



Constructivism Theory in Learning: A Review of Islamic Religious Education

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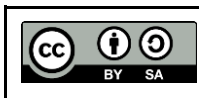
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<p>Kata Kunci: Teori Belajar; Konstruktivisme; Pendidikan Islam.</p>	<p>ABSTRAK</p> <p>Artikel ini mengkaji penerapan pendekatan konstruktivisme dalam pembelajaran Pendidikan Agama Islam (PAI) pada konteks abad ke-21 yang ditandai percepatan teknologi, Artificial Intelligence (AI), dan globalisasi, serta karakteristik peserta didik Generasi Z dan Generasi Alpha. Permasalahan yang diangkat adalah pembelajaran PAI yang masih dominan berorientasi transfer pengetahuan sehingga kurang bermakna dan kurang relevan dengan realitas peserta didik. Penelitian menggunakan pendekatan kualitatif deskriptif dengan metode studi kepustakaan melalui analisis literatur terkait konstruktivisme dan desain pembelajaran PAI. Hasil kajian menunjukkan bahwa konstruktivisme mendorong PAI yang lebih aktif dan kontekstual melalui aktivitas berbasis masalah, diskusi kolaboratif, refleksi, serta dukungan bertahap (scaffolding) menuju kemandirian belajar. Implikasinya, guru berperan sebagai fasilitator yang mengarahkan inkuiri dan aplikasi nilai agar internalisasi ajaran Islam tercermin dalam sikap dan perilaku. Artikel ini merekomendasikan penguatan kompetensi pedagogik guru PAI, penerapan model pembelajaran aktif, dan asesmen autentik untuk menilai capaian kognitif, afektif, dan psikomotor secara seimbang.</p>
	<p>ABSTRACT</p> <p>This article examines the application of the constructivist approach in Islamic Religious Education learning in the context of the 21st century, which is characterized by rapid technological advances, Artificial Intelligence (AI), globalization, and the characteristics of Generation Z and Generation Alpha students. The issue raised is that Islamic Religious Education learning is still predominantly knowledge transfer-oriented, making it less meaningful and less relevant to the reality of students. The research uses a descriptive qualitative approach with a literature study method through an analysis of literature related to constructivism and Islamic Religious Education learning design. The results of the study show that constructivism encourages more active and contextual Islamic Religious Education learning through problem-based activities, collaborative discussions, reflection, and gradual support (scaffolding) towards independent learning. The implication is that teachers act as facilitators who guide inquiry and the application of values so that the internalization of Islamic teachings is reflected in attitudes and behavior. This article recommends strengthening the pedagogical competence of PAI teachers, implementing active learning models, and using authentic assessments to evaluate cognitive, affective, and psychomotor achievements in a balanced manner.</p>
<p>Keywords: Learning Theory; Constructivism; Islamic Education.</p>	



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INTRODUCTION

Education is the inseparable foundation of human life, functioning as a means of developing the potential within humans in achieving existential goals¹. In line with Mujib (2025), education is a process of cultivating potential and behavior through systematic teaching, which in the 21st century has become a crucial instrument for forming inclusive, independent, and adaptive humans to global challenges. However, the traditional paradigm often fails because it ignores the dynamics of technological developments such as (Artificial Intelligence) and globalization, which actually erode human values if not balanced with a critical approach².

In the 21st century, humans are faced with increasingly sophisticated technological and information developments, even to the point of the birth of artificial intelligence or AI (Artificial Intelligence) to help human life, which on the other hand can erode human existence. Technological developments that increasingly facilitate humans are one of the influences that humans experience positive and negative changes in various aspects of life, both in the world of work, industry, economy, socio-culture, health, and also education³. Globalization unites many things in the world so that everything is very close and instant⁴. Whether we realize it or not, this major change in human life also affects character and habits in everyday life.

Students currently attending elementary school through high school are the generations we call Generation Z and Generation Alpha⁵. It's undeniable that Generation Z has been familiar with and accustomed to various forms of gadgets since childhood. Furthermore, Generation Z teenagers were born and grew up at a time when the internet was more developed than previous generations. This has resulted in Generation Z being internet literate from birth⁶. Traditional learning, such as rote memorization and the application of simple procedures, will not develop critical thinking, creativity, and problem-solving skills⁷. This is because they will face complex life problems that come with modern developments.

The old paradigm in education regarding the teaching and learning process always relies on the teacher as the source of information in learning. John Locke said that the student's mind is like a blank, clean sheet of paper ready to receive the teacher's scribbles. This is in line with the transfer of knowledge. In the context of Islamic education, every

¹ Indana Zulfa, Ni'mah, and Fitri Amalia, "Implementasi Media Pembelajaran Berbasis Teknologi IT Dalam Mengatasi Keterbatasan Pendidikan Di Era 5.0 Pada Sekolah Dasar," *El Bidayah: Journal of Islamic Elementary Education* 5, no. 1 (2023): 1–15, <https://doi.org/https://doi.org/10.33367/jiee.v5i1.3533>.

² Al Mujib and Rukyaturun Ulya, "Analisis Kedudukan Pendidikan Islam Dalam Sistem Pendidikan Nasional" 6, no. 2 (2025).

³ Carlin Puspinta Zandrato, "Menyikapi Perkembangan Teknologi AI (ChatGPT) Sesuai Dengan Kebenaran Alkitabiah" 2, no. 1 (2024): 23–37.

⁴ Khafifah Fathiniah and Soraya Oktarina, "Implementasi Pancasila Sebagai Identitas Nasional Dalam Menghadapi Globalisasi" 5, no. 1 (2023): 223–33.

⁵ Zulfa, Ni'mah, and Amalia, "Implementasi Media Pembelajaran Berbasis Teknologi IT Dalam Mengatasi Keterbatasan Pendidikan Di Era 5.0 Pada Sekolah Dasar."

⁶ Nanang Djamiludin, "Membentuk Karakter Kepemimpinan Remaja Di Era Revolusi" 1, no. 1 (2021): 1–5.

⁷ Nunung Taryati and Iding Tarsidi, "Perbandingan Pendekatan Pembelajaran Tradisional Dan Berbasis Penyelidikan Dalam Membentuk Pembelajaran Inklusif" 8 (2025): 7403–8.

student has potential that must be developed⁸. A teacher's role is not limited to imparting knowledge to students, but also extends to developing their full potential. Especially in Islamic Religious Education, the primary goal is to develop attitudes and character consistent with Islamic teachings⁹. So the teaching and learning process which only provides information will not be suitable for achieving educational goals.

Learning Islamic Religious Education (PAI) in every school is often considered boring by some students because the methods used tend to be monotonous¹⁰. In responding to developments in the times, paradigm shifts are important, especially in eliminating traditional learning approaches that only focus on knowledge transfer.

The new paradigm in education emphasizes student development, transforming the concept of knowledge from a finished product delivered by teachers to the result of active construction or transformation by students¹¹. Learning is not merely the acquisition of knowledge but also the active search and construction of knowledge¹².

One approach used in Islamic Religious Education (PAI) is the constructivist approach. The constructivist approach has been proven to create a more active, meaningful, and experience-oriented learning process for students. Constructivism has been shown to be effective in facilitating a more interactive and participatory learning process. The constructivist approach essentially encourages students to actively engage in constructing their own knowledge and understanding through reflection, discussion, and concrete action based on their experiences¹³. In addition to serving as facilitators, teachers also play a crucial role in motivating students, particularly within the context of the learning process. To accomplish this, teachers need to tailor learning to their needs. Teachers provide appropriate stimuli or learning situations that encourage students to think critically, discuss, and seek solutions to questions or problems¹⁴.

Meanwhile, this study discusses the results of the analysis of how the constructivist approach can be applied in Islamic Religious Education (PAI) learning, which makes the learning process more dynamic, interactive, and relevant to the lives of students.

METHOD

This research uses a descriptive qualitative approach with a library research type that focuses on the analysis of various literature relevant to the constructivist approach in Islamic Religious Education learning¹⁵. Literature review was chosen because it allows for in-depth exploration of previously developed theories and concepts, building a strong

⁸ Zulfa, Ni'mah, and Amalia, "Implementasi Media Pembelajaran Berbasis Teknologi IT Dalam Mengatasi Keterbatasan Pendidikan Di Era 5.0 Pada Sekolah Dasar."

⁹ Mujib and Ulya, "Analisis Kedudukan Pendidikan Islam Dalam Sistem Pendidikan Nasional."

¹⁰ Hasrian Rudi Suryaningsih, Ajeng and Setiawan, "Strategi Guru PAI Dalam Meningkatkan Minat Belajar Siswa Terhadap Pembelajaran PAI Di Sekolah SMK Mulia," *Jurnal Pendidikan Sosial Dan Humaniora* 4, no. 4 (2025): 7094–7107.

¹¹ Harry Yulianto, *Paradigma Transformasi Sistem Pendidikan: Perspektif Fasilitator Sekolah Penggerak* (Sagusat Indonesia, 2023).

¹² Heri Kristianto et al., "Education Unit Strategies in Increasing Students' Interest in Participating in Religious Extracurricular Activities at School," *Bulletin of Pedagogical Research* 3, no. 1 (2023): 38–47.

¹³ Retno Dwi Ramadhannita, "Analisis Pendekatan Konstruktivisme Dalam Meningkatkan Pemahaman Dan Penghayatan Nilai-Nilai Pendidikan Agama Islam," *EPISTEMIC : Jurnal Ilmiah Pendidikan* 2, no. 3 (2023): 365–80, <https://doi.org/https://doi.org/10.70287/epistemic.v2i3.178>.

¹⁴ Retno Dwi Ramadhannita.

¹⁵ Yasri Mandar and Sihono sihono, "Implementasi Teori Knstruktivisme Dalam PAI: Kajian Teori Jean Piaget Dan Jerome Bruner," *Raudhah Proud To Be Professionals : Jurnal Tarbiyah Islamiyah* 10, no. 1 (April 19, 2025): 223–37, <https://doi.org/10.48094/RAUDHAH.V10I1.829>.

theoretical understanding, evaluating the development of previous studies, and uncovering conceptual gaps that require further study. Previous research using similar methods has shown that a qualitative approach with literature review allows for comprehensive analysis of educational phenomena and theory development in the realm of Islamic education. This demonstrates that literature review is effective in systematically reconstructing and synthesizing academic findings to support the understanding of complex concepts.

The data collection technique was carried out through literature analysis. The research process began with the selection and identification of relevant literature sources, including scientific articles, books, and other documents related to constructivism theory and Islamic Education learning design. Data collection was conducted through a structured literature review, where the information found was processed with a focus on the main concepts related to the constructivism approach. This literature review included the collection, organization, and evaluation of relevant information to build a broad and in-depth understanding of the research topic of the constructivism theory approach in the context of Islamic education learning design.

RESULT AND DISCUSSION

Constructivism Theory

A highly influential figure in social constructivism is Lev S. Vygotsky, a Russian thinker who emphasized that cognitive development does not occur solely individually, but is shaped through social, linguistic, and cultural interactions. Within this framework, learning is not a process of passively receiving knowledge from a teacher, but rather a process of constructing understanding through social mediation. Therefore, two of Vygotsky's key concepts, the Zone of Proximal Development (ZPD) and scaffolding, are crucial in explaining how learners move from actual to potential abilities through the assistance of more competent parties. This conceptual article on the actualization of cognitive theory in Islamic Religious Education (PAI) also emphasizes Vygotsky's relevance for designing adaptive, collaborative, and contextual Islamic Religious Education (PAI) learning¹⁶.

However, when constructivist theory is applied to Islamic Religious Education (PAI), especially in dogmatic subjects, a more careful reading is required. This is where criticism of the overly general use of constructivism lies. In Islamic Religious Education (PAI), not all elements of knowledge are open to negotiation as in purely empirical subjects. The basic principles of faith, such as the oneness of God, prophethood, or the truth of revelation, are normative. Similarly, in Islamic jurisprudence (Fiqh), there are legal structures, evidence, and provisions for worship that cannot be changed solely based on student preferences¹⁷. Therefore, the application of constructivism in Islamic Religious Education (PAI) should not be interpreted as allowing students to "create their own religious truth," but rather as a pedagogical strategy for students to develop a more conscious, reflective, and applicable understanding of normative teachings. In other words, what students construct is not the substance of revelation, but rather how to understand, internalize, and apply it. Findings on the application of scaffolding in Islamic

¹⁶ Syuhud and Achmad Farid, "Aktualisasi Teori Belajar Kognitif Dalam Pendidikan Agama Islam Pada Kurikulum Merdeka: Tinjauan Konseptual Dan Implikatif," *AL-ADABIYAH: Jurnal Pendidikan Agama Islam* 5, no. 2 (August 20, 2024): 112–25, <https://doi.org/10.35719/ADABIYAH.V5I2.923>.

¹⁷ Kemas Ahmad Fadhluzzakiyy and Ermis Suryana, "The Application of Scaffolding in PAI Learning Based on Socio-Cultural Theory," *Intiqad: Jurnal Agama Dan Pendidikan Islam* 17, no. 1 (June 10, 2025): 255–68, <https://doi.org/10.30596/24437>.

Religious Education (PAI) learning indicate that targeted assistance, guiding questions, modeling, and peer collaboration can increase student engagement and understanding of Islamic teachings.

In the context of Akidah, ZPD integration can be achieved by placing students in a realm of understanding they can still reach with assistance. For example, in the topic of faith in Allah, teachers are not sufficient to simply convey the definition of monotheism (tawhid) verbally, but also invite students to examine concrete experiences: the order of nature, human limitations, or moral problems in everyday life. Based on these experiences, teachers provide scaffolding in the form of tiered questions, analogies, the selection of age-appropriate arguments, and guided discussions.¹⁸ This process encourages students not merely to memorize the articles of faith but to understand why faith is important for their way of thinking and acting. Thus, constructivism here does not shift the dogmatic nature of Islamic faith but rather deepens its internalization. Research on teaching Islamic faith and morals using an experiential learning approach shows that direct experience, simulations, moral case studies, and reflection can strengthen theoretical understanding while encouraging changes in students' piety and behavior.

In Fiqh, the relevance of ZPD and scaffolding is even more operational. Fiqh is indeed based on sharia norms, but its understanding always requires the ability to distinguish between pillars, conditions, sunnah, legal reasons, and their application to concrete situations. Therefore, teachers can structure Fiqh learning in stages: from simple examples to more complex cases. For example, on the topic of thaharah, teachers do not immediately require students to understand all branches of the law of purification, but rather begin with situations close to the students' experiences, such as performing ablution when water is limited or cleaning clothes while traveling. Afterward, teachers provide scaffolding through demonstrations, guide sheets, concept maps, group discussions, and corrective feedback¹⁹. In this way, students are guided to reason about the application of the law, rather than simply memorizing a list of provisions. Research on learning Fiqh through a differentiation model shows that learning that adapts to students' needs and readiness can increase motivation and understanding, although it still requires institutional support and teacher competence.

The implication is that the application of Vygotsky's constructivism in Islamic Religious Education should not be equated with the relativism of knowledge. In dogmatic material, students' freedom is not in determining the right or wrong of teachings, but in constructing meaning, reasoning, and ethical awareness from those teachings. Aqidah is still taught as a basis for belief, but through an approach that fosters awareness of faith; Fiqh is still taught as a norm of worship and transactions, but through applied thinking exercises. With this approach, constructivism actually strengthens Islamic Religious Education: teachings no longer stop at the verbal level, but become knowledge that is understood, internalized, and practiced.

Constructivism in Islamic Education

The perspective of ancient people regarding learning was where students sat quietly, diligently helped their parents, obeyed and obeyed teachers, learning should not

¹⁸ Begjo Tohari and Ainur Rahman, "Konstruktivisme Lev Semonovich Vygotsky Dan Jerome Bruner : Model Pembelajaran Aktif Dalam Pengembangan Kemampuan Kognitif Anak" 4, no. 1 (2024).

¹⁹ Mayang Sari Astuti, Abdul Azis, and Muhammad Redha Anshari, "Fikih Learning Through Differentiated Models: Pembelajaran Fikih Melalui Model Diferensiasi," *Halaqa: Islamic Education Journal* 9, no. 1 (April 16, 2025): 51–61, <https://doi.org/10.21070/HALQA.V9I1.1717>.

be done while playing, uniformity in school uniforms, curriculum, learning strategies, teaching materials/modules, evaluation studies²⁰.

Constructivism comes from the word constructive, meaning to foster, improve, build, and form. In the Indonesian Dictionary, "isme" means a school of thought or understanding. Constructivism is a philosophical school of knowledge that emphasizes that our knowledge is the result of our own construction. The constructivist view of learning states that students are given the opportunity to consciously use their own strategies in learning, while the teacher guides students to a higher level of knowledge. Constructivism states that learning is a process in itself, the compilation of knowledge from concrete experiences, collaborative activities, and reflection, such as interpretation. Meanwhile, teaching is arranging the environment so that students are motivated to explore meaning and make sense of uncertainty, therefore, students interpret what they have learned²¹.

In the context of Islamic Religious Education (PAI), the constructivist approach is also highly relevant. Students are given the opportunity to develop religious understanding through personal reflection, discussion, and the application of Islamic values in everyday life. The teacher acts as a facilitator, guiding and providing context for in-depth religious understanding²². By adopting a constructivist approach, Islamic Religious Education (PAI) can evolve in line with the demands of the times. Students will not only understand religious teachings formally but also be able to relate them to social contexts and apply them to face various life challenges. The constructivist approach is not merely an educational theory, but also a foundation that transforms the way we view the teaching and learning process.

According to expert opinion, there are two things that are the essence of the constructivist view which are the essence of the constructivist view in learning activities, namely: a) Learning is more defined as an active process of building rather than simply acquiring knowledge, b) Learning is a process of supporting the development of knowledge rather than simply communicating knowledge. In general, the principles of constructivism that are taken are: a) Knowledge is constructed by students themselves, both personally and socially, b) Knowledge is not transferred from teacher to student, except through the student's own active reasoning, c) Students actively construct continuously, so that there is a change in concept towards a more detailed, complete and appropriate concept, d) The teacher plays a role in helping to provide the facilities and situations so that the student construction process runs smoothly²³.

In addition to the expert opinions above, the constructivist approach represents a new paradigm shift in education, a framework that dominates the world of modern education today. Characteristics of the constructivist approach include: 1) The learning process is centered on students, 2) The learning process is the integration of new knowledge with the old knowledge that students have, 3) Different views among students are valued as a tradition in the learning process, 4) In the learning process, students are

²⁰ Agustinus Tanggu Daga, "Penguatan Guru Dalam Implementasi Kebijakan Kurikulum Merdeka Belajar Di Sekolah Dasar," *Jurnal Pendidikan Dan Pembelajaran Sekolah Dasar* 6, no. 1 (2022): 1-24.

²¹ Naufal Hadi, "Model Pembelajaran Konstruktivisme Pada Matematika Untuk Meningkatkan Kemampuan Kognitif Siswa Di Era Merdeka Belajar," *Malaysian Journal of Learning and Instruction* 1, no. 1 (2021): 143-52.

²² Retno Dwi Ramadhannita, "Analisis Pendekatan Konstruktivisme Dalam Meningkatkan Pemahaman Dan Penghayatan Nilai-Nilai Pendidikan Agama Islam."

²³ Jonassen D.H, *Handbook of Research for Educational Communications and Technology* (New York: Simon and Shuster Macmillan, 1996).

encouraged to discover various possibilities for integrated synthesis, 5) The problem-based learning process encourages students in the search process they experience, 6) The learning process encourages active, creative, innovative and enjoyable cooperation and competition among students, and, 7) The learning process is carried out contextually, namely directed at real experiences²⁴, Hammond in his research stated that fun and meaningful learning can also be part of the characteristics of constructivist learning "Meaningful Learning is Good Business", which not only develops knowledge but also skills²⁵.

From the characteristics of the constructivist learning approach above, it can be seen that the constructivist approach produces different variations of learning, all of which have their own distinctive characteristics based on that emphasis. The following are variants of the constructivist approach that can be applied in learning.

1. Problem-based learning, where this learning requires students to think critically, problem solve, learn independently, and requires active participation skills.²⁶
2. Project-based learning, where this learning gives students the freedom to plan learning activities, carry out projects collaboratively, and produce products that can be presented to parents²⁷.
3. Contextual Learning is a holistic educational process that aims to motivate students to understand the meaning of the subject matter being studied by relating it to everyday life in personal, social, and cultural contexts. Jusniani (2018) also calls this learning CTL / Contextual Teaching Learning, a learning approach that emphasizes group learning. The application of CTL is problem-based, utilizing the environment to obtain learning activities, providing group activities, creating independent learning activities, and creating learning activities in collaboration with the community²⁸.
4. Collaborative learning, similar to Islamic Religious Education (PAI) learning, supports social values. This type of learning is known as cooperative learning, where teaching and learning activities take place in small groups, with students working together to achieve an optimal learning experience.
5. Inquiry-based learning is a series of assessments that involve all students in thinking carefully, analogically, and systematically, thus enabling them to solve problems. Therefore, students must be active during learning²⁹.

²⁴ Suryadi, *Teori Konstruktivisme Dalam Pembelajaran PAI Di Madrasah*, ed. Teori Humanistik (CV Jejak, 2022).

²⁵ J Darling-Hammond, L., & Snyder, "Meaningfull Learning Is a New Paradigma for Educational Accountability: An Introduction," *Educational Process: International Journal* 2, no. 3 (2015): 7, <https://doi.org/https://doi.org/10.14507/e/epaa.v23.1982>.

²⁶ Akbar, "Implementasi Model Pembelajaran Berbasis Masalah Untuk Meningkatkan Hasil Belajar Siswa Pada Mata Pelajaran PKN Di SMA Negeri 1 Batukliang Utara," *Jurnal Pendidikan Indonesia : Teori, Penelitian, Dan Inovasi* 5, no. 1 (2019): 2442–7667, <https://doi.org/https://doi.org/10.33394/jk.v5i1386>.

²⁷ Y. A. Christian, "Meta Analisis Model Pembelajaran Project Based Learning Terhadap Kreativitas Dan Hasil Belajar Siswa Di Sekolah Dasar," *EDUKATIF : JURNAL ILMU PENDIDIKAN*, 3, no. 4 (2021): 2271–78, <https://doi.org/JURNAL ILMU PENDIDIKAN>, <https://doi.org/10.31004/edukatif.v3i4.1207>.

²⁸ T. Hidayat and S. Syahidin, "Inovasi Pembelajaran Pendidikan Agama Islam Melalui Model Contextual Teaching and Learning Dalam Meningkatkan Taraf Berpikir Peserta Didik.," *Jurnal Pendidikan Agama Islam* 16, no. 2 (2019): 115–36, <https://doi.org/https://doi.org/10.14421/jpai.2019.162-01>.

²⁹ L. D. Sugianto, I., Suryandari, S., & Age, "EFEKTIVITAS MODEL PEMBELAJARAN INKUIRI TERHADAP KEMANDIRIAN BELAJAR SISWA DI RUMAH.," *Jurnal Inovasi Penelitian Pendidikan Pembelajaran* 1, no. 3 (2020): 159–70, <https://doi.org/https://doi.org/10.47492/jip.v1i3.63>.

The Relevance of Constructivism Theory to Islamic Education

A contextual approach to constructivist learning facilitates students' integration of learning materials with everyday life experiences, creating deep relevance and independent knowledge construction. A collaborative approach, as a variant of constructivism, emphasizes social interaction through small groups that foster communication, cooperation, and collective problem-solving. This variation allows constructivism to be flexible in Islamic Religious Education (PAI) classrooms, such as the application of problem-based learning for analytical skills or project-based learning for creativity and collaboration³⁰.

The main challenge lies in transforming the teacher's role as a facilitator who designs adaptive learning based on student characteristics, demanding continuous professional development. In Islamic Religious Education (PAI), constructivism opens up students' active participation in Islamic values, integrating meaningful experiences that inspire diverse perspectives and a deeper understanding of religious teachings. Optimizing this approach creates a learning environment that stimulates critical thinking, collaboration, and the contextual internalization of Islamic values³¹.

In the context of Islamic Religious Education (PAI), the constructivist approach makes a positive contribution by opening up space for students to participate more actively in understanding Islamic values. Integrating PAI learning with the constructivist approach can create meaningful learning experiences, inspire diverse perspectives, and foster a deeper understanding of Islamic teachings³².

In conclusion, constructivism in Islamic Religious Education (PAI) learning offers flexibility and variety that can be adapted to student characteristics and learning contexts. By optimizing various constructivist approaches, teachers can create a learning environment that stimulates students to actively think, collaborate, and understand the deeper meaning of Islamic teachings. From a question-based learning perspective, students are encouraged to think carefully, analogically, and systematically in problem-solving, demanding active engagement.

This research illustrates that constructivism is not a single approach, but rather a series of contextual and flexible strategies that can be adapted to diverse learning needs and contexts. The integration of social values and character-building drivers through a constructivist approach demonstrates its relevance and positive potential in the development of Islamic religious education.

Development of Islamic Education Learning Methodology

Developing an Islamic education learning methodology using a constructivist theoretical approach not only transforms the way teachers teach but also opens up opportunities for students to be more active, creative, and reflective in understanding Islam. This learning creates meaningful learning, fosters deeper understanding, and

³⁰ Ali Rohmad et al., "The Role of Curriculum Implementation and Principal Leadership to Enhance Academic Performance in Islamic Boarding Schools," *Journal of Social Studies Education Research* 15, no. 4 (2024): 338–73.

³¹ Putri Oktavia and Khusnul Khotimah, "Pengembangan Metode Pembelajaran Pendidikan Agama Islam Di Era Digital," *An Najah (Jurnal Pendidikan Islam Dan Sosial Keagamaan)* 2, no. 5 (2023): 66–76, <https://journal.nabest.id/index.php/annajah/article/view/167>.

³² Muhammad Fajriansyah Solichin et al., "Integrasi Teori Konstruktivisme Dalam Pembelajaran PAI Untuk Membentuk Karakter Siswa SMA Kelas XI Fase F," *Jurnal Sadewa: Publikasi Ilmu Pendidikan, Pembelajaran Dan Ilmu Sosial* 3, no. 1 (2025): 75–83.

fosters character development within Islamic teachings. Here's how the constructivist approach fits into Islamic education learning, which has several components³³ :

1. Learning objectives (objectives must be clearly defined and reflect an understanding of what is expected to be achieved in Islamic Education subjects).
2. Learning materials (a central element in Islamic Education learning. Learning materials are a central element in learning design, located after the learning objectives are established).
 - a. The importance of selecting materials that are appropriate to the objectives and characteristics of students is key (To make the learning process more engaging and enrich students' knowledge, material development is a crucial aspect.)
 - b. Teachers must be able to present materials with an open and varied approach, enabling students to develop critical thinking and embrace diverse perspectives.
 - c. Material development encompasses not only content diversity but also consideration of students' individual learning styles. By designing materials that stimulate critical thinking, encourage discussion, and motivate exploration, teachers can create a dynamic learning environment. A deep understanding of the material can create stronger connections between the knowledge gained and everyday life, helping students develop lasting understanding. Thus, material development is not only a practical step in learning design but also a key to success in creating meaningful and satisfying learning experiences.
3. Learning methods (media and learning resources are crucial elements in creating an effective and useful learning process). Selecting learning methods that align with learning objectives is the main foundation for teachers' success in delivering effective instruction. Diverse learning methods, such as discussions, simulations, and projects, can provide the variety needed to stimulate students' critical and creative thinking.
4. Learning media also plays a crucial role in enhancing learning effectiveness. By providing diverse learning resources, teachers can broaden students' horizons and foster critical thinking. The availability of diverse learning resources, whether from books, videos, or online sources, allows students to gain information from multiple perspectives.
5. Finally, evaluation is a crucial step in assessing understanding and achievement of learning objectives. Besides serving as an assessment tool, evaluation also reflects the teacher's success in teaching. By designing diverse assessments, such as exams, projects, or discussions, teachers can gauge students' understanding from various aspects and provide constructive feedback for further development. Overall, the integration of appropriate learning methods, the effective use of media, and a variety of evaluation sources and methods are key to successfully implementing a constructivist approach in the learning process.

CONCLUSION

The constructivist approach to Islamic education represents a paradigm shift in education, shifting from traditional to a modern or new approach that better addresses the needs of students. Students are not blank slates, solely acquiring knowledge from their teachers. They acquire knowledge from the experiences they gain in their daily lives. The constructivist approach, which focuses on the formation of knowledge through students' experiences and reflections, has become a new paradigm in modern education.

³³ Miska Unil Ilma, Ade Ismatullah, and Adi Rosadi, "Pendekatan Konstruktivis Dalam Desain Pembelajaran Pendidikan Agama Islam," *Epistemic: Jurnal Ilmiah Pendidikan* 4, no. 1 (2025): 108–23.

Constructivism emphasizes student-centered learning characteristics such as problem-solving, project-based, contextual, collaborative, inquiry-based, and critical thinking. The constructivist approach to Islamic education emphasizes not only memorization but also critical, analytical, and biased thinking in problem-solving. To optimize the application of constructivism in Islamic education learning in the digital age, teachers are advised to strengthen their role as facilitators by designing learning activities based on students' real-life contexts, such as case discussions, inquiries, and collaborative projects that integrate Islamic values into everyday situations. Madrasahs/schools need to provide ongoing professional development for Islamic Religious Education (PAI) teachers, particularly in active learning design, targeted use of digital media, and the development of authentic assessments (portfolios, performance, reflection, and products) to ensure a more balanced assessment of cognitive, affective, and psychomotor outcomes. Furthermore, the integration of technology and AI should be positioned as a tool supervised through religious digital literacy (tabayyun, media ethics, and information responsibility) so that learning maintains the spiritual substance, etiquette, and character building of students.

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