



The Analysis of Learning Theory and Its Implementation in Islamic Religious Education Learning

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ABSTRACT

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The aim of this research is to identify and analyze in depth the paradigm of theory and learning and provide an explanation of the types of learning theories in Islamic religious education. The method used to analyze data is library research, namely collecting various references from sources relevant to the object of study. The results of this research show that theory in learning is an instrument that has been tested for truth and is studied from various different perspectives, while learning is a process of changing human behavior based on experience and training to become knowledgeable. Several theories that researchers have formulated include: fitrah theory, connectionism theory, power psychology theory, and gestalt theory.

Keywords: *Learning Theory, Islamic Religious Education*

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INTRODUCTION

Pragmatically, learning theory is a general principle or collection of interconnected principles and is an explanation of a number of facts and discoveries related to learning events. The interaction between teaching and learning actually occurs in a unique condition, because intentionally or not, each party is in a learning atmosphere. So, even though educators are said to be teachers, they actually indirectly also do learning (Sardiman, 1994: 21). In the classroom there are various methods or forms of learning that are usually used by educators, such as learning that emphasizes practice, memorization, repetition, understanding, and so on. The way or form of learning originates from certain psychological theories or concepts (Ibrahim, 2003: 11-12). In the psychology of learning, there are several schools known, each of which has its own concept or theory about learning. Each theory also has its own implications in curriculum preparation (Oemar, 2007: 106).

So vast was the power of the Mongols, who controlled most of Asia and Europe for approximately three centuries before and after coming into contact with Islam. The history of Islamic civilization today is an interesting thing to study. Knowledge and understanding of history is very necessary to get to know the past. Therefore, in this paper we try to discuss and describe the history of Islamic education during the Mongolian period. Throughout its history, Islamic civilization has experienced ups and downs. It was during this time that the development of science also experienced a decline in science which caused the Muslim community to experience destruction. Progress and civilization also have to face tragic realities. Like the destruction of the library in Baghdad by Hulagu Khan's army which ultimately had to face significant setbacks.

Thus, in order for an educator to have broader insight into learning theory, the concept or learning theory must be known and mastered in more depth. This means that the activities can obtain more optimal results as expected. In this research, the author will explain several theories in learning Islamic Religious Education (PAI) which include; fitrah theory, connectionism theory, power psychology theory, and gestalt theory.

METHOD

The type of research in preparing this journal is library research (*library research*), the approaches used are normative theology and educational sociology. Data collection techniques are primary data and secondary data. Primary data are books that are relevant to the object of study. Meanwhile, secondary data is related literature such as journals, articles and other scientific research collected to complement library data. The subject of study in this research is sourced from library data or related literature that is relevant to the focus being studied, then the data collected from various sources is then analyzed in depth to obtain or solve existing problems. Conclusions are drawn after analyzing in depth the data and sources obtained from literature references.

RESULTS AND DISCUSSION

1. Understanding Theory

According to Abdurrahman Saleh Abdullah, theory in the educational context can be understood from two perspectives, namely: First, "theory" is used by educators to demonstrate certain hypotheses in order to prove truths through expression and observation and functions to explain the subject of the language. According to Nujayhi, an expert in Contemporary Egyptian education reflects when he says that developments in the field of experimental psychology have had an impact on the world of education, as they do in the field of special science.

Second, "theory" refers to the form of interconnected principles that refer to practical guidance (Abdullah, 2005: 21).

In this sense, it does not only include transferring explanations of existing phenomena, but also includes controlling or building experiences. Meanwhile, according to Hamzah B. Uno, theory is a set of propositions which contain ideas, concepts, procedures and principles consisting of one or more variables that are interconnected with each other and can be studied, analyzed and tested and proven to be true (B. Uno, 2008: 4).

From Hamzah's view of the theory above, it will be illustrated that theory is a system whose truth can be tested by anyone and is open to be reviewed from the same perspective, and may be replaced by a new system, which has undergone other studies and research. In Islamic religious education, the values of the Qur'an are a basic element in the curriculum and educational institutions, without fail, attention must be paid to bringing students into line with these Qur'anic values. Practices must be carried out by educators and value considerations cannot be limited to scientific research alone.

Furthermore, if you accept scientific theory as a paradigm for educational theory by abandoning metaphysical facts from the Koran, then such science only concerns objects that can be observed with the five senses. This means that scientific theories cannot include elements that cannot be observed and tested scientifically.

2. Definition of Learning

In the Big Indonesian Dictionary (KBBI), etymologically learning means "trying to gain intelligence or knowledge". This definition means that learning is an activity to achieve intelligence or knowledge (Wahyuni, 2008: 13). Learning is a process of changing human behavior based on experience and training, from not knowing to knowing, from a little experience then increasing.

Hilgard, as quoted by Wina Sanjaya, wrote that *learning is the process by which an activity originates or changed through training producers (wether in the laboratory or in the natural environment)* (Sanjaya, 2008: 112). For Hilgard, learning is a process of changing student behavior through activities in the form of training both in the laboratory and in a natural environment. This means that whatever the source of the change, as long as it is through training or experience, it can be said to be a learning activity, and what is important for the process of changing behavior is that it occurs as a result of interaction with the surrounding environment.

Reber, the compiler of the Dictionary of Psychology, as quoted by Muhibbin Syah, limits the meaning of learning to two definitions, namely: The process of acquiring knowledge, and a relatively lasting change in the ability to react as a result of reinforced training (Muhibbain, 2006: 91).

While in the perspective of Islam, learning is an activity that cannot be separated from human life, as an obligation of every Muslim individual in order to acquire knowledge so that the level of life increases. Allah says in QS. al-Mujadalah /58: 11
O you who have believed, when it is said to you, "Space yourselves" in the assembly, then make space, God will make space for you. And when you are told, "Disperse." So depart. God will raise those who have believed among you and those who have been given knowledge in rank, and God is Aware of what you do.

O people of faith, when it is said to you, "Give room in the assemblies," make room, surely God will give you room. When it is said, "Stand up," (you) stand up. God will certainly raise up those who believe among you and those who are given knowledge of several degrees. God is very careful about what you do.

On the other hand, Allah SWT, through His Messenger, encouraged Muslims to study as far as China and commanded them to seek knowledge from the cradle to the grave, showing that Islam considers it important to learn.

From the descriptions above, it can be concluded that learning is a human process to achieve various kinds of competencies, skills and attitudes. Because learning starts from the time a person is born until the end of life. One example is that during infancy, a baby masters simple skills, such as holding a bottle and getting to know the people around him. When they reach childhood and adolescence, a number of attitudes, values and social interaction skills are achieved as competencies, and so on until adulthood they have various skills according to their respective expertise and profession. Islam gives the meaning that learning is not just an effort to change behavior, but learning is also an ideal concept, because it is in accordance with the values of Islamic teachings.

Learning Theories in Islamic Religious Education Learning

Humans were created by Allah SWT, in the best structure among Allah's other creatures. The human structure consists of physical (physical) and spiritual

(psychological) elements. In this physical and spiritual structure, God provides a set of basic abilities that have a tendency to develop, in psychology they are called potentialities or dispositions, which according to the behaviorist psychology school are called prepotence reflexes (basic abilities that can automatically develop) (Arifin, 2006: 42).

In this way, science experiences development to the learning process. In its development, it is a concept or theory in teaching and learning activities. In relation to the learning process, it was found that there are several theories that are generally known, including: fitrah theory, connectionism theory, power psychology theory, and gestalt theory.

1. Fitrah Theory

In the Islamic religious view, this basic ability or disposition is called fitrah, a word that comes from fathara, which in the etymological sense means event.

The word fitrah is mentioned in the Qur'an surah. al-Ruum/30: 30

So set your face upright towards the religion. God has created what He created people with. There is no altering God's creation. This is the noble religion. But most people do not know you.

Translation:

So, put your face straight to the religion (Islam according to the nature) of God who has created man according to that (nature). 588) There is no change in God's (said) creation. That is a straight religion, but most people do not know.

In addition, there is a hadith of Rasulullah saw:

Thana Abu Muawiyah narrated on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurairah, may God be pleased with them, who said: The Messenger of God, may God's prayers and peace be upon them, said: Every newborn He is born according to his natural disposition, and his parents make him a Jew, a Christian, or a polytheist (Narrated by Ahmad)

It means:

Abu Mu'awiyah told us, on the authority of al-A'masy on the authority of Abi Salih on the authority of Abi Hurairah r.a said: Messenger of God may God bless him and grant him peace. has said: every child is born in a natural state, so it is his parents who make him a Jew, a Christian, or a polytheist. (HR Ahmad). (Ahmad Bin Hambal, tt: 261).

From the definition of the Qur'an and Hadith above, the following terminological meaning can be taken:

- a. Contains educational implications that connote understanding *nativism*. Because the word fitrah contains the meaning of an event which contains the basic potential of a truly righteous religion, namely Islam. This basic potential cannot be changed by anyone or any environment, because nature is God's creation which will not change in content or form in each human person. Thus, the science of Islamic religious education can be said to be understanding *nativism*, namely an understanding which states that human development in life is absolutely determined by its basic potential.
- b. Contains a neutral tendency, explained in the Koran surah An-Nahl/16: 78

And God brought you out from the wombs of your mothers knowing nothing, and bestowed for you hearing and sight and intellect, so that you may You will be thankful

Translation:

God brought you out of your mother's womb without knowing anything and He made for you hearing, sight, and conscience so that you may be grateful.

According to Mohammad Fadhil al-Djamaly, quoted by M. Arifin, the verse above is a guide for carrying out external educational efforts by students.

Thus, the definition of fitrah according to this second interpretation, cannot be in line with empiricism, because the fitrah factor does not only contain passive basic abilities that have an aspect solely on intelligence in relation to the development of knowledge, but also contains character or disposition and a tendency to refer to the influence of the external environment even if it is not active.

- c. The concept of the Qur'an shows that every human being is given a lustful tendency to make them disbelievers for those who disbelieve in God and a tendency that leads to an attitude of piety, obeying the commands of Allah SWT. It is clear that the factor of the ability to choose contained in human nature is centered on the ability to think soundly (common sense), because common sense is able to differentiate between right and wrong things. Meanwhile, those who are able to choose the right thing correctly are only healthy, educated people.

In line with this interpretation, it is said that the deliberate influence of environmental factors is that education and training are an interactive process with human nature's abilities. In this sense, Islamic religious education processes in a convergent manner which can lead to an understanding of convergence in Islamic religious education.

From the description above, it can be concluded that Islamic religious education can be oriented towards one philosophical understanding alone or a mixture of the above understandings. However, whatever philosophical understanding is used as the basis for the view, the science of Islamic religious education remains based on the power of guidance from Allah SWT, which determines the final result.

- d. Psychological components in nature
If we pay attention to the various views of Islamic scholars and scientists who have given meaning to the term fitrah, it can be concluded that fitrah is a basic ability for human development that is bestowed by Allah SWT. to him. Because humans are born like pure white paper and no one has given them any color, whether they become Magians, Christians, or straight religions, namely Islam, depends on their parents or adults who guide them, so that with the touch of other people or the surrounding environment they can interact with others. So the role of education is very meaningful for him. Because through education you can go from not knowing to knowing.

2. Connectionism Theory

Connectionism theory is a theory developed by Edward L. Thorndike (1874-1949) (Tohirin, 2006: 2004). This theory argues that learning is a relationship between *stimulus* And *response*. That is why connectionism is also called *S-R Bond Theory* And *S-R Psychology of Learning*. Apart from that, this theory is also known as *Trial and Error Learning*. This term refers to the length of time or the number of errors in achieving a goal.

From the theoretical explanation above, the author suggests that what drives the phenomenon of student learning is the enthusiasm and motivation of the students themselves in accordance with the expectations and goals desired in the learning

process. Because without encouragement and motivation within the students themselves they will not succeed as they aspire. For this reason, the government as a policy maker, especially in education, should give special appreciation to students' learning success for their welfare, so that they will be more enthusiastic and motivated in their learning activities.

3. Power Psychology Theory

Psychologists say that the word power is synonymous with body or body. The body or body has energy or power, so the soul is also considered to have power, such as; the power to know, remember, imagine, think, feel, the power to will, and so on. Just as physical power can be strengthened by training it, namely doing something repeatedly, so mental power can be strengthened by training it repeatedly (Suryabrata, 1984: 265-266).

A person's power can be developed through training, such as; practice observing objects or pictures, practice listening to sounds or noises, practice remembering words, the meaning of words, practice seeing the location of a city on a map. These exercises can be done through various forms of repetition (Ibrahim et al., 13)

Based on the description above, the author concludes that every individual or student has a number of powers or strengths within themselves. These powers can be developed in the learning process, including physical, motoric and mental powers, with continuous practice to be useful for him.

4. Theory Gestalt

Psychology emerged influenced by gestalt psychology, with figures such as Max Wertheimer, Wolfgang Kohler, and Kurt Koffka. The word gestalt in German means a configuration, pattern or whole (Ibrahim et al., 20) This theory is also called *organismic psychology* or *field theory*, which starts from a whole (Hamalik et al., 108).

This theory argues that learning is not repeating things that must be learned, but understanding or acquiring them *insight* or deep understanding (Slameto, 2003: 9). Learning according to this view will be more effective if the material to be studied contains meaning, that is, if it is arranged and presented in a way that gives students the possibility to understand what has come before, and analyze their relationship with each other.

In contrast to the theories put forward by behaviorist figures, especially Thorndike, he considers learning to be a process *trial and error*, gestalt theory views learning as a process based on understanding (*insight*). Because basically a person's behavior is always based on cognition, namely the act of recognizing or thinking about the situation in which the behavior occurs. In learning situations, a person's direct involvement in the learning situation will produce understanding that can help the individual solve problems (Wahyuni, 2008: 89).

In other words, gestalt theory states that the most important thing in an individual's learning process is understanding what the individual is learning. Therefore, this gestalt theory is called theory *insight*. This opinion has similarities in meaning with that put forward by Oemar Hamalik who said that the principles of learning adopted by gestalt theory are: 1) Learning starts from a whole to the parts, 2) The whole gives meaning to the parts, 3) The parts are seen in relation to the whole thanks to the individual, 4) Learning requires understanding (*insight*), 5) Learning requires continuous reorganization of experience (Hamalik et al., 108--109).

This shows that learning by repeating or repeating all the learning material will be more understandable and easier to understand than studying without repeating the

learning material. This means that learning requires patience, tenacity and perseverance.

From the descriptions above regarding learning theories in learning, especially in Islamic Religious Education (PAI) learning, the author suggests that all the theories put forward by experts can be used as reference material in the learning process. However, in this paper the author only explains four theories, because all of these theories are broad and concise enough to be used as learning theories in learning, especially in learning Islamic Religious Education (PAI). Primarily and most importantly, what the author uses in learning is the theory of nature. This theory is quite suitable for use in the learning process, because this theory is guided by the Al-Qur'an and the Hadith of the Prophet Muhammad SAW. The reason is that the only source of learning is from Allah SWT, along with nature and everything in it, which can be studied through the Al-Qur'an, the Hadith of the Prophet, and other theories are additions to existing learning theories. Because these theories are orientalist which were adopted from Islamic learning theories.

CONCLUSION

From the description in the discussion chapter above, the author can conclude as follows: Theory is a system that can be tested for truth by anyone and is open to be reviewed from the same perspective, and may be replaced by a new system, which has undergone other studies and research. Meanwhile, learning is a process of changing human behavior based on experience and training, from not knowing to knowing, from a little experience then increasing. Learning theories in Islamic religious education learning include: Natural theory. This theory argues that the basic abilities of human development are a gift from Allah SWT, which is equipped with various potentials in itself. Connectionism theory. This theory argues that learning is a relationship between stimulus and response. Power psychology theory. This theory argues that every individual or student has a number of powers or strengths within themselves that can be developed in the learning process activities, both physical, motoric and mental powers that can be developed through continuous practice. Gestalt theory. This theory argues that learning is not just repeating things that must be learned, but understanding or acquiring them *insight* (deep understanding).

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