



Situated Project-Based Learning in Islamic Religious Education: A Case Study of Knowledge Construction and Social Interaction in Fiqh Learning at Madrasah Tsanawiyah

Abdurrahman^{1*}, Moch Zainulloh²

¹ Universitas Al-Qolam Malang, Indonesia

² Malang State University, Indonesia

Email: gusdur@alqolam.ac.id

Abstract

This study investigates the implementation of Situated Project-Based Learning (PjBL) in Islamic Religious Education, focusing on Fiqh instruction at Madrasah Tsanawiyah Al-Khoirot. The study aims to examine how Project-Based Learning functions as a situated pedagogy in fostering knowledge construction and social interaction through authentic religious practices. Adopting a qualitative research design with a case study approach, data were collected through classroom observations, semi-structured interviews with teachers and students, and analysis of students' project artifacts. The learning project involved the practical application of *thaharah* and *shalat* under emergency conditions, including limited water availability and travel situations. The findings reveal three interconnected themes. First, knowledge construction was facilitated as students actively interpreted *fiqh* concepts by linking normative texts with contextual problem-solving. Second, social interaction emerged through collaborative discussion, peer negotiation, and collective reflection, enabling shared meaning-making. Third, situated learning was evident as students enacted religious practices within realistic scenarios, enhancing relevance and authenticity. These findings indicate that Situated PjBL offers a pedagogically meaningful framework for transforming Fiqh learning into a contextual, interactive, and practice-oriented learning experience in Madrasah Tsanawiyah settings.

Article History

Received : November / 2025

Revised : Desember / 2025

Accepted : January / 2026

Keywords:

Situated Project-Based Learning, Islamic Religious Education, Fiqh Pedagogy, Knowledge Construction, Social Interaction, Authentic Religious Practice, Contextual Learning

How to Cite:

Abdurrahman., Zainulloh, M. (2026). Situated Project-Based Learning in Islamic Religious Education: A Case Study of Knowledge Construction and Social Interaction in Fiqh Learning at Madrasah Tsanawiyah. *ISLAMIC EDUSCAPE : Journal of Islamic Education Insight*, 1 (1), 1-14

INTRODUCTION

In contemporary societies marked by rapid social change, increasing complexity of everyday problems, and moral uncertainty, education is expected to prepare learners not only with cognitive knowledge but also with the capacity to apply values meaningfully in real life contexts (Fuchs et al., 2023; Hikmah et al., 2026; Subairi, Muhammad Husni, 2025). Religious education, in particular, plays a crucial role in shaping ethical awareness, social responsibility, and contextual decision-

making (Fakhridana et al., 2026; Rahmania et al., 2026). However, when religious learning is reduced to memorization of doctrines detached from lived realities, its social relevance becomes weakened (Azaim & Latif, Abdul, 2025; Lailatur Rohanita, Husnul Hilar, 2026). Evidence from educational discourse suggests that students often struggle to translate normative religious knowledge into practical guidance for everyday situations. This gap undermines the societal function of religious education as a source of moral orientation and social coherence (Azizah et al., 2026; Lailatul Mufarrohah, 2026). Consequently, there is a growing demand for pedagogical approaches that position learning within authentic contexts and social practices. From this perspective, Project-Based Learning, grounded in situated pedagogy, offers a promising framework for enabling learners to construct religious knowledge through experience, interaction, and reflection (Bisri et al., 2026; Ishmah Syafiulloh, Aisyah Nindi Antika, 2026). Addressing this issue is therefore not only pedagogically important but also socially urgent.

Despite the central role of Islamic Religious Education in shaping students' moral and spiritual development, many educational systems continue to emphasize transmissive and text-centered instructional models (Muzedi, Hesim, 2026; Zuyyina Linda Sari, Kudsiyeh, Sholi Asrori, 2026). Such approaches often prioritize doctrinal accuracy over contextual understanding, leaving students insufficiently prepared to respond to practical religious challenges in daily life. In society, this manifests as a disconnect between religious knowledge and religious practice, particularly among adolescents who face complex social situations requiring ethical judgment (Maqfiroh et al., 2025; Zaironi, 2026). The inability to contextualize fiqh principles within contemporary realities contributes to superficial understanding and ritualistic compliance rather than reflective practice (Raza & Raza, 2025). This problem is compounded by limited opportunities for collaborative learning and social negotiation of meaning in religious classrooms. As a result, students tend to perceive religious learning as abstract and disconnected from their lived experiences. Addressing this societal problem requires pedagogical innovation that integrates religious knowledge with authentic practice and social interaction (Amirudin et al., 2025; Marshall, 2025). This study emerges from the need to rethink how Islamic

Religious Education can function more effectively in responding to real world religious and social challenges.

Field observations in Madrasah Tsanawiyah contexts reveal that Fiqh instruction is frequently conducted through teacher-centered explanations and textbook based exercises. Learning activities often focus on correct answers rather than critical engagement with religious texts and their practical implications. Students are typically assessed on their ability to recall rules of worship without sufficient engagement in applying these rules to diverse situations. In practice, this results in limited student participation, minimal peer interaction, and passive learning behaviors. Teachers, constrained by curriculum demands and assessment pressures, may struggle to implement interactive pedagogies that promote deeper understanding (Pak et al., 2020; Tarling & Ng'ambi, 2016). At Madrasah Tsanawiyah Al-Khoirot, similar patterns were observed prior to the implementation of Project Based Learning. Students demonstrated difficulties in articulating how fiqh principles such as thaharah and shalat should be applied under non-ideal conditions. This phenomenon highlights the need for learning designs that situate religious knowledge within authentic scenarios and encourage active student engagement.

Previous studies have widely documented the effectiveness of Project Based Learning in enhancing student engagement, collaboration, and higher order thinking skills across various disciplines (Loyens et al., 2023; Zhang & Ma, 2023). Research in general education contexts suggests that PjBL supports meaningful learning by positioning students as active participants in knowledge construction. In the field of religious education, some studies have explored innovative pedagogies aimed at increasing student motivation and contextual understanding. Scholars have argued that contextual and experiential learning approaches can strengthen students' moral reasoning and ethical awareness. However, much of this literature remains focused on cognitive outcomes or general classroom engagement, with limited attention to the social processes through which religious knowledge is constructed (Amirudin et al., 2025; Sinaga, 2025). Moreover, studies on PjBL in Islamic Religious Education often emphasize instructional effectiveness without grounding analysis in learning theories such as situated pedagogy (Amin, 2025; Amirudin et al., 2025). As a result, the

mechanisms through which PjBL facilitates social interaction and contextual meaning-making in Fiqh learning remain underexplored.

A critical gap in the existing literature lies in the lack of qualitative, theory driven investigations into how Project-Based Learning operates as a situated pedagogy within Islamic Religious Education. Few studies examine how students collaboratively interpret religious texts, negotiate meanings, and enact religious practices in authentic contexts. Additionally, research focusing on secondary-level madrasah education remains limited, despite its strategic role in adolescent moral development. Prior studies tend to treat religious knowledge as static content rather than as socially constructed understanding shaped through interaction and practice. This study positions itself at the intersection of learning sciences and religious education by examining Fiqh learning through the lens of situated learning theory. By employing a qualitative case study approach, this research contributes nuanced insights into the processes of knowledge construction and social interaction. Addressing this gap is essential for advancing pedagogical theory and improving instructional practices in faith-based educational settings.

The novelty of this study lies in its conceptualization of Project-Based Learning as a situated pedagogical framework in Islamic Religious Education. Unlike previous research that evaluates PjBL primarily in terms of learning outcomes, this study foregrounds learning processes, social interaction, and contextual practice. By focusing on a project involving *thaharah* and *shalat* under emergency conditions, the research highlights how religious knowledge is enacted in realistic and complex situations. This approach represents a state-of-the-art contribution by integrating *fiqh* instruction with authentic problem-solving and collaborative inquiry. Furthermore, the study extends situated learning theory into the domain of religious education, an area that remains underrepresented in learning sciences literature. Addressing this issue is important not only for pedagogical innovation but also for ensuring that religious education remains socially relevant and practically meaningful in contemporary contexts.

Based on the foregoing discussion, this study addresses the following research problem: how does Project-Based Learning function as a situated pedagogy in

facilitating knowledge construction and social interaction in Fiqh learning at the Madrasah Tsanawiyah level? The central argument of this study is that Situated Project-Based Learning enables students to move beyond rote understanding toward contextualized and socially mediated religious learning. Through collaborative projects and authentic practice, students actively construct fiqh knowledge, negotiate meanings with peers, and internalize religious principles in meaningful ways. This research contributes theoretically by extending situated learning perspectives to Islamic Religious Education and practically by offering an alternative pedagogical framework for Fiqh instruction. By demonstrating how learning emerges through social participation and contextual engagement, the study provides empirical and conceptual support for transforming religious education into a more interactive, relevant, and practice-oriented learning experience.

RESEARCH METHOD

This study employed a qualitative research design using a case study approach (Gaya & Smith, 2016; Snyder, 2012). This design was selected to gain an in-depth understanding of how Situated Project-Based Learning functions as a pedagogical framework for knowledge construction and social interaction in Islamic Religious Education. A case study approach enables holistic exploration of learning processes, classroom interactions, and contextual practices within a real educational setting, allowing for analytical rather than statistical generalization (Cleland et al., 2021; Eradze et al., 2020). The study was conducted at Madrasah Tsanawiyah Al-Khoirot, which was purposively selected. The school had implemented Project-Based Learning in Fiqh instruction, particularly through projects focusing on thaharah and shalat under emergency conditions. This context provided a relevant and information-rich setting aligned with the research objectives.

Data were collected through classroom observations, semi structured interviews with the Fiqh teacher and students, and analysis of students' project artifacts, including learning products and reflective notes. These techniques enabled triangulation of data sources to capture learning processes, social interaction, and contextual knowledge construction. Data analysis followed an interactive process of

data condensation, data display, and conclusion drawing/verification. The trustworthiness of the findings was ensured through methodological triangulation, member checking, and prolonged engagement, enhancing the credibility and dependability of the study.

RESULT AND DISCUSSION

RESULT

Situated Project-Based Learning in Fiqh Instruction

Situated Project-Based Learning in this study refers to a Fiqh learning practice that places students in authentic religious contexts through real-world projects, enabling the construction of knowledge and social interaction in a meaningful manner. In the field, this sub-finding was characterized by students' active involvement in designing, implementing, and reflecting on projects related to thaharah and shalat under emergency conditions, such as limited water availability and travel situations. Learning was not conducted as mere transmission of normative knowledge but as a socially mediated process in which students interpreted fiqh texts, engaged in dialogue, and collectively negotiated religious decisions. Thus, Situated PjBL functioned as a pedagogical framework that integrated cognitive, social, and practical dimensions of religious learning into a coherent and contextualized learning experience.

Table 1. Interview Findings Related to Situated Project-Based Learning

Interview Excerpt	Indicator	Informant
"We did not only memorize the requirements of valid prayer, but practiced how to pray when water is unavailable."	Contextual knowledge construction	Student
"Group discussions encouraged students to question and correct each other's understanding of fiqh."	Social interaction and meaning negotiation	Fiqh Teacher
"This project helped me understand when tayammum should be performed and how to intend it properly."	Situated learning	Student
"Students learned through experience, not only from textbooks."	Authentic practice	Fiqh Teacher

The data presented in Table 1 indicate a pedagogical shift from rote memorization toward contextualized meaning-making. Students' statements suggest that fiqh knowledge was constructed through direct engagement with authentic problems rather than passive reception of doctrinal content. Normative concepts, such

as the validity of prayer and the conditions for tayammum, were understood as functional knowledge applicable to specific situations. This finding demonstrates that project-based activities served as a pedagogical bridge between normative religious texts and lived religious practice.

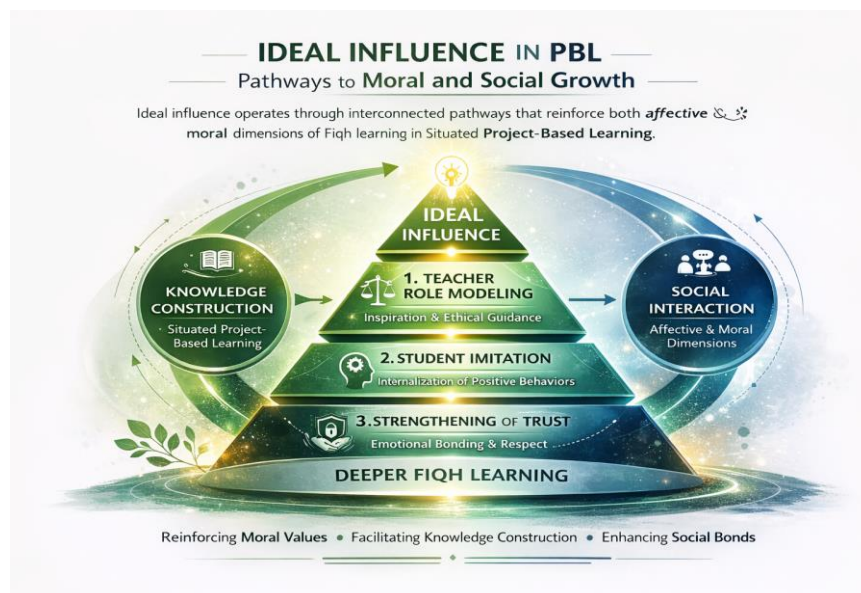
Social interaction emerged as a central mechanism in the learning process. The teacher's account highlights group discussions as spaces for meaning negotiation, where students articulated reasoning, questioned assumptions, and reached shared understandings. These interactions indicate that Fiqh learning functioned as a dialogical and socially constructed process rather than an individual cognitive activity. Situated PjBL thus created a learning ecology in which religious understanding developed through collaboration, peer mediation, and collective reflection. Classroom observations further reinforced these interpretations. During the project implementation, students demonstrated higher levels of participation, inquiry, and collaborative engagement compared to conventional instruction. Students were observed linking emergency conditions with fiqh principles in argumentative and reflective ways. The teacher assumed the role of facilitator, guiding discussion without dominating it. These observational findings support the interpretation that Situated PjBL fostered an authentic, participatory, and student-centered learning environment.

Overall, the data indicate that Situated Project-Based Learning facilitated contextual, social, and practice-oriented Fiqh learning. A clear pattern emerged: (1) authentic projects stimulated knowledge construction, (2) social interaction deepened conceptual understanding, and (3) real-life practice enhanced learning relevance. This pattern underscores that Fiqh learning becomes more meaningful when situated within students' lived experiences.

Table 2. Ideal Influence in Project-Based Fiqh Learning

Informant Position	Interview Excerpt	Indicator
Fiqh Teacher	"I demonstrated how to remain calm and make proper decisions in emergency situations."	Pedagogical role modeling
Student	"We followed the way the teacher explained and practiced tayammum."	Internalization of values
Homeroom Teacher	"The teacher's attitude made students more confident during practice."	Trust and legitimacy

Table 2 illustrates that ideal influence operated through the teacher's role modeling in contextual religious practice. The teacher functioned not merely as a transmitter of knowledge but as a visible exemplar of religious conduct, whose actions could be observed and emulated by students. This role modeling strengthened pedagogical legitimacy and enhanced students' trust in the learning process. Furthermore, ideal influence functioned as an implicit mechanism of value transmission. When teachers consistently aligned religious instruction with practical demonstration, students were more likely to internalize religious values. Within the context of Situated PjBL, ideal influence reinforced situated learning by positioning the teacher as a moral and practical reference point in religious decision-making.



Picture 1. Ideal Influence in Project Based Learning

The data reveal a consistent pattern in which ideal influence operated through three interconnected pathways: teacher role modeling, student imitation, and the strengthening of trust. This pattern indicates that Situated Project-Based Learning not only facilitated knowledge construction and social interaction but also reinforced the affective and moral dimensions of Fiqh learning.

DISCUSSION

The findings of this study align with prior research suggesting that Project-Based Learning promotes meaningful and student-centered learning through active

engagement and collaboration (Schnell, 2025; Tang, 2023). Consistent with learning sciences literature, the results demonstrate that knowledge construction in Fiqh learning emerged through students' interpretation of normative texts within authentic contexts. However, unlike many previous studies that emphasize cognitive outcomes, this study highlights the social and situational dimensions of religious learning. The findings extend existing research by showing that religious knowledge is not merely acquired but socially constructed through dialogue, negotiation, and practice, supporting situated learning perspectives that remain underexplored in Islamic Religious Education (Alkouatli, 2018; Demirel Ucan & Wright, 2019).

In comparison with earlier studies on PjBL in religious or moral education, this study reveals a stronger emphasis on contextual practice rather than abstract understanding. While previous research often reports increased motivation and engagement, the present findings indicate that students developed functional religious understanding applicable to real life situations (Amirudin et al., 2025; Demir, 2025). This difference suggests that embedding projects in realistic religious scenarios such as emergency conditions of *thaharah* and *shalat* enhances the authenticity of learning. The findings thus complement and refine existing literature by demonstrating how contextualization mediates the effectiveness of PjBL in faith based education (Eka & Aritonang, 2025; Pardosi et al., 2025).

Theoretically, this study contributes to the extension of situated learning theory into the domain of Islamic Religious Education. The findings support the view that learning occurs through participation in socially organized activities rather than through individual cognitive processes alone (Akgün et al., 2003; Järvelä et al., 2010; Olivera & Straus, 2004). By conceptualizing Fiqh learning as a situated practice, this study challenges traditional transmission-oriented pedagogies and positions religious knowledge as dynamic and contextually negotiated. This theoretical implication advances the discourse on how religious education can be understood within contemporary learning sciences frameworks.

Practically, the findings suggest important implications for instructional design in Madrasah Tsanawiyah contexts. Teachers are encouraged to adopt Project-Based Learning strategies that integrate authentic religious practices and collaborative

inquiry. The shift of the teacher's role from knowledge transmitter to facilitator underscores the importance of pedagogical flexibility and reflective guidance. Implementing Situated PjBL can enhance student engagement, deepen understanding, and bridge the gap between doctrinal knowledge and lived religious practice (Iman et al., 2025; Kamilah & Mansur, 2025).

Overall, this study demonstrates that Situated Project-Based Learning offers a pedagogically robust approach for transforming Fiqh instruction into a contextual, interactive, and practice-oriented learning experience. By integrating knowledge construction, social interaction, and authentic practice, the approach responds to both theoretical demands and practical challenges in Islamic Religious Education. These findings underscore the potential of Situated PjBL to foster meaningful religious learning that is socially relevant and educationally sustainable.

CONCLUSION

This study demonstrates that Situated Project-Based Learning serves as a pedagogically meaningful approach for transforming Fiqh instruction in Islamic Religious Education at the Madrasah Tsanawiyah level. The most significant finding of this research lies in the evidence that religious knowledge is effectively constructed when learning is situated within authentic contexts and mediated through social interaction. By engaging students in projects involving *thaharah* and *shalat* under emergency conditions, the study reveals that learners move beyond rote memorization toward contextualized and practice-oriented understanding. The key insight gained from this research is that meaningful religious learning emerges when doctrinal knowledge, social collaboration, and lived experience are integrated within a coherent pedagogical framework.

The strength of this study lies in its contribution to both learning sciences and Islamic Religious Education. Theoretically, it extends situated learning perspectives to the domain of Fiqh learning by demonstrating how religious knowledge is socially constructed through participation and dialogue. Methodologically, the qualitative case study design provides rich, process-oriented insights into classroom practices that are often overlooked in outcome-driven research. Practically, the study offers a

contextual model of Project-Based Learning that is adaptable to faith-based educational settings, thereby contributing to pedagogical innovation in madrasah education.

Despite its contributions, this study has several limitations. The research was conducted in a single Madrasah Tsanawiyah, which limits the transferability of findings to other educational contexts. In addition, the focus on one type of project and one subject area may not capture the full potential of Situated Project-Based Learning across different Islamic studies disciplines. Future research is therefore encouraged to employ comparative or multi-site studies, explore longitudinal impacts on students' religious understanding, and examine the integration of Situated PjBL across diverse subjects within Islamic Religious Education. Such research would further strengthen the theoretical and practical foundations of contextual and socially mediated religious learning.

ACKNOWLEDGMENT

We express our deepest gratitude to Madrasah Tsanawiyah Al-Khoirot, Karangsono, Pagelaran, Malang for the permission and support provided during the research process. We also express our gratitude to the teachers and students who participated and shared their valuable time and experiences. We also express our appreciation to our colleagues who provided constructive input and guidance throughout this research.

REFERENCES

- Akgün, A. E., Lynn, G. S., & Byrne, J. C. (2003). Organizational learning: A socio-cognitive framework. *Human Relations*, 56(7), 839–868.
<https://doi.org/10.1177/00187267030567004>
- Alkouatli, C. (2018). Pedagogies in becoming Muslim: Contemporary insights from Islamic traditions on teaching, learning, and developing. *Religions*, 9(11), 367.
<https://doi.org/10.3390/rel9110367>
- Amin, K. A. (2025). Project-Based Learning as a Tool to Enhance Students Critical Thinking Skills in Islamic Religious Education. *JIES: Journal of Integrated Educational Studies*, 1(1), 29–55.
- Amirudin, A., Muzaki, I. A., & Nurhayati, S. (2025). Problem-Based Learning as a Pedagogical Innovation for Transforming Higher Education Students' Islamic Religious Comprehension. *Educational Process: International Journal*, 18,

- e2025412. <https://doi.org/10.22521/edupij.2025.18.412>
- Azaim, M., & Latif, Abdul, M. zaironi. (2025). Evaluasi Kurikulum Sebagai Pendorong Kompetensi Siswa : Menggabungkan Metode Kualitatif Dan Kuantitatif Untuk Hasil Yang Holistik. *Khidmah: Jurnal Ilmiah Pengabdian Kepada Masyarakat*, 3(2). <https://doi.org/10.35132/khidmah.v3i2.1659>
- Azizah, F., Hikmah, I. N., & Zaironi, M. (2026). Analisis Efektifitas Penerapan Model Pembelajaran PAI Berbasis Masalah (PBL) dengan Mengembangkan Aspek Kognitif , Afektif dan Psikomotorik di SDN Sukun 3 Kota Malang. *Al-Zayn: Jurnal Ilmu Sosial & Hukum*, 4, 4353–4361. <https://doi.org/10.61104/alz.v4i1.3288>
- Bisri, A. M., Suari, D., Ghofur, A., & Zaironi, M. (2026). Model Model Kurikulum Dalam Pengembangan Pendidikan Agama Islam Subjek Akademik , Humanistik Dan Rekontruksi Sosial. *Al-Zayn: Jurnal Ilmu Sosial & Hukum*, 4, 1830–1835. <https://doi.org/10.61104/alz.v4i1.2939>
- Cleland, J., MacLeod, A., & Ellaway, R. H. (2021). The curious case of case study research. *Medical Education*, 55(10), 1131–1141. <https://doi.org/10.1111/medu.14544>
- Demir, İ. (2025). Reason, Understanding and Cognition in Religious Education in The Context of The Educational Value of Cognitive Processes. *YAZIT Kültür Bilimleri Dergisi*, 5(2), 552–575. <https://doi.org/10.59902/yazit.1762758>
- Demirel Ucan, A., & Wright, A. (2019). Improving the pedagogy of Islamic religious education through an application of critical religious education, variation theory and the learning study model. *British Journal of Religious Education*, 41(2), 202–217. <https://doi.org/10.1080/01416200.2018.1484695>
- Eka, L. F., & Aritonang, O. T. (2025). Implementation of Project-Based Learning Model in Christian Religious Education at SDN 105313 Mamo Rube Julu. *Journal of Christian Pedagogy and Theology*, 1(2), 111–118.
- Eradze, M., Rodríguez-Triana, M. J., Milikic, N., Laanpere, M., & Tammets, K. (2020). Contextualising learning analytics with classroom observations: A case study. *Id&A Interaction Design & Architecture (S)*, 44(44), 71–95. <https://doi.org/10.55612/s-5002-044-004>
- Fakhridana, F. M., Azizah, S. N., Annisa, A., & Zaironi, M. (2026). Integrasi Artificial Intelligence dalam Pembelajaran Pendidikan Agama Islam untuk Meningkatkan Literasi Anak Sekolah Dasar. *Jurnal Alwatzikhoebillah: Kajian Islam, Pendidikan, Ekonomi, Humaniora*, 12(1), 208–220.
- Fuchs, H., Benkova, E., Fishbein, A., & Fuchs, A. (2023). The importance of psychological and cognitive flexibility in educational processes to prepare and acquire the skills required in the twenty-first century. *The Global Conference on Entrepreneurship and the Economy in an Era of Uncertainty*, 91–114. https://doi.org/10.1007/978-981-97-0996-0_6
- Gaya, H. J., & Smith, E. E. (2016). Developing a qualitative single case study in the strategic management realm: An appropriate research design. *International Journal of Business Management and Economic Research*, 7(2), 529–538.
- Hikmah, A. A., Umaroh, S., Zaironi, M., & Malang, U. A. (2026). Tradisi Kurikulum. *Jurnal Edukasi Dan Literasi Pendidikan*, 7(1), 35–39.
- Iman, A. N., Subakri, S., & Indrianto, N. (2025). The Effect Of Project-Based Learning

- Model On Improving Students' religious Character. *Islamic Management: Jurnal Manajemen Pendidikan Islam*, 8(01), 13–24. <https://doi.org/10.30868/im.v8i01.7723>
- Ishmah Syafiulloh, Aisyah Nindi Antika, M. Z. (2026). Pengembangan Materi Pembelajaran Pendidikan Agama Islam Berbasis Budaya Lokal di Indonesia (Urgensi dan Tantangannya) Ishmah. *Al-Zayn: Jurnal Ilmu Sosial & Hukum*, 4(1), 917–930. <https://doi.org/10.61104/alz.v4i1.3288>
- Järvelä, S., Volet, S., & Järvenoja, H. (2010). Research on motivation in collaborative learning: Moving beyond the cognitive–situative divide and combining individual and social processes. *Educational Psychologist*, 45(1), 15–27. <https://doi.org/10.1080/00461520903433539>
- Kamilah, F., & Mansur, U. (2025). Strategies for Implementing Project-Based Learning to Enhance Student Collaboration Skills in Religious Education at the Senior High School Level with a Managerial Approach. *Journal of Educational Management Research*, 4(5), 1899–1915. <https://doi.org/10.61987/jemr.v4i5.1159>
- Lailatul Mufarrohah, M. (2026). Evaluasi Penerapan Model Pembelajaran Pai Untuk Penguatan Karakter Kompetensi Peserta Didik Di Tk Sunan Ampel Pgri 2 Putukrejo. *Al-Zayn: Jurnal Ilmu Sosial & Hukum*, 4, 6363–6376. <https://doi.org/10.61104/alz.v4i1.4106>
- Lailatur Rohanita, Husnul Hilm, M. Z. (2026). Analisis Efektivitas Model Pembelajaran Pai Berbasis Teknologi Terhadap Pengembangan Holistik Anak Usia Dini Di Tk Mnu 16 Mayor Damar Turen. *As-Sabiqun: Jurnal Pendidikan Islam Anak Usia Dini*, 8, 23–45. <https://doi.org/10.36088/assabiqun.v8i2>
- Loyens, S. M. M., Van Meerten, J. E., Schaap, L., & Wijnia, L. (2023). Situating higher-order, critical, and critical-analytic thinking in problem-and project-based learning environments: A systematic review. *Educational Psychology Review*, 35(2), 39. <https://doi.org/10.1007/s10648-023-09757-x>
- Maqfiroh, F., Sumarni, Y., Zaironi, M., Malang, U. A., & Pendidikan, I. K. (2025). Integrasi Manajemen Kurikulum Berbasis Pesantren. *Jurnal Pendidikan Integratif*, 6(4), 181–190.
- Marshall, H. (2025). Integrating sustainability into religious education. *Journal of Beliefs & Values*, 1–20. <https://doi.org/10.1080/13617672.2025.2504983>
- Muzedi, Hesim, M. (2026). Integrasi Nilai-Nilai Islam Dalam Praktik Sehari-hari di Pondok Pesantren Raudlatul Ulum 1 Studi Etnografi. *Al-Zayn: Jurnal Ilmu Sosial & Hukum*, 4, 3249–3260. <https://doi.org/10.61104/alz.v4i1.3619>
- Olivera, F., & Straus, S. G. (2004). Group-to-individual transfer of learning: Cognitive and social factors. *Small Group Research*, 35(4), 440–465. <https://doi.org/10.1177/10464964042637>
- Pak, K., Polikoff, M. S., Desimone, L. M., & Saldívar García, E. (2020). The adaptive challenges of curriculum implementation: Insights for educational leaders driving standards-based reform. *Aera Open*, 6(2), 2332858420932828. <https://doi.org/10.1177/2332858420932828>
- Pardosi, D. M., Naibaho, P., Samosir, T. A., Simorangkir, N., & Malau, O. (2025). The Effect of the Project-Based Learning Model on Learning Motivation in Christian Religious Education and Character Education among Grade VIII Students at

- SMP Negeri 2 Balige. *International Transformative Education and Humanities Journal*, 1(2), 505–514.
- Rahmania, A. I., Kurnia, F. A., & Zaironi, M. (2026). Teori Humanistik Dan Aplikasinya Dalam Pembelajaran PAI di MI Biba ' afadlrah Turen Malang. *Al-Zayn: Jurnal Ilmu Sosial & Hukum*, 4, 638–646. <https://doi.org/10.61104/alz.v4i1.3163>
- Raza, R., & Raza, M. I. (2025). When Culture Meets Fiqh: Examining the Legal Authority of 'Urf in Contemporary Engagement Traditions. *Global Islamic Research Journal*, 1(1), 1–21. <https://doi.org/10.65960/girj.1.1.2025.6>
- Schnell, D. (2025). *The Impact of Project-Based Learning on Student Engagement and Participation*.
- Sinaga, A. M. (2025). The Influence of the Scientific Learning Approach in Christian Religious Education and Character Development on Students' Learning Activeness. *International Transformative Education and Humanities Journal*, 1(1), 85–92.
- Snyder, C. (2012). A case study of a case study: Analysis of a robust qualitative research methodology. *Qualitative Report*, 17, 26.
- Subairi, Muhammad Husni, M. (2025). The Internalization Mechanisms Of Religious Moderation Values In Islamic Boarding School. *SCAFFOLDING: Jurnal Pendidikan Islam Dan Multikulturalisme*, 7(3), 206–219. <https://doi.org/10.37680/scaffolding.v7i3.7937>
- Tang, K. H. D. (2023). Student-centered approach in teaching and learning: What does it really mean? *Acta Pedagogica Asiana*, 2(2), 72–83. <https://doi.org/10.53623/apga.v2i2.218>
- Tarling, I., & Ng'ambi, D. (2016). Teachers pedagogical change framework: a diagnostic tool for changing teachers' uses of emerging technologies. *British Journal of Educational Technology*, 47(3), 554–572. <https://doi.org/10.1111/bjet.12454>
- Zaironi, M. (2026). Inquiry-Based Learning as an Alternative Instructional Strategy to Enhance Students ' Learning Outcomes : A Case Study in Indonesian Islamic Education. *IEDJ : Islamic Educational Development Journal*, 01(01), 36–56.
- Zhang, L., & Ma, Y. (2023). A study of the impact of project-based learning on student learning effects: A meta-analysis study. *Frontiers in Psychology*, 14, 1202728. <https://doi.org/10.3389/fpsyg.2023.1202728>
- Zuyyina Linda Sari, Kudsiyeh, Sholi Asrori, M. (2026). Model Kurikulum Sistematis Dan Radikal. *Kreatif: Jurnal Pemikiran Pendidikan Agama Islam*, 24, 204–214. <https://doi.org/10.52266/kreatif.v24i1.5801>