

Evaluation of Project-Based Islamic Religious Education Learning to Enhance Students' Spiritual Competence at Al-Hikmah 1 Islamic Senior High School Benda Brebes

Faiz Adittian¹, Novi Wulandari², Nursuci Lusiyanti³

^{1,2}Sekolah Tinggi Ilmu Tarbiyah Al Hikmah Benda Brebes, Indonesia,

³Universitas Islam Negeri Siber Syekh Nurjati Cirebon, Indonesia

¹faiz.adit11@gmail.com, ²noviwulandari382@gmail.com, ³nursucilusiyanti2703@gmail.com

Received: 10-08-2026

Revised: 22-08-2026

Accepted: 03-09-2026

ABSTRACT

The aim of this study is to evaluate the implementation of project-based Islamic Religious Education at Al-Hikmah 1 Islamic Senior High School Benda Brebes (MA Al-Hikmah 1 Benda) and to examine its impact on improving students' spiritual and social competencies. This study employed a descriptive qualitative approach. The research participants consisted of the principal, Islamic Religious Education teachers. Data were collected through in-depth interviews and participatory observation. The findings indicate that: (1) the implementation of project-based Islamic Religious Education at MA Al-Hikmah 1 Benda has been effectively carried out through systematic stages of planning, implementation, and evaluation; (2) project-based learning has proven effective in enhancing students' spiritual competence, encompassing the dimensions of faith, religious observance, and noble character.

This is an open access article under [CC-BY-NC-SA 4.0](https://creativecommons.org/licenses/by-nc-sa/4.0/) license.



Keywords:

learning evaluation;
islamic religious education;
project-based learning;
spiritual competence.

INTRODUCTION

Islamic education is fundamentally directed at forming *insan kamil*, the ideal human being who attains excellence in the spiritual, intellectual, and social dimensions of life (Nata, 2017). Its spiritual dimension extends beyond ritual worship to encompass the depth of faith and its manifestation in everyday conduct, which together form the basis of psychologically and spiritually mature individuals (Daradjat, 2015). Yet globalization and digitalization have accelerated a moral and spiritual decline among students, marked by weakening commitment to worship, eroding respect for teachers and parents, and diminishing learning motivation (Muhaimin, 2019).

Islamic Religious Education is expected to respond to this crisis by internalizing Islamic values and cultivating spiritual competence (Core Competency 1) alongside social competence (Core Competency 2) (Naim & Sauqi, 2011; Waryanti et al, 2025). In practice, however, Islamic Religious Education instruction remains dominated by one-way lectures and rote memorization that privilege cognitive outcomes, leaving students passive and their affective-spiritual growth underdeveloped (Naim & Sauqi, 2011). Lickona contends that effective character education requires the integration of moral knowing, moral feeling, and moral action, which can only be achieved through learning that is active, contextualized, and meaningful (Lickona, 1991).

Project-Based Learning (PjBL) offers such an alternative, positioning students as active agents who plan, implement, and evaluate authentic projects grounded in Islamic values (al-Tabany, 2014). Effective PjBL is characterized by curricular centrality, challenging driving questions, constructive investigation, learner autonomy, and real-world relevance (Wena, 2019; Al Adaby et al, 2023). Within Islamic Religious Education, this model can take the form of da'wah programs, Islamic learning-media development, Qur'anic library management, community service, and studies of local Islamic history, through which students internalize values experientially rather than merely cognitively (Bahr & Pendergast, 2007). Its success further depends on synergy among teachers, curriculum coordinators, and

principals, as well as on evaluation that captures the learning process and students' character development, not only the final product (Majid, 2013).

Despite the growing interest in Project-Based Learning (PjBL) in Islamic Religious Education, several gaps remain in the existing literature. Previous studies have reported that project-based approaches can enhance students' religious character, engagement, collaboration, moral development, and internalization of Islamic values. However, these studies tend to employ broad constructs such as religious character, spirituality, or moral values rather than examining spiritual competence as a specific educational outcome. Recent conceptual scholarship has proposed PjBL as a form of spiritual pedagogy in Islamic Religious Education by linking project identification, planning, implementation, and reflection with processes of spiritual formation. Nevertheless, such a framework remains largely conceptual and requires empirical validation in authentic educational settings.

Furthermore, existing empirical studies have tended to emphasize whether project-based learning is effective or how it is implemented, while relatively limited attention has been given to evaluating the pedagogical processes through which project activities facilitate students' spiritual development. In particular, the relationships among project planning, students' active participation, authentic religious experiences, reflection, and the internalization of Islamic values have not been sufficiently examined. This creates an important process-oriented gap because the development of spiritual competence cannot be adequately understood solely through students' final learning outcomes; it also requires examination of the learning experiences and reflective processes through which religious knowledge is transformed into attitudes and behavior.

MA Al-Hikmah 1 Benda Brebes, a pesantren-affiliated Islamic senior high school in Brebes Regency, Central Java, has implemented PjBL in Islamic Religious Education. Despite its strong tradition of Islamic scholarship, a preliminary study conducted by the researcher indicates a persistent gap between the intended spiritual objectives and students' actual competence: some students continue to

show weak discipline in religious observance, limited participation in religious activities, and insufficient application of Islamic values in daily life.

Addressing this gap, the present study evaluates the implementation of Project-Based Learning in Islamic Religious Education at MA Al-Hikmah 1 Benda Brebes, with particular attention to its impact on students' spiritual and social competencies. The evaluation is expected to map the strengths, weaknesses, opportunities, and challenges of PjBL implementation and to generate evidence-based recommendations for its improvement (Hamalik, 2013).

METHOD

This study employed a descriptive qualitative approach to gain a holistic understanding of the phenomenon of project-based Islamic Religious Education learning evaluation at MA Al-Hikmah 1 Benda Brebes within its natural setting. The study focused on four key aspects: the planning, implementation, and assessment of project-based Islamic Religious Education learning, as well as its impact on students' spiritual competence. Data were collected through classroom observations, semi-structured interviews, and document analysis, and were subsequently analyzed using an inductive approach.

The research participants were selected using purposive sampling based on their direct involvement in the implementation of project-based Islamic Religious Education learning. They consisted of the principal, the vice principal for curriculum affairs, two Islamic Religious Education teachers, and 40 Grade 10 and Grade 11 students selected through proportionate random sampling. Data collection involved semi-structured interviews, moderate participant observation of classroom instruction and project activities, and document analysis. The data were analyzed using the Miles and Huberman interactive model, which comprises data reduction, data display, and inductive conclusion drawing and verification. To ensure the trustworthiness of the findings, data validity was established through both source triangulation and methodological triangulation.

RESULTS

A distinctive characteristic of Madrasah Aliyah Al-Hikmah 1 Benda is the integration of the formal madrasah system with the Islamic boarding school (*pesantren*) system. Students residing in the boarding school receive more intensive religious instruction, while non-residential students continue to participate in structured religious and character development programs. The institution is equipped with adequate educational facilities, including a mosque, computer laboratory, library, multipurpose hall, and various sports facilities that support students' holistic development.

Evaluation of Project-Based Learning

Educational evaluation is fundamentally a systematic process for determining the extent to which instructional objectives have been achieved and for informing educational decision-making. Ralph Tyler (1949) defined evaluation as the process of determining the extent to which educational objectives have been attained. In the present study, the evaluation of project-based learning (PjBL) implemented at Madrasah Aliyah Al-Hikmah 1 Benda was analyzed using the CIPP (Context, Input, Process, Product) evaluation model developed by Stufflebeam. This information is further supported by the account of an Islamic Religious Education teacher who employs the CIPP model to evaluate instruction. As Ikhfanudin explained: "We typically use the CIPP model to evaluate learning materials. This model is also easy to apply, especially when the instructional approach involves projects." The CIPP model was selected because it provides a comprehensive framework for evaluating all dimensions of an educational program, encompassing its context, inputs, implementation processes, and outcomes (Stufflebeam, 1971).

Context Evaluation

The context evaluation focused on examining the alignment between project-based Islamic Religious Education and the educational needs and objectives of Madrasah Aliyah Al-Hikmah 1 Benda. Based on interviews with the Fiqh teacher, the implementation of project-based learning was grounded in the belief that

students should engage in authentic and meaningful learning experiences rather than merely receiving knowledge through passive instruction.

The context analysis further revealed that project-based learning is highly compatible with the institutional setting of a pesantren-based madrasah. The boarding school's culture, which emphasizes the practical application of Islamic values in everyday life, aligns closely with the philosophy of project-based learning that requires students to actively participate in authentic learning activities. The supportive pesantren environment provides substantial social and spiritual capital that contributes to the successful implementation of this instructional approach.

Input Evaluation

The input evaluation examined the availability and adequacy of human resources, educational facilities, curriculum, and institutional support underpinning the implementation of project-based learning. Classroom observations conducted by the researcher indicated that Islamic Religious Education teachers at Madrasah Aliyah Al-Hikmah 1 Benda had incorporated project-based learning into their instructional practices. Nevertheless, variations remained in teachers' levels of understanding and competence in implementing this instructional model effectively.

From the curricular perspective, the Vice Principal for Curriculum Affairs explained that project-based learning has been incorporated into the madrasah curriculum since 2021, although the extent of its implementation varies across subjects. In Islamic Religious Education, project-based activities account for approximately 30% of the total instructional time and are implemented through weekly projects, monthly projects, and end-of-semester projects.

Process Evaluation

The process evaluation focused on the actual implementation of project-based Islamic Religious Education both inside and outside the classroom. Based on classroom observations conducted over a two-month period, project-based learning at Madrasah Aliyah Al-Hikmah 1 Benda generally followed six sequential stages: (1) formulating essential questions; (2) designing the project plan; (3) developing the

project schedule; (4) monitoring project progress; (5) evaluating project outcomes and learning experiences; and (6) presenting and disseminating the final products.

Throughout the implementation process, Islamic Religious Education teachers assumed the role of facilitators, guiding students in formulating research questions, planning projects, gathering information, solving problems, and reflecting on their learning outcomes. Consequently, the teacher's role shifted from being the "*sage on the stage*" to becoming the "*guide on the side*," a transition that requires strong pedagogical competence and considerable patience in facilitating diverse student learning processes.

Product Evaluation

The product evaluation aimed to assess the extent to which project-based learning achieved the intended instructional objectives. At this stage, assessment extended beyond the quality of the final products produced by students to include the development of knowledge, skills, and attitudes demonstrated throughout the project completion process. The resulting products served as tangible evidence that students had successfully integrated conceptual understanding with contextual learning experiences. Consequently, learning extended beyond the acquisition of theoretical knowledge to produce outputs possessing educational, social, and religious significance.

The implementation of project-based Islamic Religious Education at Madrasah Aliyah Al-Hikmah 1 Benda generated a diverse range of student products reflecting the themes of individual projects and the characteristics of the instructional content. These products included Islamic da'wah bulletins designed to disseminate religious information; digitally produced religious educational videos utilizing information technology to communicate Islamic messages; community service initiatives aimed at fostering social responsibility; research projects on local Islamic history to strengthen students' understanding of regional Islamic cultural heritage; Islamic-themed artistic works as expressions of religious values; and community

empowerment programs inspired by Islamic teachings through various activities designed to benefit society (Uno & Mohamad, 2012).

DISCUSSION

Implementation of Project-Based Islamic Religious Education Learning at Madrasah Aliyah Al-Hikmah 1 Benda, Brebes

The implementation of project-based Islamic Religious Education learning at Madrasah Aliyah Al-Hikmah 1 Benda is carried out through a series of structured and systematic stages. Based on interviews with Islamic Religious Education teachers, the implementation of Project-Based Learning (PjBL) in this madrasah consists of four major phases.

1. Planning Phase

The planning phase is the initial and critical stage in determining the success of Project-Based Learning (PjBL) in Islamic Religious Education. Teachers first formulate competencies based on the established Learning Outcomes (Capaian Pembelajaran/CP) and Learning Objectives (Tujuan Pembelajaran/TP), then translate them into projects integrating knowledge, skills, and Islamic attitudes and character. Project themes are aligned with the curriculum and authentic issues in students' daily lives, making Islamic teachings relevant as practical principles rather than merely theoretical concepts.

Project planning is conducted collaboratively by involving students from the beginning. Teachers facilitate the formulation of driving questions to stimulate curiosity, critical thinking, and creativity, while teachers and students establish measurable objectives, organize teams according to students' abilities and interests, determine timelines and responsibilities, identify learning resources, and agree on success indicators and assessment rubrics. This participation strengthens students' ownership while developing communication, decision-making, time management, collaboration, and responsibility.

Project themes are adapted to the subject matter, students' needs, and the contextual conditions of the school and community. For example, the "Digital Da'wah" project develops students' ability to create Islamic content through videos,

infographics, podcasts, and digital posters, strengthening digital literacy, communication, creativity, and ethical awareness. "Caring for Others" translates Islamic values of ta'awun and rahmah into charitable activities, fundraising, community assistance, and environmental campaigns. "Tracing the Legacy of Islam in the Indonesian Archipelago" involves literature reviews, interviews, field observations, and documentation to cultivate appreciation of Islamic heritage, religious moderation, and respect for cultural diversity. Meanwhile, "Qur'anic Literacy" develops students' ability to read, memorize, understand, and practice Qur'anic teachings through tadarus, tahfiz, tadabbur, thematic studies, and reflective journaling. Collectively, these projects demonstrate that PjBL in Islamic Religious Education extends beyond academic achievement by fostering religious character, critical thinking, creativity, collaboration, communication, and social responsibility in line with the objectives of the Merdeka Curriculum.

2. Implementation Phase

Based on classroom observations, project implementation occurs in a dynamic, interactive, and engaging learning environment. Students actively participate from planning to completion in small groups of four to five members, enabling meaningful contributions, intensive communication, effective coordination, and shared responsibility.

Each group follows a systematic process involving problem identification, solution formulation, task allocation, data collection through field observations and literature reviews, information analysis, report preparation, and presentation. These activities foster critical thinking, teamwork, communication, and collaborative decision-making, while group discussions encourage students to exchange ideas constructively, respect diverse perspectives, and reach consensus through reasoned and evidence-based arguments.

During implementation, the Islamic Religious Education teacher functions as facilitator, mentor, and learning advisor rather than merely a knowledge transmitter. Teachers regularly monitor group progress, review reports, conduct consultations,

and provide immediate feedback to ensure alignment with learning objectives, address emerging challenges, and maintain project quality.

Teacher monitoring also emphasizes students' spiritual and character development alongside technical aspects. Teachers observe the internalization of Islamic values through honesty, responsibility, punctuality, and *amanah*, as well as students' ability to collaborate harmoniously, respect differing opinions, practice tolerance, and resolve conflicts through *musyawarah*. When challenges arise, teachers encourage students to view them as part of the learning process and develop patience, perseverance, *ikhtiar*, and collaborative problem-solving skills.

3. Evaluation and Reflection Phase

The evaluation and reflection phase represents a fundamental component of the project-based learning cycle. At Madrasah Aliyah Al-Hikmah 1 Benda, evaluation is conducted at three levels: self-assessment by individual students, peer assessment among group members, and teacher assessment, which comprehensively evaluates both the learning process and the final project outcomes (Assegaf, 2010).

The assessment criteria encompass seven key dimensions: (1) the quality of the project product or outcome; (2) the project implementation process; (3) presentation and communication skills; (4) critical thinking and problem-solving abilities; (5) teamwork and collaboration; (6) responsibility and discipline; and (7) the integration of spiritual values throughout both the project process and its final product. The inclusion of spiritual assessment constitutes the defining characteristic that distinguishes project-based learning assessment in Islamic Religious Education from assessment practices employed in other subject areas.

Challenges and Strategies for Improvement

The implementation of project-based learning in Islamic Religious Education at Madrasah Aliyah Al-Hikmah 1 Benda is accompanied by several challenges. Based on interviews with Islamic Religious Education teachers and students, the primary challenges identified include: (1) limited instructional time, which is not always sufficient to complete projects comprehensively; (2) considerable variation in students' abilities, making it difficult to establish balanced project groups; (3) limited

access to information resources, particularly for students from remote areas; (4) the limited experience of some teachers in facilitating project-based learning; and (5) resistance from certain parents who continue to prefer conventional teacher-centered instructional approaches.

To address these challenges, the madrasah has implemented several strategic initiatives. These include organizing intensive professional development programs for Islamic Religious Education teachers focusing on the design and facilitation of project-based learning, providing computer laboratory facilities and internet access for students requiring additional resources, conducting outreach programs to inform parents about the objectives and educational benefits of project-based learning, and adjusting instructional schedules to ensure that students have sufficient time to complete their projects effectively.

Enhancing Students' Spiritual Competence at MA Al-Hikmah 1 Benda, Brebes

Enhancing students' spiritual competence is one of the primary objectives of implementing project-based Islamic Religious Education at MA Al-Hikmah 1 Benda, Brebes. Based on interview data with the students, the author observed a positive improvement across various indicators of spiritual competence following the implementation of this project-based learning approach.

One key indicator of students' spiritual competence is consistency in performing religious worship. Observations indicated that project-based learning enhanced students' understanding and appreciation of the meaning and significance of worship. Rather than treating worship as a routine obligation, students were encouraged to understand its spiritual values, reflect on their experiences, and relate them to everyday life. This finding indicates that project-based learning facilitates the internalization of religious values by connecting theoretical learning with meaningful religious practices.

Alim (an Islamic Religious Education teacher) explained that the project encourages students to better appreciate the importance of consistently practicing

religious teachings, as they are required to connect classroom material with their actual religious observances.

"Emphasis is constantly placed on acts of worship – not just at school, but also at home or in the boarding school – fostering an awareness of this practice."

This demonstrates that the students' increased religious observance goes beyond mere behavior; it also reflects a growing awareness of the spiritual significance underlying their practices. A concrete example was the *Congregational Prayer Movement* project. Students investigated the scientific and spiritual benefits of congregational prayer and developed creative campaigns promoting it within the madrasah and surrounding community. The project produced posters, videos, and *da'wah* brochures while simultaneously encouraging students to practice congregational prayer consistently. Thus, the project demonstrated a meaningful alignment between the religious values students promoted and their actual worship practices.

Improvement in Moral Character and Virtuous Conduct

Project-based learning has also proven effective in fostering students' moral character and virtuous behavior. Collaborative project activities naturally cultivate values such as honesty in reporting data, responsibility in completing assigned tasks, sincerity in assisting fellow group members, patience in dealing with differing opinions, and humility in accepting feedback and constructive criticism (Suprayogo & Tobroni, 2001).

The researcher's observations revealed significant positive changes in students' behavior within the madrasah environment. Students who actively participated in projects grounded in Islamic values demonstrated greater respect toward teachers and peers, became more actively involved in religious activities organized by the madrasah, showed increased concern for their surrounding environment, and exhibited stronger abilities to manage emotions and resolve conflicts constructively. Islamic Religious Education teachers also reported noticeable improvements in students' discipline, honesty, and learning motivation.

Enhancement of Islamic Literacy

Another aspect that showed substantial improvement was students' Islamic literacy. Through research-based projects requiring students to search for, analyze, and synthesize information from various Islamic sources, their ability to understand and interpret Islamic teachings became more comprehensive and contextualized. Rather than merely memorizing religious texts, students developed a deeper understanding of their context, underlying wisdom, and relevance to contemporary life.

The "Contemporary Thematic Tafsir" project implemented serves as a notable example of a project that significantly enhanced students' Islamic literacy. In this project, students were assigned to identify contemporary issues faced by Muslim communities and then locate and analyze relevant Qur'anic verses and Hadith as a foundation for proposing appropriate solutions. The final outputs consisted of scholarly papers and oral presentations that were disseminated through an academic discussion forum organized at the madrasah level.

Supporting Factors Contributing to Successful Implementation

The successful implementation of project-based Islamic Religious Education (PAI) at MA Al-Hikmah 1 Benda was supported by three interrelated factors: a strong pesantren culture, committed teachers, and institutional support. First, the deeply embedded pesantren culture provided a conducive environment for students' spiritual and social development. Religious practices, discipline, and *akhlaqul karimah* were continuously integrated into students' daily lives, allowing Islamic values learned through projects to be reinforced through habitual practice. As stated by Ikhfanudin, "The classroom learning model typically takes the form of projects that students actually encounter in their daily lives. Consequently, this learning model is far more effective in conveying the learning material." This finding indicates that project-based PAI was strengthened by an environment that was consistent with its character-building objectives.

Second, teachers' commitment played a crucial role in sustaining project-based learning. PAI teachers functioned not only as content providers but also as

facilitators, mentors, and role models who connected Islamic teachings with students' real-life experiences. They also adapted learning strategies, media, and assessment to students' characteristics and continuously reflected on the effectiveness of project implementation. This is confirmed by Alim, who explains: "Through such projects, the learning material becomes far more memorable for students. This approach also serves as a model for instilling moral character within the learning process." Such practices made learning more contextual, meaningful, and relevant to students' spiritual and social development.

Third, institutional support from the principal and vice principal for curriculum affairs facilitated the sustainability of project-based PAI. This support included policies encouraging instructional innovation, provision of learning resources and facilities, sufficient time allocation, and teacher professional development through training, mentoring, and knowledge-sharing activities. According to Ikhfanudin,

"In terms of curriculum, this school has already implemented the Kurikulum Merdeka, which requires teachers to deliver meaningful instruction—one method being project-based learning. We teachers received training at the outset of this curriculum's implementation, so it has not been overly difficult to adopt innovative instructional models in the classroom."

The synergy among school leaders, teachers, and the wider madrasah community therefore created an enabling environment in which project-based PAI could be implemented consistently. Overall, these factors ensured that learning extended beyond academic achievement to foster students' spirituality, noble character, social responsibility, and application of Islamic values in everyday life.

CONCLUSION

Based on the findings, the evaluation of project-based Islamic Religious Education at MA Al-Hikmah 1 Benda Brebes using the CIPP model showed positive results across context, input, process, and product dimensions. The program was aligned with students' needs and the madrasah's vision and mission, supported by adequate resources and curriculum, and implemented through systematic stages, although continuous improvement remains necessary.

The learning process consisted of four phases: project planning, implementation, evaluation, and reflection, which promoted active engagement and the internalization of Islamic values. Project-based learning enhanced students' spiritual competencies, particularly faith and religious observance, moral character, and Islamic literacy, while also strengthening social competencies such as collaboration, empathy, social awareness, and responsibility. However, challenges related to limited instructional time, diverse student abilities, and teacher professional development remain. Strong institutional support, teacher commitment, pesantren culture, and parental and community involvement were key factors supporting successful implementation.

REFERENCES

- Al Adaby, H., Abdullah Khair, M., & Ulfah, YF. (2023). Pengaruh Penerapan Strategi: PAKEM Project Based Learning Pada Mata Pelajaran Fiqh Terhadap Hasil Belajar Siswa Pada Kelas VII Di SMPIT Al-Falaah Simo Tahun Ajaran 2022/2023. *Edusifa: Jurnal Pendidikan Islam*, 9(1), 107–117. <https://doi.org/10.56146/edusifa.v9i1.115>
- Arikunto, Suharsimi. (2012). *Dasar-Dasar Evaluasi Pendidikan*. Jakarta: Bumi Aksara.
- Assegaf, Abd. Rachman. (2010). *Pendidikan Islam Kontekstual*. Yogyakarta: Pustaka Pelajar.
- Bahr, Nan and Donna Pendergast. (2007). *The Millennial Adolescent*. Victoria: ACER Press.
- Daradjat, Zakiah. (2015). *Ilmu Jiwa Agama*. Jakarta: Bulan Bintang.
- Hamalik, Oemar. (2013). *Kurikulum dan Pembelajaran*. Jakarta: Bumi Aksara.
- Lickona, Thomas. (1991). *Educating for Character: How Our Schools Can Teach Respect and Responsibility*. New York: Bantam Books.
- Majid, Abdul. (2013). *Strategi Pembelajaran*. Bandung: Remaja Rosdakarya.
- Moleong, Lexy J. (2018). *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya.
- Muhaimin. (2010). *Pengembangan Kurikulum Pendidikan Agama Islam*. Jakarta: Raja Grafindo Persada.
- Naim, Ngainun dan Achmad Sauqi. (2011). *Pendidikan Multikultural: Konsep dan Aplikasi*. Yogyakarta: Ar-Ruzz Media.
- Nata, Abuddin. (2017). *Ilmu Pendidikan Islam*. Jakarta: Kencana.
- Permendikbud No. 21 Tahun 2016 tentang Standar Isi Pendidikan Dasar dan Menengah.

- Rusman. (2013). *Model-Model Pembelajaran: Mengembangkan Profesionalisme Guru*. Jakarta: Raja Grafindo Persada.
- Stufflebeam, D.L. et al. (1971). *Educational Evaluation and Decision Making*. Itasca: Peacock.
- Sugiyono. (2017). *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D*. Bandung: Alfabeta.
- Suprayogo, Imam dan Tobroni. (2001). *Metodologi Penelitian Sosial-Agama*. Bandung: Remaja Rosdakarya.
- Thomas, John W. (2000). *A Review of Research on Project-Based Learning*. San Rafael: Autodesk Foundation.
- Trianto Ibnu Badar al-Tabany. (2014). *Mendesain Model Pembelajaran Inovatif, Progresif, dan Kontekstual*. Jakarta: Prenadamedia Group.
- Tyler, Ralph W. (1949). *Basic Principles of Curriculum and Instruction*. Chicago: University of Chicago Press.
- Uno, Hamzah B. dan Nurdin Mohamad. (2012). *Belajar dengan Pendekatan PAIKEM*. Jakarta: Bumi Aksara.
- Waryanti, Z. N., Rochmawan, A. E., & Hidayah, N. (2025). Penerapan Model Pembelajaran Berbasis Proyek Pada Pembelajaran Aqidah Akhlak untuk Mengembangkan Kemampuan Berfikir Kritis Siswa Kelas VIII di MtsN 6 Boyolali. *Al'ulum Jurnal Pendidikan Islam*, 5(1), 27–36. <https://doi.org/10.54090/alulum.667>
- Wena, Made. (2019). *Strategi Pembelajaran Inovatif Kontemporer*. Jakarta: Bumi Aksara.