

Internalization of Qur'anic Values through a Psycholinguistic Approach in Islamic Education Lessons at Tsurayya Islamic School Malang

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ABSTRAK

Pembelajaran Pendidikan Agama Islam (PAI) saat ini masih sering menunjukkan kecenderungan reduksionisme pedagogik yang hanya berorientasi pada aspek kognitif dan hafalan tekstual, sehingga menciptakan kesenjangan antara pemahaman teks dengan penghayatan nilai secara autentik. Penelitian ini bertujuan untuk menganalisis proses internalisasi nilai-nilai Qur'ani melalui pendekatan psikolinguistik pada siswa kelas VII di Tsurayya Islamic School Malang, peran pendekatan tersebut dalam memfasilitasi pemrosesan mental, serta implikasinya terhadap pembentukan karakter religius. Metode yang digunakan adalah pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam, dan dokumentasi, yang kemudian dianalisis menggunakan model interaktif Miles, Huberman, dan Saldana serta analisis tematik. Instrumen penelitian difokuskan pada indikator proses kognitif seperti konstruksi makna dan dimensi afektif seperti resonansi emosional. Hasil penelitian menunjukkan bahwa internalisasi nilai Qur'ani merupakan fenomena multidimensional yang melibatkan integrasi aspek kognitif, afektif, dan tindakan secara berkelanjutan. Pendekatan psikolinguistik terbukti berperan sebagai *bridging framework* yang menghubungkan teks wahyu dengan konstruksi makna mental melalui tahapan persepsi linguistik, *decoding*, dan integrasi makna. Aktivitas reflektif dan pemakaian bahasa Al-Qur'an mampu memicu keterlibatan emosional yang memperkuat retensi nilai dalam memori jangka panjang siswa. Kesimpulannya, integrasi dimensi linguistik, kognitif, dan afektif dalam pembelajaran PAI mampu menghasilkan transformasi karakter religius yang stabil dan nyata dalam perilaku sehari-hari. Keberhasilan internalisasi ini sangat bergantung pada strategi pedagogis yang mampu mengorkestrasi pemahaman konseptual dengan pengalaman spiritual yang bermakna.

Kata Kunci: Internalisasi, Nilai Qur'ani, Pendekatan Psikolinguistik, Tsurayya

ABSTRACT

Current Islamic Religious Education (PAI) learning often shows a tendency towards pedagogical reductionism that is only oriented towards cognitive aspects and textual memorization, thus creating a gap between text understanding and authentic appreciation of values. This study aims to analyze the process of internalizing Qur'anic values through a psycholinguistic approach in seventh-grade students at Tsurayya Islamic School Malang, the role of this approach in facilitating mental processing, and its implications for the formation of religious character. The method used is a qualitative approach with a case study design. Data were collected through participant observation, in-depth interviews, and documentation, which were then analyzed using the interactive

model of Miles, Huberman, and Saldana as well as thematic analysis. The research instrument focused on indicators of cognitive processes such as meaning construction and affective dimensions such as emotional resonance. The results show that the internalization of Qur'anic values is a multidimensional phenomenon involving the continuous integration of cognitive, affective, and action aspects. The psycholinguistic approach has been proven to act as a *bridging framework* that connects the text of revelation with the construction of mental meaning through the stages of linguistic perception, *decoding*, and meaning integration. Reflective activities and the interpretation of the language of the Quran can trigger emotional engagement that strengthens the retention of values in students' long-term memory. In conclusion, the integration of linguistic, cognitive, and affective dimensions in Islamic Religious Education (PAI) learning can produce a stable and tangible transformation of religious character in everyday behavior. The success of this internalization depends heavily on pedagogical strategies that can orchestrate conceptual understanding with meaningful spiritual experiences.

Keywords: Internalization, Qur'anic Values, Psycholinguistic Approach, Tsurayya

INTRODUCTION

Islamic Religious Education (PAI) occupies a strategic position in the national education system as the primary instrument for shaping students' personalities based on Qur'anic values. These values encompass the dimensions of monotheism, morality, and social ethics, which ideally should not be confined to the cognitive level as normative knowledge, but rather deeply internalized into inner awareness and manifested in concrete behavior. The integrative paradigm of Islamic education, which encompasses faith and good deeds, is emphasized in the Qur'an, particularly Surah Al-Baqarah: 177, which places virtue not merely on ritual formalities but also on substantive social practices.¹ This perspective aligns with the thinking of al-Attas, who asserted that the goal of Islamic education is the formation of civilized human beings through the integration of knowledge and good deeds.²

However, Islamic Religious Education (PAI) learning practices in the field still exhibit a tendency toward pedagogical reductionism, namely the dominance of cognitive approaches oriented toward memorization and textual understanding. Criticism of this tendency has emerged in various studies that emphasize that Islamic Religious Education (PAI) learning should holistically integrate the cognitive, affective, and psychomotor domains.³ These findings are also reinforced by contemporary research showing that learning that relies solely on memorization tends to result in surface learning without the internalization of values. As a result, a gap arises between knowing and being, where students understand the Quranic text literally but have not

¹Hilda Ainissyifa. 2017. Pendidikan Karakter dalam Perspektif Pendidikan Islam. *Jurnal Pendidikan UNIGA* 8 (1): 1–26. <https://journal.uniga.ac.id/index.php/JP/article/view/68>.

² Syed Muhammad Naquib al-Attas, *Risalah untuk Kaum Muslimin*, (Kuala Lumpur: ISTAC, 2001).

³ Ahmadi. 2013. *Manajemen Kurikulum: Pendidikan Kecakapan Hidup*. Yogyakarta: Pustaka Ifada.

yet reached the stage of internalizing the values that shape authentic religious character.⁴

This phenomenon demonstrates that internalizing Qur'anic values requires the simultaneous involvement of cognitive and affective processes. The Qur'an, in QS. Az-Zumar: 23, describes how divine verses can evoke emotional responses while simultaneously bringing inner peace, indicating an integration between intellectual understanding and affective resonance. From an educational psychology perspective, this aligns with the cognitive-affective integration theory, which emphasizes that meaningful learning occurs when cognitive information is connected to emotional experiences.⁵ Therefore, effective Islamic Religious Education learning must not only activate information processing but also address the emotional and spiritual dimensions of students.

In this context, a psycholinguistic approach offers a relevant and prospective analytical framework. Psycholinguistics views language as a representation of complex mental processes, encompassing semantic processing, the formation of mental representations, and the interaction between cognitive, affective, and social experiences.⁶ From this perspective, the language of the Quran is not simply understood as a memorized normative text, but rather as a linguistic stimulus capable of triggering the construction of meaning and the transformation of consciousness. This process involves internal mechanisms such as comprehension, interpretation, and meaning formation, which contribute to the formation of learners' cognitive and affective structures.⁷

Furthermore, the theory of social-cognitive mediation asserts that language plays a central role in shaping behavior through the internalization of meaning mediated by social interaction.⁸ Within this framework, the language of the Qur'an has performative power as a *ṭayyibah* sentence that is not only understood but also lived. QS. Ibrahim: 24–25 illustrates that good words are likened to a sturdy tree that bears fruit continuously, indicating that deep linguistic understanding can produce stable behavioral transformation.⁹ A number of studies also show that a meaning-based approach in learning the Qur'an or Islamic Religious Education can increase emotional involvement and change students' religious behavior.

The context of this research is seventh-grade students who are in the transitional cognitive development stage toward the formal operational stage. In this phase, students begin to develop abstract thinking skills, understand symbols, and reflect on implicit

⁴ Muhammad Alim. 2006. *Pendidikan Agama Islam: Upaya Pembentukan Pemikiran dan Kepribadian Muslim*. Bandung: PT Remaja Rosdakarya.

⁵ Hasan Basri. 2010. *Ilmu Pendidikan Islam*. Bandung: Pustaka Setia.

⁶ A. Chaer. (2009). *Psikolinguistik: Kajian teoretik*. Rineka Cipta.

⁷ S. Rahmah. (2019). Konsep Membentuk Karakter Anak Berbasis Al-Qur'an. *Qiro'ah: Jurnal Pendidikan Agama Islam*, 9(1), 40–69.

⁸ Zain, S. H. W., Willis, E., & Sari, H. P. (2024). Peran Pendidikan Islam dalam Pembentukan Karakter Masyarakat Berbasis Nilai-Nilai Al-Qur'an dan Hadis. *IHSAN: Jurnal Pendidikan Islam*, 2(4), 199–215.

⁹ Muhammad Alim. 2006. *Pendidikan Agama Islam: Upaya Pembentukan Pemikiran dan Kepribadian Muslim*. Bandung: PT Remaja Rosdakarya.

meanings.¹⁰ This makes a psycholinguistic approach highly relevant to examining how the language of the Quran is processed, interpreted, and internalized within their cognitive and affective structures. Research on the relationship between language and cognition also shows that language development is strongly influenced by the quality of meaningful linguistic interactions.¹¹

Based on this framework, an integrative reconstruction of the Islamic Religious Education (PAI) learning approach is needed, combining linguistic, cognitive, and affective dimensions. The psycholinguistic approach serves as a bridge connecting understanding the language of the Quran with the appreciation of its values.¹² Thus, Learning does not stop at the stage of understanding, but moves towards constructing meaning and internalizing values which have an impact on the formation of students' religious character.

This research is directed to answer several main focuses, namely: (1) the process of internalizing Qur'anic values in Islamic Religious Education learning for seventh grade students; (2) the role of the psycholinguistic approach in facilitating cognitive and affective processing; (3) the form of integration of these two dimensions in learning practices; and (4) its implications for the formation of students' religious character. Thus, this research is descriptive-analytical as well as exploratory in revealing the mechanism of internalization of values based on mental processes.

Theoretically, this research is based on the assumption that effective learning is learning that simultaneously integrates cognitive and affective dimensions. This is in line with Lickona's assertion that character education requires an integration of moral knowing, moral feeling, and moral action.¹³ Similarly, a holistic approach to moral education emphasizes the importance of the unity between moral knowledge, moral feeling, and moral action.¹⁴ From an Islamic educational perspective, internalization of values is at the core of the educational process because it aims to shape individuals with a balance between intellectual, spiritual, and moral aspects.¹⁵

From a literature review perspective, there is a significant gap between psycholinguistic studies, which tend to focus on pure linguistics, and Islamic Religious Education (PAI) studies, which are predominantly normative-theological. The integration of the two is still relatively limited, thus this study offers an innovative scientific contribution in the interdisciplinary realm. The novelty of this research lies in the effort to integrate a psycholinguistic approach into the process of internalizing Qur'anic values in Islamic Religious Education (PAI) learning. This approach not only enriches the theoretical treasury but also offers practical implications in the form of a

¹⁰ Abdul Mujib. 2006. *Ilmu Pendidikan Islam*. Jakarta: Kencana.

¹¹ Tadkiroatun Musfiroh. *Psikolinguistik Edukasional Psikolinguistik Untuk Pendidikan Bahasa*. Kedua. Yogyakarta: Tiara Wacana Yogya, 2017.

¹² Fachrurrozi, Aziz, dan Erta Mahyudin. *Pembelajaran Bahasa Asing*. Jakarta: Bania Publishing, 2010..

¹³ Lickona, T. (1991). *Educating for Character*. New York: Bantam Books.

¹⁴ Nucci, L., & Narvaez, D. (2008). *Handbook of Moral and Character Education*. New York: Routledge.

¹⁵ Muhaimin. (2001). *Paradigma Pendidikan Islam*. Bandung: Remaja Rosdakarya.

more contextual and transformative learning model in shaping students' religious character.

RESEARCH METHODOLOGY

This research uses a qualitative approach with a case study design to deeply understand the process of internalizing Qur'anic values through a psycholinguistic approach in Islamic Religious Education (PAI) learning. The qualitative approach was chosen because it allows researchers to understand phenomena holistically, contextually, and naturally, especially when the focus of the research relates to subjective experiences, mental processes, and social interactions in the learning environment.¹⁶ Within the case study framework, researchers can explore a single case intensively and in-depth in a real-life context, making it suitable for examining the dynamics of value internalization in educational settings.

Epistemologically, this research is based on a constructivist paradigm, which views knowledge and meaning as being constructed through interactions between individuals and their social, cultural, and linguistic environments. From this perspective, the language of the Quran serves as the primary stimulus mediating the process of meaning construction and value internalization in students. This approach aligns with the view that religious learning needs to simultaneously integrate cognitive, affective, and spiritual aspects through humanistic and meaningful learning experiences.¹⁷

This research was conducted at Tsurayya Islamic School Malang, with purposively selected seventh-grade students as subjects. Subject selection was based on the consideration that seventh-grade students are in a developmental phase where they are beginning to develop the ability to think abstractly and grasp the symbolic meaning of the Quranic text. Furthermore, Islamic Religious Education (PAI) teachers were designated as key informants because they play a key role in the learning process and internalize values. Purposive subject selection aligns with the characteristics of qualitative research, which emphasizes data depth rather than statistical generalization.¹⁸

Data collection was conducted through three main techniques: participant observation, in-depth interviews, and documentation. Participant observation was used to observe learning interactions, the use of Quranic language, and students' cognitive and affective responses during the learning process. In-depth interviews were conducted semi-structured to explore students' and teachers' subjective experiences regarding the process of internalizing values, including how they understand, feel, and internalize Quranic messages. Meanwhile, documentation in the form of learning tools, student notes, and learning artifacts was used to complement and strengthen the research data.¹⁹

The primary instrument in this study was the researcher herself, who played a central role in collecting, interpreting, and analyzing data. To maintain systematic and

¹⁶ Moleong. (2018). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.

¹⁷ Suyadi. (2013). "Integrasi Pendidikan Islam dan Neurosains." *Jurnal Pendidikan Islam*, 2(1), 45–60.

¹⁸ Afifuddin, & Saebani, B. A. (2012). *Metodologi Penelitian Kualitatif*. Bandung: Pustaka Setia.

¹⁹ Gunawan. (2015). *Metode Penelitian Kualitatif: Teori dan Praktik*. Jakarta: Bumi Aksara.

consistent data collection, the researcher used observation, interview, and documentation guidelines based on cognitive process indicators such as comprehension, interpretation, and meaning-making, as well as affective dimensions such as emotional resonance, attitude, and spiritual involvement. The use of this structured instrument aligns with the principles of qualitative research, which maintains focus and clarity in data collection procedures.²⁰

Data analysis was conducted interactively, referring to the Miles, Huberman, and Saldana model, which includes three main stages: data reduction, data presentation, and conclusion drawing/verification. Data reduction was achieved by filtering and organizing raw data into thematic categories relevant to the research focus. Data presentation was presented in the form of descriptive narratives and a thematic matrix to facilitate interpretation. Conclusions were then drawn in stages and continuously verified through a triangulation process.²¹

Furthermore, this study employed thematic analysis to identify patterns of value internalization based on psycholinguistic processes, particularly those related to how the language of the Quran is processed, interpreted, and internalized within students' cognitive and affective structures. Thematic analysis enabled researchers to discover recurring patterns of meaning from interview, observation, and documentation data, allowing for a deeper understanding of the relationship between linguistic processes and value transformation.²²

The research procedure was carried out in stages, including the pre-field phase, data collection phase, simultaneous data analysis phase, and the research report preparation phase. With this systematic procedure, the research is expected to produce a comprehensive description of the mechanism of internalization of Qur'anic values, which involves a complex interaction between linguistic, cognitive, and affective dimensions in Islamic Religious Education (PAI) learning. These findings are expected to make a significant contribution to the development of a more integrative, contextual, and transformative PAI learning model in shaping students' religious character.

RESULTS AND DISCUSSION

1. The Process of Internalizing Qur'anic Values in Islamic Religious Education Lessons

The process of internalizing Quranic values in Islamic Religious Education (PAI) learning is a multidimensional pedagogical phenomenon, involving a dynamic interaction between cognitive, affective, and psychomotor aspects. From a contemporary Islamic educational perspective, learning is no longer positioned merely as a process of transmitting knowledge, but as a vehicle for transforming

²⁰ Salim & Syahrum. (2012). *Metodologi Penelitian Kualitatif*. Bandung: Citapustaka Media.

²¹ Miles, M.B., Huberman, A.M., & Saldaña, J. (2020). *Qualitative data analysis: A methods sourcebook* (4th ed.). SAGE Publications.

²² Sugiyono. (2019). *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R&D)*. Bandung: Alfabeta.

values that contributes to the integral formation of students' personalities. This aligns with the view that Islamic education aims to shape complete human beings through the integration of faith, knowledge, and practice in real life.²³

In the initial stage, the cognitive dimension serves as the foundation for building students' epistemological structures. Through recitation activities, understanding the meaning of verses, and reflective discussions, students develop a construction of knowledge regarding Qur'anic values. This process involves mechanisms of encoding, storing, and retrieving information that form an organized cognitive schema. Thus, Qur'anic values are understood not merely as normative texts but as a system of knowledge internalized in long-term memory and influencing students' thinking.²⁴

The psycholinguistic approach further explains that the language of the Quran serves as the primary stimulus in the process of constructing meaning. The activity of recitation involves not only phonological aspects but also semantic and pragmatic processing, enabling learners to understand the message contextually. Psycholinguistic studies confirm that language plays a role in connecting linguistic input with mental representations and deeper meanings. Thus, the language of the Quran serves as a medium for both cognitive and affective transformation.²⁵

However, the cognitive dimension alone is not sufficient to produce significant behavioral change. Therefore, the affective dimension becomes a key element in the process of internalizing values. Through reflection, contemplation, and emotional experiences in learning, Quranic values undergo a deeper process of internalization. Research on Islamic Religious Education (PAI) learning shows that students' emotional involvement contributes to the formation of religious attitudes and stronger acceptance of values. In this context, internalization of values occurs through stages of acceptance, response, appreciation, and characterization of values within students.²⁶

In Islamic Religious Education (PAI) learning practices, materials such as the Beautiful Names of Allah (Asmā' al-Husnā) and faith in angels serve as effective tools for building religious awareness. This process involves a link between cognitive and emotional aspects, strengthening the learning experience. Studies in the neuroscience of Islamic education explain that learning that involves positive emotions can strengthen neural connections and improve memory retention. Thus, Quranic values are not only understood intellectually but also experienced as part of the students' existential experience.²⁷

²³ Suyadi. (2013). "Integrasi Pendidikan Islam dan Neurosains." *Jurnal Pendidikan Islam*, 2(1), 45–60.

²⁴ Yatimin Abdullah, 2007, *Studi Akhlak dalam Perspektif Al-Quran*, Jakarta: Amzah.

²⁵ H. Widodo. (2019). "Pendekatan Psikolinguistik dalam Pembelajaran Pendidikan Islam." *Jurnal Pendidikan Islam*, 8(1), 1–15.

²⁶ Abu Ahmadi Salimi dan Noor, (1991), *Dasar-dasar Pendidikan Agama Islam*, Jakarta: Bumi Aksara.

²⁷ Mukhlisin, 2016, *Pembelajaran Al-Quran Perspektif Imam Al-Nawawi dalam Kitab Al-Tibyan fi Adabi Hamalati Al-Quran*, (IAIN Ambon: Jurnal Aliltizam)

The integration of cognitive and affective dimensions produces relatively stable internal dispositions, which then become the basis for the emergence of religious behavior. From a social learning perspective, individual behavior is influenced by the interaction between personal factors, the environment, and learning experiences. In this context, internalization of Quranic values contributes to the formation of self-control mechanisms that guide students' behavior consistently in accordance with their beliefs.²⁸

The actualization stage in the internalization process represents the manifestation of values in concrete actions. Worship practices such as prayer, dhikr, and other religious activities become forms of habituation that strengthen the connection between values and behavior. Character education studies show that habituation in learning plays a crucial role in shaping sustainable behavior. In this context, the principle of *istiqamah* (consistency) is the primary foundation for maintaining consistent religious behavior.

Furthermore, learning the history of Islamic civilization provides an important modeling dimension in the process of internalizing values. The stories of Muslim figures serve as role models that can be internalized through identification and imitation. Studies of Islamic education show that the use of inspirational stories in learning can increase students' motivation and moral awareness. Thus, Quranic values are not only understood conceptually but also realized through concrete examples in real life.²⁹

The social constructivist approach also makes a significant contribution to explaining this internalization process. Learning is viewed as an active process that occurs through social interaction and cultural mediation. In this context, teachers act as facilitators, helping students construct meaning through dialogue, discussion, and reflection. Studies on social interaction-based Islamic Religious Education (PAI) learning show that the dialogic process can enhance deeper understanding and appreciation of values.³⁰

Furthermore, the integration of pedagogical strategies such as reflection, group discussions, and role-playing strengthens students' active engagement in learning. This experiential approach allows students to connect knowledge to their lived realities. Learning that provides hands-on experience is considered effective in developing meaningful and sustainable understanding.

From a neurolinguistic perspective, consistent repetition of verses and religious practices can strengthen neural pathways associated with memory and emotion. Studies in the neuroscience of Islamic education confirm that repetition-based learning and habituation have a significant impact on character formation by

²⁸ Edi Rohendi. 2009. *Ajaran Agama Dan Pembentukan Kepribadian. Jurnal Pendidikan Dasar: EduHumaniora* 1 (1): 1 – 6.

²⁹ <https://www.neliti.com/publications/240828/ajaran-agama-danpembentukan-kepribadian>.

³⁰ Siregar, E. (2014). "Pendekatan Konstruktivisme dalam Pembelajaran." *Jurnal Pendidikan*, 5(2), 112–125.

strengthening connections between neurons in the brain. This explains why regular religious practices can form strong religious habits.³¹

The implication of this entire process is the formation of authentic religious character in students. This character is reflected not only in ritual practices but also in social behaviors such as honesty, empathy, responsibility, and concern for others. Studies of religious values-based character education have demonstrated high effectiveness in shaping students' overall personality.

In the context of evaluation, Islamic Religious Education (PAI) learning needs to adopt an authentic assessment approach that focuses not only on cognitive aspects but also encompasses affective and behavioral dimensions. Studies on authentic assessment show that instruments such as reflective journals, attitude observations, and portfolios can provide a more comprehensive picture of students' level of value internalization. Thus, evaluation measures not only what students know but also what they feel and do.³²

Overall, the process of internalizing Quranic values in Islamic Religious Education (PAI) learning is an integrated and sustainable system. The integration of cognitive, affective, and behavioral aspects produces transformations that are not merely temporary but also permanent in the personality structure of students. This demonstrates that Islamic education has strategic potential in shaping a generation that is not only intellectually intelligent but also spiritually and morally mature.

Thus, the successful internalization of Quranic values depends heavily on learning designs that harmoniously integrate various dimensions. A holistic, contextual, and experience-based approach is key to creating transformative learning. Going forward, the development of psycholinguistic and neurolinguistic-based learning models will be a crucial agenda for improving the quality and relevance of Islamic religious education in the contemporary era.

Mapping Table of the Process of Internalization of Qur'anic Values in Islamic Religious Education Teaching Materials for Grade 7

No	Chapter/ Material	Main Quranic Values	Internalizat ion Dimension	Internalizat ion Process	Pedagog ical Strategy	Behavioral Indicators
1	Al-Quran & Hadith as a Guide to Life	Obedience, reference to revelation	Cognitive– Affective	Knowing → Belief Formation	Recitation, interpretation, discussion	Make the Koran a living reference
2	Asmā' al-	Tawhid,	Affective	Feeling →	Reflection,	Demonstrate

³¹ Tadkiroatun Musfiroh. *Psikolinguistik Edukasiional Psikolinguistik Untuk Pendidikan Bahasa*. Kedua. Yogyakarta: Tiara Wacana Yogya, 2017.

³² Sujono. (2021). *Peran Pendidikan Islam Dalam Membentuk Karakter Anak di Era Globalisasi*. Ta'dib: Jurnal Pendidikan Islam dan Isu-isu Sosial, Volume 19 No 2.

	Husnā	divine consciousness		Internal Awareness	contemplation	s honesty, thoroughness, wisdom
3	Prayer & Zikr	Piety, spiritual discipline	Psychomotor–Affective	Acting → Habit Formation	Worship practices, habits	Consistent prayer & dhikr
4	Prostration of Gratitude, Forecast, Tilawah	Gratitude, humility	Affective–Psychomotor	Feeling → Acting	Worship simulation	Spiritual response to events
5	History of the Umayyad Dynasty (Damascus)	Exemplary, Islamic civilization	Cognitive–Affective	Knowing → Modeling	Inspirational story	Emulating Muslim figures
6	The Universe as a Sign of God's Power	Tafakkur, cosmic monotheism	Cognitive–Affective	Knowing → Feeling	Observation, reflection of the Kauniyah verse	Increasing divine awareness
7	Faith in Angels	Moral awareness	Affective	Feeling → Self-Control	Discussion, self-reflection	Avoiding negative behavior
8	Prohibition of Backbiting & Order of Tabayun	Social ethics, honesty	Affective–Psychomotor	Feeling → Acting	Case studies, role plays	Speak truthfully, verify information
9	Rukhṣah in Worship	Convenience, flexibility of sharia	Cognitive–Affective	Knowing → Acceptance	Case analysis	Be wise in carrying out worship
10	Andalusian Islamic Civilization	Knowledge, tolerance, progress	Cognitive–Affective	Knowing → Inspiration	Historical study	Passion for learning & innovation

2. The Role of Psycholinguistic Approach in Cognitive and Affective Processing in Internalizing Qur'anic Values

The psycholinguistic approach to Islamic Religious Education (PAI) teaching places language as a central medium in the process of internalizing Qur'anic values. This approach focuses not only on the substance of the teachings, but also on how the language of the Qur'an and Hadith is processed within the cognitive and affective systems of students, resulting in a transformation of understanding, attitudes, and behavior. Thus, psycholinguistics serves as a bridging framework that connects the text of revelation with the construction of meaning within the individual.

From a psycholinguistic perspective, cognitive processing of the Quranic text occurs through several stages. First, the linguistic perception stage, when learners receive stimuli in the form of Arabic text through reading or listening. Second, the decoding stage, which is the process of recognizing phonological and orthographic symbols linked to lexical meaning and grammatical structure. Third, the syntactic parsing and semantic interpretation stage, in which sentence structure is analyzed and linked to conceptual meaning. Fourth, the meaning integration stage, which is the process of connecting new information with cognitive schemas stored in long-term memory.³³

In the context of Islamic Religious Education (PAI) learning, activities such as verse translation, meaningful content analysis, and reflective discussions are concrete manifestations of this psycholinguistic process. The language of the Quran is not merely understood literally but constructed into complex and meaningful mental representations. Studies on meaning-based learning show that this approach can enhance students' cognitive engagement more deeply than mere memorization.³⁴

In addition to the cognitive dimension, psycholinguistics also focuses on the affective aspects of language processing. Students' interactions with Quranic texts not only produce rational understanding but also elicit emotional responses. The language of the Quran possesses rhetorical and aesthetic power capable of evoking reverence, fear, hope, and love for God. Studies of Islamic education show that emotional engagement in Islamic Religious Education (PAI) learning contributes significantly to the formation of students' religious attitudes.

Within the framework of affective psycholinguistics, this process occurs through the connection between the language system and the emotional system in the brain. The processed meaning is not neutral, but is imbued with emotional content that strengthens memory and deepens internalization. Studies in the neuroscience of Islamic education explain that the integration of cognition and emotion in learning

³³ Hasan. "Keterampilan Mengajar Bahasa Arab Materi istima Menggunakan Media Lagu." *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 10, no. 19 (2017): 21.

³⁴ Ulya, Khalifatul. 2020. Pelaksanaan Metode Pembiasaan Di Pendidikan Anak Usia Dini Bina Generasi Tembilahan Kota. *ASATIJA: Jurnal Pendidikan* 1 (1): 49 – 60. <https://ejournal.staitbh.ac.id/asatiza/article/view/58>.

strengthens memory retention and deepens the learning experience. Thus, language serves as a trigger for the formation of religious attitudes and awareness.³⁵

Internalization of Quranic values from a psycholinguistic perspective is the process of transforming linguistic representations into a value system within an individual. This process occurs through three main mechanisms: cognitive internalization, affective internalization, and behavioral internalization. Cognitive internalization relates to a rational understanding of teachings, affective internalization reflects emotional engagement with values, and behavioral internalization is the manifestation of values in concrete actions.³⁶

Language plays a strategic role in each of these stages. At the cognitive stage, language serves as a conceptualization tool that helps learners understand values. At the affective stage, language becomes a medium for emotional resonance, connecting meaning with inner experience. Meanwhile, at the behavioral stage, language serves as a normative guide that directs action.³⁷ Thus, the language of the Quran is not only understood but also internalized and actualized in everyday life.

From a psycholinguistic perspective, the success of internalizing values is greatly influenced by memory mechanisms. Repetition, such as in memorizing verses, serves to strengthen memory traces. Elaborating meaning through discussion and reflection deepens semantic understanding, while emotional associations strengthen retention in long-term memory. This phenomenon suggests that effective Quranic learning must simultaneously integrate phonological, semantic, and affective aspects.

From a modern psycholinguistic perspective, language not only represents reality but also shapes an individual's cognitive reality. The Quranic language constructs a framework of thought that influences how students view the world, themselves, and God. Concepts such as obedience, reward, sin, and piety are linguistic constructs that shape students' life orientations and value systems. Thus, the internalization of Quranic values can be understood as a process of cognitive restructuring through language.³⁸

3. The Role of Psycholinguistic Approach in Cognitive and Affective Integration Processing in Internalizing Qur'anic Values in Learning Practices

The integration of cognitive and affective aspects into learning practices is a strategic foundation for producing an educational process that is oriented not only toward knowledge transfer but also toward the comprehensive development of

³⁵ Tadkiroatun Musfiroh. *Psikolinguistik Edukasional Psikolinguistik Untuk Pendidikan Bahasa*. Kedua. Yogyakarta: Tiara Wacana Yogya, 2017.

³⁶ Moh. Ainin. *Analisa Bahasa Pembelajar Bahasa Arab Sebagai Bahasa Asing; Kajian analisis Kontrastif, kesilapan, dan Koreksi Kesilapan*. Malang: Misykat, 2011.

³⁷ Tadkiroatun Musfiroh. *Psikolinguistik Edukasional Psikolinguistik Untuk Pendidikan Bahasa*. Kedua. Yogyakarta: Tiara Wacana Yogya, 2017.

³⁸ Aziz Fachrurrozi dan Erta Mahyudin. *Pembelajaran Bahasa Asing*. Jakarta: Bania Publishing, 2010.

students' awareness, attitudes, and character.³⁹ In the context of Islamic Religious Education (PAI) learning, this integration is essential because the goal of education goes beyond mastering religious concepts, but also toward internalizing values and transforming religious behavior sustainably.

Conceptually, the cognitive aspect relates to higher-order thinking skills, such as understanding, analyzing, evaluating, and constructing meaning. Meanwhile, the affective aspect encompasses the dimensions of attitudes, values, emotions, and internal commitment to the teachings being learned. These two aspects are interdependent and inseparable in meaningful learning. Educational studies show that cognitive understanding without affective engagement will result in shallow learning, while appreciation without a strong cognitive foundation has the potential to foster uncritical attitudes.⁴⁰

In learning practice, cognitive and affective integration can be realized through activity designs that combine conceptual understanding with reflective experiences. For example, when students study verses about honesty or obedience, the learning process doesn't stop at linguistic analysis and interpretation, but continues with self-reflection, value discussions, and contextual case analysis relevant to everyday life. This approach allows students to connect knowledge with personal experiences, resulting in a deeper internalization of values.⁴¹

In this context, the teacher's role shifts from being a mere transmitter of information to a facilitator of dialogic and reflective learning. Teachers are required to orchestrate the interaction between the cognitive and affective dimensions through appropriate pedagogical strategies. The use of reflective questions, inspirational narratives, and case studies are effective tools for activating emotional engagement and deepening students' cognitive analysis. Thus, learning is not one-way, but becomes a participatory space for constructing meaning.⁴²

From a psycholinguistic perspective, cognitive and affective integration occurs through a process of meaning construction mediated by language. Cognitively processed language gains depth of meaning when linked to the emotional experiences of learners. Studies of language in Islamic Religious Education (PAI) learning emphasize that language functions not only as a means of communication but also as a medium for internalizing values, involving complex mental processes. This integration strengthens memory networks and enhances retention, ensuring that learned values are not easily forgotten.⁴³

³⁹ Lickona, Thomas, *Educating For Karakter How Our School Can Teach Respect And Responsibility*, (New York, Toronto, London, Sydney, Auckland: Batam Books, 1991)

⁴⁰ Ihin Solihin, Aan Hasanah, dan Hisny Fajrusslam, 2020, *Core Ethical Values of Character Education Based on Islamic Values in Islamic Boarding School*, (IJoASER (International Journal on Advanced Science, Education, and Religion, 2020)

⁴¹ Hasan Basri. 2010. *Ilmu Pendidikan Islam*. Bandung: Pustaka Setia.

⁴² Ahmadi. 2013. *Manajemen Kurikulum: Pendidikan Kecakapan Hidup*. Yogyakarta: Pustaka Ifada.

⁴³ Tadkiroatun Musfiroh. *Psikolinguistik Edukasi Psikolinguistik Untuk Pendidikan Bahasa*. Kedua. Yogyakarta: Tiara Wacana Yogya, 2017

Furthermore, cognitive-affective integration has direct implications for habit formation. When students understand a value, perceive it as meaningful, and then consistently practice it, relatively stable behavioral dispositions are formed. Effective character education must integrate these three dimensions to produce authentic and sustainable behavioral change.⁴⁴

In its implementation, experiential learning strategies, structured reflection, habituation, and authentic assessment are key to the success of this integration. Learning evaluation focuses not only on cognitive aspects through written tests but also includes assessment of attitudes and behaviors through observation, reflective journals, and portfolios. Studies of authentic assessment show that these instruments can provide a more comprehensive picture of student development across cognitive, affective, and psychomotor aspects.⁴⁵

4. Implications of a Psycholinguistic Approach to the Formation of Religious Character

The implications of integrating cognitive and affective aspects in learning, particularly in the context of Islamic Religious Education (PAI), lead to the formation of a religious character that is not superficial, but rather profound, reflective, and sustainable. Religious character, from this perspective, is not simply interpreted as adherence to ritual practices, but as a manifestation of internal awareness formed through the simultaneous process of understanding, appreciating, and practicing Qur'anic values.⁴⁶

Epistemologically, religious character formation occurs through a gradual and layered process of internalization. The cognitive dimension provides a foundation in the form of knowledge and understanding of Islamic teachings, such as the meaning of verses, the concept of monotheism, and Islamic ethical principles. This knowledge serves as a framework for thinking that guides individuals in interpreting reality and making moral decisions. However, without the involvement of the affective dimension, this knowledge tends to remain at the declarative level and is unable to motivate action.⁴⁷

In this context, the affective dimension plays a strategic role in deepening the internalization of values. Through emotional experiences, self-reflection, and inner engagement, cognitively understood values undergo a deeper process of internalization. Studies on Islamic Religious Education (PAI) learning show that

⁴⁴ <https://media.neliti.com/media/publications/291595-metode-keteladananperspektif-pendidikan-44fd9cf0.pdf>

⁴⁵ Ali Mustofa. 2019. Metode Keteladanan Perspektif Pendidikan Islam. *Cendekia: Jurnal Studi Keislaman* 5 (1): 23–42.

⁴⁶ Syaiful Inata. 2022. Pembentukan Kepribadian Manusia. *Kanz Philopshopia* 8(2): 107 – 130. <https://journal.sadra.ac.id/ojs/index.php/kanz/article/view/184>

⁴⁷ Edi Rohendi. 2009. Ajaran Agama Dan Pembentukan Kepribadian. *Jurnal Pendidikan Dasar: EduHumaniora* 1 (1): 1 – 6. <https://www.neliti.com/publications/240828/ajaran-agama-danpembentukan-kepribadian>

emotional engagement in learning contributes significantly to the formation of students' religious attitudes. At this stage, students not only understand that values such as honesty, responsibility, and obedience are good principles, but also feel the urgency and existential significance of these values in their lives.⁴⁸

From a psycholinguistic perspective, the formation of religious character can be understood as the result of the interaction between language processing, cognitive structures, and emotional systems. The language of the Quran, when studied, repeated, and reflected upon, forms a strong mental representation in the learner's memory. When this linguistic representation is connected to meaningful emotional experiences, the memory structure is strengthened, contributing to the formation of stable religious attitudes and habits. Therefore, language is not only a means of conveying messages, but also a means of shaping life orientation.⁴⁹

The practical implications of this process are reflected in changes in student behavior. Individuals who optimally internalize values tend to demonstrate consistency between knowledge and action. For example, understanding the prohibition on backbiting is not limited to the cognitive level but is actualized in ethical and responsible communication practices. Similarly, awareness of the concept of divine supervision fosters self-control in various life activities.

Furthermore, religious character, formed through cognitive and affective integration, also has a significant social dimension. Individuals develop not only a vertical relationship with God but also horizontal relationships with other human beings. Values such as honesty, empathy, tolerance, and social responsibility become integral parts of daily behavior. Studies of character education show that education based on religious values contributes significantly to building social cohesion and an ethical civilization.⁵⁰

In the educational context, these implications require learning designs that focus not only on cognitive achievement but also on affective and behavioral transformation. Learning evaluations should include character indicators, such as behavioral consistency, self-reflection, and commitment to the values learned. Authentic assessment through observation, reflective journals, and portfolios can provide a more comprehensive picture of students' level of value internalization.⁵¹

Considering this entire process, it can be asserted that the integration of cognitive and affective aspects has significant implications for the formation of religious character. This integration serves as the primary mechanism connecting sacred texts, inner experiences, and concrete actions. Through this approach, Islamic

⁴⁸ Ulya, Khalifatul. 2020. Pelaksanaan Metode Pembiasaan Di Pendidikan Anak Usia Dini Bina Generasi Tembilahan Kota. *ASATIZA: Jurnal Pendidikan* 1 (1): 49 – 60. <https://ejournal.staitbh.ac.id/asatiza/article/view/58>.

⁴⁹ Ainissyifa, Hilda. 2017. Pendidikan Karakter dalam Perspektif Pendidikan Islam. *Jurnal Pendidikan UNIGA* 8 (1): 1 – 26. <https://journal.uniga.ac.id/index.php/JP/article/view/68>.

⁵⁰ Rudini, 2016, *Aktualisasi Nilai-Nilai Islam Dalam Pembentukan Karakter Mahasantri Di Pondok Pesantren Nurul Ummah Kotagede Yogyakarta*, (Tesis, UIN Sunan Kalijaga Yogyakarta)

⁵¹ Sanjaya, W. (2010). *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan*. Jakarta: Kencana

Religious Education (PAI) learning is not only informative but also transformative, thus producing a generation that not only understands religious teachings but also has a strong commitment to practicing them in their daily lives. Therefore, developing a learning model based on cognitive-affective integration is an important strategy for improving the quality of Islamic education oriented toward character building. who are faithful, knowledgeable, and have noble morals in an authentic and sustainable manner.⁵²

CONCLUSION

Internalization of Qur'anic values in Islamic Religious Education (PAI) learning is a multidimensional process that simultaneously integrates cognitive, affective, and psychomotor dimensions to shape the complete personality of students. The psycholinguistic approach plays a crucial role as a bridge connecting the text of revelation with the construction of students' mental meaning, where the language of the Qur'an is processed not merely as memorization, but as a stimulus that triggers the transformation of consciousness through the stages of perception to the integration of meaning. The success of this process is highly dependent on pedagogical strategies that are able to orchestrate conceptual understanding with reflective experience and consistent habituation of worship. Ultimately, this integration between language processing, cognitive structure, and emotional resonance has implications for the formation of an authentic religious character, where Qur'anic values do not stop at the level of knowledge, but are manifested in stable social and spiritual behavior in everyday life.

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⁵² Zaenal Arifin dan Moh. Turmudi, 2019, *Character of Education In Pesantren Perspective: Study of Various Methods of Educational Character at Pesantren In Indonesia*, (Tribakti; Jurnal Pemikiran Keislaman, 2019)

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