

# ANALYSIS OF THE IMPLEMENTATION PATTERN OF BEHAVIOURISTIC THEORY AND ITS CONTRIBUTION TO THE ACHIEVEMENT OF FIQH LEARNING OBJECTIVES AT MTs DARUL AMIN PALANGKA RAYA CITY

Sayid Ahmad Ramadhan<sup>1</sup>, Mazrur<sup>2</sup>

<sup>1,2</sup> Universitas Islam Negeri (UIN) Palangka Raya, Kalimantan Tengah, Indonesia

E-mail Corresponding Author: [sayidahmadrmadhan.mhspai@gmail.com](mailto:sayidahmadrmadhan.mhspai@gmail.com)

Received : 21 April 2025

Revised : 30 April 2025

Accepted : 17 May 2025

Published : 29 June 2025

DOI : <https://doi.org/10.54443/morfai.v5i5.3373>

Publish Link : <https://radjapublika.com/index.php/MORFAI/article/view/3373>

## Abstract

This study aims to explore the implementation pattern of behaviouristic theory in learning Jurisprudence in class VII at MTs Darul Amin Palangka Raya City and examine its real contribution to the achievement of educational goals. Using a qualitative approach and descriptive-analytical field research method, this study found that the implementation of behaviouristic theory, especially in the topic of Hajj and Umrah, has been able to shape students' learning behaviour systematically through structured stimulus reinforcement. Interestingly, the practice in the field shows an integrative tendency with the principles of constructivistic theory, marked by the existence of discussion space and teacher flexibility in adjusting teaching strategies to the psychosocial dynamics of learners. This finding indicates that although behaviourism focuses on observable behaviour change, in certain contexts it can still synergise with pedagogical approaches that are more humanistic and dialogical.

**Keywords:** *Behaviouristic Theory, Fikih Learning, Hajj and Umrah, Implementation*

## Introduction

Education in the course of its existence in the order of human civilisation, it is agreed and believed to play a very vital role in shaping character, strengthening knowledge, and developing the skills of students as a whole (Jaya et al., 2023). This has also been proclaimed and echoed in the context of Islamic education or precisely can be seen in the affirmation of the historical track record enshrined since the beginning of the revelation of Islam as a religion with the essence of *rahmatan lil'alamiin* (Sayekti et al., 2024) as well as the sound of surah al-'Alaq verses 1-5 (Brutu et al., 2023) to the practices displayed by the Prophet Muhammad Saw when educating his family and Companions (Afendi et al., 2023). One of the concrete evidence of it in the present era, has clearly been adopted and manifested in the fiqh learning mechanism, by carrying out teaching orientation to not only be directed at cognitive mastery of material, but also focusing on the formation of religious attitudes and behaviours that reflect the values of sharia in the practice of daily life (Gafrawi and Mardianto, 2023). Therefore, it is important to understand that the learning approach used must be able to internalise these values effectively and continuously. The offer of an alternative solution to an approach that is considered appropriate to achieve these goals, for example, is through the use of behaviouristic theory, which in the process always makes real behavioural changes as a measure of learning success.

Furthermore, behaviouristic theory that carries the principle of stimulus and *response* in the process, it can be understood and said that the learning process occurs when it has been carried out through mechanisms that tend to emphasise aspects of reinforcement and repetition (Huda et al., 2023). As for the intention, the educator provides a stimulus in the form of information or commands, then the learners *respond* back by providing a *response*, which in practical packaging is also reinforced through the provision of *rewards* or *punishments* (Mardiyani, 2022). In my opinion, this approach becomes feasible and very relevant to be applied to the context of fiqh learning when referring to its orientation which does require procedural understanding, memorisation skills, and the application of Islamic law in real and virtual life. The basic reason is that with consistent positive reinforcement, it is expected to be able to make and encourage students to be more encouraged to practice fiqh teachings consistently and consciously. However, it is very necessary to underline that in the application of behaviouristic theory in the educational environment (especially in fiqh learning), it must be preceded by a more critical and in-depth study of the flow of mechanisms. This is so important to do because it reflects on the urgency and benchmarks of the success of this

approach, which is greatly influenced by the extent to which teachers understand the basic principles of behaviourism and how they apply it in the daily learning process. (Nurhikmah 2022) In addition, variations in teaching techniques, the effectiveness of providing *reinforcement*, and the socio-psychological dynamics of students also become important variables that determine the success of the implementation of this theory, so it should be absolutely mandatory to be studied to the fullest (A. Putra et al., 2023) .

Not only that, the effectiveness of the behaviouristic approach must also be seen from the ability of the theory to answer the complexity of fiqh learning objectives which include cognitive, affective and psychomotor domains (Pertiwi and Achadi, 2023) . As for the point, when this approach is applied by overemphasizing the visible dimension of behaviour without considering the learners' deep understanding and inner experience of Islamic values, it is feared that there will be a simplification of the essential meaning of fiqh learning (Rohman and Kusaeri., 2021) So, in practice, it must also be supported by a comprehensive evaluation program to ensure that the behavioural transformation that occurs is rooted in authentic awareness.

MTs Darul Amin Kota Palangka Raya, as one type of Islamic-based educational institution in the Central Kalimantan region, can be said to have peculiarities in the implementation of learning, because it is influenced by a background that accommodates traditional Salafi Islamic Boarding School education patterns to local culture and society. In the end, it is undeniable that making a form of application of educational theories (including behaviourism), must require contextual adjustments. Therefore, it is necessary to study the pattern of application of behaviouristic theory in this madrasa to be used as an example for other educational institutions, in order to determine the extent of the relevance and effectiveness of this approach as an alternative solution to support the achievement of fiqh learning objectives in an integral and applicable manner.

Based on the previous explanation, this research is intended to examine the implementation pattern of behaviouristic theory in the fiqh learning process at MTs Darul Amin Kota Palangka Raya, as well as to identify the concrete contribution of this approach to the achievement of learning objectives. On the other hand, the results of this research are also expected to be able to make a scientific contribution as well as offer strategic alternatives in the development of a contextual, adaptive, and significantly impactful fiqh learning model for students.

## **Methods**

This research uses a qualitative approach with a descriptive-analytical method of *field research*. The focus of the research is intended to examine the pattern of implementation of behaviouristic theory in the fiqh learning process at MTs Darul Amin Kota Palangka Raya, as well as to identify the concrete contribution of the approach to the achievement of learning objectives on the teaching material of Hajj and Umrah in Class VII. Data collection was carried out through direct observation of learning activities, in-depth interviews with fiqh subject teachers and students, as well as documentation related to teaching materials and learning tools. Furthermore, the data obtained was then analysed through the stages of data reduction, data presentation, and conclusion drawing to obtain a complete understanding of the reality that occurred in the field.

## **Research Results and Discussion**

### **Implementation Pattern of Behaviouristic Theory in Fikih Learning Process at MTs Darul Amin Kota Palangka Raya**

The implementation pattern of behaviouristic theory in learning Jurisprudence, especially the topic of Hajj and Umrah in class VII at MTs Darul Amin Kota Palangka Raya, is carried out through a material reinforcement approach by the teacher. In this context, the teacher consistently presents a learning stimulus in the form of a coherent and concrete explanation of the procedures for performing worship, including the conditions, pillars, and prohibitions that must be considered. To strengthen learners' understanding, teachers utilise visual media in the form of using videos adopted from YouTube and integrating relevant spiritual experience stories so that they are expected to create emotional resonance with the material. In addition, positive reinforcement in the form of praise or verbal advice is given to students who are able to respond or restate the material correctly or vice versa, so that the implications are obtained in the form of motivating the formation of directed and disciplined learning habits (Interviews and Documentation).

Furthermore, the stimulus-response aspect which is the main character of behaviourism in its implementation pattern, this learning strategy is also expanded through providing discussion space during the learning process. The fundamental reason why this is done is that there is a significant variation in the stimulus process to students. As a result, it is expected that the discussion guided by the teacher allows students to express their understanding, assert arguments, and revise conceptual errors through the process of group interaction. Thus, this activity implicitly serves

as a repetition mechanism, which in turn strengthens memory and refines students' cognitive responses to given academic stimuli (Interviews and Documentation).

Repetition of material is another important part in the implementation of behaviouristic principles. The teacher systematically repeats the crucial elements of Hajj and Umrah, including the pillars, obligations, and sunnah practices, through various approaches such as verbal repetition, written exercises, and live simulations (in this aspect, it is only done on the pronunciation of *talbiyah* verses). Thus, a strong relationship is formed between the stimulus in the form of teaching information and student responses, both in the form of theoretical understanding and practical ability, thus facilitating the creation of accurate and appropriate automatic responses (Interviews and Documentation).

Last but not least, the management of the learning environment is also always very important because it is a factor that supports the successful implementation of this behaviouristic theory. This means that teachers have an active role in designing conducive classroom conditions through seating arrangements, scheduling learning activities effectively, and adapting learning methods to student profiles. So, a structured and positively stimulating learning environment allows students to actively participate, ask questions, and respond to the stimulus delivered. This can be said to be in line with the basic principles of behaviouristic theory, which prioritises the importance of external factors in influencing and shaping effective and lasting learning behaviour (Interviews and Documentation).

So, in the context of the implementation of Fiqh learning for the topic of Hajj and Umrah in class VII at MTs Darul Amin Kota Palangka Raya, it can be said that teachers do not only fully apply behaviouristic theory absolutely. Although the basic principles of behaviourism emphasise stimulus and response as well as reinforcement of expected behaviour, in reality the learning process cannot be completely reduced to these mechanisms. The concrete evidence is that teachers often adjust their learning approach by considering the emotional needs and comfort of learners. This shows that the pure behaviouristic approach is not fully contextual in dealing with the diversity of students' characters and backgrounds in the classroom.

The flexibility of teachers in implementing Fiqh learning strategies clearly indicates a combination of pedagogical approaches that are more humanistic and constructivistic. As for the meaning, the teacher does not only act as a stimulus presenter in the form of teaching materials and repetitive exercises, but also as a facilitator who directs students' critical thinking processes, and maintains a supportive and dialogical learning climate. This is in line with the learning objectives of Jurisprudence, which are not only to instil memorisation of Islamic laws, but also to form a complete and contextual understanding and awareness of religion.

In my opinion, the Fiqh learning practices carried out by teachers actually reflect an integrative effort between behaviouristic theory and other approaches that are more responsive to students' psychological and social dynamics (seen in the use of discussion methods in learning which reflect constructivistic theory). It is clear that in this aspect, teachers always realise that rigid implementation of the theory can ignore the aspects of students' comfort and active involvement, which are important factors in the effectiveness of learning. So, this is what makes the flow of the mechanism of the method used, which tends to emphasize the balance between reinforcing behaviour and providing space for students to experience, reflect, and reason the Fiqh material in depth.

The implementation pattern of behaviouristic theory in teaching Jurisprudence conducted in class VII at MTs Darul Amin Kota Palangka Raya, especially for the topic of Hajj and Umrah, basically has a strong foothold from the normative and epistemological aspects in the Islamic scientific tradition, both from primary sources such as the Qur'an and hadith and from secondary literature. This has been clearly seen and proven by referring to the behaviouristic approach that focuses on the elements of stimulus, response, *reinforcement*, and *repetition*, which theoretically can be harmoniously linked to the principles of tarbiyah in Islam.

The Qur'an confirms this through Q.S. al-Baqarah verse 151: "*as we have sent you a messenger from among yourselves who recited our verses to you, purified you, and taught you al-kitab and al-hikmah and taught you what you did not know.*" (Qur'an Ministry of Religious Affairs, 2019). This verse shows that the process of prophetic education involves the delivery of revelation (stimulus), purification of the soul (emotional influence), and teaching (repetition), as a mechanism for the formation of character and knowledge as a whole (Amanulloh and Yusuf., 2024). Similarly, in Q.S. al-A'la verse 6: "*we will recite (the Qur'an) to you, so you will not forget,*" (Qur'an Ministry of Religious Affairs, 2019) implies that repetition in the learning process is not only pedagogical but also spiritual (Nurmansyah and Oktaviana, 2023). According to the interpretation of Fakhruddin al-Razi, this verse shows that the revelation took place gradually and repeatedly as a way of strengthening the Prophet's memory (Fauzi, 2024). This is very much in accordance with the principles of behaviouristic theory which structures information systematically and repeatedly in order to create a stable and long-lasting response. As for the context of hadith, *reinforcement* has also been mentioned in the Prophet's words: "*Whoever points out a good thing will be rewarded like the one who does it.*" (H.R. Muslim) (Hadeethenc, 2025). Very clearly, this hadith shows that in Islam, reinforcement is not only material but also spiritual. In addition, the hadith of Anas bin Malik states: "*when the Messenger of Allah (pbuh) said*

*something, he repeated it three times so that it could be understood properly.*" (H.R. al-Bukhari) (Hadeethenc, 2025), which can be stated to have actually demonstrated the urgency of repetition in strengthening the relationship between stimulus and response.

Not only that, the classical Islamic literature also reinforces this. For example, Imam al-Ghazali in "*Ihya' Ulumuddin*" emphasises that habituation (*ta'wid*) and repetition are important instruments in character building (*khuluq*) through disciplined and directed education (Syifa and Ridwan, 2024). On the other hand, Ibn Sina in "*Al-Shifa*", states that mental exercise (*riyadhah nafsyyah*) is a way to form a stable disposition (*malakah*) (Nufus, 2021). So to speak, this is in line with the behaviouristic view that sees behaviour as a product of repeated interactions with the environment.

Furthermore, Ibn Khaldun in "*Muqaddimah*", explicitly emphasises that the cognitive and affective development of students takes place gradually and requires repetitive, patient, and systematic learning strategies, and is carried out in a conducive and controlled environment (Hanum, 2021). This is in line with the main concern of behaviouristic theory towards creating a learning environment that supports effective learning.

Contemporary Islamic education figures such as Syed Muhammad Naquib al-Attas, for example, see education as a systematic and sustainable process of internalising adab. Although he tends to be holistic and Sufistic, he still considers the importance of habituation and exemplary in spiritual transformation which is in line with the principle of *reinforcement* in Islamic behaviourism by the Prophet Muhammad Saw (Bambang and In'ami, 2023). In line with him, Hasan Langgulung, also asserts that strengthening Islamic values must include spiritual and social aspects simultaneously (Ni'mah, ) .2022

Finally, B.F. Skinner as the main figure in behaviouristic theory, argues that human behaviour is formed from the interaction between stimulus and reinforcement from the environment (Setiawan et al., 2024). Although the theory is secular, this concept can still be used in Islamic education if the stimulus and *reinforcement* are directed towards the objectives of Shariah. The purpose in this case, has been contained first in the concept of *targhib* (motivation through rewards) and *tarhib* (warning through threats), as explained in Q.S. Ali Imran verse 30: "*(remember) the day when every soul will find all the good it has done (before it), as well as all the evil it has done. And Allah is merciful to His slaves.*" (Qur'an Ministry of Religious Affairs, 2019), can be understood as a form of Islam-based eschatological *reinforcement*.

So, the main principles of behaviouristic theory consisting of stimulus, response, *reinforcement*, *repetition*, and *environmental control*, can actually be said to have adopted and obtained normative justification from the Qur'an, hadith, and the thoughts of classical and modern scholars. Therefore, the application of this theory in teaching Jurisprudence, especially on the topic of Hajj and Umrah, through strategies such as repetition of material, giving praise, verbal exercises, and effective classroom management, is not only valid from a pedagogical point of view, but also reflects the spirit and main objectives of Islamic education, namely forming people who are worshipfully obedient, morally strong, and spiritually aware.

### **Concrete Contribution of Behaviouristic Theory Implementation to the Achievement of Jurisprudence Learning Objectives at MTs Darul Amin Palangka Raya City**

The implementation of behaviouristic theory in teaching Jurisprudence, especially for the topic of Hajj and Umrah in class VII at MTs Darul Amin Kota Palangka Raya, has had a significant impact on the achievement of learning objectives. Departing with the offer of the essence of this theory, namely the relationship between stimulus and response which can form patterns of student learning behaviour. In learning practice, the systematic and concrete delivery of material by teachers, coupled with positive reinforcement, is able to increase student concentration. This indicates that students respond to learning stimuli with full attention and active involvement in the teaching and learning process (Interviews and Documentation).

In addition, behaviouristic theory also provides space for teachers to carry out the role of mentor directly and intensively. This means that the central role of the teacher is not just to convey information, but also to control, direct, and provide corrections to students' understanding on an ongoing basis. With this approach, the teacher is able to arrange the appropriate stimulus and strengthen the expected response. So, it can be said that this learning model also supports the strengthening of students' cognitive competencies related to the implementation of Hajj and Umrah through repetition of the content of learning topics, as recommended in behaviouristic theory (Interviews and Documentation).

Furthermore, the results of applying this theory show that a number of students can provide responses that are aligned with the learning objectives. These responses appear in the form of the ability to answer questions correctly, actively participate in the simulation of the pronunciation of *talbiyah* verses, and complete the learning process appropriately. On the other hand, the effectiveness of this response shows the success of the teacher's

reinforcement strategy and shows that the principle of conditioning in behaviouristic theory works optimally for some students. Thus, learning achievement is not only theoretically visible, but can be observed through tangible behavioural changes (Interviews and Documentation).

However, there are also students who do not give the expected response. Clearly, this fact reflects the limitations of implementing the behaviouristic theoretical approach which is less able to handle the diversity of individual learning characteristics and needs. This means that some students may need learning strategies that are more oriented towards humanistic or constructivistic approaches in order to be more motivated and understand the material in depth. In short, although the behaviouristic approach makes a significant contribution, integration with other approaches is still needed to build a more holistic, inclusive and adaptive learning environment for all learners (Interviews and Documentation).

As a response to the limitations of behaviouristic theories that tend to only emphasise the outward behavioural aspects of students without touching their internal dimensions, an alternative approach that is more comprehensive is needed. One relevant approach is an integrative approach that incorporates Qur'anic value principles in educational practice. In surah al-Nahl verse 125, Allah says: *"Invite (people) to the way of your Lord with wisdom and good lessons, and argue with them in a better way."* (Qur'an Ministry of Religious Affairs, ) 2019 . Clearly, this verse reflects a pedagogical foundation that requires teachers to be wise, adaptive, and able to adjust teaching methods to the unique characters and needs of learners (Nasaruddin and Mubarak, 2022) . With this wisdom-based approach, the fiqh learning process can be carried out more humanistically and dialogically, so that students feel accepted, valued, and guided according to their capacity.

Furthermore, the Prophet Muhammad's hadith narrated by al-Bukhari and Muslim, *"Allah loves when someone does a job, then he does it with itqan (professional and perfect),"* (Islamweb.net, 2025) , shows the importance of integrity and sincerity in carrying out tasks, including in teaching activities. In this case, teachers are required to not only focus on the technical dimension of teaching alone as emphasised in behaviouristic theory, but also pay attention to character building and student spirituality (Shaleh and Jamal, 2022) . Thus, teaching approaches that emphasise reflection, collaboration and creativity become very important to activate the affective and spiritual aspects of learners that are not fully covered by behaviouristic approaches.

Similar ideas were also put forward by modern educational thinkers. For example, Ki Hajar Dewantara, an Indonesian national education figure, emphasised that education must pay attention to the nature and development of students. Education is not just a transfer of knowledge, but a process of guiding the potential of children as a whole. (Zahroh 2023) Meanwhile, in the global realm, for example, Howard Gardner through the theory of *Multiple Intelligences*, revealed that human intelligence is plural and diverse (Putra and Dewantoro, 2022) . So, it can be understood that each student needs a varied and contextual teaching method according to his or her intelligence type.

As a result, by considering these normative and conceptual foundations, it can be concluded that fiqh learning, especially in the topic of Hajj and Umrah, will be more effective if developed through a combination of behaviouristic theory and other learning theory approaches, such as constructivistic and humanistic. This integrative approach is able to reach all aspects of student development, both cognitive, affective, and psychomotor as a whole, thus creating a learning process that is not only informative but also transformative.

## Conclusion

The implementation pattern of behaviouristic theory in learning Jurisprudence, especially for the topic of Hajj and Umrah in class VII MTs at Darul Amin Kota Palangka Raya, has shown significant success in shaping students' learning responses in a directed manner through systematic stimulus reinforcement. On the other hand, the practice of implementing this theory not only focuses on repetition of material, providing positive reinforcement, and managing a conducive learning environment, but also accommodates a discussion approach that reflects integration with constructivistic theory. Furthermore, the flexibility of teachers in implementing learning strategies that are not rigid, but adaptive to students' psychosocial conditions, proves that behaviourism in practice can be harmonised with a more humanistic and dialogical pedagogical approach.

Referring to the concrete contribution of the implementation of behaviouristic theory to the achievement of Fikih learning objectives in class VII at MTs Darul Amin Kota Palangka Raya, it has been shown that the application of basic behaviouristic principles consisting of stimulus, response, reinforcement, and repetition, can be said to play a major role in shaping directed and consistent learning behaviour in students. Concrete evidence can be seen in the context of learning the topic of Hajj and Umrah, where teachers successfully utilise positive reinforcement strategies and systematic delivery of material to increase student focus, engagement and understanding. Although most students showed responses that were in line with the learning objectives, there were also students who did not respond optimally, indicating the limitations of this approach. In summary, while behaviouristic theory contributes

significantly to the cognitive and behavioural aspects of students, integration with other approaches such as constructivistic and humanistic, for example, remains necessary to reach the full spectrum of individual learning needs.

## REFERENCES

- Afendi, Achmad Ruslan, Akhmad Ramli, Sudadi Sudadi, dan Chairul Anwar. 2023. "METODE RASULULLAH DALAM MENDIDIK ANAK DAN KAJIAN TERHADAP HADIS TENTANG PERINTAH MENDIRIKAN SHALAT." *Journal of Social Computer and Religiosity (SCORE)* 1 (1): 1–7. <https://doi.org/10.21093/score.v1i1.5978>.
- Amanulloh, Anis, dan Enjang Burhanudin Yusuf. 2024. "Konsep Modernisme Pendidikan Islam Dalam Qur'an Surat Al-Baqarah Ayat 151 Perspektif Kitab Tafsir Al-Manar Karya Muhammad Abduh Dan Rasyid Ridha." *Jurnal Ilmiah Wahana Pendidikan* 10 (13): 54–66. <https://doi.org/10.5281/zenodo.12702811>.
- Brutu, Jihan Hijrahani Azizah, Dedi Masri, Muhammad Alfiansyah, Anastasya Hasubuan, dan Rudi Rudi. 2023. "NILAI-NILAI PENDIDIKAN DALAM MUNASABAH QUR'AN PADA SURAH AN-NAHL 125 DENGAN SURAH AL-ALAQ 1 SAMPAI 5." *Tabisyir: Jurnal Dakwah Dan Sosial Humaniora* 4 (3): 166–78. <https://doi.org/10.59059/tabisyir.v4i3.174>.
- Fauzi, Ihwan. 2024. "Pengawasan Pendidikan Dalam Perspektif Al-Qur'an Tinjauan Dari Perspektif Tafsir Mafatih Al-Ghaib Karya Fakhruddin Al-Razi." *Al-Marsus: Jurnal Manajemen Pendidikan Islam* 2 (1): 62–74. <https://doi.org/10.30983/al-marsus.v2i1.8002>.
- Gafrawi, Gafrawi, dan Mardianto Mardianto. 2023. "Konsep Pembelajaran Fikih Di Madrasah Aliyah." *Al-Gazali Journal of Islamic Education* 2 (1): 75–91.
- Huda, Miftahul, Ach Fawaid, dan Slamet Slamet. 2023. "Implementasi Teori Belajar Behavioristik Dalam Proses Pembelajaran." *Pendekar: Jurnal Pendidikan Berkarakter* 1 (4): 64–72. <https://doi.org/10.51903/pendekar.v1i4.291>.
- Jaya, Hendra, Muh Hambali, dan Fakhurrozi Fakhurrozi. 2023. "Transformasi pendidikan: peran pendidikan berkelanjutan dalam menghadapi tantangan abad ke-21." *Jurnal Review Pendidikan dan Pengajaran* 6 (4): 2416–22.
- M.A, Dr Bambang, S. Pd I., dan Dr Moh In'ami M.Ag. 2023. *Teo-Progresif Pendidikan Islam: Syed Muhammad Naquib Al-Attas*. Cahya Ghani Recovery.
- Mardiyani, Kiki. 2022. "TUJUAN DAN PENERAPAN TEORI BEHAVIORISME DALAM PEMBELAJARAN." *Jurnal Ilmu Pendidikan Dan Kearifan Lokal* 2 (5): 260–71.
- Nasaruddin, Nasaruddin, dan Fathani Mubarak. 2022. "METODE PENGAJARAN DALAM PERSPEKTIF AL-QURAN (TINJAUAN Q.S. AN-NAHL AYAT 125)." *TAJDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 6 (2): 135–48. <https://doi.org/10.52266/tadjid.v6i2.1190>.
- NI'MAH, ZUR'ATUN. t.t. *PENDIDIKAN AGAMA MULTIKULTURAL: MEMBANGUN TOLERANSI GENERASI MUDA*. Penerbit P4I.
- Nufus, Dewi Hayati. 2021. "Pendidikan Jiwa Perspektif Hamka dalam Tasawuf Modern." *Tawazun: Jurnal Pendidikan Islam* 14 (3): 221–42. <https://doi.org/10.32832/tawazun.v14i3.5532>.
- Nurhikmah, Lisa. 2022. "Implementasi Teori Behaviorisme Dalam Pembelajaran Akidah Akhlak Di MIS Al Hunafa Palangka Raya." *Al Qodiri: Jurnal Pendidikan, Sosial Dan Keagamaan* 20 (3): 759–66. <https://doi.org/10.53515/qodiri.2023.20.3.759-766>.
- Nurmansyah, Ihsan, dan Sherli Kurnia Oktaviana. 2023. "Urgensi Belajar Dan Bersujud Dalam QS. al- 'Alaq Ayat 1 Dan 19: Kajian Munasabah Al-Qur'an." *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2 (1): 82–90. <https://doi.org/10.58363/alfahmu.v2i1.27>.
- Ok, Azizah Hanum. 2021. "Analisis Pemikiran Ibnu Sina Dan Ibnu Khaldun Terhadap Konsep Pendidikan Islam." *Edukasi Islami: Jurnal Pendidikan Islam* 10 (02). <https://doi.org/10.30868/ei.v10i02.2332>.

- Pertiwi, Aprilia Ajeng, dan Muh Wasith Achadi. 2023. "IMPLEMENTASI KURIKULUM MERDEKA DALAM PEMBELAJARAN FIKIH PADA KELAS 9 DI MTs NEGERI 2 KARAWANG." *Jurnal Manajemen Dan Pendidikan Islam* 3 (3): 111–20.
- Putra, Arianto, Tua Halomoan Harahap, dan Ellis Mardiana Panggabean. 2023. "KELEBIHAN DAN KEKURANGAN TEORI BELAJAR BEHAVIORISTIK DALAM PENERAPAN PEMBELAJARAN." *Khazanah Pendidikan* 17 (2): 411–18. <https://doi.org/10.30595/jkp.v17i2.17835>.
- Putra, Handal Pratama, dan M. Hajar Dewantoro. 2022. "Penerapan Teori Multiple Intelligences Howard Gardner Dalam Pembelajaran Pendidikan Agama Islam." *Madania: Jurnal Ilmu-Ilmu Keislaman* 12 (2): 95–113. <https://doi.org/10.24014/jiik.v12i2.18709>.
- "Qur'an Kemenag." t.t. Diakses 24 Juni 2025. <https://quran.kemenag.go.id/>.
- Rohman, Fathur, dan Kusaeri Kusaeri. 2021. "Penilaian Kemampuan Berpikir Kritis Dalam Pembelajaran Fikih Dengan Watson-Glaser Critical Thinking Appraisal (WGCTA)." *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 19 (3): 333–45. <https://doi.org/10.32729/edukasi.v19i3.874>.
- Sayekti, Habib Rachman, Dian Mohammad Hakim, dan Thoriq Al-Anshori. 2024. "KONSEP PROFIL PELAJAR RAHMATAN LIL ALAMIN BERKEADABAN DALAM PENDIDIKAN ISLAM MULTIKULTURAL." *Vicratina : Jurnal Ilmiah Keagamaan* 9 (3): 92–103.
- Setiawan, Ridwan, Anis Fuad, Hunainah, dan Machdum Bachtiar. 2024. "PSIKOLOGI BEHAVIORISME DAN NEO BEHAVIOR DALAM PEMBELAJARAN." *Jurnal Paris Langkis* 5 (1): 284–96. <https://doi.org/10.37304/paris.v5i1.17454>.
- Shaleh, Muhammad, dan Muh Junadri Jamal. 2022. "KREATIVITAS GURU FIQH DALAM MENINGKATKAN KETERAMPILAN BELAJAR SISWA." *Dialektika: Jurnal Pendidikan Agama Islam* 1 (1): 15–27. <https://doi.org/10.35905/dialektika.v1i1.1975>.
- Syifa, Alfiana, dan Auliya Ridwan. 2024. "Pendidikan Karakter Islami Di Era Digital: Tantangan Dan Solusi Berdasarkan Pemikiran Sosial Imam Al-Ghazali." *Social Studies in Education* 2 (2): 107–22. <https://doi.org/10.15642/sse.2024.2.2.107-122>.
- Zahroh, Fatimah Az. 2023. "Pemikiran Pendidikan Ki Hajar Dewantara Sebagai Dasar Kurikulum Merdeka." *PROSIDING NATIONAL CONFERENCE FOR UMMAH* 2 (1): 307–12.
- رَبِّةٌ-رَتْبَةٌ حَدِيثٌ إِنَّ اللَّهَ يُحِبُّ إِذَا عَمَلَ أَحَدُكُمْ عَمَلًا أَنْ يُتَّقَنَهُ." t.t. Diakses 24 Juni 2025. <https://www.islamweb.net/ar/fatwa/53739/رَبِّةٌ-رَتْبَةٌ حَدِيثٌ إِنَّ اللَّهَ يُحِبُّ إِذَا عَمَلَ أَحَدُكُمْ عَمَلًا أَنْ يُتَّقَنَهُ>.
- رَبِّةٌ-رَتْبَةٌ حَدِيثٌ إِنَّ اللَّهَ يُحِبُّ إِذَا عَمَلَ أَحَدُكُمْ عَمَلًا أَنْ يُتَّقَنَهُ." t.t. Diakses 24 Juni 2025. <https://hadeethenc.com/ar/browse/hadith/3463>.
- رَبِّةٌ-رَتْبَةٌ حَدِيثٌ إِنَّ اللَّهَ يُحِبُّ إِذَا عَمَلَ أَحَدُكُمْ عَمَلًا أَنْ يُتَّقَنَهُ." t.t. Diakses 24 Juni 2025. <https://hadeethenc.com/ar/browse/hadith/5354>.