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THE INTERNALIZATION OF ISLAMIC VALUES DURING THE PRE-OPERATIONAL STAGE BASED ON THE PIAGET COGNITIVE PSYCHOLOGY

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Abstract. The learning of Islamic Study often receives critics as a tedious activity, inefficient, and tends to become a doctrine. On the other hand, the urge for religious values internalisation is in great demand as the moral crisis has emerged and affected our lives. Therefore, effective internalising Islamic values requires a more innovative and precise approach based on the students' characteristics. One of the suggested approaches for this purpose is the cognitive approach. Therefore, this paper discusses the application of Islamic values in Islamic education learning through cognitive psychology. Since Piaget is considered an important figure in cognitive psychology, it is interesting to measure Piaget's theory of cognitive development in the internalization of Islamic values in PAI learning. According to Piaget, in terms of thinking, children are not a miniature version of adults but individuals who have different ways of thinking. The important implications of Piaget's theory in inculcating Islamic values at the pre-operational stage are instilling the value of honesty in early childhood by using the magic box method. Discipline values can be internalized in children in the pre-operational stage using the front and back method. Inculcating the value of cleanliness in pre-operational stage children can be done by doing a simple practice or video demonstration.
Keywords: Cognitive psychology; Islamic values internalization; Jean Piaget

A. INTRODUCTION

The learning of Islamic Study often receives critics as a tedious activity, inefficient, and tends to become a doctrine. On the other hand, the urge for religious values internalisation is in great demand as the moral crisis has emerged and affected our lives. Therefore, effective internalising Islamic values requires a more innovative and precise approach based on the students' characteristics. One of the suggested approaches for this purpose is the cognitive approach.

Cognitive psychology has been widely used in various aspects of life. In education, cognitive psychology has significantly influenced changes in learning styles. One of the figures considered to have the most contribution to this change is Jean Piaget. From the results of his research, a learning theory emerged, commonly called the theory of cognitive development. This theory determines the various stages of human intellectual development from birth to adulthood, along with the characteristics of each stage.

Therefore, this paper discusses the application of Islamic values in Islamic education learning through cognitive psychology. Since Piaget is considered an important figure in cognitive psychology, it is interesting to measure Piaget's theory of cognitive development in the internalization of Islamic values in PAI learning.

B. THEORETICAL FRAMEWORK

1. Islamic Values; Definition, Sources of Value, Types and Characteristics

Based on the etymology point of view, value refers to the price, the number of intelligence, potential, the amount of content, content, and characteristics that are important to humanity (Pius & Prasetya, 2005, p. 423). Simultaneously, from the terms point of view, value is the essence attached to human life's meaningful factors (H. C. Thoha, 1996, pp. 60–61). According to Hasan Langgulung, value determines action, opinion, or result to be considered good or bad (Langgulung, 1986, p. 114). Islamic values are a combination of the words Values and Islam. Value is usually understood in two senses; the first is the economic meaning, the value related to quality or tangible item, including the value in numbers or letters (a, b, c). Second, value refers to a criterion or standard for measuring or evaluating something. For example, industrialization is considered good because it serves as a means of prosperity (C. Thoha & Priyono, 1996, pp. 22–23).

From a normative point of view, value is a measurement of good and evil, right and wrong. Meanwhile, from an operative point of view, values contain five categories of human behavior: obligatory or fard, sunnah, permissible, makruh/ disliked act, and haram/ forbidden (Widodo, 2008, p. 167). Islamic values are divided into five types: individual moral values, moral values in the family, social moral values, moral values in the country, and religious moral values (L. Hasan, 2003, p. 366).

There are two sources of value in human life (Muhaimin & Mujib, 1993, p. 111): *first*, divine value refers to the values God has commanded His Apostles. The value is in the form of piety, faith, and justice, enshrined in divine revelation. These values are forever unchanged. The fundamental divine values contain absolutes for human life as members of society and do not change according to human desires. *Second*, human values grow on the human agreement and live and develop in human civilization.

Values are dynamic, as the word of God in the Qur'an QS. Al-Kahf: 19. While their validity and truth are relative, which is limited by space and time. As the word of God in QS. Yunus: 36. Islam views the traditions of society (human values) as a culture that can still be maintained or used; as long as these traditions do not conflict with Islam, tradition is a valuable legacy to look to the future (Muhaimin & Mujib, 1993, p. 113).

According to Ary Ginanjar, Islamic values are contained in Asmaul Husna (Agustian, 2003, p. 348): which include *honesty*. It derives from the Arabic word shiddiq, meaning the presence of a power to be free from lying or dishonesty, both to His Lord, to himself and others (Al-Banjari, 2008, p. 154). Shadiq (the people of honesty) derives from Sidq (honesty). Sadiq is true to his words. At the same time, Shiddiq is a person who is truly honest in his words, deeds, and inner state (Al-Banjari, 2008, p. 156). As the word of God in QS. An-Nisa: 69.

Second, it means straight and upright, moving from the wrong position to the desired position, which also means balance and equilibrium (Sardar & Davies, 1992, p. 58). The act of fairness and justice can be grouped into four. Be fair to Allah, yourself, others, and other creatures (Kusufi & Halim, 2014, p. 131). In the context of education at schools, according to Zakiyah Daradjat, teachers should act fairly among their students, not having any preference over them. As the word of God in QS. An-Nisa: 135, QS. An-Najm: 39-42, QS. Al-Maidah: 8, and QS. An-Nahl: 90.

Third, responsibility and trust are human devotion to God's nature (al-Wakiil). It is a moral work at the command of leadership (Al-Banjari, 2008, p. 157). As the word of God in QS. An-Nisa: 58. The attitude and nature of the trust must be implemented properly and correctly in life (Al-Banjari, 2008, p. 160). The fourth value is hard work, as one of the implications of the nature of rabbaniyyah for humans, according to their respective fields, uses every free time productively because this is the foundation of religion (Majid, 1997, p. 447). As the word of God in QS. At-Taubah: 109.

The fifth value is sincerity, which means being clean, pure, and not mixed with others—sincerity in carrying out a good deed solely for the sake of Allah. Allah describes sincerity in QS. Al-An'am: 162 (Rakhmat, 2014, p. 3). The seventh value is patience—the form of human devotion to the nature of God (al-Sobru). Patience is self-restraint, being firm with religion when an impulse of lust invites him to deviate (Agustian, 2003, pp. 110–111).

2. The Characteristics of PAI and the Urge of Learning Reconstruction of Islamic Study Learning

Malik Fadjar explained the characteristics of religious education that fundamentally differ between "religious education" and "skills education." Religious education aims to ignite religious intuition and spiritual readiness in achieving transcendental experience, namely an effort to arouse human nature (to stir up certain innate powers) (Fadjar, 2005, p. 195).

M. Tholhah Hasan stated that the macro objectives of Islamic education could be grouped into 3 (three) significant types, namely: (1) to save and protect human nature; (2) to develop the potentials of human nature; and (3) to align the journey of fithrah mukhallaqah (fitrah created by God in humans, in the form of instincts, potential jismiyah, nafsiyah, aqliyah and qalbiyah) by following the rules of fithrah munazzalah (human's fitrah created by God as a reference for life, namely religion) in all aspects of life, so that humans can continue to live on the right path of life or the path of "ash-shirath al-mustaqim."(M. T. Hasan, 2006, p. 4).

Islamic Study Learning has its characteristics compared to other subjects. Besides aiming at forming students to be faithful and pious, as well as forming noble character and maintaining their nature, the Islamic Study Learning is extracted from the primary sources of Islamic teachings, which include three basic frameworks, namely aqidah, sharia and akhlaq (Mulyana, 2004, p. 198).

Islamic Study Learning has received much sharp criticism, as nowadays it is often understood that Islamic religious education is only as "knowledge" like other subjects (Fathoni, 2005, p. 51). Therefore, it is necessary to have a distinct formulation to reconstruct the strategy of religious learning to make the Islamic Study Learning can reduce and dampen moral decadence.

3. Islamic Study Learning Based on Cognitive Psychology

Cognitive psychology has two definitions, namely cognition and cognitive approach in psychology (Farmer & Matlin, 2019, p. 1). The term cognitive derives from the word cognition or knowing, a broad concept and inclusion which refers to mental activities that appear in the acquisition, organization and use of knowledge (Rahman, 2009, p. 51). In the Great Indonesian Dictionary, cognitive means relating to or involving cognition. Cognition comes from the English word awareness, understanding, and observation. Jean Piaget stated that the term cognitive is a term that refers to the mental processes by which humans can acquire knowledge (Piaget, 1988, p. 76).

If cognitive psychology correlates with cognition' thus, cognitive psychology is a branch of psychology that studies mental processes or activities of the human mind (Suharnan, 2005, p. 1). Cognitive Psychology as cognition can also be interpreted as a scientific study of mental processes or thought activities, so cognitive psychology is often also referred to as information processing psychology (Suharnan, 2005, p. 2).

Cognitive psychology as a cognitive approach is defined as an approach to human psychological phenomena by emphasizing the roles of perception, knowledge, memory, and thought processes for human behavior (Jarvis, 2009, p. 108). In this paper, the term cognitive psychology that will be used is the second connotation, namely cognitive psychology as a cognitive approach.

a. Jean Piaget's Ideas on Cognitive Development

Piaget was born on August 6, 1896, in Neuchatel, a center of a small area between Switzerland and France. He died on September 16, 1980, in Geneva, Switzerland (Gunarsa, 2008, p. 136). Piaget studied Biology at the University at Neuchatel from 1916 to 1918 (Gunarsa, 2008, p. 138). At age 21, Piaget completed his dissertation on Molluscs and obtained his Doctorate in Zoology (Akromah, 2006, pp. 56–57).

In 1919, Piaget taught Psychology and Philosophy at the Paris Sorbonne. Here he met Simon (Simon-Binet) and researched intelligence tests. At that time, Piaget was interested in how children think (Akromah, 2006, p. 58). Piaget was interested in incorrect answers given by younger children. Piaget realized that the answers were based on the results of children's ways of thinking that differed from adults. Piaget concluded that children are not a miniature version of adults, and children's way of thinking is not the same as that of adults (Gunarsa, 2008, p. 137).

The theory of cognitive development that seems to be the most famous is that of Jean Piaget. Although Jean Piaget is a biologist, modern society knows him better as a figure in the development of cognition. Many think that Piaget was a person who had a significant influence on the creation of cognitive psychology (Boeree, 2007, p. 479).

Piaget is an important figure in the field of cognitive psychology. His theories in developmental psychology that prioritize elements of consciousness (cognitive) are still embraced by many people today. Piaget's theories, methods and research fields are considered very original, not just continuing things others have discovered (Waluya, 2001, p. 17).

Piaget's interest in investigating the role of genetics and child development, at last, resulted in a masterpiece known as the Theory of Cognitive Development. In this theory, Piaget suggested the stages a child must go through in reaching the level of development of formal thinking processes. This theory is not only widely accepted in the field of psychology but also has significant influence in the field of education (Waluya, 2001, p. 17).

b. Cognitive Development According to Piaget

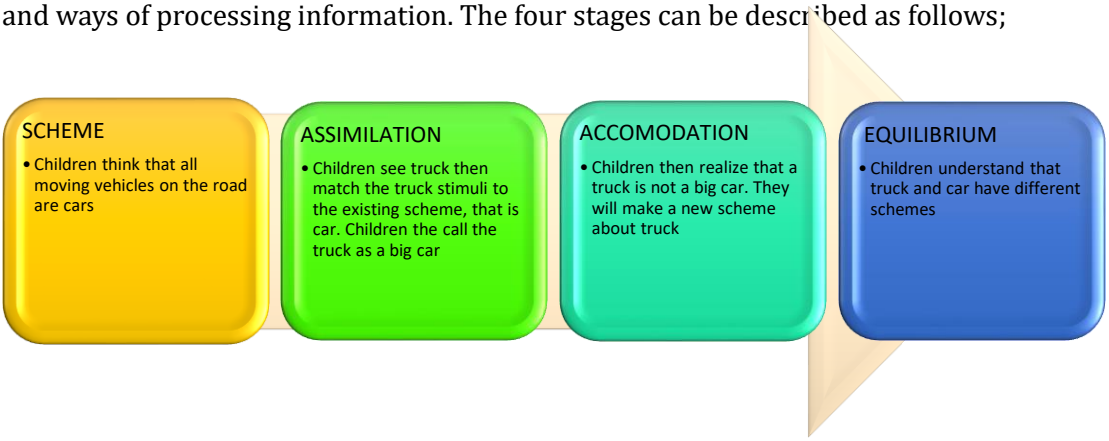
Jean Piaget defines *development* as the process of each person who undergoes a series of qualitative changes (e.g. in cognitive, emotional, and behavioural development) that are invariant, always constant (progressive), and does not have a scrambling pattern of movement. These qualitative changes occur because of biological pressures to adapt to the environment and the organization of thinking structures. Similar to the cognition system that regulates from within, which is then influenced by environmental factors. In other words, Piaget rejected the definition of intelligence based on the number of correct answers on intelligence tests. The real problem of intelligence is finding differences in thinking at different ages (Setiono, 2009, p. 12).

With his theory of cognitive development, Piaget explained how children adapt by interpreting objects and events around them, how children learn the characteristics and functions of objects, and how children learn to group objects to find their similarities and differences and to form estimates about them these objects and events. Piaget saw that children play an active role in constructing their knowledge of reality. Children do not passively receive information. Although children's thought processes and conceptions of reality have been modified by their experiences with the world around them, they also play a role in interpreting them in terms of knowledge and conceptions and the world they already have (Desmita, 2009, p. 46).

Kusdwiratri Setiono summarized Piaget's cognitive thinking into three; first, Piaget disagrees with the assumption that knowledge is information or belief that a person already has. Knowledge is a process or sequence of actions, not just a collection of information. Second, the child's perception depends on past experiences and internal maturity at the time. Third, our memory consists of stores of knowledge that will increase with a person's increasing experience and maturity (Setiono, 2009, p. 12).

c. Cognitive Development Process According to Piaget

Piaget's theory of cognitive development states that a child's intelligence or cognitive abilities progress through four distinct stages. Each stage is characterized by the emergence of new abilities and ways of processing information. The four stages can be described as follows;



d. Piaget's Cognitive Development Stages

These stages are divided into the first, the sensorimotor stage, during which babies use their reflexes to interact. Babies immediately use this reflex to produce more exciting and intentional behavioural patterns (Slavin, 2019, p. 45). Babies also learn that specific actions have special effects (Jarvis, 2009, pp. 148–149). At this time, children can imitate the actions of others and combine schemas with the knowledge they have acquired (Rahman, 2009, p. 52). According to Piaget, children

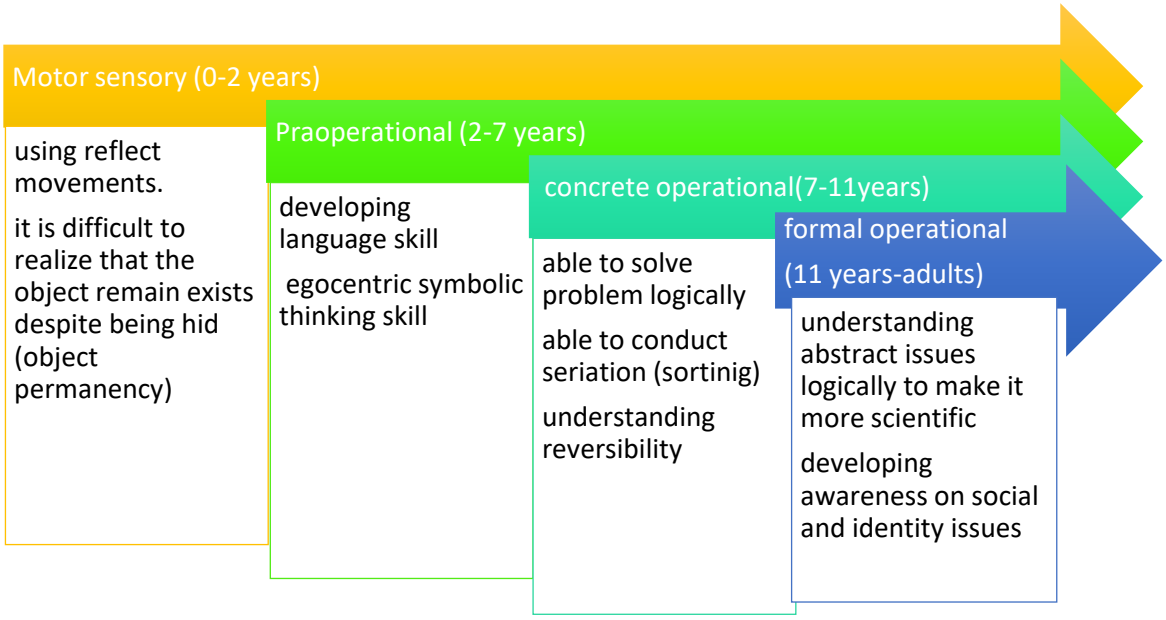
can distinguish themselves and the world at the end of the sensorimotor stage and know that objects will continue to exist (Santrock, 2010, p. 50).

The second is the preoperational stage. Children's character is having difficulty with reversible thinking (thinking backwards), (Slavin, 2019, p. 46) conservation, and egocentricity. Preoperational thinking is divided into two substages, the symbolic function substage, children practice their ability to realize an object that does not exist mentally. The ability to create symbols representing things that do not exist is called semiotic function (Woolfolk, 1995, p. 54). While the intuitive thinking substage (intuitive though) substage) begins around age 7. In this substage, children begin to use primitive thinking and want to know the answers to all questions (Slavin, 2019, p. 52).

Third, the concrete operational stage, children at this stage can form concepts, see relationships, and solve problems, but only to the extent that they involve objects that have been recognized (Slavin, 2019, p. 51). The essential things that children of this age learn are seriation and transitivity. Children no longer have problems with conservation at this age because they have had problems with reversibility. The child has also been able to respond to the inferred reality. For example, if a red car is filtered to appear black, the concrete operational child understands that the car's colour is red (Slavin, 2019, p. 51).

The fourth stage is the formal operational step; youth begin to be able to think abstractly and see possibilities beyond the present time. At this stage, the ability to deal with potential situations or hypotheses appears (Slavin, 2019, p. 53). Youth at this stage also experience hypothetical deductive reasoning (Santrock, 2010, p. 58). At this stage, adolescents experience adolescent egocentrism. In contrast to childhood egocentrism, adolescent egocentrism can see that other people have a different view of him, but the feeling that 'everyone sees him' makes teenagers pay close attention to appearance so as not to look 'wrong' in front of others (Woolfolk, 1995, p. 55).

In general, Piaget's stages of cognitive development can be seen in the following diagram;



e. The weaknesses of Jean Piaget's Theory

Although the theory of cognitive development has been acknowledged to have had a significant influence, it has also not escaped some criticism. Some of these criticisms include; Some cognitive abilities appear earlier than the stages given by Piaget. Some cognitive abilities appear later than the stages given by Piaget. Many teenagers still think concrete operational; even adults still

think formal operational. Piaget's theory assumes the occurrence of uniformity of development, but experts reject this assumption. For example, when children learn about convergence, they do not simultaneously learn about cross-classification. Children can be trained to a higher level through culture and education (Woolfolk, 1995, p. 61). In simple and practical contexts, children have demonstrated the ability to consider other people's points of view and put aside their egocentrism. Modern scholars argue that children's abilities develop in different ways on different tasks and that experience can strongly influence the speed of development (Slavin, 2019, pp. 55–56).

C. RESULT AND DISCUSSION

1. The Implication of Cognitive Psychology (Cognitive Approach) by Jean Piaget in the Learning Process

The cognitive approach starts from an assumption that humans are not just passive recipients of stimuli; the human brain actively processes the information received and transforms it into new forms and categories of knowledge. The implications of Piaget's cognitive theory in learning include: (a) In addition to checking the accuracy of the children's answers, the teacher must also examine the process children use in obtaining the learning; (b) Knowledge comes from interaction with the environment. Therefore, teachers should provide various learning activities that facilitate children's interaction with the environment; (c) Do not impose learning methods that are not appropriate for the child's age; (d) Accept the differences between people in cognitive development. Every child has a different developmental speed. Teachers must accept and facilitate the differences in cognitive development (Slavin, 2019, pp. 57–58).

2. The Implementation of Cognitive Development Theory by Jean Piaget in the Islamic Study Learning

a. The Implementation of Islamic Study Learning Material on the Motor Sensory Level

Children learn to use their senses at the sensory-motor stage, so PAI learning can be done by introducing children's senses to Islamic religious material. For example, the Koran recitation-listening habituation to the children, placing children next to people who are praying, involving children when going to the mosque, saying greetings, and getting used to praying before doing work.

b. Implementation on the Preoperational Stage

In the preoperational stage, children are still egocentric. Therefore, PAI learning can be done by inviting children to be involved in social interactions. For example, teaching children to give charity, helping friends with games, and praying in congregation.

Children at this stage are still unable to think abstractly and have a high imagination. PAI learning can be done by using fairy tales and stories. More mature people can tell stories of the prophet, the story of the companions, and stories about the glorious history of Islam. With high imagination, children can recreate the events that are told in their way. The stories will be internalized in the minds of children to adults.

In the preoperational stage, children are being critical by asking many questions. Children at this stage often ask, why? Therefore, parents often find it difficult when their children ask questions about divinity or supernatural things. However, lying to children with the assumption that children do not understand many things is not permissible. Children will remember the lie into adulthood. Likewise, saying 'stop asking' will discourage children from being critical.

c. Implementation on the Concrete Operational Stage

At this stage, children can think logically but are still not able to think abstractly. PAI learning at this stage can use logic in embedding the material. For example, a child's question about the angels of Rokib and Atid records the deeds of all people in the world. More mature people can explain by analogizing it with CCTV, with the angel Rokib and Atid as the supervisor.

d. Implementation on the Formal Operational Stage

At this stage, youth can think abstractly so that PAI learning can be done through discussion or problem-solving methods. For example, in Islamic history lessons. In tahkim material, students not only memorize historical sequences that have occurred but can also analyze why the tahkim event occurred, what are the consequences of the tahkim event in the future and can analyze what would have happened if the tahkim event had never occurred.

3. The Internalization of Islamic Values to Children of Pre-Operational Stage through the PAI Learning Based on Piaget's Cognitive Psychology

a. Honesty Instillation

Instilling the value of honesty in early childhood can use the magic box method. That is, educators provide special box facilities for finding objects. Any child who finds something that does not belong to him/ her can put the item in the find box so that any friend who feels lost can look for the lost item in the find box. As for home practice, the value of honesty can be instilled by taking the time to listen to children's stories and believing the stories to be true while convincing children that the stories are true.

In Piaget's concept of cognitive psychology, this stage of childhood is the preoperational level. At this stage, the child is still egocentric. So when children believe in a story, then the story must be true. The magic box method also follows Piaget's theory that children learn to perform semiotic functions, namely the ability to create symbols to represent things that do not exist. The child will represent objects that do not belong to him/ her as belonging to the magic box. Thus, children will learn that other people's things are not theirs. So that when he finds something that does not belong to him, he will put it in the magic box.

b. Discipline Instillation

Children can internalize discipline values using the front and back method during the preoperational stage. The student who arrives first will sit in the front seat. The student who comes in the back will get a seat in the far back corner. The same goes for assignment submission. Students who do schoolwork will go home early, while those who have not finished will go home later.

The preoperational stage, related to Piaget's cognitive psychology, is the stage when the child symbolizes everything. The front and back method will make the child symbolize that the front is a symbol of discipline, while the back is a symbol of indiscipline. If this symbol is attached to the child's mind, the child will symbolize that discipline is in front. Disciplined people will be at the fore. The person in front is more advanced than the person behind. Therefore, people of discipline are better than undisciplined people. Furthermore, reaching adulthood, the child will get used to discipline because the symbol that discipline belongs to advanced people.

The discipline of doing the task will be symbolized by going home early. Going home has the consequence for the child can play earlier, which is fun. Thus, children will associate doing tasks early with pleasure; procrastination is unhappiness. If this sticks to adulthood, children must be disciplined to work because there is fun.

c. Cleaniless Instillation

Children can be taught the value of cleanliness in the preoperational stage by doing a simple practice or video demonstration. Simple practicum, for example, by presenting a doctor who explains the presence of germs and bacteria in dirty places and the dangers. The doctor then invited students to do a simple practicum by scanning for viruses and bacteria in certain places in the school that were considered dirty. The child then saw that there really were viruses and bacteria in these dirty places. Unconsciously, there is an association in the child. Dirty things are associated with viruses and bacteria. Because viruses and bacteria are disgusting and dangerous, the child does not want bacteria in their environment. The child then unconsciously will require the environment to be clean.

D. CONCLUSION

The application of Piaget's cognitive theory in PAI learning is feasible from the stages of its development. Children learn to use their senses at the sensorimotor stage, so PAI learning can be done by introducing children's senses to Islamic religious material. In the preoperational stage, children are still egocentric. Therefore, PAI learning can be done by inviting children to be involved in social interactions. Children at the preoperational stage still cannot think abstractly and have high imaginations. Therefore, PAI learning can be done using the fairy tale and story method. At the concrete operational stage, children can think logically but are still not able to think abstractly. PAI learning at this stage can use logic in embedding the material. At the formal operational stage, youth can think abstractly so that PAI learning can be done using discussion or problem-solving methods.

Meanwhile, the internalization of Islamic values in the preoperational stage, for example, the instillation of the value of honesty for early childhood, can use the magic box method. Discipline

values can be internalized in children in the preoperational stage using the front and back method. Children can be taught the value of cleanliness in the preoperational stage by doing a simple practice or video demonstration.

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