Comparative Analysis of Behaviorism and Cognitivism Theories in Islamic Religious Education Learning

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Abstract
This study aims to analyze and compare the theories of behaviorism and cognitivism in the context of Islamic Religious Education (PAI) learning, and to identify their implications for classroom learning design and practice. The method used is a literature study with a qualitative approach, utilizing academic references, Quranic verses, and hadith to enrich the analysis. The findings indicate that behaviorism emphasizes repetition, habituation, and reinforcement, making it suitable for teaching basic religious practices such as prayer and Quran memorization. Meanwhile, cognitivism focuses on internal mental processes such as understanding, reasoning, and reflection, making it effective in teaching values, concepts, and critical thinking. Both theories contribute to improving PAI learning by offering different yet complementary strategies. Behaviorism supports the formation of discipline and routine, while cognitivism promotes deeper comprehension and meaningful engagement with Islamic teachings. The implication of this study is the need for balanced and adaptive teaching methods that consider both behavioral and cognitive aspects to achieve holistic religious education.

INTRODUCTION

Learning theories have always played a central role in the development of educational practices, serving as the philosophical and psychological foundation for instructional design, teaching models, and classroom strategies. In the broader field of education, understanding how students learn is essential for educators to design effective, engaging, and meaningful learning experiences. This is especially relevant in the domain of Islamic Religious Education (PAI), where the learning process not only involves the transmission of knowledge but also aims to internalize spiritual values, shape noble character, and guide students toward becoming morally upright individuals according to Islamic principles (Adel et al., 2025).

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Among the dominant paradigms in educational theory, behaviorism and cognitivism stand out as two influential schools of thought that have shaped pedagogical approaches over time. Behaviorism, which emerged in the early 20th century through figures such as John B. Watson and B.F. Skinner, views learning as a change in observable behavior that is the result of external stimuli and reinforcement. In the context of Islamic education, behaviorism has often been implicitly applied in the form of habit formation, rote learning, and reward-based systems for practices such as memorizing surahs, performing prayer, and obeying school rules. On the other hand, cognitivism arose as a response to the limitations of behaviorism, emphasizing the importance of internal mental processes such as understanding, perception, memory, reasoning, and problem-solving. Cognitivist theorists like Jean Piaget and Jerome Bruner argue that learning is an active, constructive process, where students build knowledge based on prior understanding and actively engage with content. In Islamic education, this approach aligns with the emphasis on tafakkur (deep contemplation), tadabbur (reflection on the Quran), and the development of critical thinking in understanding Islamic teachings (Anggraeni et al., 2021; Rahman et al., 2024).

In the context of the 21st century particularly amid the digital transformation of education, Islamic Religious Education faces the challenge of remaining relevant, engaging, and spiritually grounded. Many traditional methods of teaching PAI are no longer sufficient to address the cognitive and emotional complexities of modern students, who are constantly exposed to diverse worldviews and information sources. Therefore, understanding and integrating learning theories into Islamic pedagogy is no longer optional; it is essential for ensuring that the values of Islam can be conveyed effectively and meaningfully in both physical and virtual classrooms (Asfar et al., 2019) The urgency of this study stems from the increasing gap between traditional religious instruction and the psychological needs of learners in a fast-paced, media-saturated world. Many Islamic education practitioners continue to apply instructional approaches that emphasize memorization and behavioral control without considering how students make sense of religious teachings cognitively. This has led to superficial understanding, low engagement, and, in some cases, disinterest in religious subjects among students. Thus, a critical and contextual comparison between behaviorism and cognitivism in the practice of PAI learning is not only timely but necessary (Dasrizal et al., 2025).

This study is designed to fill a gap in the literature. While previous studies have examined the application of behaviorism or cognitivism in education, few have focused specifically on how both theories can be compared and integrated within the context of Islamic Religious Education. Most comparative studies on learning theories tend to be general and lack religious contextualization, whereas many studies in Islamic education do not deeply explore learning theories as a basis for instructional design. Therefore, this research contributes a novel perspective by providing a systematic and comparative analysis of behaviorism and cognitivism through an Islamic lens.

The objectives of this study are threefold: To provide a comprehensive

theoretical analysis of behaviorism and cognitivism from the perspective of Islamic Religious Education. To identify the strengths and limitations of each theory when applied to PAI learning settings. To derive practical implications for instructional design, teaching strategies, and curriculum development that are adaptive to students' psychological needs and grounded in Islamic values. By achieving these objectives, this study is expected to offer a valuable contribution to both theoretical and practical development in Islamic education. It encourages educators to move beyond rigid or one-dimensional teaching methods and adopt a more integrated approach that considers the behavioral discipline and spiritual depth necessary in nurturing students' faith and character. Ultimately, this research aspires to promote effective, contextual, and spiritually enriching learning experiences for students, equipping them not only with religious knowledge but also with the ability to understand, reflect on, and live by the teachings of Islam in a complex world.

METHODS

This research employed a qualitative method with a literature study or library research approach. This approach was chosen because it is suitable for exploring in-depth the concepts, theories, and learning practices related to behaviorism and cognitivism in the context of Islamic Religious Education (PAI). The literature study enabled the researcher to conduct conceptual and theoretical analysis of relevant and authoritative scientific sources (Engizar et al., 2024; Rahman et al., 2025). The data sources in this study include academic books, national and international scientific journal articles published since 2015, and primary religious documents such as Quranic verses and hadith. Source selection was conducted purposively, considering the relevance of the content, the author's authority, and their contribution to the understanding of behaviorist and cognitivist theories in the context of Islamic education. The data analysis technique was carried out using the content analysis method, namely the process of identifying, categorizing, and interpreting the contents of the literature being analyzed. The analysis was carried out through several stages, namely: (1) identifying relevant literature, (2) evaluating the credibility and suitability of sources, (3) thematic classification based on the concepts of behaviorism and cognitivism, and (4) synthesizing the findings to draw conclusions that can answer the research objectives. The primary instrument in this research is the researcher herself, who plays an active role in collecting, critically reading, evaluating, and interpreting data based on scientific criteria and an Islamic context. To assist in data systematization and maintain consistency of analysis, the author also utilizes reference management software such as Mendeley to systematically organize the sources analyzed.

RESULT AND DISCUSSION
Behaviorism Theory

Behaviorism theory emphasizes behavioral change as a result of stimulus and response. In the context of Islamic Education (PAI), this theory can be applied through the use of reinforcement to increase positive student behavior. (Isnaini et al., 2023).

Implementation in class

Teachers can use a reward and punishment system to motivate students to memorize verses of the Quran or perform prayers on time. (Hendrawati, 2024) For example, in its implementation, it is by giving stars or praise to students who succeed in memorizing verses fluently, or giving additional assignments to students who do not do their homework. The implementation of behaviorism theory in the classroom is carried out through managing student behavior based on the principle of stimulus

and response. The teacher is the center of learning control and is tasked with providing stimuli in the form of instructions, questions, assignments, or exercises (Putranta, 2018) with the expectation that students will respond appropriately. When students provide correct responses or demonstrate desired behavior, the teacher provides reinforcement to strengthen that behavior. This reinforcement can take the form of praise, additional credit, or small gifts that make students feel motivated to repeat the same behavior in the future. Conversely, if students demonstrate inappropriate behavior, the teacher can provide punishment or consequences, such as reprimands, additional assignments, or reduced grades, to reduce the likelihood of the behavior recurring. The goal is for students to learn to distinguish between acceptable and unacceptable behavior.

Classroom learning is also carried out repeatedly so that students become accustomed to certain patterns. (Anggraeni et al., 2021) For example, in memorizing formulas or completing practice questions, students are trained intensively through repetition to create habits and automatic responses to the subject matter. In practice, teachers structure learning systematically and in stages, starting with the simplest material and working their way up to the most complex, so that students learn gradually through habit formation. In this way, students' learning behaviors are shaped and developed consistently, in accordance with the basic principles of behaviorist theory.

According to experts, the implementation of behaviorism theory in the classroom emphasizes shaping behavior through stimulus and response, as well as consistent reinforcement. Several key behaviorist figures offer insights that can be directly applied in education, particularly in the classroom. (Asfar et al., 2019) According to B.F. Skinner, effective learning is the result of positive reinforcement. He developed the concept of operant conditioning, which states that behavior is more likely to be repeated if it is accompanied by a pleasant reinforcement. In a classroom context, teachers can use praise, good grades, or small rewards to reinforce desired learning behaviors, such as completing assignments on time or answering questions correctly. Skinner also proposed learning through teaching machines and programmed instruction, a structured learning system in which students learn gradually and receive immediate feedback.

Ivan Pavlov, although better known for his classic experiments with dogs and bells, laid the foundation for the theory of classical conditioning. In learning, this concept is applied by associating a neutral stimulus with a pleasant learning experience. For example, a teacher who always smiles and greets students warmly before class creates a positive association between their presence and a pleasant learning experience. John B. Watson, a pioneer of behaviorism, emphasized that all behavior is the result of experience and can be shaped through environmental conditioning. In the classroom, teachers need to create a conducive learning environment with clear rules, consistent routines, and direct responses to student behavior, both in the form of praise and correction. (Darmayanti et al., 2024)

Thorndike, with his law of effect theory, stated that behaviors that produce pleasant consequences tend to be repeated, while unpleasant ones are abandoned. This principle encourages teachers to provide appropriate consequences for student behavior to foster effective learning habits. Overall, according to behaviorism experts, implementing this theory in the classroom involves the use of positive and negative reinforcement, repeated practice, gradual learning, and managing a structured and disciplined learning environment. The teacher plays a primary role as a stimulus organizer and reinforcement provider, ensuring a more focused learning process and systematically shaping student behavior.

The relevance of behavioral theory to Islamic Religious Education

The concept of reward and sin in Islam can be seen as a form of reinforcement and punishment. Allah says in (QS. Az-Zalzalah: 7-8): "So whoever does good deeds weighing as much as an atom, he will surely see (retribution), and whoever does evil as weighing as an atom, he will surely see (retribution)." Hadith narrated by Bukhari and Muslim: "Verily every deed depends on his intention, and verily every person (will be rewarded) according to his intention." The relevance of behaviorist theory to Islamic education is significant, as both emphasize the importance of behavioral development through training, habituation, and reinforcement. In Islamic education, the primary goal is not only the transfer of knowledge, but also the formation of morals and character in accordance with Islamic teachings. Behaviorist theory, with its focus on observable behavior, is well-suited to support this aspect, particularly in the context of cultivating good deeds and disciplined worship.

In Islam, the learning process takes place not only intellectually but also through repeated, concrete actions. An example is the five daily prayers, which are practiced from an early age. This continuous practice aligns with the principle of behaviorism, namely that behavior can be shaped through repetition and reinforcement. (Yasyakur, 2016) The Prophet Muhammad (peace be upon him) also emphasized this habituation, as in the hadith that instructs parents to instruct children to pray from the age of seven, demonstrating that good behavior can be formed through a gradual approach and reinforcement.

Reinforcement in behaviorism also aligns with the Islamic concept of targhib and tarhib—motivation through the promise of reward or paradise, and warning through the threat of punishment or sin. In teaching, teachers can use this approach to motivate students, for example by praising them for memorizing the Quran or diligence in studying, while simultaneously reminding them of the consequences of neglecting their responsibilities as Muslim students. Furthermore, the principle of the environment as a crucial factor in shaping behavior according to behaviorism also aligns with Islamic education. In Islam, parents, teachers, and the surrounding environment are strongly encouraged to serve as role models in shaping a child's character. Therefore, teachers play a crucial role as role models of good behavior in the classroom, reinforcing students' Islamic behavior by providing concrete examples and providing reinforcement for their good deeds. (Janawi, 2019) Thus, behaviorism theory is highly relevant in Islamic education, particularly in the areas of character formation, discipline, and the instilling of Islamic values. Through reinforcement, training, and a positive environment, this theory can be used as an effective approach to instilling noble morals and Islamic behavior in students.

Cognitive Theory

Cognitive theory emphasizes the internal mental processes involved in learning, such as understanding, memory, and problem solving. (Rehalat & Rehalat, 2014) In the context of Islamic Education, this theory can be applied through the use of learning methods that encourage students to think critically and reflectively (Bruner, 1966).

Implementation in class

The implementation of cognitive theory in the classroom is closely related to the opinions of influential experts in the world of psychology and education, such as Jean Piaget, Jerome Bruner, and David Ausubel. According to Jean Piaget, the learning process occurs through different stages of cognitive development depending on the child's age. Piaget emphasized that children construct their knowledge through the processes of assimilation and accommodation, namely by integrating new information into existing cognitive structures. In classroom implementation, teachers must adapt their teaching methods to the students' developmental stages.

For example, elementary school students in the concrete operational stage require learning with real objects, pictures, or direct simulations to understand abstract concepts.

Jerome Bruner introduced the concept of discovery learning. He argued that students learn best when they discover knowledge for themselves through exploration and interaction with their environment. This can be implemented in the classroom through experiments, projects, group discussions, or case studies, where students are given the opportunity to explore information and construct their own understanding under the guidance of the teacher as a facilitator.

Meanwhile, David Ausubel emphasized the importance of meaningful learning. He stated that students will more easily understand new information if it is connected to their prior knowledge. In practice, teachers can begin learning by providing an introduction or "advance organizer" in the form of a concept map, contextual story, or probing questions that help students connect the new material to their experiences. From the three expert views, it can be concluded that the implementation of cognitive theory in the classroom requires teachers to create an active, reflective, and meaningful learning environment, where students are given space to think, ask questions, understand, and connect information. (Ritiauw & Salamor, 2016) Teachers are no longer the only source of knowledge, but rather as facilitators who help students' thinking processes so that they are able to build deep understanding independently. In its implementation, teachers can use group discussion methods to discuss the meaning of Quranic verses or hadith. Teachers can use case studies to discuss ethical and moral issues in Islam.

The relevance of cognitive theory to Islamic religious education

Islam emphasizes the importance of thinking and reflecting on God's creation. Allah says in (QS. Ali Imran: 190-191): "Indeed in the creation of the heavens and the earth, and the alternation of night and day, there are signs (of God's greatness) for the wise, (that is) those who remember God while standing, sitting, or lying down, and they think about the creation of the heavens and the earth (saying), "O our Lord, You did not create all this in vain; Glory be to You, protect us from the punishment of hell." Hadith narrated by Muslim: "Whoever follows a path to seek knowledge, Allah will make easy for him the path to Paradise."

Cognitive theory also emphasizes how students process information and construct knowledge. Therefore, in Islamic Religious Education (PAI) learning, educators can use learning strategies that help students organize and integrate new information with existing knowledge. (Salsabila & Muqowim, 2024) The results of the study show that behaviorism and cognitivism theories have a significant contribution in Islamic Religious Education (PAI) learning. Behaviorism theory is effective in shaping students' positive behavior through the use of reinforcement and punishment, which is in line with the concept of reward and sin in Islam. Cognitive theory is effective in developing students' critical and reflective thinking skills, which is in line with Allah's command to reflect on His creation. (Mukhlishin et al., 2023)

However, both theories also have limitations. Behaviorism tends to ignore students' internal mental processes, while cognitivism is sometimes difficult to apply in learning contexts limited to memorization and repetition (Slavin, 2018; Ormrod, 2016; Gredler & Shields, 2012; Woolfolk, 2016; Eggen & Kauchak, 2012; Santrock, 2014). Therefore, Islamic Religious Education educators need to integrate these two theories wisely, taking into account the context and learning objectives. Cognitive theory has strong relevance to Islamic religious education, as both emphasize the importance of understanding, awareness, and deep thought processes in learning. In Islam, learning is not just about memorization or repetition, but also about

contemplating, understanding meaning, and practicing knowledge with full awareness. This aligns closely with the basic principles of cognitivism.

In Islamic teachings, the Quran itself contains numerous commands to use reason and think. Verses such as "afala ta'qilun" (do you not think) or "yatafakkarun" (those who think) demonstrate that reason is the primary instrument for understanding revelation, and this aligns with the focus of cognitive theory, which emphasizes mental activity in learning. The cognitive approach also supports the primary goal of Islamic education, namely the formation of knowledgeable and morally upright individuals. In this theory, the learning process involves students actively processing information. Therefore, when applied to Islamic religious education, students are encouraged not only to memorize verses or hadith but also to understand their meaning, reflect on their context, and learn lessons to apply in their daily lives.

For example, in teaching interpretation or faith, teachers can apply cognitive strategies such as discussion, problem-solving, and reflection. This way, students can connect religious concepts to the realities of their lives and make Islamic values part of their intellectual awareness, not just a routine. Furthermore, David Ausubel's concept of meaningful learning is highly relevant. In Islamic education, new knowledge must be connected to students' prior experiences and understandings to become part of their outlook on life. For example, understanding the concept of gratitude can be connected to students' personal experiences of blessings and trials, so that the value is truly embedded in their consciousness. Overall, the theory of cognitivism supports Islamic religious education that is not only informative, but also transformational encouraging students to think critically, understand Islamic values deeply, and apply them in their lives with full awareness and sincerity.

CONCLUSION

Behaviorism and cognitivism are two distinct yet complementary approaches to Islamic Religious Education (PAI) learning. Behaviorism is relevant in shaping Islamic behavior through habituation, reinforcement, and the management of a conducive learning environment. Meanwhile, cognitivism helps build a reflective and meaningful understanding of religion and encourages students to think critically in connecting Islamic teachings to real life. When applied in an integrated manner, these two theories can strengthen the overall process of Islamic religious education—both in terms of behavior and understanding. Therefore, Islamic Religious Education educators need to integrate these two approaches wisely, in line with the values of the Qur'an and Hadith, so that students not only master religious material cognitively but also are able to practice it consistently in their daily lives.

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