Jean Piaget's Constructivism in Islamic Religious Education

Konstruktivisme Jean Piaget dalam Pendidikan Agama Islam

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Abstract

Islamic Religious Education (PAI) learning in Indonesia continues to develop so that it is effective and relevant to the needs of the times. The priority of the PAI learning approach is to help students understand, internalize, and apply values in everyday life. Jean Piaget's constructivist theory is an approach that is relevant to the phenomenon of PAI learning development. This study examines the relevance of Jean Piaget's constructivist philosophy to PAI in Indonesia. This study is a literature review that explores Piaget's constructivist concepts and their implementation in PAI using the Systematic Literature Review (SLR) method, which involves three stages: planning, execution, and reporting. The findings indicate that Piaget's constructivist principles can be adapted in PAI in several ways: religious knowledge is actively and independently constructed by students, the focus in PAI is on the process rather than the outcome, PAI is student-centered, Islamic religious educators act as facilitators, a supportive environment for knowledge construction is built, and appropriate language is used in the material delivery process. The application of these principles in PAI can make students more active, creative, independent, critical, and innovative in their learning.

Keywords: Adaptation, Constructivism, Jean Piaget, Islamic Religious Education

Abstrak

Pembelajaran Pendidikan Agama Islam (PAI) di Indonesia terus berkembang agar efektif dan relevan dengan kebutuhan zaman. Prioritas pendekatan pembelajaran PAI membawa peserta didik memahami, menginternalisasi, dan menerapkan nilai-nilai dalam kehidupan sehari-hari. Teori konstruktivisme Jean Piaget sebagai salah satu pendekatan relevan dengan fenomena perkembangan pembelajaran PAI. Penelitian ini mengkaji relevansi pemikiran filsafat konstruktivisme Jean Piaget bagi PAI di Indonesia. Penelitian ini merupakan penelitian kepustakaan yang mengkaji konsep konstruktivisme Jean Piaget dan implementasinya dalam PAI dengan menggunakan metode *Systematic Literature Review* (SLR) yang melibatkan tiga tahapan: perencanaan, pelaksanaan, dan pelaporan. Hasil penelitian menunjukkan bahwa prinsip-prinsip konstruktivisme Jean Piaget dapat diadaptasi dalam PAI melalui beberapa cara, antara lain: pengetahuan tentang agama Islam dibangun secara aktif dan mandiri

oleh peserta didik, menekankan proses dalam PAI daripada hasil, PAI berpusat pada peserta didik, pendidik agama Islam diposisikan sebagai fasilitator, membangun lingkungan yang mendukung konstruk pengetahuan, dan penggunaan bahasa yang tepat dalam penyampaian materi. Penerapan prinsip-prinsip ini dalam pembelajaran PAI dapat membuat peserta didik lebih aktif, kreatif, mandiri, kritis, dan inovatif dalam belajar.

Kata kunci: Adaptasi, Konstruktivisme, Jean Piaget, Pendidikan Agama Islam

A. Introduction

Islamic education in Indonesia plays a crucial role in shaping the character and morals of the younger generation.[1] As the world's largest Muslim-majority country[2], Indonesia's Islamic education system bears a great responsibility to ensure that religious values are taught effectively and are relevant to the needs of the times. This challenge needs to be answered by presenting an educational approach that not only conveys religious knowledge, but also encourages students to understand, internalize, and apply these values in their daily lives.

There have been many theories applied in education to find them relevant to the conditions and development of the times. One of the relevant approaches to achieving goals and answering the challenges of the times is the theory of constructivism proposed by Jean Piaget. This theory emphasizes that learning is an active process in which students construct their understanding based on experience and interaction with the environment.[3] Sakholid Nasution tried to compile constructivism-based Arabic textbooks and found that this approach was effective in improving his learners' writing skills.[4] This shows that the application of constructivism in Islamic religious education has the potential to improve students' cognitive and application skills.

In addition, Oktavita Sari also applies Piaget's constructivism to increase knowledge in Islamic education. According to her, the advantage of

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[1] Mardiah Astuti, Reni Febriani, and Nining Oktarina, 'Pentingnya Pendidikan Islam Dalam Membentuk Karakter Generasi Muda', *Jurnal Faidatuna* 4, no. 3 (2023): 140–49, https://doi.org/10.53958/ft.v4i3.302.

[2] Abd Rahman, "Peran Pendidikan Islam Dalam Pembentukan Moral Bangsa," *Al-Riwayah: Jurnal Kependidikan* 7, no. 1 (2015): 45–59.

[3] Suparlan Suparlan, 'Teori Konstruktivisme dalam Pembelajaran', *ISLAMIKA* 1, no. 2 (31 July 2019): 79–88, https://doi.org/10.36088/islamika.v1i2.208.

[4] Sahkholid Nasution and Akmal Walad, "The Effectiveness of Constructivism-Based Arabic Textbook in Higher Education," *Arabiyatuna: Jurnal Bahasa Arab* 6, no. 1 May (April 2022): 63–84, https://doi.org/10.29240/jba.v6i1.3572.

using the constructivism learning model is that it can help learners express their ideas and involve emotional and social aspects in the classroom. However, Sari also noted that the learning model also creates misunderstandings and takes more time.[5] Nevertheless, the application of constructivism still shows great potential for creating a dynamic and participatory learning environment.

The application of constructivism is also recognized by Muhibbin who adapted Vygotsky's theory of constructivism in PAI. The results show success due to supporting forces such as teacher readiness and adequate educational facilities.[6] Dwi Noviani added that the constructivism paradigm if applied in reflective and innovative Islamic education learning can produce more effective learning methods. By presenting reflective Islamic education, Noviani succeeded in implementing innovative learning and inspiring students to be more active in the teaching and learning process.[7]

Based on this literature, it is clear that constructivism has great potential to be adapted to Islamic education in Indonesia. However, there needs to be attention to the challenges and obstacles that may be faced. Therefore, the author is interested in studying Jean Piaget's constructivism theory and its relevance in Islamic Religious Education teaching so that it becomes one of the approaches that can be adapted.

B. Method

This research is literature research that examines the thoughts of educational philosopher, Jean Piaget. Literature research involves a series of activities that include data collection, reading, recording, and processing research materials. The method used to collect data is to utilize Systematic Literature Review (SLR). This SLR method is used to identify, review, evaluate, and interpret all available research with the topic area of phenomena of interest with specific relevant research questions. The phenomenon of interest in this case is of course Jean Piaget's constructivism philosophy and its relevance for Islamic education.[8]

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[5] Oktavita Sari, "The Implementation of Constructivism Learning in Islamic Religious Subject At Senior High School Plus Bina Insani," *JPP (Jurnal Pendidikan Dan Pembelajaran)* 26, no. 1 (October 2019): 22–27, https://doi.org/10.17977/jpp.v26i1.7774.

[6] Muhibbin Muhibin and M. Arif Hidayatullah, "Implemntasi Teori Belajar Konstruktivisme Vygotsky Pada Mata Pelajaran Pai Di SMA Sains Qur`An Yogyakata," *Belajea: Jurnal Pendidikan Islam* 5, no. 1 (May 2020): 113–30, https://doi.org/10.29240/belajea.v5i1.1423.

[7] Dwi Noviani, 'Innovation for Islamic Education Instruction through Reflective Learning', in *Proceedings of the 6th International Conference on Community Development (ICCD 2019)*, vol. 349 (Paris, France: Atlantis Press, 2019), 148–51, https://doi.org/10.2991/iccd-19.2019.40.

[8] Evi Triandini et al., "Metode Systematic Literature Review Untuk Identifikasi Platform Dan Metode Pengembangan Sistem Informasi Di Indonesia," *Indonesian Journal of Information Systems* 1, no. 2 (February 2019): 63–77, https://doi.org/10.24002/ijis.v1i2.1916.

The implementation of the SLR method involves three main stages: planning, conducting, and reporting.[9] In the planning stage, the researcher defines the research question, sets the search criteria, and determines the inclusion and exclusion criteria.[10] The execution stage involves searching for relevant articles and filtering them based on the criteria set in the planning stage.[11] Finally, the reporting stage is when the SLR results are presented in a structured format by detailing and summarizing the review process. Through these steps, researchers can ensure a systematic and rigorous approach in conducting the literature review, thereby enhancing the replicability and impact of the research findings.[12]

C. Result and Discussion

Examining Jean Piaget's Philosophy of Constructivism

His full name is Jean Piaget. He was born on August 9, 1896 AD in Neuchâtel, Switzerland. He grew up in an educated family, to Arthur Piaget and Rebecca Jackson. His father was a professor of history who focused on medieval literature. His mother is an intelligent, dynamic, and also religious woman.[13] Since childhood, Jean Piaget has shown his interest in science. When he was 15 years old, he won an award for his achievements in the field of zoology.[14] In adolescence, Jean Piaget spent many vacations with his godfather Cornut. This Swiss scholar was a major influence in Jean Piaget's subsequent intellectual development, especially in the field of philosophy. Until finally in 1918 AD, he became a doctor of philosophy.

Although he was initially interested in zoology and had a doctorate in philosophy, he decided to study psychology instead. His encounter with psychoanalysis resulted in a work on the relationship between psychoanalysis and child psychology.[15] Later in 1925, he was named professor of child psychology at the University of Neuchâtel. In addition, Piaget also joined the University of Geneva until his death on September 16, 1980. During his 84-

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[9] Syafrial Fachri Pane and Muhammad Syiarul Amrullah, "Systematic Literature Review: Analisa Sentimen Masyarakat Terhadap Penerapan Peraturan ETLE," *Journal of Applied Computer Science and Technology* 4, no. 1 (July 2023): 65–74, https://doi.org/10.52158/jacost.v4i1.493.

[10] Philipp C. Sauer and Stefan Seuring, "How to Conduct Systematic Literature Reviews in Management Research: A Guide in 6 Steps and 14 Decisions," *Review of Managerial Science* 17, no. 5 (July 1, 2023): 1899–1933, https://doi.org/10.1007/S11846-023-00668-3/FIGURES/2.

[11] Sisi Maghfirah Rahmah Sembiring et al., "Systematic Literature Review: Implementation of Mobile Banking," *Jurnal Ekonomi Dan Bisnis Digital* 2, no. 2 (April 2023): 531–46, https://doi.org/10.55927/ministal.v2i2.2987.

[12] Zaki Mirshad, 'Persamaan Model Pemikiran Al-Ghazali Dan Abraham Maslow Tentang Model Motivasi Konsumsi' (UIN Sunan Ampel Surabaya, 2014).

[13] Herbert P. Ginsburg and Sylvia Opper, *Piaget's Theory of Intellectual Development* (Englewood Cliffs, N.J: Prentice-Hall, 1988).

[14] Brian Duignan, 'Jean Piaget', Britannica, 2022.

[15] Ginsburg and Opper, *Piaget's Theory of Intellectual Development*.

year lifespan, Jean Piaget has produced dozens of books and monographs that are useful for the scientific development of psychology, philosophy, and education.[16] Jean Piaget became interested in philosophy after meeting Cornut, his patriarch, and reading Bergson's writings on philosophy. This sparked his interest in epistemology, which discusses how knowledge is acquired. From here, Piaget developed his philosophical theory, known as constructivism.[17]

Piaget's constructivism is the concept of building skills and knowledge during the learning process. According to him, children's mental development occurs through an integrative process that is interrelated and develops from the previous period. This process involves assimilation, which is the absorption of new information, and accommodation, which is the adjustment of knowledge in the mind. This adaptation process aims to achieve equilibrium, which is an increasingly better balance. Jean Piaget said: *"Basically, the mental development of the child appears as a succession of three great periods. Each of these extends the preceding period, reconstructs it on a new level, and later surpasses it to an ever-greater degree".*[18]

Piaget also emphasized the importance of intellectual maturity, practice, and experience in children's cognitive development. He also recognized the role of social interaction in knowledge formation. Piaget's constructivism highlights that children can form and change their concepts, and develop knowledge through interaction, adaptation, abstraction, and reflection.[19]

Piaget's constructivism suggests that knowledge is built through a process of assimilation and accommodation based on a particular scheme. Assimilation is the absorption of new information that occurs in the mind. Meanwhile, accommodation is the rearrangement of knowledge puzzles in the mind due to new clues, information, and information. The process of adaptation through the results of assimilation and accommodation will result in equilibration (balance). Equilibration is a process that is supposed to lead

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[16] Duignan, 'Jean Piaget'.

[17] Epistemologi adalah salah satu cabang filsafat yang membahas mengenai cara atau proses mendapatkan ilmu pengetahuan. Epistemologi juga mengkaji tentang berbagai hal yang perlu diperhatikan agar dapat memperoleh pengetahuan yang benar. Objek kajian epistemologi adalah terkait bagaimana sesuatu itu datang, bagaimana kita mengetahuinya, bagaimana kita membedakan dengan lainnya dan juga berhubungan dengan situasi dan kondisi ruang setta watu mengenai sesuatu hal.Amka Amka, *Filsafat Pendidikan* (Banjarmasin: Nizamia Learning Center 2019, 2019), https://repo-dosen.ulm.ac.id/handle/123456789/9305.

[18] Jean Piaget and Bärbel Inhelder, *Psychology Of The Child* (Basic Books, 1969).

[19] Maria Legerstee, David W. Haley, and Marc H. Bornstein, *The Infant Mind: Origins of the Social Brain* (Guilford Press, 2013).

to increasingly better equilibrium.[20] Piaget suggests that the organism's activities with the environment and vice versa must first experience a point of balance to achieve equilibration. In addition, the stages of assimilation and accommodation should go hand in hand and complement each other.[21]

In addition, Jean Piaget's theory of children's cognitive development also states that, at a certain level, children's methods or capabilities in constructing their knowledge also depend on their intellectual maturity. Piaget clearly states that:

> *"Maturation plays a role throughout mental growth…Organic maturation is undoubtedly a necessary factor and plays an indispensable role in the unvarying order of succession of the stages of the child's development, but it does not explain all development and represents only one factor among several".*[22]

In addition, according to Jean Piaget, practice and experience gained through action are also other factors that play a role in cognitive development. Knowledge is not obtained by standing still, but by actively participating. Jean Piaget states that knowledge is obtained from action, not from objects; experience in this case is only the practical and quasi-motor phase of what will later become operational deduction, which should not be confused with experience in the sense of external mileage. Rather, it is a statement of the constructive action performed by the subject on the external object.[23]

In addition to intellectual maturity, training, and experience, another factor that also contributes to children's cognitive development is social interaction or transmission. Social interaction or transmission is a variety of influences obtained through relations or relationships with the social environment.[24] This is in line with the theory of empiricism, which believes that experience, environment, and education in the development process play a part in influencing children's knowledge.

In the context of language, Piaget emphasized the differences in the way children and adults think. He emphasized the importance of educators' understanding of children's language and level of thinking in the learning process. He said that:

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[20] Ulrich Müller, Jeremy I. M. Carpendale, and Leslie Smith, *The Cambridge Companion to Piaget* (Cambridge University Press, 2009).

[21] Alon Mandimpu Nainggolan and Adventrianis Daeli, 'Analisis Teori Perkembangan Kognitif Jean Piaget Dan Implikasinya Bagi Pembelajaran', *Journal of Psychology Humanlight* 2, no. 1 (24 August 2021): 31–47, https://doi.org/10.51667/jph.v2i1.554.

[22] Piaget and Inhelder, *Psychology Of The Child*.

[23] Ibid.

[24] Nainggolan and Daeli, 'Analisis Teori Perkembangan Kognitif Jean Piaget Dan Implikasinya Bagi Pembelajaran'.

"…the adult conveys different modes of thought employing speech…the earliest substantives of child language are very far from denoting concepts…primitive child language fulfills far more complicated functions than would at first appear to be the case".[25]

Piaget's theory of constructivism is very relevant in education, including Islamic religious education, because it emphasizes the process of building knowledge through interaction, adaptation, and reflection.

Adapting Jean Piaget's Constructivism Philosophy in Islamic Religious Education (PAI)

Constructivism is one of the most popular educational philosophies. Philosophically, constructivism has an important role in building learning strategies and approaches.[26] In constructivist philosophy, a person's experience is very important. A person can produce knowledge and form meaning based on experience.

Zakiah Daradjat presents the concept and practice of Islamic religious education by integrating theoretical and practical aspects. In her book entitled "Islamic Religious Education" Zakiah Daradjat discusses various important concepts in Islamic religious education, including ways to construct mental attitudes following Islamic teachings and practice in everyday life.[27]

In her book, Zakiah Daradjat explains the basic concepts of PAI and how these concepts can be applied in daily life. She discusses character building, morality, and Islamic values that should be integrated into every aspect of life, including formal and informal education. Daradjat also reviews learning strategies and methods following the principles of constructivism in Islamic religious education, where learners are directed to actively build their understanding and attitudes based on Islamic teachings.

Islamic Education is the process of inheriting and developing human culture following the values of the Qur'an and Hadith, which began when the Prophet Muhammad preached it to his people.[28] Islamic education is also defined as an effort to prepare the younger generation to play a role in the transfer of knowledge and Islamic values following human functions in the world and the hereafter.[29] In addition, Islamic Education also means the effort

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[25] Jean Piaget, *The Language and Thought of the Child* (New York: Harcourt, Brace & Company, 1926).

[26] M. Yusuf and Witrialail Arfiansyah, 'Konsep 'Merdeka Belajar' Dalam Pandangan Filsafat Konstruktivisme', *Al-Murabbi* 7, no. 2 (2021).

[27] Zakiah Daradjat, *Pendidikan Agama Islam* (Yogyakarta: Pustaka Pelajar, 1996).

[28] Zuhairini, *Sejarah Pendidikan Islam* (Jakarta: Bumi Aksara, 1992).

[29] Hasan Langgulung, *Beberapa Pemikiran Tentang Pendidikan Islam* (Bandung: AlMaarif, 1980).

of guidance, direction, and coaching of students carried out consciously and planned to form a superior personality in line with Islamic teachings.[30]

Based on the explanation of Islamic education, it can be concluded that Islamic education is a process. This understanding is in line with Piaget's idea of constructivism which emphasises the importance of process. The process in PAI is highly valued and considered. Even before the process begins, educators make plans and scenarios in advance so that learning can run smoothly. During the learning process, several aspects need to be the focus, including the determination of materials, media, methods, strategies, time, and others.

According to Piaget, cognitive development includes four stages: sensory-motor, pre-operational, concrete operational, and formal operational.[31] Therefore, the Islamic education process should be aligned with the age and development of the child. Islamic education materials are given gradually and little by little. The provision of Islamic teaching materials starts from simple and easy to complex materials. The materials are also given according to the level of development of students. The materials for children at the primary education level are certainly different from the materials given to middle age. In addition, the learning menu given to them is also tailored to their daily needs. This learning model is in line with the process of decreasing the revelation of the Qur'an which is done gradually. God (Allah) certainly has a logical and systematic reason why the Qur'an was revealed verse by verse and surah by surah. One of them is so that mankind can understand it easily and not be burdensome. Similarly, with Islamic education, the amount of material about Islamic teachings cannot be given all in a short time. It takes time and a step-by-step process so that students can understand it well.

Deanna Kuhn provides a relevant review of Piaget's cognitive development theory by emphasizing the importance of developmental processes and stages in education, including Islamic religious education. She asserts that effective education must consider the stages of individual cognitive development, as each stage has unique characteristics in

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[30] Abudin Nata, *Metodologi Studi Islam* (Jakarta: PT Raja Grafindo Persada, 1998).

[31] The motor sensory stage occurs in children aged 0 - 2 years. At this stage, children predominantly use their five senses and also their body movements. While the pre-operational stage children use more symbolic language. At this age children tend to imitate everything they get from their environment, are happy with symbolic games, start to like doodling, start to be able to visualise things in their minds, to be able to explain events verbally. Meanwhile, the concrete operational stage occurs at the age of 7 - 11 years. At this age children begin to use their reasoning for logical and concrete things. The last stage is formal operational which occurs at the age of 12 years and above. At this stage children are able to connect symbols with abstract concepts. Their thinking and reasoning also begin to be organised and systematic. Suteja and Akhmad Affandi, *Dasar-Dasar Pendidikan* (Cirebon: Elsi Pro, 2016).

understanding and experience.[32] Kuhn also highlighted that Piaget's theory provides a strong basis for designing curriculum and learning strategies that are appropriate to the level of cognitive development of learners. By understanding the stages of children's cognitive development, educators can develop appropriate learning materials and provide appropriate support to assist their cognitive development.

Piaget's thinking above is in line with the opinion of Zakiah Daradjat who says that Islamic education is more directed at the construction of mental attitudes that are realized through real daily actions for personal interests and the interests of others. However, according to Zakiah Daradjat, Islamic education is not enough to stop at the theoretical level, but also in the practical realm. Islamic religious education does not make a dichotomy of faith and good deeds. Instead, good deeds become the fruit of the knowledge gained.[33]

It has been stated above that according to Piaget, education is obtained through action. Knowledge is not acquired through passive means but by active participation. Learners cannot only be crammed with a pile of material without any practice. Based on Piaget's idea, it has implications for the learning process of Islamic religion which is not sufficient to be done only by the lecture method. This method will certainly make students lazy and not excited. This brings logical consequences for educators to design learning that is more creative and innovative. Educators are required to be able to stimulate students to want to actively participate. Learning will no longer be done unidirectionally, but multi-directionally. There is a give-and-take action between educators and students or between students themselves (interactive lecturing). In addition, learning is systematically designed so that students acquire their knowledge through the learning process they experience directly (inquiry learning). Thus, the learning process becomes more dynamic and can be enjoyed by learners with pleasure.

According to Piaget's constructivist perspective, educators act as facilitators. In this view, teaching does not mean transferring knowledge from more experienced educators to uninitiated learners. Teaching is about assisting learners in constructing their knowledge through interaction with phenomena and objects they want to understand. The educator's job is to stimulate thinking, create challenges, and allow learners to come up with their ideas and concepts.[34]

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[32] D. Kuhn, 'How Do People Know?', *Psychological Science* 12, no. 1 (January 2001): 1–8, https://doi.org/10.1111/1467-9280.00302.

[33] Zakiah Daradjat, *Ilmu Pendidikan Islam* (Jakarta: Bumi Aksara, 2006).

[34] Amka, *Filsafat Pendidikan*.

Not only that, in constructivism theory educators are also required to have the ability to understand the language of learners. Children and adults have different language in showing something. Thus, educators have the duty and demand to be able to convey material following their thinking abilities.[35] Educators are expected to be able to dive into the world of their learners. Educators are also expected to be able to become working partners so that students can freely express their ideas and ideas.

In addition, constructivist philosophy also values the continuous learning process. Piaget's thinking can also be interpreted that learning is a process that is always rolling without stopping. Edgar Faure discusses the idea of lifelong education by emphasizing the importance of continuous learning throughout one's life. In the context of Islamic religious education, this idea can be associated with the concept of continuing education in understanding and practicing religious teachings throughout life. Faure views that education does not only occur in formal educational institutions but also occurs in various aspects of daily life. In this case, Islamic religious education can be understood as learning that occurs not only in schools or madrasas, but also through daily experiences, social interactions, and reflections on religious teachings.[36]

When learning has produced knowledge, the knowledge then continues to undergo assimilation and accommodation to form new knowledge so that equilibration (balance) occurs. However, when equilibration occurs, the knowledge then faces new phenomena and challenges resulting in disequilibration. In this situation, the new knowledge formed requires to adapt again so that assimilation and accommodation occur again until it meets equilibration again (re-equilibration). That's how knowledge is built. It is like a snowball that keeps rolling to form a bigger and bigger ball.

Meanwhile, in the Islamic view, balance can be achieved when all aspects of life can be achieved. The principle of balance that is the basis for Islamic religious education is First, the balance between the affairs of the world - the hereafter. Second, the balance between body and spirit. This principle is based on the philosophical reason that the essence of Islamic religious education is to help the physical and psychological growth and development of children. This philosophical foundation is in line with Piaget's theory of constructivism which emphasizes the physical and mental balance of children. The third principle is the balance between the individual

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[35] Suteja and Affandi, *Dasar-Dasar Pendidikan*.

[36] Edgar Faure, *Learning to Be: The Worl of Education Today and Tomorrow* (Paris: UNESCO Publishing, 1972).

and society. This principle is applied by Islamic religious education by developing social aspects such as mutual love and respect for fellow Muslims, even to other Muslims. The implication of this principle is the formation of a harmonious personality or character.[37]

Piaget's theory of equilibration (balance) is also in line with an Arabic proverb that is very familiar in Islamic society, namely: أُطْلُبُ الْعِلْمَ مِنَ الْمَهْدِ إِلى اللَّهْدِ This saying has inspired Edgar Faure of the International Council of Educational Development (ICED) who later gave birth to the theory of long-life education or lifelong learning. Edgar Faure asserts that the Muslim world was among the first to recommend the idea of lifelong education. Islam instructs its followers to educate themselves from cradle to grave. Edgar Faure's idea of life education is also taken from the spirit of Islamic teachings in the Qur'an Surah At-Taha verse 114.[38]

In addition, social interaction or transmission also influences cognitive development. Piaget's statement recognizes the influence from outside (environment) which also plays a role in the process of mental growth and knowledge. Piaget's idea is in line with the convergence school that has made a compromise between Nativism and Empiricism. The convergence school believes that a child born into the world carries positive and negative potential (fitrah). At a later stage, it is the environment that will influence it.[39] Imam Bukhari narrated a hadith that reads:

كُلُّ مَوْلُوْدٍ يُوْلَدُ عَلَى الْفِطْرَةِ، فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ أَوْ يُمَجِّسَانِهِ، كَمَثَلِ الْبَهِيْمَةِ

تَنْتِجُ الْبَهِيْمَةَ، هَلْ تَرَى فِيْهَا مِنْ جَدْعَاءَ؟

"Every child is born on fitrah. It is his parents who make him a Jew, Christian or Magi. Like the example of an animal that is born to an animal, do you see any of its children with their ears cut off?"

The above hadith indicates that the environment plays a major role in shaping a person's personality. The environment referred to by the hadith is the father and mother (family), the closest place to the child. While fitrah in the hadith is interpreted as potential (ability). This means that Islam recognizes that children from birth already have talent. The fitrah is then influenced by the environment in which the children are raised. From this, it

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[37] Ramayulis, *Ilmu Pendidikan Islam* (Jakarta: Kalam Mulia, 2002).

[38] Esi Hairani, 'Pembelajaran Sepanjang Hayat Menuju Masyarakat Berpengetahuan', *TAJDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 2, no. 1 (5 April 2018): 355–77, https://doi.org/10.52266/tadjid.v2i1.107.

[39] Musdalifah Musdalifah, 'PESERTA DIDIK DALAM PANDANGAN NATIVISME, EMPIRISME, DAN KONVERGENSI', *Idaarah: Jurnal Manajemen Pendidikan* 2, no. 2 (2018): 243–51, https://doi.org/10.24252/idaarah.v2i2.7014.

can be concluded that innate (talent) and the environment both affect the growth and development of learners.[40]

The idea of constructivism developed by Jean Piaget can be applied in PAI. This approach is very relevant and important to develop a more constructive PAI. In constructive PAI, learners actively and independently build their knowledge by emphasizing the process of learner-centered learning. Educators act as facilitators, create an environment that supports the development of learners' characters, and use language that is appropriate to their level of development.

D. Conclusion

Jean Piaget's thoughts on the philosophy of constructivism make a valuable contribution to the development of education, including Islamic education. His brilliant ideas can be the foundation for creating more creative and innovative learning in Islamic education. Some of Jean Piaget's constructivism principles that can be adapted in Islamic education include: 1) Knowledge is built actively and independently by learners, 2) Learning emphasizes the process, 3) Learners become the center of attention in the learning process, 4) Educators act as facilitators, 5) The construction of knowledge is influenced by the environment, 6) The use of language following the developmental level of learners.

These principles can be adapted to Islamic religious education. By applying the principles of Jean Piaget-style constructivism, learners can receive quality education. In addition, they also have the opportunity to express themselves widely, freely, and cheerfully without neglecting religious values.

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