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Implementation of Project-Based Learning in Islamic Religious Education (PAI) Learning in the Independent Curriculum

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Abstract

This study aims to analyze the implementation of Project Based Learning (PjBL), analyze student activity, and examine the results of projects in Islamic Religious Education (PAI) learning under the Independent Curriculum in Grade VII of SMP Al-Ma'arif Karang Baru. This study used a qualitative approach with a field study type. Data were collected through participatory observation, in-depth interviews with teachers and students, and documentation in the form of student project results. Data analysis was carried out through data reduction, data presentation, and drawing conclusions using triangulation techniques to ensure data validity. The results of the study indicate that the implementation of PjBL has run according to the syntax of project-based learning and is student-centered. Student activity was high and evenly distributed in every stage of learning, both in discussions, project work, and presentations. The project results in the form of educational posters and videos show that students are able to understand the material cognitively, foster an attitude of environmental care as a form of Islamic values, and develop creative skills. Thus, PjBL has proven effective in creating active, meaningful, and contextual PAI learning in accordance with the demands of the Independent Curriculum.

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Keywords: Project-Based Learning, Islamic Religious Education, Independent Curriculum

INTRODUCTION

Islamic Religious Education (PAI) plays a strategic role in shaping students' character, faith, and morals (Safitri, A. S., & Suniarti, N. 2025). In practice, PAI learning aims not only to transfer knowledge but also to instill Islamic values that can be implemented in daily life (Taabudillah, M. H., Nuraeni, A. Z., & Dewi, H. G. 2025). Therefore, a learning model is needed that can integrate cognitive, affective, and psychomotor aspects in a balanced manner.

Field observations indicate that PAI learning is still often dominated by conventional methods such as lectures (Taabudillah, M. H., Nuraeni, A. Z., & Dewi, H. G. 2025). This leads to students being passive, less engaged in the learning process, and focusing solely on memorizing the material. As a result, students' understanding of Islamic values is not deep enough and they have not been able to apply them in real life (Lubis, A. H., Ermawan, M. H., Olivia, N., Siregar, N. F., Munthe, H. S. A. B., Pasaribu, S. M., & Nurmayani, N. 2025).

On the other hand, the implementation of the Independent Curriculum demands a transformation of student-centered learning (Nafilata, M., Andini, R., Suyuti, S., Septiandini, D., & Ariany, I. 2025). This curriculum encourages teachers to create active, creative, and contextual learning. One learning model relevant to these demands is Project-Based Learning (PjBL), which provides opportunities for students to learn through direct experience in the form of projects (Nurazizah, Z., Mubarok, A. A. S., Herawan, E., & Putri, D. P. 2025). Project-Based Learning is a learning model that provides students with the opportunity to learn through direct experience by producing a tangible product (Nababan, D., Marpaung, A. K., & Koresy, A. (2023). According to Thomas Markham, Project-Based Learning (PjBL) is a learning approach that encourages students to construct knowledge through challenging and meaningful project activities (Rianaya, A. L., & Yayuk, E. 2025). In this context, students not only receive information but also actively seek, process, and present information in the form of work.

Theoretically, Project-Based Learning (PjBL) is rooted in a constructivist approach that emphasizes that knowledge is constructed by students through interactions with the environment and learning experiences (Ahmad, A., Saputra, E. E., & Suziman, A. 2025). Therefore, project-based learning can create a more meaningful learning experience because students are directly involved in the learning process.

The syntax or steps in Project-Based Learning include several main stages, namely: (1) determining fundamental questions (start with essential questions), (2) project planning (design

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(3) creating a schedule, (4) monitoring and implementing the project (monitoring the students and the progress of the project), (5) assessing the outcome, and (6) evaluating or reflecting on the experience (Setiawan, A. 2022). Each stage is designed to encourage active student involvement in learning.

Through the application of this syntax, PjBL emphasizes not only the final product but also the learning process, which involves critical thinking, creativity, collaboration, and communication skills. This aligns with the objectives of the Independent Curriculum, which develops the Pancasila Student Profile.

In the context of Islamic Religious Education (PAI) learning, the application of PjBL is highly relevant because it integrates cognitive, affective, and psychomotor aspects. Students not only understand the material theoretically but can also internalize Islamic values through real-life learning experiences, such as creating posters and educational videos related to the greatness of Allah SWT (Hamzah, A., Soraya, I., & Kurjum, M. 2025).

Thus, the implementation of Project-Based Learning in Islamic Religious Education (PAI) learning is expected to provide a solution to the problem of conventional learning, and to create active, meaningful, and contextual learning in accordance with the demands of the Independent Curriculum.

However, there is a gap between expectations and reality. Ideally, Islamic Religious Education (PAI) learning is expected to produce students who are active, critical, and able to internalize Islamic values in their daily lives. However, in practice, many students remain less active and do not demonstrate equitable engagement in learning. This indicates that the implementation of innovative learning models such as Project-Based Learning (PjBL) is not yet fully optimal (Hadi, H., & Al Idrus, A. J. 2025).

Several previous studies have shown that the implementation of Project-Based Learning (PjBL) can improve student engagement and learning outcomes (Dharmayani, N. K. Y. 2021). Several studies have shown that PjBL can develop students' critical thinking skills, creativity, and collaboration abilities (Afriansa, M., & Ilham, D. 2025). In the context of Islamic Religious Education (PAI) learning, this model is also considered effective in helping students understand Islamic values in a more contextual and applicable way (Sholeh, M.I., Tasya, D.A., Syafi'i, A., Rosyidi, H., Arifin, Z., & binti Ab Rahman, S.F. 2024).

However, upon closer examination, most of these studies focus more on quantitatively improving learning outcomes and have not examined in depth the implementation of PjBL within the context of the Independent Curriculum. Furthermore, there is limited research specifically

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highlighting the equitable distribution of student engagement in project-based PAI learning, particularly at the junior high school level.

Based on this, this study offers novelty by examining the implementation of Project-Based Learning in PAI learning, focusing not only on outcomes but also on the learning process and student experiences. Furthermore, this research emphasizes how student engagement can emerge evenly during project activities, and how project outcomes, such as posters and educational videos, reflect students' understanding of the material. The urgency of this research lies in the importance of presenting Islamic Religious Education learning that is more relevant to the demands of the Independent Curriculum, namely active, contextual, and meaningful learning (Afriansa, M., & Ilham, D. 2025). By implementing PjBL, it is hoped that students will not only understand the material theoretically but also be able to develop critical thinking skills, creativity, and concern for the environment as part of Islamic values (Muthaharo, P., Pitnizar, P., & Halimah, S. 2025).

Furthermore, this research is also important as an effort to provide an empirical overview of innovative learning practices in schools. The results are expected to serve as a reference for Islamic Religious Education (PAI) teachers in developing more effective learning strategies and improving student engagement across the board.

The purpose of this study is to analyze the implementation of Project-Based Learning in Islamic Religious Education (PAI) learning under the Independent Curriculum at Al-Ma'arif Karang Baru Middle School, analyze students' experiences and engagement during the learning process, and examine the results of student projects in the form of posters and educational videos as a representation of their understanding of the material.

Based on these objectives, the research questions in this study are: (1) How is Project-Based Learning implemented in Islamic Religious Education (PAI) learning under the Independent Curriculum at Al-Ma'arif Karang Baru Middle School? (2) How are students' experiences and engagement during Project-Based Learning-based PAI learning? (3) How do the results of student projects (posters and educational videos) reflect an understanding of Islamic values in the topic of the universe as evidence of the power of Allah SWT?

METHOD

This research is a field research with a descriptive qualitative approach that aims to analyze in depth the implementation of Project Based Learning (PjBL) in Islamic Religious Education (PAI) learning in the Independent Curriculum for Grade VII at Al-Ma'arif Karang Baru Middle School. The

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research subjects included Islamic Religious Education teachers and Grade VII students who were directly involved in project-based learning on the topic "the universe as proof of the power of Allah SWT". Data collection techniques were carried out through participatory observation, in-depth interviews, and documentation. Observations were carried out with the researcher's direct involvement in the learning process to observe student activity and interaction, interviews were used to explore the experiences and understanding of teachers and students, while documentation in the form of teaching modules, student project results such as posters and educational videos were used to strengthen the data. Data analysis used an interactive model that includes data reduction, data presentation, and drawing conclusions, and data validity was tested through triangulation of sources and techniques so that the research results are valid and accountable.

RESULTS

Implementation of Project-Based Learning in Islamic Religious Education

Based on the analysis of teaching modules, participatory observations, and teacher interviews, the implementation of Project-Based Learning (PjBL) in Islamic Religious Education at Al-Ma'arif Karang Baru Middle School was implemented systematically in accordance with the PjBL syntax, namely: (1) determining the fundamental question, (2) project planning, (3) scheduling, (4) implementation and monitoring, (5) presentation of results, and (6) evaluation/reflection.

At the stage of determining the fundamental question (starting with the essential question), the teacher began the lesson by asking contextual questions related to students' daily lives, such as "What evidence of God's power can you see in the natural world?" and "Why must humans protect the environment as God's creation?" Based on observations, these questions stimulated students' curiosity and encouraged active discussion from the beginning of the lesson. Students were enthusiastic in answering questions and connecting the material to their own experiences.

Next, at the project planning stage (designing a plan for the project), the teacher divided students into three heterogeneous groups to ensure equal ability. Each group was given the freedom to determine the concept of the project to be created, namely two groups made posters and one group made an educational video. This was also reinforced by the teacher's statement that "I divided them into several groups so that all students could be involved, and I tried to divide the tasks evenly. Each group member had a role, some wrote, drew, and compiled ideas, so that

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no student was just silent." Based on the interview, the teacher deliberately provided a variety of projects so that all students could participate according to their interests and abilities. At this stage, students actively discussed in determining the theme, message content, and the division of tasks for each group member.

The next stage is creating a schedule. The teacher and students agree on a project timeline, which is implemented over three meetings: the first for planning, the second for implementation, and the third for presentation. Furthermore, the teacher allows students flexibility to continue working on the project at home to maximize results.

During the project implementation and monitoring phase (monitoring the students and the progress of the project), students begin working on the project according to their respective assignments. Based on observations, all students are actively involved in this process, including drawing, writing, composing narratives, and recording videos. The teacher actively circulates to each group to monitor progress, provide guidance, and assist students who encounter difficulties. This aligns with interviews, which indicate that the teacher acts as a facilitator, guiding students throughout the process.

Figure 1.1 Project implementation and monitoring



The next stage is assessing the outcome, conducted through presentations. Each group presented their project results to the class, either in the form of a poster or an educational video. Observations showed that students were able to confidently explain their work. Furthermore, other groups also asked questions and responded, fostering active classroom interaction.

The final stage is evaluation and reflection (evaluate the experience). The teacher provided feedback on the project results and invited students to reflect on their learning experiences. Students were asked to describe what they had learned, any difficulties they encountered, and the benefits of the project activities. Interviews revealed that learning with PjBL enabled them to better understand the material and engage more actively in their learning.

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Overall, the implementation of PjBL syntax in Islamic Religious Education (PAI) learning was optimal and in accordance with the planning in the teaching module. Each stage was well-executed and encouraged active and equitable student engagement. This demonstrates that PjBL can be an effective learning model for improving the quality of Islamic Religious Education (PAI) learning, particularly in creating meaningful, contextual, and student-centered learning.

Student Experience and Engagement in PjBL Learning

Participant observation results indicate that student engagement in PjBL learning is high and evenly distributed. From the beginning of the lesson, students demonstrated active involvement in responding to teacher questions. This is an early indicator that the learning process is engaging students. During group discussions, all students were engaged in the learning activities. There were no students who were passive or solely dependent on their group mates. Each student had a distinct role according to the agreed-upon division of tasks.

Interviews with students indicated that they felt more comfortable learning in groups. One student stated that group work empowered them to express their opinions and ask questions of their peers. Furthermore, students expressed that PjBL learning was more enjoyable than lectures. They felt less bored because they were directly involved in the learning activities. Student engagement was also evident during the project creation process. Students collaborated on drawing posters, composing text, and creating videos. They helped each other and shared ideas to produce the best possible work.

During the presentation, all students demonstrated active participation. Presenters were able to clearly explain their project results, while other students provided questions and feedback. Observations showed dynamic student interactions. Students interacted not only with their own group members but also with other groups. This demonstrates effective social learning. Interviews with students also revealed that they felt they understood the material better because they learned through direct experience. They not only listened to explanations but also sought out information and processed it themselves. Furthermore, students demonstrated positive attitudinal changes, such as increased self-confidence, increased activity, and increased responsibility for assigned tasks. This demonstrates that PjBL not only increases student engagement but also shapes student character.

Thus, it can be concluded that PjBL learning fosters equitable student engagement. All students are engaged in the learning process without any individual domination.

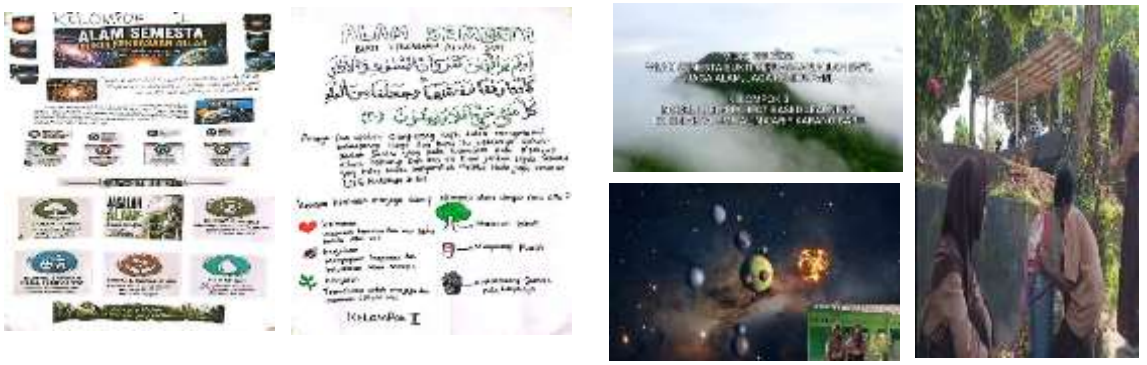
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Student Project Results as a Representation of Understanding

The results of the study indicate that the projects produced by students, in the form of educational posters and videos, were of good quality and relevant to the learning material. The posters displayed a combination of images, text, and religious messages.

Figure 1.2 Results of Student Poster & Video Project



Based on documentation analysis, the resulting poster conveyed a message about God's greatness through His creation and a call to protect the environment. This demonstrated the students' ability to understand and internalize Islamic values. Meanwhile, the educational video created by the students demonstrated creativity in delivering the material. Students were able to construct a compelling storyline, narrative, and visuals that aligned with the theme.

Interviews with the students revealed their pride in their work. They also acknowledged a better understanding of the material due to their direct involvement in the project development process. From a cognitive perspective, the project results demonstrated a strong understanding of the material. This was evident in the poster and video content, which aligned with the concepts taught. From an affective perspective, students demonstrated environmental awareness as a form of implementing Islamic values. This was reflected in the messages they conveyed in the project. From a psychomotor perspective, students demonstrated skills in creating creative and communicative works. They were able to use various media to convey their ideas.

Observations also showed that the project-making process provided a meaningful learning experience for students. They learned through hands-on practice, deepening their understanding. Teachers also stated that student project outcomes showed significant improvement compared to traditional learning. Students became more creative and able to express their ideas. As a teacher interview revealed, "I saw that their work was good, and they understood the material

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better than if it were just a lecture."

Thus, student project outcomes are not only a product of learning but also reflect the understanding, attitudes, and skills acquired during the project-based learning process.

DISCUSSION

The results of this study indicate that the implementation of Project-Based Learning (PjBL) in Islamic Religious Education (PAI) learning at Al-Ma'arif Karang Baru Middle School was systematic and in accordance with the PjBL syntax. This finding aligns with the theory proposed by Thomas Markham, who states that PjBL is a student-centered learning model through structured project activities, starting with provocative questions and ending with tangible products (Andilah, S., Andriani, N., Inayah, S., Partini, D., Hartiwi, J., Pradana, S., & Jubaeli, A. 2025). In the context of this study, the teacher initiated the lesson with contextual questions, divided students into groups, and guided them to produce products in the form of posters and educational videos, thus making the learning process more meaningful. Furthermore, the implementation of PjBL is also in line with the concept of constructivism, which emphasizes that knowledge is constructed by students through learning experiences (Rizki, S. A., Bik, M. T. N., & Susanti, E. 2025). This is reinforced by Jean Piaget's view that learning is more effective when students actively construct their own understanding through interaction with their environment. In this study, students not only received material but also directly engaged in discussions, idea exploration, and project creation, deepening their understanding.

The even participation of students in learning was also a key finding in this study. This demonstrates that PjBL is capable of creating inclusive and participatory learning. This finding aligns with Lev Vygotsky's opinion, which emphasizes the importance of social interaction in learning (Lestari, A. I., Ndona, Y., & Gultom, I. 2024). Through group work, students help each other and collaborate in completing tasks, resulting in an effective social learning process. Thus, student engagement not only emerges individually but also through even group collaboration.

The results of this study also reinforce previous research findings showing that PjBL can improve student engagement and learning outcomes. Several previous studies have shown that PjBL can improve students' critical thinking skills, creativity, and communication skills. In this study, students demonstrated active participation in discussions, courage in presentations, and the ability to convey ideas through posters and videos, thus supporting the findings of previous research. Furthermore, the results of the students' projects, which included educational posters and videos, demonstrated an integration of cognitive, affective, and psychomotor aspects. This

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aligns with holistic learning theory, which emphasizes the importance of developing all three aspects in a balanced manner. In the context of Islamic Religious Education (PAI), this integration is crucial because learning focuses not only on understanding the material but also on developing students' attitudes and skills.

From a cognitive perspective, students were able to understand material about the universe as evidence of Allah SWT's power, which was reflected in the content of their projects. From an affective perspective, students demonstrated concern for the environment as a form of implementing Islamic values. Meanwhile, from a psychomotor perspective, students were able to produce creative and communicative work. This finding is in line with Benjamin Bloom's opinion on the taxonomy of learning which includes cognitive, affective, and psychomotor domains (Putra, R. P. 2024).

In the context of the Independent Curriculum, project-based learning is one of the recommended approaches for developing the Pancasila Student Profile (Aulia, D. 2023). The results of this study indicate that Project-Based Learning (PjBL) is able to support the development of this profile, particularly in the areas of creativity, critical reasoning, and mutual cooperation. Students not only understand the material but are also able to collaborate and produce innovative work.

Furthermore, the teacher's role as a facilitator in Project-Based Learning (PjBL) is also a crucial factor in successful learning. This aligns with modern learning concepts that position teachers as guides, not as the sole source of knowledge (Mashudi, M. 2021). In this study, teachers monitor, guide, and provide direction to students, ensuring an effective learning process.

The findings of this study also indicate that Project-Based Learning (PjBL) can create meaningful learning experiences for students. This aligns with the experiential learning theory proposed by David Kolb, which states that learning involving direct experience is more effective in shaping student understanding (Kumari, W. 2024). Through project activities, students learn through hands-on practice, making learning more contextual and relevant.

Therefore, the results of this study confirm that Project-Based Learning is an effective learning model for improving the quality of Islamic Religious Education (PAI) instruction. This model not only increases student engagement across the board but also integrates various aspects of learning and provides meaningful learning experiences.

CONCLUSION

Objectives: Based on the research findings, it can be concluded that the implementation

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of Project-Based Learning (PjBL) in Islamic Religious Education (PAI) learning under the Independent Curriculum at Al-Ma'arif Junior High School, Karang Baru, has been systematic and in accordance with the PjBL syntax, starting with the provision of provocative questions, group formation, project planning, implementation, and presentation and reflection. The teacher acts as a facilitator, guiding and directing students throughout the learning process, creating student-centered and contextual learning.

Furthermore, the students' experiences and active participation in PjBL learning have shown very positive results. Students were actively and evenly involved in every stage of learning, including discussions, project work, and presentations. There was no dominance of any particular student; instead, all students participated according to their respective roles within the group. Furthermore, students demonstrated high enthusiasm and found the learning more enjoyable and meaningful compared to conventional learning methods.

The results of the students' projects, including posters and educational videos, reflected their understanding of the topic "the universe as proof of the power of Allah SWT." From a cognitive perspective, students were able to grasp the material well. From an affective perspective, students demonstrate environmental awareness as a form of implementing Islamic values; and from a psychomotor perspective, students are able to produce creative and communicative work. Thus, Project-Based Learning has proven effective in improving students' understanding, engagement, and overall skills in Islamic Religious Education (PAI) learning.

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