



The Reconstruction of Constructivist-Based Islamic Religious Education Learning in Enhancing Students' Understanding at SD NU 03 Bondowoso

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Abstract

Islamic Religious Education (IRE) plays a crucial role in developing students' cognitive competencies while fostering religious, moral, and social character. However, IRE learning in elementary schools is frequently dominated by conventional instructional approaches that emphasize knowledge transmission and academic achievement, limiting students' opportunities to develop meaningful understanding of Islamic teachings. This study aimed to analyze the reconstruction of constructivist-based Islamic Religious Education learning in enhancing students' understanding at SD NU 03 Bondowoso and to identify the factors supporting and hindering its implementation. The study employed a qualitative case study design involving the principal, Islamic Religious Education teachers, and students as research participants. Data were collected through classroom observations, semi-structured interviews, and document analysis, and were analyzed using the interactive model of data reduction, data display, and conclusion drawing. The findings revealed that learning reconstruction was implemented through student-centered constructivist practices, the integration of Multiple Intelligences-based instructional strategies, the utilization of contextual learning environments, and the incorporation of religious programs such as Qiraati-based Qur'anic learning, Qur'an and hadith memorization, Arabic language instruction, and worship habituation activities. Supporting factors included school leadership, teacher competence, learning facilities, and parental involvement, while challenges involved variations in student characteristics and limitations in instructional innovation. The study demonstrates that constructivist-based learning reconstruction contributes to greater student engagement, motivation, and understanding of Islamic Religious Education.

Keywords: Constructivist Learning, Islamic Religious Education, Learning Reconstruction, Multiple Intelligences, Student Understanding.



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INTRODUCTION

Islamic Religious Education (IRE) has long been recognized as a fundamental component of educational systems in Muslim societies because its objectives extend beyond the transmission of religious knowledge toward the cultivation of moral character, spiritual consciousness, social responsibility, and holistic human development (Untari, 2022). Contemporary educational discourse increasingly emphasizes that effective learning should facilitate students' ability to construct meaning, develop critical thinking skills, and apply knowledge in authentic contexts rather than merely memorize information delivered by teachers (Soleha, 2026). The rapid expansion of digital technologies, global communication networks, and artificial intelligence has accelerated demands for educational transformation that equips learners with adaptive competencies while preserving ethical and religious values as foundations for responsible citizenship (Fakhridana et al., 2026). Within this changing landscape, Islamic education is challenged to maintain its theological and moral commitments while simultaneously responding to contemporary pedagogical expectations that prioritize active learning, learner autonomy, and contextualized knowledge construction (Arlina et al., 2023). Educational scholars increasingly argue that religious learning cannot remain confined to doctrinal instruction because students are now required to interpret religious values in relation to complex social, cultural, and technological realities that shape their daily experiences (Aunullah, 2026). This condition has encouraged a growing movement toward reconstructing Islamic Religious Education so that learning processes become more meaningful, participatory, and relevant to the developmental characteristics of

contemporary learners. Such reconstruction is particularly significant at the elementary school level because foundational understandings, values, and learning dispositions established during this stage often influence students' subsequent intellectual and moral development throughout their educational trajectories.

A substantial body of recent scholarship has highlighted the importance of constructivist learning theory as a framework capable of transforming traditional educational practices into more student-centered and cognitively engaging learning experiences (Nurhasanah, 2025). Constructivism assumes that knowledge is not transferred directly from teacher to learner but is actively constructed through interaction, reflection, exploration, and interpretation of experience, making students central actors in the learning process (Soleha, 2026). Empirical studies have demonstrated that constructivist approaches in Islamic education settings encourage learners to engage more deeply with religious concepts by connecting instructional content to real-life situations and personal experiences (Valuvi et al., 2025). Research examining the application of constructivist principles in Islamic learning environments has shown positive effects on students' participation, conceptual understanding, and awareness of religious moderation because learners are provided opportunities to negotiate meaning collaboratively rather than passively receive information (Hidayat et al., 2025). Similar findings indicate that constructivist interventions in Aqidah and Akhlak education contribute significantly to the development of moral reasoning, reflective thinking, and sustained engagement with religious learning activities (Marzuki et al., 2025). Investigations into instructional innovations based on direct learning strategies further reveal that meaningful vocabulary acquisition and conceptual mastery are strengthened when learners actively construct knowledge through guided interaction and experiential activities (Alfiansyah et al., 2025). Studies focusing on the implementation of Islamic Religious Education in schools also emphasize that meaningful learning emerges when students are encouraged to participate actively in questioning, discussing, and contextualizing religious teachings within their everyday lives (Syafrin et al., 2023). Collectively, these findings suggest that constructivism provides a robust theoretical foundation for enhancing students' understanding and internalization of Islamic values within contemporary educational settings.

Despite the growing consensus regarding the effectiveness of constructivist learning, a critical examination of the literature reveals several conceptual and empirical limitations that remain insufficiently addressed. Many studies continue to focus on isolated instructional techniques or specific classroom interventions without adequately explaining how broader processes of pedagogical reconstruction can be sustained within institutional educational contexts (Manan, 2024). Research concerning Islamic Religious Education frequently reports improvements in learning outcomes but often provides limited analysis of how instructional transformations influence the deeper process through which students construct religious understanding over time (Valuvi et al., 2025). Investigations into educational reform have highlighted the necessity of integrating spiritual, social, and academic dimensions within Islamic learning, yet empirical evidence concerning practical implementation remains fragmented across different educational levels and settings (Nurfatimah & Zaitun, 2026). Critical analyses of Islamic Religious Education in Indonesia continue to identify persistent reliance on teacher-centered instruction, memorization-oriented assessment, and normative content delivery that restrict students' opportunities to become active constructors of knowledge (Saepulmilah et al., 2026). Scholarship addressing pedagogical spirituality similarly points out that religious learning frequently remains concentrated on doctrinal transmission rather than facilitating meaningful engagement with values and lived experiences (Mujahid, 2026). Emerging discussions concerning epistemological reconstruction in the digital era advocate the integration of constructivist and connectivist paradigms, yet the operationalization of such ideas within elementary Islamic education remains underexplored (Mustofa & Rasyid, 2026). These limitations indicate that existing literature has not sufficiently explained how comprehensive pedagogical reconstruction can be implemented to enhance students' understanding of Islamic teachings in authentic elementary school environments.

The persistence of these gaps generates important scientific and practical concerns because ineffective religious learning may weaken the relationship between knowledge acquisition and value internalization among students. Educational reforms increasingly acknowledge that learning outcomes cannot be measured solely through academic achievement because meaningful education also requires the development of attitudes, behaviors, and ethical dispositions that influence students' daily lives (Aunullah, 2026). Research on contextual learning demonstrates that students achieve stronger learning

outcomes when educational experiences are connected to their social realities and supported by active participation in knowledge construction processes (Nurfadhilah et al., 2026). Scholars advocating reconstructivist approaches argue that educational institutions must continuously redesign learning environments to ensure that instructional practices remain relevant to societal changes and learners' developmental needs (Manan, 2024). Contemporary discussions concerning Islamic education further emphasize that the reconstruction of moral and religious learning requires collaboration among schools, families, and communities because students' understanding is shaped by multiple educational influences beyond the classroom (Hidayat & Dja'far, 2025). Evidence from activity-based Islamic learning initiatives indicates that student engagement increases substantially when learners are positioned as active participants rather than passive recipients of religious knowledge (Rohmatin, 2023). The unresolved challenge lies in determining how constructivist principles can be systematically integrated into Islamic Religious Education so that students not only understand religious concepts cognitively but also internalize and apply them meaningfully in their everyday experiences. Addressing this challenge is particularly urgent at the elementary level because this developmental stage represents a critical period for establishing enduring patterns of learning, belief formation, and character development.

Against this background, the present study positions itself within contemporary debates concerning the reconstruction of Islamic Religious Education by focusing specifically on the relationship between constructivist pedagogy and students' understanding in elementary education. Existing studies have provided valuable insights into curriculum reform, instructional innovation, contextual learning, and learner-centered pedagogies, yet relatively few investigations have examined how these elements interact within a comprehensive framework of pedagogical reconstruction in Islamic primary schools. The present research departs from approaches that treat instructional innovation as a collection of isolated teaching techniques and instead conceptualizes reconstruction as a systematic transformation involving learning design, classroom interaction, contextual experience, and student participation. This perspective is important because meaningful understanding emerges not merely from exposure to religious content but from students' active engagement in constructing, interpreting, and applying knowledge within authentic learning situations. The study also responds to continuing calls for more context-sensitive investigations capable of explaining how educational theories are translated into practical classroom realities within specific institutional environments. SD NU 03 Bondowoso represents a particularly relevant site for such inquiry because the school has adopted various educational innovations that emphasize student characteristics, contextual learning experiences, and integrated religious programs. Examining this setting offers opportunities to generate empirical insights into how constructivist principles are operationalized within Islamic Religious Education and how such implementation contributes to enhanced student understanding. The study therefore occupies a distinct position within the existing literature by connecting theoretical discussions of constructivism with the practical realities of pedagogical reconstruction in a religious elementary school context.

This study aims to analyze the reconstruction of constructivist-based Islamic Religious Education learning in enhancing students' understanding at SD NU 03 Bondowoso and to identify the factors that support and constrain its implementation within the school environment. The research seeks to explain how learning processes are redesigned to encourage active participation, meaningful knowledge construction, and deeper comprehension of Islamic teachings among elementary school students. Particular attention is devoted to understanding how pedagogical practices facilitate the integration of cognitive, affective, and behavioral dimensions of learning rather than treating them as separate educational outcomes. By examining reconstruction as a multidimensional educational process, the study moves beyond conventional evaluations of instructional effectiveness and explores the mechanisms through which understanding is developed and sustained. Theoretically, the research contributes to contemporary Islamic educational scholarship by elaborating the role of constructivist learning principles in strengthening students' religious understanding within elementary education. Methodologically, the study provides an empirically grounded framework for investigating pedagogical reconstruction through an in-depth exploration of authentic educational practices in a faith-based school setting. The findings are expected to enrich scholarly discussions concerning learner-centered Islamic education and provide practical insights for educators seeking to design more meaningful, contextual, and transformative learning experiences for young learners.

RESEARCH METHODS

This study employed an empirical qualitative approach using a case study design to investigate the reconstruction of constructivist-based Islamic Religious Education (IRE) learning in enhancing students' understanding at SD NU 03 Bondowoso. A qualitative case study was selected because the research sought to obtain an in-depth understanding of how constructivist learning principles were implemented in a natural educational setting and how they influenced students' understanding of Islamic teachings (Nurhasanah, 2025). The study was conducted at SD NU 03 Bondowoso, an Islamic elementary school that has implemented various student-centered learning innovations and contextual religious education programs. Research participants consisted of the principal, Islamic Religious Education teachers, and students who were directly involved in the learning process. Participants were selected through purposive sampling based on their knowledge, experiences, and involvement in the implementation of Islamic Religious Education learning. Data were collected through classroom observations, semi-structured interviews, and document analysis. Documentary sources included curriculum documents, lesson plans, teaching modules, school reports, and other records relevant to the reconstruction of Islamic Religious Education learning.

The research instruments consisted of observation guidelines, interview protocols, and document analysis sheets developed according to the objectives of the study. To ensure the credibility and trustworthiness of the findings, source triangulation and methodological triangulation were employed by comparing information obtained from different participants and data collection techniques (Saepulmilah et al., 2026). The collected data were analyzed using an interactive qualitative approach involving data reduction, data display, interpretation, and conclusion drawing. The analytical process was conducted continuously throughout data collection and analysis to identify patterns, themes, and relationships associated with the reconstruction of constructivist-based learning practices. Particular attention was directed toward examining how student-centered and contextual learning strategies contributed to students' understanding of Islamic Religious Education concepts (Safitri et al., 2026). Ethical principles were maintained by obtaining permission from the school, ensuring voluntary participation, preserving participant confidentiality, and using all collected information solely for academic purposes.

RESULTS AND DISCUSSION

Reconstruction of Constructivist-Based Islamic Religious Education Learning at SD NU 03 Bondowoso

The findings revealed that the reconstruction of Islamic Religious Education (IRE) learning at SD NU 03 Bondowoso was primarily manifested through a gradual shift from teacher-centered instruction toward student-centered learning practices. Classroom observations indicated that teachers no longer positioned themselves as the sole source of religious knowledge but instead facilitated learning experiences that encouraged students to explore, question, and interpret Islamic concepts independently. Interview data further showed that students were frequently involved in collaborative discussions, reflective activities, problem-solving tasks, and practical religious exercises designed to stimulate active participation. This transformation reflected a broader pedagogical commitment to creating meaningful learning experiences rather than emphasizing rote memorization of religious content. School documents also demonstrated that lesson planning increasingly incorporated activities that required learners to engage cognitively and socially with the material being studied. Participants consistently described the learning process as more interactive and engaging compared to conventional approaches previously implemented in the school. These findings suggest that pedagogical reconstruction was not limited to methodological modification but involved a substantial reorientation of instructional philosophy toward active knowledge construction.

Data obtained from interviews with teachers indicated that the changing role of educators constituted one of the most significant dimensions of the reconstruction process. Teachers described their responsibilities as facilitating inquiry, guiding reflection, and supporting students in connecting Islamic teachings with everyday experiences rather than merely transmitting doctrinal information. Observation records showed that classroom interactions were characterized by frequent questioning, peer discussion, and collaborative exploration of religious issues. Students were encouraged to articulate opinions, provide arguments, and reflect upon the practical implications of religious values

in daily life. Such practices contributed to a learning environment in which students assumed greater responsibility for their own learning progress. Similar tendencies have been identified in constructivist-oriented Islamic education, where the teacher functions primarily as a facilitator of learning rather than an authority-centered transmitter of knowledge (Hidayat et al., 2025). The reconstructed role of the teacher appeared to create conditions that supported deeper engagement with religious content and fostered more meaningful learning experiences.

Student participation emerged as another prominent feature of the reconstructed learning process. Classroom observations revealed that students were actively involved in discussions, presentations, group assignments, practical worship activities, and problem-based learning tasks. The active involvement of learners extended beyond responding to teacher questions and included opportunities to initiate dialogue, express personal interpretations, and collaborate with peers in constructing understanding. Interview responses suggested that students felt more confident sharing ideas because classroom activities encouraged participation rather than passive listening. Several students reported that they understood religious concepts more clearly when they were allowed to discuss examples drawn from their own experiences. The increased level of participation also appeared to strengthen interpersonal communication and collaborative learning skills. Such findings indicate that student engagement functioned as a central mechanism through which the reconstruction of learning contributed to enhanced understanding of Islamic Religious Education content..

Table 1. Forms of Constructivist-Based Learning Reconstruction in Islamic Religious Education

Learning Aspect	Conventional Practice	Reconstructed Practice
Teacher Role	Knowledge transmitter	Facilitator and learning guide
Student Role	Passive recipient	Active knowledge constructor
Learning Activities	Lecture and memorization	Discussion, inquiry, reflection, practice
Knowledge Orientation	Information acquisition	Meaning construction
Classroom Interaction	One-way communication	Collaborative interaction
Learning Outcome Focus	Cognitive achievement	Cognitive, affective, and behavioral development

The patterns summarized in Table 1 illustrate that the reconstruction process extended across multiple dimensions of classroom practice rather than focusing on a single instructional component. Changes in teacher roles were accompanied by corresponding changes in student participation, interaction patterns, and learning objectives. The movement from information acquisition toward meaning construction reflected a pedagogical commitment to fostering deeper understanding rather than superficial mastery of religious content. Observation data demonstrated that students were frequently encouraged to interpret concepts through contextual examples and experiential activities. Teachers explained that such practices enabled learners to connect abstract religious principles with concrete social realities. The interconnected nature of these changes indicates that effective pedagogical reconstruction requires systemic modification of learning processes rather than isolated methodological innovation. This interpretation aligns with contemporary discussions emphasizing that educational transformation must involve coherent changes in instructional philosophy, classroom culture, and learning practices (Manan, 2024).

The reconstructed learning process also demonstrated a strong emphasis on knowledge construction through experience. Students were frequently invited to analyze real-life situations, discuss moral dilemmas, and reflect upon the relevance of Islamic teachings to everyday challenges. Observation findings revealed that classroom activities often began with contextual issues before progressing toward conceptual exploration of religious principles. Such sequencing encouraged learners to develop understanding through investigation and interpretation rather than direct reception of information. Teachers reported that students displayed greater curiosity and engagement when learning activities were connected to experiences familiar to them. The resulting discussions frequently generated diverse perspectives that enriched collective learning experiences. Research on constructivist learning suggests that meaningful understanding develops when learners actively construct knowledge

through interaction with experiences and social contexts rather than through passive reception of information (Nurhasanah, 2025).

The findings further indicate that reconstructed learning practices contributed positively to students' understanding of Islamic Religious Education concepts. Teachers observed that students became more capable of explaining religious ideas using their own words and applying them to practical situations. Interview data suggested that students experienced fewer difficulties in comprehending complex concepts because learning activities provided opportunities for exploration, clarification, and reflection. The emphasis on active participation enabled learners to engage cognitively with the material while simultaneously developing affective and behavioral dimensions of understanding. Previous studies have similarly reported that constructivist approaches facilitate stronger conceptual understanding because students become directly involved in the process of meaning-making and interpretation (Valuvi et al., 2025). Comparable evidence has also demonstrated that inquiry-based and participatory learning environments strengthen engagement and conceptual mastery within Islamic educational contexts (Alfiansyah et al., 2025). The present findings reinforce these arguments by illustrating how constructivist-based reconstruction can enhance both learning engagement and religious understanding at the elementary school level.

Contextual Learning Environment as a Source of Religious Learning

The findings indicated that the utilization of the school environment as a learning resource constituted a significant component of the reconstruction of Islamic Religious Education learning at SD NU 03 Bondowoso. Learning activities were not confined to classroom settings but were frequently conducted in the school mosque, schoolyard, garden areas, and other educational spaces that supported experiential learning. Teachers explained that the use of diverse learning environments enabled students to observe, experience, and practice religious concepts more directly than would be possible through classroom instruction alone. Observation data revealed that students demonstrated higher levels of participation and enthusiasm when learning activities were connected to authentic situations outside the classroom. The integration of environmental resources into instructional practice reflected an effort to create meaningful and contextually relevant learning experiences that strengthened students' understanding of Islamic teachings.

Interviews with teachers showed that the school mosque served not only as a place of worship but also as a pedagogical space where students could engage in practical religious learning. Activities such as congregational prayer, Qur'anic recitation, ablution practice, and discussions concerning religious values were regularly conducted in this setting. Students reported that direct participation in worship-related activities helped them understand the purpose and significance of religious obligations more effectively than merely reading textbook explanations. Observational evidence further indicated that practical experiences encouraged students to ask questions and reflect upon the relationship between religious teachings and personal behavior. Such experiences contributed to the development of a learning atmosphere in which knowledge acquisition and religious practice were interconnected rather than treated as separate domains.

Learning activities conducted in outdoor environments also played an important role in enhancing students' understanding of religious concepts. Teachers frequently utilized school gardens and open spaces to facilitate discussions concerning environmental stewardship, gratitude, social responsibility, and the relationship between humans and nature from an Islamic perspective. Students were encouraged to observe their surroundings and connect these observations with relevant religious values. This approach enabled learners to recognize that Islamic teachings are closely related to real-life experiences and social realities. The contextualization of religious concepts through environmental exploration appeared to strengthen students' ability to interpret abstract ideas in practical and meaningful ways.

Table 2. Utilization of Learning Environments in Islamic Religious Education

Learning Environment	Learning Activity	Educational Function
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School Mosque	Prayer practice, Qur'anic recitation	Religious experience and value internalization
School Garden	Environmental observation	Contextual understanding of Islamic values
Schoolyard	Group discussion and reflection	Collaborative learning and social awareness
Classroom	Concept explanation and presentation	Conceptual understanding
Religious Programs	Daily worship habituation	Character formation and behavioral reinforcement

The data presented in Table 2 demonstrate that different learning environments fulfilled complementary educational functions within the reconstructed learning model. The classroom remained important for conceptual clarification and discussion, while external learning spaces provided opportunities for experiential engagement and value internalization. Teachers emphasized that students tended to retain information more effectively when they encountered religious concepts through direct experiences rather than solely through verbal explanations. Observation records showed that contextual learning activities frequently generated richer discussions because students were able to draw upon concrete experiences during the learning process. The integration of multiple learning environments created a more dynamic instructional framework that supported both cognitive and affective dimensions of learning.

The utilization of contextual learning environments reflects key principles of contextual teaching and learning, which emphasize the importance of connecting academic content with learners' real-life experiences. Students demonstrated greater comprehension when religious concepts were linked to situations they could observe and experience directly. Similar findings have been reported in studies indicating that contextual approaches enhance learning outcomes because students perceive stronger relevance between instructional content and everyday life (Nurfadhilah et al., 2026). Educational experiences that integrate authentic contexts also encourage learners to become active participants in the process of meaning construction rather than passive recipients of information. The findings suggest that contextualization functions as a critical mechanism for transforming religious knowledge into meaningful understanding.

From a pedagogical perspective, the findings reinforce the argument that effective Islamic Religious Education requires learning experiences that extend beyond classroom boundaries. Religious values become more comprehensible when students encounter them through practical engagement and social interaction. Previous research has highlighted that meaningful religious learning emerges when educational activities encourage students to connect knowledge with lived experiences and social realities (Syafirin et al., 2023). The integration of contextual environments also supports the development of both cognitive and affective competencies, enabling students to understand not only what Islamic teachings prescribe but also why those teachings remain relevant in daily life (Aunullah, 2026). This evidence indicates that environmental contextualization represents an important dimension of constructivist-based learning reconstruction in elementary Islamic education.

The broader implication of these findings lies in the recognition that learning environments themselves can function as pedagogical resources that facilitate deeper religious understanding. Rather than treating the school environment merely as a physical setting, SD NU 03 Bondowoso has transformed it into an active component of the learning process. Students appeared more capable of relating religious concepts to social behavior, environmental responsibility, and personal experiences when learning occurred across multiple contexts. Teachers also reported that contextual learning activities increased student motivation and sustained attention during instructional sessions. These observations suggest that the strategic use of diverse learning environments can strengthen the effectiveness of constructivist-based Islamic Religious Education by fostering meaningful, experience-driven, and contextually grounded learning processes.

Integration of Multiple Intelligences in Islamic Religious Education Learning

The findings revealed that the reconstruction of Islamic Religious Education learning at SD NU 03 Bondowoso was not limited to the application of constructivist principles but also incorporated an awareness of students' diverse learning characteristics. Teachers recognized that students possessed different strengths, interests, and ways of processing information, requiring the implementation of varied instructional strategies. Interview data indicated that lesson planning was designed to accommodate multiple forms of participation, enabling students with different abilities to engage meaningfully in the learning process. Classroom observations demonstrated that students responded differently to specific learning activities, with some showing greater engagement during discussions, while others were more active during practical or collaborative tasks. This diversity encouraged teachers to avoid relying on a single instructional method throughout the learning process. Such an approach reflects a broader pedagogical commitment to inclusivity and learner-centered education within Islamic Religious Education.

Teachers reported that instructional activities were intentionally diversified to provide opportunities for students with different intelligence profiles to participate effectively. Linguistic-oriented students were often encouraged to engage in storytelling, presentations, and question-and-answer sessions, while students with strong interpersonal abilities frequently excelled during collaborative discussions and group projects. Kinesthetic learners demonstrated higher engagement when learning involved practical worship activities, simulations, or role-playing exercises related to Islamic values and behavior. Observation findings further revealed that visual learning materials, diagrams, and illustrative media supported students who preferred visual forms of information processing. The flexibility of instructional strategies enabled students to access religious concepts through learning pathways that aligned with their individual strengths. Educational scholars have emphasized that effective Islamic Religious Education should recognize learner diversity and provide varied learning experiences that accommodate different modes of understanding (Arlina et al., 2023).

Another important finding was the integration of Multiple Intelligences Research (MIR) principles into the school's educational practices. Teachers explained that information regarding students' dominant learning characteristics was utilized as a reference when designing instructional activities and classroom interactions. Rather than categorizing students rigidly, the school employed these profiles to identify potential strengths that could be developed through learning experiences. Students reported feeling more comfortable participating in activities that reflected their interests and preferred ways of learning. Observation data showed that classrooms became more dynamic because different students had opportunities to contribute through various forms of participation. This practice reduced the tendency to evaluate student achievement solely through conventional academic indicators and encouraged broader recognition of individual potential.

Table 3. Multiple Intelligences-Based Learning Strategies in Islamic Religious Education

Intelligence Domain	Learning Activities Implemented
Linguistic	Storytelling, presentations, discussions
Interpersonal	Group projects, collaborative learning
Intrapersonal	Reflection journals, self-assessment
Kinesthetic	Worship practice, simulations, role play
Visual-Spatial	Learning media, diagrams, illustrations
Musical	Religious chants and Qur'anic recitation activities
Naturalistic	Environmental observation linked to Islamic values

The data presented in Table 3 indicate that learning activities were intentionally diversified to accommodate multiple forms of intelligence within the classroom. The variety of instructional approaches expanded opportunities for participation and reduced the likelihood that students would become disengaged due to mismatches between instructional methods and learning preferences. Teachers observed that students often demonstrated deeper understanding when they were allowed to approach religious concepts through activities aligned with their strengths. The implementation of

varied strategies also contributed to more balanced classroom participation because students who were less active in conventional discussions frequently became more engaged during practical or experiential activities. This finding suggests that accommodating learner diversity can enhance both engagement and comprehension within Islamic Religious Education contexts. Such evidence supports the view that effective learning environments should provide multiple pathways for knowledge construction rather than relying on uniform instructional practices.

The integration of multiple intelligences appeared to have a positive influence on student motivation and learning engagement. Students expressed greater enthusiasm when instructional activities allowed them to demonstrate abilities beyond traditional academic performance. Teachers noted that learners became more willing to participate, ask questions, and contribute ideas when they felt their individual strengths were recognized and valued. Observation records also indicated that students showed greater persistence when completing tasks that matched their interests and capabilities. Similar findings have been reported in studies emphasizing that student-centered learning environments foster autonomy, motivation, and active engagement by recognizing individual differences among learners (Safitri et al., 2026). The increased motivation observed in this study appeared to contribute directly to the development of deeper understanding of Islamic Religious Education concepts.

From a theoretical perspective, the findings demonstrate a strong relationship between constructivist learning principles and the integration of multiple intelligences. Constructivist theory emphasizes that knowledge is actively constructed through meaningful interaction with learning experiences, while multiple intelligences theory highlights the diversity of pathways through which such construction may occur (Soleha, 2026). The combination of these perspectives enabled teachers to design learning environments that supported both active participation and individual variation in learning processes. Similar arguments have been advanced in discussions concerning the reconstruction of Islamic Religious Education in the digital era, where learner autonomy and personalized learning experiences are considered essential for meaningful knowledge development (Mustofa & Rasyid, 2026). The findings also resonate with contemporary innovations integrating adaptive learning approaches and educational technologies to accommodate diverse student needs in elementary Islamic education (Fakhridana et al., 2026). The evidence from SD NU 03 Bondowoso suggests that the integration of multiple intelligences within a constructivist framework can strengthen students' understanding by creating learning experiences that are participatory, inclusive, and responsive to learner diversity.

Religious Culture, Supporting Factors, and Educational Implications

The findings indicate that the reconstruction of constructivist-based Islamic Religious Education at SD NU 03 Bondowoso was strengthened through the integration of a religious school culture that extended learning beyond classroom boundaries. Daily religious programs such as Qiraati-based Qur'anic instruction, memorization of selected surahs and hadiths, congregational prayers, and routine religious habituation activities were systematically embedded within students' educational experiences. Interviews with teachers revealed that these programs were not designed merely as complementary activities but as integral components of the learning process intended to connect conceptual understanding with practical religious engagement. Classroom observations showed that students frequently referred to experiences gained from religious programs when discussing Islamic concepts during lessons. Such findings illustrate that students constructed religious understanding through repeated interaction with authentic religious practices rather than through passive reception of information alone. This educational orientation reflects contemporary efforts to reconstruct Islamic Religious Education by positioning learning as a holistic process that integrates cognitive, affective, and behavioral dimensions of development (Manan, 2024). The pattern also aligns with the fundamental principles of Islamic Religious Education, which emphasize the balanced cultivation of knowledge, values, and character formation within elementary education contexts (Untari, 2022).

Data obtained from interviews further revealed that students perceived religious activities as meaningful learning experiences because they provided direct opportunities to practice values discussed during classroom instruction. Several students explained that concepts related to worship, discipline, honesty, and responsibility became easier to understand when they were repeatedly implemented through structured school programs. Teachers similarly reported that students demonstrated stronger retention of religious concepts when learning activities were accompanied by practical experiences and

reflective discussions. Observation records showed that students were able to connect abstract religious teachings with concrete situations encountered in their daily lives. Such findings support arguments that contextual and experiential learning environments contribute significantly to deeper understanding in Islamic Religious Education because knowledge becomes associated with authentic experiences rather than isolated theoretical explanations (Nurfadhilah et al., 2026). Previous studies have also emphasized that activity-based learning approaches encourage stronger student engagement and facilitate the internalization of religious values in elementary education settings (Rohmatin, 2023).

The development of religious character was reinforced through collaborative interactions among teachers, school leaders, students, and parents. Interviews with school administrators indicated that parental involvement was actively encouraged through communication programs and religious activities that connected home and school environments. Teachers reported that students who received consistent support from their families tended to demonstrate greater commitment to religious practices and stronger participation in learning activities. The relationship between school-based learning and family reinforcement appeared to create a more coherent environment for value formation. Observation findings suggested that students were more likely to transfer religious values into everyday behavior when similar expectations were communicated by both teachers and parents. Such evidence corresponds with the argument that effective Islamic education requires synergy among various educational environments rather than relying exclusively on classroom instruction (Hidayat & Dja'far, 2025). The findings also reflect contemporary perspectives emphasizing the integration of spiritual, social, and educational dimensions within Islamic learning frameworks (Nurfatimah & Zaitun, 2026).

Table 4. Supporting and Inhibiting Factors of Learning Reconstruction

Supporting Factors	Inhibiting Factors
School leadership commitment	Variation in student learning readiness
Teacher competence and innovation	Diverse learning characteristics
Religious school culture	Limited instructional time
Learning facilities and resources	Teacher adaptation challenges
Parental involvement	Differences in family educational support

The data in Table 4 demonstrate that the success of learning reconstruction was influenced by a complex interaction of institutional, pedagogical, and social variables. School leadership provided strategic support for innovation by encouraging teachers to adopt student-centered and constructivist learning practices. Teachers identified professional competence and pedagogical creativity as important resources that enabled the implementation of diverse instructional strategies responsive to student needs. At the same time, differences in students' cognitive readiness, learning preferences, and family backgrounds created challenges that required continuous adaptation. Some teachers acknowledged that implementing inquiry-oriented and participatory learning activities demanded additional preparation and classroom management skills. These findings resonate with broader critiques of Islamic Religious Education that identify the need for sustained pedagogical reconstruction in response to increasingly diverse educational contexts (Saepulmilah et al., 2026). Similar concerns have been raised regarding the importance of reconstructing learning models capable of fostering learner autonomy while maintaining alignment with Islamic educational objectives (Safitri et al., 2026).

Another significant finding concerns the influence of the reconstructed learning environment on students' moral reasoning and reflective capacities. Teachers observed that students increasingly demonstrated the ability to analyze social situations using Islamic ethical principles and were more willing to justify their opinions through reasoned arguments. During classroom discussions, students frequently connected religious teachings with contemporary issues and everyday experiences, indicating a deeper level of conceptual engagement. Observation data further suggested that students became more active in questioning, interpreting, and evaluating religious concepts rather than simply memorizing information. Such developments reflect the central assumptions of constructivist learning theory, which views knowledge as actively constructed through interaction, reflection, and meaning-making processes (Soleha, 2026). Similar outcomes have been documented in studies showing that constructivist interventions contribute to stronger moral reasoning, greater classroom participation, and

enhanced engagement in Islamic Religious Education learning (Marzuki et al., 2025). The findings are also consistent with research demonstrating that student-centered constructivist practices support the development of religious moderation and critical understanding among learners (Hidayat et al., 2025).

The broader implications of this study highlight the relevance of reconstructing Islamic Religious Education through integrated pedagogical frameworks that combine constructivist learning, contextual experiences, character education, and religious habituation. The evidence suggests that students' understanding improves when learning environments provide opportunities for active participation, meaningful reflection, and authentic engagement with religious values. Contemporary discussions concerning Islamic education increasingly emphasize the need to move beyond transmissive instructional models toward approaches that encourage learners to construct knowledge independently while remaining connected to religious principles (Mustofa & Rasyid, 2026). The findings of this study reinforce that perspective by demonstrating how learner-centered pedagogies can operate effectively within elementary Islamic education contexts. Similar conclusions have been reported in studies examining the applicability of constructivist approaches in Islamic Religious Education, which found that active learning environments promote deeper conceptual understanding and stronger learner engagement (Nurhasanah, 2025). Evidence from SD NU 03 Bondowoso also supports recent research showing that constructivist instructional models enable students to develop more meaningful and durable understandings of religious knowledge through participation and inquiry (Alfiansyah et al., 2025; Valuvi et al., 2025). Furthermore, the integration of cognitive, affective, and contextual learning dimensions observed in this study reflects emerging educational models designed to strengthen both academic understanding and character development within Islamic education (Aunullah, 2026).

CONCLUSION

This study concludes that the reconstruction of constructivist-based Islamic Religious Education (IRE) learning at SD NU 03 Bondowoso has been implemented through a fundamental shift from teacher-centered instructional practices toward student-centered learning environments that position students as active participants in the construction of knowledge. The reconstruction process was manifested through the adoption of constructivist learning principles, the utilization of contextual learning environments, the integration of Multiple Intelligences-based instructional strategies, and the incorporation of religious programs into daily educational activities. These components collectively transformed the learning process from a predominantly transmissive model into a participatory and experiential learning environment. Students were encouraged to engage in discussion, reflection, problem-solving, collaborative activities, and authentic religious practices that enabled them to connect theoretical concepts with real-life experiences. The findings indicate that learning became more meaningful because students actively constructed understanding through interaction with teachers, peers, and their surrounding environment. The reconstruction process also strengthened the integration of cognitive, affective, and behavioral dimensions of learning, allowing Islamic Religious Education to function not only as a medium for knowledge acquisition but also as a vehicle for character formation and spiritual development. The educational practices observed at SD NU 03 Bondowoso illustrate how contemporary pedagogical approaches can be effectively adapted within Islamic elementary education settings to enhance students' understanding of religious concepts.

The implementation of constructivist learning was found to contribute significantly to students' engagement, motivation, and comprehension of Islamic Religious Education materials. Students demonstrated greater participation in classroom activities because learning experiences were designed to accommodate their diverse characteristics, interests, and learning preferences. The integration of Multiple Intelligences principles enabled teachers to employ varied instructional approaches that provided broader opportunities for students to develop according to their individual strengths and potentials. Learning activities that incorporated contextual experiences and practical religious applications facilitated deeper conceptual understanding because students were able to relate abstract religious teachings to everyday situations. The presence of religious habituation programs further reinforced students' learning experiences by providing continuous opportunities to practice and internalize Islamic values beyond classroom instruction. Evidence from observations and interviews suggests that students developed stronger conceptual understanding when learning was supported by authentic experiences, reflective activities, and meaningful social interactions. These findings demonstrate that constructivist-based Islamic Religious Education can create learning conditions that

support both academic achievement and the development of religious character in elementary school contexts.

The success of the reconstruction process was supported by several interrelated factors, including institutional commitment to educational innovation, teacher competence, adequate learning facilities, a supportive religious school culture, and active parental involvement. At the same time, challenges emerged from variations in student characteristics, differences in learning readiness, and the need for continuous teacher adaptation to innovative instructional approaches. Despite these challenges, the findings suggest that a comprehensive and integrated learning environment can sustain the effectiveness of educational reconstruction efforts. From a theoretical perspective, this study reinforces the relevance of constructivist theory, Multiple Intelligences theory, and student-centered learning frameworks in contemporary Islamic Religious Education. From a practical perspective, the study provides empirical evidence that learning reconstruction can serve as an effective strategy for improving students' understanding of Islamic teachings while simultaneously fostering moral, social, and spiritual development. The findings also highlight the importance of aligning classroom instruction with contextual experiences and religious culture to create more meaningful learning outcomes. Future studies are encouraged to examine similar learning reconstruction models across different educational contexts and levels of schooling, as well as to employ mixed-methods or quantitative approaches to further evaluate their effectiveness and broader educational impact.

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