Comparative of Islam and West Learning Theory (A Study of the Learning Concepts of Imam al Ghazali and Jean Piaget)

Sepiyah

Student Alumni Master of Islamic Education, Faculty of Tarbiyah State Islamic University Sunan Kalijaga Yogyakarta 2021
sepiyah311293@gmail.com

Abstract

Discussion in this paper is about comparison Western and Islamic learning theory, in which the author tries to explore two ideas whose work is unquestionable, namely al Ghazali from Islamic thinkers and Jean Piaget from Western thinkers. This paper presents that the two thoughts are basically not much different, only the tendency of al Ghazali's thought which is influenced by Sufism makes his thinking in learning that it must be intended and aimed at the happiness of the hereafter. While Jean Piaget is more inclined to increase cognitive abilities, therefore Jean Piaget concludes, learning is basically an attempt to solve a problem. However, in this case the author does not tend to one party in the sense that the author tries to combine these differences to fill the respective vacancies from both parties. The method of this research is literature by trying to find a broad reference of course with an in-depth analysis, so as to produce the right conclusions.

Key words: Learning, al Ghazali, Jean Piaget and learning theory.

A. Introduction

Learning is the most vital key term in any educational endeavor, so that without learning there really is no education. So that a process, learning always gets a broad place in the disciplines related to educational efforts.

Thoughts from both Islam and the West have always been interesting studies in the world of education. One of them is al Ghazali and Jean Piaget. Al Ghazali is a person who is close to education, this is proven by being an educator at Nizom University, Andalusia. While Jean Piaget was born figure figures in the 20th century's first and had an interesting thought to be studied. One of the values of Piaget is his ability to develop Gestalt thinking about cognitive theory. So, this is what makes the writer interested in examining two thoughts from two different camps.

The formulation of the problem aims to limit the discussion in this paper, so that the discussion does not widen:

1. What is the nature of learning in general?

This discussion includes understanding and factors that influence learning.

2. How is the concept of learning from al Ghazali and Jean Piaget?

This discussion includes biographies and thoughts from both parties in education

. 3. How is the comparison between Islamic and Western learning concepts?

This discussion includes a comparison of Islamic and Western learning concepts in general and a comparison of the learning concepts of al Ghazali and Jean Piaget.

---

[11] Makmun Khairani, *Learning Psychology*, (Yogyakarta: Aswaja Presindo, 2013), p. 154. When viewed from the lack of awareness that accompanies activities, attention is divided into two, namely, intensive attention and non-intensive attention, whereas when viewed from the appearance of attention it is distinguished into spontaneous attention and reflective attention, when viewed from the breadth of the object, attention can be divided into conservative attention. and distributive attention, see H. Mustaqim, *Educational Psychology,,,,* p. 72-73.

[12] Martini Jamaris, *A New Orientation in Educational Psychology*, (Bogor: Ghalia Indonesia, 2013), p. 91.

Based on the results of research conducted by Heller, Mons and Passow cited by Nini Subini, et al in their book Psychology of

Learning, it is stated that people who have high intelligence do not necessarily experience learning disorders. Even the results of research conducted by Golemen states that as high as a person's IQ only contributes approximately 20% to the success of one's life and 80% of it is determined by other factors.

Factors that can affect intelligence, so that there are differences in one's intelligence with others are:

a. Innate: innate is determined by the nature and characteristics that are brought from birth. The "limit of our ability" is whether or not we can solve a problem.

b. Maturity: every organ in the body undergoes growth and development. Each organ (physical and psychological) can be said to have matured if it has achieved the ability to carry out its respective functions.

c. Formation: formation is all circumstances outside of a person that affect the development of intelligence.

d. Distinctive interest and disposition: interest directs action to a goal and is the impetus for that action. e. Freedom: freedom means that humans can choose

certain methods of solving problems.

2. External Factors External

factors are those influenced by environmental conditions around students, which include

a. Social environment The social

environment of both the school and the community in this case greatly determines the condition of a student. That within the school environment are the teachers, staff and friends of friends to

affect the spirit of learning a student. The role of the teacher who always shows an empathetic attitude and behavior and shows a good and diligent role model can be a positive impetus for student learning.

Furthermore, the community environment and neighbors as well as playmates can be an influence on the student's learning situation. Slum environmental conditions will certainly make it difficult for a learner to focus on what is learned.

The social environment that affects more learning activities is the family. Good family conditions and circumstances will certainly have a positive impact on a child, and vice versa, a chaotic family condition (*broken home*) will certainly have a more negative impact on the child's condition.

b. Nonsocial environment Non

--social factors in this case are learning facilities, both facilities in the school environment and family environment. Adequate school

facilities ranging from books in the library, laboratory equipment and a comfortable school environment for children have a positive motivational influence on students. Conversely, inadequate facilities will certainly have an impact on the ability of student learning outcomes.

C. Method

This research is *library research*, by trying to analyze the readings of the literature relating to the theory of learning theory. The focus of the study in learning theory is related to the views of two major figures representing Islam and the west in educational theory. The comparison of Islamic and western learning theories (a study of the learning concepts of Imam Al-Ghazali and Jean Piaget), also becomes the central point of discussion in this paper by trying to compare the two in one article.

Analysts data in this study is the researchers quite affected by the paradigm of thinking of the author quotes literature researcher. However, the researcher also tries and explores and tries to analyze and is professional in reviewing existing theories, so that the researcher concludes that it is also not subjective but compares the results of different literature citations.

D. Results

In this section, the writer will try to present the comparison of Islamic and Western learning theories in general and also the specific learning theories, which refers to the learning concepts of al Ghazali and Jean Piaget. The following is a review:

1. Comparison between Islamic and Western Learning Concepts

Knowledge which in the view of Islam is termed al-'ilmu, which has the meaning: first, knowledge that comes from Allah's revelation to know it, secondly knowledge obtained by humans themselves, either through experience (empirical), rational and intuitive. While knowledge in the Western view is an empirical fact or rational idea that is built by the individual himself through his experience.[13]

From the two views above, it can be seen that knowledge in Islam not only recognizes that science must be proven empirically and rationally, but also there is knowledge that is transcendent which cannot be reached by the human senses and reason. This is of course different from the Western view, where Western knowledge is empirically rational, meaning that knowledge must be empirically proven and acceptable to human reason.

Science in the Islamic world is axiological[14]. Islam does not want the separation of knowledge and value systems, as is the case in the West, science is a functional teaching of revelation. Islam puts revelation as a religious paradigm that recognizes the existence of God, not only as a mere belief, but is

applied in the construction of science. Islam rejects science for science and requires the involvement of morality in the search for the truth of science. While science in the West emphasizes the epistemological dimension[15]. The philosophy of science emphasizes the process or scientific method that is passed as a means to reach the truth. The assumption is that truth really depends on the method used to arrive at valid knowledge, so the method used must be scientifically justifiable.[16]

Based on the explanation above, the concepts of Islamic and Western learning are as follows:

No	Aspects of	Islamic Learning	Concepts Western
1.	Learning ConceptsLearning Concepts The	process of seeking knowledge by optimizing potential (fitrah) which is manifested in actions for the formation of human beings.	Changes in behavior or character that persist as a result of experience and training not because of the process of growth and maturity
2.	Learning Objectives The	achievement of the goals of human life, namely: getting closer to Allah and being able to actualize one's potential for the common good (as caliph)	To solve problems
3.	Learning objectives	Cognitive, affective, psychomotor and spiritual	aspects Only focus on cognitive, affective aspects,

[14] Axiology is a theory of value that discusses the benefits, uses and objects in mind.

[15] Epistemology is the theory of knowledge, which discusses how to obtain knowledge of the object contemplated.

[16] *Ibid,,,* p. 133.

			and psychomotor
4.	Meaning of learning theory	A set of principles and symptoms related to learning events that are not only quantitative empirical but also qualitative normative	A set of principles and symptoms related to learning events that are empirical materialistic quantitative.
5.	Views on learning	a. The concept of learning morality is the formation of noble behavior through taqlid and ta'wid. b. The concept of learning fikr is the search for knowledge and truth that is able to break through the world of hereafter. c. The concept of humanis learninglearning with freedom responsible.	Mental actions are only worldly
6.	Views about students	Students are good, active, and dynamic and have the freedom to actualize their nature while still paying attention to ethics in learning as a form of respect for educators.	Learners are active who can process information

7.	View of educators	Education acts as role model (murrabi), transfer of values (muadib), transfer of knowledge (mu'alim) as facilitator and motivator	Educator as facilitator
8.	Source of knowledge in learning	Sources of knowledge other than cognition are revelation (al Qur'an) and al-Hadith	Sources of knowledge are only cognitive
9.	development of learners	LanguageLanguage ability is a human ability that distinguishes	Humans have the ability and readiness to

		with other creatures	learn language by themselves
10.	Development moral learner The	source of truth and error is determined by the Qur'an and al-Hadith.	Right and wrong are determined by human agreement.

Source: Nadyana Rizqi in the Concept of Learning in Islamic and Western Views and Its Application in Islamic Religious Education.

E. Conclusion

After doing the above discussion, it is necessary for the author to provide a conclusion on what the author presented.

1. In essence, learning is a process of changing attitudes or behavior due to the experience gained from information/material. These changes include physical skills, memory content, way of thinking and others related to psychic and physical aspects. While the factors that affect learning are:

    a. Internal Factors

        • Physiological Factors

        • Psychological Factors

          1) Motivation
          2) Attention
          3) Intelligence (Intelligence)

    b. External Factors

1) Social environment
2) Nonsocial environment includes learning facilities, both facilities in the school environment and the family environment

[40] Wasty Sumanto, P*psychology of Education: The Basis of Work of Educational Leaders ,,,* p. 133.

2. The Learning Concept of al Ghazali and Jean Piaget

   a. Al Ghazali

   Al Ghazali is of the view that learning is in fact an effort to draw closer to God, not for worldly purposes alone.

   b. Jean Piaget

   Learning is a process of knowledge formation (mental events not behavioral events).

3. The most fundamental comparison between Islamic and Western learning theories is on the purpose of learning itself. The tendency in the concept of Islamic learning is that the purpose of learning is to lead to the recognition of submission to God and worship to him. While in the Western concept that the purpose of learning is merely an effort to pursue material that is worldly attitude.

References

Surya, Mohammad. (2013) *Teacher Psychology: Concepts and Applications*, Bandung: Alfabeta

Abidin, Ibnu Rusd. (1998) Al Ghazali's Thoughts on Education, Yogyakarta: Pustaka Pelajar

Ahmad, Zainal Abidin. (1975) *Biography of Imam al-Ghazali,* Jakarta: Bulan Bintang

Al Ghazali*,* AbU Hamid. *Ulummuddin wa bi dhaylih Ihya al Mughni 'an hamal al asfar fi alasfar,* Beirut: Dar al Fikr.

https://www.babla.co.id/bahasa-inggris-indonesia/behavior accessed on 3/29/2018.

Ibda, Fatimah. (2015) *Cognitive Development: Jean Piaget's Theory*, in *Intellectual Journal*, Vol. 3, no. 1. January-June

Ikhsan, Hamdani Ikhsan and Fuad. (2001) *Philosophy of Islamic Education*, Bandung: CV. Pustaka Setia

Jamaris, Martini. (2013) *New Orientations in Educational Psychology*, Bogor: Ghalia Indonesia

Jarvis, Matt. (2009) *Theories of Psychologists: A Modern Approach to Understanding Human Behavior, Feelings and Thoughts*, Bandung: Nusamedia

Jaya, Yahya. (1994) *Islamic Spiritualism In Cultivating Personality and Mental Health.* Jakarta: Ruhana

Khairani, Makmun. (2013) *Learning Psychology*, Yogyakarta: Aswaja Presindo

Makmun, (2008) *Teaching Concepts Between al Ghazali and Jhon Dewey*, Malang: UIN Malang

Muhajir, Asa'ril. (2003) A *Comparative Study of Al Ghazali's Thought and Jhon Lock On Child Education,* in *Journal of Dynamics*, Vol. No. 2m October

Mustaqim. (2012) *Educational Psychology*, Yogyakarta: Pustaka Pelajar

Reber, Arthur. (2001) *The Penguin Dictionary of Psychology*, Penguin Book: London

Rizqi, Nadyana. (2008) *The Concept of Learning in Islamic and Western Perspectives and Its Application in Islamic Educational Learning*. Malang: UIN Malang

Sagala, Saiful. (2005) *The Concept and Meaning of Learning*. Bandung:

Alfabeta Santrock, Jhon W. (2007) *Educational Psychology*, Jakarta:

Prenada Media Subini, Nini. (2012) *Psychology of Learning*, Yogyakarta:

Mentari Pustaka Sumanto, Wasty. (1990) *Educational Psychology*. Jakarta:

Rineka Cipta

Sumanto, Wasty. (1998) *Educational Psychology: The Work Basis of Educational Leaders.* Jakarta: Rineka Cipta

Syah, Muhibbin. (1999) *Psychology of Learning.* Jakarta: PT. Logos Wacana Ilmu

Syah, Muhibbin. (1995) *Educational Psychology: A New Approach.* Bandung: Remaja Rosdakarya

Veuger, Jacques. (1983) *Developmental Psychology, Genetic Epistemology and Structuralism according to Jean Piaget.* Yogyakarta: Yayasan Studi Ilmu dan Teknologi

Woolfok, Anita E. (2009) *Educational Psychology*, Yogyakarta: Pustaka Pelajar

Zainuddin et al. (1991) *Seluk-beluk Pendidikan dari al-Ghazali*, Jakarta: Bumi Aksara