

Project-Based Learning Design to Enhance Students' Creativity in the Fiqh Element at Junior High School

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Abstract

This research examines the implementation of project-based learning (PjBL) in enhancing students' creativity and active participation at SMP Muhammadiyah 15 Surabaya. Using a qualitative approach with a phenomenological type, this study aims to understand how project-based learning design contributes to the development of students' creativity, especially in the subject of Fiqh. The research subjects consisted of seventh-grade students, who were selected through a purposive sampling technique. The data collection techniques used include observation, in-depth interviews, and documentation. Data analysis was done descriptively by presenting the findings systematically. The results showed that the application of PjBL proved effective in providing space for students to explore Fiqh concepts through real projects relevant to everyday life. This approach not only improves in-depth understanding of the material but also strengthens students' critical thinking skills, collaboration, and creativity in completing tasks. The teacher's role as a facilitator also contributes to increasing students' learning independence, strengthening their involvement in the learning process, and increasing their sense of responsibility for their learning outcomes. Based on these findings, project-based learning can be recommended as an effective method to enhance students' creativity in Fiqh and other subjects that require a practical and contextual approach.

Keywords: Learning Design; PjBL (Project-Based Learning); Creativity

Introduction

Education covers a wide range of areas, where students' academic understanding is often the main focus. However, another critical aspect that requires serious attention is creativity.¹ As a generation growing up in the digital age, students are required to interact with the world creatively and innovatively, especially in the context of Islamic education.² These evolving educational needs require us to re-evaluate traditional teaching methods and integrate creativity and innovation into the learning process. However, Islamic education, which is deeply rooted in traditional values,³ Faces challenges in effectively incorporating these elements, especially in subjects such as fiqh.⁴

Islamic education has long been characterized by traditional methods, primarily lectures and memorization. While these techniques have their merits, they often do not fully support the development of creativity and critical thinking.⁵ In response to this challenge, educators are gradually embracing more creative and interactive teaching strategies that focus on students' active participation.⁶ This shift includes the use of diverse teaching models, approaches, and learning tools designed to meet students' evolving needs today. These modern strategies aim to improve students' understanding and foster essential skills such as creativity and critical thinking.⁷

In the context of Fiqh, which teaches the principles of worship and Islamic law, traditional teaching methods often struggle to engage students in a meaningful way. By contrast, Project-Based Learning (PjBL) offers a compelling alternative. PjBL, a learning model where students engage in solving real-world problems through projects, has been

¹ Donna L Rogers, "A Paradigm Shift: Technology Integration for Higher Education in the New Millennium," *AACE Review (Formerly AACE Journal)* 1, no. 13 (2000): 19–33.

² Abdullah Sahin, "Critical Issues in Islamic Education Studies: Rethinking Islamic and Western Liberal Secular Values of Education," *Religions* 9, no. 11 (2018): 335.

³ Aziz Talbani, "Pedagogy, Power, and Discourse: Transformation of Islamic Education," *Comparative Education Review* 40, no. 1 (1996): 66–82.

⁴ Ahmad Syaifulloh, "Pengaruh Strategi Problem-Based Learning (PBL) Terhadap Motivasi Dan Hasil Belajar Peserta Didik Pada Mata Pelajaran Fiqih Di MA. Khozinatul 'Ulum Blora Jawa Tengah," *Wahana Akademika: Jurnal Studi Islam Dan Sosial* 3, no. 2 (2016): 121–36.

⁵ Munirah Munirah and Taufik Tuli, "Efektivitas Strategi Problem Based Learning (PBL) Terhadap Hasil Belajar Fiqih Di Madrasah Aliyah Al-Falah Limboto Barat," *Pekerti: Journal Pendidikan Islam Dan Budi Pekerti* 4, no. 1 (2022): 19–29.

⁶ Muhammad Fuad Zaini, Oda Kinata Banurea, and Mansur Hidayat Pasaribu, "Recruitment of Educators: Efforts to Improve the Quality of Education in MTS Negeri 2 Medan," *Journal Of Education And Teaching Learning (JETL)* 2, no. 2 (2020): 35–43.

⁷ Daswati Daswati and Wahidah Fitriani, "Studi Analisis Psikologi Belajar Pendidikan Agama Islam Berdasarkan Kreativitas, Minat, Bakat, Dan Intelegensi," *ITQAN: Jurnal Ilmu-Ilmu Kependidikan* 14, no. 1 (2023): 67–82.

shown to promote creativity, collaboration, and critical thinking.⁸ This approach is efficient in Islamic education, where abstract concepts can be complex for students to grasp.⁹ By applying PjBL to Fiqh education, students can better understand Islamic teachings through practical applications such as creating guides for worship, simulating Islamic laws in daily life or developing digital tools for learning. These hands-on experiences can enhance both students' creativity and their understanding of religious concepts.¹⁰

Incorporating 21st-century skills such as creativity, communication, and collaboration into the Islamic education curriculum is vital. The PjBL approach aligns well with these skills, providing a practical framework for developing them within the context of religious education. Through PjBL, students not only gain a deeper understanding of Islamic teachings but also acquire the essential competencies needed to apply this knowledge creatively in their lives. This alignment between PjBL and 21st-century skills makes it a particularly effective method for enhancing the quality of Islamic education.

At SMP Muhammadiyah 15 Surabaya, the implementation of PjBL is seen as a promising step toward modernizing Fiqh education. By integrating diverse teaching models and media, the school aims to foster creativity, communication, and collaboration among students. This innovative approach is expected to contribute significantly to improving the quality of Islamic education, ensuring that students are well-equipped to meet the challenges of the 21st century.

This study seeks to explore the impact of PjBL on enhancing creativity and critical thinking within Fiqh education. It aims to fill the gap in existing literature on the integration of modern teaching methods into Islamic education. By examining this approach, the research will offer insights into how PjBL can be effectively implemented to meet the evolving needs of students in the digital age.

⁸ Rosalind Thomas, *Herodotus in Context: Ethnography, Science and the Art of Persuasion* (Cambridge University Press, 2000).

⁹ Munirah and Tuli, "Efektivitas Strategi Problem Based Learning (PBL) Terhadap Hasil Belajar Fiqih Di Madrasah Aliyah Al-Falah Limboto Barat."

¹⁰ Karmila Rianda and Siskha Putri Sayekti, "Penerapan Pembelajaran Berbasis Proyek Untuk Meningkatkan Keterampilan Psikomotorik Siswa Pada Mata Pelajaran Fiqih," *Attadrib: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 6, no. 2 (2023): 214–23.

Method

This study is a qualitative research with a phenomenological approach. Based on the phenomena observed in the field, there are signs related to the creativity exhibited by the students.¹¹ The steps in phenomenological research include determining the location and individuals, the approach process, strategies for selecting informants, data collection techniques, data recording procedures, field issues, and data storage for the reporting stage.¹²

This research is conducted at SMP Muhammadiyah 15 Surabaya, where the researcher employs a phenomenological approach to understand the benefits of project-based learning design on the creativity of SMP Muhammadiyah 15 Surabaya students. In this study, the researcher selects seventh-grade students as the subjects. The data collection techniques used in this research include observation, interviews, and documentation. In presenting the data, the researcher chooses a descriptive method. Based on the survey results and the data collected in the field, the researcher provides explanations and systematic descriptions that flow through paragraphs until the study is concluded.¹³

Implementation of Project-Based Learning (PjBL) in Fiqh Education at Muhammadiyah 15 Surabaya Junior High School

SMP Muhammadiyah 15 Surabaya (SMPM 15) is one of the Islamic-based junior high schools that focuses on the development of student character and the implementation of religious education. Located in a strategic area of Surabaya, this school aims to produce graduates who excel academically while having Islamic character, creativity, and independence. To achieve these goals, SMP Muhammadiyah 15 continues to innovate in the learning process, one of which is through the application of the Project-Based Learning (PjBL) model in Fiqh subjects. This study aims to analyze the application of PjBL in Fiqh elements to increase the creativity of seventh-grade students, with the hope of improving their understanding and skills, especially in the application of Islamic law in everyday life.

¹¹ Sugiyono, *Kuantitatif, Kualitatif, Dan R&D*, ed. Alfabeta (Bandung, 2019).

¹² Saleem Nasir et al., "Entropy Optimization and Heat Flux Analysis of Maxwell Nanofluid Configured by an Exponentially Stretching Surface with Velocity Slip," *Scientific Reports* 13, no. 1 (2023): 2006.

¹³ Lexy J. Moleong, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2018).

The implementation of Project Based Learning (PjBL) in Fiqh subject at SMP Muhammadiyah 15 Surabaya has been implemented for the past two years. PjBL is seen as a suitable model to meet the needs of students in understanding religious material more profoundly and applicatively through an active and collaborative learning process and focusing on solving real problems (Farhan, 2024). In this PjBL application, Fiqh teachers act as facilitators who encourage students to explore Fiqh concepts through authentic projects. Students are involved in projects relevant to their daily lives, such as zakat, infaq, and waqf simulations, which test not only their theoretical understanding but also their creativity in solving practical problems.

This method was chosen because it is considered to be in line with Muhammadiyah 15 Junior High School's goal of forming students who are not only able to understand but also implement Islamic values in their daily lives. By using PjBL, Fiqh education, which was previously considered normative and rigid, becomes a more dynamic and interactive process, providing space for students to think creatively, work collaboratively, and connect religious concepts with practical applications in society.

Stages of Project-Based Learning (PjBL) Implementation at SMP Muhammadiyah 15 Surabaya

Based on the results of field observations, researchers found that the application of Project-Based Learning (PjBL) at SMP Muhammadiyah 15 Surabaya was carried out through several systematic and well-structured stages. The stages are as follows:

No	Stage of Learning	Activities
1	Identify Real Topics and Problems	Teachers identify topics relevant to students' daily lives. The topic is expected to stimulate students' curiosity and relevance to their local context.
2	Project Planning	Students are free to plan their projects, such as making simulation videos, posters, or other forms relevant to the chosen topic.
3	Group Division	Students are divided into groups; each group is responsible for one project related to the chosen topic.
4	Information gathering and identification	Students gather information relevant to their project from textbooks, the Internet, or other sources, with guidance from the teacher, who acts as a facilitator.
5	Project Development and Implementation	Groups begin to develop their projects, which test students' creativity in solving problems and producing applicable products.

6	Project Presentation and Evaluation	Each group presents the results of their project in front of the class, and the teacher and classmates provide feedback, assessing the creativity, relevance, and applicability of Fiqh concepts.
7	Reflection and Discussion	After the project presentation, a collective reflection is conducted, which allows students to reflect on the learning they have gained and discuss improvements.
8	Final Assessment	The teacher provides a final assessment that includes the project results, group participation, and individual understanding of the Fiqh material.

Improving Student Creativity through Project-Based Learning (PjBL) in Fiqh Learning

The implementation of Project-Based Learning (PjBL) in Fiqh subject at SMP Muhammadiyah 15 Surabaya (SMPM 15) has opened up space for the development of an innovative approach that is able to enhance students' creativity while deepening their understanding of Islamic teachings. SMPM 15, as a leading Islamic educational institution, has a strong commitment to student character development as well as the achievement of academic excellence. The main goal of the school is to produce students who are not only skilled in educational aspects but also able to apply Islamic values in their daily lives. One of the efforts to achieve this goal is to integrate PjBL into the Fiqh education curriculum. This learning model aims to reduce the gap between theoretical learning and its application in real life, especially in Fiqh subjects, which traditionally have rigid and normative characteristics.

Project-based learning (PjBL) is widely recognized as a very effective method in encouraging students to think critically, increase creativity, and develop skills in collaborative problem-solving.¹⁴ In the context of SMPM 15, PjBL was applied very strategically in the Fiqh curriculum to encourage seventh-grade students to engage in real-world projects. Examples of such projects are zakat, infaq, and waqf simulations-topics that are highly relevant to the practice of Islamic teachings. These projects give students the opportunity to not only understand religious concepts theoretically but also to explore and apply Islamic principles in a broader social context. Thus, PjBL not only enhances

¹⁴ W Randall Thomas and S Kim MacGregor, "Online Project-Based Learning: How Collaborative Strategies and Problem Solving Processes Impact Performance," *Journal of Interactive Learning Research* 16, no. 1 (2005): 83–107.

students' understanding of Islamic teachings but also provides them with the skills to face real-life challenges.

Previous research shows that PjBL is very effective in increasing students' engagement and strengthening their understanding of the subject matter, particularly in the context of religious education. For example, Parham¹⁵ Found that students in a religious education context showed a significant increase in their engagement and understanding when they were asked to apply the knowledge they learned in real-world situations. These findings are also in line with research by Syarif and Akbar,¹⁶ This showed that PjBL can increase students' motivation and creativity in various disciplines, including social sciences and humanities. This is also reflected in the results of this study, where students at SMPM 15 showed increased enthusiasm and creativity during the PjBL process, especially when they were given the freedom to develop projects related to their local and personal contexts.

The implementation of PjBL at SMPM 15 is in line with the educational principles outlined by educational figures such as John Dewey and the Buck Institute for Education (BIE). Dewey¹⁷ Emphasized the importance of experiential learning, where students are actively involved in solving real-world problems. In this context, the role of the teacher at SMPM 15 shifts from being the primary source of information to a facilitator who guides students through the stages of the project. The teacher's role is to encourage students to explore their ideas, collaborate, and critically assess their findings. This approach is very much in line with the constructivist learning theory proposed by Pierre Barrouillet,¹⁸ Which states that knowledge is most effectively acquired when learners are actively involved in the process. By participating in the project, students not only gained a deeper understanding of Fiqh concepts but also developed critical, collaborative, and creative thinking skills that are indispensable in their lives.¹⁹

¹⁵ Muhamad Parhan et al., "Tantangan Mendidik Generasi Muslim Milenial Di Era Revolusi Industri 4.0 Untuk Menciptakan Lingkungan Pendidikan Islam Modern," *Belajea: Jurnal Pendidikan Islam* 7, no. 2 (2022): 171–92.

¹⁶ Faisal Faisal, Marhamah Syarif, and Muh Asy'ari Akbar, "Penerapan Model Pembelajaran PAI Berbasis Proyek Dalam Meningkatkan Nilai Karakter Dan Sikap Religius Siswa," *Hartaki: Journal of Islamic Education* 2, no. 1 (2023): 1–12.

¹⁷ John Dewey, "The Need of a Theory of Experience," *Experience and Education*, 1938, 25–31.

¹⁸ Pierre Barrouillet, "Theories of Cognitive Development: From Piaget to Today," *Developmental Review* (Elsevier, 2015).

¹⁹ Munirah and Tuli, "Efektivitas Strategi Problem Based Learning (PBL) Terhadap Hasil Belajar Fiqih Di Madrasah Aliyah Al-Falah Limboto Barat."

One of the very striking changes observed in this study was the increased engagement of students who previously tended to be passive, relying more on conventional learning methods that only involved memorization and note-taking.²⁰ However, after they engaged in the PjBL-based project, many students showed better initiative, creativity, and collaboration skills. As Tyas, one of the students, said, “I feel more free to express my ideas while working on the project. Usually, we listen and take notes, but now we can experiment by ourselves.” This statement illustrates how PjBL gives students the opportunity to think creatively, explore new ideas, and apply them in more meaningful tasks. This change is very consistent with previous research findings, which show that PJBL can increase students' intrinsic motivation and give them a greater sense of ownership of their learning process.²¹

In addition, the application of PjBL also proved to be very effective in contextualizing Fiqh materials that are usually considered rigid and normative. By connecting Islamic principles such as zakat, infaq, and waqf to everyday life situations, students can more easily understand the relevance of Islamic teachings in their lives. For example, through a zakat simulation project or making posters about the benefits of waqf, students not only learn about the theory of Islamic teachings but also how those concepts can be applied in real life. Thus, this project-based learning not only deepens their understanding of Islamic law but also fosters a higher sense of social responsibility and ethical awareness.²²

Implementation of PjBL in Fiqh Education at Muhammadiyah 15 Surabaya Junior High School

In the context of developing Islamic education literature by examining the application of Project-Based Learning (PjBL) in the context of Fiqh education at Muhammadiyah 15 Surabaya Junior High School. This study contributes to previous research findings; many research results show that PjBL can improve students' creativity and problem-solving skills, both in secular and religious educational contexts Habib

²⁰ Munirah and Tuli.

²¹ Fauzan Akbar and Arsad Bahri, “Potensi Model Pjbl (Project-Based Learning) Dalam Meningkatkan Motivasi Belajar Peserta Didik Dengan Gaya Belajar Berbeda,” *SAINSMAT" Jurnal Sains, Matematika, Dan Pembelajarannya* 6, no. 1 (2017): 95–106.

²² E E Junaedi Sastradiharja and Fina Febriani, “Pembelajaran Berbasis Projek (Project Based Learning) Dalam Meningkatkan Kreativitas Siswadi Sekolah Penggerak Smp Al Azhar Syifa Budi Cibinong-Bogor,” *Edukasi Islami: Jurnal Pendidikan Islam* 12, no. 01 (2022).

Zainuri,²³ The research findings corroborate these results and expand the understanding of the effectiveness of PjBL, not only in enhancing students' creativity but also in deepening their knowledge of Fiqh concepts that are often considered normative and rigid. Thus, this study shows that PjBL can be effectively applied to bridge the gap between theory and practice in teaching Islam while increasing the relevance of religious learning to real-life contexts.

The application of PjBL makes it easier for students to understand Fiqh materials and develop critical, creative, and collaborative skills. In projects based on real-world contexts, students not only gain a theoretical understanding of Islamic law but are also given the opportunity to apply that knowledge in situations that are more practical and relevant to their daily lives. This contributes to the development of more holistic skills, which include creativity, problem-solving, and group collaboration skills.

In addition to its impact on creativity, the results of this study also show that PjBL can improve students' academic outcomes. The implementation of PjBL not only improved students' creative skills but also deepened their cognitive understanding of the Fiqh material. This confirms that creativity and cognitive understanding are not mutually exclusive but can develop simultaneously through the application of PjBL. Previous research also reported that students' engagement in creative projects can improve their academic performance.²⁴ These findings confirm that PjBL offers a more holistic approach to education, where students' creative and intellectual abilities develop synergistically.

The results of this study confirm that PjBL is able to increase students' intrinsic motivation. In the more traditional and often static teaching of religion, PjBL provides a space for students to be more actively involved in the learning process, which in turn can strengthen their sense of responsibility towards their learning and academic achievement. This finding is in line with the theory of constructivism proposed by Piaget,²⁵ which states that the most effective learning occurs when students are actively involved in the construction of their knowledge. Therefore, PjBL is not only relevant in the context of

²³ Habib Zainuri, "Blending Traditional and Modern Methods A New Curriculum Framework for PAI," *Al-Mau'izhoh: Jurnal Pendidikan Agama Islam* 6, no. 1 (2024): 656–73.

²⁴ Sufriansyah Pasaribu, "Pembelajaran Berbasis Proyek Dalam Pendidikan agama Islam: Dampak Terhadap Kreativitas Dan Keterlibatan Siswa," *Tarbiyah: Jurnal Pendidikan Agama Islam* 1, no. 1 (2024).

²⁵ Jean Piaget, "Development and Learning," *Reading in Child Behavior and Development*, 1972, 38–46.

general education but also very suitable for application in Islamic religious education, which prioritizes the practical application of the knowledge learned.²⁶

In line with previous studies that reported that PjBL can improve students' creativity and problem-solving skills, this finding shows that this model also significantly impacts students' understanding of more profound Fiqh concepts. By linking the subject matter with relevant projects, such as zakat and waqf simulations, students are able to connect theory with practice.²⁷ This process enriches their understanding and gives them hands-on experience in applying Islamic values in their social lives.

One of the critical findings in this study is that integrating technology into students' projects, such as creating zakat simulation videos or digital presentations on waqf, can increase students' engagement in learning. The use of multimedia technology in education has been shown to deepen students' understanding and encourage their engagement in the learning process.²⁸ In the context of Fiqh education, technology enables students to develop more creative products, integrate digital resources, and deliver the results of their projects more interactively and engagingly. Therefore, technology integration is not only relevant but also very important in Islamic religious education, especially in this increasingly digital world. Technology not only enriches students' learning experience but also allows them to express their ideas in a more modern and appropriate way.

In general, this research makes a significant contribution to the existing literature regarding the application of PjBL in Islamic education. Most of the previous research on PjBL has focused more on general education or secular subjects. However, this study successfully broadens the scope of research by examining the application of PjBL in the context of Fiqh education, which is often considered rigid and normative. The findings suggest that active learning strategies such as PjBL can be applied successfully in Islamic religious education to enhance students' academic and personal development. Therefore, this research provides important insights into how PjBL can be adapted to support a more dynamic, interactive, and relevant Islamic religious education.

This research emphasizes the effectiveness of Project Based Learning (PjBL) in enhancing students' creativity and deepening their understanding of Fiqh concepts. PjBL

²⁶ Munirah and Tuli, "Efektivitas Strategi Problem Based Learning (PBL) Terhadap Hasil Belajar Fiqih Di Madrasah Aliyah Al-Falah Limboto Barat."

²⁷ Munirah and Tuli.

²⁸ Zainuri, "Blending Traditional and Modern Methods A New Curriculum Framework for PAI."

contributes to the development of critical, creative, and collaborative skills that are crucial for students' character development, as well as providing a space for them to connect religious knowledge with real life. The implementation of PjBL also promotes an increase in students' intrinsic motivation, which in turn improves their academic outcomes. By linking Fiqh to real-world problems and encouraging students to work together and think critically, PjBL not only enriches their religious understanding but also prepares them to face the increasingly complex challenges of life, which demand more creative, solutive, and technology-based thinking. Therefore, PjBL is a very relevant and practical approach in Islamic religious education today.

Conclusion

The results of this study illustrate that the implementation of project-based learning (PjBL) in learning Fiqh at SMP Muhammadiyah 15 Surabaya (SMPM 15) is effective in increasing student creativity and making it easier for students to understand Fiqh concepts. PjBL provides opportunities for students to correlate theory with practice by doing real projects that are in accordance with everyday life, such as simulations of zakat, infaq, and waqf, which encourage students to understand the values of Islamic teachings more applicatively. This phenomenon proves that PjBL not only increases student creativity but also increases cognitive understanding of Fiqh material, which is often considered normative and rigid.

In addition, the application of PjBL also strengthens and motivates students to take a more significant role in the learning process, reinforces a sense of responsibility for learning outcomes, and improves critical and collaborative thinking skills. While the role of the teacher as a facilitator in the learning model supports student learning independence, the presence of the teacher acts as a guide. It provides opportunities for students to explore their own ideas and creative solutions. This finding is in line with constructivism theory, which emphasizes the importance of students' active involvement in the learning process.

This research also illustrates that integrating technology in PjBL projects, such as zakat simulation videos or presentations using digital tools on waqf, enhances student engagement and enriches the learning experience. The integration of technology in learning allows students to develop more creative products and deliver their project results more interactively and engagingly.

Overall, the results of this study corroborate the theory that PjBL is a relevant and practical approach to learning Islamic religious education, especially in developing students' understanding of Fiqh concepts, creativity, and life skills. The application of PjBL not only helps to overcome the gap between theory and practice in learning Fiqh but also prepares students to face the increasingly complex challenges of life, with the ability to think creatively, selectively, and technology-based. Therefore, PjBL is highly recommended for use in learning Fiqh and other Islamic religious subjects as a more dynamic, interactive, and relevant approach in today's digital era.

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