

# Knowledge Memory in the Perspective of Islamic Educational Psychology

Muhammad Danial<sup>1</sup>, Tian Khusni Akbar<sup>2</sup>

<sup>1</sup>*Universitas Muhammadiyah Sulawesi Selatan, Indonesia*

<sup>2</sup>*Universitas Muhammadiyah Gombong, Indonesia*

e-mail:mumammaddanialmss@gmail.com

Submitted: February 25, 2026

Revised : March 29, 2026

Accepted: March 30, 2026

**ABSTRACT.** Knowledge memory is a crucial aspect of the learning process, both from the perspective of modern educational psychology and Islamic education. This research aims to analyze the concept of knowledge memory from the perspective of Islamic educational psychology, including its role in knowledge formation, information management, and the character development of students. The research method used is qualitative with a literature study, analyzing books, scientific articles, and literature on Islamic educational psychology. The study results show that memory not only functions as an information storage but also as a connector of experiences, understanding, and the application of knowledge. Factors that influence knowledge memory include the quality of teaching, repetition of material, the physical and psychological condition of learners, previous experiences, as well as spiritual and emotional aspects. In Islamic education, memory reinforcement thru the memorization of the Qur'an and Hadith, focused attention, and mnemonic practices can enhance long-term memory while simultaneously developing emotional and spiritual intelligence. The integration of modern cognitive psychology principles with Islamic values results in effective, sustainable learning that can develop the character and holistic intelligence of students.

**Keywords:** *Memory of Knowledge, Psychology, Islamic Education.*

## INTRODUCTION

Humans are living beings who initially had no skills at all. However, over time, physical and mental development encourages humans to engage in various activities according to their abilities. Therefore, in order to be able to do something, it is important to learn. Learning is an essential term that is very important in every educational activity, so without learning, education itself would never exist (Suryani, 2024). In the form of a process, learning activities hold a significant place in various fields of study related to educational efforts, such as educational psychology. Considering the significant role of learning, the majority of research and experiments in educational psychology are directed toward achieving a deeper understanding of human transformation. In the context of social sciences, learning means imitating from the surrounding environment (Zulfikar, 2021). Memory is a very important element in the learning process. Without the ability to remember, the information obtained by learners will neither be stored nor accessible when needed. In the realm of Islamic education, memory management plays a significant role in creating optimal learning, especially because many subjects require memorization skills such as the Quran and Hadith. Therefore, understanding knowledge memory from the perspective of Islamic educational psychology becomes an important aspect in the learning process in the world of education (Qolbiyah et al., 2022). Furthermore, the advancement of knowledge, especially in the fields of cognitive psychology and neuropsychology, has provided many explanations regarding the mechanisms of memory and various methods that can be used

to optimize it. Effective memory management thru the application of mnemonic techniques, the arrangement of a conducive learning environment, good time management, and a healthy lifestyle can be efforts that not only help individuals store information more efficiently but also encourage the enhancement of critical and creative thinking skills.

The perspective of cognitive theory views learning as an active process. They take the initiative to seek learning experiences, search for information to solve problems, and organize and arrange the knowledge they already possess to absorb new lessons. Although influenced by the environment passively, individuals remain active in choosing, deciding, practicing, paying attention, ignoring, and providing various responses to achieve their goals. In Shokhibul Arifin's research, he briefly explains cognitive theory, which is important in this context as it pertains to how people learn, understand, and remember information, and why some individuals can do this well while others cannot (Arifin, 2021). In fact, cognitive psychologists are more inclined to study the important elements of learning, such as how adults remember verbal information or how children understand stories. Meanwhile, according to Asri Budiningsih (2005:34), the cognitive theory of learning differs from the behaviorist approach; cognitive theory focuses more on the learning process rather than the outcomes achieved (Budiningsih, 2005). Proponents of cognitive theory argue that learning does not only involve the relationship between stimulus and response. Unlike the behaviorist approach, which only studies the learning process as a stimulus-response relationship, cognitive theory is often referred to as a perceptual model. This model explains that a person's behavior is influenced by their perspective and understanding of the situation related to their learning goals. Cognitive theory also emphasizes that the elements in a situation are interconnected with the overall context. Breaking down or separating a situation or lesson material into small parts and studying them separately will cause a loss of meaning. According to Asri Budiningsih (2005:35), this theory views learning as an internal process that includes memory, retention, information processing, emotions, and other psychological aspects. Learning activities involve a very complex thinking process. In learning practice, cognitive theory can be viewed from various approaches, such as the "Stages of Development" proposed by Jean Piaget, the Advance Organizer by Ausubel, and the concept understanding by Bruner (Budiningsih, 2005).

In the current digital era, where the flow of information is very fast and massive, the human ability to receive, store, and manage information becomes increasingly important. One of the cognitive elements that plays a key role in this process is memory. Memory functions not only as a storage place for information but also as a link between past experiences and current decision-making processes. However, the increasing cognitive load due to multitasking, distractions from digital devices, and continuous mental pressure pose challenges to the capacity and effectiveness of memory work. Common issues that arise include forgetfulness, difficulty retaining long-term information, and decreased focus. This condition is not only experienced by the elderly but is also increasingly found in the productive age group, such as students, university students, and professional workers. This situation raises concerns regarding the decline in productivity and the quality of optimal decision-making. Therefore, by discussing knowledge memory from the perspective of Islamic educational psychology, it is an effort to restore the essence of thinking thru understanding how the knowledge memory process works. Based on this issue, this research focuses on how the concept of knowledge memory is viewed in the perspective of Islamic educational psychology. The aim of this research is to analyze the concept of knowledge memory within the realm of Islamic educational psychology. Consequently, it is hoped that this research can contribute to the field of education and revive the important discussion on knowledge memory, which has undergone changes or even been forgotten over time.

## METHOD

This research uses a qualitative approach with a literature study method (library research), as the focus of the study is on understanding memory of knowledge from the perspective of Islamic educational psychology, including how memory plays a role in the learning process and the development of knowledge. This study examines the literature on Islamic educational psychology and educational books that discuss psychology, as well as scientific articles relevant to the themes of memory, knowledge, and cognitive psychology. The research stages include the search, identification, and analysis of literature related to the concept of memory knowledge from the perspective of Islamic educational psychology. Additionally, contemporary phenomena related to the challenges of knowledge management, declining learning quality, and the weak memory retention of students are analyzed to understand the relevance of memory principles in the context of modern education. This study also reviews current Islamic educational practices in response to the challenges in knowledge management. The analysis technique used is content analysis, to describe, interpret, and connect findings from the literature with modern learning phenomena. The data obtained is then synthesized into a new, comprehensive concept, depicting the concept of knowledge memory from the perspective of Islamic educational psychology in a thorough and profound manner.

## RESULT AND DISCUSSION

### Definition of the Learning Process

The term process comes from the Latin word *processus*, which means “moving forward” or a series of steps leading to a specific goal. According to Chaplin (1972) as cited by Wantini (2023: 119), the explanation of a process is “any change in an object or organism, particularly changes in behavior or psychological aspects” (Wantini, 2023). Thus, a process refers to the changes experienced by an object or living being, especially related to certain behaviors or conditions. In the realm of learning psychology, Reber (1988) cited by Wantini (2023:120), defines a process as a series of steps or methods that can induce changes so that specific goals can be achieved (Wantini, 2023). Based on Chaplin's definition of “any change in an object or organism” and Reber's definition of “methods or steps,” the term stages of change can be viewed as synonymous with the word process. Therefore, the learning process can be defined as a series of changes in the cognitive, affective, and psychomotor aspects of students. These changes are positive because they show progress compared to the previous condition. Furthermore, learning can be understood as the modification or reinforcement of behavior thru experience. In this perspective, learning emphasizes more on the activity or process, not just the end result. Learning not only involves the ability to remember but also the experiences directly encountered (Witasari, 2023). Learning outcomes are not merely the mastery of exercises, but rather real changes in behavior. Thus, learning is not limited to formal activities at home or school. Learning is a phenomenon experienced by every individual, as almost all human habits, interests, knowledge, skills, competencies, and attitudes are formed, developed, and modified thru the learning process. Learning activities can occur in various environments, whether within the family, community, or formal educational institutions (Sutatro, 2017). In formal educational institutions, various efforts are made to provide learning experiences that enable students to acquire knowledge and skills relevant to personal and cultural development. From a religious perspective, learning is considered an obligation for every Muslim to acquire knowledge, thereby improving their quality of life and status. This is reflected in QS Al-Mujadalah verse 11.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قِيلَ لَكُمْ تَسَبَّحُوا فِي الْمَجَالِسِ فَاسْبَحُوا يَفْسَحِ اللَّهُ لَكُمْ وَإِذَا قِيلَ انشُرُوا فَانظُرُوا يَرْفَعِ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

“O you who have believed!” When it is said to you, “Make room in the assemblies,” then make room, and Allah will make room for you. And when it is said, “Stand up,” then stand up,

and Allah will elevate the ranks of those who believe among you and those who have been given knowledge by several degrees. And Allah is All-Aware of what you do.”

Then, examining according to the view of Imam Al-Ghazali, he divides humans into four categories, namely (Al-Ghazali, 2005): 1. *Rojulun Yadri wa Yadri Annahu Yadri* (A person who knows (is knowledgeable), and he knows that he knows). Without intending to disparage others, this type or group of people is the best among humans. Because, a person who knows that they know is exhibiting the behavior of a wise person, possessing a solid foundation of knowledge. And he knows that the knowledge he has acquired must truly be utilized for the community. If we mention a group that exists within Indonesian society, the scholars and clerics belong to this group. Of course, the ulama here are not just people who wear turbans and have beards. Once again, no! But truly, the scholars, who possess deep knowledge and whose knowledge truly brings them closer to and in awe of Allah, and who teach goodness, oppose hostility. To this first group, we must follow, respect, and emulate them in social, political, religious, and other aspects of life. 2. *Rojulun Yadri wa Laa Yadri Annahu Yadri* (A person who knows (is knowledgeable), but he does not know that he knows). This second group is often found in community life. That this person actually has potential or mastery of knowledge, but does not realize or optimize it for the needs of the community. Thus, people in this category are likened to “sleeping tigers.” 3. *Rojulun Laa Yadri wa Yadri Annahu Laa Yadri* (a person who does not know and knows that he does not know). In short and simple terms, this third group of people are those who are in the process of seeking knowledge. It means that seeking knowledge here starts from something unknown, but they strive hard to understand it. According to Imam Ghazali, this type of person is still considered good. Because this type of person can recognize their shortcomings. So, this group can be said to not yet have adequate knowledge capacity, but they know and are aware of this fact, so they strive hard to learn and catch up. 4. *Rojulun Laa Yadri wa Laa Yadri Annahu Laa Yadri* (a person who does not know and does not know that he does not know). Alfandi in *Ihya' Ulumuddin*, The Philosophy of Knowledge and the Purity of the Heart in the Realm of Humanity and Speech, says that this fourth type of person is the worst, if one does not want to use the word “fool.” Unfortunately, this type of person is difficult to remind, stubborn, always feels knowledgeable, possesses knowledge, believes they have the right to answer all questions, even tho they know nothing. Thus, we can tell this last group of people that what they say is more misleading because it lacks a clear and solid scientific foundation.

### **Knowledge Memory**

In general, learning psychology experts, especially those from the cognitive school of thought, agree that memory, the learning process, and knowledge are closely interconnected and inseparable. Memory, defined as the ability to remember, is a mental function responsible for capturing and storing information received from various stimuli. In other words, memory is a system for storing knowledge and information in the brain (Yunus, 2020). In general, the human brain is divided into two main parts, namely the upper part (cortex or neocortex) and the lower part (medulla and surrounding structures). The upper part of the brain, which is more developed in humans, is dynamic and has potential that can continue to be developed. In contrast, the lower part of the brain, found in animals with both high and low levels of intelligence such as cats or monkeys, is more static. Nevertheless, the lower brain still has several important functions, including (Wantini, 2023): 1) Medulla: plays a role in regulating vital functions such as digestion, respiration, heart rate, and basic reasoning aspects; 2) Cerebellum: responsible for coordinating body movements and reflexes, ensuring smooth motor activities; 3) Thalamus: serves as the main relay that transmits sensory and motor information from the lower parts of the brain to the upper brain; 4) Hypothalamus: regulates the expression of basic needs, including sexual drive and appetite. From the perspective of stored information and knowledge, human memory can be divided into two main types: 1) Semantic memory: a type of memory that stores meanings,

concepts, or understandings of things; 2) Episodic memory: a type of memory that records information related to specific events or experiences (Siti Azri Ulmi Ramadhanty, 2021).

## Memory and IQ

IQ is essentially a measure of the level of intelligence adjusted for a person's age, and not an absolute measure of intelligence itself. Simply put, IQ is the result of the process of intelligence. In psychology, the definition of intelligence is quite varied, but the core essence is a person's ability to adapt to new situations and use abstract concepts effectively and quickly (Rahman, 2025). Thus, the term intelligence can be understood as synonymous with intelligence. In the Islamic perspective, the Qur'an and the Hadith of the Prophet Muhammad emphasize the importance of learning, because thru the process of learning, knowledge can be acquired. In the Qur'an, it is explained that::

قَالَ اللَّهُ تَعَالَى: وَقُلْ رَبِّ زِدْنِي عِلْمًا

“And Allah said: Say ‘My Lord, increase me in knowledge!’” (QS. Taha: 114)

قَالَ اللَّهُ تَعَالَى: قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ

“And Allah said: Say, ‘Are those who know equal to those who do not know?’” (QS. Az-Zumar: 9)

قَالَ تَعَالَى: إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ

“And Allah said: Indeed, those who truly fear Allah are only those who have knowledge.” (QS. Fathir: 28)

In the Hadith, it is also explained: Abu Hurairah ra said that the Prophet Muhammad SAW., said: “Whoever takes a path in search of knowledge, Allah will make the path to Paradise easier for him.” (HR. Muslim)

Abu Darda ra heard that the Prophet Muhammad SAW said: “Whoever takes a path in search of knowledge, Allah will make the path to Paradise easier for him.” The angels always spread their wings over the students because they are pleased with their actions. And the knowledgeable are asked for forgiveness by the inhabitants of the heavens and the earth, as well as the fish in the water. The superiority of a knowledgeable person over a worshiper is like the superiority of the moonlight over other stars. Indeed, the teachers are the heirs of the prophets. Indeed, the prophets do not inherit dinars or dirhams, but only the inheritance of religious knowledge. Whoever has obtained it has indeed taken a great share.” (HR. Abu Dawood and At-Tirmidhi). Knowledge memory in the perspective of Islamic educational psychology is divided into two main types, namely short-term memory and long-term memory. Short-term memory functions to temporarily store information, while long-term memory stores information more permanently so that it can be accessed again over a long period (Yunus, 2020). In the context of Islam, the ability to remember and memorize verses of the Qur'an and the Hadith of the Prophet plays an important role in the development of knowledge memory. Declarative memory, or what is known as declarative memory, is the individual's ability to store, recall, and access information that has been previously learned (Lisandri, 2023). In Islamic educational psychology, declarative memory is considered crucial because it helps students understand and internalize the religious concepts being taught. Several factors that influence students' knowledge memory abilities include: Quality of Teaching Effective and varied teaching can enhance students' ability to store and recall information. For example, creative teaching methods, such as the use of audiovisual media or delivering material thru engaging stories, can make the learning process easier to remember (Mardalena et al, 2025); Repetition Repetition of material has been proven to help strengthen students' knowledge memory. Teachers can apply various repetition techniques, whether verbally, in writing, or thru exercises related to the material being studied; Physical and Psychological Condition of Students The physical health and emotional condition of students

affect their ability to remember information. Students who are in good health and have a positive mood tend to have better memory retention (Putri et al, 2025); Previous Experience Previous experiences also affect students' ability to remember new information. Students who have relevant experience with the material being studied usually find it easier to understand and remember that information. In general, learning is understood as a mental or psychological activity carried out by an individual to produce behavioral changes. The learning process is an effort to change students' behavior so that they can better adapt to their surroundings, thereby achieving optimal development of knowledge and skills.

### **Factors Affecting Long-Term Memory**

Spiritual aspects such as memorizing the Qur'an play a role in strengthening memory because those who memorize the Qur'an are often internalized by the values of the Qur'an and Hadith, which build high discipline and awareness in memory. This fosters spiritual intelligence, which then automatically influences emotional and intellectual intelligence, thereby strengthening memory through this process (Munawaroh et al, 2024). For example, reading verses about paradise when missing one's hometown or reading in the quiet atmosphere of *tahajjud* will strengthen memory traces. This integration of spirituality not only adds religious value but also enhances the effectiveness of memorization cognitively and neurologically, making the memorization of the Qur'an more meaningful and sustainable. Attention (attentional focus) is the key factor in the process of storing information in long-term memory, as only information processed with focus can be stored effectively (Yan et al, 2020). During interaction with the Qur'an, the concentration of students while memorizing greatly trains their memorization memory. A calm and distraction-free learning environment, such as one without gadget interruptions, enhances retention. Techniques such as calm dhikr or slow breathing can help optimize the function of the prefrontal cortex, which regulates focus. Conversely, distractions such as multitasking or digital overstimulation can lead to encoding failures (information encoding). Therefore, maintaining focus is a strategy to optimize the brain's functioning in long-term memory. Then, emotional balance is very important in the formation and maintenance of long-term memory, because the limbic system, particularly the amygdala, processes the emotional content of information. Qur'anic verses that have emotional connections are easier to remember and train memory, such as when students memorize verses that relate to their personal experiences (Ikhtiono, 2022). A teacher who can convey the meaning of the verses in a touching manner also supports the strengthening of memory both emotionally and spiritually. Positive emotions such as hope and love for the Qur'an increase dopamine and strengthen motivation, while excessive stress actually hinders memory. Therefore, creating a calm and meaningful learning atmosphere is the key to success in Islamic education.

Experts provide a similar definition of mnemonics, stating that mnemonics are techniques or verbal and visual devices that can enhance a person's memory capacity and help them easily remember new information (Sudirman & Ridha, 2017). In the context of the Qur'an, mnemonics can take the form of verse visualization, the rhythm of recitation, emotional associations with personal experiences, and the use of verbal abbreviations. This approach activates various visual, auditory, verbal, and emotional memory pathways, known in neuroscience as multiple coding paths, thereby strengthening retention and facilitating the process of retrieval. Research conducted by Irawan & Ruswanto (2024) on the students of MTS As Syifa revealed that mnemonic methods provide meaning to make it easier to remember what has been memorized, and it lasts for a longer period (Rudy Irawan, 2024). Another study revealed that learning which effectively applies the mnemonic method can enhance the quality of mathematical reasoning while simultaneously strengthening students' memory. These findings emphasize the importance of using associative and contextual learning strategies to optimize students' cognitive functions in the classroom, particularly in mathematics.

## CONCLUSION

Regarding the memory of knowledge from the perspective of Islamic educational psychology, it shows that memory has a central position in the learning process and the formation of knowledge. In the view of educational psychology, memory not only functions as an information storage but also as a link between experience, understanding, and the application of knowledge in life. Meanwhile, from an Islamic perspective, the ability to remember and memorize becomes an important part of scholarly activities, as seen in the tradition of memorizing the Qur'an and Hadith, which trains discipline, perseverance, and spiritual awareness. The learning process in Islam and cognitive psychology both emphasize the importance of active individual engagement in understanding, managing, and remembering information. Factors such as the quality of teaching, repetition, the physical and emotional condition of learners, and previous experiences have a significant impact on the strength of knowledge memory. In addition, spiritual aspects, emotional balance, and focused attention also play a role in forming more meaningful long-term memories. Thus, memory management in Islamic education must be conducted comprehensively, encompassing cognitive, emotional, and spiritual approaches. The integration of modern educational psychology principles and Islamic values can create a learning system that not only develops memory but also shapes the character, emotional intelligence, and spirituality of students. Thru this understanding, Islamic education is expected to produce a generation that thinks critically, possesses noble character, and has a profound scientific awareness.

## BIBLIOGRAPHY

- Al-Ghazali. (2005). *Ihya' Ulumuddin*. Dar al-Kutub al-'Ilmiyyah.
- Arifin, S. (2021). Teori Kognitif dalam Pembelajaran. *Tadarus: Jurnal Pendidikan Islam*, 10(2), 88–98. <https://journal.um-surabaya.ac.id/Tadarus/article/view/14826>
- Budiningsih, C. A. (2005). *Belajar dan Pembelajaran*. Rineka Cipta.
- Ikhtiono, I. H. H. B. G. (2022). Peranan Kecerdasan Emosi dalam Keberhasilan Menghafal Al Qur'an (Studi Kasus di SMP Ita El Ma'Mur Bogor). *JPG: Jurnal Pendidikan Guru*, 3(2), 151–163. <https://doi.org/10.32832/jpg.v3i2.6909>
- Lisandri, S. (2023). Belajar, Memori, Pengetahuan. *Cendekia Pendidikan*, 2(5), 10–20. <https://doi.org/10.9644/scp.v1i1.332>
- Mardalena, R., Shofiah, V., & Lestari, Y. I. (2025). Psikologi Pendidikan Islam: Kunci Pembentukan Karakter Anak di Era Modern. *Jurnal Ilmu Pendidikan dan Psikologi*, 2(3), 260–267.
- Munawaroh, N., Sepriyanti, N., & Kosim, M. (2024). Pengaruh Intensitas Menghafal Al-Qur'an Terhadap Kecerdasan Spiritual Peserta Didik di SMAN 1 Padang. *Ikhtisar: Jurnal Pengetahuan Islam*, 4(1), 67–88.
- Putri, C. A., Alifatuzzahra, N., Lutfiyadi, A., Aqila, A., Fitriani, K., Aprilia, D. N., Anissa, S., & Mulyana, A. (2025). Pentingnya Aktivitas Fisik yang Teratur untuk Kesejahteraan Emosional Siswa di Sekolah Dasar. *Jurnal Pendidikan Tambusai*, 9(2), 12722–12728.

- Qolbiyah, A. S., Ismaya, E., & Purnamanita, I. (2022). Teori Pemrosesan Informasi dan Neurosains dalam Pengembangan Metodologi Pembelajaran Pendidikan Agama Islam. *Edukatif : Jurnal Ilmu Pendidikan Volume*, 4(3), 4813–4827.
- Rahman, F. W. S. S. S. T. (2025). Intelegensi dalam Perspektif Psikologi Pendidikan. *Observasi: Jurnal Publikasi Ilmu Psikologi*, 3(2), 86–101.
- Rudy Irawan, R. (2024). Pengaruh Penggunaan Metode Mnemonik dalam Meningkatkan Kemampuan Menghafal Al-Qur'an pada Mata Pelajaran Al-Qur'an dan Hadits Peserta Didik Kelas VIII di Mts As Syifa Jati Agung. *EDUCATIONAL : Jurnal Inovasi Pendidikan & Pengajaran*, 4(4), 253–260. <https://doi.org/10.51878/educational.v4i4.3477>
- Siti Azri Ulmi Ramadhanty, H. A. (2021). Memori Episodik Sebagai Terra Incognita yang Membatasi Neuroteknologi. *Syntax Idea*, 3(3), 649–670. <http://dx.doi.org/10.1016/j.neuropsychologia.2015.07.010><http://dx.doi.org/10.1016/j.visres.2014.07.001><https://doi.org/10.1016/j.humov.2018.08.006><http://www.ncbi.nlm.nih.gov/pubmed/24582474><https://doi.org/10.1016/j.gaitpost.2018.12.007>
- Sudirman, N. A., & Ridha, A. A. (2017). Efektifkah Keyword Mnemonic dalam Mempelajari Kosakata? *Jurnal Ilmiah Psikologi Terapan*, 5(2), 226–235. <https://doi.org/10.22219/jipt.v5i2.4639>
- Suryani, M. (2024). Hakekat Pendidikan dalam Kehidupan Manusia (Studi Analisis Empiris Perilaku Masyarakat). *Edu Cendikia: Jurnal Ilmiah Kependidikan*, 3(3), 537–544. <https://doi.org/10.47709/educendikia.v3i03.3397>
- Sutatro. (2017). Teori Kognitif dan Implikasinya dalam Pembelajaran. *Islamic Counselling*, 1(02), 1–26.
- Wantini. (2023). *Psikologi Pendidikan Agama Islam* (1st ed.). UAD PRESS.
- Witasari, R. (2023). Belajar dan Pembelajaran dari Perspektif Teori Kognitif, Behaviorisme Konstruktivisme dan Sosiokultural. *Basica: Journal of Primary Education*, 3(2), 257–268. <https://doi.org/10.37680/basica.v3i2.5764>
- Yan, K., Fun, L. F., & Cakrangadinata, C. (2020). Ingat Atau Tidak Ingat? Suatu Penelitian pada Mahasiswa dengan Menggunakan Induksi Mindfulness. *Insight: Jurnal Ilmiah Psikologi*, 22(2), 92–102. <https://doi.org/10.26486/psikologi.v22i2.1039>
- Yunus, R. M. (2020). Model ' s of Memory. *Jurnal Al-Fikrah*, 9(2), 193–201. <https://ejournal.iaialaziziyah.ac.id/index.php/jiaf/article/view/31>
- Zulfikar, R. H. M. S. N. F. A. F. C. M. R. (2021). Pentingnya Keterampilan Belajar di Abad 21 sebagai Tuntutan dalam Pengembangan Sumber Daya Manusia. *Lectura: Jurnal Pendidikan*, 12(1), 29–40.