

Integrating Project-Based Learning in Islamic Religious Education: Designing Practical Learning for Meaningful Religious Engagement

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ABSTRACT

This study examines the implementation of Project-Based Learning (PjBL) in Islamic Religious Education (PAI) as an instructional approach that integrates religious values, practical skills, and twenty-first-century competencies. Grounded in a qualitative descriptive framework, the study explores how PjBL facilitates meaningful learning through authentic projects, particularly within the context of Fiqh education. The findings indicate that PjBL enables students to internalize religious values through experiential learning, collaborative engagement, and contextual problem-solving. By involving learners in the planning, execution, and reflection stages of project activities, PjBL fosters deeper conceptual understanding, moral awareness, and social responsibility. The study also identifies supporting factors such as teacher professionalism, learning facilities, and student motivation, alongside inhibiting factors including time constraints, financial limitations, and learner diversity. Overall, the research highlights that well-designed project-based learning can transform Islamic Religious Education from a predominantly theoretical subject into a meaningful and practice-oriented learning experience aligned with contemporary educational demands.

KEYWORDS: *Project-Based Learning, Islamic Religious Education, Fiqh Learning, Experiential Learning, Character Education*

INTRODUCTION

Twenty-first-century education is characterized by an increasing demand for learning approaches that extend beyond cognitive achievement and emphasize the development of higher-order thinking skills, character formation, and adaptability to

rapid social and technological change. In Indonesia, the *Kurikulum Merdeka* emphasizes the development of twenty-first-century competencies, including critical thinking, creativity, collaboration, and communication, integrated with the cultivation of the *Profil Pelajar Pancasila* (Pare & Sihotang, 2023). Within this framework, Islamic Religious Education (Pendidikan Agama Islam/PAI) holds a strategic role in shaping faith, piety, and moral character (Dwikirani & Ridwan, 2024).

In practice, however, PAI learning in schools often remains dominated by conventional approaches such as lecturing, rote memorization, and cognitively oriented assessment (Putri et al., 2025). This condition limits the internalization of religious values into students' daily behavior. Consequently, there is a need for an innovative approach capable of bridging conceptual understanding with practical application. One approach that addresses this need is Project-Based Learning (PjBL), which positions students as active agents in designing, implementing, and reflecting on real-world projects oriented toward problem-solving, product creation, and value internalization (Nurhamidah & Nurachadijat, 2023).

The significance of PjBL in Islamic Religious Education lies in its capacity to create authentic, contextual, and meaningful learning experiences (Rasyidi, 2024). Through PjBL, students not only acquire religious knowledge but also apply Islamic values in projects that engage their social, cultural, and spiritual realities. Empirical evidence supports this claim. Febriyanti et al. (2024) demonstrate that the application of PjBL enhances learning motivation, emotional engagement, and reflective abilities among junior high school students in PAI contexts. Similarly, Dirizki (2024) reports that the implementation of PjBL in Islamic Religious Education at a vocational high school significantly improves students' self-confidence, collaboration, discussion skills, and academic achievement. Comparable findings are reported by Sulthon (2025), who shows that PjBL fosters learning interest and trains students' thinking abilities in addressing everyday religious issues.

Further evidence emerges from research conducted at Islamic boarding schools, where the integration of e-modules within a PjBL framework increases students' learning engagement (Jannah & El-Yunusi, 2024). At the international level, Sihabudin and Sukandar (2025) highlight that PjBL strategies in Islamic education contribute to the development of critical thinking skills and religious character formation. Likewise, Sari et al. (2025) demonstrate that projects grounded in local wisdom strengthen the relevance of religious learning to students' social contexts. Collectively, these findings indicate that PjBL functions not merely as an alternative method but as a strategic pedagogical approach for addressing contemporary challenges in Islamic Religious Education.

Despite these advancements, a critical review of existing studies reveals several research gaps. First, many studies remain focused on cognitive learning outcomes or motivational aspects, while affective and conative dimensions—particularly those reflecting the internalization of religious values into concrete behavior—receive limited attention. Second, although attempts have been made to integrate PjBL with local wisdom, systematic frameworks for designing practical projects that explicitly embed religious values remain underdeveloped. Numerous studies describe implementation outcomes without offering comprehensive conceptual models or

design frameworks that can be widely adopted by educators. This condition indicates a significant research gap in developing more applicable, contextual, and value-oriented PjBL models for Islamic education.

Recent developments indicate that PjBL implementation in Islamic Religious Education continues to expand across educational levels, from primary to higher education. Current trends demonstrate the integration of digital technologies, such as e-modules and online platforms, to broaden learning experiences (Jannah & El-Yunusi, 2024). Additionally, locally grounded PjBL practices have emerged as efforts to enhance contextual relevance within students' socio-cultural environments (Sari et al., 2025). Simultaneously, the *Kurikulum Merdeka* provides greater flexibility for project-based learning as an integral component of instruction, thereby opening wider opportunities for PAI to adopt project-oriented approaches. Nevertheless, empirical studies that examine in detail the design of practical projects integrating religious values and their long-term implications for students' religious character remain limited.

The novelty of this study lies in its effort to design practical projects that explicitly integrate religious values across all stages of PjBL, including planning, implementation, and evaluation. This approach differs from previous studies that predominantly emphasize cognitive and motivational dimensions. Another innovative aspect is the development of a comprehensive project design framework and holistic assessment instruments that evaluate process, product, and students' religious value reflection. Consequently, this study contributes both conceptually and practically to the advancement of Islamic Religious Education pedagogy.

The contributions of this study are twofold, encompassing theoretical and practical dimensions. Theoretically, it enriches the literature by offering a conceptual framework for PjBL in Islamic Religious Education that integrates religious values, local wisdom, and twenty-first-century competencies. Practically, it provides comprehensive guidance for PAI teachers in designing project-based learning, including planning, implementation, evaluation, and assessment of students' religious values. The findings are also expected to support educational policy implementation, particularly in strengthening the enactment of the *Kurikulum Merdeka* through contextual, applicable, and character-oriented religious learning. Ultimately, this study seeks to address a fundamental challenge in Islamic education: transforming PAI from a knowledge-transmission activity into an effective means of cultivating faithful, knowledgeable, and morally grounded individuals.

METHODS

The methodology employed in this study adopts a qualitative research design with a descriptive-analytical orientation. This approach is selected to capture in depth the processes, interactions, and educational dynamics involved in the implementation of Project-Based Learning (PjBL) in Islamic Religious Education, particularly in the teaching of *Fiqh al-Janā'iz*. A qualitative framework allows the researcher to explore how learning activities are experienced by both teachers and students, as well as how religious values are internalized through practical project engagement within real classroom contexts (Creswell & Poth, 2018).

The research participants consist of Islamic Education teachers and students who are directly involved in the implementation of project-based learning. Data collection is conducted through participatory observation, semi-structured interviews, and documentation analysis. Observation is used to examine classroom interactions, student engagement, and the implementation of project stages. Interviews aim to explore participants' perceptions, challenges, and reflections related to the learning process. Documentation, including students' project outputs such as booklets and instructional media, serves as supporting evidence to strengthen analytical findings.

Data analysis follows a thematic analysis model, involving data reduction, data display, and conclusion drawing. This process enables the identification of recurring patterns related to supporting and inhibiting factors in the implementation of PjBL. To ensure data credibility, triangulation of sources and techniques is applied, enhancing the trustworthiness and analytical rigor of the findings. This methodological framework is considered appropriate for examining project-based learning, as it emphasizes contextual understanding, reflective practice, and experiential learning within religious education settings (Miles, et.al, 2020).

RESULT AND DISCUSSION

The Design of Practical Project-Based Learning in Islamic Religious Education

Project-Based Learning (PjBL) is a learning approach that utilizes real-world problems as an entry point for students to acquire and integrate new knowledge through authentic activities and experiential engagement. This approach is designed to address complex problems that require investigation, critical inquiry, and meaningful understanding (Nababan et al., 2023). Through such a model, learning becomes an active process in which students construct knowledge through direct involvement rather than passive reception.

According to Sani, Project-Based Learning positions students as active subjects by engaging them in projects that offer tangible benefits for addressing real social or environmental issues (Rahayu et al., 2025). The problems presented in PjBL are generally complex and demand interdisciplinary understanding, encouraging students to integrate knowledge from multiple subject areas. Projects may be designed independently by teachers or collaboratively across disciplines, allowing for greater flexibility and contextual relevance (MS et al., 2024).

Within the learning process, students are trained to analyze problems, conduct exploration, collect and interpret data, and formulate evaluations aligned with the objectives of the project (Sholeh et al., 2024). This model creates opportunities for learners to express creativity while producing meaningful outcomes that respond to real-life challenges. Philosophically, PjBL is rooted in constructivist learning theory and emphasizes a student-centered learning paradigm, in which knowledge is constructed through active engagement and reflective experience (Azzahra et al., 2025).

From this perspective, Daryanto conceptualizes Project-Based Learning as an instructional model that positions projects or activities as the core medium of learning (Marlina & Friantary, 2025). Through this approach, students are trained to explore, evaluate, interpret, synthesize, and utilize information in order to generate

meaningful learning products. PjBL typically begins with a complex problem that stimulates in-depth investigation and encourages learners to integrate newly acquired knowledge through authentic experiences.

Moreover, this model provides flexibility for students to adapt learning processes according to their individual learning styles while fostering collaborative experimentation (Listiani et al., 2024). Learning activities often begin with guiding questions that are addressed through interdisciplinary projects (Sudjimat et al., 2021). Consequently, PjBL not only enhances conceptual understanding but also cultivates comprehensive problem-solving abilities across disciplinary boundaries.

Within the context of Islamic Religious Education (PAI), Project-Based Learning holds substantial potential for fostering the practical application of religious values in students' daily lives (Syrot, 2025). Through active participation in authentic projects, learners do not merely acquire theoretical religious knowledge; they also develop the capacity to interpret and apply Islamic teachings in real-life contexts. This experiential dimension encourages students to internalize religious values and translate them into ethical behavior. Furthermore, PjBL has been shown to increase learning motivation, as contextualized learning experiences enable students to perceive the direct relevance of religious knowledge to their lived realities (Rahmah et al., 2024).

One of the key factors contributing to this effectiveness is contextual relevance. PjBL enables learners to connect Islamic concepts with real-life situations. For example, projects addressing contemporary religious issues—such as environmental stewardship grounded in Islamic teachings or community-based zakat management—allow students to recognize that religious knowledge extends beyond theoretical discourse and possesses tangible social value. This relevance nurtures intrinsic motivation, as students perceive meaning and usefulness in their learning experiences (Antoni et al., 2025).

Furthermore, this approach encourages students to engage collaboratively or independently in planning, implementing, and evaluating projects. These processes involve essential skills such as problem-solving, research competence, creativity, and teamwork. Consequently, PjBL functions not merely as a pedagogical strategy but as a holistic educational approach that integrates mastery of religious knowledge with the development of twenty-first-century skills required in contemporary society.

Advantages and Limitations of Practical Project-Based Learning in Islamic Religious Education

Project-based practical learning in Islamic Religious Education (PAI) represents a pedagogical approach that integrates cognitive understanding with experiential engagement, enabling students to connect religious knowledge with lived realities. Within this framework, learning is not confined to textual mastery but extends toward the application of Islamic teachings in social and communal contexts. Research in contemporary educational studies indicates that project-based learning enhances relevance, authenticity, and learner engagement by positioning students as active participants in the construction of knowledge rather than passive recipients (Kokotsaki, Menzies, & Wiggins, 2016).

One of the most significant strengths of project-based learning in PAI lies in its capacity to enhance students' learning motivation. When students participate in practical religious activities such as performing *ṣalāt al-janāzah*, practicing *wuḍū'*, or simulating zakat distribution, they experience a direct connection between religious doctrine and daily life. This relevance fosters intrinsic motivation and deepens learners' sense of responsibility toward religious practice, as learning becomes meaningful rather than abstract (Bell, 2010). Such engagement is particularly important in religious education, where internalization of values is a central objective.

Furthermore, project-based learning strengthens problem-solving abilities by situating students within authentic religious scenarios that require critical judgment and ethical reasoning. Tasks such as determining appropriate zakat recipients or leading congregational prayer encourage learners to interpret religious principles contextually and apply them to real-world challenges. This aligns with constructivist learning theory, which emphasizes knowledge construction through experience and reflection (Hmelo-Silver, 2004).

The approach also promotes active engagement with complex religious issues. In *fiqh mu'āmalāt*, for instance, students analyze contemporary transactions through simulation, enabling them to bridge classical jurisprudence with modern social realities. Such engagement deepens conceptual understanding while cultivating analytical reasoning grounded in Islamic epistemology. Additionally, collaborative project work strengthens social and moral values such as *ukhuwah* and collective responsibility, which are essential dimensions of Islamic character education.

Communication and organizational competencies are further developed through project-based activities. Presenting religious content, delivering sermons, or coordinating ritual simulations trains students to articulate Islamic teachings clearly and confidently. At the same time, managing project timelines, resources, and roles nurtures leadership and organizational skills. These competencies support the holistic educational aims of PAI, which seek to integrate knowledge, practice, and ethical conduct within a coherent educational experience (Darling-Hammond et al., 2020).

a. Enhancing Students' Learning Motivation

Practical projects, such as training in funeral prayer (*ṣalāt al-janāzah*), ablution (*wuḍū'*), or zakat distribution, encourage students to engage more enthusiastically in learning activities. Students perceive that what they are learning has direct relevance to their daily lives and social responsibilities, thereby increasing intrinsic motivation and meaningful engagement in the learning process.

b. Strengthening Problem-Solving Skills

Through practical projects, students are confronted with concrete problems, such as determining appropriate zakat distribution or performing the role of an imam in congregational prayer. These experiences cultivate problem-solving skills grounded in Islamic teachings, enabling students to apply religious principles to real-life challenges.

c. Encouraging Active Engagement with Complex Issues

In learning topics such as *fiqh mu'āmalāt*, students are not limited to theoretical discussions but are encouraged to engage in simulations of transactions in

accordance with Islamic legal principles. This process actively involves learners in analyzing and resolving contemporary religious issues, thereby deepening conceptual understanding and practical reasoning.

d. Enhancing Collaborative Skills

Projects such as manasik hajj simulations or community-based social service activities require teamwork and collective responsibility. Through such collaborative tasks, students internalize values of *ukhuwah* (brotherhood) and mutual cooperation, which are central to Islamic ethics and social life.

e. Developing Communication Skills

Activities such as delivering sermons, practicing khutbahs, or presenting fiqh-related topics train students to communicate Islamic teachings clearly and persuasively. These experiences foster self-confidence, public speaking ability, and effective religious communication.

f. Strengthening Organizational and Project Management Skills

Practical projects in fiqh education also cultivate organizational and managerial competencies. For instance, during a manasik hajj simulation or a funeral prayer exercise, students are required to plan schedules, prepare equipment (such as ihram garments or funeral tools), and organize activities according to the prescribed religious procedures. Through this process, students not only understand juridical rulings but also develop the ability to manage religious practices in a structured and systematic manner.

g. Providing Contextualized Real-Life Learning Experiences

Practical projects enable students to connect religious teachings with social realities. For example, through simulations of zakat collection and distribution, students experience firsthand how Islamic economic principles operate within society. Such contextual learning helps students perceive religious knowledge as applicable and meaningful, thereby fostering awareness of the importance of practicing Islamic values in everyday life.

Despite its many pedagogical advantages, Project-Based Learning (PjBL) also presents a number of structural and practical challenges that require careful consideration from educators and educational institutions, particularly within the context of Islamic Religious Education (PAI). One of the most frequently identified constraints is the issue of time management. PjBL typically demands extended periods for planning, implementation, reflection, and evaluation, which often exceed the limited instructional hours allocated within formal school schedules. For example, in projects such as designing a fiqh-themed wall magazine or developing educational media related to Islamic rituals, classroom time may not be sufficient to complete all stages of the project effectively. As a result, learning activities may extend beyond scheduled lessons, potentially disrupting curriculum pacing and limiting opportunities for content reinforcement. This challenge has been widely acknowledged in educational research, which notes that time-intensive learning models such as PjBL require careful curricular integration to avoid superficial implementation (Kokotsaki, Menzies, & Wiggins, 2016).

Another significant challenge relates to financial and material constraints. Project-based learning often depends on the availability of physical resources, instructional media, and learning tools. In the context of Islamic education, projects

such as constructing a Ka'bah model for manasik simulations or producing educational posters on fiqh topics may require materials that are not equally accessible to all students. Economic disparities among learners can result in unequal participation and variations in project quality, potentially affecting students' confidence and learning outcomes. Research on equitable learning environments emphasizes that without adequate institutional support, resource-dependent pedagogical models may unintentionally reinforce existing social inequalities (Darling-Hammond et al., 2020). This challenge highlights the importance of school-level planning and resource allocation to ensure inclusivity within project-based learning practices.

In addition to logistical constraints, PjBL places substantial demands on teacher competence and pedagogical readiness. Effective implementation requires teachers to design meaningful projects, facilitate collaborative learning, monitor group dynamics, and conduct authentic assessments. Inadequate preparation or limited professional training in student-centered methodologies can hinder the effectiveness of PjBL. For instance, in a project simulating zakat management, a teacher unfamiliar with project-based instructional design may struggle to provide clear guidance, scaffold student inquiry, or evaluate learning outcomes objectively. Such limitations can lead to confusion among students and reduce the educational value of the project. Studies on teacher readiness emphasize that successful PjBL implementation depends heavily on continuous professional development and institutional support that enable teachers to adapt to innovative pedagogical models (Hmelo-Silver, 2004).

Overall, while Project-Based Learning offers significant pedagogical benefits for Islamic Religious Education, its effective implementation requires careful management of time, resources, and teacher capacity. Addressing these challenges through strategic planning, institutional support, and ongoing teacher training is essential to ensure that PjBL contributes meaningfully to students' cognitive, practical, and moral development.

Stages of Designing Practical Projects in Islamic Religious Education through Project-Based Learning (PjBL)

The implementation of project-based learning in Islamic Religious Education begins with the presentation of an essential problem that stimulates students' curiosity and critical engagement. At this initial stage, the teacher does not merely deliver theoretical content but introduces real-life issues closely connected to students' social and religious contexts. For instance, the teacher may initiate learning by posing a guiding question such as why Muslims are required to understand the procedures for managing a deceased person and how this knowledge can be communicated effectively to the wider community. To strengthen motivation, the teacher may present a real case in which community members experience confusion when performing funeral rites due to limited religious knowledge. Through such contextual problems, students become aware that learning *fiqh al-janā'iz* is not merely conceptual but constitutes a vital social and religious responsibility.

Following the presentation of the problem, the next stage involves collaborative project planning between the teacher and students. At this stage, the teacher ensures

that the project aligns with the core and basic competencies of Islamic Religious Education, particularly within the domain of *fiqh al-'ibādāt*. Students are actively involved in proposing ideas so that the project emerges as a shared intellectual endeavor. For example, the teacher may determine that students are expected to understand and practice the procedures of funeral management, including washing, shrouding, performing the funeral prayer, and burial. Together, they may agree to develop an educational booklet or digital poster entitled “A Practical Guide to Islamic Funeral Management According to the Sunnah.” Students are then assigned specific roles, such as content writers, collectors of Qur’anic and hadith-based evidence, designers, and editors, while the teacher facilitates access to authoritative references such as classical fiqh texts and authentic prophetic traditions.

The next stage involves scheduling the project in a structured and realistic manner to ensure its completion within the available instructional time. For example, during the first session, the teacher explains the Qur’anic and prophetic foundations related to funeral obligations, and students summarize the key concepts. In the second session, students design the structure and content of the educational material, outlining the procedural steps of funeral management. The third session focuses on developing the product using accessible tools such as smartphones, laptops, or poster materials, with continuous guidance from the teacher. In the final session, students present their projects to the class, followed by peer feedback and reflective discussion aimed at improving the quality of the final output. Through this structured timeline, students not only gain conceptual understanding but also transform religious knowledge into tangible and meaningful products.

Monitoring constitutes an integral component of the project implementation process. The teacher actively observes student progress, not merely as a supervisor but as a facilitator who provides pedagogical support. During the process, the teacher may review whether the sequence of funeral procedures aligns with Islamic legal principles, suggest the inclusion of Arabic texts along with transliteration and translation, and assist students who encounter technical difficulties in designing their materials. Regular progress checkpoints ensure that students remain aligned with the project objectives and receive timely feedback to improve their work.

Assessment within this model is conducted authentically, emphasizing both process and product. The teacher employs a rubric that evaluates content accuracy, creativity, collaboration, and presentation skills. This approach ensures that students are not assessed solely on the final output but also on their engagement, cooperation, and learning process throughout the project. As a result, assessment becomes a formative experience that supports deeper understanding rather than a purely summative judgment.

The final stage of the project involves reflective evaluation. Students are encouraged to reflect on their learning experiences, identifying both challenges and achievements encountered during the project. Some students may recognize initial difficulties in memorizing funeral prayers, which gradually diminish through repeated practice and collaborative work. Others may acknowledge technical challenges in designing materials but note how teamwork facilitated problem-solving. The teacher may further prompt reflection by asking how the project could be expanded for broader community benefit, such as transforming the materials into

short educational videos or digital content for public dissemination. Through this reflective process, learning becomes transformative, enabling students to internalize religious values while developing practical skills, collaboration, and social responsibility.

Supporting and Inhibiting Factors in Designing Practical Projects in Islamic Religious Education

The implementation of practical project-based learning in Islamic Religious Education (PAI) is influenced by various supporting and inhibiting factors that shape the effectiveness of instructional design and learning outcomes. One of the primary supporting factors is the availability of adequate facilities and infrastructure. The presence of well-equipped classrooms, access to religious reference materials, prayer spaces, and digital learning tools significantly facilitates the execution of project-based activities. Learning environments that provide such resources enable students to design, develop, and present their projects more effectively, particularly in fiqh-related topics that require both conceptual understanding and practical demonstration. Research indicates that adequate infrastructure plays a crucial role in supporting active and student-centered learning models, including project-based learning approaches (Chasanah et al., 2025).

Another important supporting factor is students' interest and learning motivation. High levels of engagement are often observed when students are involved in hands-on activities that relate directly to their daily religious practices. For instance, projects involving funeral rites, zakat management, or worship simulations tend to stimulate curiosity and intrinsic motivation, as students perceive the immediate relevance of the learning content. Studies on project-based learning consistently show that authentic and contextual learning experiences enhance students' motivation and deepen conceptual understanding (Bell, 2010; Thomas, 2000). In the context of PAI, such engagement allows students to internalize religious values more effectively rather than merely memorizing doctrinal concepts.

Teacher professionalism also constitutes a significant supporting factor in the successful implementation of project-based learning. Teachers play a central role not only as facilitators but also as designers, mentors, and evaluators of the learning process. Professional competence is reflected in the ability to prepare structured lesson plans, select appropriate learning resources, guide students patiently throughout project implementation, and provide constructive feedback on both process and outcomes. Empirical findings indicate that teachers' pedagogical readiness and reflective practice significantly influence the effectiveness of project-based learning, particularly in religious education contexts where conceptual clarity and ethical guidance are essential (Chasanah et al., 2025).

Despite these supporting elements, several inhibiting factors may hinder the effective implementation of project-based learning in PAI. One of the most prominent challenges is time limitation. Project-based activities often require extended periods for planning, execution, and reflection. However, the allocation of instructional time within formal school schedules is frequently insufficient to accommodate the full project cycle. As a result, students may be forced to complete projects outside classroom hours, potentially disrupting learning continuity and

reducing instructional effectiveness. Similar constraints have been identified in previous studies examining the implementation of project-based learning in religious education settings (Habiburrahman et al., 2024).

Financial constraints also pose significant challenges. Certain projects require additional materials, tools, or digital resources that may not be readily available to all students. For example, producing educational posters or digital media related to funeral rites may necessitate printing costs, design software, or internet access. Such requirements can create disparities among students, particularly those from economically disadvantaged backgrounds, thereby affecting equity and participation in project activities. This issue underscores the importance of institutional support and adaptive project design that considers students' socio-economic conditions.

Another inhibiting factor lies in the diversity of students' backgrounds and personal characteristics. Differences in family support, learning habits, confidence levels, and prior knowledge often influence students' engagement in project-based learning. Empirical observations indicate that some students tend to be passive, less confident in expressing ideas, or less focused during collaborative activities, while others may dominate group discussions. These variations can hinder effective collaboration and result in unequal participation within project groups. Research on learner diversity highlights the need for differentiated instructional strategies to accommodate varying levels of readiness and engagement (Habiburrahman et al., 2024).

In light of these findings, it can be concluded that the implementation of practical project-based learning in Islamic Religious Education is shaped by a dynamic interaction between supporting and inhibiting factors. Adequate facilities, strong student motivation, and professional teacher competence serve as key enablers, while limitations in time, financial resources, and learner diversity pose significant challenges. Recognizing and addressing these factors is essential to ensure that project-based learning in PAI can be implemented effectively, equitably, and sustainably, thereby fostering meaningful religious understanding and practical competence among students.

CONCLUSION

This study demonstrates that the implementation of Project-Based Learning in Islamic Religious Education provides a pedagogically sound and contextually relevant approach to fostering meaningful religious understanding. Through practical and collaborative projects, students are not only exposed to religious concepts but are also guided to internalize and apply them in real-life contexts. The integration of authentic tasks, such as managing funeral rites or designing educational religious materials, enables learners to connect doctrinal knowledge with lived experience, thereby strengthening both cognitive and affective dimensions of learning.

Furthermore, the findings reveal that the effectiveness of PjBL is strongly influenced by several supporting factors, including teacher professionalism, adequate learning facilities, and students' intrinsic motivation. When these elements are present, PjBL promotes active engagement, critical thinking, collaboration, and ethical awareness. Conversely, limitations such as restricted instructional time, financial constraints, and diverse student backgrounds pose challenges that require

adaptive pedagogical strategies and institutional support. Addressing these constraints is essential to ensure equitable participation and optimal learning outcomes.

In conclusion, Project-Based Learning represents a viable and transformative pedagogical approach for Islamic Religious Education in contemporary educational contexts. Its capacity to integrate religious values with practical competencies aligns well with the objectives of character education and twenty-first-century learning. Future educational practice and research should focus on refining project design frameworks, enhancing teacher preparedness, and developing sustainable models that allow PjBL to be implemented effectively across diverse educational settings.

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