

Enhancing Fiqh Learning Retention through Mind Mapping: A Study on Prayer Education

Adinda Fayza Salsabila¹, Hilyah Ashoumi^{2*}, Hidayatur Rohmah³, M Wafiyul Ahdi⁴

¹ Universitas KH. A. Wahab Hasbullah Jombang, Indonesia; dindafayza316@gmail.com

² Universitas KH. A. Wahab Hasbullah Jombang, Indonesia; hira@unwaha.ac.id

³ Universitas KH. A. Wahab Hasbullah Jombang, Indonesia; hidayaturohmah@unwaha.ac.id

⁴ Universitas KH. A. Wahab Hasbullah Jombang, Indonesia; wafiamanullah79@gmail.com

ABSTRACT

This study aims to describe the implementation of the mind mapping method and to analyse its pedagogical and cognitive implications for improving students' memory retention in learning Fiqh, specifically the chapter on prayer, in Grade VII at MTsN 5 Jombang. The study employed a qualitative approach with a descriptive design conducted in a natural classroom setting. The research subjects consisted of one Fiqh teacher and three students selected purposively. Data were collected through non-participant observation, in-depth semi-structured interviews, and documentation. Data analysis followed the interactive model of Miles and Huberman, including data reduction, data display, and cyclical conclusion drawing and verification. The findings indicate that the implementation of mind mapping was carried out systematically through stages of apperception, core material delivery, task orientation, concept mapping construction, presentation, and reflection. The visual structure placing the main idea at the centre and developing branches and sub-branches using keywords, colours, symbols, and images helped students organize information hierarchically and meaningfully. This process strengthened encoding and retrieval mechanisms, thereby enhancing memory retention of key concepts related to the pillars, requirements, and procedures of prayer. Pedagogically, the method also contributed to increased motivation, creativity, and learner autonomy. Although differences in students' abilities were observed during the initial stage of implementation, consistent teacher guidance enabled students to adapt and maximize the benefits of the method. This study concludes that mind mapping is an effective instructional strategy for improving memory retention and enhancing the overall quality of Fiqh learning in a more structured and meaningful manner.

Keywords: Mind Mapping, Memory Retention, Fiqh Learning, Cognitive Processing, Visual Learning Strategy

How to Cite Ashoumi, H., Salsabila, A. F., Rohmah, H., & Ahdi, M. W. (2026). Enhancing Fiqh Learning Retention through Mind Mapping: A Study on Prayer Education. *Jurnal Al Burhan*, 6(1), 755–768. <https://doi.org/10.58988/jab.v6i1.1122>

INTRODUCTION

The development of science and technology in the digital era presents new challenges in the learning process in schools. The very rapid and abundant flow of information requires students to have adaptive cognitive abilities, especially in the aspect of memory (Ngainin, 2024). However, the reality in the field shows that many students experience difficulties in remembering learning materials. This condition is not only caused by the complexity of the material, but also by learning methods that are less varied and tend to be monotonous. This situation is increasingly felt in Fiqh subjects, which are rich in arguments, laws, principles, and Arabic terms that require accuracy and precision in conceptual understanding (Hidayatulloh et al., 2023).

In Islamic teachings, prayer (ṣalāh) is the main pillar of worship that has a central position in the life of a Muslim. Allah SWT explicitly commands the establishment of prayer in the Qur'an. Allah says QS. Thaha (20):14.

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي

"Indeed, I am Allah. There is no deity except Me, so worship Me and establish prayer to remember Me."

According to the interpretation of scholars such as Ibn Kathir, the phrase "aqimis-ṣalāh li-dzikrī" indicates that prayer functions as a medium to maintain remembrance of Allah (dzikrullah). This implies that prayer is not merely a ritual activity but also a process that requires understanding, awareness, and internalization. Therefore, learning the fiqh of prayer is essential so that students understand the procedures, pillars, and legal foundations of prayer correctly (Bisri, 2020; Syakir, 2012).

Furthermore, the Qur'an also emphasizes the importance of remembering and maintaining knowledge so that it is not forgotten. Allah SWT states QS. Al-A'la (87):6-7.

سَنُقَرِّئُكَ فَلَا تَنْسَى ۖ إِلَّا مَا شَاءَ اللَّهُ

"We will make you recite, and you will not forget, except what Allah wills."

Ibn Kathir explains that the verse "Sanurri'uka fala tansa" indicates that Allah guarantees the Prophet will remember the revelation so that it will not be forgotten except by His will. This interpretation implies that remembering knowledge is an important process that requires repetition, guidance, and structured learning, so that the knowledge conveyed can be stored in students' memory and recalled when needed (Ibn-Kaṭīr, 1966).

From the perspective of cognitive psychology, memory is the ability of individuals to receive (encoding), store (storage), and retrieve (retrieval) information systematically (Baddeley et al., 2011). This process is influenced by various factors, both internal and external, such as attention, motivation, learning strategies, and the learning design used by teachers (Yuberti, 2018). Students' inability to focus attention at the initial stage of receiving information will have an impact on weak storage in long-term memory (Matheos & Arcani, 2025). As a result, the information learned is easily forgotten and cannot be reproduced accurately when needed. In the context of Fiqh learning, this weak memory

directly impacts students' inability to understand the structure of law, the sequence of pillars, conditions, and arguments that form the foundation of worship practices (Rohman et al., 2021).

This problem is exacerbated by learning practices that are still oriented toward lectures and textual memorization without the support of visual media or elaborative strategies (Listiana et al., 2019). In fact, various neuroscience studies show that the human brain more easily processes and stores information in the form of visuals, colour associations, symbols, and organized patterns. When learning only relies on linear text and repetitive memorization, students' cognitive load increases, which triggers boredom and reduces intrinsic learning motivation. In the long term, this condition can hinder the formation of deep conceptual understanding (deep learning) (Rofdli & Suyadi, 2020).

The Qur'an itself encourages humans to use their intellect in understanding knowledge. Allah says QS. Az-Zumar (39): 9.

قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ[۝]

"Say: Are those who know equal to those who do not know?"

Ibn Kathir explains that the verse emphasizes the superiority of those who possess knowledge and understanding compared to those who do not (Ibn-Kaṭīr, 1966), highlighting the importance of knowledge and comprehension; therefore, in the context of Fiqh learning, students are not only required to memorize legal provisions but also to understand the conceptual structure behind them so that worship practices can be carried out correctly and consciously.

The low interest of students in learning Fiqh is also a significant variable that contributes to weak memory. Learning interest is closely correlated with attention intensity and the quality of information processing. Students who are less interested in the material tend to process information superficially (surface processing), so long-term retention becomes weak. Therefore, learning method innovations are needed that are not only oriented toward knowledge transfer, but also able to activate students' cognitive and affective engagement simultaneously (Baddeley, 2006).

One method that is relevant to these needs is Mind Mapping. Theoretically, Mind Mapping is a technique for recording and organizing ideas developed based on the principles of how the brain works radially and associatively (Akbar et al., 2024). This method allows students to arrange main concepts and sub-concepts in a branching visual form, using colours, symbols, and keywords that are interconnected. This approach is in line with dual coding theory, which states that the combination of verbal and visual information can significantly improve memory retention (Abidin et al., 2024). Thus, Mind Mapping not only helps students understand the structure of the material, but also strengthens associative pathways in long-term memory.

Several previous studies have shown the effectiveness of Mind Mapping in various learning contexts. Research that emphasizes improving learning outcomes through Classroom Action Research shows an improvement in academic achievement after the application of this method (Wahyuni, 2021). Another study focuses on improving the creative thinking ability of Madrasah Aliyah (MA)

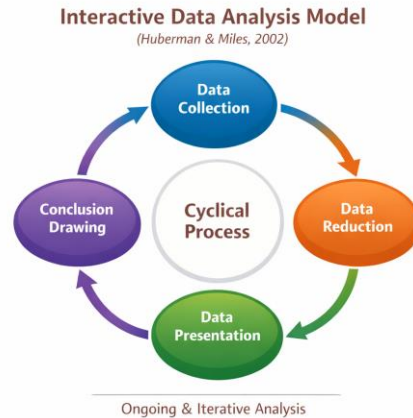
students (Nazula, 2022), The next study describes the implementation of Mind Mapping in training the memory of junior high school students (Taman, 2022), examines its impact on Fiqh learning outcomes in MTsN (Puja Fadhillah Sukma, 2023), and explains the application of Mind Mapping in increasing learning interest and student creativity in the material of congregational prayer (Agustin, 2024).

However, these studies generally focus on improving learning outcomes in general, creativity, or learning interest, and have not specifically analysed aspects of memory retention and strengthening long-term memory in Fiqh learning at the MTs level, especially in class VII. In other words, there is a research gap in the aspect of in-depth exploration of how visualization and organization of concepts through Mind Mapping contribute to the processes of encoding, storage, and retrieval in Fiqh material on prayer. Based on this argument, this study offers a distinction by placing memory as the main variable analysed specifically in the context of learning Fiqh on the topic of prayer in class VII students of MTsN 5 Jombang.

This research not only measures improvements in learning outcomes but also describes the implementation process of the method and its implications for retention and conceptual understanding of students. Thus, this study is expected to provide theoretical contributions to the development of visual-cognitive-based learning strategies as well as practical contributions for Fiqh teachers in designing more effective, interesting, and long-term memory-oriented learning. The purpose of this study is to describe the application of the Mind Mapping method in improving students' memory in learning Fiqh on the topic of prayer in class VII of MTsN 5 Jombang and to determine its implications for improving the ability to remember and understand the material more deeply.

METHOD

This study uses a qualitative approach with a descriptive design to examine in depth the improvement of students' memory in learning Fiqh on the topic of prayer through the application of the Mind Mapping method. This approach was chosen because the research focuses on understanding the learning process in a natural context, not merely measuring final outcomes. The research was conducted at MTsN 5 Jombang with subjects consisting of one Fiqh teacher and three class VII students selected through purposive sampling based on active involvement in learning and representation of variations in academic ability. Data were collected through non-participant observation to record student activities and responses during learning, in-depth semi-structured interviews to explore the experiences and perceptions of teachers and students, and documentation in the form of lesson plans, students' Mind Mapping results, and photos of learning activities. The focus of the study is directed at the implementation process of the method and its implications for retention, recall ability, and students' conceptual understanding of prayer material.



Picture 1. Research Steps

Data analysis uses an interactive model (Huberman & Miles, 2002) which includes data collection, reduction, presentation, and conclusion drawing in a cyclical and continuous manner. Data validity is ensured through source and method triangulation, member checking, and systematic documentation of each stage of the research. Through this procedure, the study seeks to produce credible and in-depth findings regarding the contribution of Mind Mapping to strengthening students' memory in Fiqh learning.

Table 1. Research Informant

No	Potision	Initials
1.	Teacher	DV
2.	Student	MAN
3.	Student	NA
4.	Student	LDA

Table 1 presents the research informants involved in this study. The informants consist of one teacher and three students who participated as sources of data. The teacher informant is identified by the initials DV, while the student informants are represented by the initials MAN, NA, and LDA. The use of initials is intended to maintain the confidentiality and privacy of the participants while still allowing the researcher to distinguish between different sources of information during the data analysis process. These informants were selected because they were directly involved in the learning process of Fiqh, particularly in the implementation of the Mind Mapping method in class VII at MTsN 5 Jombang.

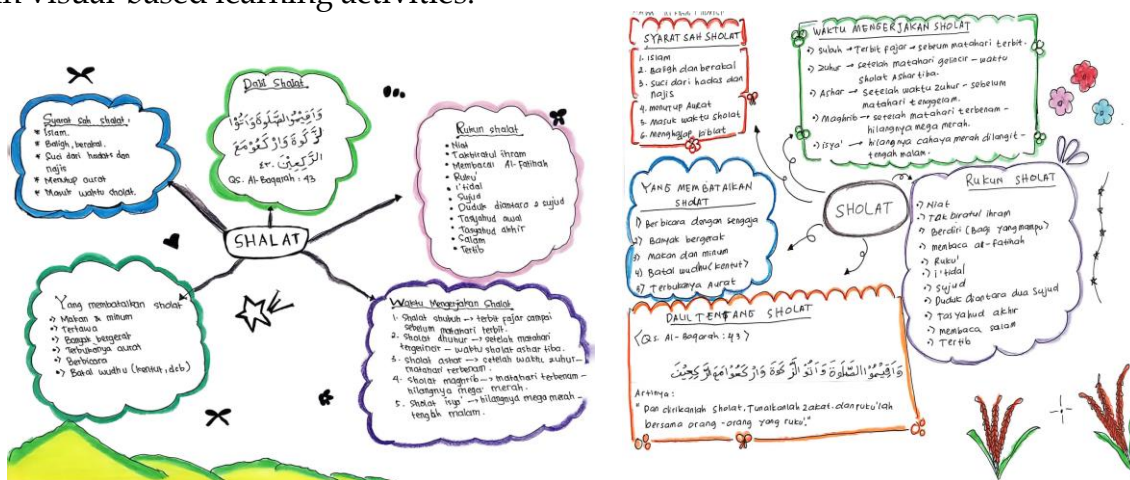
RESULTS AND DISCUSSION

RESULT

The results of the study indicate that the application of the Mind Mapping method in learning Fiqh on prayer material in class VII of MTsN 5 Jombang contributes positively to improving students' memory and understanding. These findings were obtained through classroom observations, in-depth interviews with teachers and students, and analysis of learning documentation. Qualitatively, students showed increased activeness, enthusiasm, and ability to recall material on

the pillars, conditions, and procedures of prayer through the preparation of visual, creative, and structured mind maps.

The results of the study indicate that the implementation of Mind Mapping began with systematic planning. The teacher conveyed information regarding the equipment that students had to prepare before the lesson, both in manual and digital forms. As stated by DV, "Preparing tools and materials a week before learning had already been informed to the students, such as bringing writing tools if manual, and usually also using laptops." This statement was reinforced by MAN, NA, and LDA, who mentioned that they prepared blank paper and colored writing tools to compose and decorate the mind mapping. This readiness demonstrates synchronization between the teacher's planning and student participation, which contributed to the smooth implementation of the learning process. Pedagogically, this stage reflects instructional planning that supports students' initial engagement in visual-based learning activities.



Picture 2. Student Outcomes in Mind Mapping Learning

At the implementation stage, the teacher applied a scaffolding strategy by explaining the steps for composing mind mapping, starting from determining the main idea, developing branches, to selecting keywords. DV explained, "Automatically it is informed how to make it, the main points that must be written in it are also explained so that the children understand what they write there." Students placed the main idea in the center and developed branches resembling a tree, as expressed by DV, "Usually we make it like a tree, in the middle there are branches." MAN, NA, and LDA emphasized that this structure helped them understand important parts such as conditions, pillars, and prayer times. The use of branches and sub-branches demonstrates students' ability to organize information hierarchically and logically. Cognitively, this pattern supports a more structured encoding process, thereby facilitating information retrieval when needed.

The research findings also show that visual aspects such as colors, symbols, images, and curved lines play a significant role in enhancing memory and learning motivation. DV stated, "Yes, it is given pictures and colors as beautifully as possible according to the children's creativity." Students revealed that the use of

different colors for each branch helped distinguish information, making it easier to memorize and understand. They also chose curved lines because they were considered more interesting and less boring. In addition, students began using single keywords instead of long sentences after receiving guidance and practice from the teacher. DV mentioned, "I direct them with examples and exercises to choose core words so that they focus on the main ideas." Students acknowledged that keywords made the material easier to remember and less confusing. Although at the initial stage some students experienced confusion in determining the structure and relationships between parts, the mentoring process through examples, repeated practice, and directions to reread the textbook helped them adapt. Overall, the application of Mind Mapping not only increased student engagement and creativity but also strengthened their ability to filter information, organize concepts visually, and remember Fiqh material in a more systematic and meaningful way.

Table 2. The Application of the Mind Mapping Method in Improving Students' Memory in Fiqh Subject on Prayer Material in Class VI at MTsN 5 Jombang

Learning Stage	Teacher Activities	Student Activities	Media/Tools Used	Student Outcomes/Responses (Memory Indicators)
Introduction (Apperception & Motivation)	Opening the lesson, relating the material to students' experiences about prayer, conveying learning objectives and mind mapping activities.	Answering apperception questions, sharing experiences and prior knowledge about the pillars and conditions of prayer.	Fiqh module, whiteboard	Students show focus and readiness to learn; initial schema activation occurs (activation of long-term memory).
Delivery of Core Material	Explaining the material on the pillars, conditions, and procedures of prayer systematically by emphasizing main points and relationships between concepts.	Listening actively, noting key points, asking clarification questions.	PowerPoint slides, Fiqh module	Students more easily understand the structure of the material; information begins to be conceptually organized (initial encoding process).
Orientation to Mind Mapping Task	Explaining the steps of creating mind mapping (main idea in the centre, branches and sub-branches, use of colours, symbols, and single keywords); providing examples.	Observing examples, asking about technical aspects of preparation, beginning to design the main idea.	Mind mapping examples, whiteboard	Students understand procedures and visualization functions; awareness emerges in filtering information into keywords (cognitive organization).

Learning Stage	Teacher Activities	Student Activities	Media/Tools Used	Student Outcomes/Responses (Memory Indicators)
Main Activity: Mind Mapping Preparation	Guiding and providing scaffolding, directing students to choose keywords, reminding them of the hierarchical structure of the material.	Creating mind mapping individually with the main idea in the centre, developing branches (pillars, conditions, prayer times), using colours, symbols, and curved lines.	HVS paper, markers, coloured pens, coloured pencils	Students are active and enthusiastic; able to group information visually and hierarchically; the use of colours and symbols strengthens memory retention.
Presentation and Clarification	Asking several students to present their work; providing feedback and clarifying less accurate concepts.	Presenting results, explaining relationships between branches, responding to peers' presentations.	Students' mind mapping results	Students are more confident; memory strengthening occurs through retrieval processes and verbal elaboration.
Closing and Reflection	Concluding the material, reflecting on the benefits of mind mapping, reaffirming the main points of prayer.	Sharing learning experiences, expressing the ease of remembering material through colours and keywords.	-	Students show improvement in the ability to remember and understand relationships between concepts; a more systematic and meaningful memory structure is formed.

DISCUSSION

Overall, the findings of this study indicate that the implementation of the mind mapping method in Fiqh learning on the topic of prayer in class VII at MTsN 5 Jombang demonstrates good readiness from both teachers and students. This method, as proposed by Tony Buzan, is a non-linear thinking tool that utilizes visual elements such as colors, lines, symbols, and images to connect ideas systematically (Agustin, 2024). This readiness is reflected in the structured teacher planning, starting from delivering objectives, strengthening apperception, to informing the equipment that must be brought, as well as the active response of students in preparing supporting media to compose mind maps visually and creatively. The learning process does not stop at the technical aspect of creation, but is complemented by systematic guidance through explanation of main ideas, discussion, and direction in arranging concept branches (Sukardi & Turhan, 2025). This pattern reflects a scaffolding strategy that helps students build understanding gradually and independently (Damanik et al., 2025), while also aligning with

constructivist principles that position students as active subjects in constructing knowledge.

The mind mapping results prepared by students demonstrate the ability to organize information hierarchically by placing the main idea in the center and developing branches and sub-branches representing the pillars, conditions, times, and procedures of prayer. This technique has been proven to help students prioritize and integrate information so that it is easier to understand and remember (Annisa Aini, Andayani, 2012). The use of colors, symbols, curved lines, and independently created images not only increases learning interest but also strengthens memory retention compared to linear note-taking (Prastuti, 2014). In addition, the use of single keywords in each branch trains students to filter core information concisely and focus (Sukardi & Turhan, 2025), which in practice shows an improvement in students' ability to perform encoding and retrieval of information more effectively.

Providing color variations helps students organize and differentiate parts of the material, thereby facilitating the understanding process and improving memory. The use of self-designed images and symbols also clarifies the meaning of the material while enhancing the aesthetic aspect of learning, which ultimately encourages students' intrinsic motivation. These findings are consistent with the view that the proper and effective use of learning media can create a conducive learning atmosphere and support the success of the learning process (F. Ni'mah et al., 2023). Although at the initial stage some students experienced difficulties in determining keywords and connecting parts of the material, teacher assistance through examples, practice, and concept reinforcement proved to help the adaptation process. This confirms that the teacher's role as a facilitator greatly determines the success of method implementation, especially in providing initial guidance and conceptual reinforcement (Akbar et al., 2024). Thus, the integration of visual design, pedagogical guidance, and active student involvement becomes a key factor in improving students' memory and conceptual understanding in Fiqh learning on the topic of prayer.

The results of the study indicate that the application of mind mapping in Fiqh learning on the topic of prayer not only affects the procedural aspects of note-taking, but also has significant pedagogical and cognitive implications for strengthening students' memory. Cognitively, composing mind mapping encourages an active information processing process through the stages of selecting the main idea, filtering keywords, developing branches, and connecting concepts. This activity strengthens the encoding process because students do not merely receive information passively, but reconstruct the material into a systematic visual structure (Simon, 1978). The radial structure with the main idea in the center and hierarchical branches helps students integrate the concepts of pillars, conditions, and procedures of prayer in an integrated manner. When students present their work in front of the class, a retrieval process occurs that strengthens memory retention through meaningful rehearsal (Baddeley et al., 2011). Thus, mind mapping functions as an elaborative strategy that deepens conceptual understanding while strengthening long-term memory.

Affective and motivational implications are also clearly visible. The use of colors, symbols, images, and curved lines creates a more engaging learning experience compared to conventional linear note-taking. Visual media are considered more effective in representing concepts than verbal media alone (Syahidah, 2015). This visualization not only increases attention and focus, but also helps students distinguish and categorize information more clearly. The process of independently composing mind mapping encourages students to think actively, reflectively, and creatively in processing information (Abidin et al., 2024). The findings show that students develop ideas originally without imitating their peers' work, utilize various sources of inspiration, and demonstrate responsibility for the assigned tasks. This indicates the growth of independent learning and the internalization of academic values such as honesty and intellectual responsibility.

From a pedagogical perspective, the success of this method is strongly influenced by the teacher's role as a learning facilitator (Acesta, 2020). Teachers not only deliver material, but also provide initial guidance, concrete examples, and gradual assistance so that students are able to properly understand mind mapping techniques. This approach is in line with the principle that the selection of learning models must consider the characteristics of learners, including their interests, talents, conditions, and learning styles (Muhammad & Muassomah, 2021). In the context of class VII at MTsN 5 Jombang, mind mapping has proven relevant because it is able to accommodate diverse learning styles while encouraging the development of students' creative potential. Nevertheless, its implementation is not free from limitations, such as the need for longer time, readiness of equipment, and differences in students' abilities in understanding mind mapping techniques. Therefore, teacher mastery of the material, effective time management, and adequate learning facilities become important factors in ensuring the success of this method (Acesta, 2020). Overall, the findings of this study confirm that mind mapping has multidimensional cognitive, affective, and pedagogical implications that contribute significantly to strengthening memory and improving the quality of Fiqh learning in a more meaningful way.

Table 3. Pedagogical and Cognitive Implications of the Application of Mind Mapping in Fiqh Learning Chapter Ṣalāh

Implication Dimension	Research Findings Indicators	Cognitive Processes Involved	Impact on Memory	Pedagogical Implications
Information Organization (Hierarchical Structure)	Students place the main idea in the centre and develop branches and sub-branches (rukun, syarat, time for ṣalāh).	Structured encoding and concept integration	Information is easier to understand and remember because it is systematically arranged	Teachers need to guide the hierarchical organization of concepts to clarify relationships between materials
Use of Keywords	Students use one core word on each branch,	Information selection and meaning elaboration	Facilitates the retrieval process and reduces cognitive load	Teachers need to train the ability to filter core information as an

Implication Dimension	Research Findings Indicators	Cognitive Processes Involved	Impact on Memory	Pedagogical Implications
	not long sentences			effective learning strategy
Visualization (Colours, Symbols, Images)	Students use different colours, symbols, and images to differentiate material	Dual coding (verbal-visual processing)	Increases memory retention and accelerates information recognition	Teachers encourage visual creativity to strengthen concept representation
Presentation and Discussion	Students present their results and explain relationships between branches	Retrieval practice and verbal elaboration	Memory strengthening through meaningful repetition	Teachers facilitate presentations as a form of formative evaluation
Independence and Creativity	Students compose mind mapping originally without imitating	Knowledge construction and self-reflection	Deeper and longer-lasting concept internalization	Teachers act as facilitators, not the centre of information
Motivation and Engagement	Students are more enthusiastic and focused during learning	Attention activation and affective engagement	Improves the quality of information storage	Teachers create a conducive and enjoyable learning atmosphere
Initial Adaptation to the Method	Some students were initially confused, but were able to adapt after guidance	Accommodation process and formation of new schemas	Retention increases after habituation	Teachers need to provide scaffolding and concrete examples in the initial stage

The table shows that the application of the mind mapping method in Fiqh learning on the topic of prayer (ṣalāh) has significant cognitive implications in helping students organize, understand, and remember information more effectively. Through a hierarchical structure, students are able to place the main concept at the centre and develop branches and sub-branches such as the pillars, conditions, and times of prayer, enabling the material to be arranged systematically. The use of keywords on each branch helps students select essential information and reduces cognitive load, while the use of colours, symbols, and images supports the *dual coding* process (verbal-visual), which enhances memory retention and accelerates information recognition.

Furthermore, presentation and discussion activities encourage *retrieval practice* and verbal elaboration that strengthen memory through meaningful repetition. The process of independently constructing mind maps also fosters creativity, self-reflection, and deeper knowledge construction, allowing concepts to be internalized more sustainably. From a pedagogical perspective, teachers act

as facilitators who guide the organization of concepts, train students to identify core information, and create an engaging and supportive learning environment. Although some students initially experience confusion when applying this method, with scaffolding and concrete examples from teachers, students gradually adapt, leading to improved information retention and understanding.

CONCLUSION

This study concludes that the use of the mind mapping method can support the improvement of students' memory in learning Fiqh, particularly on the topic of prayer, by facilitating a more organized and meaningful understanding of the material. Through visual and structured concept mapping, students are better able to recognize relationships between concepts and recall key elements of the lesson more effectively. Thus, mind mapping can be considered a relevant learning strategy for strengthening students' cognitive engagement and supporting deeper comprehension in Fiqh learning. However, several challenges were encountered during the implementation of this research. First, some students initially experienced difficulties in adapting to the mind mapping technique because they were more accustomed to conventional note-taking methods. Second, differences in students' creativity and ability to organize ideas visually influenced the quality of the concept maps produced. In addition, the limited time allocation in classroom learning sometimes constrained the optimal development of students' mind maps. Based on these findings, future research is recommended to explore the application of mind mapping in broader learning contexts, including different Fiqh topics or other Islamic studies subjects. Further studies may also combine mind mapping with digital learning media or collaborative learning approaches to examine its effectiveness in enhancing students' higher-order thinking skills and long-term retention. Expanding the number of participants and research settings would also provide a more comprehensive understanding of the impact of mind mapping in Islamic education.

REFERENCES

- Abidin, Z., Sholihah, N. N., & Rasyid, F. (2024). Implementasi Model Pembelajaran Mind Mapping dengan Media Gambar untuk Meningkatkan Pemahaman Peserta Didik pada Materi Menerima Qadha dan Qadar di SD Negeri 005 Malinau Kota. *Allimna: Jurnal Pendidikan Profesi Guru*, 3(01), 62–74. <https://doi.org/10.30762/allimna.v3i01.2711>
- Acesta, A. (2020). Pengaruh penerapan metode mind mapping terhadap. *Naturalistic: Jurnal Kajian Penelitian Dan Pendidikan Dan Pembelajaran*, 4(36), 581–586. <https://doi.org/10.35568/naturalistic.v4i2b.766>
- Agustin, R. A. (2024). Penerapan Metode Mind Mapping Pada Pembelajaran Fikih Materi Sholat Berjama'ah Kelas VII G di MTs Negeri 1 Jember.
- Akbar, M. A. R., Safitri, I., & Rusydiyah, E. F. (2024). Penerapan Metode Pembelajaran Mind Mapping Pendidikan Agama Islam dalam Perspektif Guru PAI. *Journal of Education Research*, 5(2), 1899–1910. <https://doi.org/10.37985/jer.v5i2.1040>
- Annisa Aini, Andayani, A. A. (2012). Metode mind mapping untuk meningkatkan

- keterampilan berbicara siswa sekolah dasar. *BASASTRA Jurnal Penelitian Bahasa, Sastra Indonesia Dan Pengajarannya*, 1(1), 125–137. <https://doi.org/10.20961/basastra.v8i1.42142>
- Baddeley, A. (2006). Working memory: An overview. *Working Memory and Education*, 1–31. <https://doi.org/10.1016/b978-012554465-8/50003-x>
- Baddeley, A., Jarrold, C., & Vargha-Khadem, F. (2011). Working memory and the hippocampus. *Journal of Cognitive Neuroscience*, 23(12), 3855–3861. https://doi.org/10.1162/jocn_a_00066
- Bisri, H. H. (2020). *Model Penafsiran Hukum Ibnu Katsir*. LP2M UIN Sunan Gunung Djati Bandung. <https://doi.org/10.37758/yvbpze12>
- Damanik, N., Malau, O. L., Sinaga, S., Siburian, R. D., & Simanjutak, T. (2025). Implementasi Pendekatan Zone of Proximal Development (ZPD) dalam Mengatasi Kesulitan pada Materi Struktur Aljabar. *As-Salam Journal Islamic Social Sciences and Humanities*, 03(01), 55–64.
- F. Ni'mah, N. Fajrie, & D. Kurniati. (2023). Kemampuan Pemahaman Konsep Melalui Model Mind Mapping Berbantu Media Visual Siswa Sekolah Dasar. *PENDASI Jurnal Pendidikan Dasar Indonesia*, 7(2), 310–320. https://doi.org/10.23887/jurnal_pendas.v7i2.2440
- Hidayatulloh, M. K. Y., Nidia, A. F., & Ashoumi, H. (2023). Pengembangan Instrumen Asesmen Keterampilan Teknologi dan Media Informasi pada Mata Pelajaran Fiqih Bab Waris. *JoEMS (Journal of Education and Management Studies)*, 6(2), 34–42. <https://doi.org/10.32764/joems.v6i2.919>
- Huberman, M., & Miles, M. B. (2002). *The qualitative researcher's companion*. sage.
- Ibn-Kaṭīr, I. I.-ʿUmar. (1966). Tafsir al-Qurʾān al-ʿaẓīm/7. In *Tafsīr al-Qurʾān al-ʿaẓīm*. Dār al-Andalus. https://doi.org/10.1163/2451-9537_cmrii_com_33088
- Listiana, L., Daesusi, R., & Soemantri, S. (2019). Peranan metakognitif dalam pembelajaran dan pengajaran biologi di kelas. *Symposium of Biology Education (Symbion)*, 2(1), 8–19. <https://doi.org/10.26555/symbion.3504>
- Matheos, V. N., & Arcani, I. A. K. J. (2025). Teori Psikologi Kognitif. *PsyEcho Journal of Psychology*, 2(1), 24–30.
- Muhammad, D., & Muassomah, M. (2021). Respon Siswa Terhadap Pembelajaran Tarkib Berbasis Mind Mapping di Masa Pandemi Covid-19. *An Nabighoh: Jurnal Pendidikan Dan Pembelajaran Bahasa Arab*, 23(1), 67. <https://doi.org/10.32332/an-nabighoh.v23i1.3004>
- Nazula, D. (2022). Implementasi metode mind mapping dalam meningkatkan kemampuan berpikir kreatif peserta didik kelas xi ipa 3 pada pembelajaran fikih di man 1 ponorogo tahun ajaran 2021/2022. <https://doi.org/10.29303/cep.v8i1.5691>
- Ngainin, N. (2024). Peningkatan Kemampuan Daya Ingat Siswa Melalui Pengembangan Media 3 Dimensi Model (Mock-Up). 02(01), 1–7.
- Prastuti, D. R. I. (2014). Penerapan Metode Mind Map pada Materi Garis Singgung Lingkaran Kelas VIII A SMP Kanisius Gayam Yogyakarta Tahun Ajaran 2016/2017. 7(2), 107–115. <https://doi.org/10.56406/jkim.v6i02.120>
- Puja Fadhilah Sukma. (2023). Penerapan Model Mind Mapping Pada Materi Sholat Terhadap Hasil Belajar Siswa MTsN 2 Aceh Barat Daya. *AT-TAWASSUTH: Jurnal Ekonomi Islam*, VIII(I), 1–19. <https://doi.org/10.32672/jp2v.v1i3.2294>
- Rofdli, M. F., & Suyadi, S. (2020). Tafsir Ayat-Ayat Neurosains (ʿAql Dalam Al-

- Qur'an dan Relevansinya Terhadap Pengembangan Berpikir Kritis dalam Pendidikan Islam). *Jurnal At-Tibyan: Jurnal Ilmu Alqur'an Dan Tafsir*, 5(1), 134-152. <https://doi.org/10.32505/AT-TIBYAN.V5I1.1399>
- Rohman, M. A., Muasomah, L., & Rifa, A. M. (2021). Manajemen Peningkatan Pemahaman Islam Moderat Melalui Konsep Pembelajaran Kitab Fathul Qarib Di Pondok Pesantren Arbai Qohhar. *Inisiasi: Jurnal Manajemen Pendidikan Islam*, 1(1), 16-24. <http://ejournal.iaingawi.ac.id/index.php/inisiasi/article/view/592>. <https://doi.org/10.30599/jupin.v1i1.109>
- Simon, H. A. (1978). *Information-processing theory of human problem solving*. Erlbaum Hillsdale, NJ.
- Sukardi, R. H., & Turhan, M. (2025). Penggunaan Metode Mind Mapping dalam Meningkatkan Pemahaman Konsep dan Retensi Belajar Siswa: Kajian Literatur. *Kependidikan*, 14(1), 1249-1258.
- Syahidah, N. (2015). Metode Pembelajaran Mind Mapping sebagai Upaya Mengembangkan Kreativitas Siswa dalam Pembelajaran Ekonomi. *Seminar Nasional Pendidikan Ekonomi FE UNY*, (pp. 108-117). <https://doi.org/10.30659/jp-sa.5.3.427-437>
- Syakir, S. A. (2012). Tafsir Ibnu Katsir. In *Darus Sunnah*.
- Taman, M. B. (2022). *Implementasi Metode Mind Mapping dalam melatih daya ingat siswa di SMP Plus Raudlatul Muqorrobin*.
- Wahyuni, I. (2021). Penerapan Metode Mind Mapping untuk Meningkatkan Hasil elajar Siswa Pada Mata Pelajaran Fiqih Kelas VII MTs Ma' arif Al- Ishlah Bungkal Tahun Pelajaran 2020-2021. *Pharmacognosy Magazine*, 75(17), 399-405. <https://doi.org/10.54168/iluminasi.v1i2.222>
- Yuberti, Y. (2018). Teori Pembelajaran Dan Pengembangan Bahan Ajar Dalam Pendidikan. In *Psikologi Pendidikan* (Vol. 1). Anugrah Utama Raharja.



© 2026 by the authors. Submitted for possible open-access publication under the terms and conditions of the Creative Commons Attribution (CC-BY-SA) license (<https://creativecommons.org/licenses/by-sa/4.0/>).