

From Verses to Action: Project-Based Learning in Al-Qur'an Hadith Subjects to Foster Understanding of Verses and Hadiths on Environmental Sustainability and Ecological Awareness in Madrasahs

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Abstrak

Kelestarian lingkungan merupakan isu penting yang perlu ditanamkan sejak dini melalui pendidikan, termasuk dalam pembelajaran Al-Qur'an Hadis. Namun, pembelajaran yang berlangsung di madrasah umumnya masih menggunakan pendekatan konvensional yang berfokus pada aspek kognitif semata. Kondisi ini menjadi masalah utama kajian, karena pemahaman peserta didik terhadap ayat dan hadis bertema lingkungan menjadi kurang kontekstual, tidak terhubung dengan realitas kehidupan, dan tidak menghasilkan perubahan sikap ekologis yang nyata. Penelitian ini bertujuan untuk mengeksplorasi penerapan model Project-Based learning (PjBL) dalam meningkatkan pemahaman dan kepedulian peserta didik terhadap nilai-nilai keislaman mengenai pelestarian lingkungan. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data berupa observasi, wawancara mendalam, dan dokumentasi. Penelitian ini dilaksanakan di MA YSPIS Rembang. Hasil penelitian menunjukkan bahwa penerapan PjBL mendorong keterlibatan aktif peserta didik dalam proyek nyata seperti pembuatan taman kecil madrasah, kampanye digital, dan pembuatan pamflet edukatif. Kegiatan ini membantu peserta didik mengaitkan ajaran Al-Qur'an dan Hadis dengan realitas kehidupan, serta membentuk sikap tanggung jawab ekologis. Kesimpulan dari penelitian ini menunjukkan bahwa model PjBL efektif dalam menginternalisasi nilai-nilai keislaman terkait pelestarian lingkungan dan meningkatkan kesadaran peserta didik untuk mengamalkan dalam kehidupan sehari-hari.

Kata kunci: Kesadaran Ekologis; Pelestarian Lingkungan; Pembelajaran Kontekstual; Project-Based Learning

Abstract

Environmental sustainability is a critical issue that must be instilled from an early age through education, including in Qur'an-Hadith instruction. However, learning in many madrasahs still relies on conventional, cognitively oriented approaches. This condition forms the main problem of the present study, as students' understanding of Qur'anic and Hadith texts related to the environment remains decontextualized, disconnected from real-life situations, and fails to shape ecological attitudes and behaviors. This study aims to explore the implementation of the Project-Based Learning (PjBL) model in enhancing students' comprehension and concern for Islamic values regarding environmental preservation. This study employed a descriptive qualitative approach, with data collected through observation, in-depth interviews, and documentation. The research was conducted at MA YSPIS Rembang. The findings indicate that PjBL fosters active student engagement through real-life project such as creating a school garden, conducting digital awareness campaigns, and designing educational pamphlets. These activities enabled students to meaningfully connect Qur'anic and Hadith teaching with real-world environmental issues, fostering a sense of ecological responsibility. The study concludes that PjBL is effective in internalizing Islamic environmental ethics and increasing students' awareness and commitment to practicing these values in their daily lives.

Keywords: Ecological Awareness; Environmental Preservation; Project-Based Learning; Contextual Learning

INTRODUCTION

Environmental sustainability is a global issue that is becoming increasingly urgent and requires attention from various parties, including the world of education. (Cendikia et al., 2023). From an Islamic perspective, the importance of protecting the environment has been emphasised in the Qur'an and Hadith. Allah SWT says in Surah Al-A'raf verse 56:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا

"And do not cause corruption on earth after (Allah) has set it right..." (QS. Al-A'raf: 56).

This verse contains a divine warning for humans to avoid destructive actions on earth. The prohibition is comprehensive, covering social, physical, psychological, economic and ecological aspects. The damage referred to includes relationships between humans, destruction of individuals' bodies and souls, means of livelihood such as agriculture and trade, and irresponsible exploitation of the environment (Romdloni & Sukron Djazilan, 2019). Allah SWT created the earth along with mountains, rivers, seas, land, and forests to support human life; therefore, humans have a moral and theological responsibility to manage them wisely and sustainably for the benefit of the people (Nu Online Quran, Al-A'raf: 56). In QS. Al-Baqarah verse 205, Allah also states that He does not like those who cause corruption on earth. In line with this, the Prophet Muhammad SAW said:

مَا مِنْ مُسْلِمٍ يَغْرِسُ غَرْسًا، أَوْ يَزْرَعُ زَرْعًا فَيَأْكُلُ مِنْهُ طَيْرٌ أَوْ إِنْسَانٌ أَوْ بَهِيمَةٌ إِلَّا كَانَ لَهُ بِهِ صَدَقَةٌ

"A Muslim who plants a tree or cultivates crops, and then birds, humans or animals consume them, will be rewarded for his charity" (HR. Bukhari, no. 2152).

These teachings emphasise that ecological awareness is a fundamental value of Islam that needs to be instilled from an early age through formal education, including the study of the Qur'an and Hadith in madrasas, in order to foster environmental awareness among student (Habibah et al., 2025). However, students' understanding of verses and hadiths on environmental themes is still purely textual, without any

contextual connection to everyday life, resulting in low levels of environmental awareness. The teaching of the Qur'an and Hadith in Madrasah Aliyah is still largely conventional, focusing on lectures and memorisation, which results in students' understanding being less applicable (Wahyuni et al., 2024). Such an approach is considered ineffective in fostering deep understanding and awareness of action. (Afrina Yesi Gusman, 2023)

One effective solution is the Project-Based Learning (PjBL) model, which enables students to explore verses from the Qur'an and hadiths in context through real projects that are relevant to everyday life (Sains Riset et al., 2024). The theoretical basis stems from constructivism theory, in which meaningful learning is formed through the active construction of knowledge from direct experience. This approach is reinforced by eco-pedagogy theory, which emphasises human-environment harmony in response to the global ecological crisis, as well as shaping students to be intellectually and ecologically responsible (Yunansah & Herlambang, 2017).

At Madrasah Aliyah YSPIS Rembang, the application of Project-Based Learning in teaching the Qur'an and Hadith can be an innovation in building students' environmental awareness. Through projects such as environmental awareness campaigns, creating small gardens, and educational pamphlets, students not only understand the theory of the Qur'an and Hadith, but also apply it in real life (Noor, 2019). Therefore, it is necessary to review this model and its contribution to the formation of ecological awareness in religious education.

Previous studies show that Project-Based Learning (PjBL) models have been widely applied in Islamic Religious Education (PAI), but they are general in nature and have not specifically shaped contextual awareness, such as environmental issues that are in line with Islamic values (Junita, 2023). For example, Salama et al. (2025) explored the effectiveness of PjBL in improving PAI learning outcomes without directly linking it to the understanding of religious values from verses and hadiths. (Habibunnisa et al., 2024), Meanwhile, Gusman (2023) and Jannah and Jumari (2024) emphasise the integration of PjBL into the Merdeka Curriculum without focusing on

the potential for developing ecological awareness through the appreciation of religious teachings.

Research on Islamic values-based environmental education remains weak in pedagogical aspects, particularly in the development of applied and transformative learning strategies in the classroom. Arimbi and Pramesti (2020) developed an e-book entitled Zero Waste Lifestyle that integrates Islam and science, but it emphasises media rather than participatory processes such as PjBL (Puspa Arimbi & Idha Pramesti, 2020). Meanwhile, Rosma (2018) and Cendikia et al. (2023) focused on the formation of environmentally conscious attitudes in a cognitive-relational manner, without deep integration of Islamic teachings in PAI learning (Rosma, 2016). Thus, this review shows the lack of specific research on Islamic value-based PjBL models for environmental sustainability, especially in Al-Qur'an Hadith subjects in madrasahs.

This gap forms the basis of the research gap, namely the absence of studies that specifically integrate the Project-Based Learning (PjBL) model with the teaching of verses and hadiths on environmental sustainability, such as QS. Al-A'rāf: 56 on the prohibition of causing destruction on earth, QS. Ar-Rūm: 41 on the ecological damage caused by human actions (Romdloni & Sukron Djazilan, 2019), Hadith: 'If the Day of Judgement is near and you have a seedling in your hand, plant it if you can' (HR. Ahmad), as well as the prohibition of wasting water (HR. Ibn Majah). There has also been no study that directly links this teaching with the formation of ecological awareness in students through projects based on Islamic values. Unlike previous studies that were partial, both pedagogically and in terms of Islamic substance, this study offers a holistic approach: evaluating the effectiveness of PjBL in Al-Qur'an hadith learning as well as the growth of students' contextual understanding of ecological messages through their active involvement (Chaerunisa et al., 2024).

The novelty of this research lies in the integration of Project-Based Learning (PjBL) with eco-pedagogy, which is education that emphasises the relationship between humans and the environment from a moral, spiritual, and ecological perspective in Islamic teachings (Yunansah & Herlambang, 2017). Al-Qur'an Hadith

learning does not only transfer textual knowledge, but also shapes the ecological attitudes and actions of students, with a focus on the theme of environmental sustainability, which is rarely discussed in depth in Islamic Education.

This study focuses on four main questions. First, how is the Project-Based Learning (PjBL) model applied in Al-Qur'an Hadith learning at MA YSPIS Rembang, including student involvement in projects that foster ecological awareness. Second, to what extent does PjBL improve students' contextual understanding of verses and hadiths on environmental sustainability. Third, how students' attitudes and behaviours towards environmental conservation are transformed after project-based learning. Fourth, the factors that support and hinder the implementation of PjBL in this subject, both internal (teacher readiness and student motivation) and external (facilities and institutional support).

This study is expected to contribute both theoretically and practically. Theoretically, this study enriches the literature on Islamic education, particularly the integration of the Project-Based Learning (PjBL) model in Al-Qur'an Hadith learning based on environmental issues. Practically, the results provide innovative learning strategies for teachers, facilitate the internalisation of Islamic teachings on environmental preservation through real activities for students, and encourage a culture of religious learning and environmental awareness in educational institutions. In addition, this research serves as a reference for further studies in other subjects (Ramadhani & Aprison, 2022).

RESEARCH METHOD

This study uses a descriptive qualitative approach to describe in depth the process of implementing the Project-Based Learning (PjBL) model in Al-Qur'an Hadith learning and its impact on students' environmental awareness. This approach was chosen because it is able to explore social phenomena holistically in their natural context and provide a deep understanding of the dynamics that occur in the field. (Wijaya, 2015) (Sugiyono, 2020; dalam Hardiyanto et al., 2021).

The research was conducted at Madrasah Aliyah YSPIS Rembang. The research subjects included one teacher who taught the Al-Qur'an Hadith subject and 24 students in the 12th grade at MA YSPIS Rembang, who were divided into three groups for the Al-Qur'an Hadith subject. The selection of classes was based on the consideration that material on preserving the environment was included in the basic competencies taught at that level (Amri, 2020)

Data collection in this study was conducted through three main techniques, namely participatory observation, in-depth interviews, and documentation. (Firosa Ahda & Agung, 2022) Observations were conducted directly and actively on the implementation of project-based learning, focusing on student engagement, teacher delivery methods, and interactions that occurred during the activities.

In-depth interviews were conducted with teachers and students to gain a comprehensive understanding of the PjBL implementation strategy, the challenges faced, and their perceptions of its impact on shaping ecological awareness. Meanwhile, documentation was used to supplement field data, which included learning planning documents such as lesson plans, project notes, and visual documentation in the form of photos of activities (Rukin, 2022).

The data analysis process refers to Miles and Huberman's interactive model, which consists of three main stages: data reduction, data presentation, and drawing conclusions. Data reduction is carried out by sorting, simplifying, and focusing the data based on the theme and research objectives (Nubuwah et al., 2023). The reduced data was then organised in the form of descriptive narratives, tables, or matrices to facilitate interpretation. The final stage involved drawing conclusions through a process of identifying patterns, meaningful relationships, and the implications of the data for the research questions and objectives (Qomaruddin & Sa'diyah, 2024).

RESULTS AND DISCUSSION

Implementation of Project-Based Learning Model in Al-Qur'an Hadith Learning

The Project-Based Learning (PjBL) model in Al-Qur'an Hadith learning in class XII MA YSPIS Rembang is implemented through a thematic approach by raising the issue of environmental preservation as an authentic context relevant to students, so that they not only understand Islamic teachings textually, but also reflect and actualise them in real actions related to global issues. Based on the lesson plan and class daily journal, the activity was carried out over six lessons in three consecutive weekly meetings, with the following focus: in-depth study of the material and project planning in the first week, project implementation in the second week, and presentation and evaluation in the third week.

In the first week, the learning process began with exploring essential questions that sparked students' critical awareness of environmental issues. This is in line with John Thomas' view that project-based learning must begin with challenging questions or problems that encourage students to design, solve problems, and make decisions independently, resulting in tangible products (Sumaryanto, 2020).

The next stage involves collaborative project planning, where students are divided into small groups to develop action plans that integrate Islamic values with environmental conservation efforts (Cendikia et al., 2023). Based on the teacher's documentation, there were three main projects developed, namely the creation of a 'Small Madrasah Garden' accompanied by a quote from QS. Ar-Rūm: 41, a digital campaign themed '*Islam & Ecology*' through social media, and an educational pamphlet entitled '*My Rubbish is My Responsibility*'.

In the second week, activities shifted to project implementation with field observations showing high enthusiasm and a sense of responsibility among students. The community garden group planted flowers to beautify the previously barren corners of the madrasah, embodying the Islamic values of beauty and cleanliness. The digital campaign group produced a short video containing an invitation to protect the environment, supported by a quote from QS. Al-Baqarah as a moral-theological

message. Meanwhile, the educational pamphlet group designed posters with a theme of cleanliness that were placed at strategic points, containing the hadits 'النظافة من الإيمان' and an invitation to take responsibility for personal waste as a form of social piety.

At the third meeting, each group presented their project results in front of the whole class, not only the final product, but also the underlying theological narrative. For example, one student interpreted QS. Ar-Rūm/30: 41 by stating that environmental damage can arise from small actions such as littering or neglecting classroom cleanliness. This reflects the students' ability to understand religious texts contextually and critically (Gunawan et al., 2023), in accordance with the achievements of analysis and evaluation in Bloom's Revised Taxonomy.

The final stage of learning is a comprehensive reflection and evaluation carried out by teachers and students as an integral part of the meaningful learning process. (Damayanti Nababan dan Christofel Agner Sipayung, 2023). Reflection is carried out through group discussions and individual writing in a calm and serious atmosphere, inviting students to reflect on the lessons, the values they have discovered, and the influence of their experiences on their view of the environment as God's gift. This approach is important because it provides space for students to express their ideas, impressions, and thoughts, while also training them in self-evaluation and awareness of the values they have acquired.

Student reflections indicate that hygiene education goes beyond cognitive aspects, encompassing affective and spiritual dimensions (Usanto et al., 2023); Some consider it a form of worship beloved by Allah, referring to the hadits 'النظافة من الإيمان' (cleanliness is part of faith), as well as the principle of 'mens sana in corpore sano' which is in line with Islamic teachings on inner and outer balance, where physical cleanliness reflects purity of heart and social piety through actions such as disposing of rubbish in its proper place and caring for the learning environment.

It is interesting to note that the group of students tasked with creating a small garden for the madrasah shared powerful and touching reflections. This group quoted the words of the Prophet Muhammad SAW:

"إِنْ قَامَتِ السَّاعَةُ وَبِيَدِ أَحَدِكُمْ فَسِيلَةٌ، فَإِنْ اسْتَطَاعَ أَنْ لَا يَقُومَ حَتَّى يَغْرِسَهَا فَلْيَفْعَلْ."

"If the end of the world is about to happen and you have seeds in your hands, then if you are able to plant them before the end of the world actually happens, do so."

Tree planting and environmental management activities are not merely symbolic, but meaningful acts of worship that reflect a deep understanding. (Negeri & Maret, 2021). For students, the small garden serves as a concrete contribution to the madrasah environment as well as a charitable deed, fostering ecological awareness based on Islamic values, as emphasised in the hadith that stresses the importance of even the smallest acts of kindness. This finding confirms the success of project-based learning in internalising values holistically, where students connect religious texts with the realities of life in a reflective-critical manner, in line with Rokeach's theory which views values as the main guide for action.

Improving Contextual Understanding of Verses and Hadiths on Environmental Sustainability

The improvement in students' understanding of Qur'anic verses and hadiths related to environmental conservation is not only evident in their memorisation of the texts, but also in their ability to interpret their meaning contextually and relate them to everyday life, reflecting the success of PjBL in developing cognitive, affective, and spiritual aspects (Santoso et al., 2023). In-depth interviews revealed significant shifts in perspective, with participants now realising that littering is a form of environmental damage that is forbidden in Islam, giving rise to an ecological awareness based on religious values.

The students' written reflections on QS. Ar-Rum: 41 reinforces this understanding, with verses that reveal the destruction of land and sea due to human actions interpreted as a warning against destructive behaviours such as environmental pollution, waste of natural resources, and littering. This understanding reflects the students' ability to articulate divine messages as moral awareness that

encourages concrete actions to preserve the earth as God's trust (Romdloni & Sukron Djazilan, 2019), In line with Romdloni and Djazilan (2019), who emphasise the contextual meaning of religious values as the foundation of ecological awareness. In addition, documentation of learning products shows a strong integration between religious texts and actions, such as a group that created a small madrasah garden by inserting a quote from Imam Bukhari's hadith about the virtue of planting trees on a preaching board, as well as a digital campaign group that embedded verses from the Qur'an to reinforce their spiritual message.

Field findings reveal that students not only understand religious texts cognitively, but also apply them in meaningful actions, thus exceeding the levels of remembering and understanding to reach applying, analysing, and creating in Bloom's revised taxonomy (Santoso et al., 2023). In applying the PjBL model to Al-Qur'an and Hadith lessons, they applied Islamic values of environmental preservation in concrete ways, analysed the surrounding conditions, and created works such as school gardens, educational brochures, and digital da'wah campaigns, so that learning became meaningful and transformative through the formation of independent knowledge in a real social context (Ilmi et al., 2021).

Ecopedagogy enriches ecological awareness in PjBL-based Al-Qur'an Hadith learning with a spiritual dimension, instilling an understanding that environmental preservation is worship and a mandate of *khalifah fil ardh*, thereby integrating the intellectual, affective, and spiritual realms holistically. In line with Yusanah and Herlambang (2017), this approach develops ecological values that encompass cognition, character, and morality, particularly through the QS. Al-Baqarah [204–205] project which—as witnessed by the supervising teacher—increased students' awareness to the point of reflecting on littering as hypocritical, triggering character transformation, commitment to faith, and personal integrity (Darmuki & Alfin Hidayati, 2023).

Transformation of Attitudes and Actions: Internalisation of Religious and Ecological Values

The application of PjBL in PAI learning aims to bring about changes in attitudes and behaviour through a deep understanding of religious values (Junita et al., 2023). Observation, interview and documentation data show this significant transformation, particularly in environmental awareness as a practice of faith; students voluntarily watered plants, kept the classroom clean, and disposed of rubbish in its proper place, with statements such as 'Protecting the environment is the responsibility of Muslims' and 'Littering is a sin because it contradicts Islamic teachings on cleanliness', which indicates the absorption of values into the affective and moral domains.

The opinions of teachers of the subject Al-Qur'an Hadith reinforce these findings, noting an increase in discipline and student awareness of school environmental cleanliness after the implementation of the project, in which students enthusiastically and consciously carried out their duties as part of their faith (Rahmah et al., 2022). Students' written reflections demonstrate the internalisation of values through emotional-spiritual engagement with the teachings of the Qur'an and Hadith, making environmental conservation a form of da'wah and an expression of faith, as reinforced by Islam-based ecopedagogy by Romdloni and Djazilan (2019). The integration of PjBL in Al-Qur'an Hadith learning has a transformative impact on the affective-psychomotor domain, shaping the character of Muslims who care about the environment and embody Islamic teachings in a tangible way (Afrina Yesi Gusman, 2023).

Supporting and Inhibiting Factors in the Implementation of PjBL in Al-Qur'an Hadith Learning

The application of the PjBL model in Al-Qur'an Hadith learning cannot be separated from various contextual factors that influence its success or limitations. The results of data analysis reveal complex but informative dynamics related to the implementation of project-based learning in madrasahs (Effendi & Yoto, 2024). These factors are divided into two main categories: supporting factors and inhibiting factors.

Supporting Factors

One of the main strengths in the implementation of PjBL is the commitment of teachers as facilitators of contextual learning (Yuliana, 2021). The teacher demonstrated a proactive attitude in directing learning so that it was not limited to memorising texts, but encouraged students to experience and understand the values of the Qur'an and Hadith through direct involvement. In the lesson plan notes and activity documentation, it was apparent that the teacher played the role of a scaffolder who facilitated discussion, provided reflective feedback, and opened up space for student initiative (Fidela & Fadilah, 2024). This commitment is in line with the principle of constructivism, whereby effective learning requires the active involvement of teachers in guiding the process of meaning construction by learners. (Kamaliyah & Alrianingrum, 2022).

The next strength is the active involvement and enthusiasm of the students. Students show a sense of ownership of the project, divide tasks independently, and engage in the creative process with intrinsic motivation (Hadits & Jannah, 2024). They feel proud to be able to practise religious values in real life. Students' comments such as 'Usually, religious studies are just theory, but now I can create a garden and preach through posters and Instagram' reflect the transition from passive learning to active participation. This shows that PjBL has succeeded in providing a student-centred and contextually personal and social learning experience.

In addition to the commitment of teachers and the enthusiasm of students, institutional support from madrasahs was another factor that contributed to the successful implementation of the project. Interviews with madrasah principals revealed openness to innovative learning approaches such as PjBL. Despite limited resources (Kamaliyah & Alrianingrum, 2022), In addition to the commitment of teachers and the enthusiasm of students, institutional support from madrasahs was another factor that contributed to the successful implementation of the project. Interviews with madrasah principals revealed openness to innovative learning approaches such as PjBL Despite limited resources.

This support reflects a policy environment conducive to pedagogical renewal, which is essential for building an inclusive and adaptive learning ecosystem. (Habibunnisa et al., 2024). Thus, the presence of the madrasah principal as a policy maker who supports creativity and participation among students provides a structural foundation that strengthens initiatives at the classroom level. Collaboration between teachers, students, and the madrasah is a tangible manifestation of the collective spirit in providing contextual and transformative religious education (Alfiani, 2022). Equally important is the relevance of the project theme to the real lives of students. The issue of environmental conservation is very close to the daily experiences of students, given that the school environment still faces challenges in terms of cleanliness and greening.

Inhibiting Factors

Although the implementation of PjBL in Al-Qur'an Hadith learning showed positive results, it cannot be ignored that a number of obstacles arose during the process. Based on the lesson plans and teachers' daily notes, the projects designed included three main types of activities: creating a small madrasah garden, a digital campaign themed 'Islam & Ecology' through social media, and compiling an educational pamphlet entitled 'My Waste is My Responsibility.' These three projects required a combination of creativity, group collaboration, and adequate facilities and infrastructure support. However, in practice, technical and non-technical challenges significantly influenced the dynamics of their implementation.

In the Madrasah Small Garden project, the first obstacle was the limited green space in the madrasah environment. Determining a strategic location that was in line with the concept of an educational garden was a point of debate among the groups. In addition, supporting tools such as small hoes, hand shovels and plant pots were not fully available at the madrasah. This forced the students to bring most of the tools and materials from home. In an interview, one student said, 'We were confused about where to plant because the land was narrow and some of the soil was hard, so we needed tools that not all children had.' This obstacle slowed down the progress of the

garden and required extra work from the students (Ahmad Khoiruddin & Djoko Suwito, 2021).

The group handling the digital campaign also faced its own challenges. Although the idea of a social media campaign sounded appealing, its implementation in the field proved difficult. Some of the students' digital literacy was still limited, especially when it came to packaging religious messages in an attractive visual format. Several students admitted that they were not yet familiar with design applications such as Canva or CapCut, which slowed down the content creation process (Sari et al., 2019). One of the students said, 'This is my first time making a religious video, and I'm confused about how to edit it so that it's not monotonous. Sometimes I just copy and paste from Google.' In addition, time was also an obstacle. Differences in schedules among group members meant that the process of filming and uploading content had to be delayed.

The same applies to the project of creating educational pamphlets. The main obstacle was not the availability of equipment, but rather a lack of experience in designing communicative publications. Some of the pamphlets created initially were too dense with information and lacked visual appeal. Teachers had to provide more intensive guidance to help students compose messages that were concise and to the point, yet still persuasive (Salma et al., 2025). One of the female students said, 'We know that the message should be about rubbish and responsibility, but we are confused about how to make it look good and easy to read. Beyond the technical aspects, the project timeline also posed a challenge. The Al-Qur'an Hadith teacher said, 'Ideally, this project would need more time, but due to our busy schedule, we had to manage our time wisely to avoid overlap.'

The varying abilities and literacy levels of the students also posed a challenge. During the implementation process, it was found that some students still had difficulty understanding the principles and relating them to practical contexts. Some students required intensive guidance to be able to interpret the verses and translate them into actions or products (Berliana Alvionita Pratiwi et al., 2024). This indicates

the importance of a differentiated approach to learning and the role of teachers as active guides in the process of internalising values.

Overall, the success of PjBL implementation in Al-Qur'an Hadith learning is greatly influenced by the synergy between internal factors such as student motivation and teacher capacity, as well as external factors such as institutional support and infrastructure readiness (Hamid, 2023). Although challenges remain, a contextual and collaborative approach, accompanied by the reinforcement of spiritual values, can be an important foundation for creating effective and transformative learning.

CONCLUSION

This study proves that the integration of Project-Based Learning (PjBL) in Al-Qur'an Hadith learning with an environmental conservation theme improves students' conceptual understanding, affective sensitivity, and behavioural engagement. Students gain contextual understanding of the teachings of the Qur'an and Hadith while practising them through real ecological actions, which reinforces the relevance of the constructivist approach, contextual learning, and Islamic eco-pedagogy based on Bloom's Revised Taxonomy.

Theoretically, this research contributes to the development of Islamic education with empirical evidence that PjBL bridges religious texts and everyday ecological experiences, supported by effective teacher facilitation and a conducive learning environment. Practically, this model offers an applicable approach for Islamic education teachers to transformatively shape students' ecological character, relevant to environmental sustainability challenges. The limitations of this study include the short implementation period, participants limited to one class in one madrasah, and the absence of standardised affective evaluation instruments. Further research is recommended to extend the period, involve more institutions, develop comprehensive instruments for affective and behavioural aspects, and expand PjBL to other Islamic themes such as social justice, economic ethics, or interfaith harmony for holistic and transformative Islamic education.

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