International Journal of Education, Vocational and Social Science
https://e-journal.citakonsulfindo.or.id/index.php/IJEVSS
E-ISSN : 2963 4954
IJEVSS

Stimulus Response Theory: Its Strengths And Weaknesses In The Islamic Religious Education Learning Process

Andre Febrianto
Raden Fatah State Islamic University of Palembang
Muhammad Muzaki Fathurrahman
Raden Fatah State Islamic University of Palembang
Muhammad Sirozi
Raden Fatah State Islamic University of Palembang

Corresponding Author : andrefebrianto_24052160015@radenfatah.ac.id
m.muzakifathurrahman_24052160037@radenfatah.ac.id
m.sirozi@radenfatah.ac.id

Abstract

This study aims to analyze the strengths and weaknesses of Stimulus–Response (S–R) theory and its relevance to the learning process of Islamic Religious Education (PAI). The study employs a descriptive qualitative approach using library research by examining relevant books, scientific journals, and academic literature on behaviorist learning theory and Islamic Religious Education. The data are analyzed through data reduction, data presentation, and conclusion drawing. The findings indicate that Stimulus–Response theory contributes to the development of positive habits, religious discipline, learning motivation, and consistent behavior among students through repetition, habituation, and reinforcement. Its application is particularly relevant to practical and memorization-based learning activities, such as memorizing prayers, learning the procedures of prayer and ablution, and developing positive religious behaviors. However, the theory also has limitations, as it primarily emphasizes observable behavior and may overlook students' inner intentions, spiritual awareness, critical thinking, and individual differences. Excessive reliance on external rewards and punishments may also encourage compliance motivated by external factors rather than genuine religious understanding. Therefore, Stimulus–Response theory remains relevant to Islamic Religious Education when applied proportionally and integrated with cognitive and humanistic approaches. This integration is expected to promote a

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

more comprehensive learning process that balances observable behavior, intellectual understanding, moral development, and spiritual awareness.

Keywords: Stimulus–Response Theory; Behaviorism; Islamic Religious Education; Reinforcement; Religious Character Formation

INTRODUCTION

Education plays a central role in improving the quality of human resources. Through the educational process, individuals not only receive information and practical skills but also develop character, attitudes, and moral values that serve as the foundation for their behavior in society (Abirami, 2025). Facing rapid global dynamics, particularly driven by technological developments and the flow of information, the education system faces the need to adapt to ensure that teaching and learning activities remain meaningful, relevant, and effective for students (Scott, 2023).

One of the greatest challenges in education today is how to provide effective, meaningful learning that can develop the full potential of students, including cognitive, affective, and psychomotor skills (Marques et al., nd). To achieve this, educators need to understand learning theories that serve as the foundation for designing appropriate learning strategies and methods. Learning theories help teachers understand how the learning process occurs, the factors that influence it, and how to shape desired behaviors and attitudes. Therefore, mastery of learning theories is essential for teachers, including in Islamic Religious Education (PAI) learning, which has the primary goal of shaping individuals who are faithful, knowledgeable, and have noble character (Salsabilla et al., 2024).

In practice, the implementation of education is inextricably linked to theoretical ideas about how humans learn. Learning theories serve as guidelines for educators in designing teaching strategies, selecting methods, and evaluating learning outcomes. Each paradigm has its own implications for teaching methods and interaction patterns between teachers and students, so a thorough understanding of various learning theories is crucial for developing quality pedagogical practices (Pettalongi, 2023).

One influential approach in the history of educational psychology is behaviorism, which emphasizes the relationship between stimuli and responses, known as the Stimulus-Response (S-R) theory (Yusra & Neviyarni, 2022). This thinking, developed by figures such as Ivan Pavlov,

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

Edward L. Thorndike, John B. Watson, and B.F. Skinner, views behavioral change as a primary indicator of learning. According to this perspective, appropriate reinforcement can shape and maintain desired behavior through the mechanisms of association and repetition (Azima et al., 2024).

In the context of Islamic Religious Education (ISE) learning, the Stimulus-Response theory is often used indirectly by teachers to build positive habits and instill moral values (Wahyudin, 2023). For example, teachers praise students who are disciplined in congregational prayer, or reprimand students who neglect their religious duties. This pattern aligns with the basic principles of behaviorism, where good behavior is reinforced through rewards and bad behavior is reduced through punishment or reminders. With this approach, Islamic Religious Education (ISE) teachers can gradually shape religious behavior through habituation and repetition (Rahmiati et al., 2024).

However, the application of the Stimulus-Response theory in Islamic Religious Education (PAI) learning is not without its drawbacks. This approach is often considered to overemphasize the external aspect (overt behavior), while underemphasizing internal aspects such as awareness, sincerity, intention, and spiritual understanding. However, in Islamic Religious Education, internal dimensions such as awareness of faith and understanding the meaning of worship are crucial. If learning only emphasizes rewards and punishments, students tend to behave well due to external pressures, rather than an awareness of true religious values (Muthmainna et al., 2025).

In an era of rapid technological development and a shift in educational paradigms toward digital systems, the Stimulus-Response theory remains significantly relevant. This theory provides a strong conceptual foundation for the process of shaping behavior through habituation and repeated reinforcement. In the context of Islamic Religious Education, this approach plays a crucial role for educators in instilling moral values, ethics, and religious discipline in a concrete manner. However, its current application needs to be adapted to a more humanistic, reflective, and contextual approach to align with the demands of learning in the era of Artificial Intelligence (AI) (Firmanti et al., 2025).

Therefore, a thorough understanding of the strengths and weaknesses of the Stimulus-Response theory in the Islamic Religious Education (PAI) learning process is necessary. This study is crucial for assessing the theory's relevance in religious instruction, as well as how teachers can integrate it with other theories that emphasize cognitive, affective, and spiritual aspects. By understanding its strengths and limitations, educators are expected to be able to apply

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

behaviorist principles wisely, namely as a means of forming positive habits while strengthening the values of faith and morality in students.

METHODS

This study uses a descriptive qualitative approach. This approach was chosen because the research focuses on an in-depth understanding of the Stimulus-Response (SR) theory and how it is applied in the Islamic Religious Education (PAI) learning process. Qualitative research allows researchers to systematically describe the strengths and weaknesses of SR theory in the context of Islamic Religious Education (PAI) learning without using numbers or statistics. The type of research used is library research, namely by reviewing various literature sources such as educational psychology books, learning theories, scientific journals, academic articles, and documents relevant to the Stimulus-Response theory and PAI learning (Andre Febrianto et al., 2024). The analysis was carried out qualitatively descriptively through the following stages: data reduction (selection and filtering of important information), data presentation (compiling findings in a systematic narrative form), and drawing conclusions (interpreting the meaning related to the strengths, weaknesses, and relevance of SR theory in PAI) (Jaya et al., 2023).

RESULTS AND DISCUSSION

History of the Birth of Stimulus-Response Theory

Stimulus-Response Theory emerged in the early 20th century as a result of developments in experimental psychology that sought to make the study of human behavior more objective and scientific. Its historical roots can be traced back to several key figures, including:

1. Edward Lee Thorndike (1874–1949)

   Thorndike is considered a pioneer of SR theory through his experiments on animals (particularly cats in a "puzzle box"). He discovered that animals learn through trial and error, trying various actions until they find a satisfying response. From his experiments, Thorndike formulated three main laws of learning:

   A. **Law of Readiness**: Learning will be effective if a person is ready to react to the stimulus.
   B. **Law of Exercise**): The relationship between stimulus and response will become stronger if it is repeated frequently.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

C. **Law of Effect (Law of Akiba)**t): Responses that produce satisfaction will be strengthened, while unpleasant ones will be weakened.

Through this theory, Thorndike emphasized that learning is the process of forming a relationship between stimulus and response through practice and reinforcement.

2. Ivan Petrovich Pavlov (1849–1936)

   Pavlov, a Russian physiologist, strengthened the foundations of behaviorism through his "classical conditioning" experiments. In his research on dogs, Pavlov demonstrated that a dog could be trained to salivate (a response) not only in response to food (a natural stimulus) but also to the sound of a bell often associated with the presentation of food (an artificial stimulus). This finding demonstrated that behavior can be learned through repeated associations between stimulus and response, allowing new behaviors to be formed through the conditioning process.

3. John Broadus Watson (1878–1958)

   Watson was the figure who officially introduced behaviorism as a new school of psychology in 1913 through his article "Psychology as the Behaviorist Views It." He rejected the introspective view of consciousness and argued that psychology should study objectively observable behavior. Watson extended Pavlov's experiments to humans, for example in the "Little Albert" study, in which a young child was conditioned to fear white objects because they were associated with loud noises. This experiment demonstrated that human emotions and behavior can be shaped through stimulus-response conditioning.

4. Burrhus Frederic Skinner (1904–1990)

   Skinner later developed the concept of operant conditioning, which is the formation of behavior through the consequences of actions. Unlike Pavlov, who emphasized the relationship between two stimuli, Skinner emphasized that behavior is strengthened or weakened by its consequences. If a behavior is followed by positive reinforcement (e.g., a reward or praise), it tends to be repeated; while negative reinforcement or punishment will decrease the frequency of that behavior. In education, Skinner's theory provides the basis for the use of reward and punishment systems to foster student discipline and learning motivation (Yusra & Neviyarni, 2022).

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

International Journal of Education, Vocational and Social Science
https://e-journal.citakonsulfindo.or.id/index.php/IJEVSS
E-ISSN : 2963 4954
IJEVSS

Understanding Stimulus-Response Theory

Stimulus-Response (SR) theory is a learning theory rooted in behaviorism, a view that emphasizes that human behavior can be explained through the relationship between the stimuli received by an individual and the resulting responses. In this view, learning is understood as an observable change in behavior, not as an internal thought process or inner experience. This means that a person is considered to have learned when they exhibit a different response to a particular stimulus after the learning process has taken place (Miftahul & Ahmad, 2023).

Simply put, this theory states that every human action arises from environmental stimuli. If the resulting response results in satisfaction or a positive outcome, the behavior tends to be repeated in the future. Conversely, if the stimulus results in an unpleasant experience, the behavior will be avoided. In the context of education, including Islamic Religious Education (PAI), this theory emphasizes the importance of providing reinforcement such as rewards, praise, or punishment to ensure consistent behavior (Mutaqin et al., 2025).

Advantages of Stimulus-Response Theory in Islamic Education Learning

The Stimulus-Response (SR) theory has made many positive contributions to educational practice, particularly in shaping students' habits, discipline, and positive behavior. In the context of Islamic Religious Education (PAI), its advantages can be explained as follows:

1. Forming positive habits and behavior

   SR theory is highly effective in shaping religious behavior through habituation. For example, when Islamic Education teachers consistently provide incentives such as instructions to recite prayers before studying and reward students who do so, this behavior will become ingrained and become a habit.

   Through repetition and reinforcement, religious values can be firmly embedded in students.

2. Suitable for practical and memorization learning

   Islamic Religious Education (PAI) materials such as prayer recitations, memorizing prayers, short surahs, or ablution procedures are particularly well-suited to teaching the SR principle, as they emphasize repeated practice. The more frequently students repeat, the stronger the connection between the stimulus (teaching material) and the response (memorization or acts of worship).

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

3. The existence of a reinforcement system

   One of the main strengths of this theory is the importance of reinforcement (rewards and punishments). Teachers can provide praise, good grades, or other forms of recognition as positive reinforcement, while reprimands or corrections are negative reinforcement. This helps students understand that every behavior has consequences, thus encouraging them to do good and avoid mistakes.

4. Increase student learning motivation

   Providing engaging stimuli, accompanied by positive reinforcement, can foster students' external motivation. For example, students who receive rewards for diligently participating in religious activities will be motivated to maintain that behavior.

5. Instilling discipline and order

   This theory helps foster discipline because every student's action receives a consistent response from the teacher. For example, teachers praise students who arrive on time and warn those who are late. This fosters responsibility and regular behavior.

6. Makes class management easier

   Through the stimulus-response principle, teachers can easily manage classroom behavior. By providing stimuli (directions, instructions, or specific cues) and reinforcing positive behavior, the learning environment becomes more conducive and focused.

7. In accordance with the principle of gradual learning

   SR teaches that learning is a gradual and iterative process, not an instant one. In religious education, character and faith formation cannot be done once, but rather through consistent practice (Wahyudin, 2023).

Weaknesses of the Stimulus-Response Theory in Islamic Education Learning

Despite having many advantages, the Stimulus-Response theory also has several weaknesses that need to be considered, especially if it is applied rigidly without considering other aspects of Islamic education.

1. Ignoring spiritual aspects and inner intentions

   This theory only emphasizes visible behavioral changes, while religious education also emphasizes intention, sincerity, and meaningful understanding. For example, students might pray because they want to get good grades (a stimulus), not because of spiritual awareness or devotion to God.

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

2. Does not foster critical and reflective thinking skills

   The SR model tends to require students to comply with stimuli, rather than think independently. In Islamic Religious Education (PAI), students should be encouraged to understand and reflect on the meaning of Islamic teachings, not simply imitate or memorize them. This under-develops the ability to analyze and reflect on religion.

3. The learning process becomes mechanistic

   This approach makes learning routine and mechanical. Students simply follow stimuli and respond without deep understanding. As a result, religious learning can lose its spiritual meaning and become merely a formal activity.

4. Not paying attention to individual differences

   This theory assumes that every stimulus will elicit the same response in all individuals. However, in reality, each student has a different character, family background, level of understanding, and religious experience. The SR approach often fails to accommodate this diversity.

5. Dependence on external reinforcement

   If this theory is overapplied, students can become dependent on rewards and punishments. They may only perform well when there's supervision or a reward, rather than out of a sense of faith. This can lead to inconsistent character.

6. Reduces teacher and student creativity

   Teachers who are too stimulus- and response-oriented tend to emphasize routine and practice, rather than innovation. As a result, the learning process becomes monotonous and boring, and leaves little room for creativity or value exploration (Pramana, 2024).

The Relevance of Stimulus-Response Theory in Islamic Education Learning

The relevance of the Stimulus-Response (SR) theory in Islamic Religious Education (PAI) learning is crucial because it provides a strong psychological foundation for shaping students' religious behavior through a process of habituation and reinforcement. PAI learning not only aims to instill religious knowledge but also to shape attitudes and behaviors consistent with Islamic teachings. In this regard, the SR theory serves as a framework that helps Islamic Religious Education teachers create learning situations that stimulate students to respond positively to the religious values taught (Marlina, 2023). For example, when a teacher provides a stimulus in the

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

form of an example or moral advice, students will respond by imitating that behavior. If this response is reinforced by praise, appreciation, or positive assessment, the good behavior will tend to be repeated until it becomes a permanent habit (Khoir & Ikhwan, 2022).

This theory aligns strongly with the principle of habituation (ta'wīd) in Islamic education. In Islamic tradition, the formation of noble morals is not achieved instantly, but rather through practice and repetition of good deeds until they become ingrained in a person's character. Therefore, the application of the SR theory in Islamic Religious Education (PAI) aligns with the methods used by the Prophet Muhammad (peace be upon him) in educating his companions, namely through habituation, repetition, and role modelling. For example, the habit of reciting prayers before and after studying can be instilled by providing stimuli in the form of invitations and positive reinforcement for students who consistently perform them. This process ultimately not only forms external habits but also strengthens inner awareness of the importance of prayer in every activity (Doni et al., 2024).

Furthermore, the Stimulus-Response theory is also relevant in building students' discipline and responsibility for their religious obligations. Learning that emphasizes practice, repetition, and reinforcement can help students internalize Islamic teachings in their daily lives, such as maintaining cleanliness, behaving politely, praying on time, and respecting teachers and peers. In the context of modern education, Islamic Religious Education teachers can integrate this theory with active learning methods and digital media to create engaging stimuli, thus increasing student enthusiasm and positive responses to learning (Rahmiati et al., 2024).

However, for greater relevance, the application of the Stimulus-Response theory in Islamic Religious Education (PAI) needs to be combined with cognitive and humanistic approaches. This is because religious education emphasizes not only changes in external behavior but also fosters spiritual awareness and sincerity in worship. By combining the SR principle with an approach that fosters inner understanding and awareness, the Islamic Religious Education (PAI) learning process will be more comprehensive, not only forming religious habits but also instilling the values of faith and piety deeply. Therefore, the Stimulus-Response theory remains relevant in Islamic Religious Education (PAI) learning as long as it is used proportionally to shape religious behavior based on students' understanding and spiritual awareness (Syakur et al., 2024).

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

Results

Based on the results of a literature review of various theoretical sources and previous research results, it was found that the Stimulus-Response theory has a significant influence on the effectiveness of the Islamic Religious Education learning process, especially in the aspect of forming students' religious habits and behavior. This theory is able to explain that religious behavior can be formed through a process of repetition, reinforcement, and habituation carried out consistently by teachers in teaching and learning activities. In practice, Islamic Religious Education teachers can utilize the basic principles of this theory to instill Islamic values through activities such as reciting prayers before and after learning, carrying out congregational prayers, and giving awards to students who demonstrate good religious behavior.

The research results show that the Stimulus-Response theory is highly relevant in creating a disciplined, structured, and directed learning environment. Through the application of stimuli in the form of commands, advice, and teacher role models, students are encouraged to respond positively through concrete actions. For example, when teachers consistently praise or appreciate students who are disciplined in their worship, this behavior tends to be repeated and strengthened into a habit. Thus, this theory plays a crucial role in establishing a stable and directly observable foundation for religious behavior.

The research also found that the implementation of the Stimulus-Response theory in Islamic Religious Education (PAI) learning will be more effective when combined with cognitive and humanistic theories. With this approach, learning not only emphasizes shaping behavior through stimulus and reinforcement, but also pays attention to developing awareness, understanding religious values, and sincerity in charity. This integration can create a balanced PAI learning process between the external and internal aspects, between behavioral habits and spiritual meaning.

CONCLUSION

Based on the results of the studies and analyses conducted, it can be concluded that the Stimulus-Response (SR) theory has an important contribution in supporting the learning process of Islamic Religious Education (PAI), especially in the aspect of forming behavior and habituating religious values in students. Through the mechanism of stimulus, response, and reinforcement, teachers can instill positive habits such as disciplined worship, good manners, and adherence to Islamic teachings in a systematic and measurable manner. This theory has proven relevant and

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

effective in fostering visible religious behavior, because it emphasizes a learning process based on direct experience and consistent repetition. The application of the Stimulus-Response principle can create a disciplined, motivating learning atmosphere and foster positive relationships between teachers and students in the context of Islamic character development. However, this theory also has conceptual limitations because it tends to emphasize external behavior without exploring the aspects of inner awareness, intention, and spiritual understanding that are the core of Islamic education. Learning that only focuses on outward responses risks producing false obedience, rather than a true awareness of faith. Therefore, the application of the Stimulus-Response theory in Islamic Education should not be done alone, but rather integrated with cognitive and humanistic theories so that learning can cover the realms of knowledge, attitudes, and spirituality as a whole.

BIBLIOGRAPHY

Abirami, M. (2025). Character Building and Value Education: Fostering Ethical and Responsible Citizens. Shanlax International Journal of Arts, Science and Humanities, 12(S2-Jan), 9–13. https://doi.org/10.34293/sijash.v12is2-jan.8858

Andre Febrianto, Rusdy A Siroj, & Hartatiana. (2024). Studi Literatur: Landasan Dalam Memilih Metode Penelitian Yang Tepat. Journal Educational Research and Development | E-ISSN : 3063-9158, 1(2), 259–263. https://doi.org/10.62379/jerd.v1i2.142

Azima, R., Batubara, J., & Deliani, N. (2024). TEORI BELAJAR BEHAVIORISTIK: MEMAHAMI HUBUNGAN STIMULUS-RESPONS DAN APLIKASINYA DALAM PENDIDIKAN SERTA TERAPI PERILAKU. 5, 364–377.

Doni, D., Kalsum, U., & Rashid, R. A. A. (2024). Implementation of Behavioristic Learning Theory in Learning Islamic Religious Education (PAI) at Labschool Cibubur High School. Al Hikmah: Journal of Education, 5(1), 133. https://doi.org/10.54168/ahje.v5i1.300

Firmanti, P., Prawijaya, S., Saktiarsa, Y., & Astuti, B. (2025). Menemukan Relevansi Teori Klasik Di Era Modern: Penerapan Teori Behaviorisme Dalam Pembentukan Karakter. Js (Jurnal Sekolah), 9(2), 178–192. https://doi.org/10.24114/js.v9i2.64824

Jaya, G. P., Warsah, I., & Istan, M. (2023). Kiat Penelitian Dengan Model Pendekatan Telaah Kepustakaan. Tik Ilmeu : Jurnal Ilmu Perpustakaan Dan Informasi, 7(1), 117. https://doi.org/10.29240/tik.v7i1.6494

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

Khoir, N. R., & Ikhwan, A. (2022). Pembelajaran Behavioristik Madrasah dalam Meningkatkan Motivasi Belajar dan Ibadah Siswa. Jurnal Pendidikan Nusantara, 1(3), 176–186. https://doi.org/10.55080/jpn.v1i3.36

Marlina, Y. (2023). Hubungan Teori Belajar dengan Pembelajaran Pendidikan Agama Islam. Tsaqofah, 4(2), 923–930. https://doi.org/10.58578/tsaqofah.v4i2.2430

Marques, L. F., Américo, M., Cruz, L., & Batista, S. (n.d.). CHAPTER 006.

Miftahul, & Ahmad. (2023). Teori Behaviorisme dan Implikasinya terhadap Pembelajaran. Journal of Insan Mulia Education, 1(2), 53–57.

Mutaqin, D. Z., Saripudin, U., Choiriyah, I., Wulandari, F., & Habibah, S. N. (2025). Comparative Analysis of Behaviorism and Cognitivism Theories in Islamic Religious Education Learning. El-Rusyd, 10(1), 11–19. https://doi.org/10.58485/elrusyd.v10i1.332

Muthmainna, A., Febrianto, A., Harto, K., Suryana, E., & Sirozi, M. (2025). Nurturing Islamic Morality Through Stimulus-Response Learning: Evidence from a Quasi-Experiment in Indonesian Elementary Schools. Suhuf, 37(1), 200–210. https://doi.org/10.23917/suhuf.v37i1.10608

Pettalongi, A. (2023). An Analytical Study of Changes in the Learning Paradigm from Instructional Interactions to Pedagogical Interactions. Paedagogia: Jurnal Pendidikan, 12(1), 21–34. https://doi.org/10.24239/pdg.vol12.iss1.374

Pramana, M. (2024). Understanding Behavioristic Theory. Journal of Innovation in Teaching and Instructional Media, 4(2), 161–167. https://doi.org/10.52690/jitim.v4i2.754

Rahmiati, Rusman, Ambo Dalle, Hamsa, Usman, & Muzakkir. (2024). Tinjauan Prespektif Behavioristik: Strategi Pembelajaran Pendidikan Islam dalam Meningkatkan Kedisiplinan Beribadah Siswa di SMK Negeri 2 Barru Sulawesi Selatan. TAUJIH: Jurnal Pendidikan Islam, 6(02), 1–12. https://doi.org/10.53649/taujih.v6i02.885

Salsabilla, D., Azizah, N., & Gusmaneli. (2024). Penggunaan Media dan Penerapan Teori Pembelajaran dalam Pendidikan Agama Islam Universitas Islam Negeri Imam Bonjol Padang , Indonesia Penggunaan media dan penerapan teori pembelajaran dalam Pendidikan Agama Islam yang memainkan peran sentral dalam memper. Jurnal Arjuna: Publikasi Ilmu Pendidikan, Bahasa Dan Matematika, 2(6), 293–307.

Scott, C. L. (2023). What Kind of Pedagogies for the 21st Century? International Journal for Business Education, 164(1), 2–4. https://doi.org/10.30707/ijbe164.1.1690386168.701806

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License

Syakur, A. T. A., Nurkhasanah, M., Haryadi, Y. N. N., & Khuriyah, K. (2024). Penerapan Model Behavioristik dalam Pembelajaran PAI Berbasis Teknologi. Tsaqofah, 5(1), 23–30. https://doi.org/10.58578/tsaqofah.v5i1.4237

Wahyudin, Y. (2023). Penerapan Teori Behavioristik Dalam Pembelajaran Pendidikan Agama Islam. Al-Fadlan: Journal of Islamic Education and Teaching, 1(2), 31–42. https://doi.org/10.61166/fadlan.v1i2.38

Yusra, A., & Neviyarni, S. (2022). A Review of Behaviorist Learning Theory and its Impact on the LeaSyakur, ATA, Nurkhasanah, M., Haryadi, YNN, & Khuriyah, K. (2024). Application of the Behaviorist Model in Technology-Based Islamic Education Learning. Tsaqofah, 5(1), 23–30. https://doi

Copyright at authors some right reserved this work is licensed under a Creative Commons Attribution-ShareAlike 4.0 International License