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Integrating Qur'anic Perspectives and Cognitive Psychology in Understanding *Nisyān* (Forgetfulness) and *'Ajalah* (Hastiness) as Human Limitations

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Nisyān; 'Ajalah; Cognitive Psychology; Integration; Interconnection.

Abstract

Human beings possess both potential and limitations. The Qur'an illustrates these limitations through Nisyān (forgetting), which reflects limitations in memory, and 'Ajalah (haste), which represents the tendency to act hastily. Cognitive psychology explains these characteristics through processes involving memory, attention, decision-making, and response control. This study aims to analyze the concepts of Nisyān dan 'Ajalah in the Qur'an, examine their relationship with cognitive psychology, and develop a more comprehensive understanding of human limitations through the integration and interconnection of these two perspectives. Data were collected through library research by documenting relevant Qur'anic verses, tafsir literature, and cognitive psychology sources. The research materials comprise Qur'anic verses concerning 'Ajalah and 'Ajalah, exegetical interpretations, and relevant cognitive psychology literature. This study contributes to the development of interdisciplinary studies in Qur'anic and Tafsir scholarship by integrating the concepts of Nisyān dan 'Ajalah with cognitive psychology to understand human limitations. The findings indicate that Nisyān dan 'Ajalah represent human limitations in remembering and regulating behavior. The Qur'an provides the normative foundation, while cognitive psychology explains the underlying mechanisms. Integrating these perspectives promotes self-awareness, learning, and self-control in accordance with Qur'anic guidance.

Kata kunci:
Nisyān; 'Ajalah; Psikologi Kognitif; Integrasi; Interkoneksi..

Abstrak

Manusia memiliki potensi sekaligus keterbatasan. Al-Qur'ān menggambarkannya melalui Nisyān sebagai keterbatasan mengingat dan 'Ajalah sebagai kecenderungan tergesa-gesa. Psikologi kognitif menjelaskan kedua karakteristik tersebut melalui proses memori, perhatian, pengambilan keputusan, dan pengendalian respons. Penelitian ini bertujuan untuk menganalisis konsep Nisyān dan 'Ajalah dalam Al-Qur'an, mengkaji keterkaitannya dengan perspektif psikologi kognitif, serta memperoleh pemahaman yang lebih komprehensif mengenai keterbatasan manusia melalui integrasi dan interkoneksi kedua perspektif tersebut. Metode pengumpulan data melalui library research (studi kepustakaan) yaitu mendokumentasikan ayat-ayat Al-Qur'an, kitab tafsir, dan literatur psikologi kognitif yang relevan. Sampel penelitian berupa ayat-ayat Al-Qur'ān tentang Nisyān dan 'Ajalah , penafsiran mufasir, serta literatur psikologi kognitif terkait. Penelitian ini berkontribusi pada pengembangan kajian interdisipliner Al-Qur'an dan Tafsir melalui integrasi konsep Nisyān dan 'Ajalah dengan psikologi kognitif dalam memahami keterbatasan manusia. Hasil penelitian menunjukkan bahwa Nisyān dan 'Ajalah merupakan keterbatasan manusia dalam mengingat dan mengendalikan perilaku. Al-Qur'ān memberikan landasan nilai, sedangkan psikologi kognitif menjelaskan mekanismenya. Integrasi keduanya mendorong kesadaran, pembelajaran, dan pengendalian diri sesuai petunjuk Al-Qur'ān.

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Introduction

Human beings are creatures endowed with both potentials and limitations in navigating their lives (Tosan et al., 2023). On the one hand, humans possess the abilities to think (Triwulandari & U.S, 2022), learn (Fitriani et al., 2025), remember (Siti Anisah & Maulidah, 2022), make decisions (Harun Puling et al., 2024), and develop themselves (Alfiah et al., 2024). On the other hand, these abilities do not function perfectly. Such limitations are inherent characteristics of human beings that can influence the ways they think, behave, and act. Therefore, understanding human potentials and limitations is an essential aspect of gaining a more comprehensive understanding of human nature.

The Qur'an illustrates various characteristics of human limitations, among which are the concepts of *Nisyān* (forgetfulness) and *'Ajalah* (haste). *Nisyān* refers to the state of forgetting or the human limitation in retaining information in memory, as illustrated in QS. al-Kahf [18]:24. Meanwhile, *'Ajalah* refers to the human tendency to act hastily, as mentioned in QS. al-Isrā' [17]:11 and QS. al-Anbiyā' [21]:37. These two concepts demonstrate that human beings are not always capable of retaining information in memory or controlling their impulses to act quickly. Thus, *Nisyān* and *'Ajalah* can be examined as two distinct forms of human limitations, each possessing different characteristics.

This understanding can be further enriched through the perspective of cognitive psychology, a branch of psychology that examines human mental processes, including memory, attention, decision-making, and response control. Cognitive psychology explains that human memory has limitations, which may cause individuals to experience forgetting. Meanwhile, decision-making processes can be influenced by limitations in attention, information, and the ability to regulate responses. Integrating Qur'anic perspectives with cognitive psychology allows the concepts of *Nisyān* and *'Ajalah* to be understood not only as human characteristics described in the Qur'an but also through the cognitive mechanisms (the brain's ability to think and process information) that explain how these limitations manifest in human behavior.

To date, studies on human beings from the perspective of the Qur'an have been conducted using various approaches. Asma (2021) examined human potentials and limitations in the Qur'an and psychology, but did not employ a cognitive psychology approach. Idris & Enghariano (2020) investigated human weaknesses in the Qur'an, but did not specifically examine *Nisyān* and *'Ajalah* through the perspective of cognitive psychology. Zulkifli et al. (2024) discussed the physical and spiritual dimensions of human beings, but did not examine them from the perspective of cognitive psychology. Yusron (2023) studied human personality

in the Qur'an, but did not incorporate a cognitive psychology perspective. Basri & Irsyad (2024) discussed human rights in the Qur'an, but did not investigate human limitations from a psychological perspective. Febrika & Sani (2023) examined human creation in the Qur'an and science, but did not employ a cognitive psychology approach. Based on these studies, no research has specifically examined *Nisyān* and *'Ajalah* as characteristics of human limitations while integrating Qur'anic perspectives with cognitive psychology.

Previous studies have examined human potential, weaknesses, personality, and limitations from the perspective of the Qur'an. However, they have not specifically integrated the concepts of *Nisyān* and *'Ajalah* with cognitive psychology. Previous research has also not comprehensively examined the relationship between cognitive forgetting, moral negligence, and behavioral hastiness. Therefore, the novelty of this study lies in its integrative-interconnective approach, which connects Qur'anic interpretation with cognitive psychology to understand human limitations while examining their cognitive, moral, and behavioral dimensions.

This study seeks to address several research questions: how are the concepts of *Nisyān* and *'Ajalah* presented in the Qur'an as characteristics of human limitations; how does cognitive psychology explain human limitations and self-regulation; and how can Qur'anic perspectives and cognitive psychology be integrated and interconnected to understand human limitations? In line with these research questions, this study aims to analyze the concepts of *Nisyān* and *'Ajalah* in the Qur'an, examine their relevance to the perspective of cognitive psychology, and develop a more comprehensive understanding of human limitations through the integration and interconnection of these two perspectives.

Method

This study employs a qualitative approach using the library research method (literature study). Research data are obtained from the Qur'an, Classical and Contemporary Tafsir Works, and scholarly literature related to cognitive psychology, particularly memory, forgetting, decision-making, and self-regulation. The selection of Qur'anic verses is based on the terms *Nisyān* and *'Ajalah* and their relevance to human cognitive, moral, and behavioral limitations. The verses are identified through *Al-Mu'jam al-Mufahras li Alfāẓ al-Qur'ān al-Karīm* and subsequently verified directly against the Qur'an. The identified verses are then classified according to the contexts in which the terms occur and the indications of human limitations reflected in each verse. The selection of tafsīr works is based on their representation of classical and contemporary exegetical traditions, as well as their relevance to explaining *Nisyān* and *'Ajalah*. The interpretations of the exegetes are analyzed to understand the meanings and contexts of the verses and their relevance to human limitations from the perspective of cognitive psychology. The selection of cognitive psychology literature is conducted purposively based on its relevance to the concepts of *Nisyān* and *'Ajalah*, the credibility of the authors, and its contribution to explaining human cognitive limitations. The literature is selected by considering the credibility of the sources, conceptual clarity, and relevance to memory mechanisms, the processes of remembering and forgetting, the tendency to act hastily, and decision-making. The sources include academic books and journal articles discussing cognitive psychology theories and findings related to these aspects. The collected data are analyzed using descriptive-analytical methods by identifying, classifying, and

interpreting Qur'anic verses related to *Nisyān* and *'Ajalah*, and subsequently comparing them with relevant concepts in cognitive psychology. The use of library research is also consistent with integrative studies of the Qur'an and cognitive sciences, which utilize Qur'anic exegesis and psychological literature as primary sources of analysis (Satria & Robia'aqolbi, 2026).

The stages of analysis begin with identifying the meanings of *Nisyān* and *'Ajalah* in Qur'anic verses, followed by examining the interpretations of Qur'anic exegetes based on linguistic meanings, verse contexts, and the messages conveyed therein. These exegetical findings are then connected to cognitive psychology theories. Integration is carried out by comparing the points of convergence and divergence between the two perspectives to develop a comprehensive understanding of *Nisyān* and *'Ajalah* as forms of human limitations in cognitive and behavioral aspects, while also taking into account the moral and spiritual dimensions emphasized in the Qur'an. The analysis connects the meanings of Qur'anic verses and the interpretations of exegetes with cognitive psychology findings concerning memory processes and decision-making. The integrative-interconnective approach is applied as an analytical procedure through several stages. First, the meanings of *Nisyān* and *'Ajalah* are identified based on Qur'anic verses and the interpretations of Qur'anic exegetes. Second, these meanings are connected to relevant concepts in cognitive psychology. The concept of *Nisyān* is analyzed by considering forgetting and memory mechanisms, while *'Ajalah* is examined in relation to the tendency to act hastily and decision-making processes (Yu et al., 2025). Furthermore, the two perspectives are compared to identify points of convergence, differences, and complementary relationships in explaining human limitations. Thus, the integrative-interconnective approach does not merely serve as a conceptual framework but also functions as an analytical procedure for developing a comprehensive understanding while preserving the distinctive characteristics of each discipline.

Result and Discussion

Result

Terminology of Human Beings in the Qur'an

The discussion of *Nisyān* and *'Ajalah* begins with the concept of human beings in the Qur'an, particularly in relation to their potentials, tendencies, and limitations. The Qur'an employs six terms to refer to human beings, namely al-nās, unās, al-basyar, al-insān, al-ins, and banī Ādam, each carrying a distinct semantic emphasis (Saniy et al., 2025). These terms portray human beings as creations of Allah Glorified and Exalted be He, possessing biological, psychological, social, moral, and theological dimensions (Tanjung et al., 2025). The term al-nās refers to human beings in general (al-Aṣfahānī, 1992) and occurs 240 times across 53 surahs of the Qur'an ('Abdulbāqī, 1945). The term unās refers to a group of people (Ibnu Manẓūr, 1993; al-Aṣfahānī, 1992; aṭ-Ṭabarī, 2001; Ibnu Kaśīr, 1999) and occurs five times across four surahs of the Qur'an ('Abd al-Bāqī, 1945). The term al-basyar describes human beings in their physical and biological dimensions (al-Aṣfahānī, 1992; Ibnu Manẓūr, 1993) and occurs 36 times across 26 surahs of the Qur'an ('Abdulbāqī, 1945). The term al-insān portrays human beings as creatures possessing intellectual, psychological, moral, and spiritual dimensions (Nuruddin et al., 2026), as well as the capacity to acquire knowledge (as-Sa'dī, 2000). It occurs 71 times across 43 surahs of the Qur'an ('Abdulbāqī, 1945). The term al-ins refers to human beings in distinction from the jinn (al-Wāḥidī, 2009; aṭ-Ṭabarī, 2001; Ibnu Kaśīr, 1999) and occurs 18 times

across nine surahs of the Qur'an ('Abdulbāqī, 1945). Finally, the term banī Ādam refers to human beings as descendants of Prophet Ādam (aṭ-Ṭabarī, 2001; Ibnu Kaśīr, 1999) and occurs seven times across three surahs of the Qur'an ('Abdulbāqī, 1945).

Table 1. Several Terms for Human Beings in the Qur'an

No	Terminology	Number of Occurrences	Number of Surahs	Semantic Focus
1	النَّاس	240	53	Human beings in general
3	أُنَاس	6	5	Human beings as a group
3	البَشَر	36	26	The physical and biological dimensions of human beings
4	الْإِنسَان	71	43	Individuals, human potentials, traits, and characteristics
5	الْإِنس	19	10	Human beings as a species in contrast to the jinn
6	بَنِي آدَم	7	3	Human beings as descendants of Adam

***Nisyān* and *'Ajalah* in the Qur'an**

The Qur'an portrays human limitations through various characteristics, including *Nisyān* (forgetfulness) and *'Ajalah* (haste). *Nisyān* reflects human limitations in remembering, whereas *'Ajalah* refers to the human tendency to act hastily (Ibnu Manẓūr, 1993; al-Aṣfahānī, 1992). These two characteristics illustrate aspects of human limitations that need to be regulated to ensure that human conduct remains in accordance with the guidance of Allah Glorified and Exalted be He.

a. *Nisyān*

The term *Nisyān* is derived from the verb نَسِيَ — يَنْسَى — نِسْيَانًا, which means to forget or fail to remember something. Linguistically, *Nisyān* refers to the disappearance of something from memory, causing a person to no longer recall it (Ibnu Manẓūr, 1993; al-Aṣfahānī, 1992). In the Qur'an, this term and its various derivatives are used to describe states of forgetfulness, whether concerning a particular matter or Allah's commands and reminders. Thus, *Nisyān* can be understood as one of the characteristics that reflects human limitations in remembering (al-Aṣfahānī, 1992).

The Qur'an mentions *Nisyān* in various contexts that illustrate states of forgetfulness and human limitations in remembering. Several verses relevant to the discussion of *Nisyān* include the following:

1) QS. al-Baqarah [2]: 286

Allah the Exalted said:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ۗ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۖ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا ۚ أَنتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ.

"*Allah does not burden a soul beyond its capacity. It will have the reward of what (good) it has earned, and it will bear the consequence of what (evil) it has committed. (The believers pray): "Our Lord, do not hold us accountable if we forget or make a mistake. Our Lord, do not place upon us a burden like that which You placed upon those before us. Our Lord, do not burden us with what we have no ability to bear. Pardon us, forgive us, and have mercy upon us. You are our Protector, so grant us victory over the disbelieving people.*" (QS. al-Baqarah 2: 286)

Aṭ-Ṭabarī (2001) explains that the phrase إِنْ نَسِينَا أَوْ أَخْطَأْنَا represents the believers' supplication to Allah not to punish them for actions committed due to forgetfulness (*Nisyān*) or error (khaṭa'), rather than intentional wrongdoing. This indicates that forgetfulness is a condition that can occur in human beings beyond their deliberate control.

Ibnu Kaśīr (1999) explains that this verse contains a supplication taught by Allah to the believers. *Nisyān* is understood as a condition in which a person omits or performs something due to forgetfulness, whereas khaṭa' refers to committing an act unintentionally. Thus, this verse illustrates human limitations in maintaining memory and ensuring the accuracy of their actions.

Ibnu 'Āsyūr (1984) explains that the supplication لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا concerns the human condition of experiencing forgetfulness and making mistakes when carrying out a command. Such forgetfulness is a natural human condition that differs from actions performed intentionally.

Az-Zuḥaylī (1991) explains that this verse demonstrates Allah's mercy toward human beings, as Allah does not hold a person accountable for something that occurs due to forgetfulness or an unintentional mistake. This also illustrates that human beings have limitations and are not always capable of avoiding forgetfulness and errors.

Based on the analysis of the exegetical interpretations of this verse, forgetfulness and unintentional errors are identified as forms of human limitations in retaining information in memory and maintaining the accuracy of one's actions. The phrase إِنْ نَسِينَا أَوْ أَخْطَأْنَا expresses the believers' supplication that Allah not punish them for actions resulting from forgetfulness (*Nisyān*) or unintentional errors *(khaṭa').* Aṭ-Ṭabarī (2001), Ibnu Kaśīr (1999) and Ibnu 'Āsyūr (1984) explain that forgetfulness and errors are conditions that human beings may experience and that differ from intentionally committed actions. Meanwhile, az-Zuḥaylī (1991) emphasizes Allah's mercy in not holding human beings accountable for unintentional forgetfulness and mistakes. Thus, the context of this verse concerns the supplication for forgiveness for forgetfulness and unintentional errors, while the indication of human

limitations lies in the inability to consistently maintain memory and ensure the accuracy of one's actions.

2) QS. al-Kahf [18]: 24

Allah the Exalted said:

إِلَّا أَن يَشَاءَ اللَّهُ ۚ وَاذْكُر رَّبَّكَ إِذَا نَسِيتَ وَقُلْ عَسَىٰ أَن يَهْدِيَنِ رَبِّي لِأَقْرَبَ مِنْ هَٰذَا رَشَدًا.

"Unless (you add), 'If Allah wills.' And remember your Lord when you forget, and say, 'Perhaps my Lord will guide me to what is nearer to the right way than this." (QS. al-Kahf 18: 24)

QS. al-Kahf [18]: 24, Allāh *Glorified and Exalted be He* said, وَاذْكُرْ رَبَّكَ إِذَا نَسِيتَ *"And remember your Lord when you forget"* is explained by aṭ-Ṭabarī (2001) as a command to remember Allah when a person forgets to mention in shā' Allāh after expressing an intention or making a plan. This indicates that forgetfulness is a condition that can occur in human beings. Ibnu Kaśīr (1999) explains that when someone forgets to say in shā' Allāh, they should remember Allah upon recalling it. In contemporary exegesis, as-Sa'dī (2000) explains that this command reflects the attention given by Islamic teachings to the human condition of forgetfulness, directing individuals to return to the remembrance of Allah as soon as they recall what they have forgotten.

Based on the analysis of the exegetical interpretations of this verse, its context contains a command to remember Allah when one forgets to say in shā' Allāh after expressing an intention or making a plan. This is reflected in aṭ-Ṭabarī (2001) interpretation, which explains that the verse instructs individuals to remember Allah when they become aware of their forgetfulness, while Ibnu Kaśīr (1999) also emphasizes the importance of mentioning in shā' Allāh upon recalling what was forgotten. As-Sa'dī (2000) explains that this guidance demonstrates the attention given by Islamic teachings to the human condition of forgetfulness. Thus, this verse indicates that forgetfulness is a human limitation that can occur in everyday life, and therefore, individuals are directed to return to the remembrance of Allah when they become aware of their forgetfulness.

3) QS. Ṭāhā [20]: 115

Allah the Exalted said:

وَلَقَدْ عَهِدْنَآ إِلَىٰٓ ءَادَمَ مِن قَبْلُ فَنَسِيَ وَلَمْ نَجِدْ لَهُۥ عَزْمًا.

"And indeed, We had previously given Adam a command, but he forgot, and We found in him no firm resolve." (QS. Ṭāhā 20: 115)

Aṭ-Ṭabarī (2001) explains that Allah's statement فَنَسِيَ indicates that Adam forgot the covenant Allah had made with him, namely, not to approach the forbidden tree. As for the phrase وَلَمْ نَجِدْ لَهُ عَزْمًا, it indicates that Allah did not find in Adam a firm resolve to uphold that covenant. Thus, this verse demonstrates that forgetfulness is part of the human condition, which may cause a person to fail to remember or uphold a command. Ibnu Kaśīr (1999) likewise explains that Adam experienced *Nisyān* with regard to the covenant, making this verse one of the proofs that human beings possess the characteristic of forgetfulness.

As-Sa'dī (2000) explains that Allāh had given Ādam an admonition and a command, but Ādam forgot it. This demonstrates human weakness and limitations in retaining memories and remaining steadfast in adhering to a command. However, *Nisyān* (forgetfulness) in this verse does not mean that Ādam deliberately disobeyed Allāh's command; rather, it occurred due to forgetfulness. In line with this, Ibnu 'Āsyūr (1984) explains that the mention of *Nisyān* in this verse illustrates one of human nature's characteristics, namely, the tendency to easily forget something that was previously known or commanded.

Based on the analysis of the interpretations of this verse, it is found that the verse is set in the context of the covenant and command given by Allāh to Ādam not to approach the forbidden tree. Aṭ-Ṭabarī (2001) and Ibnu Kaśīr (1999) explain that the expression فَنَسِيَ indicates that Ādam forgot the covenant, while the expression وَلَمْ نَجِدْ لَهُ عَزْمًا indicates the absence of strong resolve in upholding the covenant. In line with this, As-Sa'dī (2000) and Ibnu 'Āsyūr (1984) view *Nisyān* in this verse as reflecting human weakness and an inherent human tendency to forget something that has previously been known or commanded. Thus, the textual findings of this verse indicate that forgetfulness and a lack of steadfastness in upholding a command constitute manifestations of human limitations, without necessarily implying a deliberate intention to disobey Allāh's command.

Table 2. Qur'anic Verses on *Nisyān* as a Characteristic of Human Limitations

No	Verse	Context of the Verse	Indications of Human Limitations in the Verse
1	QS. al-Baqarah [2]: 286	A Supplication for Forgiveness for Unintentional Forgetfulness and Mistakes	The Inability to Consistently Maintain Memory and Act Accurately.
2	QS. al-Kahf [18]: 24	The Command to Remember Allāh When One Forgets.	Forgetfulness Is a Human Limitation That Can Occur in Everyday Life.
3	QS. Ṭāhā [20]: 115	Allāh's Covenant and Command to Ādam Not to Approach the Forbidden Tree.	Forgetfulness and Lack of Steadfastness in Upholding a Command.

b. *'Ajalah*

The term *'Ajalah* (العَجَلَة) is derived from the root عَجِلَ – يَعْجَلُ – عَجَلًا, which means to hasten or to do something before its proper time. The term *'ajūl* (عَجُول) is a ṣīghah mubālaghah (an intensive form indicating an intensified or excessive meaning), referring to someone who possesses a strong or excessive tendency toward haste. Meanwhile, isti'jāl (استعجال) means requesting or desiring something to be expedited. In the Qur'an, these three forms illustrate the human tendency to desire things quickly

without carefully considering their consequences. This is evident in QS. al-Isrā' [17]: 11, which describes human beings as عَجُولًا, and QS. al-Anbiyā' [21]: 37, which states that human beings were created with the characteristic of عَجُولًا (Ibn Manẓūr, 1993; al-Aṣfahānī, 1992).

The Qur'an illustrates the human tendency toward haste (*'Ajalah*) in several verses with varying contexts. These verses indicate that haste is one of the characteristics of human beings that can influence their thinking, responses, and actions. The following section presents Qur'anic verses related to *'Ajalah* as a characteristic of human limitations.

1) QS. al-Isrā' [17]: 11

Allah the Exalted said:

وَيَدْعُ الْإِنسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ ۖ وَكَانَ الْإِنسَانُ عَجُولًا.

"And man supplicates for evil just as he supplicates for good, for man is ever hasty." (QS. al-Isrā' [17]: 11)

In QS. al-Isrā' [17]: 11, Allāh describes human beings as عَجُولًا ('ajūlan), meaning that they are hasty by nature. According to Aṭ-Ṭabarī (2001), this characteristic is manifested when people hastily ask for something without considering its consequences, and may even supplicate for harm upon themselves when they are angry. Ibnu Kaśīr (1999) explains that *'Ajalah* (haste) is an inherent human characteristic that can lead individuals to act or supplicate hastily. Meanwhile, Ibnu 'Āsyūr (1984) emphasizes that 'ajūl indicates the strong human tendency to desire something immediately without deeply considering its consequences.

Based on the analysis of the exegetical interpretations, it is found that this verse illustrates the human tendency to act hastily when requesting or desiring something without considering its consequences. This characteristic is evident when people hastily supplicate for something and may even pray for harm upon themselves when they are angry. The trait of *'Ajalah* (haste) is an inherent human characteristic that can lead individuals to act or supplicate hastily, while the term 'ajūl indicates the strong human tendency to desire something immediately without carefully considering its consequences. Based on these interpretations, the context of this verse demonstrates that haste is a human tendency in responding to desires. The indication of human limitation lies in the insufficient ability to control impulses and carefully consider consequences, thereby making individuals susceptible to desiring or supplicating for something that may ultimately bring harm upon themselves.

2) QS. al-Anbiyā' [21]: 37
Allah the Exalted said:

خُلِقَ الْإِنسَانُ مِنْ عَجَلٍ ۚ سَأُرِيكُمْ آيَاتِي فَلَا تَسْتَعْجِلُونِ.

"Man has been created hasty. I will show you My signs (of punishment), so do not ask Me to hasten them." (QS. al-Anbiyā' [21]: 37)

In QS. al-Anbiyā' [21]: 37, Allāh, Glorified and Exalted be He, said, خُلِقَ الْإِنسَانُ مِنْ عَجَلٍ, indicating that human beings have an inherent tendency toward haste. Aṭ-Ṭabarī (2001) explains that this means human beings were created with a hasty disposition, while al-Qurṭubī (1964) indicates that human beings have an inherent tendency to hasten in pursuing what they desire. Ibnu Kaṡīr (1999) relates this characteristic to the human tendency to want things to happen immediately. Meanwhile, Ibnu 'Āsyūr (1984) explains that human beings tend to seek the immediate attainment of things they desire and the immediate removal of things they dislike.

Based on the analysis of the exegetical interpretations, the context of this verse explains the fundamental human tendency to act hastily, as expressed in the statement خُلِقَ الْإِنسَانُ مِنْ عَجَلٍ. Aṭ-Ṭabarī (2001) explains that human beings possess a hasty disposition, while Ibn Kaṡīr relates this characteristic to the tendency to desire things to happen immediately. Meanwhile, Ibnu 'Āsyūr (1984) explains that human beings tend to seek the immediate attainment of things they desire and the removal of things they dislike. In this context, the verse illustrates the human tendency to desire things immediately. The indication of human limitation is reflected in the difficulty of controlling desires and restraining impulses to act hastily, which may result in a lack of patience in undergoing processes and insufficient consideration of the consequences of one's actions. In this study, this tendency is understood as a manifestation of *'Ajalah*, reflecting human limitations in controlling impulses and desires.

3) QS. al-Qiyāmah [75]: 16–19
Allah the Exalted said:

لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ ۖ (16) إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ (17) فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْءَانَهُ (18) ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ (19)

"(16) Do not move your tongue hastily to memorize the Qur'an. (17) Indeed, it is upon Us to collect it in your heart and enable you to recite it. (18) So when We have

recited it, then follow its recitation. (19) Then, indeed, it is upon Us to explain it." (QS. al-Qiyāmah [75]: 16–19)

In QS. al-Qiyāmah [75]: 16–19, Allāh prohibits the Prophet, *Shallallahu 'alaihi wa sallam*, from hastening when receiving revelation. According to aṭ-Ṭabarī (2001) and Ibnu Kaśīr (1999), the Prophet, *Shallallahu 'alaihi wa sallam*, would immediately follow Jibrīl's recitation out of concern that he might forget the revelation. Therefore, Allāh instructed him to listen first until the revelation had been fully recited. As-Sa'dī (2000) explains that these verses teach the importance of following a gradual process and avoiding haste.

Based on the analysis of the exegetical interpretations, the context of these verses concerns the prohibition against the Prophet, *Shallallahu 'alaihi wa sallam*, hastening to follow Jibrīl's recitation when receiving revelation. According to aṭ-Ṭabarī (2001) and Ibnu Kaśīr (1999), this action was motivated by the fear of forgetting the revelation. Therefore, Allāh instructed the Prophet to listen to Jibrīl's recitation until it was completed. Meanwhile, as-Sa'dī (2000) explains the importance of following a gradual process without haste. Based on these interpretations, the verses indicate human limitations in retaining information, as well as the tendency to act hastily due to the fear of losing information. Within the scope of this study, these findings demonstrate the relationship between *Nisyān* and *'Ajalah*: concerns about memory retention may trigger haste, whereas remaining calm and following a gradual process constitute important principles in receiving information.

4) QS. al-A'rāf [7]: 150

Allah the Exalted said:

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ بِئْسَمَا خَلَفْتُمُونِي مِن بَعْدِي ۖ أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ ۖ وَأَلْقَى الْأَلْوَاحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجُرُّهُ إِلَيْهِ ۚ قَالَ ابْنَ أُمَّ إِنَّ الْقَوْمَ اسْتَضْعَفُونِي وَكَادُوا يَقْتُلُونَنِي فَلَا تُشْمِتْ بِيَ الْأَعْدَاءَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ الظَّالِمِينَ.

"When Moses returned to his people, angry and grieved, he said, 'What an evil thing you have done in my absence! Did you hasten the fulfillment of your Lord's command?' He then threw down the tablets and seized his brother by the head, pulling him toward himself. Aaron said, 'O son of my mother, indeed the people considered me weak and were about to kill me. So do not let the enemies rejoice over my misfortune, nor place me among the wrongdoing people." (QS. al-A'rāf [7]: 150)

In QS. al-A'rāf [7]: 150, *'Ajalah* (haste) is reflected in the expression أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ, which represents the rebuke of Prophet Mūsā, 'alaihissalām, toward the Children of Israel because they had failed to patiently await his return and instead worshipped the calf. Aṭ-Ṭabarī (2001) and Ibnu Kaṡīr (1999) explain that this expression indicates acting ahead of time or hastening something before its appointed time. Ibnu 'Āsyūr (1984) likewise interprets *'Ajalah* as the tendency to hasten or act ahead of time. Thus, this verse illustrates *'Ajalah* as a tendency to act hastily before carefully considering the circumstances and potential consequences.

Following an analysis of the exegetical interpretations of this verse, it is found that its context depicts the rebuke of Prophet Mūsā, 'alaihissalām, toward the Children of Israel because they had failed to patiently await his return and instead worshipped the calf. The expression أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ indicates acting ahead of time or hastening something before its appointed time. The indication of human limitation in this verse lies in the human tendency to act hastily without carefully considering the circumstances and consequences of their actions. In this context, *'Ajalah* reflects human limitations in controlling the impulse to act immediately and maintaining patience when facing situations that do not align with their expectations.

Based on the analysis of the exegetical interpretations, the context of this verse depicts the rebuke of Prophet Mūsā, 'alaihissalām, toward the Children of Israel for their act of worshipping the calf in his absence. The expression أَعَجِلْتُمْ أَمْرَ رَبِّكُمْ indicates hastening to deal with a matter before its appointed time. The verse indicates a human limitation manifested in the tendency to act hastily without carefully considering the circumstances and potential consequences of one's actions. Thus, *'Ajalah* in the context of this verse reflects the human tendency to rush through a process and act without adequate consideration.

5) QS. al-An'ām [6]: 57–58

Allah the Exalted said:

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُم بِهِۦ ۚ مَا عِندِي مَا تَسْتَعْجِلُونَ بِهِۦٓ ۚ إِنِ ٱلْحُكْمُ إِلَّا لِلَّهِ ۖ يَقُصُّ الْحَقَّ ۖ وَهُوَ خَيْرُ ٱلْفَٰصِلِينَ (57) قُل لَّوْ أَنَّ عِندِي مَا تَسْتَعْجِلُونَ بِهِۦ لَقُضِيَ ٱلْأَمْرُ بَيْنِي وَبَيْنَكُمْ ۗ وَاللَّهُ أَعْلَمُ بِٱلظَّٰلِمِينَ (58)

"(57) Say, 'Indeed, I stand upon clear evidence from my Lord, but you have denied it. I do not possess that which you seek to hasten. The judgment belongs to Allāh alone. He declares

the truth, and He is the best of judges. (58) Say, 'If I possessed that which you seek to hasten, the matter between me and you would have already been settled. And Allāh knows best those who are wrongdoers." (QS. al-An'ām 6: 57–58)

In QS. al-An'ām [6]: 57–58, the tendency toward *'Ajalah* (haste) is reflected in the term تَسْتَعْجِلُونَ , which refers to the act of hastily requesting that punishment be brought down immediately. Aṭ-Ṭabarī (2001) and Ibnu Kaśīr (1999) explain that the polytheists demanded the immediate infliction of punishment as a manifestation of their denial of Allāh's warning. (bnu 'Āsyūr (1984) and as-Sa'dī (2000) likewise explain that this demand demonstrates impatience and the desire to witness the fulfillment of the warning immediately. Thus, these verses illustrate *'Ajalah* in the form of isti'jāl, namely, the tendency to desire that something happen immediately without considering Allāh's decree and the time He has appointed.

Based on the analysis of the exegetical interpretations, the context of these verses concerns the attitude of the polytheists who demanded that Allāh's punishment be brought down immediately as a manifestation of their denial of His warnings. The term تَسْتَعْجِلُونَ indicates the tendency toward *'Ajalah* in the form of isti'jāl, namely, the desire for something to happen immediately without exercising patience in accepting Allāh's decree and appointed timing. This indicates human limitations in controlling desires and responding to matters that have not yet occurred, leading to a tendency to demand immediate proof without considering the consequences of what they are asking for.

Table 3. Qur'anic Verses on *'Ajalah* as a Characteristic of Human Limitations

No	Verse	Context of the Verse	Indications of Human Limitations in the Verse
1	QS. al-Isrā' [17]: 11	Haste Is a Human Tendency in Responding to Desires.	The Limited Ability to Control Impulses and Carefully Consider Consequences, Which May Lead Human Beings to Desire or Supplicate for Things That Ultimately Harm Themselves.
2	QS. al-Anbiyā' [21]: 37	The Fundamental Human Tendency to Act Hastily.	The Difficulty of Controlling the Urge to Act Hastily, Which May Result in a Lack of Patience in Following a Process and Insufficient Consideration

			of the Consequences of One's Actions.
3	QS. al-Qiyāmah [75]: 16–19	The Prohibition Against the Prophet, *Shallallahu 'alaihi wa sallam*, Hastening to Follow Jibrīl's Recitation Upon Receiving Revelation.	Concern About Memory Retention and the Tendency to Act Hastily.
4	QS. al-A'rāf [7]: 150	Prophet Mūsā's, 'alaihissalām, rebuke of the Children of Israel for their act of worshipping the calf.	The tendency to act hastily without carefully considering the circumstances and the consequences of one's actions.
5	QS. al-An'ām [6]: 57–58	The attitude of the polytheists who demanded that Allah's punishment be brought upon them immediately as a form of denial of His threat.	The tendency to demand immediate proof without considering the consequences of what one is asking for.

Discussion

1. *Nisyān* and *'Ajalah* in Cognitive Psychology

Psychology is the scientific study of the human mind, mental processes, emotions, and behavior, systematically examining how humans think, feel, learn, and act (Saleh, 2018). Psychology encompasses several major branches that examine different aspects of the human mind, mental processes, development, and behavior from various perspectives (Cici May Linda et al., 2024). Several branches of psychology relevant to understanding different dimensions of human beings include the following:

Table 4. Branches of Psychology and Their Areas of Focus

No	Cabang Psikologi	Fokus Kajiannya
1	Cognitive Psychology	Studies cognitive processes such as thinking, attention, perception, memory, learning, language, and decision-making (Sternberg & Sternberg, 2017; Goldstein, 2011).
2	Developmental Psychology	Studies human development and changes from infancy and childhood through adolescence, adulthood, and old age (Papalia & Martorell, 2021).
3	Social Psychology	Studies how other people and the social environment influence human thoughts, feelings, and behavior (Myers & Twenge, 2019).

4	Personality Psychology	Studies individual characteristics, behavioral patterns, and differences in personality (Feist et al., 2018).
5	Educational Psychology	Studies learning processes, student development, learning motivation, and educational processes (Hoy, 2016).
6	Clinical Psychology	Studies psychological conditions, mental disorders, and psychological assessment and intervention (Trull & Prinstein, 2012).
7	Health Psychology	Studies the relationship between psychological factors, behavior, and health (Taylor, 2018).
8	Industrial and Organizational Psychology	Studies human behavior in work environments and organizations (Spector, 2003).
9	Experimental Psychology	Uses experimental methods to investigate psychological processes such as perception, learning, memory, and emotion (Gazzaniga et al., 2019).
10	Psychology of Religion	Examines the relationship between religion and human experiences, beliefs, development, and behavior (Pargament, 1997).
11	Positive Psychology	Studies positive aspects of human experience, such as happiness, meaning in life, character strengths, optimism, and well-being (Seligman, 2011).
12	Forensic Psychology	Applies psychological principles in legal and judicial contexts (Bartol & Bartol, 2017).

Cognitive psychology is a branch of psychology that studies mental processes related to how humans receive, process, store, and use information. These processes include attention, perception, memory, learning, language, problem-solving, decision-making, and thinking (Sternberg & Sternberg, 2017). This approach views humans as active individuals who process information and construct understanding based on their experiences and existing knowledge (Goldstein, 2011). Thus, cognitive psychology can be used to understand human abilities and limitations in learning, remembering, thinking, and making decisions.

a. Human Memory Limitations from the Perspective of Cognitive Psychology

From the perspective of cognitive psychology, memory is a mental process that enables humans to receive, store, and retrieve information. The memory process generally involves three main stages: encoding (the process of entering information into memory), storage (the process of retaining information in memory), and retrieval (the process of recalling stored information). Information received through the senses is first processed and encoded, then stored in the memory system, and subsequently retrieved when needed ; Goldstein, 2011). Thus, memory plays an essential role in

learning, knowledge formation, decision-making, and the ability to use past experiences to cope with new situations.

Encoding is the process by which the brain receives and processes information so that it can be entered into memory. For example, when someone hears another person's name, the brain receives and processes that name, enabling the person to remember it later. Storage is the process of retaining information that has been received and processed by the brain in memory so that it can be remembered and used again when needed. For example, someone studies the names of the Companions of the Prophet. The information is then stored in memory, enabling the person to recall those names several days later. This process of retaining information is called storage. Retrieval is the process by which someone recalls information that has previously been stored in memory. For example, someone has studied the names of the Companions of the Prophet. When asked several days later, the person is able to mention those names again. This process of recalling previously stored information is called retrieval.

Forgetting refers to one of the important topics in cognitive psychology, concerning human limitations in storing and retrieving information. From a cognitive perspective, forgetting does not necessarily mean that information has been completely lost from memory. Rather, it may occur because information becomes difficult to access due to various factors, such as encoding failure, information decay, and interference between previously stored information (Goldstein, 2011). Thus, forgetting demonstrates the limitations of human memory processes and helps explain the characteristics of human beings as individuals who possess the ability to remember while also experiencing cognitive limitations.

Information decay (decay) is the process by which information stored in memory gradually becomes weaker or more difficult to recall over time, particularly when the information is rarely used or retrieved. Interference is a disruption in memory that occurs when previously stored information becomes mixed with or interferes with other information, making it difficult for someone to recall specific information. For example, interference occurs when newly learned information disrupts the recall of information that was previously learned. Suppose someone has memorized an old telephone number and then obtains a new one. When attempting to recall the old number, the person instead remembers the new number. This situation illustrates an example of memory interference.

Factors contributing to forgetting from the perspective of cognitive psychology are related to the processes of receiving, storing, and retrieving information in memory. Forgetting may occur due to encoding failure, the decay of memory traces (decay), interference between old and new information, and retrieval failure, in which information becomes difficult to access even though it remains stored in memory (Goldstein, 2011; Sternberg & Sternberg, 2017). In addition, limited attention and insufficient repetition of information may increase the likelihood of forgetting. Thus, forgetting does not always indicate the complete loss of information but may result from obstacles in cognitive processes.

b. Haste and Decision-Making from the Perspective of Cognitive Psychology

From the perspective of cognitive psychology, humans are viewed as active information processors, although their cognitive abilities have certain limitations. Human attention and working memory capacities are limited, meaning that not all incoming information can be processed simultaneously and thoroughly. These limitations may lead to errors in perception, memory, judgment, and decision-making, particularly when individuals are confronted with complex or large amounts of information ; Goldstein, 2011). Thus, cognitive psychology demonstrates that human abilities to acquire and process knowledge are not perfect but are influenced by limitations in cognitive capacity.

From the perspective of cognitive psychology, humans tend to respond quickly and impulsively when confronted with certain stimuli or situations. Impulsivity refers to an individual's tendency to act or make decisions rapidly without first thinking carefully or considering the possible consequences. For example, someone may immediately purchase an item simply because they are attracted to it, even though they had no prior intention of buying it and have not considered whether the item is actually necessary. In simple terms, impulsivity refers to acting spontaneously and hastily without sufficient consideration.

Rapid responses can help individuals make decisions efficiently; however, under certain circumstances, they may lead individuals to act without thoroughly considering available information and potential consequences. Impulsivity is associated with the tendency to make decisions or take actions spontaneously, with relatively limited cognitive control and deliberation. This indicates that human cognitive processes do not always operate rationally or involve in-depth consideration, as they are influenced by attention, emotions, working memory limitations, and situational pressures (Sternberg & Sternberg, 2017). Thus, cognitive psychology views rapid responses and impulsivity as both characteristics and limitations of human beings in processing information and making decisions.

From the perspective of cognitive psychology, self-regulation refers to an individual's ability to regulate their thoughts, emotions, motivation, and behavior in order to achieve specific goals. Self-regulation involves cognitive processes such as setting goals, monitoring progress, self-evaluation, and adjusting strategies when facing obstacles. This ability enables individuals to control their responses and actions based on the goals they seek to achieve rather than merely following momentary impulses ; Schunk & DiBenedetto, 2020). In the context of studying human beings, self-regulation demonstrates that humans possess the ability to direct and control themselves through cognitive processes.

2. Integration of the Concept of *Nisyān* from the Perspectives of the Qur'an and Cognitive Psychology

a. The Relationship between *Nisyān* and Memory

The relationship between *Nisyān* and memory lies in their shared emphasis on human limitations in remembering. Cognitive psychology views memory as a process

of receiving, storing, and retrieving information, whereas the Qur'an describes *Nisyān* as one form of human limitation in remembering.

Cognitive psychology explains the mechanisms of forgetting through the processes of attention, information processing, storage, and memory retrieval. Meanwhile, the Qur'an provides an understanding of the meaning of *Nisyān* in human life, particularly in relation to Allah's commands and the need for His guidance. Thus, memory theory can be used to explain the cognitive aspects of *Nisyān*, but it does not serve as the sole basis for understanding the meaning of the Qur'anic verses.

Integration is also evident in the concept of remembering (retrieval), which can be brought into dialogue with the act of remembering in the Qur'an. However, remembering Allah is not merely a cognitive activity; it also has a spiritual dimension related to human awareness of and dependence on Him. Therefore, cognitive psychology explains the mechanisms of remembering and forgetting, while the Qur'an provides spiritual and normative guidance on how to respond to these limitations.

Nevertheless, the integration of the two perspectives has epistemological boundaries. *Nisyān* cannot be reduced entirely to memory failure, just as memory theory cannot explain the full range of meanings of *Nisyān* in the Qur'an. Both must be positioned according to their respective scopes. Cognitive psychology explains the mechanisms of forgetting, whereas the Qur'an provides an understanding of the meaning, values, and human attitudes toward these limitations.

b. The Distinction Between Forgetting as a Cognitive Process and Neglect as a Moral Act

In cognitive psychology, forgetting refers to the limitations of memory in receiving, storing, and retrieving information. Forgetting may occur due to encoding failure, interference, decay, or retrieval failure. In contrast, neglect refers to an attitude or action of failing to pay attention to something that one knows or should pay attention to. This phenomenon is related to attention, motivation, self-control, and decision-making.

The distinction between the two lies in the elements of awareness and intentionality. Forgetting occurs when information cannot be recalled, whereas neglect concerns an individual's attitude toward information that they know. The two may be related, but they cannot be equated: not every instance of forgetting constitutes neglect, and not every instance of neglect is caused by forgetting.

From the Qur'anic perspective, *Nisyān* must be understood according to its context. On the one hand, *Nisyān* describes unintentional forgetting as a human limitation. On the other hand, forgetting may also be associated with neglecting Allah and His guidance, which carries moral consequences. Thus, cognitive psychology explains the mechanisms of forgetting and the mental processes associated with neglect, whereas the Qur'an provides a normative dimension concerning human responsibility. Integrating the two perspectives helps develop a more comprehensive understanding of *Nisyān* without equating memory limitations with acts of neglect.

3. Integration of the Concept of *'Ajalah* from the Perspectives of the Qur'an and Cognitive Psychology

a. The Relationship Between *'Ajalah* and Response Control from the Perspectives of the Qur'an and Cognitive Psychology

The relationship between *'Ajalah* and response control lies in the human tendency to act hastily. In cognitive psychology, response control is part of executive functions that enable individuals to inhibit spontaneous impulses and consider the consequences before acting. Meanwhile, the Qur'an describes *'Ajalah* as a human disposition characterized by a tendency to desire or do things hastily.

The two perspectives can be brought into dialogue through the concept of response control. Cognitive psychology explains the mechanisms involved in inhibiting impulses and regulating actions, whereas the Qur'an provides guidance on controlling the tendency to act hastily. Nevertheless, *'Ajalah* cannot be equated entirely with impulsivity or deficient response control. Cognitive psychology explains the mental mechanisms involved in controlling impulses, whereas the Qur'an discusses *'Ajalah* within a broader scope that also encompasses moral and spiritual dimensions. Thus, their integration positions cognitive psychology as an approach for explaining the mechanisms of impulse control, while the Qur'an provides a normative foundation for directing human behavior through deliberation, patience, and divine guidance.

b. The Distinction Between Haste as a Behavioral Tendency and the Decision-Making Mechanisms Studied in Cognitive Psychology

In the Qur'anic perspective, *'Ajalah* refers to the human tendency to act or desire something hastily. Meanwhile, cognitive psychology explains decision-making as a process of considering information, evaluating alternatives, and determining a course of action. Under certain circumstances, situational pressures or momentary impulses may lead individuals to make decisions with limited deliberation.

The common ground between the two lies in their discussion of the human tendency to act quickly. However, *'Ajalah* places greater emphasis on behavioral tendencies, whereas cognitive psychology explains the mental mechanisms underlying decision-making. The two cannot be equated, because quick decisions do not always indicate haste; such decisions may be based on prior experience and deliberation.

Thus, cognitive psychology can help explain the mental processes associated with the emergence of hasty behavior, while the Qur'an provides a normative and spiritual understanding of the importance of controlling the human tendency toward *'Ajalah* (haste). The integration of these two perspectives enables a more comprehensive understanding without reducing the meaning of *'Ajalah* in the Qur'an to merely a mechanism of decision-making.

4. Similarities and Differences between Qur'anic and Psychological Concepts

The concepts of *Nisyān* and *'Ajalah* in the Qur'an share common ground with cognitive psychology in describing human limitations. *Nisyān* is associated with human limitations in remembering, while *'Ajalah* is related to the human tendency to respond or act hastily. Their similarity lies in the recognition that human abilities are not perfect and are influenced by internal processes that shape behavior. The difference lies in their

perspectives and objectives. The Qur'an discusses these two characteristics within the framework of divine guidance, morality, and human accountability to Allah, whereas cognitive psychology examines them as mental processes that can be observed and explained through theories and empirical research. Thus, psychology provides explanations of cognitive mechanisms, while the Qur'an offers a framework of values and guidance for addressing these limitations.

The similarities and differences between the concepts of *Nisyān* and *'Ajalah* in the Qur'an and cognitive psychology can be understood through the scientific spider-web model, which views different academic disciplines as interconnected and capable of enriching one another (Abdullah, 2006). Integration involves employing the perspective of cognitive psychology to enrich the understanding of *Nisyān* as a limitation in remembering and *'Ajalah* as a tendency to act too hastily, while interconnection examines the relationship of these concepts with the values and guidance of the Qur'an. Thus, the Qur'an provides a value-based foundation and guidance for understanding human limitations, whereas cognitive psychology explains the underlying cognitive mechanisms, enabling both perspectives to produce a more comprehensive understanding.

5. Limitations as a Human Characteristic and the Basis for the Importance of Learning and Self-Regulation

Nisyān and *'Ajalah* demonstrate that limitations are an inherent part of human characteristics. Nisyān reflects limitations in retaining and recalling information, whereas 'Ajalah indicates the tendency to respond or act quickly before engaging in careful consideration. These limitations should not be understood merely as weaknesses but also as a basis for the importance of learning and self-regulation. Memory limitations encourage individuals to continue learning, reviewing, and reinforcing knowledge, while the tendency toward haste requires individuals to develop the ability to control impulses, consider consequences, and regulate their responses. Thus, the integration of the Qur'an and cognitive psychology demonstrates that recognizing human limitations can serve as a foundation for developing cognitive abilities, learning, and self-regulation.

Conclusion

This study concludes that Nisyān and 'Ajalah are two characteristics that illustrate human limitations in different yet potentially interconnected aspects. Nisyān reflects limitations in the cognitive dimension, particularly in remembering and retaining information, whereas 'Ajalah reflects a tendency in the behavioral dimension, particularly in desiring something or acting hastily. The relationship between the two is contextual and does not necessarily indicate a causal relationship. Meanwhile, the moral-spiritual dimension serves as a guiding framework for addressing these limitations through awareness, responsibility, self-regulation, and divine guidance. Thus, cognitive limitations do not automatically constitute moral wrongdoing, just as acting quickly does not always constitute blameworthy haste. Moral evaluation must still take into account human intention, awareness, and the context of the action.

The conceptual contribution of this study lies in formulating the relationship between the cognitive, behavioral, and moral-spiritual dimensions in understanding Nisyān and 'Ajalah, while also emphasizing the boundaries of each dimension. The integration of the

Qur'an and cognitive psychology is not intended to equate Nisyān with forgetting or 'Ajalah with impulsivity. Cognitive psychology is employed to explain the mental processes associated with the ability to remember and the tendency to act, whereas the Qur'an provides meaning and moral-spiritual guidance for addressing these characteristics. The limitation of this approach lies in the differences between the objects of study and explanatory foundations of the two perspectives. Consequently, psychological theories cannot be used to establish the mental mechanisms underlying every event mentioned in the Qur'an, nor can Qur'anic interpretations be regarded as the results of empirical testing of psychological theories. Therefore, the new knowledge generated by this study is not merely that the two perspectives complement one another, but that human limitations should be understood through three interconnected yet distinct dimensions: limitations in remembering, tendencies in acting, and moral-spiritual responsibility in addressing them.

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Ethical Statement

Ethical approval was not required for this study because it was conducted exclusively through library research involving Qur'anic verses, classical and contemporary tafsir literature, and published scholarly works on cognitive psychology. The research did not involve human participants, primary data collection, personal information, or animal subjects. The authors maintained academic integrity through appropriate citation, accurate interpretation, and responsible integration of the scholarly sources.

Artificial Intelligence (AI) Use Statement

Artificial intelligence (AI) tools were used solely to assist with language editing, grammatical correction, and improving the clarity and readability of the manuscript. AI was not used to select Qur'anic verses, analyze exegetical interpretations, evaluate cognitive psychology theories, develop the integrative-interconnective analysis, or formulate research conclusions. All scholarly interpretations, references, and substantive content were critically reviewed and verified by the authors, who take full responsibility for the accuracy, originality, and integrity of the manuscript.

Author Contributions

Andre Eka Putra contributed to the conceptualization, research design, identification and classification of Qur'anic verses, literature investigation, descriptive analysis, interdisciplinary synthesis, and preparation of the original manuscript. Efendi contributed to the conceptualization, methodological development, analysis of classical and contemporary tafsir literature, validation of interpretations, and critical review and revision of the manuscript. Zulbadri contributed to the review of cognitive psychology literature,

comparative analysis, development of the integrative-interconnective interpretation, validation of the conceptual synthesis, and manuscript review and editing. All authors reviewed and approved the final version of the manuscript.

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