



**ANALYSIS OF STUDENT PRODUCT QUALITY IN
INTEGRATIVE, COLLABORATIVE, AND PROJECT-
BASED LEARNING VIEWED FROM ISLAMIC
RELIGIOUS EDUCATION IN HIGHER EDUCATION**

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Abstract: In the globalisation era, universities in Indonesia, including Universitas Mataram, are required to produce graduates who are not only technically competent but also capable of incorporating religious values into their professional and social lives. Islamic religious education, as a compulsory subject, plays a strategic role in shaping students' character through the understanding and application of Islamic values. One of the approaches employed is integrative, collaborative, and project-based learning (ICPBL), which provides students with opportunities to internalise religious values while developing practical skills. This study employs a qualitative descriptive method, focusing on Islamic religious education at Universitas Mataram. We collected data through document analysis of students' articles and assessment rubrics, and through in-depth interviews with students and teaching professors. Source triangulation and member checks were used to ensure the data were correct. Thematic analysis was used to identify important patterns. The findings indicate that ICPBL learning produces student outputs that demonstrate a profound understanding of Islamic values, such as justice, compassion, and knowledge. We successfully linked these values to contemporary social issues, such as gender equality and mental health. However, we identified weaknesses in aspects of creativity, depth of analysis, and article structure, underscoring the need for further guidance. The ICPBL approach also makes a significant contribution to strengthening students' understanding of Islamic values and collaborative skills. Social-issue-based projects not only internalise Islamic principles in practice but also enhance the relevance of religious teachings in real-life contexts.

Keywords: Project-Based Learning (PBL); Islamic Religious Education; Collaborative Learning; Higher Education; Values-Based Education

DOI: <https://doi.org/10.20414/ujis.v29i2.1295>

Introduction

TO ADDRESS the globalisation challenges, higher education institutions are required to produce graduates who are not only technically competent but also capable of integrating religious values into their professional and social lives. Achruh and Sukirman emphasise that incorporating religious values into the curriculum of Islamic higher education is essential to preserving religious identity amid the rapid currents of globalisation.¹ Furthermore, Makarova et al. and Rasheed highlight the importance of creating a balanced educational environment that not only develops technical skills but also strengthens cross-cultural and interfaith understanding.² This educational orientation provides a foundation for graduates to respond to global challenges in ethically grounded ways.

In response to these demands, higher education institutions need to adopt learning approaches that integrate academic competence with ethical and cultural development. This approach combines the enhancement of technical competencies with a profound understanding of religious and cultural values³ while also addressing students' physical, emotional, and spiritual well-being.⁴ Through this approach, students develop professional competencies alongside a grounded understanding of religious values.

¹ Achruh and Sukirman, "An Analysis of Indonesian Islamic Higher Education Institutions in the Era of Globalization," *International Journal of Learning, Teaching and Educational Research* 23, no. 9 (2024): 97. See also Zainab Rasheed, "Educational Innovation amidst Globalization: Higher Education Institutions and Societal Integration," *Igmin Research* 1, no. 2 (2023): 157–58, <https://doi.org/10.61927/igmin131>.

² Elena A. Makarova, Elena L. Makarova, and Tatyana V Korsakova, "The Role of Globalization and Integration in Interdisciplinary Research, Culture and Education Development," *Journal of History Culture and Art Research* 8, no. 1 (2019): 113, <https://doi.org/10.7596/taksad.v8i1.1957>.

³ Nur Chanifah et al., "Designing a Spirituality-Based Islamic Education Framework for Young Muslim Generations: A Case Study from Two Indonesian Universities," *Higher Education Pedagogies* 6, no. 1 (2021): 197, <https://doi.org/10.1080/23752696.2021.1960879>.

⁴ Joaquin Muñoz, "Classrooms as Sacred Space: Structures for Holistic Teaching and Learning Practices in Higher Education," *Religions* 14 (2023): 9–10.

In Islamic religious education context, an effective approach is integrative, collaborative, and project-based learning. This method offers students opportunities to develop comprehensive skills while practically integrating Islamic values into their projects. Through this approach, students gain not only a robust understanding of religious teachings but also practical skills aligned with the needs of the professional world. This integration strengthens the connection between religious understanding and practical application.

The teaching of Islamic religious education at Universitas Mataram has traditionally been dominated by conventional methods, such as lectures and discussions, delivered both in traditional classroom settings and online formats. Following the Covid-19 pandemic, the university has begun to introduce and to implement blended learning methods, combining offline learning with the use of digital media.⁵ Government policies support this initiative by encouraging educational institutions to adopt project-based learning. This approach aims to enhance students' understanding and participation through real-world activities that provide authentic experiences. Within this institutional context, project-based learning is aligned with the university's emphasis on collaborative and outcome-oriented instruction.⁶

Project-Based Learning (PjBL) is an innovative teaching method that actively engages students in working on complex and real-world projects.⁷ The guidelines for implementing student-centred learning emphasise that PjBL provides authentic experiences for developing problem-solving skills through collaboration and communication.⁸ PjBL in higher education offers significant benefits in enhancing students' cognitive, social-emotional, and practical skills, including critical thinking,

⁵ *Interview*, 2024.

⁶ Kementerian Pendidikan Kebudayaan Riset dan Teknologi Republik Indonesia (2023).

⁷ Pengyue Guo et al., "A Review of Project-Based Learning in Higher Education: Student Outcomes and Measures," *International Journal of Educational Research* 102 (January 2020): 101586, <https://doi.org/10.1016/j.ijer.2020.101586>.

⁸ Kementerian Pendidikan Kebudayaan Riset dan Teknologi, *Panduan Implementasi Pembelajaran Berpusat Pada Mahasiswa*, 2023, 1–52.

creativity, and problem-solving abilities, which are highly relevant for success in the modern world.⁹

Furthermore, PjBL empowers students to apply theoretical knowledge to real-world problems, deepening their understanding and facilitating knowledge transfer.¹⁰ This approach fosters collaboration and communication through project-based teamwork, creating a learning environment that mirrors professional settings. These findings reinforce the relevance of PjBL in higher education contexts.¹¹ With these benefits, PjBL emerges as an effective instructional approach for preparing students to face future career challenges.

Project-Based Learning (PjBL) holds significant potential in Islamic religious education to connect religious theories with their practical application in everyday life.¹² His approach is designed to encourage students not only understand Islamic teachings conceptually but also internalise religious values through relevant and contextual practical experiences.¹³ In Islamic Religious Education, this approach is particularly relevant to foster reflective and value-oriented learning.

As technology improves, technology-integrated project-based

⁹ Rodger Roberto Alves de Sousa, "Pedagogy and Andragogy: Project-Based Education to Promote Active and Meaningful Learning," *Revista Interseção* 6, no. 1 (2024): 231. Zakiyyah Zakiyyah, Nurwanti Fatmah, and Fera Amelia, "Effects of Project Based Learning on Student Achievement: Understanding of Science Concepts, Intermediate Process Skills, and Creativity," *Jurnal IPA & Pembelajaran IPA* 8, no. 3 (2024): 220.

¹⁰ Nining Suryani, "Penerapan Model Pembelajaran PjBL Untuk Meningkatkan Keterampilan Proses Sains Dan Hasil Belajar Peserta Didik Pada Mata Pelajaran Biologi," *Panthera: Jurnal Ilmiah Pendidikan Sains Dan Terapan* 4, no. 3 (2024): 138.

¹¹ Guo et al., "A Review of Project-Based Learning in Higher Education: Student Outcomes and Measures"; Joseph S. Krajcik and Namsoo Shin, "Project-Based Learning. The Cambridge Handbook of the Learning," *The Cambridge Handbook of the Learning Sciences, Second Edition*, 2014, 275–97.

¹² Zakiyah Bz et al., "Implementation of the Project-Based Experiential Learning Model in Religious Education at Elementary Schools," *Journal of Islamic Education Research* 5, no. 03 (2024): 255 & 257.

¹³ Elsa Al Khansa et al., "The Integrated Learning Model in Islamic Religious Education in Junior High School," *Southeast Asian Journal of Islamic Education* 07, no. 02 (2024): 69–85.

learning makes learning more engaging and useful by giving students access to many resources and new ways to interact with the material. Research by Derya Baser et al. indicates that this approach enhances students' technological and collaborative skills.¹⁴ Adding science, technology, and religion to Islamic education creates a new, creative approach to teaching that helps students better understand faith (*aqidah*), Islamic law (*sharī'ah*), and ethics (*akhlāq*). This integration supports a more contextual understanding of Islamic principles within contemporary learning environments.¹⁵ For this reason, adding technology to project-based learning not only improves the learning experience but also helps people become well-rounded individuals with strong religious beliefs.

Universitas Mataram more commonly refers to the project-based learning (PjBL) approach as integrative collaborative project-based learning (ICPBL).¹⁶ This approach is not merely project-oriented but also incorporates cross-disciplinary collaboration. Lecturers guide students enrolled in the Islamic Religious Education course to form small groups comprising students from various study programs. This is feasible because Islamic religious education is a compulsory course for all Muslim students, with a single lecturer often teaching six to eight classes.¹⁷

The terms “integrative” and “collaborative” reflect the synergy among lecturers, students, and both governmental and private institutions involved in the learning process. Students process real-world problems shared by these institutions through their group projects. Additionally, the term “integrative” signifies the combination of face-to-face teaching methods and online learning through a learning management system (LMS), which facilitates a

¹⁴ Derya Baser, M. Yasar Ozden, and Hasan Karaarslan, “Collaborative Project-Based Learning: An Integrative Science and Technological Education Project,” *Research in Science & Technological Education* 5143, no. February (2017): 13, <https://doi.org/10.1080/02635143.2016.1274723>.

¹⁵ Khozin Khozin and Umiarso Umiarso, “The Philosophy and Methodology of Islam-Science Integration: Unravelling the Transformation of Indonesian Islamic Higher Institutions,” *Ulumuna* 23, no. 1 (2019): 136–38.

¹⁶ Interview, 2024.

¹⁷ Interview, 2024

holistic and efficient learning process.¹⁸

The stages of Integrative, Collaborative, and Project-Based Learning (ICPBL) at Universitas Mataram are implemented through four main phases. In the first phase, the Learning Management System (LMS) conducts preparation and learning in. Second, thematic lectures are designed to train critical thinking and address challenges. Third, project implementation fosters creativity and innovative solutions. Fourth, the process culminates in a festival featuring presentations, reflections, and evaluations of the project outcomes, all of which aim to raise public awareness (refer to figure 1).

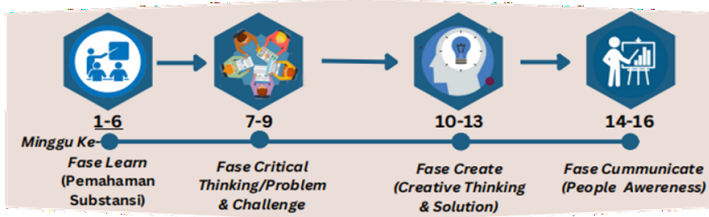


Figure 1: Stages of Integrative, Collaborative, and Project-Based Learning (ICPBL) at Universiti Mataram

There has been extensive research on Project-Based Learning (PjBL) in the context of Islamic education. For instance, Hadi Bustomi, Achmad Yusuf, and Diana Trisnawati explored the PjBL model in Islamic education based on the *Kurikulum Merdeka* at vocational high schools.¹⁹ Similarly, Shofia Istiqomah and Nur Aisyah examined the application of the “*Kurikulum Merdeka*” using the PjBL model in Islamic Education.²⁰ Siti Syahamah investigated the use of the PjBL model to enhance learning outcomes in Islamic

¹⁸ Interview, 2024.

¹⁹ Hadi Bustomi and Achmad Yusuf, “Implementasi Model Pembelajaran Berbasis Proyek (PjBL) Pada Mata Pelajaran Pendidikan Agama Islam Berbasis Kurikulum Merdeka Di SMKN 1 Purwosari Pasuruan,” *Al-Insyiroh: Jurnal Studi Keislaman* 9, no. 2 (2023): 329–57.

²⁰ Shofia Istiqomah and Nur Aisyah, “Implementation of the Independent Learning Curriculum By Applying The Project Based Learning (PjBL) Model In Learning Islamic Religious Education,” *Proceeding of International Conference on Education, Society and Humanity* 02, no. 01 (2024): 1038–44.

education among high school vocational students.²¹ Achmad Fatahilah, Farhana MS, and Nur Khosiah also studied the implementation of PjBL to improve learning outcomes in Islamic education in vocational high schools.²² Furthermore, Eka Wahyuni and Fitriana Fitriana analysed the application of the PjBL model to improve learning outcomes in Islamic education in junior high schools.²³ Eka Risma Junita, Asri Karolina, and M. Idris examined the use of PjBL in fostering social attitudes among primary school students in Islamic education.²⁴

Building on prior studies, this study offers a novel contribution to the discourse on PjBL models in Islamic religious education. This study focuses on the analysis of student outcomes in Integrative, Collaborative, and Project-Based Learning (ICPBL) at the tertiary level. Unlike previous research, which predominantly centred on the application of PjBL to enhance learning outcomes or foster social attitudes at the primary, secondary, and vocational education levels, this study explores how project-based Islamic education at Universitas Mataram incorporates elements of collaboration and interdisciplinarity. Accordingly, this study contributes empirical insights into the implementation of ICPBL in higher education.

This study is guided by two main problem questions: (1) What is the quality of student outcomes produced through integrative, collaborative, project-based learning from the perspective of

²¹ Siti Syahamah, "Implementation of the Project Based Learning (PjBL) Model to Improve Islamic Religious Education Learning Outcomes for Class XII BDP 3 Students at SMK Negeri 9 Samarinda," *EDUCATIONIST: Journal of Educational and Cultural Studies* 1, no. 1 (2022): 294–302.

²² Achmad Fatahilah, Farhana MS, and Nur Khosiah, "Penerapan Model Project Based Learning (PjBL) Untuk Meningkatkan Hasil Belajar Pendidikan Agama Islam Siswa Kelas X TKJ Di SMK An-Nur," *Al-Muaddib* 4, no. 2 (2022): 274–83.

²³ Eka Wahyuni and Fitriana Fitriana, "Implementasi Model Pembelajaran Project Based Learning (PjBL) Dalam Meningkatkan Hasil Belajar Peserta Didik Pada Mata Pelajaran Pendidikan Agama Islam SMP Negeri 7 Kota Tangerang," *Tadarus Tarbawy: Jurnal Kajian Islam Dan Pendidikan* 3, no. 1 (2021): 320–27.

²⁴ Eka Risma Junita, Asri Karolina, and M. Idris, "Implementasi Model pembelajaran Project Based Learning (PjBL) Dalam Membentuk Sikap Sosial Peserta Didik Pendidikan Agama Islam Di SD Negeri 02 Rejang Lebong," *Jurnal Literasiologi Volume* 9, no. 4 (2023): 43–60.

Islamic education at Universitas Mataram? (2) How does integrative, collaborative, project-based learning contribute to strengthening Islamic values among students at Universiti Mataram? The research employs a qualitative descriptive approach. The subjects of this study include students at Universitas Mataram who participated in Islamic Education courses using the project-based learning method, course instructors, and partners involved in the implementation of the learning process.

This study employed a qualitative descriptive design to explore learning processes, student-produced outputs, and participant experiences within the implementation of Integrative, Collaborative, and Project-Based Learning (ICPBL). Data were collected using three complementary methods to capture both learning processes and student outcomes. *First*, direct observation of the learning process was undertaken to examine the dynamics of collaboration, the application of Islamic values, and the resulting student outcomes. Observations focused on classroom interactions, group collaboration processes, and moments in which Islamic values were articulated or enacted during project activities. We assumed the role of external observers to maintain objectivity, without directly serving as course instructors in the classes under study. *Second*, document analysis was conducted on student outputs, such as articles and product evaluation rubrics, to assess their academic quality, collaboration, and integration of Islamic values. Document analysis also served to corroborate observational and interview data by examining how Islamic values and collaborative processes were reflected in tangible student outputs. *Third*, in-depth interviews were conducted with students and partners involved in Integrative, Collaborative, and Project-Based Learning (ICPBL) to explore their perspectives, experiences, and challenges in the learning process.

The research instruments included observation guides, interview protocols, and rubrics for evaluating student outputs. The rubrics looked at how well the student understood Islamic values, how relevant and useful Islamic teachings were, how creative and original the work was, how deep the analysis was, how the article was structured, how many references and citations

were used, and the writer's style and language. The collected data were analysed thematically through the stages of data reduction, data presentation, and conclusion drawing. Data validity was ensured through source triangulation, member checks with informants, and consultations with Islamic education experts. These strategies were applied to enhance the trustworthiness of the findings by ensuring consistency across data sources, confirming interpretive accuracy, and reducing bias. This systematic approach enabled a structured examination of project-based learning practices in Islamic Religious Education.

Analysis of Student Product Quality

The analysis of student product quality within Integrative, Collaborative, and Project-Based Learning (ICPBL) from the perspective of Islamic Education demonstrates varied achievements across several aspects. Students' understanding of Islamic values was notably strong, with an average score of 4 out of 5, reflecting their ability to relate principles such as justice, compassion, and the pursuit of knowledge to project topics. The integration of Qur'anic verses and Hadith in the discussion sections of student outputs emerged as a key indicator of their solid academic grounding. Similarly, the relevance and application of Islamic values also received an average score of 4 out of 5, with projects successfully contextualising Islamic principles in addressing contemporary issues such as gender equality, mental health, and education (refer Figure 2).

These findings align with broader discussions in higher education that emphasise the importance of project-based and values-oriented learning in developing students' ethical understanding and contextual reasoning. Through active participation in authentic projects, students are encouraged to apply theoretical knowledge in real-world contexts, thereby enhancing both motivation and learning outcomes.²⁵ In ethics education, project-based learning has been effectively implemented to deepen students' moral reasoning and foster

²⁵ Guo et al., "A Review of Project-Based Learning in Higher Education: Student Outcomes and Measures."

collaboration and social responsibility.²⁶ By emphasising experiential learning, this approach supports the development of critical thinking and ethical judgement required in complex institutional and cultural environments.²⁷

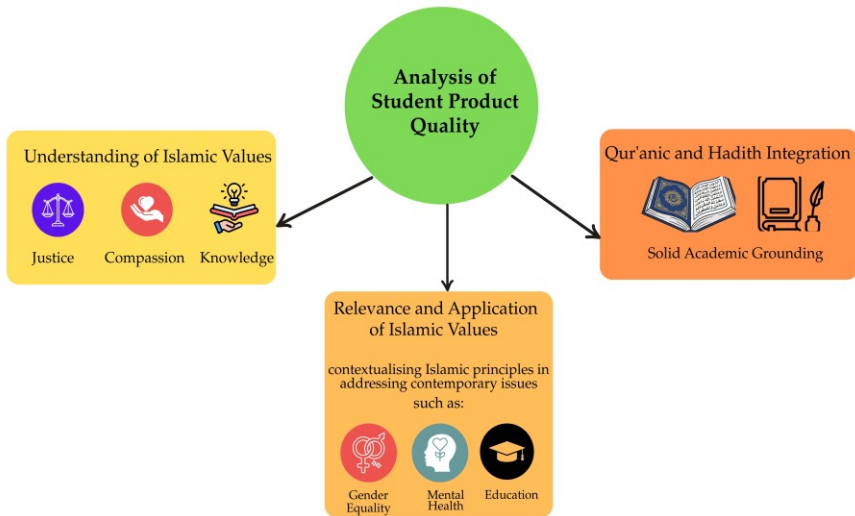


Figure 2: Key Aspects of Student Product Quality in Integrative, Collaborative, and Project-Based Learning (ICPBL) from the Perspective of Islamic Education

The integrative, collaborative, and project-based learning (ICPBL) approach is highly effective at connecting theory and practice, enabling students to integrate religious principles to address contemporary issues. Project-based learning (PjBL) emphasises the use of real-world activities to enhance practical skills such as communication, collaboration, and critical thinking. Within religious education, PjBL also facilitates moral learning through community-oriented and context-based projects,

²⁶ Joseph Tham, "Project-Based Learning in Bioethics Education," *International Journal of Ethics Education* 9, no. 2 (2024): 263–82, <https://doi.org/10.1007/s40889-024-00191-3>.

²⁷ Alenka Žerovnik and Irena Nančovska Šerbec, "Project-Based Learning in Higher Education," in *Technology Supported Active Learning: Student-Centered Approaches*, ed. Carlos Vaz de Carvalho and Merja Bauters (Singapore: Springer Singapore, 2021), 31–57, https://doi.org/10.1007/978-981-16-2082-9_3.

including those related to medical ethics and sustainability.²⁸ This approach is exemplified by the Interprofessional Simulation Project (ISP) and the Da Vinci Project at Utrecht University, which invite students to incorporate religious perspectives in the contexts of medical ethics and sustainability.²⁹

Beyond measurable indicators of student product quality, the implementation of Integrative, Collaborative, and Project-Based Learning (ICPBL) represents a major pedagogical shift in Islamic religious education—from traditional, lecture-based instruction to a constructivist and transformative model. Through this approach, students are encouraged to engage actively in inquiry, collaboration, and reflection, constructing knowledge rather than receiving it passively.³⁰ Studies have shown that interdisciplinary and well-structured projects strengthen critical thinking, teamwork, and ethical reasoning, fostering more meaningful learning experiences.³¹ In values-based education, Islamic principles are not merely taught but interpreted and applied through collaborative projects that address contemporary issues.³² This process aligns with Islamic epistemology, which values critical reasoning (*ijtihad*) and reflective engagement as essential to

²⁸ Karima Matar Almazroui, “Project-Based Learning for 21st-Century Skills: An Overview and Case Study of Moral Education in the UAE,” *The Social Studies* 114, no. 3 (2023): 125.

²⁹ Therese Mathews et al., “Interprofessional Education Simulation Project Using the Collaborative Care Model,” *Journal of Nursing Education*, 2024, 1–5. See Fieke Sluijs et al., “Da Vinci Project: Educating Sustainability Change-Makers with Transdisciplinary Challenge-Based Learning and Design Thinking,” *Journal of Chemical Education* 101, no. 10 (2024): 4161.

³⁰ Guo et al., “A Review of Project-Based Learning in Higher Education: Student Outcomes and Measures.”

³¹ Žerovnik and Nančovska Šerbec, “Project-Based Learning in Higher Education.”

³² Christoph Knoblauch and Gökçen Sara Tamer-Uzun, “Learning in Encounter: Collaborative and Project-Based Strategies for Learning in Culturally and Religiously Diverse Contexts in the Higher Education Sector,” in *Creative Approaches to Technology-Enhanced Learning for the Workplace and Higher Education*, ed. David Guralnick, Michael E. Auer, and Antonella Poce (Cham: Springer Nature Switzerland, 2023), 263–75, https://doi.org/10.1007/978-3-031-41637-8_21.

holistic knowledge construction.³³ Consequently, ICPBL not only enhances students' intellectual and moral capacities but also bridges classical Islamic thought with modern educational practice.

Within this pedagogical orientation, implementing ICPBL also requires careful attention to contextual and social considerations, particularly in diverse learning environments. However, integrating religious principles into project-based learning must be done with careful consideration of students' diverse beliefs. Inquiry-based collaborative learning provides an inclusive space for exploring various perspectives, including religious ones, in ethical decision-making. This is crucial to ensure that the learning process remains inclusive and respects students' differing beliefs.³⁴ Collaboration with stakeholders, such as religious organisations, can further enrich learning experiences by providing practical insights into applying religious principles in society. This learning design supports the development of practical skills while situating religious values within diverse social and cultural contexts.

In the context of modern education, the integration of Islamic knowledge with science and technology is crucial for addressing ethical dilemmas that arise in the era of globalisation. This integration ensures that religious values function as a moral framework for navigating social and technological change. This approach ensures that religious values serve as a moral guide in navigating social and technological changes.³⁵ Accordingly, integrating religious knowledge with science provides a framework for addressing ethical issues in contemporary education.

³³ "Epistemology in Islamic Philosophy of Education: Exploring the Sources of Knowledge and Truth in The," *Aslim: Journal of Education and Islamic Studies* 1, no. 2 (2024): 38–47.

³⁴ Kaili Lu, Feng Pang, and Rustam Shadiey, "Understanding the Mediating Effect of Learning Approach between Learning Factors and Higher Order Thinking Skills in Collaborative Inquiry-Based Learning," *Educational Technology Research and Development* 69, no. 5 (2021): 2475.

³⁵ Muhammad Najihul Huda and Khoirul Huda, "Harmonisasi Agama Dan Kemajuan: Manfaat Integrasi Keilmuan Islam Dalam Era Kontemporer," *Journal of Islamic Education* 10, no. 1 (2024): 147.

In higher education, the project-based learning (PjBL) approach in religious education has proven to foster interactive and collaborative learning. By involving students in practical projects that are relevant to religious contexts and local customs, students not only develop practical skills but also gain a deeper understanding of religious principles and local traditions. This process contributes to the development of students' ethical awareness and reflective understanding of religious principles.³⁶

Project-based learning in higher education has the potential to enhance critical thinking skills and improve problem-solving abilities. A study has shown that the project-based learning model significantly impacts university students' higher-order thinking skills.³⁷ Such critical thinking skills support students in analysing complex religious and ethical issues and formulating value-based responses. Moreover, discovery- and inquiry-based learning methods enhance student achievement by encouraging productive collaboration and critical thinking, allowing students to internalise religious values in their lives.³⁸

Collaboration with various organisations and institutions through an integrative, collaborative, and project-based approach also has the potential to enrich students' learning experiences by linking religious values with community life. Project-based learning allows students to engage in real-world activities that support the integration of religious principles into everyday practice.³⁹ Collaboration with religious and community

³⁶ Bachrul Ulum et al., "Shaping An Exemplary Individual: Implementing Project-Based Learning In Religious Education Courses At Public Universities," *AL-WIJDĀN Journal of Islamic Education Studies* 9, no. 2 (2024): 292–306.

³⁷ Syahraini Tambak and Rahmayani Siregar, "Development of Higher Order Thinking Skills Through Project-Based Learning Methods," *Halaqa: Islamic Education Journal* 7, no. 1 (2023): 45.

³⁸ Farha Sukawati, Yusra Yusra, and Ubadah Ubadah, "Inquiry Discovery Learning Method to Improve Student Learning Achievement in Islamic Religious Education Subjects," *International Journal of Contemporary Islamic Education* 5, no. 2 (2023): 54.

³⁹ Daniel G. Rees Lewis et al., "Opportunities for Educational Innovations in Authentic Project-Based Learning: Understanding Instructor Perceived Challenges to Design for Adoption," *Educational Technology Research and Development* 67 (2019): 953–82. Rosna Awang-Hashim et al., "Reflective and

organisations enhances religious literacy while encouraging ethical reflection in authentic contexts.⁴⁰

Overall, these studies further reinforce the notion that Integrative, Collaborative, and Project-Based Learning (ICPBL) in Islamic religious education plays a significant role in strengthening the understanding of Islamic values. This approach not only supports conceptual understanding but also encourages students to relate Islamic teachings to their daily lives, thereby strengthening the connection between theory and practice. This approach reinforces the connection between theoretical learning and practical engagement in Islamic Religious Education.

Nevertheless, the implementation of integrative and collaborative learning designs does not automatically ensure creativity, originality, or analytical depth in student outcomes, as these qualities are influenced by prior knowledge, motivation, and the quality of instructional design.⁴¹ While ICPBL provides a structured environment conducive to active learning, students' ability to generate innovative and critically robust work is largely dependent on their academic literacy, prior educational experiences, and the availability of explicit instructional scaffolding.⁴² In the absence of systematic guidance in research design, argumentation, and reflective academic writing, student outputs tend to remain descriptive rather than analytically rigorous.⁴³ This opinion underscores the importance of intentional

Integrative Learning and the Role of Instructors and Institutions—Evidence from Malaysia," *Higher Education* 83 (2022): 1–20, <https://doi.org/10.1007/s10734-021-00689-5>.

⁴⁰ Melanie Prideaux and Caroline Starkey, "Student Placements and Communities of Practice: Opportunities and Challenges," *Journal of the British Association for the Study of Religion (JBASR)* 22 (2020): 120.

⁴¹ Nasution Nani Barorah and Violina Erwita Ika, "Holistic Approach in Education to Promote Critical Thinking and Creativity," *The New Educational Review* 79 (2025): 162–70, <https://doi.org/10.15804/tner.2025.79.1.11>.

⁴² Parawee Srikan et al., "A Problem-Based Learning (PBL) and Teaching Model Using a Cloud-Based Constructivist Learning Environment to Enhance Thai Undergraduate Creative Thinking and Digital Media Skills," *Int. J. Interact. Mob. Technol.* 15, no. 22 (2021): 68–83, <https://doi.org/10.3991/ijim.v15i22.24963>.

⁴³ W. Sumarni et al., "Collaborative Ethno-Steam Enriched Project-Based Learning (Coe-Steam-PJBL): Its Impact on Prospective Science Teachers'

pedagogical interventions to support the development of higher-order thinking and scholarly writing competencies. Consequently, limitations observed in student products reflect underlying challenges in the learning process that warrant closer empirical examination.

Accordingly, this study also found that there are several aspects of the ICPBL process that require further attention. Creativity and originality in student products received an average score of 3.4/5. This result indicates that many projects remain confined to conventional ideas, with little innovation. Also, students needed to do better in-depth analysis, which earned them an average score of 3/5 because they didn't examine the relationship between Islamic values and their real-life applications as much. Additionally, the structure of the articles requires improvement, with a score of 3.2/5, particularly in the transitions between sections, which are often not seamless and affect the overall flow of the writing. Technical aspects such as the use of references and citations, despite scoring 3.4/5, still face challenges due to inconsistent formatting and omissions in the bibliography. Meanwhile, writing style and language were rated relatively well, with an average score of 3.6/5, although there were some minor issues, such as repetitive phrasing, that need to be addressed (refer to figure 3).

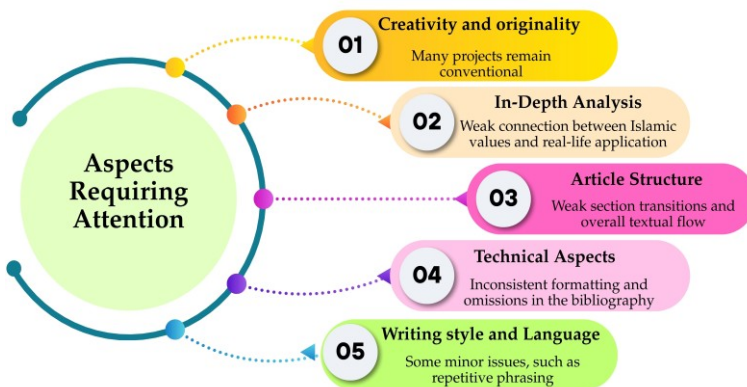


Figure 3: Student Product Quality Aspects Requiring Further Attention in ICPBL

Collaboration and Creative Thinking Skills," *Jurnal Pendidikan IPA Indonesia* 14, no. 3 (2025): 458–68, <https://doi.org/10.15294/jpii.v14i3.25487>.

This study indicates that higher education students encounter challenges in aspects such as creativity and originality, depth of analysis, article structure, technical referencing, and writing style, despite the implementation of Integrative, Collaborative, and Project-Based Learning (ICPBL). These challenges stem from various factors, such as the learning methods employed in prior education at the senior high school level, which are overly focused on traditional techniques like rote memorisation. As a result, students often lack the critical thinking and problem-solving skills necessary for project-based learning.⁴⁴

Similar structural challenges have been reported in project-based learning implementations in higher education globally, particularly in contexts where students transition from teacher-centred schooling to inquiry-based and collaborative learning environments. These challenges often arise as institutions and educators adapt to new pedagogical models that emphasise student autonomy, teamwork, and experiential learning.⁴⁵ Redesigning curricula and assessments to align with these approaches can be difficult, especially in academic systems that remain highly structured and standardised.⁴⁶ Moreover, inadequate institutional support, limited resources, and insufficient faculty preparation continue to hinder the effective implementation of project-based methods, particularly in educational contexts where traditional, teacher-led instruction remains deeply embedded.⁴⁷

⁴⁴ Nadezhda Gennadevna Sirotkina, Svetlana Vladimirovna Pavlovskaja, and Elena Evgenevna Zueva, "Challenges for Implementation of Project-Based Learning at Universities," in *Modern Challenges of Education and Psychology of Personality Formation* (2024), 89.

⁴⁵ Nanxi Meng et al., "Tackle Implementation Challenges in Project-Based Learning: A Survey Study of PBL E-Learning Platforms," *Educational Technology Research and Development* 71, no. 3 (2023): 1179–207, <https://doi.org/10.1007/s11423-023-10202-7>.

⁴⁶ Rosa Sánchez-García and Salvador Reyes-de-Cózar, "Enhancing Project-Based Learning: A Framework for Optimizing Structural Design and Implementation—A Systematic Review with a Sustainable Focus," in *Sustainability*, no. 11, preprint, 2025, 17:4978, <https://doi.org/10.3390/su17114978>.

⁴⁷ Sutrisno Sadjji Evenddy, Nurhaeda Gailea, and Syafrizal Syafrizal, "Exploring the Benefits and Challenges of Project-Based Learning in Higher

Furthermore, university students face a range of practical constraints, including time pressure, limited project management skills, curriculum complexity, and restricted access to learning resources.⁴⁸ These constraints are often exacerbated by limited instructional experience and assessment practices that are not fully aligned with project-based learning.⁴⁹ Consequently, the implementation of integrative, collaborative, and project-based learning approaches requires carefully designed and evidence-based strategies to support both students and lecturers.

To address these challenges, several strategies have been proposed in the literature. In interdisciplinary collaboration, team-based projects, such as the integration of compulsory courses with other subjects, help students understand the relationships between fields of knowledge that are crucial in addressing complex global issues.⁵⁰ Programs such as RISE-UP, which involve collaboration between different departments, demonstrate that cross-disciplinary collaboration can enhance critical thinking and problem-solving skills.⁵¹ Additionally, institutional support through frameworks that facilitate collaboration, as well as professional development for lecturers, is essential to overcome the barriers to interdepartmental collaboration.⁵² Clear project organisation and effective communication structures have been

Education," *PPSDP International Journal of Education* 2, no. 2 (2023): 458–69.

⁴⁸ Dwi Riyanti, "The Implementation of Project-Based Learning in Higher Education: Students and Lecturers' Perspectives," *English Language Teaching Educational Journal* 6, no. 3 (2023): 168–69. See Evenddy, Gailea, and Syafrizal, "Exploring the Benefits and Challenges of Project-Based Learning in Higher Education," 467.

⁴⁹ Evenddy, Gailea, and Syafrizal, "Exploring the Benefits and Challenges of Project-Based Learning in Higher Education," 467.

⁵⁰ Restu Adi Nugraha et al., "Interdisciplinary Collaboration: Addressing Global Challenges Through Innovative Learning Strategies," *Inovasi Kurikulum* 21, no. 3 (2024): 1821.

⁵¹ Luis M. Lamboy Sanabria et al., "Project-Based Learning to Address Infrastructure Challenges: Designing Modular Classrooms for Natural Disasters," *2023 IEEE Frontiers in Education Conference (FIE)*, 2023, 1–4, <https://doi.org/10.1109/FIE58773.2023.10342643>.

⁵² Amrik Singh, "Challenges of A Multidisciplinary Approach in Higher Education," *International Journal of Advanced Academic Studies* 2023; 5, no. 9 (2023): 30–32.

shown to support student engagement by improving coordination, collaboration, and task clarity within project-based learning environments.⁵³ Adequate training for lecturers is also a key factor in ensuring the successful implementation of PjBL.⁵⁴ Finally, student-centered learning, such as the challenge-based learning (CBL) model, can foster creativity, self-regulation, and problem-solving skills through innovative approaches.⁵⁵

Higher education can apply the strategies of integration, collaboration, and project-based learning by connecting modern scientific studies with Islamic values.⁵⁶ For example, students could undertake a project themed plastic waste management based on the concept of *khalifah* on Earth, integrating scientific exploration of plastic recycling technologies with Islamic environmental ethics that emphasise human responsibility as stewards of nature, as supported by studies highlighting the role of Islamic ecological principles in promoting sustainable behaviour and environmental education.⁵⁷ This project exemplifies

⁵³ Sánchez-García and Reyes-de-Cózar, "Enhancing Project-Based Learning: A Framework for Optimizing Structural Design and Implementation—A Systematic Review with a Sustainable Focus." Riska Novalia et al., "Project-Based Learning: For Higher Education Students' Learning Independence," *Social Sciences & Humanities Open* 11 (2025): 101530, <https://doi.org/10.1016/j.ssaho.2025.101530>. Yunjeong Chang, Jasmine Choi, and Mutlu Şen-Akbulut, "Undergraduate Students' Engagement in Project-Based Learning with an Authentic Context," in *Education Sciences*, no. 2, preprint, 2024, 14:168, <https://doi.org/10.3390/educsci14020168>.

⁵⁴ Bassam Hussein, "Addressing Collaboration Challenges in Project-Based Learning: The Student's Perspective," *Education Sciences* 11, no. 8 (2021): 434.

⁵⁵ Marisol Galdames-Calderón, Anni Stavnskær Pedersen, and David Rodriguez-Gomez, "Systematic Review: Revisiting Challenge-Based Learning Teaching Practices in Higher Education," *Education Sciences* 14, no. 9 (2024): 1008.

⁵⁶ Irham, "Policies and Patterns of Integration of Science and Religion in Indonesian Islamic Higher Education," *Higher Education* 90, no. 5 (2025): 1311–28, <https://doi.org/10.1007/s10734-024-01378-9>.

⁵⁷ Aji Kurbiyanto et al., "Environmental Ethics in Islamic Teachings: Discussing Ethical Principles in Islamic Teachings That Emphasize Environmental Protection and Preservation," in *Navigating Peace and Sustainability in an Increasingly Complex World*, ed. Ayyoob Sharifi et al. (Singapore: Springer Nature Singapore, 2024), 15–34, https://doi.org/10.1007/978-981-97-8772-2_2. Nuryaman Zulkifli, "Islamic Approaches to The Environmental Preservation: A

an effective model of interdisciplinary learning in higher education, bringing together students from diverse fields,⁵⁸ such as Environmental Engineering, Biology, and Islamic Studies, to collaboratively design innovative and practical solutions that reflect and uphold religious and ethical values. Institutional support, including curriculum design and lecturer development, plays a key role in sustaining integrative learning practices.⁵⁹ With structured project management, such as task allocation based on expertise, students not only develop scientific understanding and collaboration skills but also internalise Islamic values in their efforts to address modern environmental challenges holistically.

Overall, the findings indicate that students demonstrate a strong understanding of Islamic values and their relevance to contemporary issues. However, persistent challenges in creativity, analytical depth, and technical consistency highlight the need for pedagogical refinement to produce more innovative and rigorous student outputs. This pattern suggests that while integrative, collaborative, and project-based learning effectively supports students' ethical understanding, improvements in instructional design and learning support are necessary to enhance the overall quality of student work.⁶⁰

Systematic Literature Review," *Al-A'raf: Jurnal Pemikiran Islam Dan Filsafat* 20, no. 2 (2023): 176–208, <https://doi.org/10.22515/ajpif.v20i2.7848>.

⁵⁸ Mette Mari Wold Johnsen, Ela Sjølie, and Vegard Johansen, "Learning to Collaborate in a Project-Based Graduate Course: A Multilevel Study of Student Outcomes," *Research in Higher Education* 65, no. 3 (2024): 439–62, <https://doi.org/10.1007/s11162-023-09754-7>. Annie Aarup Jensen, Ole Ravn, and Diana Stentoft, "Problem-Based Projects, Learning and Interdisciplinarity in Higher Education," in *Interdisciplinarity and Problem-Based Learning in Higher Education: Research and Perspectives from Aalborg University*, ed. Annie Aarup Jensen, Diana Stentoft, and Ole Ravn (Cham: Springer International Publishing, 2019), 9–19, https://doi.org/10.1007/978-3-030-18842-9_2.

⁵⁹ Awang-Hashim et al., "Reflective and Integrative Learning and the Role of Instructors and Institutions—Evidence from Malaysia." Cagatay Tasdemir and Rado Gazo, "Integrating Sustainability into Higher Education Curriculum through a Transdisciplinary Perspective," *Journal of Cleaner Production* 265 (2020): 121759, <https://doi.org/10.1016/j.jclepro.2020.121759>.

⁶⁰ Meng et al., "Tackle Implementation Challenges in Project-Based Learning: A Survey Study of PBL E-Learning Platforms."

The Contribution of Integrative, Collaborative, and Project-Based Learning (ICPBL) in the Context of Islamic Education

This section examines the contribution of Integrative, Collaborative, and Project-Based Learning (ICPBL) in Islamic Religious Education across key dimensions of student learning, including conceptual understanding, analytical depth, application of Islamic values, and collaborative skills. Through this framework, ICPBL is analysed in relation to students' ability to internalise and apply Islamic values in both academic and social contexts.

First, Strengthening the Understanding of Islamic Religious Education Material

Integrated, collaborative, and project-based learning makes a significant contribution to strengthening the understanding of Islamic values among students at Universitas Mataram. Through their articles, the students showed that they had a deep understanding of Islamic values like fairness, kindness, and respect for others, which are related to the project's themes and are shown in rubrics 1, 3, and 5. Furthermore, rubric 2 highlights the importance of lifelong learning and moral education based on Islamic principles, while rubric 4 explores gender equality in Islam. Through project-based learning, students not only acquire religious theories but also apply them in real-life contexts, which enables them to internalise Islamic values more deeply. This learning process helps students develop an integrated understanding of Islamic teachings through collaborative engagement with project themes.

Islamic religious education uses the Integrative, Collaborative, and Project-Based Learning (ICPBL) method. It offers many opportunities to learn about Islamic values in a way that is both integrated and practical. Integrated learning encourages students to establish connections between religious concepts, general knowledge, and daily life. Based on constructivist learning theory, this approach emphasises the importance of real-life experience

and reflection in building deep understanding.⁶¹ Students are also trained to develop cognitive, affective, and psychomotor skills in an integrated manner, which enables them to internalise Islamic values such as justice, compassion, and mutual respect. The integrative structure of learning activities also facilitates coherence across curricular components within the Islamic religious education context.⁶² These findings align with this study's results, in which students demonstrated mastery of Islamic values integrated through project themes, such as moral education and gender equality in Islam.

Meanwhile, the collaborative and project-based approach enhances learning effectiveness by engaging students in real-life situations that require cooperation, reflection, and problem-solving. Through collaboration within a learning community, students can share perspectives and experiences, which supports the principle of *taysir* (ease) in Islamic religious education.⁶³ In this context, project-based learning functions as a pedagogical medium for embedding religious values within learning activities.⁶⁴ These learning experiences contribute to students' contextual understanding of Islamic religious material.

Although this approach has strong potential, its implementation still presents several pedagogical challenges. Islamic religious education requires not only theoretical knowledge but also a student's ability to internalise and apply

⁶¹ Hosaini, Agus Zaenul Fitri, and Abad Badruzaman, "Integrative Learning Design Innovation in Islamic Religious Education Subjects in Improving Graduate Competency Through an Independent Curriculum," *Research Square*, 2024, 2, <https://doi.org/10.21203/rs.3.rs-5205013/v1>.

⁶² Abu Nasir, Khozin Khozin, and Abdul Haris, "Integrating Curriculum and Instruction In Islamic Religious Education: Insights from Robin Fogarty's Theory," *Jurnal Kependidikan: Jurnal Hasil Penelitian Dan Kajian Kepustakaan Di Bidang Pendidikan, Pengajaran Dan Pembelajaran* 10, no. 3 (2024): 1097.

⁶³ Enung Hasanah, "Managing Personalization and Collaboration in Education: A Systematic Review of Educational Practices," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam* 8, no. 3 (2024): 1043.

⁶⁴ Dhaifullah Mochtar Adi Pratama and Zaenal Abidin, "Implementation of Project-Based Learning Model in Islamic Religious Education for Grade X at Muhammadiyah Senior High School 1 Surakarta," *JUSPI (Jurnal Sejarah Peradaban Islam)* 8, no. 1 (2024): 177.

Islamic values in their daily lives. Students struggle to connect religious teachings to practical issues, such as social justice and gender equality in Islam. Moreover, while collaboration among students can enrich learning, not all groups are able to create a balanced dynamic, leading to some students becoming less engaged. Therefore, we believe that for this approach to succeed, there must be strategies in place to ensure that all students actively engage in critical thinking and relate Islamic teachings to real-life challenges. Without greater attention to this aspect, the primary goal of Islamic religious education, namely, internalising and practicing Islamic values, would be difficult to achieve.

Second, Facilitating the Deepening of Analysis

The integrative, collaborative, and project-based learning approach has proven to make a significant contribution by enabling students at Universitas Mataram to analyse Islamic values. This approach encourages students to explore practical challenges and understand the social and psychological implications within the context of project-based learning. Nevertheless, some of the students' articles still lack a comprehensive exploration of these aspects, indicating room for further improvement in applying this method.

The collaborative, problem-solving-based approach has proven effective in linking theory with practice while developing students' critical and analytical thinking skills. Through discussions, reflections, and group work, students actively engage in learning that is relevant to real-world situations, thereby strengthening their analytical skills and critical mindset.⁶⁵ A project-based learning approach provides students with the opportunity to analyse Islamic values in depth through practical challenges, enabling them to relate Islamic teachings to concrete situations. This approach supports students in relating theoretical

⁶⁵ Enwei Xu, Wei Wang, and Qingxia Wang, "The Effectiveness of Collaborative Problem Solving in Promoting Students' Critical Thinking: A Meta-Analysis Based on Empirical Literature," *Humanities and Social Sciences Communications* 10, no. 1 (2023): 6, <https://doi.org/10.1057/s41599-023-01508-1>.

concepts to practical analytical contexts.⁶⁶

To address the challenges in the depth of analysis, more targeted learning strategies are required, such as group discussions and case study analyses. These strategies provide opportunities for students to explore religious teachings from various perspectives and relate them to contemporary challenges. Dalimunthe emphasises that project-based, integrated learning can foster students' critical thinking,⁶⁷ particularly when considering the social, psychological, and practical implications of applying Islamic values.

Although the collaborative, problem-solving-based approach has significant potential, there are still considerable challenges in ensuring that students deeply explore Islamic values within the context of Islamic religious education. We believe that students sometimes understand religious teachings at a superficial level, without considering the social, psychological, and practical impacts on their lives. Therefore, intensive guidance from educators is essential to help students connect religious theory more critically and comprehensively with contemporary issues. An emphasis on technical task completion without sufficient conceptual guidance may limit students' engagement with religious values. Creating learning environments that encourage reflective and critical engagement is therefore essential. This argument is in line with Islamic values, which emphasise justice, compassion, and social responsibility.

Third, Strengthening the Relevance and Application of Islamic Religious Values

Integrated, collaborative, project-based learning has proven to strengthen the relevance and application of religious values in

⁶⁶ Eka Yuliana Rahman and Amri Dhimas Maulana, "Project-Based Learning as a Catalyst for Enhanced Student Achievement in Social Studies at Islamic Junior High School," *Indonesian Journal of Education Research (IJoER)* 5, no. 4 (2024): 154.

⁶⁷ Muhammad Aidil Dalimunthe and Panyahatan Siregar, "Integrative Learning Strategies for Enhancing Critical Thinking in Islamic Religious Education," *AL-IMAM: Journal on Islamic Studies, Civilization and Learning Societies* 5, no. 2 (2024): 109.

students' real lives at Universitas Mataram. The products produced demonstrate a clear connection between Islamic values and contemporary issues faced by students, such as the prevention of early marriage, mental health, and bullying prevention from an Islamic perspective. It is also possible to effectively combine Islamic values with gender equality and mental health awareness in schools. This connection facilitates the application of religious values in everyday contexts. Project-based learning thus enables students to engage with religious concepts through practical social issues. The integration of Islamic values into project-based student work better prepares students to address real-world problems.

University students can better understand and use religious values in their everyday lives through integrative, collaborative, and project-based learning. This is because these types of learning combine religious theory and practice through real-life projects. Research shows that the Collaborative Problem Solving (CoLPS) model is a useful way to help students improve their project work. It does this by giving them structured tasks that use both their intellectual and social skills. These tasks also help students see how religious values can be used in real life.⁶⁸ Furthermore, collaboration based on collective efficacy within student groups has been shown to enhance social skills and deep understanding, helping students solve real-world problems more effectively.⁶⁹ Religious education-based projects of this nature also foster students' creativity and strengthen the relevance of religious values through the development of products that benefit society.⁷⁰ These learning activities support the development of both academic understanding and social engagement.

⁶⁸ Abdur Rofik et al., "The Effect of Collaborative Problem Solving & Collaborative Project-Based Learning Models to Improve The Project Competences of Pre-Service Teachers," *Pegem Journal of Education and Instruction* 12, no. 3 (2022): 131, <https://doi.org/10.47750/pegegog.12.03.15>.

⁶⁹ José Hanham, John McCormick, and Adam Hendry, "Project-Based Learning Groups of Friends and Acquaintances : The Role of Efficacy Beliefs," *The Journal of Educational Research* 0, no. 0 (2020): 1, <https://doi.org/10.1080/00220671.2020.1756729>.

⁷⁰ Achmad Farhan et al., "Project-Based Learning Design to Enhance Students' Creativity in the Fiqh Element at Junior High School," *FIKROTUNA; Jurnal Pendidikan Dan Manajemen Islam* 14, no. 02 (2024): 131–32.

Although project-based learning can strengthen the application of Islamic values, challenges arise when students only apply these values superficially. In Islamic religious education, a deep understanding is crucial. For example, in projects addressing gender equality, students may only quote verses that support the concept without comprehending the deeper principles of justice and respect in Islam. Traditional gender roles may still trap some conservative students, limiting their understanding of equality in the context of modern society. Furthermore, although collaborative projects encourage discussion, a closed attitude towards social change can diminish the effectiveness of applying these values. Therefore, higher education institutions must create spaces for in-depth discussions and provide guidance to help students connect religious teachings with contemporary social issues, such as gender equality, in a more relevant and practical way.

Fourth, Strengthening Collaborative Skills

Project-based, integrative, collaborative learning at Universitas Mataram has significantly strengthened students' collaborative skills, even though the evaluation rubric does not explicitly assess them. This contribution is clearly evident in the students' ability to write scientific articles, which require collaboration in research and the formulation of arguments, a process that necessitates effective teamwork among members to achieve comprehensive results. Additionally, several articles demonstrate real-world applications, showcasing how students worked together in teams to address local issue-based projects, as reflected in rubrics 1, 4, and 5. In addition to task division, this collaboration emphasises discussions and the development of creative solutions applicable in real-world contexts. Overall, collaborative project-based activities contribute to the development of students' teamwork skills.

Research has shown that integrative, collaborative, project-based learning significantly enhances students' collaboration skills in higher education. Project-based learning in universities effectively improves students' interpersonal skills, conflict management, and cross-disciplinary collaborative abilities through

a structured project-based approach.⁷¹ The study indicates that learning outcomes are more influenced by the dynamics of student groups than individual factors, such as gender or field of study, highlighting the importance of collaboration among group members.⁷² This approach also provides students with opportunities to engage in real-world tasks that require critical thinking and collective problem-solving.

In the context of religious education, project-based learning also contributes significantly to collaborative skills. According to a study by Knoblauch and Tamer-Uzun, the project-based approach used in religious education at universities helps students work with people from different religious and cultural backgrounds, thereby improving their ability to collaborate and understand one another.⁷³ Knoblauch and Tamer-Uzun also highlight that the collaboration experience in this context not only develops collaborative skills but also provides a deeper understanding of the importance of cooperation in diversity.⁷⁴ Therefore, the implementation of project-based learning can be regarded as an effective strategy for building relevant and functional collaborative skills for students.

Although project-based learning is effective in enhancing collaborative skills, in the context of Islamic religious education, this approach must ensure the deep application of religious values. The aim of Islamic religious education is not only to develop social skills but also to shape students' character based on strong moral principles. For example, in projects addressing social issues, such as preventing child marriage, students learn to collaborate. However, more importantly, it is how they

⁷¹ Mette Mari et al., "Learning to Collaborate in a Project-Based Graduate Course: A Multilevel Study of Student Outcomes," *Research in Higher Education* 65 (2024): 439.

⁷² Mari et al., "Learning to Collaborate in a Project-Based Graduate Course: A Multilevel Study of Student Outcomes," 439.

⁷³ Knoblauch and Tamer-Uzun, "Learning in Encounter: Collaborative and Project-Based Strategies for Learning in Culturally and Religiously Diverse Contexts in the Higher Education Sector."

⁷⁴ Knoblauch and Tamer-Uzun, "Learning in Encounter: Collaborative and Project-Based Strategies for Learning in Culturally and Religiously Diverse Contexts in the Higher Education Sector."

understand and internalise Islamic values that emphasise honour, responsibility, and justice. Even if collaboration is effective, without a profound understanding of religion, students may fail to apply moral principles in their lives. Therefore, Islamic religious education should not only sharpen practical skills but also strengthen the understanding of religious values in a broader social context.

Conclusion

The students' products developed through integrative, collaborative, and project-based learning (ICPBL) demonstrate strong performance, particularly in students' understanding and application of Islamic values. Students have successfully linked Islamic principles, such as justice, compassion, and knowledge, to contemporary social issues, including gender equality and mental health. However, some areas, such as creativity, depth of analysis, and article structure, still require further attention. Overall, student outputs reflect the application of Islamic teachings to contemporary social contexts. Further instructional support may enhance students' creativity and analytical depth.

Integrative, collaborative, and project-based learning (ICPBL) has significantly strengthened students' understanding of Islamic values and enhanced their collaborative skills. Through projects based on social issues, students not only internalise Islamic values in practice but also reinforce the relevance of religious teachings in real life. This learning model also supports the development of collaborative learning practices. Future studies are recommended to investigate the effectiveness of the ICPBL method in enhancing students' academic writing skills, with a particular focus on integrating Islamic values into the analysis of social issues such as gender equality and mental health, through a cross-university study in Indonesia. Beyond its local context, this study offers insights into how value-based project learning can be designed and implemented in higher education settings that seek to integrate ethical education with collaborative and experiential learning.

Despite these contributions, this study has several limitations. The research was conducted in a single institutional context using

a qualitative descriptive approach, which may limit the generalisability of the findings. In addition, the analysis focused primarily on student products and participant reflections, without longitudinal observation of learning outcomes. Variations in students' prior academic literacy and writing skills also influenced the depth and originality of the articles they produced.

Given these limitations, several recommendations can be made. Instructional scaffolding in research design, academic writing, and critical analysis should be strengthened within the ICPBL framework. Future studies are recommended to examine the effectiveness of integrative, collaborative, and project-based learning across multiple universities, using mixed or longitudinal research designs to capture better its impact on students' analytical, creative, and writing competencies.

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