

IMPLEMENTATION OF ISLAMIC RELIGIOUS PROJECT-BASED LEARNING AT MATARAM UNIVERSITY

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Abstract

Islamic Religious Education (PAI) learning in the modern era must be able to combine various methods to be more effective in accordance with the challenges of modern needs. The use of the lecture method needs to be integrated with other methods so that learners can be more student-centered so that they are more active in learning. Project-based learning is a solution by involving students in real projects that are relevant to life so that they can apply Islamic values contextually. This study aims to describe and analyze the application of the method in PAI courses at the University of Mataram using a qualitative approach through observation, interviews, and documentation that are analyzed thematically. The results of the study show that students are actively involved in problem-solving projects such as SDGs issues based on Islamic values. They showed improvements in critical thinking, communication, and collaboration. Although there are challenges such as lack of time for deepening Islamic materials. The benefits of this method strengthen academic and social skills for students, and provide education, practical solutions, and awareness of pressing social issues for society. In conclusion, this project-based learning is quite effective in improving the quality of Islamic learning and is recommended to be combined with various methods such as the lecture method to create more holistic, applicative, and directly beneficial learning for the wider community. This research makes a real contribution to developing education that not only focuses on theory but also produces positive social impacts.

Keywords: Islamic Religious Education; Learning Implementation; Project-based Learning

INTRODUCTION

Islamic Religious Studies is one of the courses that must be taken by all Muslim students at the University of Mataram (UNRAM), as part of the higher education curriculum in Indonesia (Dirjen Pendidikan Tinggi dan Kementerian Pendidikan dan Kebudayaan, 2020). This course aims to form students into individuals who have faith, piety, and noble character, and can

appreciate differences (Dirjen Pendidikan Tinggi dan Kementerian Pendidikan dan Kebudayaan, 2020). However, in practice, learning Islamic Religion at UNRAM is still dominated by traditional methods such as lectures and discussions, which tend to make students passive in the learning process (Ang et al., 2021). Therefore, it is important to explore alternative approaches that can increase student engagement and understanding, one of which is through *Project Based Learning* (PjBL).

PjBL is an innovative approach that allows students to be actively involved in the learning process through projects that are relevant to real life. (Guo et al., 2020). This method not only increases students' understanding and participation but also provides hands-on experience that can deepen their understanding of religious concepts (Pratama & Abidin, 2024). In the context of Islamic Religious Education, the application of PjBL can help students not only understand the theory but also internalize and apply religious values in everyday life (Aditya Firdaus et al., 2023). This is in line with the broader goal of education, which is to form individuals who are not only knowledgeable but also have relevant skills to face challenges in the 21st century (Muhamad Arif, 2023).

Previous research has shown that PjBL has a positive impact on learning outcomes and student engagement in Islamic learning (Juhaeni et al., 2024). However, its implementation in the context of Islamic Education is still limited and requires further exploration. Therefore, this study seeks to describe and analyze the implementation of PjBL in Islamic Religion courses at UNRAM in the hope that it can contribute to the development of innovative and effective Islamic Religion learning models

PjBL is a student-centered learning method and encourages students to learn actively and independently through projects that are relevant to everyday life. (Kementerian Pendidikan, Kebudayaan, Riset dan Teknologi, 2023). PjBL is a learning method that encourages students to build their own understanding through working on relevant projects and producing real products. (Guo et al., 2020). PjBL is an approach that is considered to improve learning in higher education (Guo et al., 2020). With PjBL students can apply ideas and solve problems and engage in real-world activities so that they can do the activities that professionals do (Krajcik & Shin, 2014). PjBL has several main characteristics, namely first, student-centered, where in this project-based learning students are actively involved in the learning process, starting from planning, implementing, to evaluating projects; Second, Emphasizing active learning (Sukacké et al., 2022). This PjBL method

encourages students to learn actively through the projects they work on. Third, it reinforces collaborative learning where students learn together in teams to complete projects (Yusri et al., 2024). And finally, it reinforces contextual learning (Fawaas et al., 2024). This is because in this project-based learning, the projects undertaken by students are relevant to everyday life.

PjBL has several benefits for students, including increasing students' understanding of learning materials, improving students' critical and creative thinking skills (Hamsar, 2023), improve students' problem-solving skills and improve students' communication and collaboration skills (Kemdikbudristekdirjendikti, 2024).

Islamic Religious Education aims to provide a deep understanding of Islam, both in terms of *aqidah*, *sharia*, and morals (Busthomi, 2023; Hamka, 2009). Islamic Religious Education has been compulsory in Higher Education since 1961, since the issuance of Tap. MPRS No. II of 1960 and Law. Higher Education No. 22 of 1961 as a means of forming the personality of students (Hamka, 2009). Furthermore, the implementation of PAI in PTU is also regulated in the Decree of the Minister of Education Number: 232/U/2000; 045/U/2002; Decree of the Director General of Higher Education Depdiknas Number: 43/Dikti/Kep/2006; and Law Number 12 of 2012 as a compulsory course in the group of General Compulsory Courses (MKWU) in each study program (Juhana et al., 2022). Finally, in 2020 the Director General of Higher Education and the Ministry of Education and Culture issued Decree of the Director General of Higher Education of the Ministry of Education and Culture of the Republic of Indonesia No. 84/E/KPT/2020 concerning Guidelines for the Implementation of Compulsory Courses in the Higher Education Curriculum which explains the technical guidelines for learning PAI in public universities (Dirjen Pendidikan Tinggi dan Kementerian Pendidikan dan Kebudayaan, 2020).

Islamic Religious Education has several functions, namely the function of knowledge, namely providing knowledge about Islam to students; Experience function, namely helping students to experience Islamic religious values in everyday life; Skills function that can help students to develop skills in practicing Islamic teachings. As well as the Attitude Function which can help students to develop attitudes that are in accordance with the teachings of Islam. The substance of learning Islamic Religion in Public Universities is regulated in the Decree of the Director General of Higher Education and the Ministry of Education and Culture (2020) about Guidelines for the

Implementation of Mandatory Courses in the Higher Education Curriculum.

Project Based Learning (PjBL) has become an increasingly popular learning approach in education, including in Islamic Religious Education (PAI). The implementation of PjBL in PAI aims to improve students' understanding of Islamic religious materials through practical experiences and meaningful projects. According to research conducted by MS, the implementation of PjBL in Islamic Education learning can increase students' learning motivation and develop their critical thinking skills (Febriyanti, 2024). This is because PjBL provides opportunities for students to explore real problems related to Islamic teachings and find creative solutions to solve them. Thus, students not only acquire theoretical knowledge, but can also apply their understanding in the context of everyday life.

The implementation of PjBL in PAI also provides benefits in developing student character. A study conducted by Primadoniati (2020) showed that the use of PjBL method in PAI learning can improve students' character values, such as honesty, responsibility, and cooperation. In the implementation of PAI projects, students are required to collaborate with their peers, manage time well, and complete the assigned tasks with integrity. This process not only helps students in understanding Islamic concepts but also shapes their personalities according to Islamic values. In addition, PjBL also encourages students to develop communication and leadership skills, which are very important in social life.

One of the challenges in implementing PjBL in PAI is to ensure that the projects carried out remain in accordance with the principles of Islamic teachings. Research conducted by Budiyanto (2023) revealed that PAI teachers need to have a deep understanding of Islamic religious materials and skills in designing relevant projects. Teachers should be able to integrate Islamic values into every stage of the project, from planning to evaluation. In addition, teachers also need to consider the diversity of students' backgrounds and ensure that the projects can accommodate these differences. This is important to create an inclusive learning environment that allows all students to actively participate in PAI learning.

The implementation of PjBL in PAI also requires support from various parties, including schools, parents, and communities. Primadoniati (2020) emphasized the importance of collaboration between PAI teachers and teachers of other subjects to create interdisciplinary projects. For example, a project on Islamic history can be integrated with general history lessons, or a project on zakat can relate to math lessons. In addition, the involvement of

parents and the community in PAI projects can enrich students' learning experience and strengthen the relationship between the school and the Muslim community. With the support of various parties, the implementation of PjBL in PAI can run more effectively and have a wider impact.

Evaluation and assessment in the implementation of PjBL for PAI also require a different approach from conventional learning methods. Gusman suggests the use of authentic assessment that includes various aspects, such as the process of working on the project, the final results, and student reflections (Afrina Yesi Gusman, 2023). PAI teachers need to develop assessment rubrics that not only focus on mastery of religious materials, but also on the development of 21st century skills such as creativity, collaboration, and problem solving. In addition, self-assessment and peer assessment can also be integrated to increase students' awareness of their own learning process. With a comprehensive assessment approach, the implementation of PjBL in PAI can provide a more accurate picture of student development in cognitive, affective, and psychomotor aspects.

METHOD

This research uses a qualitative approach with a case study design to describe and analyze the implementation of project-based learning (PjBL) in Islamic Religion courses at Mataram University. Data collection was conducted in the odd semester of the 2023/2024 academic year, from September to January 2024. The three data collection techniques used were observation, documentation, and interview. Observation was conducted in two stages: first, direct observation of the learning process in the classroom; second, observation of the implementation of projects by students. Documentation involved collecting students' project documents to analyze their work and understanding. In-depth interviews were conducted with lecturers, students, and PjBL partners to explore their views and experiences. Data analysis was conducted using thematic methods, which involved identifying, analyzing and reporting patterns or themes from the collected data. The analysis process was iterative, with new data being used to enrich and validate previous findings (Neale, 2016). Data validity was strengthened through triangulation, which involves a combination of different data sources and data collection techniques.

FINDINGS AND DISCUSSION

The results showed that the implementation of project-based learning (PjBL) in Islamic Religious Education (PAI) courses at Mataram University has been going well. This can be seen from the following aspects:

1. Lesson Planning

Project-Based Learning (PJBL)-based PAI lesson planning based on the RPS made by the MKWK Unram lecturer team includes several important aspects. First, lecturers must identify relevant learning outcomes, such as critical thinking skills, creativity, and social awareness. The RPS indicates that students are expected to be able to design a project based on a problem, implement the project as planned, and present the results. This indicates that planning should include clear project stages, from problem formulation to presentation of results. Lecturers also need to plan learning methods that support PJBL, such as small group discussions, case-based learning, and collaborative learning.

In planning, lecturers must consider the integration of Islamic values into the project to be implemented. The RPS emphasizes the importance of building awareness of faith and piety, as well as the application of moderate Islamic values. Therefore, the planned project should enable students to explore and apply Islamic teachings in the context of modern life. For example, projects can be designed to address social problems with an Islamic approach or analyze contemporary issues from an Islamic perspective. Planning should also include strategies to facilitate student reflection on how the project strengthens their understanding and practice of Islam.

The assessment aspect is also a crucial part of the lesson planning for PAI based on PJBL. The RPS indicates that the assessment includes observation, performance, and portfolio. This means that lecturers need to plan a comprehensive assessment rubric, covering not only the result of the project, but also the implementation process, teamwork, and the development of students' religious understanding. Planning should consider how to assess students' ability to integrate religious knowledge with practical skills in completing the project. In addition, lecturers need to plan how to provide constructive feedback during the learning process to support students' development in achieving the expected learning outcomes.

2. Learning Implementation

During the learning process, students are actively involved in implementing the projects that have been designed. They work

collaboratively in groups, conduct research, analyze data, and present the results of their projects. Lecturers act as facilitators and provide guidance to students during the project implementation process.

Project-based learning is carried out in several stages, namely (1) the preparation stage, (2) the LMS stage (*learn*), (3) the thematic lecture stage of project problem stimulation (*critical thinking and challenge*), (4) the project implementation stage (*creative thinking and solution*), (5) the project result festival stage (*communicate-people awareness*), and (6) the reflection and evaluation stage (*evaluate the experience*). (UPT MKU Universitas Mataram, 2023). These stages are divided into two major stages, namely the first part (the stage before the UTS) in the form of the preparation stage, and the LMS (*learn*) stage. This preparation stage is in the form of material preparation, class preparation and lecturers who will be involved in collaborative project learning, while the LMS (*learn*) stage is used to deepen the substance of the material to equip students related to the substance of the main material in Islam as outlined in the Decree of the Director General of Higher Education of the Ministry of Education and Culture of the Republic of Indonesia No. 84/E/KPT/2020 concerning Guidelines for the Implementation of Mandatory Courses in the Higher Education Curriculum. (Dirjen Pendidikan Tinggi dan Kementerian Pendidikan dan Kebudayaan, 2020) namely 1) Islamic religion in the development of the whole person and professional Muslim scholars; 2) the concept of god as a determinant in the development of humans who believe and fear Allah SWT which is sourced from the Al-Quran and As-Sunnah; 3) Islam in ensuring happiness in the world and the hereafter, in the context of modern life; 4) integration of faith, Islam and *ihsan* in shaping the whole person (*insan kamil*); 5) building a Quranic paradigm in facing the development of modern science and technology; grounding Islam in Indonesia so that Islam is felt as a necessity of life, not as a burden of life and obligation; 6) building unity in dynamic and complex diversity in the context of Indonesia's plural socio-cultural life; 7) Islam facing the challenges of modernization, to show the compatibility of Islam with today's modern world; 8) the contribution of Islam in the development of a world civilization that is peaceful, friendly, and prosperous physically and mentally together; 9) the role of the mosque in building religious-spiritualistic, spiritually and physically healthy, intelligent (emotional, intellectual, and spiritual) and prosperous people; and 10) the implementation of Islam that is *rahmatan lil 'alamin*.

This substance learning is carried out by combining the use of *google classroom* LMS to present teaching materials, presentations, assignments and

learning discussions as well as collaborative learning between students, where students are divided into five groups to present and discuss the substance of the material that has been shared through the LMS.

After that, Part Two, which is learning carried out after the midterm exam, is focused on project implementation, which is carried out with several main stages, namely the thematic lecture stage to stimulate students to think critically and analyze problems, the project implementation stage to stimulate student creativity and find solutions, the project presentation stage, and the reflection and evaluation stage. At the thematic lecture stage of project problem stimulation (*critical thinking and challenge*), the material is delivered by experts who are professionals in certain fields. such as in the field of Education, Environmental Field and Social Field. For students to understand and identify problems related to education, the team invited the Head of the West Nusa Tenggara Education and Culture DINAS Dr. H. Aidy Furqan, M. Pd, who explained the problems related to education that occur in West Nusa Tenggara. The lecturer also invited the Department of Social Affairs who explained cases of early marriage, and other social problems in West Nusa Tenggara; and finally, the lecturer also invited presenters from the Department of Environment to explain the problems that occur around the environment in West Nusa Tenggara.



Figure 1 Presentation of Material by the Head of the West Nusa Tenggara Education and Culture Office

These three materials are very important in Islam and have a strong relationship with the substance of Islamic religion courses, especially in the substance of Islam which is *rahmatan lil 'alamin*, without quality education,

the goal of Islam as a religion that is *rahmatan lil 'alamin* cannot be achieved, because it is quality education that can make the character of a Muslim become a good Muslim and benefit his environment. This is as commonly known by every Islamic educator, that in Islam education is very prioritized, because with this education humans can be raised in degree and become noble humans. This is in line with research conducted by Dakir & Fauzi (2019) which shows that quality education is the main foundation in realizing Islam as a religion of *rahmatan lil 'alamin*. With education that is holistic and based on Islamic values, it is hoped that a generation of Muslims will be born who are noble, broad-minded, and able to make a positive contribution to society and the surrounding environment.

In this PjBL Islamic religion course, lecturers also provide provisions so that students can integrate real-world problem solving with concepts and values in Islam, because basically all problems that occur in the real world are also discussed in Islam, such as educational problems by requiring knowledge for every male and female Muslim, alleviating social problems including reducing poverty such as giving zakat or material and non-material assistance to the poor, and other problems.

At the project implementation stage, students are given the autonomy to implement their project designs independently in groups, under the guidance and supervision of the facilitating lecturer. Some of the projects chosen and carried out by students are as follows:

Table 1. Project groups and project themes

Project Group	Project Theme
1	Sewage Treatment
2	Greening North Lombok
3	Campus Care Environmental Cleanliness Movement
4	<i>Prevent stunting SDN 25 Mataram</i>
5	Clean and Healthy Living Behavior SDN 16 Mataram
6	Preventing Early Marriage (Educational Video)
7	Socialization on the Role of Students as Agents of Change in Tackling Early Marriage and Stunting at SMAN 4 Mataram
8	Efforts to Reduce Plastic Waste with Waste Management

9	Waste Management in the Elementary School Environment of SDN 4 Bengkoang
10	Early Marriage Prevention at SMPN 5 Lembar
11	Analysis of low awareness of education
12	Prevention of stunting through education of parents of toddlers at Posyandu, Pujut, Sukadana
13	Factors of online gambling among students
14	Mental Health Education for New Students of Mataram University
15	Policy Analysis on Poverty Alleviation in Mataram City
16	Building Islamic Knowledge in UNRAM Students Using the Concept of Podcast Da'wah Media for Quality Education
17	Digital Transformation of the Metaverse Era Mosque to Increase the Next Generation's Interest in Mosque Change in Mataram
18	Utilization of Technology as Da'wah Media
19	Transformation of Mosque Management through Interactive Digital Information Board to Improve the Quality of Education in West Nusa Tenggara in the Context of SDGs: A Conceptual Research
20	Digital Transformation in Improving Mosque Efficiency

Furthermore, at the project result festival stage, students presented their project results in a festival organized by the MKWK management unit as well as project assessments conducted by lecturers. The project festival was held in the Senate Conference Room on the 3rd floor, and each group was required to publish their project results in the form of videos and photos through their respective social media. Some projects are published on various media, such as Youtube social media, Tiktok, Whatapps status to publish Project Videos and impressions conveyed by both students and partners. Finally, at the evaluation and reflection stage. At this stage, lecturers and students conduct discussions based on predetermined evaluation and reflection instruments, so that they can evaluate obstacles and provide notes for improvement or development of further projects that are of higher quality.

3. Learning Evaluation

The evaluation results showed that students showed satisfactory learning outcomes. They were able to understand the learning material better, improve their critical and creative thinking skills, and improve their communication and collaboration skills. The evaluation techniques used to assess the success of their project learning were observation, documentation, and observation.

The project assessment evaluation technique carried out by lecturers by giving students the opportunity to present their projects, as well as assessing the reports and outputs produced such as articles, videos, and creative items resulting from their projects can be explained as follows:

a. Multi-aspect Evaluation

This technique involves assessing various aspects of the project, not just focusing on the result. As such, the learning process and student development during the project are also part of the assessment.

This multi-aspect assessment is assessed from the role of each member as evidenced by the *peer-review* assessment by the group leader or the most active member, then the *output of* the results of the project carried out, namely videos of activities, articles, posters and products.

b. Project Presentation

Presentations provide an opportunity for students to communicate the results of their work, explain the process they went through, and answer questions from lecturers and other students. This can hone students' communication skills, critical thinking, and presentation skills.

This project presentation is done at the end of the lesson before the final exam or during the final exam. After the presentation, other groups can provide criticism or questions related to the project so that it can be an improvement for similar projects in the future.



Figure 2. Project Assessment

c. Report Assessment

Project reports provide written evidence of students' understanding of the material, research process, analysis, and conclusions drawn. This report can be a tool to assess students' scientific writing skills, analytical thinking skills, and synthesis skills.

Report assessment

d. Project Output Assessment

Diverse project *outputs*, such as articles, videos, or creative items, demonstrate students' ability to apply acquired knowledge and skills in a real context. Project *output* assessment can include aspects of creativity, innovation, product quality, and relevance to learning objectives. Project output in learning in the form of videos is *uploaded* on YouTube social media or other social media, for *output* in the form of *prototypes* or works displayed during festivals or project assessments, while educational posters are delivered during socialization, and reports are collected via *google form*.

e. Authentic Learning and Assessment

The assessment of project output in the implementation of *Project-Based Learning* (PjBL) in courses at the University of Mataram shows very positive results based on existing testimonials. The projects implemented, such as socialization of stunting prevention, early marriage, and bullying, are considered successful in achieving learning objectives and having a real impact on society. This can be seen from the appreciation given by various parties, both policy makers and the community.

In addition, the project *output* was also considered effective in increasing the understanding and awareness of the target audience. Testimonials showed that students felt they understood the concept of bullying better after

attending the socialization. Meanwhile, in another testimonial, a member of the East Lombok Regency DPRD underlined the importance of the students' efforts to prevent early marriage and stunting and emphasized the need for continued collaboration between the university and government agencies. These positive assessments not only reflect the success of the project in achieving its academic goals but also demonstrate the real contribution of students in addressing relevant social issues in the community.

4. Benefits obtained by students in PjBL PAI at Mataram University

The implementation of *Project-Based Learning* (PjBL) in Islamic Religious Education (PAI) courses at Mataram University has shown significant benefits for students. One of the main benefits is the improvement of students' ability to apply Islamic concepts and values in the context of real life. This was stated by group representatives who felt proud to have been able to make a positive contribution to the community by socializing stunting, they were happy that the activities they carried out were welcomed by the community in Pujut, Sukadana, "the people there received us well. Their enthusiasm is very good to accept us to socialize how to prevent stunting there" (group 12). Through contextually designed projects, students can integrate their theoretical understanding into practical situations, thus deepening their understanding of Islamic teachings. This is in line with the findings of Hadian et al, (2022) which showed that PjBL can increase the relevance of religious learning to daily life, thus increasing student motivation and engagement in the learning process.

In addition, the implementation of PjBL also significantly contributes to the development of students' critical and creative thinking skills. This method encourages students to analyze problems in depth, find innovative solutions, and design projects that are relevant to the learning objectives. This process not only enhances students' analytical skills but also hones their creativity in applying Islamic concepts in a broader context. Rihab and Izzah (2020) in their research found that PjBL is effective in improving students' higher order thinking skills, including analysis, synthesis, and evaluation skills. Kristiyanto (2020) in his research found that PjBL is effective in improving students' higher-order thinking skills, including analysis, synthesis, and evaluation skills.

PjBL also proved effective in improving students' problem solving skills. As a statement from group 7 who felt proud to have made a positive contribution in socializing stunting, which based on their analysis, is a

serious problem in West Nusa Tenggara,

"We were able to gain knowledge about stunting and chose this theme because the stunting rate in Indonesia is very high. Our effort in carrying out our duties as students is to socialize stunting in the community. We are very proud of this socialization activity and it is beneficial for the community and for us as students." (Group 7).

Through complex and multidimensional projects, students are required to identify problems, analyze various related factors, and formulate effective solutions. This process not only enhances students' cognitive abilities, but also develops practical skills that are invaluable in a professional context. Gusman (2023) emphasized that students' engagement with real problems in PjBL prepares students to better deal with the complexity of the world of work.

The implementation of PjBL in PAI courses also contributed significantly to the development of students' communication and collaboration skills. Through intensive group work, students learn to communicate effectively, manage differences of opinion, and work together to achieve common goals. These skills are not only important in an academic context, but also highly valued in a professional environment. Kristiyanto (2020) emphasized that collaboration ability developed through PjBL is one of the key skills sought by employers in today's digital era. Collaboration is an important aspect in Islamic learning, especially in Quran reading learning projects. Through collaboration, students who are proficient in reading the Quran can help students who are less fluent (Kurnia, 2017). This project can help overcome the problem of limited lecturer time in improving the ability to read the Quran in universities that are more in-depth in the substance of the material and have diverse abilities and backgrounds of students.

Not only beneficial for students, the implementation of PjBL also has a positive impact on lecturers. This method increases lecturers' motivation and teaching satisfaction because they can directly witness the development and learning outcomes of students which are more concrete and meaningful. In addition, PjBL also opens up opportunities for lecturers to collaborate in writing scientific papers, both in the form of research and community service. Kristiyanto (2020) highlighted that collaboration between lecturers in the context of PjBL can improve the quality of learning and overall academic productivity.

Furthermore, the implementation of PjBL in Islamic Religious Education also produces concrete *outputs* in the form of scientific articles that can be

tangible evidence of student involvement in research and service activities. Lecturers and students can collaborate to write the results of projects that have been implemented, such as improving the quality of education at SDN 3 Batujai, Central Lombok (Husna et al., 2023). Gender equality education at SMAN 1 Sikur to reduce violence against women in East Lombok (Kurnia, Larashati, et al., 2024); mental health education among students (Kurnia, Nadi, et al., 2024; Lestari et al., 2024); as well as increasing learning motivation and educating the impact of gadgets at SDN 41 Ampenan (Kurnia, Kusuma, et al., 2024). This scientific publication is not only useful as an academic portfolio, but also provides added value for students, especially those who will participate in the Student Creativity Program (PKM). Irsal & Abdul Aziz, (2023) emphasized that scientific publication experience can increase student competitiveness in academic and professional competitions. In addition, the scientific articles produced can also serve as a "*track record*" of academic activities that are of high value, especially in the context of scholarship applications to continue education to a higher level or in the process of finding a job after graduation.

5. Benefits of PjBL to Society

Partner support in project-based learning is needed so that lecturers can find out to what extent the effectiveness of projects carried out by students has an impact on society directly, so that lecturers can evaluate projects carried out by students based on input from these partners so that future projects can be more optimal and have a significant impact on society.

This PjBL activity is not only felt by students, but also by the community or partners. This is as stated by the Principal of SDN 25 Ampenan that the socialization activities carried out have been waiting for a long time.

"I have been waiting for this activity since yesterday. Because we, schools now, are expected to socialize about stunting." (Principal of SDN 25 Ampenan)

This statement shows the expectation of socialization activities, especially related to stunting, which is prevalent in the school, as seen from the visible signs of the physical characteristics of students seen by the principal, "There are many children who ... have short bodies, talk late, and so on" (Interview with Principal of SDN 25 Ampenan).

The same thing was conveyed by members of the East Lombok DPRD who gave appreciation to the students who provided education related to early marriage, because it was in accordance with their program to tackle the problem of early marriage in their area.

"I appreciate the younger siblings who have conducted such research or socialization because this is something that we must eradicate because among our community at this time there are still many related to Early Marriage." (Muhammad Arni, Member of East Lombok DPRD).

From some of the results of input or *feedback* received, projects that are expected and beneficial to the community are projects that are in accordance with the conditions in the field so that in this Islamic PjBL, integration between problems and solutions that are integrated with concepts and values in Islam is needed. This is in line with research conducted by Subakir (2020) who initiated the integration of value-based Islamic education to deal with global and environmental problems.

6. Effectiveness and Challenges in implementing PjBL

The implementation of *Project-Based Learning* (PjBL) in the context of Islamic Religious Education has shown a significant positive impact on the learning process and the development of student skills, especially in improving student soft skills such as collaboration, problem solving and being able to deal with differences which are the main objectives in learning Islamic religion in public universities.

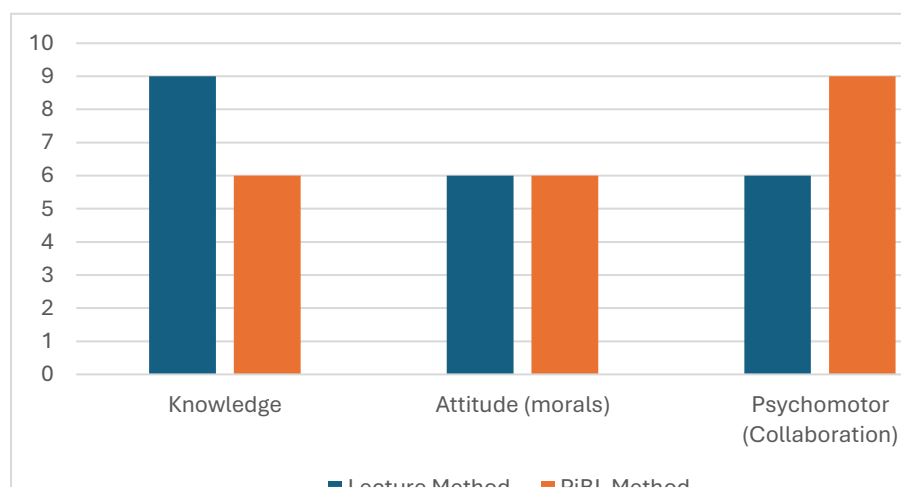


Chart 1. Differences between lecture and PjBL Methods

Chart 3 shows the difference in the improvement of lecture method and PjBL on students' knowledge, attitude or *morals* and psychomotor, especially collaboration in the real world. The graph shows that the lecture method excels in improving knowledge through knowledge transfer from lecturers, while project-based learning is more effective in developing attitudes (morals) and psychomotor (collaboration) through teamwork and problem

solving. The two methods complement each other, resulting in more holistic learning when applied together. This shows that PjBL helps increase student activeness and collaboration with others which is required in higher education and in the real world, so the use of the PjBL method can improve the shortcomings of the lecture method which is passive and relies on the ability, knowledge and skills of lecturers in using the lecture method

But besides the positive impact felt by students, there are also obstacles felt during the implementation of this PjBL, including:

a. Time synchronization

The implementation of the project, which involved various study programs at the University of Mataram, made it difficult to coordinate between each group member because the group members consisted of various study programs, so they had different lecture and activity schedules. Some members could not actively participate in all agendas of activities carried out by the group. This had an impact on the lack of participation of members which impacted on the effectiveness of project activities.

b. Limited funds

Project activities will not be able to escape the expenditure of funds, including for travel costs, consumption, *rewards* for students, or the cost of making products. Project funds that only rely on self-help from students influence the development of simple projects according to the budget owned by each group.

c. Support from *stakeholders*

Support from stakeholders is needed in this PjBL activity, as stated by Munir & Zumrotus (2024) who suggested that higher education institutions need to provide greater support in the form of training for lecturers and provision of adequate infrastructure to maximize the benefits of PjBL. In addition, collaboration between educational institutions and industry and the community can also enrich students' learning experience and increase the relevance of the projects undertaken.

d. Limited time for deepening the substance of PAI material

Because learning is divided into two parts, namely the deepening of substance material and project implementation, the deepening of material related to theories or concepts in Islam is limited. But students get varied learning experiences and real action learning outside that can improve their *soft skills* and *hard skills* directly.

e. Limited ability of students

The ability of students in Islamic religion courses, who on average are in the early semesters, is still not optimal enough to solve Islamic-based social and humanitarian problems in the real world because of their limited understanding and diverse educational backgrounds. However, with this PjBL, the team can understand each other's weaknesses and strengths so that they can share tasks in the success of this project, such as students who have a religious background in *pesantren* and religious education can contribute to their religious values, while members who have managerial skills, Information Technology, scientific papers or design can contribute to project design.

Despite these challenges, PjBL in Islamic Religious Education provides significant benefits for students. One of the main advantages is an increase in direct understanding related to the implementation of Islamic teachings in everyday life. This is in line with the research of Nurdin & Anhusadar (2020) which shows that PjBL can improve students' ability to apply theoretical concepts into real practice. In addition, this method also provides valuable experience in conducting research and community service, as well as developing skills in reporting the results of these activities in the form of scientific papers. This experience not only improves students' academic competence, but also prepares them for future professional challenges

CONCLUSION

The *Project-based Learning* (PjBL) method has been proven to be effective in Islamic Religion courses in public universities. The application of this method has succeeded in increasing student activeness in the learning process, given its nature, which emphasizes direct involvement in projects and collaboration. This is in line with the challenges of higher education, which is now more likely to lead to an *Outcome-Based Education* (OBE) system, which has a positive impact on solving real-world problems. However, to maximize the implementation of PjBL, it needs to be integrated with other teaching methods, such as lectures, to provide a balance in the delivery of material. These two methods complement each other to ensure the Islamic religious material can be delivered thoroughly and effectively.

For future research, it is recommended to develop PjBL to solve more specific problems in Islamic learning, such as in reading and understanding the Quran. PjBL has great potential in encouraging cooperation between

students with diverse educational backgrounds, including those from *pesantren*, to create a more inclusive learning dynamic. In addition, PjBL can be further combined with various other methods to ensure that the substance of various Islamic religious materials - such as morals (which focuses on attitude and character), *fiqh* (which focuses on deep understanding), and religious moderation (which focuses on collaboration), can be delivered effectively and relevantly in higher education

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