

RECONSTRUCTION OF COGNITION-BASED PAI LEARNING DISIPLINE : AN ANALYSIS OF PIAGET'S AND BRUNER'S THEORIES IN A CONTEMPORARY ISLAMIC PERSPECTIVE

Hamka Al Hakim¹, M. Hajar Dewantoro²
Universitas Islam Indonesia, Yogyakarta, Indonesia^{1,2}
Hamkaal774@gmail.com

ABSTRAK

Masalah kedisiplinan belajar dalam Pendidikan Agama Islam (PAI) di era kontemporer tidak hanya berkaitan dengan pelanggaran disiplin, melainkan juga mencerminkan lemahnya kesadaran kognitif peserta didik dalam memahami makna dan rasionalitas nilai-nilai agama. Praktik kedisiplinan PAI selama ini didominasi oleh pendekatan behavioristik yang menekankan kepatuhan punitif (hukuman) melalui kontrol eksternal, sehingga berpotensi melahirkan kedisiplinan semu (*pseudo-discipline*) yang tidak berkelanjutan. Artikel ini bertujuan untuk merekonstruksi konsep kedisiplinan belajar PAI berbasis kognisi melalui analisis sinergis antara teori perkembangan kognitif Jean Piaget dan teori belajar penemuan (*discovery learning*) Jerome Bruner dalam perspektif Islam kontemporer. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian kepustakaan (*library research*). Sumber data utama berupa karya-karya teoretis Piaget dan Bruner yang diperkuat oleh literatur ilmiah terkait kognitivisme, kedisiplinan belajar, dan pendidikan Islam. Analisis data dilakukan melalui teknik analisis isi (*content analysis*) dengan pendekatan komparatif dan sintesis konseptual. Hasil penelitian menunjukkan bahwa integrasi mekanisme ekuilibrium Piaget dan tahapan *discovery learning* Bruner memungkinkan rekonstruksi kedisiplinan belajar sebagai bentuk regulasi diri (*self-regulation*) yang lahir dari kematangan struktur kognitif dan internalisasi nilai, bukan sekadar kepatuhan terhadap sanksi. Secara konseptual, studi ini menegaskan bahwa kedisiplinan belajar PAI idealnya dipahami sebagai kesadaran intelektual-spiritual yang berakar pada peran akal dan adab. Implikasi teoretis dari penelitian ini menawarkan kerangka kerja kedisiplinan PAI yang lebih humanis, reflektif, dan relevan dengan tantangan pendidikan Islam kontemporer. **Kata Kunci:** kedisiplinan belajar, kognitivisme, Pendidikan Agama Islam, Piaget, Bruner

ABSTRACT

The problem of learning discipline in Islamic Education (PAI) in the contemporary era is not only related to violations of discipline, but also reflects the weak cognitive awareness of students in understanding the meaning and rationality of religious values. The practice of PAI discipline has been dominated by a behavioristic approach that emphasizes punitive compliance through external control, thus potentially giving birth to pseudo-discipline that is not sustainable. This

article aims to reconstruct the concept of cognition-based PAI learning discipline through a synergistic analysis of Jean Piaget's theory of cognitive development and Jerome Bruner's discovery learning theory in the perspective of contemporary Islam. This research uses a qualitative approach with the type of library research, with the main data source in the form of theoretical works of Piaget and Bruner which is strengthened by scientific literature related to cognitivism, learning discipline, and Islamic education. The analysis was carried out through content analysis techniques with a comparative approach and conceptual synthesis. The results of the study show that the integration of Piaget's equilibrium mechanism and Bruner's discovery learning stages allows the reconstruction of learning discipline as a form of self-regulation born from the maturity of cognitive structure and the internalization of values, rather than just compliance with sanctions. Conceptually, this study emphasizes that the discipline of PAI learning should ideally be understood as intellectual-spiritual awareness rooted in the role of reason and manners. The theoretical implications of this research offer a more humanistic, reflective, and relevant PAI disciplinary framework to the challenges of contemporary Islamic education.

Keywords: *learning discipline, cognitivism, Islamic Education, Piaget, Bruner*

INTRODUCTION

Islamic Education (PAI) in the contemporary era faces the challenges of moral complexity and the degradation of learning discipline which is increasingly worrying among students. This phenomenon is characterized by low mental involvement and lack of internal awareness in the learning process. A number of studies show that the problem of discipline in PAI is not only related to violations of formal rules, but also touches on more basic cognitive aspects, such as weak learning focus and low meaning of religious values. Discipline is often understood narrowly as obedience to external rules, so it tends to be trapped in a mechanistic behavioristic paradigm, where student obedience only arises as a response to external stimuli or teacher pressure, rather than born out of deep intellectual understanding. This reality is exacerbated by PAI learning practices that are still dominated by conventional-verbal methods that tend to be boring and fail to activate students' cognitive structures (Winarti, 2020). As a result, PAI loses its actual relevance in fortifying students from moral disruption in the information age, because the learning process is unable to touch the aspects of internal mental change

that are at the core of cognitivism (Nurdiyanto, 2023). Therefore, the urgency to reconstruct the meaning of learning discipline is important so that PAI is not just an empty cognitive ritual, but a character formation process based on the maturity of the intellect and awareness of this individual.

In the context of PAI learning, the discipline approach in PAI has tended to be stuck in external aspects that are punitive and restrictive. Patterns of discipline are often imposed through instruments of punishment and procedural compliance, which in the review of cognitive psychology only touch the surface of behavior without being accompanied by a deep internalization of values. The impact of this pattern is the emergence of "pseudo-discipline", in which students obey only when under the supervision of the teacher, but lose self-control when the authority is not present. Cognitively, this pattern has the potential to hinder the equilibrium process because students are not involved in understanding the rationality behind the rules and values taught (Babulloh, 2022). Furthermore, reliance on one-way instruction without a process of self-discovery results in students becoming cognitively passive, which ultimately degrades function *Sense* as an instrument of seeking truth. In the perspective of contemporary Islam, a model of discipline that relies only on external pressure without involving awareness *Qalb* and the maturity of reason is contrary to the goal of Islamic education which wants to produce civilized and independent human beings in thinking (Mufrodi, 2023)

As an alternative to the mechanistic behavioristic approach, cognitivism offers a paradigm that views learning as an active and sustained process of changing internal mental structures. In this framework, learning discipline is no longer interpreted as passive obedience to authority, but as a manifestation of the maturity of the thought process and the ability of individuals to organize information independently. Conceptually, the synergy between Jean Piaget's theory of cognitive development and Jerome Bruner's theory of discovery provides a relevant framework for reconstructing the meaning of PAI learning disciplines. Piaget provides a foundation for the importance of mental readiness and the process of equilibrium, that is, the balance between new information and existing cognitive structures, as the basis for students' self-regulation (Rubi, 2022). Meanwhile, Bruner complements it through the concept *Discovery Learning* which encourages

students to become active subjects in discovering the meaning behind each religious instruction and values through enactive, iconic, and symbolic stages (Khoriyah, 2021). The integration of these two theories allows for the creation of a reflective PAI learning discipline, in which students obey the rules not because of pressure, but because they have achieved a stable cognitive understanding of the urgency of these values in their lives.

Although the study of cognitivism has developed widely, most of the literature still examines Piaget's and Bruner's theories separately and tends to focus on the effectiveness of learning methods in improving students' cognitive achievement. On the other hand, the relationship between cognitive dynamics and the formation of student learning discipline, especially PAI subjects, still does not receive adequate attention. Until now, studies that offer an integrative analysis between Piaget's and Bruner's theories to reconstruct the concept of learning discipline in the framework of contemporary Islamic education are still limited and partial. Therefore, this qualitative research with a *library research* approach aims to analyze the theoretical linkage between Piaget and Bruner in order to reconstruct a more substantive and adaptive concept of PAI learning discipline. The main focus of this research lies in the effort to redefine discipline not as mere behavioral compliance, but as a result of a balance of mental structure (*equilibrium*) and *discovery* that is integrated with Islamic values. Conceptually, the aim of this research is to formulate a theoretical contribution in the form of a new framework in Islamic education, in which discipline is no longer seen as a rigid control of behavior, but rather as the result of intellectual maturity and the internalization of values that are in harmony with the principles of Islamic cognitivism and spirituality.

METHOD

This research uses a qualitative approach with a type of *library research* that focuses on conceptual studies to reconstruct learning discipline in Islamic Education (PAI) learning. The source of research data is in the form of scientific literature that is relevant to the focus of the study. The main data sources consist of theoretical works that discuss Jean Piaget's theory of cognitive development and Jerome Bruner's theory of learning, while supporting data sources include articles

of reputable international and national scientific journals, academic books, and proceedings examining cognitivism, learning discipline, and contemporary Islamic education. The focus of the study is directed at tracing the relationship between the equilibrium mechanism in Piaget's theory and the stages of discovery in Bruner's theory, which is further analyzed within the framework of Islamic educational values, especially the concept of manners and the role of reason in the formation of learning awareness. The validity and validity of the study are maintained through conceptual consistency, the accuracy of the selection of reference sources, and the suitability of the theoretical synthesis with the context of contemporary Islamic education.

Data analysis is carried out through content *analysis techniques* with stages of data reduction, conceptual grouping, and interpretive interpretation extraction. The analytical framework is comparative and synthesized, namely by comparing the theoretical constructions of Piaget and Bruner's cognitivism and integrating them with the PAI learning context. Through this approach, research is directed to produce a complete conceptual understanding of learning discipline as a result of cognitive maturity and internalization of values, rather than just behavioral compliance. Thus, the method used allows the formulation of a conceptual framework of PAI learning disciplines that is relevant to the challenges of contemporary Islamic education.

DISCUSSION

Piaget and Bruner's Theoretical Synergy in the Perspective of Cognitivism

In the horizon of cognitive psychology, learning is no longer seen as a mere accumulation of information or a mechanistic change in external behavior, but rather as a fundamental transformation in the internal mental structure of the individual. The essence of this process lies in the subject's active activity in organizing, interpreting, and constructing the meaning of the environmental stimulus into the pre-existing cognitive schema (Tasurun Amma, 2024). Epistemologically, Jean Piaget and Jerome Bruner share the same orientation in placing learners as autonomous subjects who build knowledge through dialectical interactions. Piaget specifically emphasizes the importance of the readiness of

biological-mental structures through the process of assimilation and accommodation to achieve equilibrium (Rubi, 2022), while Bruner complements it by asserting that such construction processes must be facilitated through the self-discovery of the learner (*discovery*) structured (Zulkifli, 2022). Based on the synthesis of these findings, this thinking directly shifts the paradigm of learning discipline, namely discipline is no longer placed as an external coercion, but appears as a logical consequence of the organized mental structure of students when they succeed in integrating rules and values into their cognitive system stably.

The mechanism of synergy between these two figures lies in the functional relationship between the need for mental balance and the instruments to achieve it. According to Piaget, every individual has an internal drive to achieve equilibrium, which is a state of cognitive equilibrium when new information can be integrated into an existing mental schema without causing prolonged cognitive tension or conflict (Babulloh, 2022). In the context of discipline, rules often appear as a nuisance or conflict for students if their rationality is not understood. This is where *Discovery Learning* developed by Bruner serves as an essential tool to restore this balance, because through the process of self-discovery, students do not just passively accept the rules, but actively investigate, understand, and discover the reasons and urgency that underlie the values of the discipline (Simbolon, 2023). Thus, this causal relationship shows that a stable balance of discipline can only be achieved if students go through a process of deep discovery of meaning. In other words, the discovery (*discovery*) becomes a catalyst for the achievement of equilibrium, so that the discipline formed is not the result of pressure, but the fruit of mature and conscious cognitive resolution

Conceptually, this reconstruction establishes that discipline is not just the result of external compliance, but is a consequence of achieving strong and sustainable cognitive stabilization in students. When the student's mental pattern has reached the stage of equilibrium with the values of order, then discipline is no longer interpreted as an external burden, but rather as a need for a thinking structure to function effectively (Winarti, 2020). The crucial implication of this view is that the shift in the nature of obedience and also obedience is no longer born of pressure of authority or fear of sanctions (*Punitive*), but grows organically from a rational

understanding of the usefulness of these values for him. In the context of PAI learning, this principle demands a radical transition from a mere transmission of dogmatic religious laws to a dialogical process that challenges students' reasoning. From the theoretical mapping that has been described, discipline in PAI must be directed to touch the dimension of intellectual awareness, so that the religious behavior that emerges is a representation of cognitive maturity that is in harmony with the principles of monotheism and morality (Erpan, 2023)

Learning Discipline in Contemporary Islamic Education: The Relationship of Reason and Manners

In the discourse of Islamic education, discipline cannot be separated from the concept of *adab* which includes moral integrity and the inner consciousness of the individual. A number of literature affirms that, instead of mechanistic obedience, discipline in Islam is understood as the embodiment of transformation *nafs* which is directed by reason as the main moral instrument (Erpan, 2023). In line with this, reason in this perspective not only serves as a cognitive tool for processing information, but also as a differentiator between what is right and what is false, which in Islamic psychology reaches its peak in the phase of the *Squirt*. In this phase, the child is considered to have the intellectual maturity to realize the consequences of each of his actions, so that the discipline that arises is the fruit of rational-spiritual considerations (Nasution, A., 2024). At this point, it becomes clear that the conceptualization of discipline in contemporary Islam places individual consciousness as the main axis, where rules are carried out not because of external supervision, but because reason has been able to internalize those values of order as part of the glory of manners.

The dialectic between reason in the Islamic perspective and cognitive structure in Western psychology finds a common point in the function of both as the driving force of consciousness. Within the framework of cognitivism, the maturity of thought determines the extent to which a person can organize behavior, which is in parallel aligned with the function of reason as an entity that processes divine values into tangible actions (Nasution, A., 2024). Therefore, discipline awareness is seen as the result of mature thinking where individuals have been able to reflect on existing rules. Contemporary Islamic education no longer views effective patterns

of obedience built solely through indoctrination without the involvement of reason, as these forms of obedience tend to be temporary and easily collapse. On the contrary, the alignment between the maturation of cognitive structure and the development of intellect allows for the formation of discipline rooted in the intellectual beliefs of students (Mufrodi, 2023). Within the framework of this synthesis, it can be understood that in Islam it is emphasized that the higher the level of cognitive development of a person, the stronger the internalization of his manners and discipline, because he has understood the essence of order as part of a harmonious system of creation

The fundamental criticism in contemporary Islamic education is directed at punitive disciplinary models that tend to rely on physical sanctions or authority pressure as the main instruments of behavior control. This conventional approach is considered to fail to touch the dimension of reason and instead risks giving birth to the phenomenon of "pseudo-discipline", where students show obedience only when under the supervision of the teacher, but lose self-control when the authority is not present (Mufrodi, 2023). Psychologically, this rigid pattern of punishment inhibits the process of assimilating values into the cognitive structure of learners, as their attention is more focused on trying to avoid punishment than understanding the essence of the rule. As a result, the discipline formed from the participants did not have strong roots in the individual character. In line with this, the cognitivism-related literature emphasizes the urgent need for a reconstruction of a disciplinary model that shifts from outward coercion to cognitive-spiritual empowerment (Fina, 2025). If drawn within a framework of meaning, through this reconstruction, Islamic education is expected to be able to give birth to a generation that has obedience based on intellectual awareness, in line with the noble goal of forming substantive and sustainable manners.

PAI Discipline Reconstruction: From Punitive Obedience to Cognitive Awareness

The reconstruction of discipline in this study is interpreted as an effort to rearrange the epistemological and practical foundations in the formation of students' character, which focuses on the integration of cognitive function and spiritual values. In contrast to the conventional approach which tends to be behavioristic,

where discipline is seen as the result of a reinforcement system (*Reward*) and punishment (*punishment*), this reconstruction places discipline as the product of the maturation of mental schemas (Restu Abdiyantoro, 2023). In the author's frame of thought, discipline is no longer worthy of being understood as a form of rigid and oppressive behavior control, but rather as a process *Discipline of Reason* where religious rules are voluntarily internalized into the cognitive structure of learners. Thus, this new perspective offers an autonomous model of discipline, in which students' obedience to PAI values emerges from the result of mature intellectual consideration (Equilibrium) and the discovery of deep meaning (Discovery), thus going beyond mere temporary external obedience (Arifin, 2023).

The conceptual model of discipline offered in this reconstruction operates through three logical stages that are mutually continuous. The first stage begins with cognitive stimulation, in which PAI educators do not directly present the rules as a dead doctrine, but rather as an intellectual challenge that triggers students' cognitive conflicts to question the essence of a value (M. Japar, 2024). The second stage is *discovery* value, which is the process by which students are facilitated to discover for themselves the logical and spiritual benefits of the discipline through active exploration, so that rules are no longer perceived as foreign interventions but rather personal discoveries (Arifin, 2023). The third stage culminates in equilibrium and internalization, which is the condition when the new understanding reaches equilibrium in the student's mental structure and is permanently integrated into their thinking scheme. Through this triadic framework, discipline no longer stops as a mere external demand, but transforms into a relatively stable internal character, because every obedient behavior displayed has gone through a conscious, deep, and meaningful cognitive processing process.

The conceptual advantage of this model of reconstruction of PAI learning discipline lies in the fundamental shift from a superficial behavioral control approach to the formation of substantial cognitive awareness. In contrast to conventional discipline models that tend to rely on strict supervision and external sanctions, cognitivism-based approaches offer long-term sustainability because discipline is built through the process of internalizing and stabilizing students' thinking structures autonomously (Saidan Lubis, 2020). The logical consequence

of this paradigm shift is the transformation of the role of PAI teachers, from behavioral control figures to cognitive facilitators and dialogue partners who provide scaffolding for students' mental maturity. In this framework, obedience is no longer interpreted as a response to the pressure of authority, but rather as the result of a rational understanding of the values and goals of the religious rules studied. By referring to the overall findings of the study, this model differs from previous approaches in that it places discipline as the result of stable and reflective cognitive awareness, rather than as obedience born out of fear or intimidation, thus allowing for the creation of a more humane and meaningful PAI learning ecosystem (Jum anidar, 2020)

Conceptual Implications for Students' Independence and Critical Thinking

In this perspective, learning discipline transforms into the ability to self-regulate (*self-regulation*) which is the main foundation for student independence. When the values of discipline have become *internalized values* In the cognitive scheme, the student no longer needs external supervision to carry out his academic and religious obligations. By theoretical implication, this model creates a sustainability of PAI learning where adherence to Islamic values no longer depends on the presence of teachers or the school environment, but rather becomes a stable personal commitment (Simbolon, 2023). This independence ensures that religious education is not just a formal curriculum, but a sustainable practice of living (*long-life learning*) which is driven by internal awareness.

Furthermore, strengthening cognitive awareness in discipline inherently stimulates students' *critical thinking* skills. This happens because students are accustomed to analyzing and validating each rule before adopting it as a behavioral principle. Theoretically, this link between mental maturity and rational obedience has a far-reaching impact on how students process religious information outside of the classroom. Although this study focuses on conceptual reconstruction, the implications offered suggest that intelligent discipline is a gateway to critical reason; students not only become obedient religious practitioners, but also thinkers who are able to dissect the urgency of values in the midst of the changing times(Simbolon, 2023).

CONCLUSION

This study concludes that learning discipline in Islamic Education (PAI) should be redefined as a form of self-regulation based on the maturity of mental structures, not just a mechanistic response to authority. The key findings show that through the integration of Piaget's equilibrium mechanism and Bruner's discovery strategy, discipline transforms from punitive compliance that is temporary to an autonomous internal commitment. In this model, rules are no longer positioned as externally imposed static doctrines, but rather as cognitive challenges internalized through the process of discovery of meaning. Thus, intelligent discipline is born when there is stability between the value information received and the thinking scheme of the students, so that the obedience that emerges is a representation of authentic intellectual-spiritual awareness.

Theoretically, this article makes a significant contribution through the reconstruction of the concept of discipline that bridges Western cognitive psychology with the discourse of reason and manners in contemporary Islamic education. This reconstruction offer emphasizes that the future of PAI pedagogy no longer lies in strengthening sanctions or panoptic supervision, but in empowering students' reasoning in validating religious values. As a conceptual study, this article serves as a basic framework for the development of a more humane and independent PAI learning model. The theoretical implications demand a paradigm shift in educational practitioners to place cognitive stimulation as the main entrance in character formation, in order to give birth to a generation that is not only outwardly obedient, but also has critical acuity and independence in upholding the principles of religiosity in the midst of the current of disruption

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