

The Application of Constructivism Theory in Moral Learning to Internalize Progressive Islamic Values in Muhammadiyah Elementary Schools

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Abstract

This study examines the implementation of constructivism theory in moral learning to internalize progressive Islam's values at SD Muhammadiyah Suruh, Semarang Regency. The research method used is qualitative with a case study approach. This research aims to gain an in-depth understanding of pedagogical practices. Data was collected through in-depth interviews with Islamic Religious Education teachers and principals, participatory observation in the classroom to observe teacher interactions and methods, and documentation analysis of Learning Implementation Plans (RPP), teaching modules, and school programs. Data validity was established through source triangulation and confirmation with respondents. The results indicate that implementing constructivism encourages active, participatory, and contextualized moral learning. Methods such as values discussion, role simulation, and *Problem-Based Learning* (PBL) are applied to facilitate students to solve real moral problems. In addition, reflective activities such as daily moral journals and explicit integration of the values of Islam Berkemajuan significantly deepen the internalization of values. Despite some challenges, such as teachers' lack of understanding of constructivism methods and limited facilities, this study highlighted effective concrete solution strategies, including continuous teacher training, development of specific morals assessment rubrics, utilization of relevant but straightforward learning media, and initiation of collaborative programs between school and parents to integrate education at home. The findings conclude that the constructivism approach, supported by the implementation of strategic solutions, effectively contributes to the formation of student characters who are noble and responsive to the challenges of the times by the ideals of progressive Islamic education.

Keywords

Constructivism Theory; Moral Learning; Progressive Islamic Values



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INTRODUCTION

Moral education at the elementary school level (SD) has a strategic role in forming the basis of students' character, personality, and moral values that will last until adulthood. Childhood is a crucial phase of development, where individuals begin to form ways of thinking, respond to norms, and develop empathy and social responsibility. In this context, moral education should not be seen as a supplement to the curriculum but rather as an important basis for shaping the character and direction of learners' lives in the future. Values such as honesty, responsibility, empathy, and discipline need to be instilled early on so that children grow up to be intelligent and intelligent and have integrity and social care. (Muslich, 2018).

However, current social conditions show serious challenges in instilling moral values. A report from the Indonesian Child Protection Commission (KPAI, 2022) shows that there is a significant increase in cases of bullying, intolerance, and verbal violence in the elementary school environment, which indicates a weak internalization of moral values from an early age. In fact, according to the Indonesian Student Character Index Report (Kemendikbudristek, 2023), only about 48.7% of primary school students show consistent disciplinary and honest behavior in their daily activities at school. The penetration of digital technology exacerbates this without a mature ethical filter, so children are more easily exposed to violent content, hatred, and instant culture without value reflection.

In facing this crisis, the approach to moral education can no longer be monolithic and rely on lecture methods or verbalistic value indoctrination. A pedagogical approach that is more participatory and contextual encourages critical thinking processes and values internalization naturally and consciously is needed. One approach that is considered relevant is the theory of constructivism. According to Piaget and Vygotsky, constructivism places learners as active subjects constructing knowledge and meaning through contextual, social, and reflective learning experiences (Trianto, 2021). In moral learning, this approach allows students to experience the value dialectic process through case studies, group discussions, role simulations, and solving real moral problems.

Research by Marlina and Hidayati (2023) shows that the constructivist approach in learning Islamic Religious Education (PAI) significantly improves students' reflective thinking and ability to apply moral values in the context of real life. Meanwhile, an experimental study by Sari and Lestari (2022) at SD Muhammadiyah Surakarta showed that students who participated in constructivism-based moral learning showed an increase in moral reasoning scores

by 27% compared to students who used conventional methods. This is reinforced by data from the Education Standards, Curriculum, and Assessment Agency (BSKAP, 2023), which notes that schools that implement project-based and reflection-based approaches experience significant improvements in Pancasila Learner Profile indicators, especially in the dimensions of critical reasoning and noble morals.

Muhammadiyah Elementary School, as an Islamic-based educational institution, has a unique position in realizing moral education that is not only religious but also progressive. Muhammadiyah carries the concept of *Islam Berkemajuan*, namely Islam, which is rational, tolerant, open to science and technology, and cares about justice and humanity (Syamsuddin, 2022). This concept has high relevance to be contextualized in moral learning in schools, especially in forming a generation that is not only ritually obedient but also able to think positively to the challenges of the times. However, progressive Islamic values such as social justice, love of knowledge, tolerance, and humanity are often not explicitly structured in the design of PAI learning at the elementary level.

The report of the Primary and Secondary Education Assembly (Dikdasmen) of PP Muhammadiyah (2021) revealed that many Muhammadiyah schools still implement conventional religious learning, focusing on memorization and repetition of material, without in-depth exploration of values and life practices. Only about 26% of PAI teachers in Muhammadiyah elementary schools have participated in contextual learning training based on progressive Islamic values. In addition, data from the Center for Research and Development of Religious Education and Religious Affairs of the Ministry of Religious Affairs (2022) shows that most PAI teachers in elementary schools do not fully understand constructivist pedagogical principles. Hence, the application of this approach is still very limited.

This condition reflects the need for innovation in moral learning strategies that can systematically integrate constructivism theory with progressive Islamic values. This innovation is limited to methods and involves developing teaching materials and assessment strategies and strengthening school culture. In addition, the involvement of parents and communities is an important factor in creating a complete value ecosystem for children. Constructivism-based approaches can harmonize the integration between value education at home, school, and society (Azizah & Munawaroh, 2021). Therefore, this article is prepared to critically examine how constructivism theory can effectively be applied in moral learning at Muhammadiyah elementary schools to internalize progressive Islamic values. This study not only aims to offer an innovative approach to teaching morals but also to

provide alternative solutions to various obstacles to the implementation of values in the Islamic basic education system in Indonesia.

METHODS

This research uses a qualitative approach, using a case study conducted at SD Muhammadiyah Suruh, Semarang Regency. This approach was chosen because it can provide an in-depth understanding of how constructivism theory is applied in learning morals to internalize the values of progressive Islam in an elementary school environment. This research focuses mainly on the processes, experiences, and meanings that arise during learning activities (Parnawi, 2023).

Data collection was done in three ways: interviews, observation, and documentation. Interviews were conducted with Islamic Religious Education teachers and school principals to find out the strategies and obstacles faced in applying the constructivist approach. Observations were made during the moral learning process in the classroom by observing student activities, methods used by teachers, and student involvement in learning. Documentation was obtained from lesson plans, learning modules, and school activity programs relevant to strengthening Islam Berkemajuan values (Muzfirah et al., 2023).

To ensure the accuracy of the data, researchers compared information from various sources and matched it with field notes. In addition, the respondents confirmed the results of interviews and observations to ensure that the information written was correct and true (Nurdin & Hamid, 2022). With this method, researchers hope to provide a real picture of the practice of constructivism-based moral education at SD Muhammadiyah Suruh.

FINDINGS AND DISCUSSION

Basic Concepts of Constructivism Theory in the Context of Moral Learning

Constructivism theory is a learning approach that places students as active subjects in building their knowledge. According to Piaget, knowledge is not transferred from teacher to student. However, it is built by individuals through experience, assimilation, and accommodation in the social and cultural environment (Piaget in Susanto, 2021). Vygotsky added that social interaction plays an important role in cognitive development, especially in the context of the zone of proximal development (ZPD), which is the distance between what students can do on their own and what they can do with help (Vygotsky in Hasibuan & Natsir, 2022). In the context of modern learning, constructivism not only focuses on cognitive aspects but also integrates affective and social dimensions, including value and moral education.

In moral learning, constructivism provides an approach that suits the needs of 21st-century learners, namely meaningful, participatory, and reflective learning. Moral learning cannot only be given in the form of one-way lectures because moral values cannot be imposed but need to be understood and experienced directly by students (Nugroho & Setiawan, 2023). Learning models such as problem-based learning (PBL), *project-based learning* (PjBL), and *role-playing* are very suitable methods in the constructivist approach because they allow students to solve real problems, work together, and make decisions based on moral considerations. Research by Lestari and Pramono (2023) showed that students who were involved in value discussions and real case studies showed higher moral understanding than those who only received lectures.

In the environment of SD Muhammadiyah Suruh, the constructivist approach to moral learning began to be applied by integrating reflective and collaborative activities. The PAI teachers try to bring Islamic values into concrete situations that are close to the students' world. For example, when discussing the value of helping, students are asked to tell personal experiences, watch inspirational videos, and perform simple social actions in the school environment. This approach aligns with the findings of Rosidah and Fitria (2023), who stated that direct experience and dialogue between students can accelerate the value internalization process because students feel involved and have a role in their own moral formation.

Constructivism theory also supports the principles of Islam Berkemajuan promoted by Muhammadiyah. Islam Berkemajuan emphasizes values such as rationality, openness, social ethics, and moral integrity in modern life (Syamsuddin, 2022). In this framework, moral learning instills adherence to religious norms dogmatically and develops students' reasoning power, empathy, and social awareness critically and contextually. As explained by Sulaiman (2022), Berkemajuan Islam-based education must be able to answer the challenges of the times and form students who can think reflectively, act ethically, and play an active role in society.

In addition, constructivism theory reinforces the role of the teacher as a facilitator, not as the main source of information. The teacher's role is to create a conducive learning environment, stimulate critical questions, and encourage students to explore various points of view in understanding a value (Amalia & Wibowo, 2023). At SD Muhammadiyah Suruh, this approach is seen in flexible and communicative learning practices. Teachers ask more sparking questions, invite students to discuss, and provide space for personal reflection in assessing daily actions. This is proven to increase students' moral awareness and sense of

responsibility for their actions. In other words, constructivism-based moral learning creates an active and meaningful learning process and can instill Islamic values naturally in students' lives. Concrete experiences experienced by students become the basis for forming attitudes and behaviors that align with Islamic teachings, not because of mere obligation but because of deep understanding and self-awareness.

The Urgency of Moral Learning in Muhammadiyah Elementary Schools

Moral learning at the elementary school level is important in forming children's character from an early age. Elementary school age is the initial stage in students' moral, spiritual, and social development. In this phase, children learn to recognize good and evil and begin to imitate behavior, form habits, and internalize the values taught by the surrounding environment, especially by teachers and school institutions. Moral education cannot be considered a complement to the curriculum but rather the primary foundation for producing a generation that is academically intelligent, noble, and socially responsible (Muslich, 2018; Lestari, 2023).

SD Muhammadiyah Suruh, as part of a progressive Islamic-based educational institution, has a strategic mandate to strengthen moral learning from an early age. Muhammadiyah, as a religious and social organization, views education as an instrument of da'wah and social transformation, where moral values such as honesty, discipline, cooperation, and empathy become an integral part of the educational vision developed. In this context, SD Muhammadiyah Suruh teaches religious education as a separate subject and integrates moral values in all aspects of learning and school culture (Rohman, 2023; Hidayati & Yusuf, 2021).

The urgency of moral learning in this school is also increasingly important in facing the challenges of the times. Today's students live in a rapid and instantaneous flow of information, so they are very vulnerable to negative influences such as individualism, verbal violence on social media, and decreased social empathy. In this situation, schools become a strategic space to strengthen students' moral resilience through systematic and contextualized moral learning. This approach has proven to be effective in shaping a resilient and adaptive character, as confirmed by a study by Huda & Rahmat (2023), which showed that students who received Islamic values-based moral education showed more stable and positive social attitudes.

At SD Muhammadiyah Suruh, moral learning is not only carried out through direct teaching in the classroom but also through daily habituation such as congregational prayer activities, reading the Qur'an, and social activities such as social service and mutual cooperation. Teachers play an important role as role models (*uswah Hashanah*) who consistently demonstrate moral behavior in daily

interactions. This is in line with Alawiyah's view (2022), which states that teachers in elementary schools are not only in charge of teaching but also become agents of character-building and moral school culture. In addition, moral learning at SD Muhammadiyah Suruh is also developed through a participatory and reflective approach. Children are encouraged to understand the meaning of each value learned through discussions, case studies, and direct practice in the school environment. This strategy is in line with the constructivist approach in education, which emphasizes the active involvement of students in building understanding through experience and social interaction (Purnamasari & Yuliani, 2023). Thus, moral education is not only a doctrine that is memorized but a life experience that sustainably shapes students' personalities.

The urgency of moral learning at SD Muhammadiyah Suruh is also supported by the institutional commitment to building a school ecosystem conducive to developing Islamic and human values. The school combines the national curriculum with strengthening Muhammadiyah values, such as the spirit of *tajwid* (renewal), *amar ma'ruf nahi munkar*, and Islam, which is *rahmatan lil 'alamin*. This approach makes moral learning part of the effort to form human beings who excel spiritually, intellectually, and socially, which is the primary goal of Berkemajuan Islamic education (Syamsuddin, 2022; Sulaiman, 2022). By paying attention to the central role of moral learning in forming a young generation with integrity and being able to answer the challenges of the times, the implementation of moral education at SD Muhammadiyah Suruh must continue to be strengthened and refined. The development of learning methods, the active role of teachers, and the support of the school environment are determining factors in the success of internalizing the values of progressive Islam that characterize Muhammadiyah education.

Strategies for Implementing Constructivism in Moral Learning at Muhammadiyah Elementary School

The application of constructivism theory in moral learning requires a pedagogical strategy that involves students in understanding concepts cognitively and touches their affective and psychomotor dimensions. This is very important at SD Muhammadiyah Suruh, which institutionally carries the values of progressive Islam as the basis of educational values. The implementation strategies that are applied can be described as follows:

1. Active and Participatory Learning Methods

One of the main approaches in constructivism theory is the active involvement of learners in building knowledge and values. At SD Muhammadiyah Suruh, moral learning is carried out using value discussions, role simulations, *problem-based learning* (PBL), and case studies. In value discussions, students are invited to respond to simple moral issues, such as whether it is permissible to cheat or how to behave with friends who have different opinions. From these activities, students are invited to analyze the consequences, the values contained, and the impact on themselves and the social environment. *Problem-based learning* allows students to find the meaning of morals in a more vivid and real context so that they not only know about a value but are able to place it in everyday life situations (Purnamasari & Yuliani, 2023). This is reinforced by research showing that students involved in active learning have a deeper understanding of morals compared to conventional learning (Sari & Anshori, 2022). This approach is in line with Vygotsky's view of learning as a social process that involves meaningful interactions between individuals (Setyawan & Suryani, 2022). Teachers at SD Muhammadiyah Suruh act as facilitators who guide, not as the only source of information.

2. Contextual Approach to Moral Learning

Moral education will be more effective if the material presented is directly related to real-world students. At SD Muhammadiyah Suruh, teachers try to relate moral values to concrete situations in the school and family environment. For example, learning about responsibility is linked to class picket activities or maintaining one's own stationery. The value of empathy is reinforced through sharing food or visiting sick friends. This contextual approach encourages students to understand Islamic values not as abstract memorization but as principles that live in daily activities (Susanti & Lubis, 2022). Other research also shows that connecting the material to students' reality accelerates the process of internalizing values because students feel that the values are relevant and useful in their lives (Isnaini & Harun, 2021). With this strategy, moral education is no longer limited to normative discussions but becomes a grounded and concrete process of attitude transformation. This is also in line with the spirit of Islam Berkemajuan, which upholds common sense, social praxis, and adaptation to the dynamics of the times.

3. Reflective Activities to Build Moral Awareness and Responsibility

In the constructivist approach, reflection is an important process that allows learners to evaluate and reconstruct their understanding consciously. Reflection is not only an instrument to strengthen cognitive aspects but also a means of internalizing values that impact behavior and attitudes. At SD Muhammadiyah Suruh, reflective activities are structured through daily moral journals, discussions of personal experiences, and self-evaluation after religious thematic activities. Through these activities, students are invited to reflect on the meaning of their actions, identify the values that have been applied, and develop self-improvement plans. For example, after Clean Friday activities or congregational prayers, students are asked to write about their experiences, why the action was important, and what lessons they gained. This process is in line with Dewey's view that education is actually a meaningful and sustainable reconstruction of experience (Purnamasari & Yuliani, 2023).

Research shows that reflection-based learning effectively increases students' moral awareness because it encourages them to think critically about their own behavioral choices (Fitriani & Hakim, 2023). In addition, reflective activities also strengthen self-control, empathy, and social responsibility as students are trained to consider the impact of their actions on others (Maulana & Fauziah, 2021). Teachers play an important role in guiding this process by asking open-ended questions that provoke introspection, such as: *How do you feel after helping your friend today? What can you improve next week?* In this way, students learn to recognize values personally, not just knowing the normative concepts.

4. Explicit Integration of Progressive Islamic Values

As part of the Muhammadiyah education system, moral learning at SD Muhammadiyah Suruh is directed not only to form pious individuals but also to be progressive, rational, and open to the dynamics of the times. Therefore, the integration of Islamic values becomes an important aspect of the constructivist learning strategy. Values such as honesty, love of knowledge, responsibility, tolerance, and social care are instilled in teaching materials and through various habituation activities, teacher examples, and school culture. This integration is done explicitly, meaning that teachers directly convey the context and relevance of Islamic values to the situation faced by students. For example, in learning about tolerance, the teacher not only explains the verses

of the Qur'an but also relates them to the attitude of respecting friends with different backgrounds or opinions.

In a lesson on honesty, students are invited to discuss daily dilemmas, such as admitting mistakes when they are late or forgetting to bring an assignment. The values of Islam Berkemajuan developed by Muhammadiyah emphasize religious rationality, glorification of knowledge, and social transformation (Syamsuddin, 2022). This integration is important so that students not only memorize values but also understand the urgency of their application in real life. According to Zuhdi (2022), this approach creates an educational process that is not dogmatic but transformative and contextual. Research by Mulyani and Rahmah (2023) revealed that moral internalization takes place more deeply and sustainably when Islamic values are taught explicitly and linked to students' concrete experiences. Teachers are the central actors in this process because they are also required to model consistent behavior in addition to conveying values. So, the professionalism and integrity of teachers are the primary keys to the success of value integration in constructivism-based moral learning.

Internalization of Progressive Islamic Values in the Learning Process

Progressive Islamic education is Muhammadiyah's idea that prioritizes integrating spiritual values with rationality, science, and innovation to form Muslim people who are adaptive to changing times. This concept encourages the development of Muslim humans with high moral and intellectual integrity and the ability to balance spiritual and rational dimensions in everyday life (Rahmadi, Anggraini, & Angela, 2021). In the context of basic education, these values must be conveyed through a contextual approach and by the psychological development stage of children. SD Muhammadiyah Suruh applies constructivism theory in moral learning as the main strategy for internalizing progressive Islamic values. This theory emphasizes that students actively build knowledge through interaction with the environment and real experiences. The teacher acts as a facilitator, not as a single source of knowledge (Muzfirah, Habibah, & Ainy, 2023). Constructivism-based learning is suitable for developing values such as rational thinking, love of knowledge, tolerance, hard work, discipline, and innovation.

The value internalization process is carried out gradually and systematically. In practice, students are involved in various activities representing the values to be instilled. For example, to foster a love of knowledge and rational thinking, students are invited to discuss simple social issues, such as honesty in making friends or the

importance of keeping the classroom clean. Students are also trained to express their opinions and listen to the opinions of others as a form of application of the value of tolerance. This process allows students to build an understanding of values through observation, dialog, and reflection (Khoir & Bahtiar, 2024). Moral learning is also carried out through habituation of positive behavior and teacher exemplary. Teachers become real models of progressive Islamic values, such as discipline, enthusiasm for learning, honesty, and the spirit of sharing. Teachers' exemplary behavior has proven to be an important factor in shaping students' character from an early age (Rafsanjani & Razaq, 2024). Activities such as congregational prayer, morning tadarus community service, and class picket are carried out regularly as part of the value habituation process.

In addition, moral learning is packaged through creative and applicative activities. Simple projects such as making moral posters, writing daily reflection journals, or conducting school cleaning campaigns become effective media in instilling the value of hard work and innovation. Children are trained to take roles and be responsible for their chosen tasks so that value internalization occurs naturally through concrete experiences (Zaini et al., 2022). Evaluation of the success of value internalization is done through observation of students' daily attitudes and behaviors, not solely from written test results. This assessment includes affective and psychomotor dimensions such as honesty, responsibility, discipline, and empathy for others. Teachers and homeroom teachers usually collaborate in recording and reflecting on students' character development to conduct ongoing coaching (Sulistiyowati et al., 2024). With a constructivist approach that prioritizes real experiences and active participation of students, the internalization of progressive Islamic values at SD Muhammadiyah Suruh can run effectively. These values are taught theoretically and instilled in students' daily lives through various activities that are fun, meaningful, and easy for elementary school-age children to practice.

Table 1. Forms of internalization of progressive Islamic values at SD Muhammadiyah Suruh

No.	Progressive Islamic Values	Form of Internalization
1	Rational thinking	Discussion of real problems, simple case studies, problem-solving simulations
2	Love of science	Regular reading activities, scientific magazines, visits to the library
3	Tolerance	Cross-gender/friend group play, reflection on diversity stories
4	Discipline	Class picket, pledge schedule, adhan and iqamah schedule, imam schedule for congregational

		prayers, coming on time
5	Hard work	Mini project (poster, craft), gradual group assignment, clean class competition
6	Innovative	Recycling competition, moral-themed poem/booklet creation, creative club activities
7	Honesty	Daily reflection, weekly honest story, honesty journal
8	Independence	Shopping at the cooperative by yourself, managing class assignments, making an independent study schedule
9	Social care	Friday infaq, sharing food together (just blessing), visiting friends who are sick
10	Spirituality	Morning tadarus, muroja'ah short chapters, memorizing daily prayers, sunnah, and obligatory prayers in congregation

Based on the table of internalization of Islamic values at SD Muhammadiyah Suruh, it can be concluded that the cultivation of values such as rational thinking, love of knowledge, tolerance, hard work, discipline, and innovation can be done through simple activities that are close to the students' world. These values are internalized through lectures or direct advice and active, fun, and applicable learning experiences, such as role-playing, mini projects, daily habits, and involvement in school social activities. This approach is in line with the principle of constructivism, which emphasizes meaningful learning through the direct involvement of students in the process of thinking and acting. In this way, students theoretically understand moral values and get used to practicing them daily. This is expected to shape the character of students who are noble and able to become a progressive Islamic generation according to Muhammadiyah's vision of education.

Challenges and Solutions for the Implementation of Constructivism in Moral Learning Based on Progressive Islamic Values

The application of constructivism theory in education, especially in learning morals at the elementary school level, is an approach that demands a fundamental transformation in the way teachers manage the classroom, deliver material, and guide students in actively building knowledge. Constructivism emphasizes that knowledge is not merely transferred from teacher to student but is constructed independently by students through meaningful and contextual learning experiences (Sari & Mulyono, 2023). In the context of progressive Islamic education, this approach is very relevant because it encourages students to understand Islamic

values textually and live and practice them actively and reflectively in everyday life (Parnawi, 2024). However, the implementation of constructivism in Akhlak learning based on the values of progressive Islam still faces various challenges, both conceptually, structurally, and culturally.

Conceptually, there are still many teachers who do not fully understand the basic principles of constructivism and how to apply it in Islamic education learning that emphasizes values such as rational thinking, tolerance, hard work, and love of knowledge (Muzfirah, Habibah, & Ainy, 2023). In practice, learning Akhlak in many elementary schools, including in Muhammadiyah, still tends to be dominated by a one-way lecture approach and memorization assessment, contrary to constructivism's spirit. Structurally, the main inhibiting factors are the limited learning time, lack of supporting facilities such as interactive media and internet connections, and the lack of teacher training in innovative learning design. In addition, the low digital literacy of teachers and students is also a challenge in optimizing project-based learning strategies, exploration, and digital collaboration (Kurniawan, Rahmah, & Anbiya, 2024). Educational digital media can greatly help internalize Islamic values in an engaging and applicable form. Culturally, some teachers and parents still have a traditional view of religious education, focusing on memorization and repetition without critical reflection. This makes it difficult for students to develop a deep and contextual understanding of values such as innovation, discipline, and social responsibility, which are part of the spirit of progressive Islam (Khoirun, Tiara, & Sutarto, 2024). The disconnection between value education at school and at home also hinders the full internalization of values.

Answering these challenges requires solutions that are not only technical but also systemic and sustainable. Teachers must be empowered through continuous training on constructivism approaches and active learning strategies, such as *Problem-Based Learning* (PBL), *discovery learning*, and project-based learning integrated with Islamic values (Parnawi, 2024; Sari & Mulyono, 2023). Schools also need to build a strong collaboration with parents so that moral education does not stop in the classroom but continues at home and in the student's social environment. Developing assessment instruments based on character rubrics is also important to measure moral learning outcomes objectively and consistently (Innovative, 2024). With a deeper understanding and a collaborative approach, the implementation of constructivism in moral learning can be an effective means to internalize progressive Islamic values at SD Muhammadiyah Suruh while at the same time answering the

challenges of the times by adhering to the principles of humanist, rational, and progressive Islamic education.

Table 2. Challenges and Solutions for the Implementation of Constructivism in Moral Learning Based on Progressive Islamic Values at SD Muhammadiyah Suruh

No.	Challenge	Solution
1	Teachers are not familiar with constructivism methods such as group discussions and PBL.	Organize internal teacher training on constructivism learning models and direct practice in the classroom.
2	Students are not used to thinking critically and expressing opinions.	Provide gradual exercises such as "moral vent," light discussion in pairs, and open questions and answers every day.
3	The limited time in PAI lessons often neglects the practice of values.	Integrate moral learning in other lessons (Indonesian language, thematic, and cultural arts).
4	Lack of technological facilities for constructivism-based learning.	Using simple media such as pictures, short offline videos, and student-made props.
5	Lack of parental support for habituation activities at home.	Holding the "Akhlak Bersama Ayah-Bunda" program and distributing a pocketbook of Islamic value practices at home.
6	Moral evaluation does not yet have a specific and objective instrument.	Creating a simple rubric for students' daily observations and weekly moral portfolios.
7	Students' characters are diverse, so the coaching approach cannot be generalized.	Taking an individual approach through weekly mentoring and mapping students' characters from the start.
8	Some students have difficulty understanding value concepts in the abstract.	Concrete methods such as role-playing, simulations, inspirational stories, and contextual case studies are used.
9	The environment outside the school is less supportive of progressive Islamic values.	Activating extracurricular activities such as Tapak Suci, Hizbul Wathan, and Good Friday.
10	Teachers feel the administrative burden is high and less focused on learning innovation.	Implementing a collaborative schedule between teachers reduces the burden of non-pedagogic tasks.

By considering the various challenges faced in the implementation of constructivism theory in moral learning at SD Muhammadiyah Suruh, a strategy that is not only theoretical but also realistic and contextual is needed. The explanation of

the table above shows that obstacles such as time constraints, lack of facilities, and low parental participation can be overcome through an approach that is simple, applicable, and in accordance with the daily rhythm of elementary school. This approach reinforces the idea that internalizing the values of Islam Berkemajuan does not always require major innovations but rather consistency in small actions that are repeated and meaningful. Therefore, the application of constructivism in moral learning becomes more effective if collaborated with a conducive school culture, strong communication between teachers and parents, and a collective commitment to make values such as discipline, tolerance, hard work, and love of knowledge part of students' daily lives. These efforts are expected to not only create an active and reflective learning atmosphere but also foster a young generation with Islamic character and the ability to think forward by the ideals of Islam Berkemajuan carried by Muhammadiyah.

CONCLUSION

This article comprehensively examines the implementation and urgency of constructivism theory in the context of moral learning at Muhammadiyah Suruh Elementary School, as well as the challenges and solutions faced to internalize the values of Islam Berkemajuan. The main findings show that the constructivism approach plays a crucial role in shaping students' character holistically and sustainably, in line with the needs of 21st-century education. Conceptually, constructivism theory, rooted in the ideas of Piaget and Vygotsky, places learners as active subjects in constructing their knowledge. Knowledge is transferred and built through direct experience, assimilation, accommodation, and social interaction. This approach is considered very relevant in moral learning because moral values cannot be imposed but need to be understood and internalized through meaningful experiences and self-reflection. This is in line with the principles of Islam Berkemajuan promoted by Muhammadiyah, which emphasizes rationality, openness, social ethics, and moral integrity as the foundation for the formation of Muslim people who are adaptive to the dynamics of the times.

The implementation of constructivism at SD Muhammadiyah Suruh is realized through various participatory and contextual pedagogical strategies. Active learning methods such as value discussions, role simulations, *Problem-Based Learning* (PBL), and case studies become the main instruments for students to solve real problems and make moral decisions. The importance of a contextual approach is also emphasized, where moral values are linked to concrete situations in students' daily

lives, such as responsibility in class picketing or empathy for sick friends. Furthermore, reflective activities through daily journals and discussions of personal experiences, as well as the explicit integration of Berkemajuan Islamic values, strengthen the internalization process of these values, making moral learning not only normative but also transformative and applicable. In this context, the role of the teacher transforms into a facilitator who guides, stimulates critical thinking, and creates a conducive learning environment. The urgency of moral learning at the elementary school level is highly emphasized, considering that the elementary age is a fundamental stage in forming children's character. Amid the rapid flow of information and the potential for negative influences, schools, especially SD Muhammadiyah Suruh with the mandate of Islam Berkemajuan, have a strategic role as a moral fortress. Moral learning is done through direct teaching and daily habituation, such as congregational prayers, tadarus, and social activities, where the teacher's example becomes an essential factor in the value internalization process.

Although the effectiveness of constructivism has been proven, its implementation faces a number of significant challenges. These include teachers' incomprehensive understanding of constructivism, limited time and facilities, and lack of support from the family environment. However, this article also presents systematic and applicable solutions. These solutions include continuous training programs for teachers on constructivism learning models, improving digital literacy, intensive collaboration with parents through the "Akhlak Bersama Ayah-Bunda" program, and developing objective moral assessment instruments (for example, observation rubrics and portfolios). Implementing constructivism in moral learning at SD Muhammadiyah Suruh is an essential and practical approach to growing a generation that is not only intellectually intelligent but also noble and responsive to the challenges of the times, in line with the ideals of Islam Berkemajuan. The success of this process is highly dependent on collective commitment, pedagogical innovation, and collaboration between all elements of education.

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