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Implementation of Jean Piaget's Constructivist Learning Theory in Fiqh Lessons at MI Muhammadiyah 14 Pambon Brondong

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A B S T R A C T

This study aims to analyze the implementation of Jean Piaget's constructivist learning theory in Fiqh instruction at MI Muhammadiyah 14 Pambon Brondong. The main focus of the study is on how constructivist principles—such as meaningful learning, concept discovery through direct experience, social interaction, and the adjustment of instructional strategies to students' stages of cognitive development—are applied by teachers in the learning process. This research employs a qualitative approach with a descriptive research design. Data collection techniques include observation, interviews, and documentation, while data analysis is conducted using the interactive model of Miles and Huberman, which consists of data reduction, data display, and conclusion drawing. The results indicate that the application of Jean Piaget's constructivist theory in Fiqh learning at MI Muhammadiyah 14 Pambon Brondong has been effectively implemented through student-centered learning strategies. Teachers act as facilitators who help students construct their own knowledge independently through group discussions, worship simulations, case studies, and reflection on religious values. This approach aligns with the characteristics of the concrete operational stage of elementary school students, in which conceptual understanding is developed through real-life experiences. The implementation of this theory has a positive impact on increasing students' active participation, critical thinking skills, and conceptual understanding of Fiqh teachings.

INTRODUCTION

Learning is a very essential aspect of the educational process. Educators are no longer positioned solely as transmitters of information, but also as facilitators who encourage students to be actively involved in constructing and developing their knowledge independently. Within the context of constructivist theory, teachers play a role in creating a learning environment that is conducive, challenging, and meaningful, enabling students to construct their understanding through direct experience and self-reflection. This approach aligns with Jean Piaget's view that learning occurs when individuals interact with their environment to achieve a balance between new experiences and prior knowledge. Thus, learning is not only aimed at transferring knowledge, but also at developing students' critical, creative, and reflective thinking skills (Muzfirah et al., 2023).

These conditions indicate the need for a shift in the learning paradigm from traditional approaches to more participatory and meaningful ones. In this regard, the constructivist learning theory developed by Jean Piaget offers a relevant alternative. This theory positions students as active subjects who independently construct their knowledge through interaction with the environment, real-life experiences, and reflective activities. Piaget emphasized that effective learning occurs when students are directly involved in discovering, organizing, and constructing meaning from the knowledge they study. Therefore, teachers are expected to act as facilitators who design learning experiences in accordance with students' stages of cognitive development (Rubi Babullah, 2022).

In the context of Fiqh learning at Madrasah Ibtidaiyah, the application of Piaget's constructivist theory is particularly important. Students at this level are in the concrete operational stage, making it easier for them to understand Fiqh concepts through concrete activities such as worship practices, simulations, and group discussions. Through constructivism-based learning, students not only understand Fiqh laws theoretically, but are also able to internalize religious values in their daily lives. Thus, the implementation of Jean Piaget's constructivist theory becomes a strategic step in creating an active, meaningful learning process oriented toward the development of thinking skills and the formation of Islamic character (Sugianto, 2020).

Learning is a process that takes place between teachers and students and serves as a fundamental foundation for children's development. The learning process is expected to occur with clear objectives that align with children's needs and interests. When learning is adapted to children's developmental stages, it can take place effectively and have a positive impact on future learning experiences. Learning strategies and their implementation should be unique, engaging, playful, simple, and aligned with the world of children, as children's world is essentially a world of play. Learning through play means providing opportunities for play across all aspects of child development. Each child has different abilities, desires, and emotions; therefore, non-boring learning is crucial to fostering meaningful play-based learning experiences (Suparno, 2001).

Several previous studies relevant to and supporting this research include a study by Mifroh (2020) entitled *Jean Piaget's Cognitive Development Theory and Its Implementation in Elementary School Learning*. The results showed that early childhood learners, based on Jean Piaget's cognitive theory, are in the preoperational stage (ages 2–7). At this stage, the application of learning methods such as singing, playing, storytelling, and outdoor activities proved effective in stimulating and observing children's cognitive development.

Another study entitled *Jean Piaget's Cognitive Psychology Learning Development Theory: Its Implementation in Mathematics Learning at the Elementary School Level* explains that Jean Piaget proposed several stages of children's cognitive development, namely the sensorimotor, preoperational, concrete operational, and formal operational stages. The sensorimotor stage occurs from ages 0–2, the preoperational stage from ages 2–7, the concrete operational stage from ages 7–11, and the formal operational stage begins at age 11 and continues into adulthood. Therefore, learning activities should be designed by considering students' cognitive developmental stages so that the learning process can take place optimally. In addition, learning activities should serve as guidelines for achieving desired objectives and as tools for evaluating the extent to which students have attained thinking abilities appropriate to their developmental stages (Tauhid et al., 2024).

Furthermore, a study entitled *Students' Cognitive Development in the Use of Digital Learning Media Viewed from Jean Piaget's Theory: A Systematic Literature Review* found that, based on Jean Piaget's cognitive development theory, the use of digital learning media has a significant influence on enhancing and stimulating students' thinking abilities. Piaget explained that children learn actively through processes of assimilation and accommodation of new experiences obtained from their environment. In the context of modern learning, digital media can serve as an effective means to facilitate these processes, as they present visual, auditory, and interactive stimuli that help students understand abstract concepts in concrete ways. Through the use of digital media, students do not merely receive information passively, but are also involved in exploration, discovery, and reflection, which aligns with Piaget's constructivist principles. Thus, integrating digital learning media into the learning process can accelerate children's cognitive development in accordance with the stages described by Piaget, while also increasing their motivation and engagement in learning (H et al., 2024).

Constructivism asserts that knowledge is not merely a product transferred from teachers to students, but an active construction built by students themselves through interaction with the environment and their existing cognitive schemas. From this perspective, students do not sit passively receiving information; instead, they actively process, test, and connect new experiences with prior understanding. Therefore, the role of the teacher in constructivist learning shifts from being a "knowledge transmitter" to a facilitator who creates conditions for students to construct meaning independently. The source "*Piaget's Theory & Stages of Cognitive Development*" (SimplyPsychology) explains that children's

intelligence develops through adaptation to the world via processes of assimilation, accommodation, and equilibration (Bormanaki & Khoshhal, 2017).

Piaget argued that learning is an active process in which learners construct their knowledge structures through interaction with the environment. Learning occurs through assimilation, accommodation, and equilibration, which balance new experiences with existing knowledge. In the context of Fiqh, students are not only required to know the rules of worship, but also to understand the meaning and objectives of Islamic law through direct experience and reflection (Abdillah et al., 2025).

According to Piaget, cognitive development consists of four stages: sensorimotor (ages 0–2), preoperational (ages 2–7), concrete operational (ages 7–11), and formal operational (ages 11 and above). Madrasah Ibtidaiyah (MI) students, who are in the concrete operational stage, learn most effectively through direct experiences, hands-on practice, and visualization. Therefore, Fiqh learning should emphasize concrete activities such as simulations of ablution (wudu), prayer (salat), and zakat practices (Alfadhilah, 2025).

Implementation of Constructivist Principles in Fiqh Learning at MI Muhammadiyah 14 Pambon Brondong

1. **Student-Centered Learning through Contextual Activities**
   The implementation of constructivist learning in the Fiqh subject at MI Muhammadiyah 14 Pambon Brondong is realized through learning activities that position students at the center of the learning process (student-centered learning). Teachers provide opportunities for students to explore the meaning and application of Fiqh teachings in real-life contexts, for example through simulations of ablution procedures, the practice of congregational prayer, and discussions of simple Fiqh cases such as etiquette in eating and dressing. This approach enables students to actively construct understanding based on concrete experiences (Samaiya, 2022).
2. **Teachers as Facilitators Encouraging Discovery and Religious Dialogue**
   Fiqh teachers do not function as the sole source of information, but as facilitators who guide students' thinking processes through open-ended questions and reflective activities. For instance, teachers invite students to discuss the meaning of sacrificial worship (qurban), the wisdom of zakat, or differences of opinion in Fiqh in a dialogical manner. In this role, teachers facilitate learning by discovery, allowing students to uncover Islamic values and legal principles through reasoning and personal experience (Krahenbuhl, 2016).
3. **Exploration and Direct Experience as the Basis for Knowledge Construction**
   In constructivist learning, students at MI Muhammadiyah 14 Pambon Brondong are encouraged to engage in direct exploration of Fiqh materials. Activities such as practicing ablution, visiting a mosque, or observing the implementation of zakat al-fitr in the community help students understand Fiqh concepts in a concrete manner. This process reflects the mechanisms of assimilation and accommodation as described

by Jean Piaget, in which students adjust their cognitive schemas to new experiences (Bormanaki & Khoshhal, 2017).

4. **A Collaborative and Reflective Learning Environment**
   Fiqh learning at MI Muhammadiyah 14 Pambon Brondong is also designed to create a collaborative atmosphere. Teachers encourage students to work in small groups to solve simple religious problems, such as determining the procedures for tayammum or distinguishing between the requirements and pillars of prayer. Through collaboration, social interaction occurs that enriches knowledge and fosters empathy among students. In addition, teachers invite students to engage in reflection after learning activities to review their understanding and the Islamic values they have acquired (Ritonga et al., 2024).
5. **Integration of Spiritual and Moral Values in the Constructive Process**
   One distinctive characteristic of the application of constructivist theory in Fiqh learning is its integration with spiritual values. Learning does not focus solely on cognitive aspects, but also on character and moral development. For example, when students learn about zakat and qurban, they not only understand the legal rulings, but also develop empathy and a spirit of sharing. Thus, the constructivist approach not only produces students who think critically, but also those who possess strong religious and social awareness (Jakandar et al., 2025).

Implications for Fiqh Learning at MI Muhammadiyah 14 Pambon

The implementation of constructivist theory in Fiqh learning at MI Muhammadiyah 14 Pambon has significant implications for instructional strategies, the role of teachers, and students' learning experiences. Teachers are encouraged to no longer function as the sole source of knowledge, but rather as facilitators who guide students in constructing understanding through meaningful learning activities. The constructivist approach promotes the use of hands-on methods such as simulations of ablution (wudu), prayer (salat), and zakat; group discussions to solve simple Islamic legal issues; and case studies that connect Fiqh values with everyday life contexts. Through reflective activities, students do not merely memorize Islamic legal provisions, but also comprehend the spiritual and social meanings underlying acts of worship. Consequently, Fiqh learning not only develops students' cognitive aspects, but also strengthens their affective and psychomotor dimensions—shaping them into religious, critical, and well-charactered individuals. This approach aligns with Piaget's view that genuine learning occurs when learners actively construct their knowledge schemas through social interaction and real-life experiences, enabling religious values to be internalized more deeply and contextually in daily life (Erawati & Adnyana, 2024).

RESEARCH METHOD

This study employs a qualitative approach, as it focuses on gaining an in-depth understanding of phenomena occurring in the field. This approach allows researchers to obtain a comprehensive picture of the process of implementing

constructivist learning methods in real classroom contexts (Hall & Liebenberg, 2024).

The type of research used is descriptive qualitative research, which emphasizes how constructivist learning methods are applied in the Fiqh subject at MI Muhammadiyah 14 Pambon. The researcher seeks to systematically explain how teachers use these methods and how students respond to their implementation (Bradway, 2018).

The primary data sources in this study consist of educators who are involved in designing and implementing Fiqh learning at MI Muhammadiyah 14 Pambon. The selection of these data sources aims to obtain comprehensive and in-depth information regarding the implementation of constructivist learning methods within the school environment. Data collection techniques are carried out through three main methods: observation, interviews, and documentation. Observation is conducted by systematically observing Fiqh learning activities in the classroom, particularly how teachers apply constructivist principles and how students participate in the learning process. Interviews are conducted with teachers and several students to gain a deeper understanding of their experiences, perceptions, and responses to the implementation of constructivist methods. Documentation is used to examine various written data, such as lesson plans, activity records, textbooks, and other official documents relevant to the implementation of Fiqh learning at MI Muhammadiyah 14 Pambon.

RESULTS AND DISCUSSION

1. Implementation of Hands-On Practice and Exploration Methods

Observation results indicate that Fiqh teachers at MI Muhammadiyah 14 Pambon implement hands-on practical activities in learning, such as simulations of ablution (wudu), congregational prayer, and the preparation of zakat and qurban scenarios by students. This is consistent with research findings that constructivism-based Fiqh learning enables students to gain real-life experiences and independently construct meaning from worship practices (Al Ghozali & Meilawati, 2021). Such practical activities support the processes of assimilation and accommodation as proposed by Piaget, in which students use existing cognitive schemas and then adjust them through new experiences.

Interview data reveal that students stated, *"I find it easier to understand the reasons behind ablution after we practice it ourselves and discuss it in groups."* This indicates that hands-on practice methods have facilitated deeper knowledge construction rather than mere memorization.

2. Group Discussion and Students' Social Engagement

Data analysis shows that, in addition to hands-on practice, teachers also organize small group discussions at the end of each core Fiqh learning activity. Students are asked to explore real-life cases such as *"Is tayammum permissible if one's hands are wet?"* and present the results of their discussions to the class. This collaborative process strengthens social interaction, which the literature identifies as a key element in constructivist learning (Fernando & Ismail, 2023).

Through this mechanism, students do not merely receive information, but actively participate in constructing meaning and understanding various Fiqh legal frameworks through dialogue, reflection, and the negotiation of meaning

among peers. Teachers act as facilitators who guide critical questioning and assist students in organizing new structures of understanding.

3. A Supportive Learning Environment and Reflection

Documentation and observation data reveal that the school provides dedicated group spaces, discussion boards, and reflection time at the end of each lesson. For example, after prayer simulations, students are invited to write reflections such as *"what I learned," "what I am still unsure about,"* and *"how I will apply this at home."* This practice reinforces the idea that the learning environment serves as a supportive space for knowledge construction—consistent with constructivist principles that emphasize active and reflective learning environments (Nurhasanah, 2025).

Teachers conduct reflection sessions with students by discussing their responses, linking them to Islamic values such as responsibility and cleanliness, and bridging students' prior schemas with new ones through dialogue. Thus, classroom reflection helps strengthen the internalization of Fiqh concepts and their moral values.

4. Student Responses and Increased Participation

Interview results show increased enthusiasm and participation in Fiqh learning since the implementation of constructivist methods. Students reported statements such as *"I feel more challenged to ask questions," "I understand more easily because I try it myself,"* and *"we help each other in groups."* These findings are consistent with studies indicating that constructivist approaches enhance student activity and learning outcomes (Solichin et al., 2025).

Classroom observations support these findings: the frequency of student question-and-answer interactions increased from an average of three questions per session to approximately seven questions per session after the implementation of the new methods. This indicates an improvement in students' conceptual understanding and problem-solving abilities in the context of Fiqh, which previously relied more on memorization.

5. Challenges and Development Efforts

Despite the many positive outcomes, the study also identified several challenges in implementation. One challenge is the limited availability of practical learning facilities and media, which restrict students' exploratory activities. Teachers noted that simulation time is sometimes limited due to a dense school schedule. As noted in the study by Al Ghozali and Meilawati (2021), infrastructural constraints can reduce the effectiveness of constructivist implementation in Fiqh learning.

To address these challenges, teachers at MI Muhammadiyah 14 Pambon plan to integrate simple digital media (such as tutorial videos and digital mind-mapping) to allow students to continue exploring concepts even when physical facilities are limited. These efforts reflect the flexibility of constructivist implementation within the context of contemporary elementary education.

Implementation of Constructivist Theory in Fiqh Learning

Observation results show that Fiqh teachers at MI Muhammadiyah 14 Pambon apply a constructivist approach by emphasizing students' active involvement in discovering concepts and the meaning of worship. In learning

activities on "*Procedures of Ablution (Wudu) and Prayer (Salat),*" teachers do not merely provide verbal explanations, but also give students opportunities to practice, discuss mistakes, and draw conclusions independently. This is in line with Piaget's principle that knowledge is constructed through the interaction between new experiences and students' existing cognitive structures (Moates, 1978).

Teachers' Strategies in Implementing Constructivist Learning

Teachers employ various strategies such as learning by doing, group discussions, and case studies related to everyday events associated with worship. For example, students are invited to discuss the legal ruling on helping a friend perform ablution or straightening prayer rows (shaf). These strategies help students connect Fiqh concepts with real-life situations and develop reflective thinking skills. Teachers also apply the principle of scaffolding by providing initial guidance and gradually reducing assistance as students' understanding improves (Nerita et al., 2023).

The Roles of Teachers and Students in the Learning Process

In constructivist learning, teachers act as facilitators rather than the central source of information. Teachers at MI Muhammadiyah 14 Pambon primarily guide, pose triggering questions, and encourage students to express opinions and draw learning conclusions. Meanwhile, students actively construct knowledge through direct experience and social interaction. This approach has proven effective in improving students' conceptual understanding, particularly in relating Fiqh rulings to real-life contexts (Suparlan, 2019).

The Impact of Implementation on Students' Learning Outcomes

The positive impact of implementing constructivist theory at MI Muhammadiyah 14 Pambon is evident in increased student engagement and learning motivation. Students become more confident in asking questions, think more critically, and are able to explain Fiqh concepts in their own words. In addition, the average score of formative evaluations increased by 15% after the implementation of this method over one semester. This approach also enhances students' social skills through collaborative group work (Rosita et al., 2024).

Discussion: Analysis of the Relationship with Jean Piaget's Theory

Field findings indicate a strong alignment between classroom practices at MI Muhammadiyah 14 Pambon and Piaget's theory of cognitive development. MI students are at the concrete operational stage; therefore, effective Fiqh learning should be based on real experiences, object manipulation, and hands-on practice. When students are encouraged to reason about the meaning of sacrificial worship (qurban) or zakat through discussions and simulations, they do not merely memorize concepts, but also understand the moral and spiritual values embedded within them. Thus, Piaget's theory provides a strong foundation for teachers to design Fiqh learning that is active, contextual, and meaningful (Mifroh, 2020).

Table: Implementation Aspects, Observational Evidence, Student Responses, and Theoretical Interpretation (Based on Piaget's Constructivism)

Aspect of Constructivist Theory Implementation	**Field Observation Evidence**	**Student Responses**	**Interpretation Based on Jean Piaget's Theory**
Experience-Based Learning (Learning by Doing)	Teachers invite students to directly practice ablution and congregational prayer in the classroom and school prayer room.	Students appear enthusiastic; some help correct their peers' ablution movements.	At the concrete operational stage, students understand worship concepts through direct experience rather than mere memorization (Piaget, 1972).
Group Discussion and Case Studies	Teachers divide students into small groups to discuss the "legal ruling on helping a friend perform ablution."	Students actively discuss, confidently express opinions, and compare answers.	Social learning supports processes of cognitive assimilation and accommodation (Moates, 1978).
Reflection and Independent Conclusion Drawing	After practice, teachers ask students to write the spiritual meaning of ablution and prayer.	Students can relate physical cleanliness to purity of heart and worship.	A process of value internalization occurs, indicating moral understanding developed through reflection (Suparno, 1997).
Teacher's Role as Facilitator	Teachers primarily guide, pose guiding questions, and stimulate students' curiosity.	Students become more confident and willing to ask questions, not fully dependent on the teacher.	Teachers act as scaffolders in students' knowledge construction (Muzfirah et al., 2023).
Integration of Values and Real-Life Contexts	Teachers connect zakat lessons with sharing practices in the surrounding community.	Students understand the social function of zakat, not merely as a religious obligation.	Meaningful knowledge is formed when concepts are linked to social experiences (Mifroh, 2020).

Aspect of Constructivist Theory Implementation	Field Observation Evidence	Student Responses	Interpretation Based on Jean Piaget's Theory
Activity- and Understanding-Based Evaluation	Evaluation is conducted through observation of worship practices and reflective discussions, not only written tests.	Students feel more engaged and better understand the material because they are assessed through real activities.	Constructivism emphasizes authentic assessment based on real performance (Nurhasanah, 2023)

Appendix: Excerpts from Teacher and Student Interviews

Respondent Code	Interview Excerpt (Brief Transcript)	Thematic Meaning
G1 (Fiqh Teacher)	"Children understand more quickly when they practice directly. If I only lecture, they forget easily."	Concrete experiences strengthen conceptual understanding (concrete operational stage).
G2 (Grade 2 Teacher)	"I let them discuss first, then I help correct things if something is not quite right."	The teacher acts as a learning facilitator.
S1 (Grade 2 Student)	"I like learning Fiqh when we can practice. That way I know where I make mistakes during ablution."	Active learning fosters self-awareness.
S3 (Grade 2 Student)	"When we have discussions, I can ask my friends. So we understand together."	Social collaboration supports knowledge construction.
S5 (Grade 2 Student)	"After learning about zakat, I want to help people who don't have much."	Understanding of Fiqh leads to social and spiritual values.

CONCLUSION

Overall, the implementation of Jean Piaget's constructivist learning theory in Fiqh instruction at MI Muhammadiyah 14 Pambon has produced positive results in creating an active, reflective, and meaningful learning environment for students. The learning process is no longer teacher-centered, but instead positions students as the main subjects who actively construct their own knowledge through direct experience, discussion, and reflection on Islamic values. Teachers serve as facilitators who guide, motivate, and direct students to discover the meaning behind each learning activity.

The implementation of this constructivist approach is evident in various instructional strategies, such as hands-on practice of acts of worship (e.g., tayammum, ablution, and prayer), group discussions to solve religious problems, and reflection on spiritual values after learning activities. Through these activities, students not only understand Fiqh rulings theoretically, but are also able to internalize the meanings and values of worship in their daily lives. This aligns with the core principle of Piaget's theory, which emphasizes that knowledge is acquired through processes of assimilation and accommodation of real experiences encountered by students (Piaget, 1972).

Furthermore, the application of constructivist learning in the Fiqh subject has a significant impact on the development of students' critical thinking skills, social empathy, and spirituality. Students become more confident in expressing opinions, capable of collaborating with peers, and demonstrate a greater sense of responsibility and social awareness. Through social interaction and group collaboration, students learn to appreciate others' perspectives and construct understanding based on shared discussion and reflection. These findings reinforce the view of Muzfirah et al. (2023) that effective constructivist learning promotes social collaboration and meaningful learning.

Thus, the constructivist approach implemented in Fiqh learning at MI Muhammadiyah 14 Pambon not only enhances students' conceptual understanding of religious content, but also contributes to the formation of their religious and moral character. The learning process becomes more contextual and relevant to everyday life, in line with the goals of Islamic education, which emphasize a balance between cognitive, affective, and psychomotor aspects. This learning model has proven to support the school's vision of shaping a Muslim generation that is knowledgeable, morally upright, and beneficial to society.

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