

Developing Children's Learning Experiences: Analysis of John Locke's Empiricism Theory in the Perspective of Islamic Education

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Abstract. *This study aims to analyze John Locke's theory of empiricism from the perspective of Islamic education in enhancing children's learning experiences. Based on the context of Islamic education, it is an effort to guide humanity in living life following Islamic teachings. This requires an integrative view of how the Islamic context views this theory of empiricism in developing children's learning experiences so that there are implications for the current Islamic education process. The research employs a library research method with a qualitative approach. The materials used include literature from books and journal articles, particularly scientific journals published in the last five years, both national and international. The collected data is then processed and analyzed qualitatively to provide answers to the focus of this study. The results reveal that human knowledge derives from sensory experiences. Furthermore, Locke stated that humans are born in a blank state, like white paper, and the environment will give the graffiti what it will look like. Empiricism positions Ratio, or human reason, as the only function of processing the experience obtained from the environment into knowledge. However, knowledge acquisition is not solely based on experience in Islamic education. Instead, there are four ways for humans to acquire knowledge: sensory perception, the process of rational thought, and heart intuition through revelation. Additionally, Islam highlights that humans are born into the world already in a state of fitrah. This has implications for the Islamic education process, such as the role of teachers, religious experience, and the formation of children's character.*

Keywords. *Learning Experience; John Locke's Empirical Theory; Islamic Education*

Abstrak. Kajian ini bertujuan untuk menganalisis teori empirisme John Locke perspektif Pendidikan Islam dalam mengembangkan pengalaman belajar anak. Berdasarkan konteks Pendidikan Islam, yang yang diselenggarakan sebagai upaya pembinaan umat manusia dalam menjalani kehidupan sesuai dengan ajaran Islam. Hal ini membutuhkan pandangan integratif tentang bagaimana konteks Islam memandang teori empirisme ini dalam mengembangkan pengalaman belajar anak agar didapati implikasi pada proses pendidikan Islam saat ini. Kajian ini menggunakan metode penelitian kepustakaan dengan pendekatan kualitatif. Sumber bahan yang digunakan berasal dari literatur-literatur berupa buku serta artikel jurnal, khususnya jurnal ilmiah dengan terbitan lima tahun terakhir baik jurnal nasional maupun internasional. Data yang terkumpul kemudian diolah dan dianalisis secara kualitatif untuk memberikan jawaban atas fokus dalam kajian ini. Hasil pada kajian ini menunjukkan bahwa, pengetahuan yang ada pada manusia merupakan entitas yang diperoleh dari pengalaman indrawi manusia. Lebih lanjut, locke menyatakan bahwa manusia terlahir dalam keadaan kosong seperti kertas putih dan lingkunganlah yang akan memberikan coretan yang akan dibuat seperti apa. Empirisme memposisikan Rasio atau akal manusia hanya berfungsi untuk mengolah pengalaman yang didapat dari lingkungan menjadi pengetahuan. Sementara itu, dalam konteks pendidikan Islam tidak hanya

berpaku pada pengalaman indrawi semata tetapi juga terdapat tiga cara manusia mendapatkan pengetahuan yaitu: persepsi indera, proses akal sehat (*ta'akkul*) serta intuisi hati dengan melalui wahyu. Selain itu, Islam menyoroti bahwa manusia dilahirkan ke dunia sudah dalam keadaan fitrah (potensi diri). Hal tersebut memiliki implikasi pada proses pendidikan Islam seperti peran guru, pengalaman religius serta pembentukan karakter anak.

Kata Kunci. Pengalaman Belajar, Teori Empirisme John Locke, Pendidikan Islam

A. INTRODUCTION

Education is an important process in the formation of individuals and societies. Based on its definition, education is the guidance that educators carry out consciously for educated physical and spiritual development so that a perfect personality is formed (Ramayulis, 2014, hlm. 13). Through education, values, knowledge, and skills can be imparted to learners to help them grow and develop into productive individuals and contribute positively to society (Oktafia & Budiyono, 2023).

The development of thinking in the world of education is considered one of the indicators of contemporary progress, so it is undeniable that education will align with the times' progress. This is evidenced by the emergence of education experts who produce new ideas to encourage educators to face the challenges of the coming era. In its growth, philosophy, as a result of the assessment of philosophers, has given birth to various kinds of perspectives. Sometimes, some perspectives support each other, and sometimes they are different and opposite. One of the factors that causes this difference is the various methods used to reach different conclusions (F. Kurniawan, 2019).

In this case, John Locke, a philosopher from England, became one of the main figures of the empiricist approach. Empirical education theory is a school of philosophy that emphasizes the importance of the role of the family environment, learning environment, and learning resources to benefit students' education. According to empiricists, education is the process of building the human personality through direct experience or real experience obtained from various environments and then analyzed to find its meaning for common life. In other words, education is positioned as the process of gaining knowledge by interpreting human sensory experiences to find important values for life (Weu dkk., 2023).

The knowledge taught is knowledge obtained from real experience reflected as a form of interpretation to find important values that will be used in life. Knowledge is true knowledge and is beneficial for the progress of the world of education (Weu dkk., 2023). Based on the theory put forward by John Locke, it can open the mind of an educator that children must be given a good learning experience so that children will keep the experience in their hearts and minds. The experience will be knowledge (Triandini, 2020). In addition, experience is also what produces various Islamic habits or characters in children (Hafiz & Suparto, 2024).

The discussion of this school of empiricism has become the focus of debate in research, especially in educational studies. This can be seen in the research journal by Deni Rahmat Jatnika entitled "The Application of the Empirical Philosophy School in Learning Management to Improve Teacher Competence at MAS Al Barakah". Using a descriptive qualitative method, the study found that truth or knowledge is when a material or concept can be obtained based on experience by paying attention to its practical use (Rahmat, 2020). Accordingly, empiricism emphasizes experience and observation as the primary sources of knowledge and character development, as Hafiz also noted in his research journal using a literature research method. A comprehensive educational strategy that

combines experience, character development, and religious beliefs to generate morally and spiritually qualified people can be developed via thoughtful integration (Hafiz & Suparto, 2024). The difference between the two previous studies and this study lies in the focus of the research; the two studies focus on the application and integration of empiricism into learning, while the study that will be invested focuses on analyzing John Locke's theory of empiricism and behaviorism from the perspective of Islamic Education in developing children's learning experiences.

Based on the explanation above, the theory of empiricism, which says that knowledge is obtained from the results of a person's experience, makes the author interested in studying John Locke's empiricism theory more deeply using the perspective of Islamic education. Adhering to the context of Islamic education, which is carried out as an effort to foster humanity in life through the values of Islamic teachings, it aims to guide humankind to achieve happiness and salvation in the hereafter. This requires an integrative view of how the Islamic context views this empirical educational stream in developing children's learning experiences and how it has implications for the Islamic education process.

This study aims to analyze John Locke's empiricism theory from the perspective of Islamic education in developing children's learning experiences. Thus, this is expected to provide a new understanding for educators and all actors in the world of education.

B. METHOD

This study uses a qualitative approach with the library research method. This approach was chosen to analyze John Locke's empiricist theory in depth and by using the perspective of Islamic Education in developing children's learning experiences. Literature research is a series of activities that involve collecting data from library sources, reading, recording, and processing research materials (Sutisna, 2021). Furthermore, in the qualitative research method of literature study, researchers must collect and analyze information and data from relevant literature or documents to understand research issues and develop them into a strong theoretical basis (Siregar et al., 2024).

The data sources used in this study come from literature in the form of books and journals, especially scientific journals, which have been published in both national and international journals in the last five years. In this case, the researcher will ensure that a strong theoretical foundation supports the research. Furthermore, the collected data is then processed and analyzed qualitatively to provide answers to the focus of this assessment. The results of the analysis obtained are described to explain and provide an overview of this study's focus.

C. RESULT AND DISCUSSION

1. John Locke's Theory of Empirical Education

John Locke (1632 -1704) was an English philosopher who became one of the main figures of the empiricist approach. In political philosophy, Locke is also known as a philosopher of liberal countries (Hafiz & Suparto, 2024). The English scholar was born on August 29, 1632, in Wrington, Somersetshire, and raised by a father who was a landowner and attorney who worked as a magistrate's clerk in Somersetshire. At the age of 14 (1646-1652), John Locke was accepted to Westminster School. For 6 years, he devoted his attention to Latin and Greek lessons, in addition to other lessons given in secondary schools (Raikhan, 2021).

In 1652, he studied medicine at Oxford University in addition to studying natural sciences and philosophy. He earned his bachelor's degree in 1656 and a full one in 1658. As a doctor, he became Lord Shaftesbury's physician and his sick son's caregiver. Together

with Shaftesbury, he made several trips outside of England. Due to political disputes, he followed Shaftesbury to flee to the Netherlands. Finally, in a situation of political victory, he returned to England along with King Willem III. John Locke was given a high position, but due to poor health, he eventually resigned and left London. He lived in a monastery, which was borrowed from a friend. He lived there until his death on October 28, 1704 (Ali Maksum, 2012).

John Locke's works include three books: *Essay Concerning Human Understanding*, *A Letter Concerning Toleration*, and *Two Treatises of Government*. In his philosophical thought, John Locke displayed a great concern for the natural condition of nature and man. This means that John Locke displays a philosophical system of thought based on natural conditions. Locke's thoughts on nature and man are placed in the context of experience as the basis of the development of human life (Raikhan, 2021).

One of Locke's most influential ideas in the history of philosophy is about the process by which humans acquire knowledge. In his work entitled *Essay Concerning Human Understanding*, John Locke seeks to explain how the human process of obtaining knowledge is obtained. According to Locke, all human knowledge comes from his experience. This is an empiricist position that rejects rationalists' opinion that the source of human knowledge is primarily derived from the ratio or reason of the human mind. However, ratio or thought also plays a role in human knowledge acquisition. Thus, Locke argued that before a human being experiences something, the human mind or ratio is not yet functioning or is still empty. Locke likened the situation to a white paper (*tabula rasa*) that then gets its contents from the experience lived by the human (Hafiz & Suparto, 2024). So it is important to be clear here that it is not the existence of ratio that is rejected by empiricism but rather that reason has special access to the knowledge provided by experience. All empirical people admit that humans have ratio (Ezebuilo, 2020). According to Locke, Experience is the primary source of information, while the human ratio just converts human experiences into knowledge (Hafiz & Suparto, 2024).

Empiricists see the knowledge that exists in humans as the result of human sensory experience in their interaction with various elements or environments (Agbanusi, 2021). The content or substance of knowledge is knowledge obtained from the environment, a place where humans share in daily life or what is called the real experience of living together. Furthermore, the role that the human brain or mind needs to play is to interpret or analyze what is obtained from the real experience or sensory experience of the human being with the existing environment. Sensory experience is knowledge that is the essence of human life (Weu dkk., 2023). In line with that, Thomas Hobbes (1588-1679) also said that experience is the beginning of all acquaintances. Experience and intellectuals are nothing but a kind of calculation, namely the incorporation of sensory data. Thus, the concept of the school of philosophy of empiricism is that all knowledge originates from human experience (Rahmat, 2020).

In addition, the school of empiricism brought by John Locke argues that "The development of the human individual is influenced by only one factor, namely environmental factors". It is usually known as the theory of "*tabulae rasae*", which means that the child is like a clean white paper, and the environment that will give the doodles and pictures will be made like. The school of empiricism is concerned with external stimulation in human development. This school says that a child's growth depends on the environment, while the child's birth is not considered important. So overall, this school argues that only environmental factors influence. The basic or innate things that humans have have no role at all (Roni dkk., 2022).

The theory of *tabula rasa* (candle table) means an empty slate or blank tablet (*blank slate*), meaning that a child born into the world is like a clean white place. The white paper

will have patterns and writing scratched by the environment. J. F. Herbert also supports this school of empiricism with his theory of association psychology. He argues that the human soul is empty from birth and will only contain if its senses have been able to grasp something that is then forwarded by its nerves into consciousness, namely the soul. The innate factor of parents (hereditary factor) is not important. Children gain the experience through relationships with the environment (social, natural, and cultural). According to this school, educators are external factors that play a significant impact. This is due to the fact that teachers give kids an educational setting, and kids will receive that education as an experience. These experiences will shape children's behaviors, attitudes, and dispositions in accordance with the expected educational goals (Musdalifah, 2019).

2. Developing Children's Learning Experiences Based on John Locke's School of Empiricism

According to John Locke, the philosopher who initiated the theory of empiricism, education is the process of shaping the human personality through direct experience or real experience obtained from various environments and then analyzed to get its meaning for common life (Renna, 2022). In this case, Locke wanted to underline the fact that all human knowledge comes from experience through sensations and reflections, not from birth. According to Locke, children at birth are like a blank piece of paper, "tabula rasa", filled with data obtained from sensory experiences (Akbar, 2023).

Thus, the concept of students from the perspective of empiricism is that they are individuals who need guidance or assistance from adults. The key material is the whole human sensory experience that is analyzed to get meaning for the next life or, in other words, "tabula rasa". The knowledge taught is knowledge obtained from real experience that is reflected as a form of interpretation to find important values that will be used in life (Weu dkk., 2023).

The experiential process is all about what we have done, feeling, difficult and happy, love and belief, purpose, desire, enjoyment, seeing, believing, imagining, and so on. Experience can be defined as the act of generating, creating, and discovering knowledge for future effects. The content of experience is the "what" we experience. The state of experience is "how" we experience (Kolb & Kolb, 2022). Experiential learning is a methodology in which educators intentionally engage students in real-life experiences and intentional reflection to expand knowledge, develop skills, grow information and clarify meanings and values (Hayati, 2020).

Learning and experiencing an entrepreneurial process can change individual attitudes, behaviours, and knowledge in interacting with the environment (Nisa, 2019). Furthermore, learning is a learning experience that occurs in an individual's interaction with their physical and social environment. The physical environment is like books, props, and the natural environment. The social environment is like teachers, librarians, and school principals. The nature of learning is reflected in the actions of students (D. Kurniawan dkk., 2024). Teachers act as facilitators, guiding students through a tailored learning experience (Arnadi dkk., 2024).

Furthermore, Locke identified two categories of human experience: external (external sense or sensation) and internal (internal sense or reflection). Experiences that capture sensory activities, such as all material activities related to the five human senses, are called external experiences. Internal experiences, on the other hand, are those that occur when a person becomes aware of their actions by using mechanisms such as "remembering", "wanting", "believing", and so on. Knowledge will be formed through the process of these two types of human experience (Annuri, 2021).

Hapudin's book on learning theory and learning states that learning experiences

consist of four different forms: direct experience, learning through intermediaries, experiences through spoken language, and learning through concrete activities (Hapudin, 2021).

a. Hands-on experience

Hands-on experience is learning done by students directly and in contact with learning objects. Hands-on learning experiences can be applied through two types of activities. The first is learning activities, where students learn subjects directly in the field. For example, students learn about the procedure of ablution; then they can immediately learn it at the Ablution Place with water. *Second*, students learn by learning objects directly in the classroom because the objects learned can be brought into the school. For example, when students learn about the types of flowers, the teacher brings these types of flowers into the classroom so that students do not need to go to the field. Direct experience, both outside and inside the school, is learning that can give students a very broad experience because the experience allows students to learn more concretely and realistically.

b. Intermediary learning experience

Not all learning objectives and materials can be applied immediately. Students learn about body parts, such as how the heart works, so they should keep their chests intact to know how the heart works. Familiarizing themselves with this material, teachers can plan learning through mediators called learning media. There are three types of learning media for students: auditory, visual, and audiovisual.

1) The audio learning experience involves the sense of hearing, for example, through voice and radio recordings.

2) Visual learning experience is a learning experience that only involves the sense of sight as a mediator, for example, learning through photos and images.

3) Audiovisual learning experience is a learning experience mediated by hearing and sight, for example, learning through films, videos, not only invisible movements but movements accompanied by sound

c. Verbal language learning experience

Learning experience through language, namely learning whose material is explained in language as the main communication medium, ensures that students can listen to the explanation. The student learning experience through the teacher's language is the main source of learning.

d. Learning experience through activities

Activity-based learning experiences are learning experiences that students receive through activities planned by teachers to achieve certain goals. Through certain activities designed by teachers, students can provide learning experiences based on knowledge, attitudes, and skills (Hapudin, 2021).

3. Analysis of John Locke's Empirical Theory in the Perspective of Islamic Education

Islamic education is an educational process that is carried out in an effort to demand humanity in life by the values of Islamic teachings. Islamic education aims to guide humankind in achieving happiness and salvation in the hereafter (Darajat, 2014, hlm. 31). Ahmad Tafsir proposed three goals of Islamic religious education: *first*, the realization of *the Insan Kamil* as representatives of God on earth. *Second*, the creation of *the Insan Kaffah* has three dimensions: religious, cultural, and scientific. *Third*, the realization of the awareness of the purpose of creating human beings as servants, *Khalifah* on earth, heirs of the prophets, and providing adequate provisions to carry out these goals (Firmansyah,

2019).

The concept of Islamic thought shows that individual change is formulated in the educational goals that he wants to achieve, both individual behaviour towards his personal life, community life, and the surrounding natural environment (Rosyadi, 2017). This is in line with the educational theory of behaviorism, which states that human beings acquire knowledge that can be observed through their changing behavior (Rahma dkk., 2022).

Human existence is different from other creatures. With the intermediary of *'aql* and *qalb*, human beings have the main task, namely as a *Khalifah* who is in charge of protecting the earth and its contents and *'abd* is the natural position that human beings are creatures created by Allah SWT, who must submit and have faith in Him. This is the vision and mission of Islamic education, which must remain the centre of intellectual, moral, and professional development of the ummah based on Islamic values (Rosyadi, 2017). This requires Islamic education teachers to focus their learning orientation on the student experience in order to understand and apply religious values.

Furthermore, Islamic education enables humans to gain as much knowledge as possible. Knowledge is a special gift for humans. Allah teaches man everything impossible for other creatures to know. As Allah says in Surah Al Alaq verses 1-5:

أَفْرَأَ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ۝ ١ خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ۝ ٢ أَفْرَأُ وَرَبُّكَ الْأَكْرَمُ ۝ ٣ الَّذِي عَلَّمَ بِالْقَلَمِ ۝ ٤ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Meaning: Read it with (say) the name of your God who created it. He had made a human being from a clot of blood. Read, and your Lord is the most gracious. Who teaches (humans) with the intermediary of kalam. He teaches man what he does not know (QS. Al-'Alaq:1-5).

The above verse explains how important knowledge is in the view of the Qur'an, shown by the verse that first appears in Surah Al-Alaq, which reads: Read! As soon as the Qur'an is revealed, Allah tells people to read, both with their five senses and with their eyes and hearts. Reading is a way to gain knowledge, and knowledge makes humans wise and wise. Therefore, one of the ways to gain knowledge is by reading. Reading is one aspect of the learning experience through sensory mediation. It is the experience that underlies the development of students' personality and religious abilities, which is the goal of Islamic education (Rahmat, 2020).

In terms of knowledge, the truth of knowledge is the implication of the source of knowledge itself. Syamsuddin Arif explained about the sources of knowledge and how to achieve them. According to him, there are four ways for humans to obtain knowledge, namely: sensory perception, the process of common sense (*ta'aqqul*) and heart intuition (*qalb*), and correct information (revelation) (Fatchuroji, 2022).

a. Sensory

Quoting from al-Ghazali's statement, the five senses are the first means of catching that arises from within humans, followed by the power of imagination that composes various arrangement forms. From the particulars that the senses grasp, then the *tammy* (discriminating power), which captures something above the sensual empirical realm around the age of seven, is followed by the intellect, which captures the laws of reason that are not present in the previous phase (Fatchuroji, 2022).

Likewise empiricism which holds that knowledge comes from experience. John Locke stated that human beings are like white paper, so practising their five senses will decorate the human soul from having simple knowledge to becoming complex knowledge (Octaviana & Ramadhani, 2021). However, in Islamic education, knowledge is obtained not only through sensory experience but also

through reason and *qalbu* or revelation, which is one of the dimensions of basic human potential (Mardiyah & Wedi, 2022).

b. Mind

Al-Ghazali revealed that reason is one of the most important dimensions in human beings because reason, as a tool of thinking, has contributed greatly to the flow of human life. Judging from the potential and level of reason, according to al-Ghazali, there are two classifications of reason: practical reason and theoretical reason. Practical reason is in charge of expressing the idea of theoretical reason to the driving force (*almuharikat*) and stimulating it to become actual. This practical sense functions to arouse and move the limbs when carrying out activities. Knowledge that comes from practical reason is usually only limited to what is in the presence of existing reality. Further study of the nature of knowledge itself becomes the task of theoretical reason (Nuryamin dkk., 2021).

In the above case, Islamic education is different from the school of empiricism, which does not make reason or ratio the basis of human knowledge but only its sensory experience. Here, according to the view of Islamic education, human knowledge is not only obtained from sensory experience but also from intellect as an innate potential of humans

c. Revelation

Revelation is the direct truth from God to a servant of Him; in other words, revelation is God's communication with man (Fatchuroji, 2022). Proverbs Bakhtiar said that revelation as a source of knowledge is also developing among religious people. Revelation is religious knowledge Allah conveys to humans through the intermediary of prophets who obtain knowledge without seeking it. This knowledge occurs because of God's will. Only the prophets received revelation. Allah's revelation contains good knowledge about human life itself and the universe, as well as transcendental knowledge, such as the background and purpose of human creation, the universe, and life in the hereafter. Revelation emphasizes beliefs, which are the basic nature of religion (Simbolon & Siregar, 2021).

In addition, regarding the concept of human beings, Islam believes that humans are born into the world and have been provided with fitrah (self-potential). This is a different opinion from the school of empiricism, which states that humans are born empty, like white paper, or without the potential it brings. Fitrah is one of the most important aspects of human life (Oktafia & Budiyo, 2023). Allah created human beings with various backgrounds of life, tribes, nations, and other things, but all humans are born into the world in a state of nature. The human nature that he carries has not been fully actualized when he is born, before the influence of the surrounding nature. Factors that affect human nature include environmental factors, especially the family environment. One of the hadiths of the Prophet is identified with human instincts, in particular;

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مَوْلُودٍ إِلَّا يُولَدُ عَلَى الْفِطْرَةِ فَأَبَوَاهُ يُهَوِّدَانِهِ أَوْ يُنَصِّرَانِهِ

أَوْ يُمَجِّسَانِهِ

It means: "Every child (man) is brought into the world in a state of fitrah, and it is his parents who will take care of him regardless of whether he makes him a Jew, a Christian or a Magi" (HR. Bukhari: 4402).

From the above hadith, Quoted by Fitri et al., Ibn Athiyah provides an understanding of fitrah as a state of creation contained in human beings and makes it a potential. Through

that *fitrah*, man has the choice to recognize the manifestations of God, to acknowledge His sharia, and to have faith in Him. However, this nature will receive influences from outside the human being (Fitri dkk., 2024). Allah gives human *fitrah* the potential and creativity that can be built and built. To develop the existing potential, we must make good efforts in education, as well as keep the human soul away from sharia and darkness, so that we can achieve a happy, optimistic, and dynamic life (Mardiyah & Wedi, 2022).

In Arabic, "fitrah" means fragment, emergence, event, and creation. *Fitrah* means something sacred or potential. In the Qur'an, the word "fitrah" is mentioned twenty-eight times. Half of it talks about the heavens and the earth, and the other half about humans, such as creation and religious nature (Ulfiani dkk., 2022). From the Islamic perspective, it is emphasized that *fitrah* is a religious nature, and at one time, a person's religion is influenced by the environment. This means that nature cannot develop without the positive influence of its environment, which may be modified or drastically changed if the environment does not allow it to become a better nature (Burga, 2019). In addition, the growth and development of potential tools and human nature are also influenced by heredity factors, the natural environment, the social environment, and history. In education, five factors determine the success of implementing education: goals, educators, students, educational tools, and the environment. Therefore, interests, talents, and abilities can be realized through direct experience activities, and the results achieved from the experiences of each child vary (Rosdiana & Muzakkir, 2019).

This contradicts John Locke's empiricism school, which argues that the child is like a clean white paper and that we (the environment) will give the graffiti what the picture will look like. This school says that a child's development depends on the environment, while birth is unimportant (Roni dkk., 2022). It is important to be clear that the existence of reason is rejected by empiricism, but rather that reason has special access to the knowledge provided by experience. All empirical people admit that humans have reason (Ezebuilo, 2020). Furthermore, in the context of experience and environment initiated by empiricists, it is in line with the concept of Islamic education, which also recognizes that the environment or education influences the formation of a child's personality. So, education is needed in developing children's learning experiences.

If we look at the concept of *fitrah*, then this school of empiricism is only partially justified. The potential to develop is not only due to environmental factors, as exemplified in the story of Asiah bint Muzahim, who was married to Pharaoh. Although Asiah lived within the infidel kingdom of Pharaoh and did not believe in the existence of God, Asiah remained faithful to God and was not affected by Pharaoh's luxury and cruelty. Thus, environmental factors are not the only factors that affect human development; there are also basic things humans have the potential to develop (Oktafia & Budiyo, 2023). Therefore, in the concept of Islam, an educational environment is still needed to develop children's innate potential by Islamic values.

According to Islamic teachings, which are derived from the Qur'an and hadith, education is an endeavor to cultivate each person's unique and social human potential in order to create a Muslim personality. Islamic education aims to maximize each person's potential and capacities in all areas—physical, spiritual, intellectual, and moral—in order to guide them toward full human maturation, which includes having knowledge, faith, and a positive outlook on life (Abidin, 2021). Furthermore, John Locke described education as an experience that everyone must experience because it includes the formation of human personality. Experience must be used as a process to educate and build the character of every human person because, according to him, the experience will shape a person's character and, of course, allow a person to relate to others (Renna, 2022).

Based on this, in relation to the implications obtained on the practice of Islamic education, teachers must be able to prepare a conducive and innovative learning environment from the learning experience obtained by students to form an understanding and application of religious values. A teacher in Islamic Education plays a role in developing and optimizing all the abilities that every student owns. The task of teachers in learning is to help students achieve educational goals. This task needs to be supported by the teachers' competence related to academic knowledge, personality, and social interaction so that they become professional educators (Ruhendi & Kosim, 2022).

Furthermore, the empiricism theory has implications for Islamic education through the application of religious culture in schools, which is part of habituating the experience of Islamic values in life. The habituation of this experience aims to instill Islamic religious values so that they can be applied to students' daily behavior. There are several forms of religious values that can be experienced at school, such as the habit of praying, praying *dhuha* and *dhuhr* in the congregation, memorizing short letters and choices, and so on. (Nantara, 2022) This is because experience is one of the aspects that form individual attitudes.

D. CONCLUSION

The theory of empiricism is a school of philosophy that states that all knowledge comes from human experience. The empiricist view of knowledge in humans is an entity obtained from human sensory experience in its interaction with various elements or environments. Furthermore, Locke identified two categories of human experience: external (external sense or sensation) and internal (internal sense or reflection). Experiences that capture sensory activities such as all material activities related to the five human senses, are called external experiences. Internal experiences, on the other hand, are those that occur when a person becomes aware of their actions by using mechanisms such as "remembering", "wanting", "believing", and so on.

From the perspective of Islamic education, there are four ways for humans to gain knowledge, namely sensory perception, the process of common sense (*ta'qqul*) and heart intuition (*qalb*) through correct information (revelation). Regarding the concept of human beings, Islam believes that humans who are born into the world have been provided with *fitrah* (self-potential). This opinion differs from the school of empiricism, which states that human beings are born empty, like white paper, and the environment will give the graffiti what it will look like. However, it is not the existence of reason that is rejected by empiricism, but rather that reason has special access to the knowledge provided by experience. Empiricism positions Ratio, or human reason, as the only function of processing the experience obtained from the environment into knowledge.

In relation to the implications for Islamic educational practices, teachers must be able to prepare a conducive and innovative learning environment so that the learning experiences obtained by students can shape the understanding and application of religious values. Experience is one of the aspects that can shape individual attitudes, so the religious culture in schools that aims to develop children's spiritual character and religious experience is one of the implications of this empiricism theory. The drawback of this study is that it does not analyze how much (through quantitative research) this empiricism theory has implications for Islamic education in developing children's learning experiences. Therefore, the author needs more time to be able to reconstruct this study.

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