Jurnal PAJAR (Pendidikan dan Pengajaran)
Volume 10 Nomor 3 May 2026 | ISSN Cetak : 2580 - 8435 | ISSN Online : 2614 - 1337
DOI : http://dx.doi.org/10.33578/pjr.v10i3.1502

A Metacognitive Approach in Teaching Ulumul Qur'an and Ulumul Hadith: A Study of Students at Stain Mandailing Natal

Nelmi Hayati [1], Nur Hamidah Pulungan [2], Aulya Adhli [3], Edriagus Saputra [4], Arwansyah bin Kirin [5]

[1, 2, 3, 4] **STAIN Mandailing Natal, Panyabungan, Indonesia**
[5] **University Tun Hussein Onn Malaysia, Johor, Malaysia**
nelmihayati@stain-madina.ac.id, nurhamidahpulungan@stain-madina.ac.id, aulyaadhli@stain-madina.ac.id, edriagus.saputra@stain-madina.ac.id, arwansyah@uthm.edu.my
corresponding author: *nelmihayati@stain-madina.ac.id*

ABSTRACT

This study examines the implementation of a metacognitive approach in teaching Ulumul Qur'an and Ulumul Hadith at STAIN Mandailing Natal. Using a descriptive qualitative approach, data were collected through classroom observations, semi-structured interviews, and documentation involving lecturers and students. The findings indicate that metacognitive strategies such as reflective questioning, analytical discussion, learning journals, and self-assessment contributed to improving students' conceptual understanding, analytical thinking, and reflective awareness in studying Qur'anic and hadith sciences. Students demonstrated stronger engagement in contextual interpretation, sanad analysis, and matn evaluation across the planning, monitoring, and evaluation stages. This study contributes to the development of a contextual metacognitive learning model for Islamic higher education.

Keywords*: *metacognitive, Ulumul Qur'an, Ulumul Hadith, learning, students

Submitted	Accepted	Published
19 April 2026	11 May 2026	30 May 2026

Citation	:	Hayati, N., Pulungan, N.H., Adhli , A., Saputra, E., & bin Kirin, A. (2026). A Metacognitive Approach in Teaching Ulumul Qur'an and Ulumul Hadith: A Study of Students at Stain Mandailing Natal. *Jurnal PAJAR (Pendidikan dan Pengajaran), 10*(3), 414-426. DOI: http://dx.doi.org/10.33578/pjr.v10i3.1502.

INTRODUCTION

The teaching of *Ulumul Qur'an* and *Ulumul Hadith* in higher education plays a strategic role in shaping a comprehensive and in-depth understanding of Islamic scholarship (Dewi, 2016). These two disciplines not only require mastery of fundamental concepts such as *asbāb al-nuzūl*, *makkiyah-madaniyah*, and *nāsikh-mansūkh* in *Ulumul Qur'an*, but also demand methodological understanding related to the analysis of sanad (chain of transmission) and matn (text) in *Ulumul Hadith*. The epistemological characteristics of these disciplines position them not merely as informative fields but as analytical and critical domains (Azami, 1992), thereby requiring instructional approaches that activate students' higher-order thinking processes. However, in actual classroom practice, learning tends to remain oriented toward verbal knowledge transmission and rote memorization(Dita Dzata Mirrota, 2024; Faradisa & Haryanto, 2025). As a result, students often function as passive recipients of information rather than active agents in knowledge construction. This condition reflects a gap between the complexity of the subject matter and the instructional approaches employed.

In contrast, effective learning, as emphasized by Benjamin S. Bloom, should encourage learners to achieve higher cognitive levels, including analysis, synthesis, and evaluation (Bloom, 1956). Effective learning does not focus solely on outcomes but also on the cognitive processes learners experience (Mandessy et al., 2023). Learning practices that rely heavily on memorization risk inhibiting the development of students' critical and reflective thinking skills. John H. Flavell argues that awareness of one's own thinking processes (*metacognition*) is fundamental to developing deep and sustainable understanding. This awareness includes the ability to plan learning strategies, monitor comprehension, and independently evaluate learning outcomes (Flavell, 1979).

Jurnal PAJAR (Pendidikan dan Pengajaran)
Volume 10 Nomor 3 May 2026 | ISSN Cetak : 2580 - 8435 | ISSN Online : 2614 - 1337
DOI : http://dx.doi.org/10.33578/pjr.v10i3.1502

In the context of *Ulumul Qur'an* and *Ulumul Hadith*, metacognitive ability becomes particularly crucial, as students are required to engage with complex religious texts that demand contextual and methodological analysis. For instance, in understanding *asbāb al-nuzūl*, students are not only expected to know the historical background of revelation but also to reflect on its relevance to interpretation. Similarly, in hadith studies, analyzing sanad and matn requires the ability to critically and systematically assess the validity of the information. Therefore, there is a need for innovative instructional approaches that go beyond content delivery and instead foster students' cognitive awareness. A metacognitive approach enables students to engage actively in knowledge construction, making learning more meaningful, reflective, and oriented toward the development of higher-order thinking (Zimmerman, 2002). Consequently, integrating this approach into the teaching of *Ulumul Qur'an* and *Ulumul Hadith* is expected to bridge the gap between the complexity of the material and existing instructional practices in higher education.

Despite the growing body of research on metacognitive approaches in general education, studies that specifically integrate metacognition into the teaching of *Ulumul Qur'an* and *Ulumul Hadith* remain limited. Previous studies on metacognitive learning have predominantly focused on general educational settings, particularly in science education, language learning, and higher education contexts. Although these studies demonstrate that metacognitive strategies can significantly improve critical thinking, self-regulated learning, and conceptual understanding, they rarely address the epistemological characteristics of Islamic sciences, especially *Ulumul Qur'an* and *Ulumul Hadith*. Existing studies in Islamic education also tend to discuss instructional innovation in broad pedagogical terms without specifically operationalizing metacognitive stages such as planning, monitoring, and evaluating within the study of Qur'anic and hadith sciences.

This gap is particularly significant because *Ulumul Qur'an* and *Ulumul Hadith* inherently require complex textual, historical, and methodological analysis, which strongly aligns with metacognitive engagement. The study of concepts such as *asbāb al-nuzūl*, *makkiyah–madaniyah*, *nāsikh–mansūkh*, sanad analysis, and matn criticism requires students not only to understand textual content but also to reflect on interpretive methods and analytical reasoning. Therefore, there is a clear need to develop an instructional approach that is better adapted to the analytical and reflective demands of these disciplines (Roi et al., 2024). Previous research has shown that metacognitive strategies, including self-questioning, self-reflection, and comprehension monitoring, can enhance students' critical thinking and learning autonomy (Prasetyo et al., 2025), yet their application within Islamic higher education remains underexplored.

This study seeks to fill this gap by examining how metacognitive strategies are systematically implemented in the teaching of Ulumul Qur'an and Ulumul Hadith at the higher education level, particularly at STAIN Mandailing Natal. The study aims to analyze the implementation of a metacognitive approach in these disciplines and to examine how this approach contributes to improving students' conceptual understanding and their critical and reflective thinking skills when engaging with religious texts. The novelty of this research lies in three main aspects. First, it integrates metacognitive theory with the epistemological structure of Islamic sciences, particularly in the study of Qur'anic and hadith methodologies. Second, it operationalizes metacognitive stages into concrete instructional practices through reflective questioning, learning journals, case-based analysis, and self-evaluation activities. Third, unlike previous studies that remain largely conceptual, this research provides empirical qualitative evidence from classroom observations, interviews, and students' and lecturers' reflective learning experiences.

LITERATURE REVIEW

The literature review in this study aims to critically examine various theories and prior research on metacognitive approaches to learning, particularly within the context of *Ulumul Qur'an* and *Ulumul Hadith*. As noted by Paul D. Leedy and Jeanne Ellis Ormrod, a literature review does not merely summarize prior studies, but also evaluates, organizes, and synthesizes existing knowledge to construct a conceptual framework for research (Leedy & Ormrod, 2005). Accordingly, this theoretical review aims to identify research gaps while strengthening the theoretical foundation for the use of metacognitive approaches in Islamic studies

Jurnal PAJAR (Pendidikan dan Pengajaran)
Volume 10 Nomor 3 May 2026 | ISSN Cetak : 2580 - 8435 | ISSN Online : 2614 - 1337
DOI : http://dx.doi.org/10.33578/pjr.v10i3.1502

learning. Metacognition was first conceptualized by John H. Flavell, who defined it as an individual's awareness of their own thinking processes and the ability to regulate them (Flavell, 1979). This concept has been further developed in educational contexts as part of self-regulated learning strategies. Barry J. Zimmerman emphasizes that metacognition plays a crucial role in fostering learner autonomy, as it involves planning, monitoring, and evaluating cognitive activities (Zimmerman, 2002). Thus, metacognition serves not only as a tool for understanding content but also as a mechanism for developing higher-order thinking skills. Although Flavell conceptualizes metacognition primarily as the awareness and regulation of cognitive processes, Zimmerman extends this perspective by emphasizing self-regulated learning as an active, cyclical process involving planning, monitoring, and evaluation. Brown further highlights the importance of reflective awareness during learning, while Alexander focuses on how metacognitive engagement contributes to deeper conceptual knowledge construction. Together, these perspectives indicate that metacognition is not merely an internal cognitive process, but also a pedagogical mechanism that can structure learning activities.

In instructional practice, metacognitive approaches can effectively enhance students' conceptual understanding and critical thinking. Research by Ann L. Brown demonstrates that metacognitive strategies such as self-reflection and comprehension monitoring help learners identify knowledge gaps and improve their learning strategies (Brown, 1980). Similarly, Patricia A. Alexander notes that integrating metacognition into learning enables students to construct more systematic and meaningful knowledge structures (Alexander, 2006). However, most of these studies are situated within general education contexts, and their application in Islamic studies—particularly in *Ulumul Qur'an* and *Ulumul Hadith*—remains underexplored.

However, previous studies also reveal a limitation: most metacognitive research has been developed in secular educational settings such as science, language learning, and general higher education. While these studies report positive outcomes, their assumptions may not fully align with disciplines such as Ulumul Qur'an and Ulumul Hadith, which involve interpretive authority, textual authenticity, and religious epistemology. From the perspective of Islamic pedagogy, learning is not limited to cognitive achievement but also involves *tafakkur* (deep reflection), *tadabbur* (contemplative understanding), and *muhāsabah* (self-evaluation) (Bukhari, 2022). These concepts closely parallel modern metacognitive principles, particularly planning, monitoring, and evaluating. Therefore, integrating metacognitive learning into Ulumul Qur'an and Ulumul Hadith is not an external pedagogical imposition, but epistemologically compatible with Islamic educational traditions (Sitorus & Ratnasari, 2026).

As academic disciplines, *Ulumul Qur'an* and *Ulumul Hadith* possess distinctive characteristics, integrating textual, historical, and methodological dimensions. In *Ulumul Qur'an*, for instance, understanding concepts such as *asbāb al-nuzūl*, *makkiyah-madaniyah*, and *nāsikh-mansūkh* requires deep contextual analysis (Rusydi Khalid, 2010; Abduloh & Ahyani, 2023). Meanwhile, in *Ulumul Hadith*, the study of sanad and matn demands precision and critical thinking in assessing the authenticity of hadith reports (Ernawati et al., 2024). According to M. Mustafa Al-A'zami, hadith studies are not merely based on memorization but involve complex methodological analysis (Azami, 1992). This indicates that instructional approaches must be able to accommodate students' analytical and reflective thinking needs.

Recent studies in Islamic education have begun to highlight the importance of integrating educational psychology approaches into Islamic learning contexts (Adzkia et al., 2025; Nuralimah et al., 2025). Nevertheless, these approaches tend to remain general and have not specifically incorporated metacognitive strategies into the teaching of *Ulumul Qur'an* and *Ulumul Hadith*. This gap constitutes the focus of the present study. By integrating metacognitive approaches with Islamic studies, this research seeks to produce a novel synthesis that not only enriches theoretical discourse but also offers practical implications for instructional design. Based on the studies reviewed above, three major gaps remain. First, existing metacognitive studies largely focus on general education rather than Islamic higher education. Second, previous Islamic education studies discuss instructional innovation broadly but rarely operationalize metacognitive stages in Qur'anic and hadith sciences. Third, empirical classroom-based evidence on metacognitive implementation in Ulumul Qur'an and Ulumul Hadith remains scarce. This study addresses these three gaps. In conclusion, metacognitive

Jurnal PAJAR (Pendidikan dan Pengajaran)
Volume 10 Nomor 3 May 2026 | ISSN Cetak : 2580 - 8435 | ISSN Online : 2614 - 1337
DOI : http://dx.doi.org/10.33578/pjr.v10i3.1502

approaches provide a strong foundation for teaching Ulumul Qur'an and Ulumul Hadith by promoting reflective, analytical, and self-regulated learning in Islamic higher education.

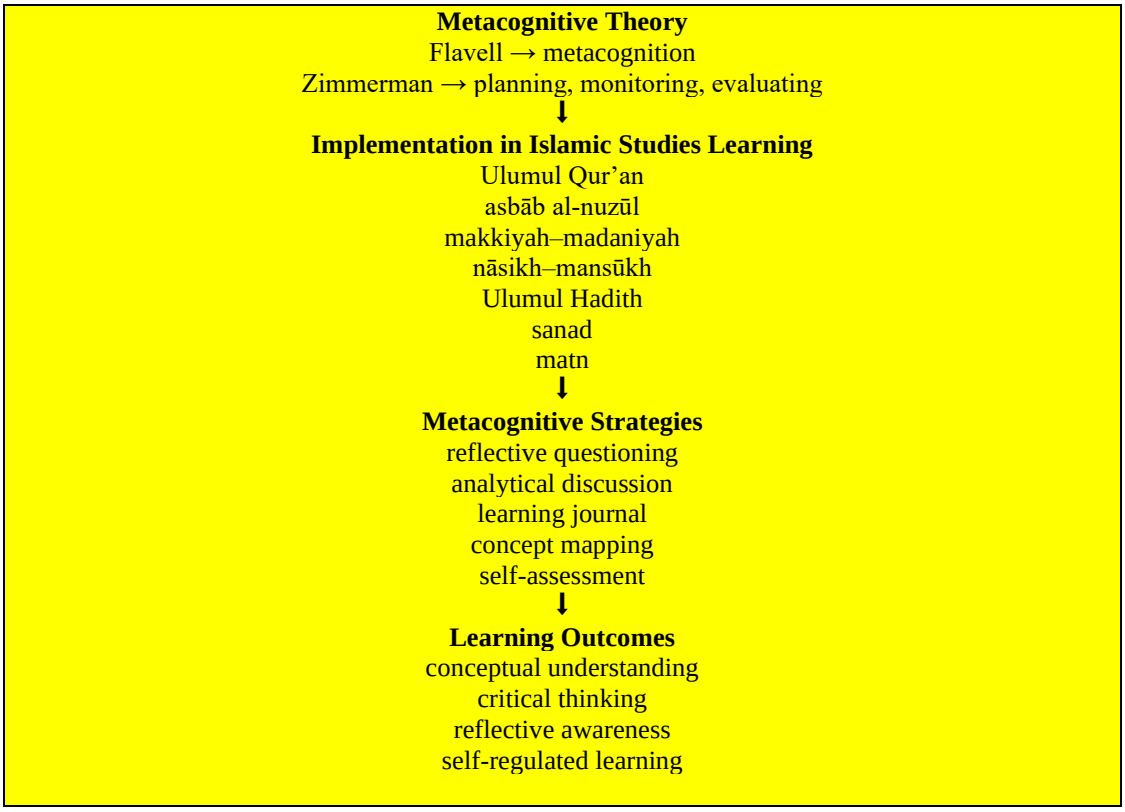

Figure 1. Conceptual Framework of the Metacognitive Approach in Teaching Ulumul Qur'an and Ulumul Hadith

METHOD

This study employed a qualitative descriptive approach (Nugroho et al., 2020) to analyze the implementation of a metacognitive approach in teaching Ulumul Qur'an and Ulumul Hadith at STAIN Mandailing Natal during the odd semester of the 2025/2026 academic year. The approach was chosen because it allows an in-depth exploration of learning processes, lecturer–student interactions, and cognitive dynamics during instruction (Creswell & Creswell, 2018). Data were collected through observation, interviews, and documentation involving 24 undergraduate students and 2 lecturers selected through purposive sampling because they were directly involved in metacognitive learning activities.

The research procedure consisted of preparation, implementation, and data analysis stages (Wekke et al., 2019). During the preparation stage, the researchers developed observation guidelines, interview protocols, and documentation formats focused on metacognitive indicators: planning, monitoring, and evaluating. Classroom observations were conducted across six instructional meetings, each lasting approximately 90–120 minutes, focusing on reflective questioning, self-monitoring, analytical discussions, concept mapping, and self-evaluation activities. The researchers acted as non-participant observers to maintain the natural learning environment. Semi-structured interviews with lecturers and selected students were conducted after observations, and supporting documents, including Semester Learning Plans (RPS), instructional materials, reflective journals, and classroom notes, were collected (Darmalaksana, 2020).

Jurnal PAJAR (Pendidikan dan Pengajaran)
Volume 10 Nomor 3 May 2026 | ISSN Cetak : 2580 - 8435 | ISSN Online : 2614 - 1337
DOI : http://dx.doi.org/10.33578/pjr.v10i3.1502

Students were also required to complete reflective journals based on the metacognitive stages of planning, monitoring, and evaluating. Data analysis followed an interactive model consisting of data reduction, data display, and conclusion drawing/verification (Kaelan, 2010; Gunawan, 2013; Hasan et al., 2025). The researchers applied open coding and axial coding to identify themes related to metacognitive activities, reflective learning, analytical thinking, and conceptual understanding. To ensure validity, the study employed triangulation of sources and methods by comparing findings from observations, interviews, reflective journals, and instructional documentation (Biggs & Tang, 2011). Member checking was also conducted with selected participants to confirm the accuracy of interpretations and thematic findings. Overall, this method is expected to provide a comprehensive understanding of the implementation of metacognitive learning in Islamic higher education contexts. The researchers also established specific analytical criteria to identify patterns in the implementation of metacognitive strategies and their contributions to students' conceptual understanding, analytical thinking, and reflective awareness (Suharsimi Arikunto, 2002; Alfatih, 2016; Farid et al., 2018).

RESULTS AND DISCUSSION

Implementation of a Metacognitive Approach in the Learning of Ulumul Qur'an and Ulumul Hadith

The findings of this study indicate that implementing a metacognitive approach in the teaching of Ulumul Qur'an and Ulumul Hadith at STAIN Mandailing Natal occurs through three main stages: planning, monitoring, and evaluation. These stages are not merely procedural steps but function as a cognitive framework that supports students in actively and reflectively constructing understanding (Fanggidae & Radja, 2020). In the planning stage, the lecturer initiates the learning process by providing stimulus in the form of guiding questions related to core materials such as *asbāb al-nuzūl*, Makkan and Madinan revelations (*makkiyah–madaniyah*), and abrogation (*nāsikh–mansūkh*). Students are directed to identify their prior knowledge and independently formulate learning objectives. This stage plays a crucial role in activating students' cognitive readiness before engaging with more complex material (Abduloh & Ahyani, 2023).

In the monitoring stage, students are actively involved in analytical discussions, particularly in *Ulumul Hadith*, including analyses of the sanad (transmission chain) and the *matn* (text) (Ernawati et al., 2024). Lecturers encourage students to engage in self-questioning and reflection on their ongoing cognitive processes. Through this process, students can identify learning difficulties, adjust their comprehension strategies, and develop awareness of their own thinking processes. During the evaluation stage, students are required to reassess their understanding through reflective journals and evaluative discussions. They do not merely summarize the material, but also reflect on the learning process they have undergone and the effectiveness of the strategies employed. This stage supports students' self-regulatory learning abilities.

Observational findings revealed that students became increasingly active during analytical discussions and reflective activities. During classroom interaction, several students began questioning the contextual implications of Qur'anic verses and critically comparing different scholarly perspectives on nāsikh–mansūkh and sanad continuity. One student explained: *"Previously, I only memorized the classifications of Makkan and Madinan verses without really understanding their context. Through reflective discussions and concept mapping, I became more aware of how historical background influences interpretation."* (Student Interview, February 2026) Another student stated:

"When analyzing sanad, I realized that understanding narrator relationships is not simply memorization. We must carefully evaluate credibility and transmission continuity." (2, February 2026). Similarly, a lecturer noted: *"The metacognitive approach encourages students to ask why a verse or hadith should be understood in a certain way. Classroom discussions become more analytical rather than merely descriptive."* (Interview, February 2026). These findings indicate that metacognitive learning activities contributed to the development of students' reflective awareness and analytical engagement during the learning process (Hasibuan et al., 2026).

For instance, in studying *asbāb al-nuzūl*, students do not merely memorize the reasons for revelation but also analyze historical contexts and reflect on their implications for Qur'anic interpretation. Similarly, in

Jurnal PAJAR (Pendidikan dan Pengajaran)
Volume 10 Nomor 3 May 2026 | ISSN Cetak : 2580 - 8435 | ISSN Online : 2614 - 1337
DOI : http://dx.doi.org/10.33578/pjr.v10i3.1502

makkiyah–madaniyah, students demonstrate the ability to classify verses based on their characteristics and understand thematic and contextual differences. Meanwhile, in *nāsikh–mansūkh*, students can identify intertextual relationships between verses and understand the logic of legal abrogation more analytically.

A similar outcome is observed in the learning of *Ulumul Hadith*. In the analysis of *sanad*, students are trained to assess the reliability of narrators, including aspects of integrity (*'adālah*) and precision (*ḍabṭ*). In the analysis of *matn*, students can evaluate the compatibility of hadith content with Islamic principles and assess textual coherence critically. Through metacognitive strategies such as self-reflection and critical questioning, students become more aware of the thinking processes they use to assess the validity of hadiths. This shifts learning from rote memorization toward deeper methodological analysis.

The following table summarizes the implementation of metacognitive stages in *Ulumul Qur'an* and *Ulumul Hadith*:

Table 1. Implementation of Metacognition in Ulumul Qur'an and Ulumul Hadith

Metacognitive Stage	Ulumul Qur'an	Ulumul Hadith
Planning	Identifying prior knowledge of *asbāb al-nuzūl*, Makkan–Madinan revelations, and abrogation	Understanding basic concepts of *sanad* and *matn*
Monitoring	Analyzing contextual meanings of verses and conceptual relationships	Critically examining transmission chains and hadith content
Evaluating	Reflecting on the understanding of interpretive concepts	Assessing the validity and quality of hadith

Overall, the metacognitive approach shifted learning from passive memorization toward more analytical and self-regulated engagement with Islamic texts. To clarify this process, the study presents a flowchart illustrating the stages of planning, monitoring, and evaluating in classroom learning. The diagram shows how metacognitive strategies are systematically integrated into Ulumul Qur'an and Ulumul Hadith instruction.

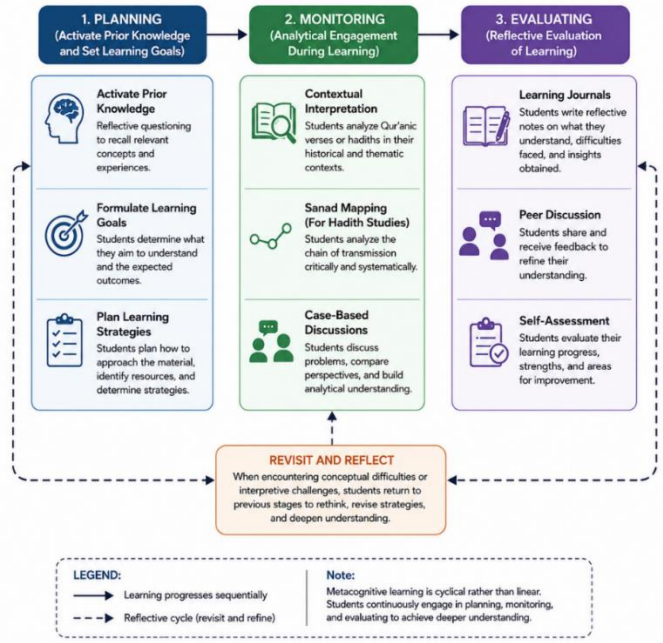

Figure 2. Operational Integration of Metacognitive Stages in the Teaching of Ulumul Qur'an and Ulumul Hadith

Jurnal PAJAR (Pendidikan dan Pengajaran)
Volume 10 Nomor 3 May 2026 | ISSN Cetak : 2580 - 8435 | ISSN Online : 2614 - 1337
DOI : http://dx.doi.org/10.33578/pjr.v10i3.1502

Figure 2 illustrates the operational integration of metacognitive stages into the teaching of Ulumul Qur'an and Ulumul Hadith. The diagram demonstrates that learning begins with activating prior knowledge through reflective questioning and formulating learning goals. Students subsequently engage in analytical monitoring activities, including contextual interpretation of Qur'anic verses, sanad mapping, concept organization, and case-based discussions. In the evaluation stage, students engage in reflective learning activities through learning journals, peer discussions, and self-assessment to identify conceptual understanding and analytical difficulties.

The arrows in the flowchart indicate that metacognitive learning operates in a cyclical rather than linear manner. Students may revisit earlier stages whenever they encounter interpretive difficulties, conceptual inconsistencies, or analytical challenges during the learning process. This cyclical pattern reflects the continuous interaction between cognitive awareness, analytical reasoning, and reflective evaluation in Islamic studies learning.

The figure further demonstrates how metacognitive learning operationalizes reflective and analytical engagement with Islamic texts. In Ulumul Qur'an, metacognitive activities facilitate contextual understanding of concepts such as *asbāb al-nuzūl*, *makkiyah–madaniyah*, and *nāsikh–mansūkh*. In Ulumul Hadith, the approach supports methodological analysis by evaluating the sanad and matn. Rather than functioning merely as instructional procedures, the metacognitive stages served as mechanisms for transforming students' engagement with Islamic texts from memorization-oriented learning to analytical, self-regulated knowledge construction.

Overall, the visualization clarifies that the metacognitive approach is not only conceptual but also operationally applicable in classroom practice. The flowchart therefore, supports the study's contribution by presenting a systematic and replicable instructional model for Islamic higher education learning contexts.

Enhancement of Students' Conceptual Understanding

The findings indicate that the metacognitive approach contributed to students' conceptual understanding and analytical engagement in the learning of Ulumul Qur'an and Ulumul Hadith. Learning shifted from memorization-oriented practices toward more reflective and analytical knowledge construction. Through reflective questioning, analytical discussion, and self-evaluation, students became more aware of their cognitive processes and learning strategies.

In Ulumul Qur'an, students demonstrated improved ability to relate concepts such as *asbāb al-nuzūl*, *makkiyah–madaniyah*, and *nāsikh–mansūkh* to historical context and interpretive implications. They no longer focused solely on memorizing classifications, but also engaged in contextual and inter-textual analysis. In Ulumul Hadith, students demonstrated a stronger methodological understanding of analyzing sanad and matn, including evaluating narrators' credibility, transmission continuity, and textual coherence.

Classroom observations also indicated improvement in students' critical discussion skills. Students became more active in comparing scholarly opinions, questioning interpretive arguments, and evaluating analytical findings. Reflective activities such as learning journals and self-assessment further strengthened students' awareness of conceptual difficulties and analytical strategies during learning (Marnita & Chairilsyah, 2025).

These findings suggest that metacognitive learning encouraged more systematic, evaluative, and self-regulated engagement with Islamic texts. Rather than functioning as passive recipients of information, students increasingly acted as active constructors of knowledge through reflection, monitoring, and analytical reasoning.

Jurnal PAJAR (Pendidikan dan Pengajaran)
Volume 10 Nomor 3 May 2026 | ISSN Cetak : 2580 - 8435 | ISSN Online : 2614 - 1337
DOI : http://dx.doi.org/10.33578/pjr.v10i3.1502

Table 2. Enhancement of Conceptual Understanding and Critical Thinking through Metacognitive Learning

Aspect	Ulumul Qur'an	Ulumul Hadith
Learning Focus	*Asbāb al-nuzūl*, *makkiyah–madaniyah*, *nāsikh–mansūkh*	Sanad and matn analysis
Initial Learning Pattern	Memorization of concepts and classifications	Memorization of terminology and hadith types
Metacognitive Activities	Contextual interpretation, concept mapping, reflective discussion	Sanad mapping, analytical discussion, self-questioning
Analytical Development	Relating historical context to interpretation	Evaluating narrators and textual coherence
Reflective Process	Reflection on interpretive understanding	Reflection on the hadith analysis procedures
Learning Outcome	More contextual and integrated conceptual understanding	More critical and systematic methodological understanding

Metacognitive Strategies in Islamic Studies Learning

The findings indicate that metacognitive strategies play an important role in improving students' engagement and analytical understanding in the learning of Ulumul Qur'an and Ulumul Hadith. The strategies identified in this study include reflective questioning, learning journals, analytical discussions, concept mapping, sanad visualization, and self-assessment. Rather than functioning merely as instructional techniques, these strategies facilitated students' awareness of their own thinking processes as they interpreted Qur'anic verses and analyzed hadith. In Ulumul Qur'an learning, metacognitive activities encouraged students to connect the historical context with the interpretive meaning. Reflective questioning and concept mapping helped students organize relationships among concepts such as *asbāb al-nuzūl*, *makkiyah–madaniyah*, and *nāsikh–mansūkh* more systematically. Students demonstrated greater ability to relate contextual background to interpretive implications rather than relying solely on memorization of classifications and definitions. In Ulumul Hadith, metacognitive strategies strengthened methodological analysis by evaluating sanad and matn. Case-based discussions and sanad visualization enabled students to examine narrator relationships, continuity of transmission, and textual coherence more analytically. Self-assessment activities also encouraged students to reflect on the accuracy of their analytical reasoning and identify difficulties encountered during hadith evaluation.

The implementation of these strategies indicates that metacognitive learning supported a shift from passive reception of information toward analytical and reflective engagement with Islamic texts. Classroom discussions became more evaluative, and students increasingly demonstrated the ability to question arguments, compare scholarly perspectives, and justify interpretive conclusions.

Table 3. Mini Lesson Implementation of Metacognitive Strategies in Ulumul Qur'an and Ulumul Hadith

Metacognitive Strategy	Ulumul Qur'an	Ulumul Hadith
Reflective Questioning (Dewey, 1933)	Connecting verse context with interpretive meaning	Questioning hadith validity and analytical reasoning
Reflective Journal (Moon, 2006)	Organizing relationships among *makkiyah–madaniyah* and *nāsikh–mansūkh* concepts	Visualizing sanad structure and narrator relationships
Case-Based Discussion (Bransford et al., 2000)	Analyzing contextual interpretation of verses	Evaluating sanad and matn through analytical cases
Concept Visualization / Mapping (Novak & Gowin, 1984)	Reflecting on conceptual understanding and learning difficulties	Reflecting on methodological analysis processes
Self-Assessment (Zimmerman, 2002)	Evaluating understanding of Qur'anic concepts	Reassessing the accuracy of hadith analysis

Jurnal PAJAR (Pendidikan dan Pengajaran)
Volume 10 Nomor 3 May 2026 | ISSN Cetak : 2580 - 8435 | ISSN Online : 2614 - 1337
DOI : http://dx.doi.org/10.33578/pjr.v10i3.1502

The mini-lesson scenario further illustrates the practical integration of metacognitive activities into Islamic studies instruction. The planning stage focused on activating prior knowledge and formulating learning objectives; the monitoring stage emphasized analytical engagement through discussion and self-questioning; and the evaluating stage encouraged reflective learning through journals, peer feedback, and self-assessment. These findings demonstrate that metacognitive strategies can be systematically integrated into Ulumul Qur'an and Ulumul Hadith learning to support contextual understanding, analytical reasoning, and reflective learning processes.

The Relationship Between Metacognitive Strategies and Learning Outcomes (CPL/LO)

The implementation of metacognitive strategies in the learning of *Ulumul Qur'an* and *Ulumul Hadith* not only influences the learning process but also directly contributes to achieving Graduate Learning Outcomes (CPL) and Learning Outcomes (LO). Strategies such as reflective questioning, reflective journals, case-based discussions, concept visualization, and self-assessment have been observed to integrate knowledge, skills, and attitudes within the learning process (Fitri et al., 2025). In this context, learning outcomes are no longer understood merely as the mastery of subject matter in a fragmented manner, but as the result of cognitive and metacognitive processes involving students' abilities in analysis, evaluation, and self-reflection. Therefore, it is important to examine how each metacognitive strategy specifically contributes to learning outcomes in *Ulumul Qur'an* and *Ulumul Hadith.*

Table 4. Relationship Between Metacognitive Strategies and Learning Outcomes (CPL/LO)

Metacognitive Strategy	Ulumul Qur'an (CPL/LO)	Ulumul Hadith (CPL/LO)
Reflective Questioning (Dewey, 1933)	Students can understand and analyze Qur'anic contexts (*asbāb al-nuzūl*) and interpretive implications.	Students can critically examine the validity through analytical questioning.
Reflective Journal (Moon, 2006)	Students can independently reflect on their understanding of Qur'anic concepts.	Students can evaluate their *analysis of sanad and matn*.
Case-Based Discussion (Bransford et al., 2000)	Students can analyze verses based on context and interpretive differences	Students can conduct methodological hadith analysis through case studies
Concept Visualization / Mapping (Novak & Gowin, 1984)	Students can systematically organize *makkiyah–madaniyah* and *nāsikh–mansūkh* concepts	Students can understand the *sanad* structure through transmission mapping
Self-Assessment (Zimmerman, 2002)	Students can evaluate their level of understanding of *Ulumul Qur'an* concepts.	Students can assess the accuracy of the hadith analysis and correct errors.

The table shows that metacognitive strategies are strongly associated with learning outcomes across both disciplines. In *Ulumul Qur'an*, the contribution of metacognitive strategies is more dominant in contextual analytical skills and conceptual organization, whereas in *Ulumul Hadith*, it is more prominent in methodological evaluation and critical assessment of hadith authenticity. Furthermore, strategies such as reflective journals and self-assessment strengthen the affective dimension and students' learning independence, which are essential components of higher education learning outcomes (Sukaisih et al., 2020). Thus, the metacognitive approach not only supports cognitive achievement but also fosters sustainable learning awareness. This relationship also confirms that metacognitive strategies function as a bridge between instructional design and expected learning outcomes. Therefore, integrating these strategies into *Ulumul Qur'an* and *Ulumul Hadith* learning is highly relevant to improving the quality of learning that is not only outcome-oriented but also process-oriented.

Jurnal PAJAR (Pendidikan dan Pengajaran)
Volume 10 Nomor 3 May 2026 | ISSN Cetak : 2580 - 8435 | ISSN Online : 2614 - 1337
DOI : http://dx.doi.org/10.33578/pjr.v10i3.1502

CONCLUSIONS AND RECOMMENDATION

This study demonstrates that implementing a metacognitive approach in the learning of Ulumul Qur'an and Ulumul Hadith at STAIN Mandailing Natal supports more analytical, reflective, and contextual learning processes. Through the stages of planning, monitoring, and evaluating, students became more actively engaged in interpreting Qur'anic verses and analyzing hadith through sanad and matn studies. The findings suggest that the metacognitive approach has the potential to support students' conceptual understanding, reflective awareness, and analytical engagement in the study of Qur'anic and hadith sciences. The study also found that metacognitive learning shifted instructional practices from memorization-oriented to reflective, self-regulated learning. Students became more aware of their cognitive processes, learning strategies, and analytical difficulties during classroom activities. Therefore, this study recommends the systematic integration of metacognitive strategies into Islamic studies instruction in higher education, particularly in Ulumul Qur'an and Ulumul Hadith courses. Future research may further explore the effectiveness of metacognitive learning by recruiting broader participant groups and using mixed-methods approaches to yield more comprehensive findings on its impact on students' academic achievement and higher-order thinking skills.

Limitations

This study has several limitations that should be considered when interpreting its findings and as a basis for future research. First, this study employs a descriptive qualitative approach with a limited number of participants consisting of students and lecturers at STAIN Mandailing Natal; therefore, the findings cannot be broadly generalized to other higher education contexts with different characteristics. As this study was conducted within a single institutional context involving a limited number of participants, the findings should be understood as context-specific rather than universally representative.

Second, the study is limited to the implementation of metacognitive approaches in selected core materials of *Ulumul Qur'an* and *Ulumul Hadith*, such as *asbāb al-nuzūl*, *makkiyah–madaniyah*, *nāsikh–mansūkh*, and hadith *sanad* and *matn* analysis. Thus, it does not cover the full scope of both disciplines, which may entail distinct learning dynamics and instructional challenges.

Third, data collection through observation, interviews, reflective journals, and documentation may involve a degree of subjectivity on the part of both researchers and participants, although triangulation of sources and methods was employed to enhance data validity. In addition, time constraints limited the depth of continuous classroom observation, even though repeated observations were conducted across several instructional meetings.

Fourth, this study does not quantitatively measure students' learning achievement or establish causal relationships regarding the effectiveness of metacognitive learning; therefore, the findings are primarily descriptive and interpretive, focusing on learning processes and participants' experiences. The study provides contextual insights rather than causal claims regarding the effectiveness of metacognitive learning.

Future research is recommended to employ mixed-method or experimental designs in order to examine measurable learning outcomes more comprehensively, compare findings across different institutional settings, and further validate the instructional potential of metacognitive approaches in Islamic higher education.

Despite these limitations, the study makes an initial contribution to the development of metacognition-based learning in Ulumul Qur'an and Ulumul Hadith, while opening the door to broader, more in-depth future research.

Credit authorship contribution statement

First Author (Educational Psychology Lecturer): Conceptualization, Methodology, Formal Analysis, Data Curation, Investigation, Validation, Writing – Original Draft, and Editing.

Second Author (Hadith Studies Lecturer): Resources, Investigation, Validation of Ulumul Hadith content, Methodology, and Writing – Review & Editing.
Third Author (Ulumul Hadith Lecturer): Conceptualization of Ulumul Hadith content, Content Analysis, Investigation, and Academic Validation.
Fourth Author (Hadith Studies Lecturer): Resources, Supervision, Validation, and Writing – Review & Editing.
Fifth Author (Hadith Studies Lecturer): Project Administration, Research Coordination, Supervision, Validation, and Final Approval of the Manuscript.

Declaration of competing interest
The authors declare that they have no known competing financial interests or personal relationships that could have influenced the work reported in this paper.

Ethical Declaration
All participants provided informed consent prior to their involvement in this study. They were fully informed about the purpose of the research, the procedures involved, and their rights, including the right to withdraw from the study at any time without any consequences. Confidentiality and participant anonymity were maintained throughout the research process. This study has received ethical approval from the authorized institutional body at STAIN Mandailing Natal, ensuring that all research procedures comply with applicable ethical standards in educational research.

Acknowledgment
The authors would like to express their sincere gratitude to STAIN Mandailing Natal for providing institutional support and facilitating this research. Appreciation is also extended to the lecturers and students who participated in this study for their valuable contributions, cooperation, and willingness to share their experiences during the research process.
The authors also acknowledge the support of colleagues and academic staff who assisted in data collection and provided constructive feedback during the preparation of this manuscript. This research did not receive any specific grant from funding agencies in the public, commercial, or not-for-profit sectors.

REFERENCES
2, S. I. (2026). *Metacognitive Approach*. STAIN Mandailing Natal.
Abduloh, A. Y., & Ahyani, H. (2023). *Ulumul Qur'an* (A. Masruroh (ed.)). Penerbit Widina.
Adzkia, A. S., Nirwani, W. S., Yatima, D., Arief, A., & Nurdiansyah, N. M. (2025). Integrasi Psikologi Islam Dan Pendidikan Islam Dalam Menghadapi Krisis Akhlak Di Era Digitalisasi. *Kreatif: Jurnal Pemikiran Keislaman Dan Kemanusiaan*, *23*(2), 314–323. www.kaavpublications.org
Alexander, P. A. (2006). *Psychology in Learning and Instruction*. Pearson.
Alfatih, A. (2016). *Dasar-Dasar Metodologi Penelitian Sosial*. Universitas Sriwijaya.
Azami, M. M. (1992). *Studies in Hadith Methodology and Literature*. American Trust Publications.
Biggs, J., & Tang, C. (2011). *Teaching for Quality Learning at University: What the Student Does* (IV). Open University Press.
Bloom, B. S. (1956). *Taxonomy of Educational Objectives*. Longman.
Bransford, J. D., Brown, A. L., & Cocking, R. R. (2000). *How People Learn: Brain, Mind, Experience, and School*. National Academy Press.
Brown, A. L. (1980). *Metacognitive Development and Reading*. Theoretical Issues in Reading Comprehension.
Bukhari. (2022). Pengembangan Kecerdasan-Karakter Peserta Didik Dalam Perspektif Psikologi Pendidikan Islam. *Kalam: Jurnal Agama Dan Sosial Humaniora*, *10*(1), 57–68.

Creswell, J. W., & Creswell, J. D. (2018). Research Design: Qualitative, Quantitative and Mixed Methods Approaches. In H. Salmon (Ed.), *SAGE Publications India Pvt. Ltd.* (5th ed.). https://doi.org/10.4324/9780429469237-3

Darmalaksana, W. (2020). Implementasi RPKPS Mata Kuliah Metode Penelitian Berbasis OBE pada SKL dan CPL Jenjang Sarjana Prodi Ilmu Hadis. *Jurnal Ushuluddin UIN Sunan Gunung Djati …*.

Dewey, J. (1933). *How We Think*. D.C. Heath and Company.

Dewi, S. K. (2016). Otoritas Teks Sebagai Pusat dari Praktik Umat Islam. *Jurnal Living Hadis*, *1*(1), 197. https://doi.org/10.14421/livinghadis.2016.1074

Dita Dzata Mirrota. (2024). Tantangan dan Solusi Pembelajaran Agama Islam di Sekolah Inklusi. *Urwatul Wutsqo: Jurnal Studi Kependidikan Dan Keislaman*, *13*(1), 89–101. https://jurnal.stituwjombang.ac.id/index.php/UrwatulWutsqo

Ernawati, Y., Yahiji, K., T. Husain, R., & Daud, I. (2024). Ulumul Hadis Dalam Konteks Pendidikan. *Pekerti: Journal Pendidikan Islam Dan Budi Pekerti*, *6*(1), 26–36. https://doi.org/10.58194/pekerti.v6i1.4361

Fanggidae, Y. M., & Radja, M. D. (2020). Teacher's Social Support As A Predictor Motivation Of Student Achievements. *Jurnal PAJAR (Pendidikan Dan Pengajaran)*, *4*(1), 11–19. https://doi.org/http://dx.doi.org/10.33578/pjr.v4i1.7911

Faradisa, D., & Haryanto, B. (2025). Tantangan Pembelajaran Pendidikan Agama Islam di Era Digital. *Pendas : Jurnal Ilmiah Pendidikan Dasar*, *10*(3), 200–225.

Farid, M., Adib, M., Main, A., Setyowati, N., & SiahaanSanggam. (2018). *Fenomenologi dalam Penelitian Ilmu Sosial* (I). PRENADAMEDIA GROUP.

Fitri, A., Amin, K., Tauhid, Z., Ramadona, A., & Wismanto. (2025). Initiating a Full Fulfilment Curriculum-Based Deep Learning : Integration of Knowledge and Character in Learning. *Jurnal PAJAR (Pendidikan Dan Pengajaran)*, *9*(1), 96–104.

Flavell, J. H. (1979). Metacognition and Cognitive Monitoring: A New Area of Cognitive–Developmental Inquiry. *American Psychologist*, *34*(10), 906–911. https://doi.org/https://doi.org/10.1037/0003-066X.34.10.906

Gunawan, I. (2013). *Metode Penelitian Kualitatif Teori dan Praktik*. PT. Bumi Aksara.

Hasan, H., Gunung, T. M. R., Nugroho, A. Y., Endayani, S., Uluputty, M. R., Wardhani, R. S., La Habi, M., Jon, E., Taqiyuddin, M., & Pitri, N. (2025). *Metodologi Penelitian*. MMFAST PUBLISHING.

Hasibuan, A., Hutahaean, B., & Nieves, C. A. F. (2026). Development of an innovative differentiated learning model for inclusive education in the independent elementary school curriculum. *Primary: Jurnal Pendidikan Guru Sekolah Dasar*, *15*(2), 507–517.

Interview, L. (2026). *Metacognitive Approach*. STAIN Mandailing Natal.

Kaelan. (2010). *Metode Penelitian Agama Kualitatif Interdisipliner*. Paradigma.

Leedy, P. D., & Ormrod, J. E. (2005). *Practical Research: Planning and Design*. Pearson.

Mandessy, N., Tarto, & Sunarti. (2023). Peningkatan Kompetensi Kognitif, Afektif, Dan Psikomotor Siswa Melalui Metode Memory Mnemonic Pada Mata Pelajaran Pendidikan Kewarganegaraan. *Sosialita: Jurnal Kependidikan Dan Ilmu Sosial*, *20*(2), 102–110.

Marnita, E., & Chairilsyah, D. (2025). The Effect of Work Motivation and School Climate on the Professionalism of Mathematics Teachers in SMAN Kota Pekanbaru. *Jurnal PAJAR (Pendidikan Dan Pengajaran)*, *9*(14), 85–95.

Moon, J. A. (2006). *Learning Journals: A Handbook for Reflective Practice and Professional Development.* Routledge.

Novak, J. D., & Gowin, D. B. (1984). *Learning How to Learn*. Cambridge University Press.

Nugroho, S. S., Haryani, A. T., & Farkhani. (2020). *Metodologi Riset Hukum* (Sarjiyati (ed.)). Oase Pustaka.

Nuralimah, S., Alamsyah, M. N., & Ningsih, N. W. (2025). Strategi Integratif Pendekatan Psikologis dan Pendidikan Islam dalam Membentuk Karakter Generasi Alpha. *Jurnal QOSIM Jurnal Pendidikan Sosial & Humaniora*, *3*(2), 626–643. https://doi.org/10.61104/jq.v3i2.1027

Prasetyo, T., Rasmitadila, R., Hayu, W. R. R., & Mulyanti, E. (2025). Strategi Metakognitif dalam Pembelajaran: Tinjauan Sistematis dan Implikasinya terhadap Efektivitas Belajar. *Jurnal Pengajaran Sekolah Dasar*, *4*(1), 167–179. https://doi.org/10.56855/jpsd.v4i1.1604

Roi, M. R., Rustiyawan, F. H., & Dhuha, M. S. (2024). Metodologi Ulumul Tafsir dan Ulumul Hadist. *JIIP - Jurnal Ilmiah Ilmu Pendidikan*, *7*(8), 9293–9301. https://doi.org/10.54371/jiip.v7i8.5155

Rusydi Khalid. (2010). 'Ulumul Qur'an dari Masa ke Masa. *JurnalAdabiyah*, *Vol.X*(2), 124–134.

Sitorus, A. S., & Ratnasari, D. (2026). Rethinking Ideal Education from Prospective Teachers ' Perspectives : Systemic Challenges and Educational Policy Implications in Indonesia. *Jurnal PAJAR (Pendidikan Dan Pengajaran)*, *10*(March), 214–228.

Student Interview. (2026). *Metacognitive Approach*. STAIN Mandailing Natal.

Suharsimi Arikunto. (2002). *Prosedur Penelitian Suatu Pendekatan Praktek*. PT. Rineka Cipta.

Sukaisih, R., Muhali, & Asy'ari, M. (2020). Implementation of the reflective-metacognitive learning model to improve critical thinking skills, metacognition skills and metacognition awareness. *Empiricism Journal*, *1*(2), 75–95.

Wekke, I. S., & dkk. (2019). Metode Penelitian Sosial. In *Penerbit Gawe Buku* (Issue 1).

Zimmerman, B. J. (2002). Becoming a Self-Regulated Learner. *Theory Into Practice*, *41*(2), 64–70.