

PROJECT-BASED LEARNING BASED ON ISLAMIC RELIGIOUS EDUCATION: A METHOD OF LEARNING DISASTER FIQH (TAHARA, PRAYER, AND MANAGEMENT OF THE CORPSE) IN A POST-NATURAL DISASTER SETTING

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ABSTRACT

Indonesia as a disaster-prone region gives rise to serious problems in carrying out the main religious obligations of Muslims after natural disasters. Conventional normative and textual Islamic jurisprudence learning is considered to be unable to equip students with applicable competencies and contextual legal reasoning in emergency conditions that are full of limitations. This qualitative literature study aims to analyze the potential of integrating Project-Based Learning (PjBL) based on Islamic Religious Education as a method for learning Disaster Jurisprudence in the aspects of Thaharah, Prayer, and Funeral Management. The results of the study indicate that the implementation of PjBL effectively improves students' cognitive-procedural understanding of the concept of rukhsah and adaptive worship procedures. The process of preparing projects based on disaster scenarios fosters a collaborative learning environment that hones creativity and integrative problem-solving skills. Furthermore, this approach successfully internalizes Islamic Religious Education values such as empathy, social responsibility (fardhu kifayah), and mercy, while simultaneously building spiritual preparedness (spiritual resilience) as a foundation for self-resilience. It is concluded that Islamic Religious Education-Based Project-Based Learning (PjBL) is a holistic and transformative pedagogical paradigm, capable of bridging the gap between Islamic jurisprudence theory and the reality of disasters. The research findings are recommended for implementation through the development of a Teacher Guide Module for Project-Based Disaster Jurisprudence learning, teacher training, and integration into the local curriculum in disaster-prone areas.

Keywords: Project-Based Learning, Islamic Religious Education, Learning Methods, Disaster Jurisprudence, Natural Disasters

INTRODUCTION

Indonesia, as an archipelagic nation located in the Pacific Ring of Fire and at the confluence of tectonic plates, is inherently vulnerable to various natural disasters, such as earthquakes, tsunamis, volcanic eruptions, floods, and landslides (BNPB, 2022). Historical data and future projections indicate that the frequency and intensity of disasters are expected to continue to increase, in line with the dynamics of climate change and anthropogenic pressures on the environment (IPCC, 2021). This geographic reality places the Indonesian people, the majority of whom are Muslim, in a unique and complex situation: on the one hand, they must face the physical and psychological threats of disasters, while on the other, they are obligated to continue practicing religious worship and rituals, which are an integral part of their identity and daily lives. The conflict between the demands for physical safety and the continuation of

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spiritual rituals often creates confusion and practical dilemmas amidst limited emergency conditions (Izuddin, 2023).

In the chaotic post-disaster situation, where access to clean water is cut off, religious infrastructure is destroyed, and lives are lost, Muslims are faced with urgent and concrete fiqh issues. How to perform obligatory prayers when there is no water to purify or a holy place? How to fulfill the fardhu kifayah obligation to bathe, shroud, pray and bury bodies in large numbers with very minimal energy and equipment? These fundamental questions often lack adequate answers in conventional Islamic jurisprudence (fiqh) studies, which are generally taught within the context of normality and the perfection of means (Ikhwan, 2021). As a result, two equally problematic tendencies can emerge: first, a rigid attitude that imposes ideal procedures under impossible conditions, potentially neglecting safety; second, a disregard for religious obligations due to the assumption that all dispensations are invalid, leading to spiritual regret (Nurhakim, 2024). Mistakes in these decisions can exacerbate trauma and diminish the inner peace that survivors desperately need.

Unfortunately, the Islamic Religious Education (PAI) curriculum in many educational institutions, from elementary to secondary levels, still does not systematically internalize this dimension of disaster. Fiqh (Islamic jurisprudence) teaching, particularly in the chapters on Thaharah (the purification of the body), Salah (prayer), and Janazah (offering of the dead), tends to be trapped in a theoretical-normative approach, focusing on memorizing the conditions, pillars, and invalidations in an ideal setting (Fadli et al., 2022). Learning models such as lectures and conventional Q &A sessions are considered inadequate in equipping students with the practical competencies and contextual reasoning needed to deal with emergencies. This disconnect between fiqh theory and the reality of Indonesia's vulnerability creates a serious knowledge gap and preparedness gap at the religious community level (Saputra, 2023). However, a contextual understanding of fiqh can be a powerful source of spiritual resilience, providing clear guidance that calms and prevents panic when disasters occur.

Therefore, a pedagogical innovation is needed to bridge this gap by designing relevant, applicable, and meaningful learning. The Project-Based Learning (PjBL) approach has emerged as a highly potential candidate for integration with Islamic Religious Education, particularly in disaster jurisprudence (Fiqh) learning (Rokhman et al., 2023). Unlike passive methods, PjBL positions students as active subjects involved in in-depth investigations of authentic issues, in this case, post-disaster worship issues, and produces tangible products or solutions. Through PjBL, students are not just invited to read fiqh texts, but are encouraged to analyze the basic principles of Islamic law (qawa'id fihiyyah), such as al-masyaqqah tajlibu at-taysir (difficulty brings ease) and dar'u al-mafâsid muqaddamun 'alâ jalb al-mashâlih (rejecting damage is preferred over attracting benefits), then apply them in designing protocol, field guide, or simulation (Muslim et al., 2024). This process will train critical thinking, collaboration, creativity, and communication (4Cs) while strengthening religious understanding.

This article argues that the integration of Islamic Religious Education-based Project-Based Learning for Disaster Fiqh (Thaharah, Prayer, and Funeral Management) is a necessity and an urgent educational response. This approach aims not only to improve cognitive literacy in

disaster fiqh, but also to build practical skills, foster empathy and social responsibility (*fardhu kifayah*), and most importantly, strengthen the spiritual resilience of Indonesia's young Muslim generation. Thus, schools and madrasahs can become epicenters not only for the transfer of religious knowledge, but also for developing agents of change who are alert, intelligent, and compassionate in facing challenges after natural disasters, while realizing Islam's mission as a religion that brings ease and mercy to the universe (*rahmatan lil 'alamin*) even in the most difficult times (Muthoifin, 2024).

This research stems from the fundamental problem of the gap between conventional Islamic jurisprudence (*fiqh*) learning and the reality of disaster vulnerability in Indonesia. *Fiqh* learning in schools and madrasahs, particularly in the chapters on *Thaharah* (the purification of the body), *Salah* (prayer), and *Janazah* (the burial of the deceased), tends to be taught theoretically and normatively, within the context of normal conditions and adequate facilities. This lecture-based and memorization-based approach has proven inadequate to equip students with the practical competencies and contextual legal reasoning needed in post-disaster emergency situations, where limited water, space, time, and resources are key challenges. As a result, when a disaster occurs, confusion, erroneous practices, and even spiritual despair often arise among victims and volunteers in carrying out their religious obligations. On the other hand, the pedagogical potential of active learning methods such as Project-Based Learning (PjBL) has not been widely explored and systematically integrated into Islamic Religious Education learning, especially to address the specific challenges of this disaster.

This research urgently needs to be carried out as an educational-strategic response to two things. First, as a concrete effort to fill the gap in preparedness of religious communities in disaster-prone areas. With Indonesia being geographically highly vulnerable, equipping the younger generation of Muslims with an applicable understanding of Islamic jurisprudence is no longer merely a theoretical study, but a necessity for building resilience and reducing vulnerability. Second, as an innovative breakthrough in Islamic Religious Education pedagogy to answer the challenges of the 21st century. This research is urgently needed to test and prove how PjBL can transform *fiqh* learning from passive memorization into an active learning experience that hones critical thinking, collaboration, creativity, and problem-solving skills all within the framework of answering authentic humanitarian and religious problems. This urgency is further strengthened by the vision of education that integrates faith, knowledge, and charity, and makes schools a center for developing resilient disaster agents who possess spiritual serenity.

In general, this study aims to develop, implement, and evaluate the Islamic Religious Education-Based Project-Based Learning model as a method for learning Disaster *Fiqh* (*Thaharah*, Prayer, and Funeral Management) in a post-natural disaster setting. Specifically, the research objectives are detailed as follows: (1) Analyze the effectiveness of the PjBL method in improving students' conceptual understanding and application skills regarding the laws of *fiqh* related to *Thaharah*, Prayer, and Funeral Management in emergency conditions; (2) Describe the process and dynamics of collaborative learning and students' problem-solving skills in compiling projects (such as field guides, simulations, or protocols) based on post-disaster scenarios; and (3) Evaluate the impact of learning on the internalization of Islamic Religious Education values (such as empathy, social responsibility/*fardhu kifayah*, and inner peace) and increasing students' spiritual resilience in facing possible disasters.

LITERATURE REVIEW

This literature review will discuss three main conceptual pillars underlying the research, namely: the essence and development of disaster jurisprudence in contemporary Islamic discourse, the theoretical and practical basis of Project-Based Learning (PjBL) in education, and the integrative meeting point between PjBL and Islamic Religious Education, especially in the context of disaster-responsive learning.

The first pillar, Disaster Jurisprudence (Fiqh al-Nawazil al-Tabi'iyah), has developed rapidly as a scholarly response to the complexity of contemporary problems arising from natural disasters. Unlike conventional fiqh, which often focuses on ideal conditions (al-asl), disaster fiqh specifically examines Islamic laws applied in emergency situations (dharurah) and extreme hardship (masyaqqah syadidah), adhering to flexible principles such as al-masyaqqah tajlibu at-taysir and ma la yudraku kulluh la yutraku kulluh (what cannot be achieved completely, should not be abandoned completely) (Al-Qardhawi, 2021). Recent studies have focused specifically on problematic aspects of worship, such as the validity of tayammum (cleansing of the body with building dust), praying in vehicles or impure places, and procedures for mass funerals that comply with Islamic law while taking into account public health and logistical constraints (Muhajir, 2023). The literature suggests that a comprehensive understanding of the concepts of rukhsah (dispensation) and 'azimah (original law) in this context is crucial to avoid two extremes: underestimating Islamic law and excessive practices that endanger lives (Fahmi, 2022). However, these studies are still mostly theoretical discursive in nature within the scope of Islamic boarding school bahtsul masail or institutional fatwas, and not many discuss effective pedagogical strategies for transmitting these complex concepts to the younger generation in formal classrooms.

The second pillar, Project-Based Learning (PjBL), has long been recognized as an innovative learning model that meets the demands of 21st-century education. PjBL is defined as a teaching approach that engages students in the acquisition of knowledge and skills through an extended inquiry process into authentic and complex questions, problems, or challenges (Condliffe et al., 2023). The effectiveness of PjBL in enhancing higher-order thinking skills such as critical thinking, creativity, collaboration, and communication has been supported by extensive empirical evidence (Guo et al., 2020). The essence of PjBL is authenticity; the projects students work on must relate to the real world, require them to make decisions, and produce products or solutions that have value for audiences beyond the classroom. In a broader educational context, the application of PjBL has been shown to increase intrinsic motivation and student engagement because they see the direct relevance of what is learned to their lives (Kokotsaki et al., 2021). However, the implementation of PjBL in subjects considered more normative and textual, such as religious education, is still relatively limited and requires further exploration.

The third pillar, the Integration of Project-Based Learning in Islamic Religious Education, is an area that is starting to receive attention from researchers. Several studies show that PjBL can be a catalyst for deconstructing the image of monotonous Islamic Education learning to be more dynamic, contextual, and meaningful. Research by Sari and Malihah (2021), for example, found that the use of Project-Based Learning (PjBL) in Islamic faith and moral education learning successfully improved students' conceptual understanding and ability to

relate moral values to surrounding social issues. Another relevant study was conducted by Aziz et al. (2022), who implemented Project-Based Learning (PjBL) in Islamic history learning and found significant improvements in students' historical analysis skills and curiosity. A key finding from these studies is that the success of Project-Based Learning (PjBL) in Islamic Education (PAI) relies heavily on authentic project design, which is able to touch on aspects of students' real lives and stimulate in-depth exploratory questions. However, a research gap that is still very visible is the absence of a PjBL model specifically designed for the topic of disaster jurisprudence, a topic that is inherently very authentic, contextual (especially for Indonesia), and full of complex problem-solving challenges.

Based on these three pillars, this research gap or niche becomes very clear. Although disaster jurisprudence has developed as a scientific discourse, and PjBL has proven effective in various learning contexts, including Islamic Religious Education (PAI) in general, there has been no research that specifically designs, implements, and evaluates a Project-Based Learning model integrated with Islamic Religious Education values for Disaster Fiqh learning on the topics of Thaharah, Prayer, and Funeral Management in a simulated post-natural disaster setting. This study aims to fill this gap, by proposing that the PjBL approach will not only make fiqh learning more applicable, but will also be a powerful medium for internalizing Islamic values such as empathy (*rahmah*), social responsibility (*fardhu kifayah*), fortitude (*sabr*), and wisdom (*hikmah*) in responding to disasters. Thus, this research is expected to contribute both to the development of innovative PAI pedagogy and to concrete efforts to build resilience and preparedness of religious communities in disaster-prone countries.

RESEARCH METHODS

This research will be conducted using a qualitative approach through library research. This method was chosen based on the research's exploratory, conceptual, and theoretical development objectives: to develop a comprehensive conceptual model or framework for integrating Project-Based Learning (PjBL) into Disaster Jurisprudence (Fiqh) instruction without involving direct field intervention (Sugiyono, 2022). Library research is considered an appropriate method because it allows researchers to conduct in-depth explorations of various concepts, theories, and previous empirical findings, as well as analyze the relationships between them to produce a new, original synthesis (John W. Creswell & Creswell, 2023). In this context, the research focuses on synthesizing three broad domains of knowledge: PjBL pedagogy, Islamic Religious Education, and the discipline of disaster jurisprudence, thus requiring a comprehensive search and analysis of relevant literature.

The main data sources in this study are documentary and consist of three categories. First, primary data sources consist of textbooks or authoritative scientific works that directly address the core concepts of the research. These include books on the methodology and implementation of Project-Based Learning in education, books on teaching methodology for Islamic Religious Education and Islamic jurisprudence, and works by contemporary scholars specifically addressing Disaster Jurisprudence (Fiqh al-Nawazil), or Islamic law in emergencies. Second, secondary data sources consist of articles in scientific journals, both nationally accredited by SINTA and reputable international journals, published between 2020 and 2025. These articles cover empirical research on the application of PjBL in various contexts, innovations in Islamic Religious Education (PAI) learning, disaster jurisprudence

studies, and research in the field of disaster education. Third, tertiary data sources include research reports (such as dissertations, theses, and institutional reports), seminar proceedings, and official publications from institutions such as the National Disaster Management Agency (BNPB) or the Indonesian Ulema Council (MUI) that are relevant to the topic (Moleong, 2021). All these data sources were collected using strict selection criteria: they must be directly relevant to the research variables, have high academic credibility (published by reputable publishers or journals), and be as recent as possible to ensure the accuracy and freshness of the data analyzed.

Data collection techniques were carried out systematically through documentation studies. This process began with the formulation of strategic keywords in Indonesian and English, such as "Project-Based Learning AND Islamic Education," "Fiqh al-Nawazil," "disaster risk reduction AND religious education," "Disaster Fiqh Learning," and "prayer, taharah, corpse in emergency conditions." These keywords were then used to conduct searches both in university digital library catalogs (such as iPusnas, Perpustakaan) and in leading academic search engines and journal databases, such as Google Scholar, ERIC, Scopus, ScienceDirect, and Garuda. Each document found was then selected based on its title and abstract. Documents that passed the initial selection process were then read in their entirety (close reading) for data extraction. The data collected primarily consisted of theoretical concepts, operational definitions, empirical findings, arguments, and conclusions from various literature sources, which would later serve as raw material for the analysis (Sugiyono, 2022). To ensure completeness and depth, a snowballing technique was also applied, namely, tracing the reference lists of key documents found to identify other relevant sources that may have been overlooked.

The data analysis technique used is Qualitative Content Analysis with a thematic approach. After collecting textual data from various literature sources, the first stage is data organization and coding. The extracted data will be grouped and coded based on major themes that have been determined according to the research focus, such as "Basic Principles of PjBL," "Obstacles to Implementing PjBL in Islamic Religious Education," "The Concept of Rukhsah and Darurah," "Problems of Jurisprudence of Disaster Corpses," and "Integration of Islamic Religious Education Values." This coding process is iterative, where new themes may emerge during in-depth reading (Moleong, 2021). The next stage is abstraction and synthesis. At this stage, coded data from various sources will be compared, contrasted, and combined to identify patterns, relationships, gaps, and contradictions among the findings of various literature sources. The goal is to produce a more comprehensive and integrated understanding. The final stage is drawing conclusions and developing a model. Based on the synthesis conducted, researchers will draw conclusions that answer the research questions and formulate a conceptual framework or theoretical model for how the Islamic Education-Based PjBL for Disaster Jurisprudence should be designed and implemented (John W. Creswell & Creswell, 2023). This analysis process is circular, not linear, allowing researchers to continuously reflect on and deepen their interpretation of the data.

To ensure the validity of the data and findings in this qualitative literature study, several validation techniques were applied. First, Data Source Triangulation. This technique is carried out by comparing and checking the accuracy of information or concepts obtained from one data source with other data sources. For example, the concept of "authenticity in PjBL" found

in textbooks will be confirmed by similar or different views from journal articles and research reports, resulting in a richer and more objective understanding (Moleong, 2021). Second, indirect Member Checking. Although not involving human informants, this principle is applied by comparing the researcher's interpretation of a document with interpretations or conclusions drawn by other authors or researchers in different literature. If there are differing interpretations, the researcher will conduct further investigation to explore the reasons for the differences. Third, Persistent Observation and Extended Participation. In the context of library research, this is translated as the depth and intensity of the researcher in reading, reflecting on, and living with the texts analyzed over a sufficiently long period of time, thus enabling a complete and in-depth understanding of the context and nuances of each concept (Sugiyono, 2022). Fourth, the Audit Trail. Researchers will document the entire research process in detail and systematically, from search keywords, databases used, selection criteria, analysis stages, and the development of ideas throughout the research. This documentation allows for tracking of the research process and serves as a resource for other researchers to audit the validity of the process (John W. Creswell & Creswell, 2023).

RESULTS AND DISCUSSION

Research result

Implementation and Effectiveness of the Project Method in Improving Understanding of Disaster Jurisprudence

This literature study reveals that the implementation of Project-Based Learning (PjBL) in the context of Disaster Jurisprudence offers a highly contextual and applicable pedagogical framework for transforming normative materials on Taharah, Prayer, and Funeral Management into practical competencies that are ready to be used in emergency situations (Thomas, 2020). This method shifts the learning paradigm from memorizing legal texts (fiqh) to mastering basic principles (qawa'id fiqhiyyah) such as dar'u al-mafasid muqaddamun 'ala jalb al-mashalih (rejecting damage takes precedence over taking benefits) and al-masyaqqah tajlibu at-taysir (difficulty brings ease), which is the basis for establishing laws in disaster conditions (al-Zuhaili, 2021). The implementation of PjBL begins with designing authentic projects, for example creating a "Post-Disaster Worship Survival Module" or "Taharah Video Tutorial with Limited Media", which directly connects jurisprudence theory with field realities which are full of limitations (Bell, 2022). The demands of completing this project force students to explore primary and secondary sources, such as contemporary fiqh books that discuss fiqh al-nawazil (fiqh of disasters) and fatwas of scholars related to disasters, so that their understanding develops from mere knowledge to the level of analysis and evaluation of various opinions of scholars (Rahman, 2023).

Based on a synthesis of various literature, the effectiveness of this method in improving learning outcomes is seen significantly in three aspects. First, in the cognitive aspect, there is an increase in in-depth understanding of rukhshah (leniency) and alterations in worship procedures ; students are able not only to cite but also to explain the sharia reasons behind the prescription of tayammum, combined and shortened prayers, or mass burials within sharia-compliant parameters (Ikhwan, 2024). Second, in the psychomotor aspect, projects such as simulations or the creation of practical guides train procedural skills, for example, the

sequence of washing a corpse with minimal water or the procedure for praying in an impure refugee camp (Hadi, 2023). Third, student response and engagement are reported to be very high because they feel the material's direct relevance to their lives; they become active learning subjects seeking solutions to problems perceived as real and pressing, in contrast to passive learning that only receives information (Larmer et al., 2021). The final project produced serves as authentic assessment of the mastery of disaster jurisprudence competencies, which is more meaningful than conventional written exam scores.

Collaborative Learning Process and Problem Solving in Post-Disaster Simulation Settings

The implementation of Disaster Jurisprudence-based PjBL inherently creates a collaborative, problem-solving learning environment. The group dynamics involved in developing projects based on disaster scenarios (e.g., a 7.0 magnitude earthquake destroying water and electricity infrastructure) trigger a complex social learning process (Johnson & Johnson, 2021). Each group member is required to contribute based on their potential; some research the evidence, others design the procedural flow, and others consider aspects of risk communication to the community. This interaction trains communication, negotiation and joint decision-making skills, especially when facing fiqh dilemmas, such as priorities in caring for many bodies with very limited energy and equipment (al-Zuhaili, 2021). This collaboration reflects the principle of ta'awun (mutual assistance) in goodness which is a core value of community life, including in emergency response conditions.

Students' creativity flourishes when they are tasked with designing solutions that are not only shari'a-compliant but also practical and applicable in the field. The literature provides examples of innovative project outcomes, such as the waterproof "Rukhshah Prayer and Taharah Smart Card," a role-play scenario for funeral care with clearly defined roles (officers, family, volunteers), or a simple protocol for "Praying in Wounded and Broken Bones" (Bell, 2022). Their problem-solving skills are honed through the stages of problem identification (e.g., lack of water, limited space, time constraints), solution exploration based on Islamic jurisprudence (fiqh), solution prototyping, and feasibility testing through presentations or simulations in front of the class (Thomas, 2020). This process teaches that Islamic jurisprudence is not a fixed science, but a dynamic tool for responding to reality. Project presentations are not simply about showing the final results, but rather serve as mini-shawariah (deliberation) forums where other groups provide input, criticism, and suggestions, resulting in more comprehensive and mature solutions (Rahman, 2023). Through this simulation, students immersively experience the complexity of post-disaster situations, which sharpens their contextual fiqh reasoning much more deeply than lecture methods.

Internalization of Islamic Religious Education Values and Strengthening Students' Spiritual Readiness

The most profound impact of Disaster Jurisprudence learning through PjBL, as identified in various studies, lies in the affective and spiritual domains of students. This learning successfully transformed cognitive knowledge of law into the internalization of noble Islamic values. The values of rahmah (compassion) and ihsan (good deeds) became evident when they learned how to treat the dead with respect, even in emergency situations (Ikhwan, 2024).

Empathy and social responsibility (*fardhu kifayah*) grew from the awareness that caring for disaster victims, both the living by providing water for purification and the deceased, is a collective obligation with a high dimension of worship (Hadi, 2023). The process of thinking to facilitate (*taysir*) and not complicate (*'usr*) worship during a disaster also teaches tolerance and respect for differences in religious understanding within the affected community.

On a more personal level, this approach significantly contributes to strengthening spiritual resilience. By understanding the laws of worship in emergency situations, students are equipped with "mental fiqh" which makes them more psychologically and spiritually prepared to face potential disasters (Larmer et al., 2021). They learn that Islam provides humane and convenient solutions when its followers are faced with hardship, thus reducing the potential for panic and errors in worship. Inner peace (*sakinah*) arises from the belief that what is done is in accordance with the guidance of sharia within the limits of one's ability. This preparedness is a form of true *tawakkal* (relief), namely preparing oneself as best as possible before surrendering to Allah (al-Zuhaili, 2021). Thus, the Disaster Fiqh PjBL not only produces students who are knowledgeable in fiqh but also shapes resilient, empathetic, and spiritually resilient Muslims, ready to serve as agents of help and comfort within their communities should a disaster ever occur. They serve as a living example of the integration of faith, knowledge, and good deeds in the context of disaster risk reduction.

Research Discussion

Based on an in-depth literature review, a synthesis of the three research themes reveals a comprehensive understanding of the potential, mechanisms, and transformative impact of implementing Project-Based Learning (PjBL) in Disaster Jurisprudence (Fiqh) instruction. This discussion will elaborate on how these three aspects—cognitive-procedural effectiveness, social-collaborative dynamics, and internalization of spiritual values—are interconnected, forming a holistic pedagogical unity.

Regarding the Implementation and Effectiveness of the Project Method, the findings of this study confirm that PjBL functions as an effective catalyst in shifting fiqh learning from the declarative to the procedural and conditional realm. Its main strength lies in its ability to create an "authentic context" that forces students to cognitively restructure their normatively acquired fiqh knowledge (Saefi et al., 2023). In the "Emergency Worship Guide" project setting, for example, students no longer simply memorize the valid requirements for *tayammum*, but must analyze what materials in a disaster-stricken environment can replace sacred dust, and consider the order of priority if dust is difficult to find. This process directly trains legal reasoning skills (*fiqh reasoning*) based on the principle of *al-masyaqqah tajlibu at-taysir*, where they learn to identify the level of difficulty (*masyaqqah*) that allows for leniency, and then design procedures (*taysir*) that maintain the essence of worship (Usman et al., 2022). The increased engagement reported in similar studies can be understood through the lens of self-determination theory, where the needs for competence, autonomy, and relatedness are met through challenging project assignments, providing choice, and involving teamwork toward meaningful goals (Wurdinger & Qureshi, 2022). Therefore, measurable learning outcomes lie not only in the final product but more importantly in the process of discovery, negotiation of meaning, and application of legal principles in complex, realistic simulations.

Regarding the Collaborative Learning Process and Problem Solving, the discussion led to the understanding that the post-disaster setting in PjBL is not simply a backdrop, but rather an “ill-structured problem space” intentionally designed to spark productive socio-cognitive interactions. The group dynamics in developing protocols for mass funeral arrangements, for example, replicate the complexity of coordination in a real emergency situation, where Islamic jurisprudence, logistics, health, and psychological aspects must be considered simultaneously (Rahmawati et al., 2021). Collaboration in this context becomes a vehicle for socially shared regulation, where group members remind each other of evidence, correct impractical procedures, and collectively manage emotions when faced with grim scenarios (Hadwin et al., 2020). The problem-solving skills honed here are integrative; students solve not only Islamic jurisprudence issues (“what is the ruling?”) but also technical-operational issues (“how can we do this with limited resources?”) and social-communicative issues (“how can we convey this guidance to a traumatized community?”). The resulting creativity, such as designing waterproof prayer cards or role-play simulations, is a manifestation of deep understanding that has been externalized into contextual and accessible forms, demonstrating a high level of mastery of the material (Kokotsaki et al., 2021). Thus, the project presentation and feasibility testing forums functioned as mini-communities of practice, where collective knowledge about disaster jurisprudence was built, critiqued, and refined.

Regarding the Internalization of Islamic Religious Education Values and Spiritual Preparedness, the discussion reveals that the Disaster Fiqh PjBL operates at a deeper pedagogical level, namely the pedagogy of the heart and consciousness. This learning process inherently carries a value-embedding mission; Islamic values are not conveyed as slogans but rather experienced through the completion of projects filled with ethical-humanist dilemmas (Zamroni et al., 2022). When students debated the priority of washing a male or female corpse first with very little water, they were actually experiencing and debating the implementation of the values of *ihsan* (doing good) and *adl* (justice) in extreme conditions. Such emotional and intellectual experiences are far more powerful in shaping empathy and social responsibility than direct instruction on the importance of mutual assistance (Buchori et al., 2023). Furthermore, strengthening spiritual resilience can be understood as a result of cognitive reframing of the concept of disaster itself. Through this project, students learn not only about “relief” but also about the “ease” provided by sharia. This understanding builds a spiritual cognitive schema that religion is a source of solutions and serenity, not an additional burden, in times of crisis (Pargament & Exline, 2022). The belief that there is clear and humane guidance in facing disasters (*sakinah*) and knowledge of how to implement it (*ilm*) will foster inner peace (psychological preparedness), a key component of disaster resilience (Aufa et al., 2021). In other words, PjBL not only provides “survival skills” but more importantly, “recovery beliefs” that stem from spirituality.

Overall, the three dimensions of this research result reinforce each other and form a transformative learning cycle. Cognitive-procedural effectiveness provides a solid foundation of knowledge. This foundation is then tested and enriched through collaborative-problem-solving dynamics in a complex simulation setting. From the intensive interaction between knowledge and application within a collaborative framework, internalization of values and strengthening of spirituality occurs. Thus, this Islamic Religious Education-Based PjBL model for Disaster Jurisprudence successfully addresses criticisms of religious education, which is often said to be lagging behind in its methods. In fact, through this approach, Islamic

Religious Education occupies a leading position in providing contextual, applicable, and soothing answers to one of the greatest existential challenges facing Indonesian society, while simultaneously demonstrating the relevance of the Islamic doctrine of *rahmatan lil 'alamin* in the contemporary context.

CONCLUSION

Based on an in-depth literature review, it can be concluded that the implementation of Project-Based Learning (PjBL) in Disaster Jurisprudence learning has proven to be a holistic and transformative pedagogical paradigm. This approach effectively transforms fiqh learning which is often textual into an in-depth contextual experience, successfully increasing students' cognitive understanding and psychomotor skills regarding the laws of Taharah, Prayer and Management of Bodies in emergency conditions. Moreover, this method naturally creates a collaborative learning ecosystem that hones students' problem-solving skills and creativity through authentic post-disaster simulations. The most significant impact lies in the affective-spiritual realm, where Islamic values such as mercy, *ta'awun*, and *tawakkal* are internalized, as well as the development of spiritual preparedness, which serves as the foundation for resilience in the face of disasters. Thus, the Disaster Fiqh PjBL not only produces legally competent students but also fosters empathetic, responsive, and resilient Muslim characters, ready to be part of the solution in disaster-prone communities.

The implementation of this research findings can be realized through the development and dissemination of a Teacher Guide Module for Project-Based Disaster Fiqh Learning. This module will contain a structured operational curriculum framework, including: (a) a set of realistic natural disaster scenarios as project triggers; (b) a design of authentic project assignments (such as the creation of field guides, emergency prayer kits, or simulations) along with authentic assessment rubrics that measure cognitive aspects, skills, and attitudes; (c) steps to facilitate collaborative learning and discussions of ethical-fiqh issues; and (d) a reflection instrument to measure students' internalization of values and spiritual preparedness. This module needs to be piloted and socialized through Islamic Religious Education teacher training programs (In-Service Training) in disaster-prone areas, and can be integrated into local content curricula or extracurricular activities based on safe schools. Collaboration with institutions such as the Regional Disaster Management Agency (BPBD) and the local Indonesian Ulema Council (MUI) is highly recommended to ensure the suitability of the scenarios to local potential and the accuracy of the fiqh material.

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