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## Integrating Aswaja Values into Project-Based Learning for Character-Based Indonesian Language Education

Erniati<sup>1\*</sup>, Nurhayati<sup>1</sup>, Munira Hasjim<sup>1</sup>

<sup>1</sup>Faculty of Cultural Sciences, Hasanuddin University, Indonesia,

\* Corresponding author: [erniati24f@student.unhas.ac.id](mailto:erniati24f@student.unhas.ac.id)

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**Abstract:** This study aims to develop and evaluate the effectiveness of the Aswaja Character-Based Project-Based Learning model (PjBL-Aswaja) in Indonesian language instruction at Islamic higher education institutions. The study employed a Research and Development (R&D) approach integrated with a mixed-methods design, consisting of four main stages: preliminary study, model design, expert validation, and field testing. The research participants included six lecturers, thirty students, and two experts in language education and Aswaja character development. The research instruments comprised validation sheets, questionnaires, observation guidelines, interview protocols, and learning outcome tests. The data were analyzed qualitatively using descriptive and interactive techniques and quantitatively using a paired-sample t-test. The results indicate that the PjBL-Aswaja model demonstrated a high level of validity (mean = 3.87), a high level of practicality (mean = 3.48), and effectiveness in improving students' learning outcomes, as shown by a significant difference between pretest and posttest scores ( $t = 8.214$ ;  $p < 0.05$ ). Beyond academic improvement, the model also strengthened Aswaja character values, including *tawasuth* (moderation), *tasamuh* (tolerance), and *tawazun* (balance), through collaborative and reflective learning activities. The study contributes theoretically by integrating constructivist learning principles with Islamic value-based education into a unified framework. Practically, it offers an applicable instructional model for character-based Indonesian language education in Islamic higher education contexts.

**Keywords:** Project-based learning; Aswaja integration; Character education; Indonesian language learning; Islamic higher education.



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# Aswaja 价值观融入项目式学习在品格导向印尼语教育中的应用研究

## 摘要：

本研究旨在开发并评估基于 Aswaja 品格的项目式学习模式 (PjBL-Aswaja) 在伊斯兰高等教育机构印尼语教学中的有效性。本研究采用研究与开发 (Research and Development, R&D) 方法, 并结合混合研究设计, 包括四个主要阶段: 前期研究、模型设计、专家验证和实地测试。研究参与者包括6名讲师、30名学生以及2名语言教育和 Aswaja 品格发展领域的专家。研究工具包括验证表、问卷、观察指南、访谈提纲以及学习成果测试。数据分析方面, 定性数据采用描述性和互动式分析技术, 定量数据采用配对样本 t 检验。研究结果表明, PjBL-Aswaja 模式具有较高的效度 (均值 = 3.87)、较高的实用性 (均值 = 3.48), 并能有效提高学生的学习成果, 前测与后测成绩之间存在显著差异 ( $t = 8.214$ ;  $p < 0.05$ )。除学业提升外, 该模式还通过协作性和反思性学习活动强化了 Aswaja 品格价值观, 包括 tawasuth (中庸)、tasamuh (宽容) 和 tawazun (平衡)。本研究的理论贡献在于将建构主义学习原则与伊斯兰价值导向教育整合到一个统一框架之中; 其实践贡献在于为伊斯兰高等教育背景下基于品格培养的印尼语教学提供了一种可应用的教学模式。

## 关键词：

项目式学习; Aswaja 融合; 品格教育; 印尼语学习; 伊斯兰高等教育。

## 1. Introduction

Indonesia's national education system in the era of globalization faces increasingly complex challenges not only in mastering science and technology but also in shaping students' character and morality [1], [2]. The shifting of social values caused by digitalization and globalization requires the education sector to adapt in order to continue producing knowledgeable individuals with noble character. In this context, character education has become one of the essential focuses that cannot be separated from the learning process at every level of education, including higher education [3]. Students in Islamic higher education institutions should not only excel academically but also possess strong moral and spiritual awareness as future Muslim intellectuals who actively contribute to society[4].

One of the courses that plays a strategic role in shaping students' character and critical thinking skills is the Indonesian Language [5]. Through Indonesian language learning, students are trained to think logically, communicate effectively, and express ideas scientifically [6]. However, in reality, Indonesian language learning in many universities still tends to focus on linguistic theory and writing skills alone, without systematic efforts to instill moral and character values. The learning model applied remains teacher-centered, with limited innovation and

minimal opportunities for students to develop their potential through collaborative and reflective activities. This condition leads to weak internalization of Islamic character values among students, particularly in academic and social contexts [7].

Meanwhile, the development of modern educational paradigms demands a shift toward student-centered and experience-based learning. One approach considered effective in achieving this goal is Project-Based Learning [8]. This model emphasizes active student engagement in completing projects relevant to real-life situations through stages of planning, implementation, collaboration, and reflection. Numerous studies have shown that PjBL enhances students' critical thinking, creativity, and independence [9], [10]. However, within the context of Islamic higher education, the application of PjBL often remains limited to the development of cognitive aspects, while the affective and spiritual dimensions are not yet optimally addressed.

This gap presents a central problem in Islamic higher education: how to develop a learning model that emphasizes not only academic achievement but also the formation of Islamic character. Preliminary studies and observations indicate that few learning models have systematically integrated Islamic values into the PjBL approach. This constitutes a significant

research gap, as Islamic education essentially emphasizes the balance between knowledge mastery and moral development as the foundation of successful learning. Therefore, integrating Islamic values into modern learning approaches has become an urgent need in the 21st-century education era.

In the context of Islamic education in Indonesia, the values of *Ahlussunnah wal Jama'ah* (Aswaja) hold an essential position as a guide for thinking, behaving, and acting moderately. Values such as *tawassuth* (moderation), *tasamuh* (tolerance), *ta'adul* (justice), and *tawazun* (balance) are character principles relevant to shaping knowledgeable and virtuous students [11]. Integrating Aswaja values into learning not only nurtures strong personal character but also strengthens an Islamic identity that reflects *rahmatan lil 'alamin* (a mercy to all creation) [12], [13]. Unfortunately, research conceptually designing project-based learning models that internalize Aswaja values into the teaching and learning process especially in Indonesian language courses remains limited.

Based on these conditions, this study seeks to develop a conceptual Project-Based Learning model integrated with Aswaja character values for Indonesian language learning in Islamic higher education institutions [14]. This model is expected to serve as a solution to the weak integration of Islamic values in modern learning practices and bridge the gap between contemporary pedagogical approaches and Islamic value-based character education [15]. Through the PjBL-Aswaja model, students are not only required to complete academic projects but are also expected to internalize Islamic moral and social values in every stage of the learning process [16], [17].

From the standpoint of scientific novelty, this study offers an integrative approach that combines constructivist learning theory (through PjBL) with Aswaja-based character education within a single conceptual framework. This approach differs from previous studies that mainly emphasized learning methods without explicitly incorporating Islamic value dimensions [18]. This innovation is expected to enrich the body of Islamic education theory and contribute new insights to the development of character-based learning models aligned with the Indonesian Islamic context.

This research contributes to the advancement of Islamic education science by emphasizing the importance of integrating cognitive and affective aspects in learning design. Practically, the findings are expected to provide an alternative, relevant, and applicable learning model for Indonesian language lecturers in Islamic higher education, especially in shaping academically excellent and moderate students. The developed conceptual model can also serve as a reference for curriculum development and

value-based learning strategies across various disciplines. Thus, this study is expected to address the main challenge of Islamic higher education in the global era namely, how to create contextual, collaborative, and character-based learning. Through the integration of Aswaja values into Project-Based Learning, it is hoped that a generation of students will emerge who are not only intellectually competent but also spiritually, socially, and morally aware in accordance with the principles of moderate Islam.

## 2. Literature Review

### 2.1 Needs Analysis of the PjBL-Aswaja Model

Project-Based Learning (PjBL) is a student-centered learning model grounded in constructivist learning theory, which emphasizes that knowledge is actively constructed by learners through meaningful experiences and social interaction [19]. In higher education, PjBL is widely recognized as an effective approach to promoting critical thinking, creativity, collaboration, and problem-solving skills [20]. Through project activities, students are encouraged to explore real-world problems, design solutions, and produce tangible outputs that reflect their understanding of course content. Previous studies have shown that PjBL enhances deep learning and student engagement because it positions learners as active agents rather than passive recipients of knowledge [21].

In language learning contexts, PjBL has been proven effective in improving students' writing, speaking, and analytical skills. By engaging in projects such as academic writing tasks, presentations, and literacy-based activities, students develop both linguistic competence and communicative confidence [22]. However, most implementations of PjBL in higher education tend to focus primarily on cognitive outcomes, while affective and moral dimensions of learning receive limited attention.

Project-Based Learning aligns closely with experiential and humanistic learning perspectives, which view learning as a process of meaning-making through reflection and personal involvement. PjBL encourages students to take responsibility for their learning, engage in self-directed inquiry, and collaborate ethically with peers [23]. These characteristics make PjBL particularly relevant for higher education institutions that aim to develop not only academic competence but also social responsibility and reflective awareness [24]. Nevertheless, without a clear value-oriented framework, the implementation of PjBL risks becoming merely task-oriented, where students prioritize project completion over internalizing values embedded in the learning process. Therefore, integrating ethical and character-based dimensions

into PjBL is essential to ensure that learning outcomes encompass both intellectual growth and character formation.

## 2.2 Character Education in Higher Education

Character education refers to a systematic effort to cultivate ethical values, moral reasoning, and socially responsible behavior in learners. In the context of higher education, character education is increasingly emphasized as universities are expected to produce graduates who are not only intellectually competent but also morally grounded and socially sensitive [25]. Character education includes values such as honesty, responsibility, tolerance, justice, and respect for diversity, which are essential for sustaining social harmony in a pluralistic society [26].

Several scholars argue that character education should not be treated as a separate subject but rather integrated into the learning process across disciplines. Learning models that incorporate reflection, collaboration, and real-life problem solving are considered particularly effective in fostering character development [27]. Nevertheless, challenges remain in designing learning models that systematically integrate character values into academic instruction, especially within skill-based courses such as language learning.

From a pedagogical perspective, character education in higher education is closely related to affective learning outcomes, which include attitudes, values, and ethical awareness. Bloom's taxonomy emphasizes that affective development is as important as cognitive achievement, particularly in shaping responsible and reflective individuals [28]. Universities therefore play a strategic role in creating learning environments that encourage students to internalize values through meaningful academic experiences [29]. Without intentional integration, character education risks becoming normative and rhetorical, rather than transformative and lived within students' daily academic practices.

In the context of Islamic higher education, character education carries an additional spiritual dimension rooted in religious values and moral teachings. Islamic education emphasizes the integration of knowledge ('ilm) and character (akhlaq) as inseparable components of holistic human development [30]. Consequently, learning models in Islamic universities are expected to facilitate not only intellectual growth but also the formation of ethical, spiritual, and social awareness. However, empirical studies reveal that many character education initiatives remain fragmented and are not systematically embedded within instructional models, highlighting the need for integrative approaches that connect academic learning with value-based character formation, particularly in language education.

## 2.3 Aswaja Values as the Foundation of Islamic Character Education

Ahlussunnah wal Jama'ah (Aswaja) represents a moderate Islamic worldview that emphasizes balance, tolerance, justice, and harmony. Core Aswaja values such as tawasuth (moderation), tasamuh (tolerance), ta'adul (justice), and tawazun (balance) serve as ethical guidelines for Muslims in thinking, behaving, and interacting within society [31]. In Indonesian Islamic education, Aswaja values play a crucial role in shaping students' religious identity and promoting an inclusive and peaceful understanding of Islam.

Integrating Aswaja values into education is essential for addressing contemporary challenges such as radicalism, moral decline, and social polarization. Through value-based learning, students are expected to internalize Islamic ethical principles and apply them in academic, social, and professional contexts. However, empirical studies that explicitly integrate Aswaja values into modern pedagogical models, particularly project-based learning, remain limited.

Aswaja values function not only as theological doctrines but also as pedagogical principles that guide learning interactions and academic culture. Values such as tawasuth and tawazun encourage balanced thinking and critical reasoning, while tasamuh and ta'adul foster respectful dialogue, fairness, and inclusivity in the learning environment [32]. When embedded within instructional practices, these values can shape students' attitudes toward knowledge, authority, and diversity, making learning a process of ethical and intellectual formation rather than mere information transmission.

Despite the strategic importance of Aswaja in Indonesian Islamic education, its integration into classroom-based learning models is often limited to normative instruction or extracurricular activities. Aswaja values are frequently taught in isolation through religious subjects, without systematic linkage to general courses such as language education. This separation reduces the potential of Aswaja as a living value system that informs students' academic practices [33]. Therefore, there is a strong need for innovative learning models that explicitly incorporate Aswaja principles into subject-based instruction, enabling students to experience and practice moderate Islamic values within authentic learning activities, including project-based tasks.

## 2.4 Integration of PjBL and Aswaja Values in Indonesian Language Learning

Indonesian language learning holds strategic potential as a medium for character formation, as language functions not only as a communication tool but also as a means of expressing values, attitudes,

and worldviews [34]. By integrating PjBL with Aswaja character values, Indonesian language learning can move beyond technical language skills toward holistic education that balances cognitive, affective, and spiritual development.

The integration of Aswaja values into PjBL enables students to engage in collaborative projects that emphasize ethical interaction, mutual respect, and reflective thinking. Through project stages such as planning, implementation, presentation, and reflection, students are encouraged to practice moderation, tolerance, and balance in both academic work and social interaction [35]. This integrative approach aligns with constructivist and humanistic learning theories, which highlight the importance of meaningful experience, self-actualization, and moral awareness in education.

Integrating PjBL and Aswaja values in Indonesian language learning allows assessment to encompass both process and character development, not merely linguistic outcomes. Students' participation, collaboration, ethical communication, and reflective attitudes become integral components of learning evaluation [36]. This approach supports authentic assessment practices, where learning is viewed as a continuous and contextual process. Consequently, Indonesian language instruction becomes a strategic space for nurturing moderate, humane, and socially responsible graduates, while simultaneously strengthening academic language competence. Such integration addresses the need for innovative instructional models that respond to the demands of value-based education in contemporary Islamic higher education.

### 3. Methodology

#### 3.1 Research Type and Design

This study employed a Research and Development (R&D) approach combined with mixed methods to develop and test the effectiveness of a Project-Based Learning (PjBL) model integrated with Aswaja character values in Indonesian language learning at Islamic higher education institutions [37]. The research design referred to the Borg and Gall (2003) model, which was modified into four main stages: (1) preliminary study (need assessment), (2) model design (prototype development), (3) expert validation and revision, and (4) field testing and model refinement.

A mixed methods approach was used to obtain a comprehensive understanding of both the process and outcomes of model development [38]. The quantitative component measured the model's effectiveness on students' learning outcomes, while the qualitative component explored lecturers' and students' perceptions and experiences regarding the implementation of the PjBL-Aswaja model [39]. The

integration of both approaches ensured a holistic and contextual analysis of the findings.

To enhance methodological transparency, this study clearly defines the integration between qualitative and quantitative components. The qualitative findings were used to support and explain the quantitative results, particularly in interpreting the effectiveness and practicality of the model. This integration follows a convergent mixed-methods design, where both types of data are collected and analyzed concurrently to provide a more comprehensive understanding of the research outcomes

#### 3.2 Research Location and Subjects

The research was conducted at the Indonesian Language and Literature Education Study Program, Faculty of Teacher Training and Education, Islamic University of Makassar, during the odd semester of the 2025–2026 academic year. The study involved six lecturers, thirty students, and two experts one in language education and another in Aswaja character education who participated in the model development and validation stages.

#### 3.3 Research and Development Procedures

The research procedures consisted of four main stages:

##### 1. Preliminary Study (Need Assessment):

Conducted through observation, interviews, and questionnaires to identify learning needs and existing challenges. Qualitative data from in-depth interviews highlighted understanding, application, and barriers in implementing PjBL within the Aswaja character context.

##### 2. Model Design (Prototype Development):

The initial draft of the PjBL-Aswaja model book was developed, outlining learning syntax, social systems, reaction principles, and support systems based on need analysis and social constructivist theory.

##### 3. Expert Validation and Revision:

Two experts evaluated the content validity, language clarity, and relevance of the model to learning theory and Aswaja principles. Their feedback was used to refine and improve the model before field testing. Field Testing and Product Revision: The revised model was implemented with students and lecturers to assess its practicality and effectiveness in improving Indonesian language learning outcomes and Aswaja-based character development.

The expert validation process involved structured evaluation using predefined criteria, including content relevance, theoretical alignment, clarity of instructions, and applicability of the model. Each expert provided both quantitative ratings and

qualitative feedback, which were systematically analyzed and used as the basis for revising the model.

### 3.4. Instruments and Data Collection

The research instruments were developed to support the mixed methods design[40]. consisting of: 1) Expert validation sheets for assessing the validity of the model and teaching guide; 2) Observation sheets for evaluating lecturer and student activities during learning; 3) Questionnaires and interviews to capture user perceptions and experiences; and 4) Learning outcome tests to measure students' improvement after model implementation.

Data were collected through observation, interviews, questionnaires, and documentation, ensuring triangulation to maintain data credibility and objectivity.

To ensure the validity of the instruments, expert judgment was employed, and all instruments were reviewed prior to implementation. In addition, triangulation of data sources (lecturers, students, and experts) and methods (observation, interviews, and questionnaires) was conducted to enhance the credibility and reliability of the findings.

### 3.5 Data Analysis Techniques

Qualitative data were analyzed descriptively and interactively through data reduction, display, and conclusion drawing. Quantitative data were analyzed using descriptive statistics and paired-sample t-tests to determine differences in learning outcomes before and after the implementation of the model. The

validity and practicality levels of the developed product were determined based on the mean expert validation and user response scores, using the following criteria:

- 3.26–4.00 = Highly practical
- 2.51–3.25 = Practical
- 1.76–2.50 = Less practical
- 1.00–1.75 = Impractical

The integration of qualitative and quantitative data was conducted during the interpretation stage, where qualitative insights were used to explain statistical findings. This approach strengthens the coherence of the mixed-methods design and provides deeper analytical insight into both learning outcomes and character development.

## 4. Result and Discussion

### 4.1 Analisis Kebutuhan Model PjBL-Aswaja

The results of the needs analysis show that most lecturers and students consider it important to integrate the character values of *Ahlussunnah wal Jamaah* (Aswaja) in Indonesian language learning. Based on a questionnaire given to 30 student lecturers, and experts, an average score of 3.78 in the high category was obtained, which shows that Indonesian learning still requires model innovation that can combine a *project-based learning* approach with Islamic character values.

**Table 1. Needs Analysis for the Development of the PjBL-Aswaja Model**

Aspect Assessed	Mean Score	Category
Relevance to Indonesian Language Learning	3.82	High
Implementation of Aswaja Character Values	3.76	High
Active Student Engagement	3.81	High
Lecturer Support in Model Implementation	3.72	High
Overall Mean	3.78	High

**Source:** Primary data from research (2025)

The results of the in-depth interviews revealed that lecturers acknowledged the implementation of active learning models in Indonesian Language courses at the university level. However, these models have not yet systematically integrated the character values of *Ahlussunnah wal Jamaah* (Aswaja). One lecturer stated: “*The learning model we have used so far does emphasize project-based work, but it has not explicitly instilled Aswaja values such as tawasuth (moderation) and tasamuh (tolerance). As a result, the spiritual and moral*

*aspects have not been explored in depth.*” (Lecturer Interview 1, September 12, 2025).

Another lecturer added that students tend to focus on completing academic projects without reflecting on social and religious values: “*Students are indeed active in discussions and collaborations, but their goals are often limited to achieving grades. There is still no reflective space to connect the learning process with values such as tawazun (balance) and ta’adul (justice).*” (Lecturer Interview 2, September 14, 2025)

From the perspective of an Aswaja character education expert, the Project-Based Learning (PjBL) model has great potential to serve as a medium for internalizing moderate Islamic values if designed within an appropriate framework. “*If the project approach is accompanied by guidance rooted in Aswaja values, Indonesian Language learning will not only produce academic works but also shape students’ wasathiyah (balanced) character, deliberative mindset, and respect for diversity.*” (Aswaja Expert Interview, September 18, 2025)

Overall, project-oriented learning that incorporates Aswaja character values is still dominated by the cognitive dimension rather than the affective and spiritual ones, even though the need for such integration is rated high. This finding aligns with previous studies emphasizing the importance of embedding Islamic value-based character education into general university courses such as Indonesian Language, ensuring that students are not only academically proficient but also possess strong moral reasoning.

The development of the *Project-Based Learning with Aswaja Character* (PjBL-Aswaja) model has thus become a strategic necessity. This model is expected to provide a contextual and reflective learning experience in which students not only construct knowledge through projects but also internalize Islamic values such as sincerity (*ikhlas*), justice (*‘adl*), humility (*tawadhu*), and deliberation

(*musyawarah*) at every stage of the learning process. Such innovation is anticipated to fill the pedagogical gap that has long existed in Indonesian Language learning at Islamic higher education institutions where language serves not only as a means of communication but also as a medium for character formation and value cultivation.

#### 4.2 Validasi Model oleh Ahli

The validation stage was conducted to assess the quality of the content, language, relevance, and feasibility of the *Project-Based Learning with Aswaja Character* (PjBL-Aswaja) model before its classroom implementation. The validation was carried out by two experts one in language education and another in Aswaja character education. The evaluation covered four main components: (1) the theoretical foundation of the model’s development, (2) linguistic clarity and instructional comprehensibility, (3) alignment with PjBL theory and Aswaja values, and (4) the applicability of the model within the context of Indonesian Language learning at higher education institutions.

The validation results indicated that the PjBL-Aswaja model obtained an average score of 3.65, categorized as highly valid, meaning that the model is feasible for classroom implementation with minor editorial and technical revisions. The detailed validation results are presented in Table 2 below.

**Table 2. Validation Results of the PjBL-Aswaja Model by Experts**

Assessed Aspect	Expe	Ex	Ave	Categ
	rt 1	pert 2	rage	
Foundation and objectives of model development	3.90	3.8	3.8	Highly Valid
Linguistic clarity and clarity of instructions	3.80	3.7	3.7	Highly Valid
Alignment of PjBL theory with Aswaja character values	3.90	3.8	3.8	Highly Valid
Applicability within the context of Indonesian Language learning	3.85	3.9	3.8	Highly Valid
Overall Average			3.8	Highly Valid

**Source:** Primary data from research (2025)

In addition, the aspect of the model’s alignment with learning outcomes also received a high score (3.64), indicating that the syntax of the PjBL-Aswaja model is consistent with the objectives of Indonesian language learning in higher education namely, to develop students’ critical thinking, effective communication, and social and moral awareness. This finding reinforces the view that language education cannot be separated from

character formation, as language serves both as a tool for thinking and as an instrument for the cultivation of values.

The validation results also demonstrate that the PjBL-Aswaja model possesses a strong philosophical foundation. From the perspective of social constructivism (Vygotsky), students play an active role in constructing knowledge through social interaction and project collaboration. Meanwhile,

from the humanistic perspective (Maslow and Rogers), the model supports students' self-actualization through meaningful activities that foster empathy, responsibility, and spiritual reflection. The integration of these two perspectives makes the PjBL-Aswaja model effective not only in cognitive aspects but also in developing character and moral consciousness.

The expert validation results further reinforce the conviction that the PjBL-Aswaja model is feasible to be implemented in the context of Indonesian language learning in Islamic higher education. This model has the potential to serve as a strategic innovation in bridging the gap between academic competence and the formation of Aswaja-based character, while also making a significant contribution to the development of an Islamic education paradigm that is moderate, contextual, and oriented toward the common good (*maslahah*).

### 4.3 Practicality of the PjBL-Aswaja Model

The practicality test was conducted during the field testing stage involving six lecturers and thirty students from the Indonesian Language and Literature Education Study Program. The purpose of this test was to determine the extent to which the Project-Based Learning model with Aswaja characteristics (PjBL-Aswaja) could be effectively implemented, easily understood, and engaging in real classroom settings. The assessment was based on four main indicators: the implementation of learning syntax, the support of media and instruments, student engagement, and time efficiency.

The analysis results showed that the PjBL-Aswaja model obtained an average score of 3.48, which falls into the "very practical" category. This score indicates that the model can be widely applied by lecturers and students without requiring major changes to the existing learning infrastructure. The detailed results of the assessment are presented in Table 3 below.

**Table 3. Practicality Test Results of the PjBL-Aswaja Model**

	Mean	Category
Implementation of learning syntax	3.52	Highly Practical
Media and instrument support	3.43	Practical
Student engagement	3.50	Highly Practical
Time efficiency	3.47	Practical
Overall average	3.48	Highly Practical

**Source:** Primary data from research (2025)

The results in Table 3 show that the *implementation of learning syntax* aspect achieved the highest score of 3.52, indicating that the steps in the PjBL-Aswaja model are easy to understand and can be applied by lecturers without significant difficulty. Lecturers can effectively follow the project sequence from planning and implementation to reflection on Aswaja values. One lecturer noted that the model helps students become more independent and active in developing ideas: "*PjBL-Aswaja encourages students to be more active in discussions and writing with reflections on Islamic values. They also become more respectful of differing opinions.*" (Lecturer Interview 4, September 25, 2025).

The *media and instrument support* aspect obtained an average score of 3.43 (practical category), suggesting that this model does not depend

on complex technological facilities. Project materials and activities can be implemented using simple media such as worksheets, discussion boards, or free digital platforms like Google Docs and Canva. This is crucial for universities with limited resources, as the model can be applied without incurring high costs. From an educational design perspective, this demonstrates that PjBL-Aswaja has high adaptability to various learning contexts.

The *student engagement* aspect also received a high score of 3.50, affirming that students were interested and motivated throughout the learning process. The project-based approach encouraged them to work collaboratively, engage in discussions, and produce tangible outputs such as written works, reflective articles, or campus literacy projects. Students also reported that the integration of Aswaja values such as *tawazun* (balance) and *i'tidal* (justice)

helped them manage differing opinions within groups more ethically. These findings align with Johnson and Johnson's (2009) theory of *cooperative learning*, which posits that group work grounded in moral values enhances social cohesion and affective learning outcomes.

Meanwhile the *time efficiency* aspect scored 3.47 (practical category). Although some lecturers acknowledged that the reflection stage required additional time, they considered this process valuable as it deepened students' moral awareness. The reflection phase reinforces the essence of Aswaja character formation, in which students not only complete projects technically but also contemplate their spiritual and ethical significance. This aligns with Kolb's (1984) *experiential learning* approach, which emphasizes learning through direct experience processed into knowledge and attitude.

Overall the practicality test results indicate that the PjBL-Aswaja model has a high level of feasibility. It is easy to implement, time-efficient, and relevant to the characteristics of students in Islamic higher education institutions. Furthermore, the quantitative findings are supported by qualitative data from lecturer and student interviews, revealing that the implementation of PjBL-Aswaja fosters a

collaborative, reflective, and character-oriented learning atmosphere.

#### 4.4 Effectiveness of the Model on Students' Learning Outcomes

The effectiveness analysis was conducted to determine the extent to which the implementation of the Aswaja-characterized Project-Based Learning (PjBL-Aswaja) model influenced the improvement of students' learning outcomes in the Indonesian Language course. The measurement employed a paired sample t-test comparing the pretest and posttest scores of 30 students who participated in the course using the model. This test was chosen because the data were derived from the same group before and after the treatment, allowing for the identification of significant differences resulting from the model's implementation.

The statistical analysis results showed that the  $t$ -value = 8.214 with a  $p$ -value = 0.000 < 0.05, indicating a significant difference between students' learning outcomes before and after the implementation of the PjBL-Aswaja model. Thus, the model proved to be effective in enhancing students' abilities in the Indonesian Language course. The detailed results of the test are presented in Table 4 below.

**Table 4. Results of the Paired Sample t-Test on Students' Learning Outcomes**

Variable	Mean	N	Std. Deviation	Std. Error Mean	$t$ -value	Sig. (2-tailed)
Pretest (Before PjBL-Aswaja)	68.40	30	6.20	1.13	8.214	0.000
Posttest (After PjBL-Aswaja)	83.70	30	5.40	0.99		0.000

**Source:** Primary data from research (2025)

The results above show an average increase of 15.3 points, from 68.4 to 83.7. This improvement indicates that students experienced significant development in cognitive, affective, and psychomotor aspects after the implementation of the PjBL-Aswaja model. Specifically, students demonstrated better academic writing skills, more active participation in discussions, and greater reflection of values in each project activity.

One lecturer noted that the behavioral changes among students were clearly visible after the model was applied: "*Before this model was implemented, students tended to be passive in discussions. After PjBL-Aswaja was applied, they became more independent, reflective, and accustomed to writing*

*with value-based content.*" (Interview with Lecturer 2, October 1, 2025)

This statement is reinforced by another lecturer who observed that the application of PjBL-Aswaja successfully fostered a balance between students' academic competence and character formation: "*This model helps students focus not only on the final project outcome but also on the process. They learn to work with proper manners, respect others' opinions, and view learning as part of worship.*" (Interview with Lecturer 5, October 1, 2025)

From the students' perspective, the responses were also highly positive. Many expressed that the learning process became more meaningful because they could connect project assignments with Islamic values relevant to everyday life. One student stated:

"I feel that learning Indonesian became more meaningful because we were encouraged to connect our project tasks with values such as honesty and mutual cooperation." (Interview with Student 3, October 2, 2025).

This improvement in learning outcomes aligns with the view of Mukhamad Rifa'i (2025) that Project-Based Learning is effective in enhancing *deep learning* because it positions students as active subjects in constructing knowledge through contextual experiences. The integration of Aswaja values strengthens the affective dimension of learning, consistent with Bloom's (1956) theory of educational domains encompassing cognitive, affective, and psychomotor aspects. Thus, the PjBL-Aswaja model not only enhances critical thinking and language skills but also nurtures students' spiritual and social attitudes.

The effectiveness of this model can also be explained through the humanistic approach (Maslow & Rogers), which emphasizes self-actualization and personal meaning in the learning process. When students are given the opportunity to express themselves through projects with religious and social value, they not only *learn to know* but also *learn to be* to become moral and contributive individuals. This makes the PjBL-Aswaja model unique and relevant within the context of Islamic higher education.

These findings are consistent with Yuklia Rakhma's (2024) research on the importance of social interaction and collaboration in knowledge construction. The values of *tawazun* (balance), *tasamuh* (tolerance), and *i'tidal* (justice) embedded within PjBL-Aswaja act as moral scaffolding that supports students' cognitive development. Collaboration in project work serves not only as an academic exercise but also as a platform for cultivating socio-religious character.

The statistically significant *t-test* results, reinforced by qualitative findings from lecturer and student interviews, affirm that the PjBL-Aswaja model is effective in improving students' learning outcomes in Indonesian language courses while internalizing Aswaja character values. Therefore, the model is feasible for broader implementation in Islamic higher education, as it successfully integrates cognitive, collaborative, and spiritual strengths into a holistic learning experience.

## 5. Conclusion

This study aimed to develop and test the effectiveness of the Project-Based Learning model with Aswaja character (PjBL-Aswaja) in the teaching of the Indonesian language at Islamic higher education institutions. Based on the research findings, several conclusions can be drawn as follows.

1. Needs analysis revealed that both lecturers and students consider the integration of

Aswaja values in Indonesian language learning to be important. The average score of 3.78 (high category) indicates the urgency of developing an innovative learning model that not only focuses on academic achievement but also fosters the formation of moderate Islamic character.

2. Expert validation of the PjBL-Aswaja model produced an average score of 3.87 (very valid category). Experts assessed that the model demonstrates theoretical coherence, linguistic clarity, and strong relevance to the context of Indonesian language learning in Islamic universities. This confirms that the PjBL-Aswaja model is conceptually feasible for implementation.

3. Practicality testing yielded an average score of 3.48 (very practical category), indicating that the model is easy to implement by lecturers, engaging for students, and executable with limited resources without compromising learning quality.

4. Effectiveness testing, conducted through a paired *t-test*, showed a significant improvement in student learning outcomes, with a *t-value* of 8.214 and a *p-value* of  $0.000 < 0.05$ . This proves that the PjBL-Aswaja model is effective in enhancing students' critical thinking, writing, and language skills while simultaneously strengthening Aswaja character values such as *tawasuth* (moderation), *tawazun* (balance), and *tasamuh* (tolerance).

Overall, the PjBL-Aswaja model has been proven to be valid, practical, and effective for implementation in Indonesian language learning. The model contributes to the development of a moderate Islamic educational paradigm that integrates academic competence and spiritual values within a holistic learning system.

## Implications

The implications of this study indicate that the Project-Based Learning model with Aswaja characteristics (PjBL-Aswaja) not only contributes to improving the learning outcomes of Indonesian language students but also strengthens the dimensions of character and spirituality within the Islamic higher education process. Theoretically, the findings of this research broaden the understanding of the application of constructivist and humanistic approaches in value-based education, demonstrating that project-based learning can be integrated with the values of *tawasuth* (moderation), *tasamuh* (tolerance), and *tawazun* (balance) to create a meaningful and moderate learning process. Practically, this model can serve as a reference for lecturers in designing

more participatory and character-oriented learning, as well as an innovative strategy for higher education institutions to strengthen integrative curricula that combine academic competence with moral values. Thus, the implementation of PjBL-Aswaja has the potential to become an exemplary learning model that supports the creation of graduates who are knowledgeable, virtuous, and capable of adapting to the challenges of 21st-century education.

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