



The Cognitive Approach in Learning to Read Arabic Texts: A Philosophical and Pedagogical Analysis

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Abstract

Reading Arabic texts is a fundamental skill in mastering the Arabic language, requiring not only linguistic knowledge but also meaningful comprehension and contextual understanding. This study examines the cognitive approach to learning Arabic reading from philosophical and pedagogical perspectives. Philosophically, the analysis is grounded in classical cognitivist theories, particularly Piaget's constructivism, Ausubel's theory of meaningful learning, and Vygotsky's sociocultural perspective, which emphasize active meaning construction, the role of prior knowledge, and guided learning through social interaction. Pedagogically, the study highlights the application of cognitive and metacognitive strategies such as schema activation, scaffolding, meaning elaboration, and reflective thinking within a structured reading model consisting of pre-reading, during-reading, and post-reading stages. This study employs a qualitative approach using critical literature analysis of primary and secondary sources in educational psychology and language pedagogy. The findings indicate that a cognitive-based approach supports deeper comprehension of Arabic texts, encourages reflective understanding, and facilitates meaningful learning. Moreover, the integration of cognitive strategies with Islamic educational values underscores the relevance of this approach in fostering intellectual, ethical, and reflective engagement with Arabic texts. Overall, the cognitive approach positions Arabic reading as an active and reflective learning process that bridges theoretical foundations and pedagogical practice.

Keywords: *Arabic reading learning, cognitivism, metacognitive strategies, text comprehension, reflective understanding*

النهج المعرفي في تعلم قراءة النصوص العربية: تحليل

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الملخص

تشكل قراءة النصوص العربية مهارة أساسية في تعلم اللغة العربية، إذ لا تقتصر على الجوانب اللغوية فحسب، بل تتطلب فهمًا عميقًا واستيعابًا سياقيًا للنص. تهدف هذه الدراسة إلى تحليل النهج المعرفي في تعلم قراءة النصوص العربية من منظور فلسفي وبيداغوجي. فلسفيًا، تستند الدراسة إلى نظريات التعلم المعرفي الكلاسيكية، ولا سيما البنائية المعرفية لبيجيه، ونظرية التعلم ذي المعنى لأوزوبيل، والنظرية السوسيوثقافية ليفيغوتسكي، التي تؤكد على البناء النشط للمعنى، ودور المعرفة السابقة، والتعلم الموجّه من خلال التفاعل الاجتماعي. ومن الناحية البيداغوجية، تبرز الدراسة تطبيق الاستراتيجيات المعرفية وما وراء المعرفة، مثل تفعيل المخططات الذهنية، والتدعيم التدريجي، وتوسيع المعنى، والتفكير التأملي، ضمن نموذج منظم لعملية القراءة يشمل مراحل ما قبل القراءة، وأثناءها، وما بعدها. تعتمد الدراسة المنهج النوعي من خلال التحليل النقدي للأدبيات من المصادر الأولية والثانوية في مجالي علم النفس التربوي وبيداغوجيا اللغة. وتشير النتائج إلى أن النهج القائم على المعرفة يسهم في تعميق فهم النصوص العربية، وتنمية الفهم التأملي، وتحقيق التعلم ذي المعنى. كما يبرز تكامل الاستراتيجيات المعرفية مع القيم التربوية الإسلامية أهمية هذا النهج في تنمية التفاعل الفكري والأخلاقي مع النصوص العربية. وبذلك، تقدم الدراسة تصورًا يجعل قراءة النصوص العربية عملية تعلم نشطة وتأملية تربط بين الأسس النظرية والتطبيق البيداغوجي.

الكلمات المفتاحية: تعلم قراءة النصوص العربية، النهج المعرفي، الاستراتيجيات ما وراء المعرفة، فهم النصوص، الفهم التأملي

Introduction

Learning Arabic as a foreign language has a strategic position in the development of language skills, especially in reading comprehension. Reading is not merely a phonetic process, but a complex activity that involves understanding, analyzing, and evaluating the meaning contained in a text. In the context of Islamic education, mastery of this skill is very important because it is directly related to understanding the main sources of Islamic teachings, namely the Qur'an and Hadith.¹

However, various studies show that most students still face significant challenges in reading Arabic texts deeply. These challenges include limited vocabulary (*mufradāt*), weak understanding of contextual meaning, and a lack of critical reading strategies.² This situation highlights the need for a learning approach that not only focuses on mechanical skills but also promotes the development of students' cognitive abilities.

In this framework, the cognitivism approach presents a significant conceptual offer. According to this perspective, learning is an active process that involves mental activities in processing, storing, and connecting new information with existing knowledge *ada*.³ Thus, reading is viewed as a constructive activity in which students play an active role in constructing understanding and meaning through interaction with the text.

Philosophically, this approach is based on cognitive constructivism pioneered by Jean Piaget and David Ausubel. Piaget emphasized the development of cognitive structures according to

¹ H. A. Izzan, *Metodologi Pembelajaran Bahasa Arab*, cetakan ke (Bandung: Humaniora Utama Press, 2011), p. 15.

² Izzan, *Metodologi Pembelajaran Bahasa Arab*, p. 72.

³ David P Ausubel, *Educational Psychology: A Cognitive View* (New York: Holt, Rinehart and Winston, 1968), p. 108.

individual developmental stages, while Ausubel highlighted the role of advance organizers in helping learners integrate new information with their existing schemata.⁴ This shows that learning to read is not merely the transmission of linguistic information, but also a process of internalizing meaning through cognitive reconstruction.

From a pedagogical perspective, the cognitivist approach encourages the use of strategies that focus on the active involvement of learners. Some strategies that are often used include initial schema activation, scaffolding, meaning elaboration, and metacognitive reflection.⁵ These strategies have been proven effective in helping learners understand texts at the literal, inferential, and evaluative levels. Thus, the role of the teacher in this approach is more as a facilitator who directs the learning process, not merely as a conveyor of information. This view is in line with the idea of progressivism, which views learning as an activity based on experience and active student participation.⁶ In this context, the role of the teacher is to guide students to think, explore, and construct meaning through interaction with the learning environment.

Furthermore, the cognitivist approach is in line with the 21st-century education paradigm that emphasizes the development of higher-order thinking skills (HOTS). Critical, analytical, and reflective thinking skills are essential so that students are not only proficient in reading Arabic texts, but also able to relate that understanding to contemporary intellectual and scientific developments.⁷ In this way,

⁴ Jean Piaget, *The Psychology of Intelligence*, ed. by Translated by Malcolm Piercy & D.E Berlyne, *The Psychology Of Intelligence*, First Engl (London & New York: Routledge, 2001), p. 8.

⁵ Jeremy Harmer, *The Practice of English Language Teaching*, 4th ed. (Harlow: Longman, 2007), pp. 70–71.

⁶ "Lisanudhad : عند الفلسفة التقدمية", Merdeka, 'تعلم اللغة العربية في المنهج "ررضي الأنصري and others"', *Jurnal Bahasa, Pembelajaran Dan Sastra Arab*, 11.1 (2024), 32–51 (p. 38) <<https://ejournal.unida.gontor.ac.id/index.php/lisanu/index>>

⁷ Lorin W Anderson, *A Taxonomy for Learning, Teaching, and Assessing: A Revision of Bloom's Taxonomy of Educational Objectives*, ed. by David R Krathwoh (Newyork: Longman, 2001), pp. 63–64.

Arabic language learning not only fosters linguistic abilities, but also hones higher-order thinking skills.

The relationship between the cognitivism approach and Arabic language learning is increasingly important when linked to the needs of Muslims. The ability to understand Arabic texts, both classical and modern, is a key means of maintaining the authenticity of Islamic teachings. Without the right learning strategies, students have the potential to get stuck in a shallow literal understanding. The application of the cognitivism approach can provide a balance between pedagogical demands and the strengthening of the religious and intellectual dimensions of learners.

Therefore, this study seeks to analyze the cognitivism approach in learning to read Arabic texts from a philosophical and pedagogical perspective. This analysis is expected to produce a conceptual model of learning that is more effective, adaptive, and in line with the needs of learners. The contribution of this research is not only theoretical for the development of language education studies, but also applicable in supporting curriculum design, teacher training, and Arabic language learning practices in various educational institutions

Method

This study employs a qualitative research approach using critical literature analysis as the primary method. A qualitative approach is selected because the purpose of this study is not to test hypotheses or measure variables statistically, but to explore, interpret, and critically examine theoretical perspectives related to the cognitivist approach in reading instruction. Qualitative research is particularly appropriate for studies that focus on conceptual understanding, philosophical inquiry, and pedagogical interpretation within educational contexts.⁸

⁸ J W Creswell and C N Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches* (SAGE Publications, 2017).

Critical literature analysis is adopted to move beyond a descriptive review of existing studies. Through this approach, the researcher critically evaluates theoretical arguments, examines underlying assumptions, and synthesizes key ideas from cognitivist learning theories. This method enables the identification of conceptual relationships between cognitive theory and instructional practices, which is essential for developing a theoretically grounded and pedagogically relevant framework.⁹

The data sources in this study consist of primary and secondary literature. Primary sources include seminal works of major figures in cognitivism, particularly *The Psychology of Intelligence* by Jean Piaget and *Educational Psychology: A Cognitive View* by David P. Ausubel. These works are treated as primary data because they present original theoretical formulations that form the foundation of cognitivist learning theory.

Secondary sources comprise scholarly books and academic publications related to cognitive learning theory, reading comprehension, and language pedagogy. These include works by Jerome S. Bruner, Frank Smith, Jeremy Harmer, Robert E. Slavin, and Lorin W. Anderson and David R. Krathwohl. In addition, literature on Arabic language education is used to contextualize cognitive theory within the field of Arabic language learning. Methodological references are also consulted to ensure the rigor and appropriateness of the research design. All sources are selected based on their relevance to the research focus, academic credibility, and contribution to theoretical development.¹⁰

Data collection is conducted through library research, which involves a systematic process of identifying, selecting, and reviewing

⁹ Maria J. Grant and Andrew Booth, 'A Typology of Reviews: An Analysis of 14 Review Types and Associated Methodologies', *Health Information and Libraries Journal*, 26.2 (2009), 91–108 <<https://doi.org/10.1111/J.1471-1842.2009.00848.X>>.

¹⁰ Mestika Zed, *Metode Penelitian Kepustakaan* (Yayasan Pustaka Obor Indonesia, 2008).

relevant academic literature. This process includes careful reading of authoritative sources, recording key concepts and arguments, and organizing the collected data according to thematic relevance. Library research is widely used in conceptual and theoretical studies because it allows researchers to engage deeply with established theories and scholarly discourse.¹¹

The collected literature is then categorized into major thematic groups, such as cognitivist learning theory, reading processes, instructional strategies, and pedagogical applications. This thematic organization facilitates a focused and structured analysis aligned with the objectives of the study.

Data analysis is carried out using qualitative content analysis with a critical perspective. The analytical procedure consists of several systematic stages. First, key concepts and principles related to cognitivism and reading instruction are identified within the selected literature. Second, these concepts are compared and contrasted to examine similarities, differences, and theoretical emphases among major cognitivist perspectives, particularly Piaget's constructivism, Ausubel's theory of meaningful learning, and Bruner's scaffolding concept.

Third, the identified theories are critically interpreted in relation to their relevance and applicability to Arabic text reading instruction. This critical interpretation focuses on how cognitive processes such as schema activation, meaningful learning, and guided support can inform instructional strategies. To enhance analytical rigor and validity, source triangulation is applied by comparing classical theoretical works, empirical research findings, and contemporary pedagogical practices.¹²

¹¹ Sugiyono., *Metode Penelitian Pendidikan: Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2017).

¹² Klaus Krippendorff, 'Content Analysis: An Introduction to Its Methodology' (Thousand Oaks, California: SAGE Publications, Inc., 2019) <<https://doi.org/10.4135/9781071878781>>.

The final stage of analysis involves theoretical synthesis, in which the results of the critical analysis are integrated to develop a conceptual model of Arabic text reading instruction grounded in cognitivist principles. This synthesis process aims to connect cognitive learning theory with instructional practice in a coherent and systematic manner.

The resulting conceptual model emphasizes the stages of pre-reading, during-reading, and post-reading, while highlighting the role of cognitive and metacognitive strategies in enhancing reading comprehension. The synthesis of theories into a structured pedagogical model represents the main contribution of this study, as it offers both theoretical insight and practical implications for the development of Arabic language learning. Theoretical synthesis is a central characteristic of critical literature-based research and serves as a bridge between theory and educational practice.¹³

Result and Discussion

Before discussing the application of cognitive strategies in Arabic text reading learning, it is necessary to first understand the nature of cognitive theory as the conceptual basis for this approach.

1. The Nature of Cognitive Theory

Cognitive theory is one of the most influential psychological foundations in language education, including the learning of Arabic text reading. This theory views learning as a complex and active mental process, rather than merely a response to stimuli as proposed by behaviorist theory. Learning involves internal cognitive processes such as perception, comprehension, memory, and the ability to organize and integrate new information into

¹³ Hannah Snyder, 'Literature Review as a Research Methodology: An Overview and Guidelines', *Journal of Business Research*, 104 (2019), 333–39 <<https://doi.org/10.1016/J.JBUSRES.2019.07.039>>.

existing knowledge structures. In the context of Arabic language learning, cognitive theory positions learners as active subjects who construct meaning from texts through thinking and interpretation, not merely through memorization or imitation. When reading Arabic texts, learners do not only process linguistic symbols but also interpret implicit meanings, a process that requires the integration of linguistic competence and higher-order thinking skills. Therefore, cognitive theory provides a conceptual foundation for understanding Arabic reading as a meaning-making process grounded in cognitive information processing.¹⁴

This view is consistent with general discussions on cognitivist learning theory, which emphasize that learning prioritizes internal cognitive processes over observable outcomes, particularly through meaningful learning and structured instructional events.¹⁵

2. Jean Piaget's Perspective on Learning to Read Arabic Texts

Jean Piaget (1896–1980) was a leading figure in cognitivism who introduced the theory of genetic epistemology, which views knowledge as being acquired through a gradual process of intellectual development. Piaget argued that learners actively construct knowledge through interaction with their environment, particularly through the processes of assimilation and accommodation, which enable learners to integrate new information into existing cognitive structures. In the context of learning to read Arabic texts, Piaget's theory emphasizes that comprehension cannot be achieved merely through memorization, but must be constructed through active thinking. Learners interpret

¹⁴ David Paul Ausubel, *Psychology: A Cognitive View*, New York: Holt, Rinehart and Winston, 1968.

¹⁵ Muhammad Syaikhul Basyir, Aqimi Dinana, and Aulia Devi, 'Basyir', *Jurnal Pendidikan Madrasah*, 7.1 (2023), 89–100.

Arabic texts by relating meaning to linguistic structure, context, and prior experience, allowing new information to be meaningfully integrated into their cognitive framework.¹⁶

3. Lev. S. Vygotsky's Perspective on Learning to Read Arabic Texts

In learning to read Arabic texts, Vygotsky's sociocultural theory emphasizes the crucial role of social interaction and guided assistance in developing comprehension. Learners tend to understand texts more effectively when they engage in collaborative discussions or receive structured guidance from teachers or more proficient peers. Through this interaction, learners operate within the Zone of Proximal Development (ZPD), a condition in which comprehension that cannot yet be achieved independently becomes possible with appropriate support. In this context, scaffolding enables learners to gradually internalize reading strategies and construct meaning beyond literal translation.¹⁷

However, the application of Vygotsky's theory in Arabic language learning also faces contextual challenges, particularly in environments with limited opportunities for authentic language interaction. Factors such as cultural differences between home and school, restricted exposure to Arabic outside the classroom, and insufficient instructional support may hinder effective scaffolding. To address these challenges, researchers suggest creating a supportive Arabic language environment, increasing structured social interaction through group discussions, and adapting instructional strategies to learners' cultural and educational contexts. Such conditions allow learners to relate textual meaning to personal experience and develop deeper comprehension.

¹⁶ Piaget, *The psychology of intelligence*.

¹⁷ L. S. Vygotsky, 'Mind in Society - Chapter 4 Internalization of Higher Psychological Functions', *Mind in Society*, Mind in So (1978), 159.

Overall, Vygotsky's theory complements other cognitivist perspectives by highlighting dimensions that are less emphasized in individual cognitive development theories. While Piaget's constructivism focuses on internal cognitive construction and Ausubel's theory emphasizes meaningful learning through prior knowledge, Vygotsky underscores the importance of instructional mediation and social interaction. Within Arabic reading instruction, this sociocultural emphasis is particularly valuable for guiding learners through complex grammatical and semantic structures. Consequently, Vygotsky's perspective strengthens an integrative cognitive framework in which comprehension emerges through the interplay of individual cognition, prior knowledge, and socially mediated learning.

Philosophical Review: The Epistemological Basis of the Cognitivism Approach

Within the framework of the cognitivism approach, the main philosophical starting point is how humans acquire and organize knowledge. This approach views knowledge as an active process, not merely the reception of stimuli and responses, but rather the formation of mental structures through interaction with the environment and internal reflection. From an epistemological perspective, the cognitive approach assumes that scientific truth can be approached through systematic empirical investigation and logical reasoning linked to individual cognitive structures. Thus, the epistemological basis of cognitivism opens up space for learning that is not only mechanistic in nature but also encompasses aspects of understanding, representation, and reconstruction of knowledge in the learner's mind.

Based on a philosophical perspective, the cognitive approach asserts that learning is an active process that requires mental engagement to construct meaning. Piaget states that knowledge is acquired through

an adaptive process between new experiences and existing cognitive structures, namely through the mechanisms of assimilation and accommodation that lead to a balance of knowledge (equilibration). In the context of reading Arabic texts, this is evident when students associate new *mufradāt* with their linguistic experience to understand the meaning of the text contextually.¹⁸

Ausubel, as cited by Slavin (2009), introduced the concept of advance organizers to help learners connect new concepts with existing schemata. For example, when teachers provide concept maps before reading texts on the theme of al-‘Ilm, students can understand the meaning of the text more efficiently. This process makes reading a reflective cognitive activity, not merely a mechanical one.¹⁹

In Islamic epistemology, reason (*‘aql*) is seen as an important means of understanding revelation and empirical reality, but its use must remain within the corridor of divine guidance.²⁰ Therefore, cognitivism is not only theoretical, but also reflects spiritual and ethical values in Arabic language learning.

Pedagogical Review: Implementation of Cognitive and Metacognitive Strategies

From a pedagogical perspective, the cognitivism approach views students as active subjects who are involved in the process of constructing meaning through information processing and self-reflection. The learning process is not merely the passive reception of information, but rather a mental activity that requires the full

¹⁸ Dian Masrura, Agung Setiyawan, and Khairuddin Bangun, ‘*Pengkajian Pengembangan Bahasa Anak Dengan Pendekatan Teori Vygotsky Dan Implikasinya Dalam Pembelajaran Bahasa Arab*’, *Raudhah Proud To Be Professionals : Jurnal Tarbiyah Islamiyah*, 9.2 (2024), 313–24 <<https://doi.org/10.48094/RAUDHAH.V9I2.674>>.

¹⁹ Robert Edward Slavin, *Educational Psychology: Theory and Practice*, 12th ed. (Boston: Pearson, 2018).

²⁰ Enden Siti Nur Fathonah and others, ‘Epistemologi Islam Dan Rekonstruksi Paradigma Ilmu Di Era Modern’, *Pendas : Jurnal Ilmiah Pendidikan Dasar*, 10.03 (2025), 267–82 <<https://journal.unpas.ac.id/index.php/pendas/article/view/30435>>.

involvement of students in organizing, connecting, and interpreting new learning experiences. As explained by Fahrina Rahmasari et al. (2025), cognitive learning theory emphasizes the importance of active mental engagement and metacognitive awareness in improving the effectiveness of Arabic language learning. Through thinking strategies such as scaffolding, schema activation, and metacognitive reflection, students are able to understand texts more deeply and contextually.²¹

In the context of learning to read Arabic texts, initial schema activation plays an important role as a pre-reading stage that helps students relate the reading theme to their prior knowledge. Anderson (2001) explains that schema activation accelerates the comprehension process because new information is processed within an existing cognitive framework. Research by Hidayatullah et al. (2022) also found that the systematic application of schema activation strategies can increase students' interest and reading comprehension in foreign language learning.²²

Furthermore, scaffolding and meaning elaboration strategies are important steps in supporting independent learning. Fahrina Rahmasari et al. emphasize that cognitive scaffolding helps students develop thinking skills through gradual support provided by teachers, such as guidance, examples, and prompting questions.²³ This approach is in line with the view of Wong and Abdul Aziz (2022) that scaffolding effectively improves reading comprehension by gradually shifting the responsibility for learning from the teacher to the students, thereby developing their independent thinking skills.

²¹ Fahrina Rahmasari, Abdul Hafidz Zaid, and Rahmat Hidayat Lubis, 'Teori Belajar Kognitif: Urgensi Dan Manfaatnya Dalam Meningkatkan Pembelajaran Bahasa Arab', *Didaktika: Jurnal Kependidikan*, 14.1 (2025), 92.

²² Rizky Hidayatullah, Andika Ari Saputra, and others, 'Schema Activation Strategy in Reading Comprehension to Improve Student's Interest', *Jurnal Penelitian Ilmu Pendidikan*, 12.2 (2019), 147–54 <<https://doi.org/10.21831/JPIPFIP.V12I2.21843>>.

²³ Rahmasari, Zaid, and Lubis, 'Teori Belajar Kognitif: Urgensi Dan Manfaatnya Dalam Meningkatkan Pembelajaran Bahasa Arab', p. 4995.

Metacognitive and self-reflection strategies are important aspects of the cognitivism approach. Rahmasari et al. emphasized that the ability to plan, monitor, and evaluate thinking processes is a form of metacognitive awareness that greatly contributes to improving text comprehension and retention.²⁴ Similar results were reported by Channa et al., who found that students trained in metacognitive strategies such as self-monitoring and self-evaluation showed significant improvements in reading comprehension and inferential skills.²⁵

Thus, the integration of cognitive and metacognitive strategies in Arabic language learning requires teachers to act as facilitators who are able to design learning activities based on reflection and exploration of meaning. These strategies cannot be taught separately from the context of the text, but must be an integral part of the reading process so that understanding becomes meaningful and sustainable.²⁶

Practical Application: Cognitive-Based Arabic Text Learning Model

In learning to read Arabic texts, the cognitivism-based approach emphasizes that students are not merely recipients of information, but active individuals who organize, monitor, and evaluate the meaning of the texts they read. This process positions students as thinking learners, not merely memorizers. In practice, this model can be applied through the following three stages:

1. Pre-Reading Stage (Schema Activation or Prior Knowledge)

In the pre-reading stage, the learning process focuses on activating students' prior knowledge (schemata) before they

²⁴ Rahmasari, Zaid, and Lubis, 'Teori Belajar Kognitif: Urgensi Dan Manfaatnya Dalam Meningkatkan Pembelajaran Bahasa Arab', 4994–4996.

²⁵ Mansoor Ahmed Channa and others, 'Developing Reading Comprehension through Metacognitive Strategies: A Review of Previous Studies', *English Language Teaching*, 8.8 (2014), 181–86 <<https://doi.org/10.5539/elt.v8n8p181>>.

²⁶ Rahmasari, Zaid, and Lubis., *Teori Belajar Kognitif: Urgensi Dan Manfaatnya Dalam Meningkatkan Pembelajaran Bahasa Arab*.

interact directly with the text. According to Hidayatullah et al., teachers need to help students connect their existing experiences and knowledge with the reading topic to be studied.²⁷ This can be done through various activities such as guessing the content of the text based on the title and pictures, light question-and-answer sessions, and brief discussions about the reading topic.

This approach to reading is based on the concept of schema activation, which emphasizes the importance of activating prior knowledge or experience before reading a new text. According to research by Umi Hijriyah (2015), schemata the mental structures that store prior knowledge and experience play a significant role in helping students understand Arabic reading material. By activating schemata, students can build bridges between new information and old experiences, making text comprehension easier and more meaningful. This process allows students not only to read word by word, but also to link the meaning of the reading to a broader context, deepening their understanding of the text.²⁸

Hidayatullah et al. explain that prediction and visual association activities through images have been proven effective in attracting students' attention and increasing their motivation to read. Through these activities, students can predict the content of the text, guess the plot, and build expectations for the reading. In addition, questioning strategies also play an important role in fostering curiosity and encouraging active student engagement before reading.²⁹

²⁷ Hidayatullah, Ari Saputra, and others, *Schema Activation Strategy in Reading Comprehension to Improve Student's Interest*, pp. 149–51.

²⁸ Umi Hijriyah, 'Pengaruh Strategi Pembelajaran Membaca Dan Tingkat Skemata Terhadap Pemahaman Bacaan Bahasa Arab', *Jurnal Al Bayan: Jurnal Jurusan Pendidikan Bahasa Arab*, 7.1 (2015) <<https://doi.org/10.24042/ALBAYAN.V7I1.402>>.

²⁹ Hidayatullah, Ari Saputra, and others, *Schema Activation Strategy in Reading Comprehension to Improve Student's Interest*, pp. 152–53.

Overall, the pre-reading stage serves as a cognitive and affective foundation in reading learning. Schema activation not only strengthens students' mental readiness but also fosters interest and attention to the text to be read. Thus, students enter the reading process with a more prepared and focused mindset, resulting in a deeper and more meaningful understanding of the text.³⁰

2. Reading Stage (Scaffolding and Monitoring)

In this stage, teachers provide gradual guidance (scaffolding) so that students can understand the text independently. Support can take the form of guiding questions, vocabulary clues, or thinking models through think-aloud strategies. This approach helps students exceed their actual abilities because teachers provide examples of analytical thinking that students can then imitate.³¹

Based on Huiling Zhang and Charanjit, effective reading instruction often involves scaffolding strategies, which are temporary aids that are gradually withdrawn, and monitoring mechanisms that allow students to evaluate their own understanding.³² For example, the teacher can read the first paragraph and think aloud, "This word seems to mean ... but I need to see the next sentence to be sure." After that, students are asked to do the same in pairs so that they learn to observe and confirm their understanding reflectively.

3. Post-Reading Stage (Metacognitive Evaluation and Reflection)

The post-reading stage is a very important phase in the

³⁰ Rizky Hidayatullah, Andika Ari Saputra, and others, 'Schema Activation Strategy in Reading Comprehension', *Jurnal Penelitian Ilmu Pendidikan*, 12.2 (2019), 147–54 (p. 153) <<https://journal.uny.ac.id/index.php/jpip/article/view/21843>>.

³¹ Vygotsky, p. 86.

³² Huiling Zhang and Charanjit Kaur Swaran Singh, 'Scaffolding and Reading Comprehension: A Literature Review', *International Journal of Modern Languages and Applied Linguistics*, 9.2 (2025), 89–109 <<https://doi.org/10.24191/ijmal.v9i2.4671>>.

reading learning process, because this is when students not only finish reading, but also review, assess, and reflect on what they have understood. This stage requires readers to use metacognitive strategies, that is, the ability to think about their own thinking processes. In the context of reading, metacognition includes three main steps: planning (planning reading strategies), monitoring (monitoring comprehension while reading), and evaluating (evaluating comprehension after reading).³³

In the final stage, evaluation, students are asked to assess the extent to which they truly understand the content of the text, both literally (surface meaning) and inferentially (implied meaning). Hendaryan and Noviadi found that the evaluation aspect has the greatest influence on the ability to understand texts deeply, even more than the other two aspects, namely planning and monitoring. This is because evaluation involves a reflective process in which readers review what they have understood, identify parts that are still unclear, and then correct them through activities such as summarizing the content of the text, creating concept maps, or rewriting the main ideas in their own words.³⁴

This kind of reflection acts as a bridge between reading and critical thinking. By reflecting, students not only understand the text superficially, but also learn to assess the accuracy of their understanding, a process called metacomprehension. Students with high inferential abilities can usually see the connections between ideas in the reading and evaluate whether their interpretations match the actual meaning. Conversely, students who are still

³³ Hendaryan and Andri Noviadi, 'The Role of Metacognition Strategies (Metacomprehension) and Inferential Ability in Improving Reading Comprehension Ability', *KEMBARA Journal of Scientific Language Literature and Teaching*, 9.2 (2023), 363–75 (pp. 369–71) <<https://doi.org/10.22219/kembara.v9i2.26097>>.

³⁴ Hendaryan and Noviadi, 'The Role of Metacognition Strategies (Metacomprehension) and Inferential Ability in Improving Reading Comprehension Ability'.

at the literal level of understanding tend to stop at the surface meaning of words, making it difficult to recognize and correct any misunderstandings that arise.³⁵

In other words, the post-reading stage is a moment when students “learn from the learning process itself.” They not only understand the text, but also understand how they understand it. This is the essence of cognitive-based learning: shaping learners who are aware of their thoughts, able to evaluate themselves, and continuously improve their learning methods to be more effective and meaningful.³⁶

Thus, the post-reading stage is not only the conclusion of the reading activity, but also an opportunity for students to think reflectively and assess their own understanding. Through metacognitive evaluation, students can correct misunderstandings, connect ideas in the text with prior knowledge, and see the relationships between ideas more clearly. This process makes reading more meaningful, trains critical thinking, and equips students with the skills to understand texts deeply, both literally and inferentially. In this way, reading develops into an activity that not only absorbs information but also trains students to think independently and reflectively.

Value Implications: The Relevance of the Cognitivism Approach in Arabic Language Learning

When applied to Arabic language learning, the cognitivism approach significantly contributes to developing thinking skills, forming reflective learning traits, and enhancing students’ spiritual values. Learning to read Arabic texts is seen not only as a linguistic

³⁵ Hendaryan and Noviadi, ‘*The Role of Metacognition Strategies (Metacomprehension) and Inferential Ability in Improving Reading Comprehension Ability*’.

³⁶ Hendaryan and Noviadi. ‘*The Role of Metacognition Strategies (Metacomprehension) and Inferential Ability in Improving Reading Comprehension Ability*’.

process focused on word structure and meaning, but also as a mental and moral activity that promotes intellectual and ethical awareness. In this context, cognitivism helps students build deep, meaningful understanding by connecting new knowledge to existing cognitive structures.

Philosophically, the cognitive approach is based on the view that knowledge is constructed through active interaction between individuals and their environment. This is in line with the principles of Islamic education, which emphasize the use of reason ('aql) and reflection (tafakkur) as a way to understand reality and the verses of God. The process of thinking and understanding texts, from this perspective, is not merely a mental activity, but also a form of intellectual worship that leads students to an awareness of meaning and wisdom.³⁷

From a pedagogical point of view, the application of cognitive and metacognitive strategies in Arabic language learning requires teachers to act as facilitators who are able to foster reflective thinking. Teachers need to create a learning environment that encourages students to plan, monitor, and evaluate their understanding of Arabic texts. This approach is in line with the views of Rahmasari et al., who emphasize that metacognitive skills such as self-monitoring and self-evaluation play an important role in strengthening students' reading comprehension retention and inferential abilities.³⁸

In addition, cognitively oriented Arabic language learning needs to be directed toward developing critical and creative thinking skills. Students are not only encouraged to understand the literal meaning

³⁷ 'View of Pemikiran Pendidikan Syed M. Naquib Al-Attas Dalam Buku "The Concept of Education in Islam"' <<https://ejournal.uika-bogor.ac.id/index.php/TAWAZUN/article/view/17535/5986>> [accessed 20 October 2025].

³⁸ Rahmasari, Zaid, and Lubis., *Teori Belajar Kognitif: Urgensi Dan Manfaatnya Dalam Meningkatkan Pembelajaran Bahasa Arab*.

of the text, but also to interpret it and relate it to social, cultural, and Islamic values. For example, when students read texts on the themes of *al-‘ilm* (knowledge) or *al-‘amal* (deeds), teachers can facilitate discussions that relate the content of the text to the philosophical meaning of knowledge as a moral obligation and responsibility. This approach makes reading not only an academic tool, but also a vehicle for character building and spiritual learning.³⁹

The value implication of applying cognitivism in Arabic language learning lies in the formation of students who have a balance between rational abilities and spiritual awareness. Cognitive activities such as analysis, inference, and reflection not only strengthen the intellectual dimension but also foster self-awareness and moral responsibility in learning. In Abdullah’s (2020) view, Arabic language education based on a cognitive approach needs to be directed at forming learners who think, remember, and do good deeds—namely individuals who integrate reason, heart, and action in understanding and practicing knowledge.⁴⁰

Therefore, the cognitive approach in learning to read Arabic texts is not only a methodological strategy but also a philosophical foundation and educational value that connects thinking activities with moral and spiritual development. This makes the reading process a means of shaping learners who are civilized, reflective, and oriented toward the search for true meaning.

The novelty of this study lies in its integrative conceptual framework that systematically synthesizes classical cognitivist theories particularly Piaget’s constructivism, Ausubel’s meaningful learning, and Vygotsky’s sociocultural perspective into a coherent model of

³⁹ Aziza M. Ali and Abu Bakar Razali, ‘A Review of Studies on Cognitive and Metacognitive Reading Strategies in Teaching Reading Comprehension for ESL/EFL Learners’, *English Language Teaching*, 12.6 (2019), 94 <<https://doi.org/10.5539/elt.v12n6p94>>.

⁴⁰ Umar Abdullah, *Metodologi Pembelajaran Bahasa Arab* (Jakarta: Rajawali Pers, 2020).

Arabic text reading instruction. Unlike previous studies that tend to discuss cognitive theory or reading strategies in isolation, this article explicitly bridges philosophical foundations, pedagogical principles, and practical instructional stages (pre-reading, during-reading, and post-reading) within a single analytical framework. Furthermore, by contextualizing cognitive and metacognitive strategies within Islamic educational values, this study offers a distinctive contribution that enriches both theoretical discourse and pedagogical practice in Arabic language learning, especially in Islamic educational institutions.

Conclusion

This study demonstrates that the cognitive approach offers a comprehensive and integrative foundation for Arabic reading instruction by synthesizing Piaget's constructivism, Ausubel's meaningful learning, and Vygotsky's sociocultural theory into a systematic model of pre-reading, during-reading, and post-reading stages. Within this framework, reading is understood as an active process of meaning construction that engages prior knowledge, cognitive strategies, and guided social interaction, moving beyond mechanical decoding toward reflective comprehension. Pedagogically, the model highlights how cognitive and metacognitive strategies can enhance learner autonomy, critical engagement, and deeper understanding. Moreover, the approach aligns with Islamic educational principles of reason ('aql), reflection (tafakkur), and meaningful engagement with texts, thereby positioning Arabic reading not only as an academic skill but also as a reflective practice that nurtures intellectual growth and ethical development. By bridging classical cognitive theory, pedagogical practice, and value-based education, this study enriches the discourse on Arabic language learning with a holistic conceptual framework.

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