


Implementation of the Project-Based Experiential Learning Model in Religious Education at Elementary Schools

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Abstract: This article explores the application of the project-based experiential learning cycle (ELC) model in religious education subjects at MI Nurul Mun'im, Karanganyar, Paiton, Probolinggo. The ELC model, emphasizing experiential processes, facilitates education and fosters a deeper understanding of Islamic religious studies. The implementation involves six stages: the preliminary (opening stage), experiencing (experience), reflection, discussion, exploration, and concluding (closing stage). This study employs a qualitative descriptive approach with action research as the research type, where the researcher serves as both a key instrument and an active participant. Data collection methods include interviews, documentation, and observations. The research was conducted at Madrasah Ibtidaiyah Nurul Mun'im, Paiton, Probolinggo, using a random sampling technique to select students from grades V and VI. The study also highlights the dynamic and innovative development processes, curriculum advancements, and the transformation of scientific approaches at Elementary Schools.

Abstrak: Artikel ini membahas penerapan model siklus pembelajaran berbasis pengalaman (*Experiential Learning Cycle/ELC*) berbasis proyek pada mata pelajaran pendidikan agama di MI Nurul Mun'im, Karanganyar, Paiton, Probolinggo. Model ELC yang menekankan pada proses pengalaman ini memfasilitasi pendidikan dan memperdalam pemahaman terhadap studi pendidikan agama Islam. Implementasinya melibatkan enam tahap: tahap pendahuluan (pembukaan), pelaksanaan (experience), refleksi, diskusi, eksplorasi, dan tahap penutup. Penelitian ini menggunakan pendekatan deskriptif kualitatif dengan jenis penelitian tindakan (*action research*), di mana peneliti bertindak sebagai instrumen utama sekaligus peserta aktif. Metode pengumpulan data meliputi wawancara, dokumentasi, dan observasi. Penelitian dilakukan di Madrasah Ibtidaiyah Nurul Mun'im, Paiton, Probolinggo, dengan teknik random sampling untuk memilih siswa kelas V dan VI. Penelitian ini juga mengungkap proses pengembangan yang dinamis dan inovatif, kemajuan kurikulum, serta transformasi pendekatan ilmiah di tingkat sekolah dasar.

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INTRODUCTION

In the rapidly evolving world of education, the use of innovative and effective learning methods has become increasingly important. One model that has gained attention is the Experiential Learning Cycle (ELC), which places direct experience at the core of the learning process (Badriyah & Hikmah, 2023). In the context of religious education, where conceptual understanding is often coupled with practical experience, applying this model can offer considerable benefits. Religious education frequently faces the challenge of bridging the gap between the conceptual understanding of religious texts and their practical application in everyday life (Syafi'i et al., 2023). Students often struggle to internalize spiritual and ethical values into concrete actions. Moreover, traditional teaching methods that focus more on theoretical explanations can reduce students' interest and involvement in religious learning (Aluk Maknunah & Abdul Muis, 2023).

Religious education plays a crucial role in shaping students' spiritual and moral values (Basri, 2024). However, the challenge in teaching religious subjects often lies in making learning relevant and meaningful for students, so they not only comprehend religious concepts but are also able to apply these values in their daily lives. The project-based ELC model offers an innovative approach to overcoming this challenge by placing direct experience at the center of the learning process (Irmawati, 2019). Despite the important role of religious education in instilling spiritual, moral, and ethical values, a common obstacle is connecting religious concepts with practical experiences in students' everyday lives (Fazli et al., 2024).

In the school/madrasah learning environment, teachers have a central role in contextualizing Islamic values through educational channels. They are not only transmitters of material but also facilitators who help students connect religious teachings with everyday reality. An effective teacher in Islamic education is one who can translate Islamic values into language that can be understood and accepted by students. Various teaching methods can support this process. The right learning models, combined with appropriate methods, enable students to explore and apply Islamic values in concrete and real-life situations they encounter.

One of the main issues in Islamic Religious Education teaching is maintaining the relevance and applicability of Islamic teachings in a continuously evolving world (Komalasari & Yakubu, 2023). The ever-changing social, cultural, and technological context demands a dynamic and contextual approach in teaching Islamic Religious Education, so that students can more easily contextualize religious values and texts (Fazli et al., 2024). Without such contextualization and reflection, there is a risk that religious teachings will feel rigid and irrelevant to modern life, making them difficult for students to internalize (Safitri, 2023). The delivery of religious values aims to be relevant to the experiences, situations, and conditions faced by students. This approach allows students to understand Islamic values not only as dogma, but as principles that are alive and relevant in various aspects of their lives (Aluk Maknunah & Abdul Muis, 2023).

Each social environment has unique characteristics that influence the way Islamic values are understood and applied. Therefore, it is important to understand the social and cultural context of students so that contextualization can be carried

out effectively. A dynamic and flexible religious education curriculum is very necessary to support students' understanding of the subjects they are taking. The religious education curriculum must be designed in such a way that it allows the integration of Islamic values with various scientific disciplines and daily activities to be achieved. A good curriculum is one that is able to bridge theory and practice, so that it can help students internalize Islamic values in a more profound and applicable way.

However, in practice, one of the main obstacles to the quality of education, understanding, and learning of students in religious education is that the learning process is not yet effective. The religious education learning process is still oriented towards mastering theory and memorization (Mahrus, 2024). This requires creative teachers to make the classroom and learning atmosphere comfortable and enjoyable, so that the meaningful learning that students have been waiting for can soon be realized. The teacher's influence is very important in the scope of learning. The strategies created by teachers in the classroom must have meaningful learning for students. Apart from being creative, a teacher can also design learning experiences that take into account the rights and needs, growth, and development of students so that the learning process is fun, exciting, and intelligent to be optimal.

One effort to make the teachings and values of the Islamic religion understandable and applied according to the context of the times and students' social environment is through using a project-based experiential learning cycle learning model in the learning process in madrasahs or schools. This model not only emphasizes theoretical understanding, but also the practical application of religious values through direct experience and in-depth reflection. This article will explore in depth the concept, application, and benefits of the project-based ELC model in learning religious subjects. Religious education faces challenges in integrating abstract concepts into real experiences that can be understood and applied by students (Habib & Basri, 2023).

This issue arises because traditional approaches are often not effective enough in inspiring students to make religious values an integral part of their lives (Setiawati, 2023). Given the conditions above, it is very necessary to seek new alternatives that have a positive impact. The experiential learning model, namely a model of learning through experience in a real-life context in a constructivist manner, is one such alternative. In this learning model, students experience what is learned through a cycle of real experiences. Old knowledge will experience dynamic assimilation or accommodation in order to adapt or improve upon new input. Knowledge is not static but goes through a continuous development process. This model is implemented based on Confucius' motto which states, "Tell me, and I will forget. Show me, and I may remember. Involve me, and I will understand."

In the context of religious learning, using a project-based ELC can help students not only understand religious values and teachings theoretically, but also to apply them in real situations. Faith-based projects can be designed to allow students to undergo concrete experiences related to religious teachings, such as social service, study trips to places of worship, or humanitarian projects. Through reflection and discussion, students can conceptualize their experiences, relate them

to religious theories learned in class, and apply this learning in active experimental activities (Mahrus, 2024).

Despite the potential benefits of the project-based ELC model in religious education, there is a limited amount of research that specifically examines its effectiveness in Islamic Religious Education. Most existing studies focus on the general application of experiential learning across various subjects, with little emphasis on how it can specifically address the unique challenges of teaching Islamic values. Further research is needed to explore how the project-based ELC model can be tailored to different educational contexts and to measure its impact on students' ability to internalize and apply religious values in their daily lives. Additionally, studies could examine how this model interacts with students' social and cultural backgrounds, and whether it enhances student engagement and interest in religious subjects.

METHOD

The research method used in this study is a qualitative descriptive approach with action research as the type of research. The purpose of this research is to analyze and investigate the application of the project-based Experiential Learning Cycle (ELC) model in enhancing students' understanding and application of religious values, contributing to the development of innovative learning practices. The descriptive approach with action research is used to thoroughly and in-depth describe the phenomenon of religious learning through the project-based ELC model. A qualitative approach was chosen to allow the researcher to gain a deeper understanding of students' experiences and perceptions related to this learning process.

Action research was chosen because it focuses on practical improvements in the learning context. This research involves a cycle of action consisting of planning, implementation, observation, and reflection to develop and evaluate faith-based projects integrated with the ELC model. The research was conducted over two months at MI Nurul Mun'im. Data collection techniques included interviews, documentation, and observation. The research was carried out at Madrasah Ibtidaiyah Nurul Mun'im in Paiton, Probolinggo, using random sampling for students in grades V and VI. The funding source for this research was provided by allocation funds from the lecturer's home university.

RESULT AND DISCUSSION

Implementation of the Experiential Learning Cycle (ELC) Model

Religious education at Madrasah Ibtidaiyah, or primary-level Islamic schools, plays a crucial role in shaping students' character and morals (Musa et al., 2024). However, teaching religious subjects poses challenges, particularly in making learning relevant, meaningful, and applicable to students' daily lives. The project-based Experiential Learning Cycle (ELC) model provides an innovative approach that emphasizes direct experience as the core of learning. This article discusses the

concept, implementation, findings, and implications of applying the project-based ELC model in religious education at Madrasah Ibtidaiyah.

The Experiential Learning Cycle (ELC) model, developed by David Kolb, serves as a framework for understanding how individuals learn through experience. This model consists of four main stages (Irmawati, 2019): Concrete Experience, Reflection, Conceptualization, and Active Experimentation. It highlights the importance of a comprehensive and continuous learning cycle.

Experiential learning is an approach that employs active teaching and learning processes to develop knowledge and skills through experience (Kalsum, 2022). Students' experiences serve as their best teacher. This model fosters skills through direct experiences and encourages active participation. It also motivates students to explore their thoughts, improve their behavior, develop a wide range of skills, and enhance learning outcomes (Cahyani et al., 2017). Moreover, learning media play a critical role in supporting the process, making activities more innovative (Widayati, 2018).

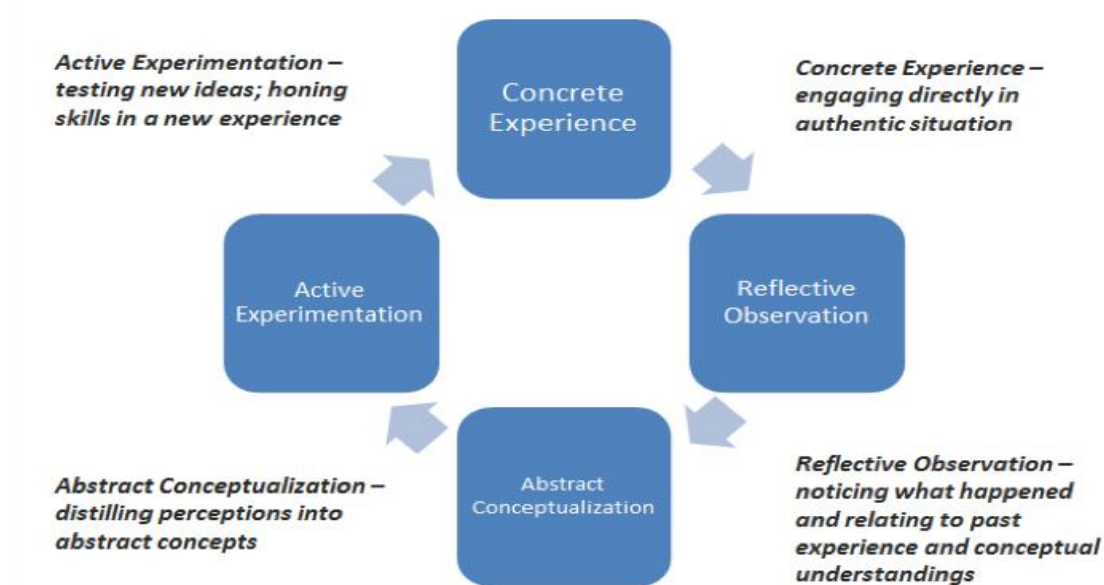


Figure 1. Kolb's Cycle of Experiential Learning

Experiential learning emphasizes the relationship between learning, work, daily activities, and the creation of knowledge. For this model to succeed, teachers must create a pleasant learning environment, help students overcome anxiety, and guide them in recognizing situational differences to facilitate generalization (Modran et al., 2024). By engaging in this constructivist approach, students experience dynamic assimilation or accommodation of knowledge, allowing them to adapt and refine their understanding with new input (Yusof et al., 2020).

Experiential learning is a learning model that applies an active teaching and learning process to develop knowledge and skills from experience (Kalsum, 2022). The experience gained by students becomes the best teacher. The main role of the experiential learning model in learning includes building skills through direct experience and actively involving students directly. In line with the experiential

learning model, it fosters and encourages students to explore their thinking, improve their behavior to be more active, develop broad skills and improve learning outcomes (Cahyani et al., 2017). Besides that, learning media is very important in supporting the learning process to make activities more innovative (Widayati, 2018).

The ELC model involves four stages, namely: (1) Concrete Experiences: This stage involves direct experiences that students have had, such as visits to places of worship, participation in social or charitable activities, or research into religious values in their daily lives in the community; (2) Reflection: After a concrete experience, students are expected to reflect on the experience in depth. This reflection helps them recognize and understand the religious values involved in the experience; (3) Conceptualization: This stage involves the process of linking concrete experiences with religious concepts studied in the classroom. Students are asked to understand the theories and religious concepts that underlie their experiences; and (4) Active Experimentation: The final step in this cycle is to reapply the concepts learned in everyday life or new situations. Through this active experiment, students can test their understanding of religious values in a real context (Morris, 2020).

The successful implementation of the project-based ELC model involves the following stages: *First*, Project Planning, namely: (1) *goal identification*, teachers define specific learning objectives, such as enhancing students' understanding of particular religious concepts or developing social and emotional skills; and (2) *topic selection*: Topics are chosen to align with the religious curriculum while capturing students' interest. Examples include visiting places of worship, engaging in charity activities, or studying religious practices in the community. *Second*, project implementation, namely: (1) *field trips*: Students visit places of worship to gain deeper insights into religious practices and associated values; (2) *Charity Activities*: Students participate in acts of charity, such as food drives or community assistance programs. *Third*, research and presentation, namely students conduct research on a religious topic and present their findings to the class. This promotes discussion and collaborative reflection. *Fourth*, reflection, namely: (1) *group discussions*: students share their experiences and learnings in a group setting; (2) *personal journals*: Writing reflective journals allows students to think deeply about their experiences; and (3) *teacher feedback*: teachers provide constructive feedback on students' reflections and progress.

The implementation of the project-based ELC model in religious education at Madrasah Ibtidaiyah has yielded several key benefits: (1) Curriculum Development: Enriches the religious curriculum with engaging and relevant strategies; (2) Teacher Professional Development: Provides training for teachers to design and execute effective ELC-based projects; (3) Enhanced Learning Experience: Offers students a holistic, in-depth understanding of religious values while building critical social, emotional, and ethical skills; and (4) The study demonstrated that the project-based ELC model significantly improved students' understanding of religious concepts. For instance, fifth and sixth-grade students reported positive experiences in learning fiqh (Islamic jurisprudence) topics, such as the principles of buying and selling, through practical activities. One student shared: "We enjoyed

learning about fiqh by visiting Basmalah Tanjung to practice the *ijab qabul* process. It made understanding Islamic law so much easier through practical, hands-on experience.”

Additionally, during a session on moral principles, students proactively organized prayer spaces without being instructed, reflecting their internalization of religious values. This research highlights the potential of the project-based Experiential Learning Cycle (ELC) model in enhancing religious education. By emphasizing direct experience, reflection, and application, this approach not only strengthens students' conceptual understanding but also fosters essential life skills. The findings underscore the importance of this model in shaping ethical, responsible individuals capable of applying religious values in their daily lives. The project-based ELC model offers a meaningful, innovative alternative for developing an effective religious curriculum. Its adoption can inspire teachers and education stakeholders to create more engaging and impactful learning strategies, contributing to the holistic growth of students in religious education contexts.

Stages of Implementation of the Project-Based Experiential Learning Cycle (ELC) Model

This section outlines the scenario and stages of research data collection and processing in this study. It includes the analysis methods used to interpret and approach the research findings, leading to meaningful conclusions. The study is designed to follow the five stages of the Experiential Learning Cycle (ELC) model. The research focuses on addressing specific challenges, analyzing the pillars of faith (*Iman*), the pillars of Islam (*Islam*), and the concept of excellence (*Ihsan*), while encouraging introspection to avoid major sins in daily life.

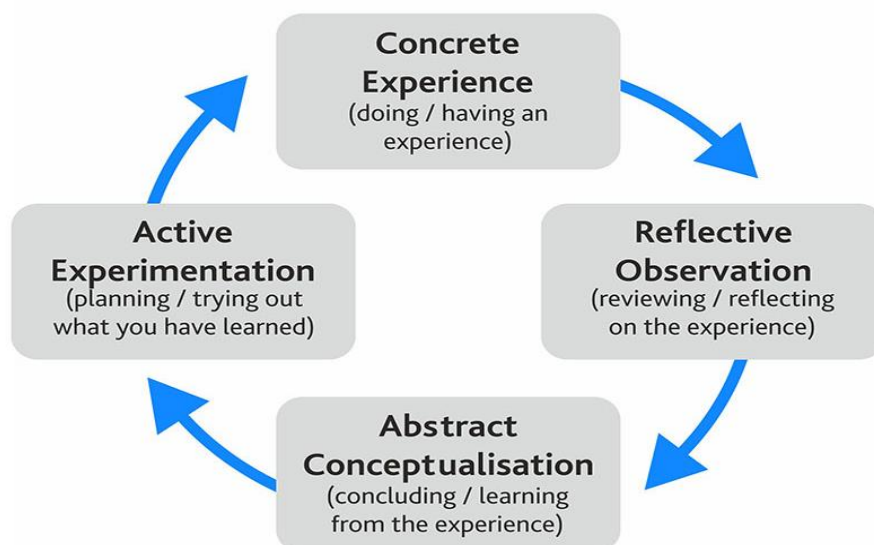


Figure 2. The Experiential Learning Cycle

The research was conducted over two months and involved the following stages:

Table 1. Stages of the Project-Based Experiential Learning Cycle (ELC) Model

| No. | ELC Stages | Method Description | Time Allocation |
|-----|---|---|-----------------|
| 1 | Introduction/ Opening | <ul style="list-style-type: none"> ✓ The teacher leads a group prayer before the session begins. ✓ The teacher introduces themselves. | 5 minutes |
| 2 | Experiencing | The teacher prepares and presents video materials relevant to the subject matter. | 5 minutes |
| 3 | Reflection | <ul style="list-style-type: none"> ✓ The teacher asks participants about the video and connects it to the material being studied. ✓ Participants share their opinions about the material and its connection to the videos. | 10 minutes |
| 4 | Learning earning/conceptua lization) | The teacher reinforces participants' understanding of the material, covering topics such as: <ul style="list-style-type: none"> ✓ The Pillars of Faith (Iman). ✓ The Pillars of Islam (Shari'ah/fiqh). ✓ Morality (Akhlaq). | 15 minutes |
| 5 | Application (Implementing/ experimentation) | <ul style="list-style-type: none"> ✓ Students are divided into groups, with each group tasked with creating a reflective "spiritual journey" report. ✓ Each group presents its findings. ✓ The teacher facilitates a reflection on group work. | 10 minutes |
| 6 | Closing/Conclusion | <ul style="list-style-type: none"> ✓ Participants reflect on their creations and learning experiences to consolidate understanding. ✓ The teacher closes the session with a prayer. | 5 minutes |

The experiential learning model is a framework that emphasizes learning through direct experiences. It focuses on the harmonious relationship between learning, working, life activities, and the creation of knowledge. To facilitate this, teachers are responsible for creating a pleasant classroom environment, helping students overcome anxiety, and guiding them to recognize differences in situations so they can make generalizations (Modran et al., 2024).

Among the many alternatives available, the experiential learning model stands out as a constructivist approach, allowing students to learn through real-life contexts. In this model, students engage in a cycle of real experiences. Their prior knowledge undergoes dynamic assimilation or accommodation to adapt or build upon new inputs. Knowledge is not created in isolation; instead, it evolves continuously through an ongoing developmental process (Yusof et al., 2020).

Experiential learning prioritizes direct experiences as the central focus of education. Students learn by engaging in concrete experiences, reflecting on these experiences, and conceptualizing their outcomes (Rakhmawati, 2019). This

approach extends beyond classroom theory by integrating real-world experiences, enabling students to build a deep and relevant understanding of the material.

The experiential learning model has several defining characteristics (Puspitowati, 2019): (1) Holistic: This learning process engages the individual as a whole, addressing cognitive, emotional, and social dimensions of learning—not just intellectual aspects; (2) Continuous: Learning takes place as a continuous cycle of experience, reflection, and conceptualization, allowing students to develop and grow over time; (3) Process-Oriented: The focus is on the learning process rather than solely on outcomes, giving students the freedom to explore and construct their own understanding; (4) Human-Environment Interaction: Students engage with real environments, fostering a deeper understanding by relating theory to practice; (5) Knowledge Creation: Learning involves the integration of personal and social knowledge to create new understandings (Devira, 2020). Students do not merely receive information; they actively construct knowledge through their experiences; and (6) Conflict Resolution: The learning process includes adapting to the world by resolving conflicts between differing understandings. Students learn to address contrasting perspectives and find effective solutions (Ssekamatte et al., 2022).

One of the primary strengths of this method is its effectiveness in achieving learning objectives. By actively involving students in the process, it fosters deeper, more relevant understanding. Moreover, experiential learning supports the development of essential skills, such as problem-solving, social interaction, and critical thinking.

Despite its advantages, the experiential learning model has some limitations. The broad scope of its theory may be challenging for some individuals to grasp. Additionally, implementing this method requires significant time, resources, and teacher expertise to ensure effective facilitation (Christian et al., 2021).

Experiential learning can be applied in various educational contexts, ranging from schools to professional training environments. Some examples of its implementation include: (1) *Formal Education*: In schools, teachers can adopt an experiential learning approach to teach diverse subjects, from natural sciences to foreign languages. For instance, in science lessons, teachers can organize hands-on experiments or field trips to relevant sites, enabling students to grasp scientific concepts through direct interaction with the material; (2) *Professional Training*: In the workplace, experiential learning can be used to help employees develop job-relevant skills. Companies can facilitate simulations or role-playing activities to prepare employees for realistic work scenarios, fostering practical problem-solving and collaboration; and (3) *Non-Formal Education*: Outside formal education settings, experiential learning is commonly implemented in non-formal programs, such as outdoor activity courses or personal development workshops. For example, an organization might organize a youth camping program featuring experiential activities designed to encourage active participation, teamwork, and collaborative learning.

CONCLUSION

The project-based Experiential Learning Cycle (ELC) learning model offers an innovative and effective approach to improving religious education at Madrasah Ibtidaiyah. By placing direct experience at the core of learning, this model not only enhances students' understanding of religious values but also motivates them to apply these values in their daily lives. In the context of religious education, the implementation of the project-based ELC model represents a progressive step toward increasing the relevance and impact of religious learning for students in madrasas. This research proposes that the project-based ELC model is an effective solution for enhancing religious education in schools. With a focus on direct experience, deep reflection, and the practical application of religious values, this model not only enriches students' conceptual understanding but also fosters the development of social, emotional, and ethical skills essential for leading an ethical and responsible life.

The action research conducted concluded that implementing the project-based ELC model in religious subjects at Madrasah Ibtidaiyah Nurul Mun'im was highly effective in improving students' understanding and application of religious values. Through hands-on experiences, in-depth reflection, and the practical application of religious teachings, students enhanced not only their conceptual knowledge but also their social, emotional, and ethical competencies. This approach has the potential to serve as a meaningful and relevant learning method within the context of religious education in madrasas. Experiential learning can be applied in various contexts: (1) Formal Education, where teachers use practical activities like experiments or field trips to make subjects more engaging; (2) Professional Training, where companies utilize simulations or role-playing to enhance job-specific skills; and (3) Non-Formal Education, including outdoor programs or workshops, such as youth camps, to foster active learning, teamwork, and collaboration.

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