

Effective Learning Method: Integrating The Concept Of The Qur'anic Revelation And Gestalt Learning Theory To Enhance Students' Understanding

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Abstract: The purpose of learning is to enhance an individual's knowledge, skills, attitudes, and ultimately to bring about positive behavioral changes. One crucial aspect in achieving optimal learning outcomes is the selection of appropriate and effective teaching methods. Based on this, the present study aims to formulate an effective learning method by integrating the concept of the revelation of the Qur'an and the classification of Makki and Madani surahs with Gestalt learning theory. This research employs a qualitative approach using a literature review method, which allows the researcher to identify, analyze, and synthesize various relevant findings. The analysis reveals a conceptual similarity between the Qur'an and Gestalt learning theory, both of which emphasize holistic and in-depth understanding in the learning process. This approach offers meaningful learning experiences, as it is tailored to the interests, desires, and goals relevant to students' everyday lives. The method has been proven effective in overcoming students' learning difficulties, enhancing understanding of the learning material, fostering a sense of responsibility, and improving problem-solving abilities.

Keywords: Gestalt Learning Theory, Learning Methods, Makki and Madani Classification, Qur'anic revelation.

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A. INTRODUCTION

Education plays a crucial role in developing individuals and society to improve quality of life and drive social and economic progress in a nation. The most important aspect and primary activity in education is learning and instruction. Learning and instruction are two closely interconnected elements that cannot be separated in educational activities (Padangsidimpuan, 2017). According to the Indonesian Dictionary (KBBI), learning is defined as the effort to gain knowledge or skills, to practice, and to change behavior resulting from experience or education that is carried out thoroughly until students succeed. Instruction, on the other hand, is understood as the process, method, or act of enabling a living being to learn (KBBI VI Daring, 2025). Simply put, learning can be understood as an activity or process of acquiring knowledge, improving skills, modifying behavior and attitudes, and strengthening personality as a result of experience and interaction with the environment that involves cognitive, motor, and psychomotor elements (Astri Azani et al., 2024). Meanwhile, instruction is seen as the process of interaction between students and educators, involving teaching materials, delivery methods, learning strategies, and learning resources within a learning environment (Belajar et al., 2024).

Learning and instruction activities will not be effective without appropriate instructional methods. This causes educators to face difficulties in conducting teaching when they lack understanding of the instructional methods being applied. The implementation of instructional methods is crucial for educators to achieve learning targets (Abnisa & Zubaidi, 2022). Instructional methods are defined as approaches and efforts made by an individual in teaching activities that are presented practically. The use of appropriate and engaging instructional methods can enhance students' interest in learning, thus maximizing the achievement of learning objectives (Posman Rambe & Nurwahidah Nurwahidah, 2023).

The Qur'an, as the holy book of Islam and a miracle, provides guidance on effective instructional methods that can serve as references in the learning and teaching process. The Qur'an is also a highly appreciative text that accompanies the historical journey of human life. This is reflected in the differences in language styles used during the Meccan and Medinan periods. The Meccan period (the first phase) focused on building a new society in reaction to the old one. During this time, the Qur'an emphasized the establishment of foundational awareness suited to the new reality that the Qur'anic text sought to build. Meanwhile, in the Medinan period, the community was already familiar with Islam and more advanced, so the teachings were more focused on worship, transactions, social relations, international relations, legal principles, and legislation (Husni, 2019).

The Qur'an's success in correcting the social pathologies of Arab society and reforming deeply rooted value systems by building a strong community structure based on the Qur'an is evident. Polytheism and paganism were transformed into monotheism, tribal fanaticism into equality and brotherhood, and oppression into social justice (Irma Riyani et al., 2016). This proves that the Qur'an pays great attention to social and cultural conditions when delivering instructional content. This is what attracted Arab society to Islam, as the methods used in teaching its content provided deep insight, meaning, and relevance to the needs and goals of Arab society in addressing daily social and cultural issues. This indicates that the revelation of the Qur'an provides cues regarding effective instructional methods.

In this context, Gestalt theory and the concept of the gradual revelation of the Qur'an as well as the classification of Meccan and Medinan verses can be developed as solutions to overcome the limitations of conventional teaching methods, which emphasize the teacher as the central figure dominating the classroom. According to , in such conventional methods, students act as passive recipients of content with little active engagement in discussion or exploration. Learning outcomes from such methods are typically seen only through academic grades based on memorization, which limits students' ability to solve problems and apply knowledge in real life. Gestalt theory emphasizes learning through the presentation of material that is relevant to students' everyday lives and their needs, aiming to create meaningful learning. According to (Sutrisno & Hernawan, 2023), learning using this method can boost students' efforts and willingness to think actively in learning activities. (Uke et al., 2022). adds that this method facilitates student reception and understanding of the material being taught.

A study conducted by Richa Aulya and Jayanti Putri Purwaningrum in 2021 titled "Application of Gestalt Theory in Area and Perimeter of Plane Figures for Elementary/Islamic

Elementary Schools" found that applying Gestalt theory principles through concrete experiences in the surrounding environment, such as calculating garden areas or planting crops, was very effective in shaping students' understanding and helping them discover mathematical formulas independently through insight (Aulya & Purwaningrum, 2021). Furthermore, research by Ora Gorez Uke, Puji Maulana, and Ahmad Adib Fatoni in 2021 titled "Effectiveness of Gestalt Theory Approach in Improving Students' Learning Motivation" concluded that the Gestalt theory approach was effective in increasing students' motivation to learn. Its application to seventh-grade students at SMP Darmas Yosowilangun showed a significant increase in motivation from a moderate category (average 70–73%) to a high category (average 82–88%). This study also demonstrated that the use of Gestalt learning methods could foster self-awareness, increase active participation, and nurture intrinsic motivation in learning (Uke et al., 2022).

Research by Asri Hajar Dewanti, Erik Winata, Jamil Setiawan, Sutarto, and Syamsul Rizal in 2024 titled "Gestalt Learning Theory in Islamic Religious Education (PAI) at SMA Negeri 2 Rejang Lebong" found that applying Gestalt learning theory was effective in improving students' learning achievements. Students were able to understand patterns or relationships between concepts and comprehend them holistically, not merely through memorization. This provided more meaningful understanding by relating material to real-life contexts, and students were more engaged in exploring and constructing their own understanding (Zahidin et al., 2023).

Unlike previous research, this study presents a new approach in education by integrating the concept of the gradual revelation of the Qur'an and the classification of Meccan and Medinan verses with Gestalt learning principles, which emphasize holistic and meaningful understanding. The novelty of this approach lies in the combination of historical values from the Qur'an with the Gestalt theoretical framework, which has not yet been widely used as a basis in Islamic religious education (PAI) or general education methods. Unlike conventional methods that focus on memorization and teacher-centered approaches, this method encourages students to build understanding actively through the social contextualization of revelation and mapping the relationships between concepts, thereby producing reflective, relevant, and applicable learning in real life.

B. METHOD

This research uses a qualitative literature study method, which aims to address the research problem through various literature reviews conducted by the researcher. A literature review is a written document that presents arguments logically structured based on comprehensive understanding and answers the research topic question. The data obtained in this study are sourced from various literature such as books, research articles, and theses related to the research topic (Saputra & Sunarya, 2024). Steps in data collection:

1. Collecting literature sources

The first step involves gathering various literature sources relevant to the topic being discussed, namely the concept of the Qur'an's revelation and the classification of Meccan and

Medinan verses, along with Gestalt learning theory, in formulating effective instructional methods so that learning objectives can be achieved by students.

2. Selecting literature sources

The collected literature sources are then filtered based on predetermined inclusion criteria. These inclusion criteria include relevance to the research title, novelty (published within the last 10 years), methodological quality, and the credibility of the author or the publishing institution (Mukhlisa, 2024).

3. Data analysis

After the literature sources are collected, data analysis is carried out by condensing the data through summarizing, simplifying, and transforming raw data. The condensed data are then presented in a form that facilitates conclusion drawing. The final stage is drawing and verifying conclusions, which involves summarizing the research findings and verifying that these conclusions are supported by the collected and analyzed data (Sarosa, 2021).

4. Interpretation of findings

The summarized findings are then interpreted to explore their practical and theoretical implications. This interpretation includes integrating the concept of the Qur'an's revelation and the classification of Meccan and Medinan verses with Gestalt learning theory in formulating effective instructional methods.

5. Research report writing

The results of the analysis and interpretation of the findings are compiled into a structured research report, which includes sections such as introduction, methods, results and discussion, conclusions and suggestions, and references.

C. RESULTS AND DISCUSSION

1. The Benefits of the Qur'an's Revelation in Learning Methods

Educators sometimes experience difficulties in increasing students' learning motivation. This often results in students being unprepared to listen and participate in classroom learning, which ultimately leads to a lack of understanding of the material presented. This lack of learning interest is not only caused by teachers' insufficient mastery of the learning material, but also due to suboptimal use of learning methods and media (Adini et al., 2023). In the learning process, the concept of the Qur'an's revelation and the classification of Meccan and Medinan surahs provides an effective model for educators in classroom instruction. This model can assist teachers in achieving students' learning goals more effectively. The gradual revelation of the Qur'an over 23 years illustrates an effective teaching method for improving both student interest and comprehension. The Qur'an was not revealed all at once but rather adapted to the interests, needs, and goals of society at that time. At times, verses were revealed to answer companions' questions or to correct the Prophet Muhammad's behavior. The concept of gradual revelation provides instructional guidance as follows, learning as a whole.

The learning material should not be seen as fragmented but as a unified whole. Learning as a developmental process: Students can only learn, understand, and plan once they are developmentally ready to receive the material.

The Qur'an is divided into two categories: Meccan and Medinan surahs. This classification not only serves chronological purposes but also aids in understanding the intended meanings and messages of each verse based on its social and cultural context (Rosyidah, 2025). In Qur'anic studies, Meccan refers to verses revealed before the Prophet Muhammad migrated to Medina, while Medinan refers to verses revealed after the migration. These two categories differ in context, social conditions, and the purpose of their messages. Scholars classify them using analogical criteria based on linguistic style, core messages, and the issues addressed (Izzatul Yusrany, 2020).

Meccan surahs are characterized by simple, concise, general, and poetic language, often filled with rhymes and emotional expressions. They mainly convey Islamic principles concerning monotheism, faith, and the command to worship Allah, while abandoning idolatry. They also narrate stories of the Day of Judgment and previous prophets and communities. Meccan verses often use the phrase "Yā ayyuhā al-nās" (O mankind), aiming to touch hearts with beautiful, emotionally resonant language. This aligns with the social context of Meccan society, which was dominated by idolaters and poets unfamiliar with Islam. On the other hand, Medinan verses tend to be longer, more detailed, structured, and in-depth. Their main focus is on obligations to worship Allah, Islamic laws, and social regulations (Hardianti et al., 2024). These verses often use the phrase "Yā ayyuhā alladhīna āmanū" (O you who believe), reflecting a society that already had an established social structure and embraced Islam.

This difference in method and language between Meccan and Medinan periods shows that in learning, educators must adapt to students' developmental stages. Students can only learn and plan when they are ready to absorb the material. The classification of Qur'anic surahs into Meccan and Medinan offers essential principles for education:

- a. Life-space principle: Learning material should relate to students' real-life contexts and environments.
- b. Purposeful behavior: Learning becomes effective when students clearly understand the goals they are expected to achieve.

Manna Al-Qaththan in his book *Mabahith fi 'Ulum al-Qur'an* states that the revelation of the Qur'an represents the best teaching method to increase student interest and enthusiasm in learning. It fosters a comprehensive conception of teaching methods, allowing educators to present material from general to specific. This structure enables students to master the material in detail once they understand it holistically (Al-Qaththan, 2005). The gradual revelation also made it easier for people to understand and prevented them from feeling burdened by the teachings (Hamli, 2024). According to (Masduki et al., 2017), the step-by-step revelation was meant to facilitate the implementation of the teachings in daily life. This approach reflects the Qur'an's wise educational values.

2. Application of Gestalt Learning Theory

Gestalt is a learning theory developed by Koffka and Köhler from Germany. This theory holds that the whole is more important than its parts, as parts are understood only in relation to the whole. Gestalt explains perception as the organization of related components into a complete and unified pattern (Musyafa'ah et al., 2022). This theory emphasizes the relationship between individuals and their environments, referred to as the perceptual field. In learning, Gestalt highlights the importance of insight understanding gained through interaction between the individual and their environment.

According to Drs. Syaiful Bahri Djamarah, M.Ag., in his book *Psychology of Learning* (2011), learning is not about repetition but about understanding or gaining insight. Learning with insight is prioritized over simply storing impressions.

Applications of Gestalt theory in learning:

- a. **Insight Experience:** Insight can be defined as comprehension through observation. Students should be able to recognize elements of an object or event, allowing them to understand the whole (Rizka Sofyan Saputri et al., 2024).
- b. **Meaningful Learning:** Dialogic pedagogy promotes personally meaningful learning. Following the tradition of pedagogy as a science, the German academic Jörg Burmann (1992) summarized the essence of Gestalt pedagogy as learning that must be personally meaningful. This involves experiencing oneself and the world in educational contexts. Empirical evidence shows that deep, sustained learning occurs when students find personal meaning in the process. Meaningful learning means active participation in social situations and experiences (Schübel, 2024).
- c. **Purposeful Behavior:** This refers to actions taken consciously and intentionally after gaining insight. Such behavior occurs when learners understand the relationships between concepts (Fikri et al., 2025). According to (Igwe & Ligaya, 2025), this behavior arises when students have a clear understanding of the learning content, making their actions more directed and strategic. This shows that insight fosters intentional learning rather than automatic responses.
- d. **Life-Space Principle:** The learning environment plays a significant role in students' lives. Lessons that relate to students' real-life environments are more meaningful. By connecting their school learning to real-world experiences, students are better equipped to solve problems in their communities using the knowledge they've acquired.
- e. **Transfer in Learning:** Learning transfer occurs when students understand structural relationships or overarching patterns in one context and recognize similar patterns in new situations. This theory emphasizes that meaningful understanding promotes better learning transfer than rote memorization (Mo, 2024).

3. Integration of the Concept of the Revelation of the Qur'an with Gestalt Learning Theory

a. Gestalt Theory Views Learning as a Whole

Gestalt theory emphasizes that learning as a whole is more important than learning in parts, because the whole precedes the existence of the parts (Kılıç & Parsıl, 2023). Learning material is not considered separate fragments but is viewed as a unified whole. Learning material stored in the brain for a long time is connected with newly acquired material, so they do not stand alone. In the context of Qur'anic studies, learning as a whole is referred to as *munasabah*, which means explaining the meaning between verses and chapters, whether in general or specific relations, which can be based on rational, imaginative, perceptual, and cause-effect relationships (Hidayat et al., 2024). *Munasabah* is one of the most important aspects in understanding the purpose of a verse or chapter (Yani et al., 2022). In the Qur'an, one chapter cannot be separated from another. Each verse has a close relationship with the preceding and succeeding verses and chapters, forming a continuous chain. Thus, understanding a verse is incomplete without studying its surrounding verses. In education, this method is essential for teachers to present information in a way that leads students to understand the interconnections within the broader context. Educators can also connect previously understood lessons with new content. This way, learners can more easily comprehend the subject as a whole. The outcome of this method is that students can understand each part and its relevance within the broader framework (Wisman, 2020).

b. Learning is a Developmental Process

Development is defined as a process of change in growth over time as a function of maturation and interaction with the environment. It is also described as a change due to experience. The development of learners is crucial for educators to understand, as many lack awareness and understanding of child development (Mia, 2022). This is important so that educators can determine if students are ready to learn and receive the lessons being taught. The Qur'an was revealed with careful consideration of cognitive, socio-emotional, linguistic, and moral development. This can be seen in the differences in language style used to convey teachings to the people of Mecca and Medina. During the Meccan period, the Qur'anic text focused on laying the foundations for building a new society (Khoirun Nisa et al., 2023). The style of language used was adapted to the moral and socio-emotional development of Meccan society. At the time, Meccan society was morally degenerate, practicing infanticide, robbery, and slavery. Loyalty to tribes was more important than to the broader community, and stark social inequality prevailed, with a few wealthy elites and a poor majority (Aswati et al., 2025). Women were treated unjustly; men practiced limitless polygamy, baby girls were killed as a disgrace, and some even buried their daughters alive (*wa'dul banat*) (Zahidin et al., 2024). In such a context, the Qur'an conveyed teachings suited to the moral and socio-cultural development of Meccan society using a style rich in core religious principles, calls to worship Allah, belief in the Hereafter, moral preservation, and many verses with oaths, warnings, and concise, poetic language

beginning with “O mankind” (Yani & Rasyidiyah et al., 2022). Meanwhile, in Medina, society was more accepting of the Prophet’s teachings, so the verses emphasized social interaction, legal frameworks, and religious practices. Madinan verses are generally longer and begin with “O you who believe.” During this phase, social, cognitive, and moral development was more advanced due to a more conducive environment. This led Islamic education to encompass broader aspects such as society, politics, and governance to build a prosperous community (Saputra & Sunarya, 2024). In Gestalt theory, learning as a developmental process aligns with how the Qur’an was revealed. In Mecca, the verses were short, threatening, and focused on basic tenets. In Medina, the verses were longer and more detailed. This shows that teaching must be adjusted to the cognitive, socio-cultural, and moral development of learners so that they can effectively receive the lessons.

c. Learning According to Life Space

This principle, proposed by Kurt Lewin in field theory, suggests that student behavior is related to their environment or life space. Therefore, teaching materials should relate to the students’ living conditions (Abdurrahman, 2015). The Qur’an provides teachings relevant to the situation and environment of its audience. During the Meccan phase, due to the corrupted moral and socio-cultural conditions, the teachings focused on core Islamic principles such as monotheism, faith, the afterlife, and the concept of reward and punishment (Mursyid & Awaliyah, 2021). In contrast, during the Medinan phase, the community was more developed and receptive, so the verses addressed social behavior, worship, law, and regulations. Educators must align teaching materials with students’ developmental levels. Tailoring methods to students’ growth helps meet their needs in guidance and support. By understanding student development levels, teachers can predict who may face learning difficulties and act proactively. Teachers must also consider the right time to introduce certain concepts based on developmental stages and identify appropriate learning goals (Agung Ngurah Bayu Artawijaya et al., 2023).

d. Purposive Behavior

Gestalt learning theory emphasizes the importance of students knowing the goals they aim to achieve and understanding the benefits of learning. The revelation of the Qur’an and its teachings reflect an educational process that emphasizes purposeful learning. The Qur’an was revealed not only as a guide but also with a specific purpose: to teach and encourage humans to use their intellect to reflect on God's creation and to draw wisdom from it as a source of Islamic teachings (Rudi et al., 2022). Using this concept, learning becomes more effective as students understand the objectives they are working toward.

D. CONCLUSIONS AND SUGGESTIONS

The gradual revelation of the Qur’an contains pedagogical values that are relevant and applicable in education. The Qur’an’s adaptation to the social, cultural, and moral conditions of its time reflects a contextual, gradual, and holistic approach to teaching. The classification

of Meccan and Medinan verses illustrates different strategies based on the audience's readiness to receive and understand the material. This aligns with Gestalt learning principles:

1. The principle of the whole, by connecting various lessons to form a unified understanding.
2. The principle of development, by adjusting materials to students' cognitive, socio-cultural, and moral stages.
3. The principle of life space, by aligning learning with the students' environments.
4. Purposeful behavior, where learning becomes directed and meaningful when students grasp clear objectives.
5. Transfer of learning, which occurs when students understand the structural patterns of a situation and can recognize similar patterns in new contexts.

By integrating the concept of Qur'anic revelation with Gestalt theory, educational methods become more comprehensible for students, enhance critical thinking for problem-solving, and increase student engagement. Future research is encouraged to apply these methods in practice to observe concrete results.

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I, Maulana Bagus Rahmat (ORCID: 0009-0004-5581-6734), as a presenter at the conference, respectfully look forward to receiving feedback from the editors and reviewers regarding my submitted paper.

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Maulana Bagus Rahmat

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