

Strengthening the Professional Identity of Madrasah Ibtidaiyah Teachers through Project-Based Learning Integrated with Islamic Values at MI NU Kumpul Sari

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Abstrak: Transformasi kebutuhan pendidikan di madrasah ibtidaiyah menuntut penguatan identitas profesional guru, terutama dalam memadukan kompetensi pedagogik dengan tanggung jawab moral dan spiritual. Penelitian ini bertujuan untuk menelaah bagaimana pembelajaran berbasis proyek (Project-Based Learning/PjBL) yang terintegrasi nilai-nilai Islam mampu memperkuat identitas profesional guru MI. Menggunakan pendekatan kualitatif, data dikumpulkan melalui wawancara, observasi kelas, dan dokumentasi yang melibatkan guru, pimpinan madrasah, serta dosen PGMI. Hasil penelitian menunjukkan bahwa integrasi nilai-nilai Islam dalam PjBL mendorong guru tampil sebagai teladan spiritual, memperkuat komitmen moral, dan mengembangkan praktik pembelajaran yang lebih reflektif serta autentik. Guru meneladankan nilai kejujuran, tanggung jawab, kerja sama, dan adab dalam seluruh rangkaian proyek. Namun, penelitian juga menemukan tantangan berupa keterbatasan manajemen waktu serta ketidakkonsistenan dalam mengontekstualisasikan nilai-nilai Islam secara mendalam, sehingga pada beberapa situasi penerapannya menjadi bersifat simbolis. Temuan ini mengindikasikan perlunya perencanaan yang lebih terstruktur, pelatihan profesional yang berkelanjutan, serta dukungan institusional untuk memaksimalkan efektivitas PjBL berbasis nilai Islam. Penelitian ini memberikan kontribusi penting bagi pengembangan pemahaman mengenai sinergi antara pedagogi Islam dan model pembelajaran inovatif dalam memperkuat identitas profesional guru MI.

Kata kunci: identitas profesional, guru Madrasah Ibtidaiyah, pembelajaran berbasis proyek, nilai Islam, pendidikan Islam..

Abstract: The rapid transformation of educational demands in Islamic primary schools has intensified the need to strengthen teachers' professional identity, particularly in balancing pedagogical competence with moral and spiritual responsibilities. This study aims to explore how project-based learning (PjBL) integrated with Islamic values reinforces the professional identity of Madrasah Ibtidaiyah teachers. Using a qualitative approach, data were collected through interviews, classroom observations, and documentation involving teachers, school leaders, and PGMI lecturers. The findings reveal that integrating Islamic values into PjBL encourages teachers to act as spiritual role models, enhances their moral commitment, and fosters a more reflective and authentic teaching practice. Teachers consistently modeled values such as honesty, responsibility, cooperation, and adab throughout project activities. However, the study also found challenges related to time management and inconsistency in value integration, which sometimes resulted in superficial application of Islamic principles. These results imply the importance of structured planning, continuous professional training, and supportive institutional policies to optimize the implementation of Islamic-values-based PjBL. The study contributes to a more comprehensive understanding of how Islamic pedagogy and innovative learning models can synergistically strengthen teacher identity in Madrasah Ibtidaiyah settings.

Keywords: professional identity, Madrasah Ibtidaiyah teachers, project-based learning, Islamic values, Islamic education..

INTRODUCTION

The role of Madrasah Ibtidaiyah (MI) teachers in the contemporary era has become increasingly complex.¹ Teachers are not only expected to master instructional content but also to develop a strong professional identity that encompasses pedagogical, personal, social, and spiritual competencies.² However, previous studies indicate that the professional identity of MI teachers remains relatively weak, as reflected in limited creativity in instructional design, inadequate professional reflection, and suboptimal integration of Islamic values in classroom practice. These challenges are intensified by the demands of the Merdeka Curriculum, which requires teachers to serve as innovative designers of collaborative and contextual learning experiences.³

One promising approach for strengthening teachers' professional identity is Project-Based Learning (PjBL). This model positions teachers as active developers of creative, critical, and student-centered learning experiences.⁴ Nevertheless, within the madrasah context, the integration of Islamic values into the project-learning framework often remains normative and lacks authentic implementation.⁵ This raises a fundamental issue: how can PjBL be designed not only to enhance teacher competence but also to reinforce professional identity through the internalization of Islamic values within the learning process?

A review of previous research reveals that most PjBL studies have focused on improving student learning outcomes, 21st-century skills, or teacher creativity.⁶ Meanwhile, research specifically examining the strengthening of MI teachers'

¹ Feri Riski dan Dwi Novianti, "Manajemen Pembinaan Karakter Siswa di SMP Negeri 2 Bumi Agung," 1.1 (2024), 23–30.

² Feri Riski dan Ali Kuswadi, "Manajemen Pendidikan Kepala Sekolah Dalam Mengaplikasikan Visi dan Misi di SMK Negeri 1 Pakuan Ratu," 1.1 (2024), 7–15.

³ Feri Riski Dinata, Ali Kuswadi, dan Dwi Novianti, "Peran Deep Learning dalam Optimalisasi Proses Manajemen Pembelajaran di Madrasah Ibtidaiyah," 1.1 (2025), 33–36.

⁴ Syska Purnama Sari dkk., "Implementation of Islamic Value-Based 'Andai-Andai' as Cognitive Behavioral Guidance to Develop Students Resilience in Primary School," 2024.

⁵ Fatima Hashmi dkk., "The role of self-esteem, optimism, deliberative thinking and self-control in shaping the financial behavior and financial well-being of young adults," *PLoS ONE*, 16.9 September (2021), 1–22 <<https://doi.org/10.1371/journal.pone.0256649>>.

⁶ Edi Kurniawan Fahmi Husein, Moh Solikul Hadi, "Strategi Digital Detox untuk Siswa: Efektivitas Pendidikan Islam melalui Program Bimbingan Konseling pada Anak SMA / SMK di Yogyakarta Penerbangan AAG Adisutjipto, penerapan strategi Digital Detox melalui program," 13 (2024), 358–69.

professional identity through Islamic-values-integrated PjBL is still scarce.⁷ This gap indicates the need for an in-depth exploration of how PjBL can function as a medium for shaping teachers' professional character in accordance with Islamic educational principles.⁸

Based on these issues, this study aims to: (1) analyze the implementation process of Islamic-values-integrated Project-Based Learning in MI teacher education; (2) describe how this approach contributes to strengthening MI teachers' professional identity; and (3) identify the supporting and inhibiting factors in its application. Thus, this research is expected to offer theoretical and practical contributions to the development of a more contextual, spiritually grounded, and professional MI teacher education model.

METHODOLOGY

This study employs a qualitative approach with a case study design, as the research aims to deeply explore how the professional identity of Madrasah Ibtidaiyah teachers is strengthened through the implementation of Project-Based Learning integrated with Islamic values.⁹ This approach allows the researcher to investigate the phenomenon in a natural, detailed, and contextual manner, enabling the internalization of values and teachers' professional reflections to be understood more comprehensively.¹⁰

The research was conducted in a Madrasah Ibtidaiyah and an Islamic higher education institution offering the Madrasah Ibtidaiyah Teacher Education (PGMI) program that has adopted this instructional model.¹¹ Participants were selected

⁷ M. Sayyidul Abrori Moh. Solikul Hadi, Muhammad Nuril Anam, "Reconstruction Of Martin Heidegger's Thinking Existentialism Model on Education inThe Industrial Era 4.0," *Journal of Research in Islamic Education*, 03.02 (2021), 47–58.

⁸ Moh. Solikul Hadi Sibawaihi, Mohd. Arifullah, "Implementing Multicultural Education in Indonesian State Islamic Universities: Case Studies of UIN Sunan Kalijaga and UIN Sulthan Thaha Saifuddin," 14.1 (2025), 1–14.

⁹ John. W. Cresswell, *Penelitian Kualitatif dan Desain Riset* (Yogyakarta: Pustaka Pelajar, 2015).

¹⁰ John W Creswell, *A Mixed-Method Approach, Writing Center Talk over Time*, 2018 <<https://doi.org/10.4324/9780429469237-3>>.

¹¹ Dkk Dzulfian Syafrian, "Exploring Instructional Strategies Through The Lens Of Self-Determination Theory: Supporting Student Motivation In Online College Courses," *Sustainability (Switzerland)*, 11.1 (2025), 1–14 <http://scioteca.caf.com/bitstream/handle/123456789/1091/RED2017-Eng-8ene.pdf?sequence=12&isAllowed=y%0Ahttp://dx.doi.org/10.1016/j.regsciurbeco.2008.06.005%0Ahttps://www.researchgate.net/publication/305320484_SISTEM_PEMBETUNGAN_TERPUSAT_STRATEGI_MELESTARI>.

through purposive sampling, ensuring that only those directly involved and knowledgeable about the implementation of Islamic-values-integrated PjBL were included. The main informants consisted of MI teachers applying PjBL in their classrooms, PGMI lecturers supervising the process, and pre-service MI teachers. The head of the madrasah and program coordinators were included as supporting informants to enrich the institutional perspective.¹²

Data were collected through in-depth interviews, participant observation, and documentation review.¹³ Interviews were used to explore teachers' experiences, their understanding of Islamic value integration, and the professional identity changes they perceived. Observations were conducted in classrooms and microteaching sessions to examine how the learning process unfolded, how Islamic values were internalized within the projects, and how teachers or pre-service teachers demonstrated their professional competencies. ¹⁴Documentation, including lesson plans, project reports, and institutional policies, served as supporting evidence to strengthen field findings.

Data analysis followed an interactive model involving data reduction, data display, and conclusion drawing.¹⁵ All collected data were examined holistically to identify patterns, consistencies, and discrepancies between actual practices and the ideal conceptual framework of professional identity development. Data validity was maintained through source and method triangulation by comparing findings from interviews, observations, and documents, as well as conducting member checks to ensure accuracy.¹⁶ Through this methodological approach, the study aims to present a comprehensive and in-depth understanding of how Islamic-values-integrated Project-Based Learning contributes to strengthening the professional identity of MI teachers.¹⁷

RESULTS AND DISCUSSION

The findings of this study indicate that the implementation of Project-Based Learning (PjBL) integrated with Islamic values significantly contributes to

¹² Christine Sant'Anna de Almeida dkk., "Models of Teaching," *Revista Brasileira de Linguística Aplicada*, 5.1 (2016), 1689–99
<<https://revistas.ufrj.br/index.php/rce/article/download/1659/1508%0Ahttp://hipatiapress.com/hpjournals/index.php/qre/article/view/1348%5Cnhttp://www.tandfonline.com/doi/abs/10.1080/09500799708666915%5Cnhttps://mckinseyonsociety.com/downloads/reports/Educa>>.

¹³ Sugiyono, *Memahami penelitian kualitatif* (Bandung: Alfabeta, 2010).

¹⁴ Sugiyono, *Metode Penelitian Kualitatif, Kuantitatif dan RnD* (Bandung: Alfabeta, 2019).

¹⁵ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif dan R&D* (Bandung: Alfabeta, 2020).

¹⁶ Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif R & D* (Bandung: Alfabeta).

¹⁷ Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif R & D*.

strengthening the professional identity of Madrasah Ibtidaiyah (MI) teachers. The data were obtained through in-depth interviews with teachers, pre-service teachers, PGMI lecturers, classroom observations, and analysis of project documentation.

Strengthening Professional Identity Evident in Teachers' Shifts in Mindset and Teaching Practice

Interviews with MI teachers revealed that the implementation of PjBL encouraged them to become more creative, reflective, and independent in designing their instructional activities. One teacher stated:

"When I applied projects integrated with Islamic values, I felt that I wasn't just teaching a subject but guiding students' character. It made me realize that being a teacher goes beyond delivering content."

This shift reflects a clear reinforcement of teachers' professional identity, especially in pedagogical and personal domains. Teachers began viewing themselves as designers of meaningful learning experiences rather than mere implementers of the curriculum. Classroom observations further showed that teachers demonstrated increased confidence in facilitating discussions, supervising group work, and providing reflective feedback to students throughout the project cycle.

The teachers' narratives indicate a notable strengthening of professional identity, particularly in the pedagogical, personal, and moral ethical domains. According to Beijaard, Meijer, and Verloop (2004), teacher professional identity is shaped by how teachers see themselves as subject-matter experts, pedagogical experts, and didactical designers. In this study, teachers' reflections show a shift toward perceiving themselves as designers of meaningful and value-based learning, which aligns with the third domain: teachers as pedagogical didactical experts.

The shift from seeing themselves as "content deliverers" to "learning designers" reflects a more constructivist-oriented mindset, consistent with the theoretical foundations of PjBL. Thomas and Blumenfeld et al. highlight that PjBL requires teachers to adopt roles as facilitators, mentors, and designers who support student inquiry and autonomy. The teachers' increased creativity, independence, and reflective thinking demonstrate the transition toward a student-centered paradigm.¹⁸

¹⁸ Belay Sitotaw Goshu dan Muhammad Ridwan, "Exploring the Role of Project-Based Learning in Fostering Critical Thinking Skills," 149–66.

Observation data showing teachers' increased ability to facilitate discussions, supervise group work, and provide reflective feedback indicates a shift from traditional teacher-centered approaches to active facilitation, a key component of PjBL. This is consistent with Hmelo-Silver, who argues that PjBL requires teachers to manage inquiry processes, support collaboration, and guide metacognitive reflection. These practices also align with Vygotsky's sociocultural theory, particularly the concept of scaffolding, where teachers support learners through structured guidance that gradually leads to independence.¹⁹

Integration of Islamic Values Encourages Teachers to Act as Spiritual Role Models

All informants agreed that Islamic values served as a powerful reinforcement of teachers' identity, particularly in moral and spiritual aspects. In every project, teachers integrated values such as honesty, responsibility, cooperation, adab (proper conduct), and accountability. A PGMI lecturer emphasized this point:

"A project is not just a task but a space to cultivate character. When teachers guide students, their Islamic professional identity naturally emerges."

Observed practices showed that teachers not only instructed but also modeled the values themselves. For instance, teachers emphasized honesty in group work, encouraged students to begin their projects with prayer, and led reflections on the spiritual meaning behind the project themes.

The findings show that the integration of Islamic values significantly strengthens teachers' moral and spiritual dimensions of professional identity. According to Day, teachers' identities are shaped not only by pedagogical skills but also by their moral purposes and the values they uphold.²⁰ In Islamic education contexts, these values become even more central, shaping the teacher as a murabbi a nurturer of students' character and spirituality.²¹ The teachers' view that honesty, responsibility,

¹⁹ Henry Yuh Anchunda dan Wareerat Kaewurai, "Social Sciences & Humanities Open An instructional model development based on inquiry-based and problem-based approaches to enhance prospective teachers' teamwork and collaborative problem-solving competence," *Social Sciences & Humanities Open*, 11.April (2025), 101480 <<https://doi.org/10.1016/j.ssaho.2025.101480>>.

²⁰ Amira El-soussi, "International Journal of Educational Research Open Teacher identity continuum : A framework for teacher identity shifts online," *International Journal of Educational Research Open*, 8.December 2024 (2025), 100411 <<https://doi.org/10.1016/j.ijedro.2024.100411>>.

²¹ Atli Harðarson, "The teacher is a learner: Dewey on aims in education," *Educational Philosophy and Theory*, 50.5 (2018), 538–47.

cooperation, and adab must be embedded in each project aligns with the Islamic education framework described by Al-Attas, which positions education as a process of instilling adab and forming an ethical self. Thus, integrating Islamic values into PjBL naturally reinforces teachers' Islamic professional identity because they must embody the moral teachings they expect students to learn.²²

The observation that teachers model values leading prayer, emphasizing honesty, guiding spiritual reflections illustrates the classical Islamic concept of *uswah hasanah* (exemplary conduct). According to Nahlawi, Islamic pedagogy relies heavily on teachers embodying values through actions, not merely through verbal instruction.²³ When teachers demonstrate honesty during group work or initiate projects with prayer, they enact this ideal, becoming spiritual role models for their students. This aligns with Lave and Wenger's social learning theory, which states that learning occurs through legitimate peripheral participation, where learners imitate, internalize, and eventually adopt behaviors modeled by more experienced members of the community here, the teachers.²⁴

By embedding Islamic values into project-based activities, teachers transform PjBL into a medium for character-centered learning.²⁵ This aligns with the idea that PjBL is not merely an instructional method but a framework that supports the development of responsibility, collaboration, and reflective thinking (Blumenfeld et al., 1991). When Islamic values are layered onto this structure, the model becomes a powerful tool for *akhlak* development. The lecturer's statement "a project is a space to cultivate character" reflects the integrative model of Islamic education proposed by Hashim & Rossidy which positions learning as a holistic process connecting intellectual, ethical, and spiritual growth.

PjBL Enhances Collaboration Skills, Leadership, and Professional Reflection

Documentation analysis revealed that teachers improved their ability to manage projects, assign student roles, and create authentic assessment rubrics. During

²² Ach Fatori dkk., "Islamic Educational Values in The Batimung Tradition : Implications for The Young Generation in Banjar District," 1.1, 1–21.

²³ Jufri, "Teacher Educational Interaction According to Imam Al-Nawawi," 8523 (2024), 10–27.

²⁴ Riswan Riswan, "The Design of Adaptive Learning Model to Support the Application of Blended Learning," *Indonesian Research Journal in Education [IRJE]*, 6.1 (2022), 58–70 <<https://online-journal.unja.ac.id/irje/article/view/10677>>.

²⁵ M Sayyidul Abrori dan Moh. Solikul Hadi, "Integral Values in Madrasah: to Foster Community Trust in Education," *Istawa : Jurnal Pendidikan Islam*, 5.2 (2020), 160 <<https://doi.org/10.24269/ijpi.v5i2.2736>>.

observations, teachers displayed increasing skill in coordinating projects more systematically than before. A pre-service teacher described the experience as follows:

"I first thought PjBL was just a new strategy. But in practice, it taught me to lead, make decisions, and take responsibility. It made me feel more prepared to become an MI teacher."

Professional reflection emerged during evaluation sessions where teachers and pre-service teachers openly discussed weaknesses such as time management or depth of value integration and attempted to improve them in subsequent cycles.

The findings indicate that PjBL significantly enhances teachers' ability to coordinate collaborative activities, manage student roles, and implement structured project workflows.²⁶ According to Johnson and Johnson's Cooperative Learning Theory, collaborative learning is effective when teachers can design tasks that promote positive interdependence, individual accountability, and promotive interaction.²⁷ The teachers' development in assigning roles and coordinating groups demonstrates their transition toward becoming more effective collaborative learning facilitators. Additionally, PjBL inherently promotes teacher leadership.²⁸ Harris and Spillane describe teacher leadership as the capacity to guide, influence, and support learning within the classroom through decision-making and project coordination. The pre-service teacher's reflection feeling more prepared to lead, make decisions, and take responsibility illustrates the emergence of instructional leadership skills shaped through direct engagement with PjBL.²⁹

Professional reflection emerged as teachers evaluated their performance and collaboratively discussed areas for improvement. Schön's Reflective Practitioner Theory explains that reflection-in-action and reflection-on-action enable teachers to refine their decision-making, pedagogical strategies, and professional judgment. In this study, teachers demonstrated this reflective habit by identifying issues such as time management, value

²⁶ Yulita Dyah Kristanti, Subiki Subiki, dan Rif'ati Dina Handayani, "Model Pembelajaran Berbasis Proyek (Project Based Learning Model) Pada Pembelajaran Fisika Disma," *Jurnal Pembelajaran Fisika*, 5.2 (2017), 122–28.

²⁷ Siti Maryatun, "Project Based Learning dalam Meningkatkan Aktivitas dan Hasil Belajar Materi Kerajinan Bahan Limbah Keras," *Jurnal Sosial Teknologi*, 3.4 (2023), 278–88 <<https://doi.org/10.59188/journalsostech.v3i4.671>>.

²⁸ Andi Annisa Sulolipu dkk., "Model Pembelajaran Dalam Implementasi Kurikulum Merdeka," *Jurnal Pengabdian Kolaborasi dan Inovasi IPTEKS*, 1.5 (2023), 730–37 <<https://doi.org/10.59407/jpki2.v1i5.118>>.

²⁹ Meilan Arsanti dkk., "Tuntutan Kompetensi 4C Abad 21 dalam Pendidikan di Perguruan Tinggi untuk Menghadapi Era Society 5.0," *Prosiding Seminar Nasional Pascasarjana UNNES*, 2021, 319–24 <<http://pps.unnes.ac.id/prodi/prosiding-pascasarjana-unnes/>>.

integration, and project depth, then attempting adjustments in subsequent cycles. This cyclical reflection aligns with Kolb's Experiential Learning Model, where concrete experience (implementing the project) is followed by reflective observation (evaluation sessions), leading to conceptualization and improved planning for the next cycle.³⁰

Challenges Encountered in Time Management and Consistency of Islamic Value Integration

Despite its benefits, some challenges surfaced during implementation. Interviews showed that several teachers struggled with allocating adequate time for completing projects, especially within tight class schedules. Another issue was the inconsistency in integrating Islamic values. In some cases, the integration was still superficial, limited to inserting Qur'anic verses or hadith without deeper contextualization. A teacher acknowledged this by saying:

"Sometimes it's difficult to stay consistent. The project runs, but the Islamic values occasionally get overshadowed by the technical work."

This finding highlights the need for more structured planning to ensure that the spiritual dimension of PjBL does not become merely symbolic.

Although the implementation of Islamic-values-integrated Project-Based Learning brought significant benefits, several challenges emerged throughout the process. Interviews revealed that many teachers faced persistent difficulties in managing time effectively, particularly given the demanding structure of the school schedule.³¹ The multi-step nature of PjBL ranging from planning and group coordination to project execution and reflection often required more time than what was available in regular classroom periods.³² As a result, some teachers found themselves rushing certain stages, which compromised both the depth and quality of student engagement.³³ Another prominent challenge concerned the consistency of Islamic value integration. While teachers recognized the importance of infusing spiritual and

³⁰ Isidora Castillo, Javiera Santana, dan Universidad Concepci, "Social Sciences & Humanities Open Applying Kolb's experiential learning cycle for deep learning: A systematic literature review Ver o," 12.August (2025) <<https://doi.org/10.1016/j.ssaho.2025.102096>>.

³¹ Dzulfian Syafrian.

³² Akhsanul In, Abbul Haris, dan M Nurul Humaidi, "Optimizing the Islamic Religious Education Learning Model at Elementary School: Challenges and Innovations," 17 (2025), 2159-71 <<https://doi.org/10.35445/alishlah.v17i2.5791>>.

³³ Marco Weber, Lisa Wagner, dan Willibald Ruch, "Positive Feelings at School: On the Relationships Between Students' Character Strengths, School-Related Affect, and School Functioning," *Journal of Happiness Studies*, 17.1 (2016), 341-55 <<https://doi.org/10.1007/s10902-014-9597-1>>.

moral values throughout the learning process, the actual implementation occasionally fell short.³⁴

CONSLUTION

The study concludes that the implementation of Islamic-values-integrated Project-Based Learning (PjBL) plays a significant role in strengthening the professional identity of Madrasah Ibtidaiyah (MI) teachers. Through its emphasis on creativity, collaboration, reflective practice, and character formation, PjBL provides a pedagogical space where teachers can actualize both their professional competencies and their spiritual-moral responsibilities. The findings demonstrate that teachers experience notable improvements in pedagogical confidence, leadership, reflective thinking, and ethical conduct when Islamic values are authentically embedded throughout the project stages. However, the study also reveals several challenges, particularly related to time management and the consistency of value integration, which occasionally becomes superficial or overshadowed by technical project demands. These challenges highlight the need for more structured planning, ongoing professional guidance, and institutional support to ensure that Islamic values remain central to PjBL implementation. Overall, the research affirms that Islamic-values-integrated PjBL is a promising model for cultivating holistic and spiritually grounded teacher professionalism within the context of Islamic education.

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³⁴ Jufri.

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