allah's greatness. Critical, reflective, and analytical thinking processes can help learners understand Islamic teachings more deeply, rather than merely memorizing them. Constructivism also plays an important role in Islamic Education, as it emphasizes that knowledge is actively constructed by learners through learning experiences (Azzahra et al., 2025). In this context, learners are not passive recipients of information but actively build their understanding through interaction with their environment and religious experiences. This aligns with the Islamic principle that encourages humans to learn from life experiences and natural phenomena as signs of Allah's greatness. Humanism theory focuses on the human aspects of the learning process, such as motivation, self-potential, and learners' emotional needs (Aminah, S., 2023). In Islamic Education, this approach is highly relevant because Islam greatly honors human dignity as a noble creation of Allah. In the humanistic perspective, teachers act as facilitators who help learners develop their best potential in accordance with human nature (*fitrah*), which is inclined toward goodness.

The implications of learning theories in Islamic Education are very broad, particularly in the development of effective and meaningful teaching methods. Teachers

are required not only to master the subject matter but also to understand the characteristics of learners and select instructional approaches that suit their needs. In this way, the educational process can take place in an interactive and enjoyable manner while remaining grounded in universal Islamic values (Ismael, F., et al., 2023).

By understanding various learning theories and integrating them into Islamic Education, it is expected that the learning process will produce a generation that is not only outstanding in knowledge but also possesses noble character, strong faith, and the ability to apply Islamic values in everyday life. The study of learning theories and their implications in Islamic Education is therefore very important to be continuously developed in order to improve the quality of education in the modern era.

2. LITERATURE REVIEW

2.1 Behaviorism

According to behaviorism theory, learning is defined as a change in behavior that occurs as a result of the relationship between stimulus and response. A person is considered to have learned when they demonstrate observable behavioral changes. This theory emphasizes that the learning process is objective and can be shaped through conditioning, either by providing reinforcement (reward) or punishment. In the context of Islamic Religious Education, behaviorism can be applied through the teacher's role in providing stimuli such as motivation, supervision, and reinforcement to develop students' positive habits. For example, in Qur'an learning activities, students may be encouraged to memorize short surahs, accompanied by rewards for those who successfully achieve the targets and educational sanctions for those who have not yet met the requirements. This approach is expected to gradually improve students' discipline and learning outcomes (Wulandari dkk., 2025).

2.2 Cognitivism

Cognitivism learning theory is an educational psychology paradigm that emphasizes the importance of internal mental processes in understanding, processing, and storing information. In contrast to behaviorism, which views learning as a series of mechanical responses to external stimuli, cognitivism sees individuals as active information processors who are capable of thinking, reflecting, and constructing knowledge (Manalu et al., 2024). Islamic Education presents a unique conception of knowledge that goes beyond conventional understanding. In the Islamic tradition, knowledge is not merely a collection of information that can be transferred from one mind to another, but rather a transformative journey involving all dimensions of humanity spiritual, intellectual, emotional, and spiritual aspects (Nuruzzahri, 2024). In general, cognitive theory emphasizes the cognitive structure of learners. By understanding learners' cognitive structures, Islamic Religious Education (PAI) materials can be adjusted to their abilities. PAI content is organized gradually, starting from simple to more complex concepts. The teaching method does not focus solely on memorization but also emphasizes understanding of the material being learned. When learners understand the content, they will find it easier to remember it. The use of instructional media, such as picture-based stories, can improve elementary school students' ability to comprehend PAI

materials. This is because learning media facilitate students' mastery through active interaction in the learning process.

2.3 Humanism

According to humanistic learning theory, human beings are autonomous individuals who possess creative power, productivity, and genuine intentions to direct their own lives (Haryati & Rahmania, 2025). They are responsible for their own lives as well as the lives of those around them. From a humanistic learning perspective, humans build communication and relationships based on compassion among individuals, between individuals and groups, and among different groups. In the context of Islamic Religious Education (PAI), humanism emphasizes an inclusive educational approach in which each student is valued as a unique individual with distinct needs and potential. Teachers are expected to create a learning environment that is positive, friendly, and supportive of students' development. This approach enables students to feel safe and comfortable in sharing their thoughts, ideas, and experiences related to Islam.

2.4 Konstruktivisme

Constructivist learning theory focuses on the fundamental meaning of knowledge and how individuals learn and understand it. This approach is based on the idea that knowledge is generally contextual rather than absolute. Human beings must be able to construct their own knowledge and offer interpretations of meaning based on actual experiences, as knowledge is not merely a collection of facts, ideas, or beliefs that are ready to be learned and memorized (Hartono & Wahyunuringtyas, 2026). In the context of Islamic education, constructivism provides opportunities for students to learn religious teachings in a concrete and relevant way. One example is the use of problem-based learning (PBL), which encourages students to solve problems related to their daily lives while still referring to Islamic values (Parnawi, A., 2023).

2.5 Qur'anic Learning Theory (Tadabbur, Tafakkur, Ta'lim)

Qur'anic learning theory, which includes *tadabbur*, *tafakkur*, and *ta'lim*, is an Islamic learning concept derived from the Qur'an. It emphasizes that learning is not limited to cognitive aspects alone but also encompasses spiritual and moral dimensions. *Tadabbur* is the process of reflecting deeply on and understanding the meanings of Qur'anic verses or learning materials so that they are not only known textually but also internalized and practiced in daily life (Andriansah et al., 2024). *Tafakkur* refers to critical, reflective, and deep thinking about Allah's creation and natural phenomena, enabling learners to connect knowledge with reality and strengthen their faith. *Ta'lim* is the structured process of knowledge transmission from teacher to students, which not only focuses on transferring information but also on instilling values, manners (*adab*), and moral character (*akhlak*). These three concepts show that learning in the Qur'anic perspective is holistic, integrating intellectual intelligence, spiritual awareness, and character formation, thereby producing learners who are knowledgeable, faithful, and possess noble character.

3. METHODS

This study uses a qualitative approach with a library research method, which is research conducted by reviewing various relevant literature sources without involving direct field data collection (Sugiyono, 2023). This approach is chosen because the study of learning theories and their implications in Islamic Education emphasizes conceptual and theoretical analysis from various existing scholarly sources. The main focus of this research is to understand, examine, and interpret learning theory concepts such as behaviorism, cognitivism, constructivism, and humanism, and to relate them to the principles of Islamic Education based on the Qur'an, Hadith, academic books, and scientific articles.

The data sources in this study consist of primary and secondary data sources (Siti Roudhotul Jannah et al., 2021). Primary data sources include major works by educational theorists such as Skinner, Piaget, Vygotsky, and Rogers, as well as Islamic Education literature that discusses educational concepts from an Islamic perspective. Meanwhile, secondary data sources include scientific journals, research articles, conference proceedings, and previous studies relevant to the topics of learning theories and Islamic Education. In addition, this study also utilizes credible digital sources such as Google Scholar and accredited journals to strengthen the theoretical foundation. Data collection was conducted through documentation study by collecting, reading, examining, and recording relevant literature, then classifying it based on main themes such as learning theory concepts, their application in education, and the integration of Islamic values in learning.

The data analysis technique used in this study is content analysis, which is a method conducted by organizing data, categorizing it into specific groups, and then interpreting the content from various sources in a systematic and objective manner (Mansyur, M., 2023). In this process, the researcher performs data reduction by selecting the most relevant information, presenting it in descriptive form, and drawing conclusions that comprehensively connect learning theories with their implications in Islamic Education. Meanwhile, to ensure the validity of the data, source triangulation is employed by comparing various references, persistent observation through repeated reading of the sources, and referential adequacy by using credible and relevant literature.

4. RESULTS

4.1 The Application of Learning Theories in Islamic Education

The application of learning theories in Islamic Education essentially shows that the learning process is not only oriented toward mastering subject matter, but is also directed toward the formation of character, personality, and the internalization of Islamic values within students (Posangi, 2020). In this context, learning theories such as behaviorism, cognitivism, constructivism, and humanism do not stand alone, but complement one another in creating a more effective, balanced, and holistic educational process. Islamic Education positions learners as subjects who must develop comprehensively in cognitive, affective, and psychomotor aspects. Therefore, the application of learning theories is highly important in supporting the achievement of these educational goals.

In the application of behaviorism theory, the learning process emphasizes habit formation through stimulus and response strengthened by a system of reinforcement.

Teachers play an active role in directing students' behavior through the provision of educational rewards and punishments. For example, in Islamic Religious Education, students are habituated to perform prayers on time, read the Qur'an before the lesson begins, and maintain discipline within the school environment. These habits are formed through repeated practice until they become established behaviors in daily life (Muis et al., 2025). The application of behaviorism in Islamic Education is also evident in memorization-based learning, such as memorizing short surahs, daily prayers, and selected hadiths. Teachers provide positive reinforcement for students who successfully achieve memorization targets and offer additional guidance for those who have not yet reached them. In this way, the learning process becomes more structured and measurable, allowing learning outcomes to be clearly observed through changes in student behavior.

Cognitivism theory in Islamic Education places greater emphasis on thinking processes and information processing in understanding religious teachings. Students are not only required to memorize, but also to understand the meaning, concepts, and wisdom behind each learning material. For example, in understanding Qur'anic verses, students are guided to analyze the content of the verses, relate them to daily life, and draw lessons that can be applied in real-life situations. The application of cognitivism is also reflected in step-by-step learning strategies, starting from simple material and progressing to more complex concepts (Afifah, 2024). Teachers need to adjust the delivery of material according to the cognitive development level of students so that learning can be well understood. The use of instructional media such as stories, pictures, and simulations also helps strengthen students' understanding of Islamic Religious Education materials.

Constructivism theory provides wider space for learners to construct their own knowledge through learning experiences. In Islamic Education, this approach can be implemented through discussion methods, problem-based learning, and reflective activities on students' religious experiences in their daily lives. Students are not merely passive recipients of knowledge but actively construct their own understanding. In constructivist learning, the teacher acts as a facilitator who guides learners in discovering meaning from each learning process. For example, in moral education (*akhlak*), students are encouraged to observe social phenomena around them and then connect them with Islamic values such as honesty, responsibility, and social care. This makes the learning process more contextual and meaningful.

Humanistic theory in Islamic Education emphasizes the importance of appreciating students' potential, needs, and feelings as unique individuals. Teachers do not only act as instructors, but also as mentors who provide emotional support and motivation so that learners can develop optimally. A comfortable and compassionate learning environment is an essential factor in this approach. The application of humanism also encourages the creation of harmonious relationships between teachers and students based on mutual respect. In Islamic Education, this is in line with the values of noble character (*akhlak*) that teach compassion, gentleness, and respect for fellow human beings. The learning process does not only focus on intellectual aspects, but also on the formation of good character and personality.

The application of various learning theories in Islamic Education shows that the learning process must be carried out in a holistic and integrative manner, where each theory contributes in a complementary way to the formation of well-rounded and balanced learners. Behaviorism plays a role in habit formation through the conditioning and reinforcement of positive behaviors, cognitivism emphasizes the development of

thinking skills and deep understanding of learning materials, constructivism encourages learners to actively construct their own knowledge through learning experiences, while humanism focuses on the development of self-potential, motivation, and the humanistic aspects of learners. When all of these theories are integrated into Islamic Education, the learning process is not only oriented toward achieving intellectual outcomes, but also directed toward the formation of noble character (*akhlak*), strengthening of faith, and the ability to apply Islamic values in daily life. Learners are expected not only to become academically intelligent individuals, but also to possess strong Islamic character, high spiritual awareness, and the ability to actively contribute as beneficial members of society in accordance with Islamic teachings.

4.2 Implications of Learning Theories on Strategies and Methods in Islamic Education

The implications of learning theories on strategies and methods in Islamic Education are very significant because they bring fundamental changes to the roles of teachers and students in the classroom. Teachers are no longer positioned as the sole source of knowledge but act as facilitators, motivators, and guides who help students construct their own understanding. This paradigm shift encourages a more active, participatory, and student-centered learning process, allowing learners to engage more broadly in both intellectual and practical learning activities (Muhammad Saman Abdul Ghoni & Ani Cahyadi, 2026).

In this context, learning theories encourage the use of more varied and non-monotonous instructional strategies. The lecture method, which has traditionally been dominant, is still used but no longer stands alone; instead, it is combined with various other methods such as discussion, questioning and answering, demonstration, habituation, and project-based learning (Suryadi, I, 2023). This combination of methods aims to develop students' critical thinking skills, creativity, and social abilities, while also ensuring that Islamic Education materials are not only understood theoretically but can also be applied in real-life situations.

A contextual approach is one of the important implications in Islamic Education learning. This approach emphasizes the connection between learning materials and the real-life situations experienced by students in their daily lives. For example, in moral education (*akhlak*), students do not only understand the concepts of honesty, trustworthiness, and discipline theoretically, but are also encouraged to observe, analyze, and practice these values within the school, family, and community environments (Andrini et al., 2025). Learning becomes more meaningful because students can directly see the relevance of the knowledge they study to their lives. There is also an emphasis on experiential learning, where students learn through direct experience, reflection, and interaction with their environment. In Islamic Education, this can be implemented through activities such as worship practice, social activities, habituation of noble character, and religious projects involving collaboration among students. Through these experiences, learners not only understand Islamic values conceptually but also experience them directly, making them easier to internalize in their character.

Learning theories also require the adjustment of teaching strategies based on the diverse characteristics and needs of learners. Teachers are expected to understand differences in students' abilities, learning styles, and backgrounds in order to select the

most appropriate methods in the learning process. This approach makes learning more inclusive and adaptive, ensuring that every student has an equal opportunity to develop according to their individual potential within the framework of Islamic values.

The main implication of applying learning theories in strategies and methods of Islamic Education is the creation of an educational process that does not only emphasize the cognitive aspect, but also balances the affective and psychomotor aspects. Islamic Education is directed toward forming learners who are not only intellectually intelligent, but also possess strong character, noble morals, and high spirituality. The integration of learning theories into Islamic Education serves as an important foundation in realizing quality education that is relevant and aligned with Islamic values.

4.3 Challenges and Opportunities in Integrating Learning Theories with Islamic Education Values

The integration of modern learning theories with Islamic Education values is an important effort in creating a learning system that is more effective, relevant, and aligned with contemporary needs (Muhari et al., 2023). This integration process cannot proceed without obstacles, as there are various challenges that must be faced by educators and educational institutions. On the other hand, this integration also opens up significant opportunities for developing Islamic Education that is more innovative and oriented toward the holistic character development of learners. The challenges and opportunities that can be identified in this integration process include the following:

4.3.1 Challenges of Integrating Learning Theories with Islamic Education Values

The main challenge in integrating learning theories with Islamic Education values lies in the paradigm differences between modern educational theories, which have largely developed in the West, and the concept of Islamic education derived from the Qur'an and Hadith. Most modern learning theories, such as behaviorism, cognitivism, constructivism, and humanism, originate from a secular scientific approach that emphasizes empirical, cognitive, and behavioral aspects of human beings. Meanwhile, Islamic Education has a broader orientation, encompassing not only intellectual aspects but also spiritual, moral, and monotheistic (*tawhid*) dimensions. These differences often create gaps in adapting educational theories into Islamic learning practices. Another challenge is the limited competence of teachers in understanding and properly implementing these learning theories. Not all educators have a deep understanding of modern educational psychology concepts, so their application in teaching is often still simple and not fully integrated with Islamic values. This condition is further exacerbated by the lack of training or workshops specifically addressing the integration of learning theories and Islamic Education, causing teachers to rely more on conventional teaching methods. Furthermore, another challenge is the diversity of student characteristics, including differences in ability, learning styles, motivation, as well as social and family backgrounds. These differences make it difficult for a single learning approach to be effective for all students. Teachers are required to adjust learning strategies according to students' conditions, which in practice is not easy without adequate support in terms of facilities, time, and pedagogical competence. This becomes an obstacle in realizing an ideal and comprehensive Islamic Education learning process.

4.3.2 *Opportunities for Integrating Learning Theories with Islamic Education Values*

Behind these various challenges, the integration of learning theories with Islamic Education values presents great opportunities for improving the overall quality of education. One of the main opportunities is the creation of more innovative, creative, and contextual learning models that are in line with contemporary developments (Syamsuddin, A., 2023). By combining modern learning theories with Islamic values, the learning process can be designed to be more engaging, interactive, and adaptable to the needs of students in the era of digital technology and globalization. Another opportunity is the improvement of the learning process quality, which not only focuses on cognitive aspects but also on character building and students' spiritual development. This integration enables Islamic Education to produce graduates who are not only academically intelligent but also possess noble character, strong faith, and the ability to apply Islamic values in their daily lives. This is very important in shaping a balanced generation in terms of knowledge and morality. Furthermore, the integration of learning theories also provides an opportunity for teachers to develop a more professional role as learning facilitators. Teachers are no longer merely transmitters of knowledge, but also mentors who are able to guide students' thinking processes, learning experiences, and character development more effectively.

The integration of learning theories with Islamic Education values presents considerable challenges, particularly related to paradigm differences, teacher competence, and student diversity. However, these challenges are matched by significant opportunities, namely the creation of a more innovative, contextual, and character-oriented Islamic Education learning system. Continuous efforts from various stakeholders are needed to optimize this integration so that it can produce a generation that excels in knowledge, is strong in spirituality, and possesses noble character in accordance with Islamic values.

5. CONCLUSION

Based on the discussion regarding learning theories and their implications in Islamic Education, it can be concluded that learning theories which include behaviorism, cognitivism, constructivism, humanism, and Qur'anic learning theory (*tadabbur*, *tafakkur*, and *ta'lim*) play a very important role in shaping an effective, meaningful, and holistic learning process. Each theory contributes differently to the development of students' cognitive, affective, and psychomotor domains. When properly integrated with Islamic Education values, these theories produce an educational process that is not only focused on knowledge acquisition but also on the formation of faith, piety, and noble character. The application of learning theories in Islamic Education shows that learning can be carried out through habituation, reinforcement, critical thinking processes, knowledge construction, and the holistic development of learners' potential in harmony with the teachings of the Qur'an and Hadith. The implications of learning theories for teaching strategies and methods encourage more active, interactive, and student-centered learning, where teachers act as facilitators who guide the learning process to become more contextual and meaningful in real-life situations. Although there are challenges in integrating modern learning theories with Islamic values, such as paradigm differences and limited teacher competence, there are significant opportunities to develop more innovative and relevant Islamic Education learning models in line with contemporary

developments. The integration of learning theories and Islamic Education values is expected to produce a generation that is intellectually excellent, spiritually mature, and possesses noble character in daily life.

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