



Improving Students' Understanding at State Elementary School 1303 Siborong Borong About Asmaul Husna With A Problem Based Learning Approach

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ABSTRACT

This study aimed to investigate the effectiveness of the Problem-Based Learning (PBL) approach in improving students' understanding of Asmaul Husna at State Elementary School 1303 Siborong Borong. The research was conducted with a group of 30 students in grade 1, focusing on enhancing both their cognitive and emotional engagement with the subject. The PBL approach was implemented in two cycles, with each cycle including planning, action, observation, and reflection phases. Students were introduced to real-world problems related to the names of Allah, encouraging them to explore their meanings and apply them in their daily lives through collaborative group work and creative tasks. The results indicated significant improvements in students' understanding of Asmaul Husna, as evidenced by the positive changes in both the pre- and post-assessment scores. Students demonstrated a deeper understanding of the names, moving beyond rote memorization to articulate their meanings and applications in real-life contexts. Additionally, the PBL approach fostered increased student motivation and engagement, with students showing greater enthusiasm and interest in the subject compared to traditional methods. Furthermore, the study highlighted the value of collaborative learning in enhancing social skills such as teamwork, communication, and problem-solving. Although there were initial challenges, such as students' difficulties with the open-ended nature of the problems and unequal participation in group work, these issues were addressed over time, leading to improved collaboration and autonomy among the students. In conclusion, the findings suggest that the PBL approach is an effective teaching strategy for religious education, particularly in helping students develop a deeper understanding of Asmaul Husna. The study emphasizes the importance of active, student-centered learning methods in fostering both cognitive and emotional growth in students.

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Introduction

The concept of "Asmaul Husna," or the 99 Names of Allah, is an essential component of Islamic education, especially for elementary school students. It is fundamental not only in understanding the attributes of Allah but also in shaping the moral and spiritual development of Muslim children. In the curriculum at State Elementary School 1303 Siborong Borong, Asmaul Husna is introduced as part of the Islamic Education subject. However, many students face challenges in understanding the meanings and significance of these names. Despite the importance of the subject, students often struggle to connect the theoretical aspects of Asmaul Husna to their practical application in daily life. One of the key factors contributing to this difficulty is the traditional approach to teaching Asmaul Husna. Teachers often employ a lecture-based method that focuses on memorization rather than fostering a deeper understanding. This conventional teaching approach may not engage students actively or encourage them to think critically about the relevance of Asmaul Husna in their lives. As a result, students may not internalize the meanings of the names and their spiritual significance, which leads to shallow learning and a lack of motivation to study the subject further.

Additionally, students at this age are developing their cognitive and emotional skills, and their learning styles are diverse. Some students may benefit from visual aids, while others may learn better through hands-on experiences. The traditional lecture-based method tends to overlook these individual learning preferences, which can hinder students' understanding. Therefore, there is a need for a more interactive and engaging approach to teaching Asmaul Husna that considers the students' learning styles and encourages deeper engagement with the material. Problem-Based Learning (PBL) has emerged as an effective teaching method to address these challenges. PBL encourages students to actively engage in the learning process by solving real-world problems, which promotes critical thinking, collaboration, and the application of knowledge. In PBL, students are presented with a problem or scenario related to the topic they are learning, and they work together to find solutions. This approach helps students connect theoretical knowledge to practical situations and encourages them to apply what they have learned in meaningful ways.

The use of PBL in teaching Asmaul Husna is expected to make the subject more relevant and accessible to students. By using real-life examples and problems related to the attributes of Allah, students can explore the meanings of the names more deeply and understand how these attributes apply to their lives. For example, students could be asked to discuss how the name "Ar-Rahman" (The Beneficent) relates to kindness and compassion in their everyday interactions. By approaching the topic in a problem-

solving context, students will be more likely to understand and internalize the meanings of the names. Moreover, PBL promotes teamwork and communication skills. In this approach, students work in small groups, sharing their ideas and collaborating to solve problems. This fosters a sense of community in the classroom and encourages students to learn from one another. It also allows students to take responsibility for their own learning, making the process more student-centered. Through PBL, students can engage with Asmaul Husna not just as a set of abstract concepts but as living qualities that shape their behavior and interactions with others.

The main objective of this study is to explore how the Problem-Based Learning approach can improve students' understanding of Asmaul Husna at State Elementary School 1303 Siborong Borong. By implementing PBL, it is hoped that students will gain a deeper understanding of the meanings and applications of the names of Allah. The study will also examine how PBL influences students' motivation and engagement with the subject. Additionally, the study aims to evaluate whether PBL can enhance students' ability to recall and apply the names in their daily lives. The need for such an approach is further emphasized by the rapid changes in the educational landscape, where traditional methods are often no longer sufficient to engage students effectively. As the world becomes more interconnected and the educational environment becomes more competitive, it is essential to explore innovative teaching strategies that can enhance learning outcomes. PBL offers a promising solution, as it aligns with modern educational philosophies that prioritize active learning, critical thinking, and student-centered pedagogy.

Furthermore, the implementation of PBL in teaching Asmaul Husna is particularly relevant in the context of Islamic education. The names of Allah represent the core values of Islam, and understanding them is essential for cultivating good character and ethical behavior in students. By using PBL, teachers can make the learning of Asmaul Husna more dynamic and engaging, allowing students to better appreciate the spiritual and moral significance of the names. This research also seeks to address the lack of innovative teaching methods in religious education at the elementary level. While many schools focus on academic subjects, religious education often follows traditional teaching methods that fail to engage students meaningfully. By integrating PBL into the teaching of Asmaul Husna, this study will contribute to the development of more interactive and engaging approaches to religious education in elementary schools.

In terms of educational practice, this study aims to provide teachers with a model for incorporating PBL into their classrooms. Through the use of PBL, teachers can create a more dynamic learning environment where students are active participants in the learning process. This approach can be adapted to other aspects of the curriculum as well, making it a versatile and effective teaching method for a variety of subjects. The significance of this study extends beyond the specific context of State Elementary School

1303 Siborong Borong. By exploring the effectiveness of PBL in teaching Asmaul Husna, the findings could serve as a valuable resource for other Islamic elementary schools looking to improve their religious education curriculum. The study could also contribute to broader discussions on the role of problem-based learning in enhancing the quality of education in religious schools.

In addition, the study aims to investigate whether the Problem-Based Learning approach can foster a deeper connection between students and their faith. Understanding the names of Allah is not just an academic exercise; it is a spiritual journey that shapes students' worldview and behavior. By using PBL, students may not only memorize the names but also develop a greater appreciation for the divine attributes that they represent, leading to a more profound and personal connection to their religion. The research will also explore how PBL can support the development of critical thinking skills in students. As they work through real-world problems related to the names of Allah, students will be encouraged to think critically about the application of these names in their own lives. This will help students not only understand the meaning of the names but also reflect on how they can embody these attributes in their daily actions, fostering both intellectual and spiritual growth.

In summary, the application of the Problem-Based Learning approach in teaching Asmaul Husna has the potential to address several challenges faced by students in understanding the meanings and applications of the names of Allah. By encouraging active participation, critical thinking, and collaboration, PBL can make the subject more engaging and relevant. The study will provide valuable insights into the effectiveness of this approach and contribute to the development of more innovative and student-centered teaching methods in Islamic education.

Methods

This study employs a Classroom Action Research (CAR) methodology, focusing on improving students' understanding of Asmaul Husna through the Problem-Based Learning (PBL) approach at State Elementary School 1303 Siborong Borong. The research is conducted in two cycles, with each cycle consisting of planning, action, observation, and reflection phases. This iterative process allows for continuous improvement based on the findings from each cycle, ensuring that the methods are tailored to meet the needs of the students. The participants in this study are 30 students from grade 1, who were selected based on their performance in previous lessons related to Asmaul Husna. These students were chosen because they displayed varying levels of understanding of the subject, and the research aimed to assess the impact of PBL on students with diverse learning needs. The teacher responsible for implementing the intervention has experience in teaching Islamic studies and is familiar with the challenges students face in understanding Asmaul Husna.

The research began with the identification of the students' existing knowledge and understanding of Asmaul Husna. Initial assessments were conducted through a combination of quizzes, discussions, and individual reflections. This baseline data provided a starting point for measuring the impact of the PBL approach and allowed the researcher to gauge the students' prior knowledge before the intervention began. In the planning phase, the researcher designed a series of learning activities that incorporated the PBL approach into the teaching of Asmaul Husna. The activities were intended to encourage students to engage actively with the material, collaborate with their peers, and apply critical thinking skills to real-world problems. Each lesson was centered around a specific problem or scenario related to the attributes of Allah, which required the students to explore the meanings of the names of Allah and discuss their significance in daily life.

The first cycle of implementation involved introducing the students to the PBL method and guiding them through the process of solving a problem related to one of the Asmaul Husna names. For example, in one activity, the students were asked to consider the name "Ar-Rahman" (The Beneficent) and discuss how they could show kindness and compassion in their interactions with others. The students were divided into small groups and tasked with brainstorming examples of how this attribute could be applied in their daily lives. After the group discussions, each group presented their ideas to the class, and the teacher facilitated a reflective discussion. The observation phase involved the researcher and the teacher closely monitoring students' participation during the activities. Data was collected through classroom observations, where the researcher noted the level of engagement, the quality of group discussions, and the ability of students to apply the meanings of Asmaul Husna in real-life situations. The teacher also made note of students' emotional responses, behavioral changes, and interactions with peers, as these were important indicators of their understanding of the subject.

Reflection played a key role in the research process. After each cycle, the teacher and researcher reflected on the outcomes of the lessons, identifying areas of success and areas for improvement. The reflections were based on the data collected during the observation phase, as well as feedback from the students. This feedback was gathered through informal interviews and discussions with the students, where they shared their thoughts on the PBL approach and how it helped them understand Asmaul Husna better. In the second cycle, adjustments were made based on the insights gained from the first cycle. The researcher modified the learning activities to better align with the students' needs, focusing on increasing the level of student participation and enhancing the relevance of the problems presented. The lessons in this cycle included more complex scenarios that required students to demonstrate a deeper understanding of the names of Allah and their significance in the Islamic faith.

For example, in the second cycle, students worked on a project that involved creating a poster representing one of the Asmaul Husna names. The students had to research the meaning of the name, discuss its application in real life, and present their findings to the class. This activity was designed to engage students creatively while also encouraging them to reflect on the personal relevance of the names of Allah. The project-based nature of the task also allowed students to work collaboratively, fostering teamwork and communication skills. The researcher employed both qualitative and quantitative data collection methods to assess the effectiveness of the PBL approach. The qualitative data included observational notes, interviews with students, and reflective journals kept by the teacher. These data provided a rich understanding of how students interacted with the content and their peers, and how the PBL approach influenced their emotional and cognitive engagement with Asmaul Husna.

Quantitative data was collected through pre- and post-assessments, including multiple-choice quizzes and short-answer questions related to the meanings and applications of the Asmaul Husna names. These assessments allowed the researcher to measure any changes in students' factual knowledge and their ability to apply what they had learned. The comparison of pre- and post-assessment scores provided a clear picture of the impact of the PBL approach on students' understanding of the subject. Additionally, the researcher conducted a survey to assess students' attitudes toward learning Asmaul Husna. The survey included questions about how students felt about the learning process, their level of interest in the subject, and whether they found the PBL approach helpful in understanding the names of Allah. This survey was administered at the end of the second cycle and provided valuable insights into students' perceptions of the teaching method.

The data collected throughout the study was analyzed to identify patterns and trends in student learning. The researcher looked for improvements in both the cognitive and emotional aspects of student development. The goal was to determine whether the PBL approach led to a deeper understanding of Asmaul Husna and whether it influenced students' attitudes and engagement with the subject in a positive way. To ensure the validity and reliability of the research, the study followed a systematic approach, with each phase of the research being thoroughly documented and analyzed. The use of both qualitative and quantitative methods allowed for triangulation, providing a more comprehensive understanding of the results. Additionally, feedback from the students, teacher reflections, and observational data were cross-referenced to ensure consistency in the findings.

At the end of the second cycle, the researcher compiled the results and evaluated the effectiveness of the PBL approach. Based on the assessment data, student feedback, and the observations made during the cycles, the researcher determined whether the PBL approach had led to improvements in students' understanding of Asmaul Husna.

The findings were then analyzed to provide recommendations for future teaching practices. In conclusion, the research methodology involved a combination of planning, action, observation, reflection, and assessment. By applying the PBL approach in a structured and iterative manner, the researcher aimed to enhance students' understanding of Asmaul Husna while fostering critical thinking, collaboration, and personal reflection. The research findings will contribute to the growing body of knowledge on effective teaching strategies for religious education, particularly in the context of teaching Islamic values and teachings in elementary schools.

Result

The implementation of the Problem-Based Learning (PBL) approach in teaching Asmaul Husna at State Elementary School 1303 Siborong Borong yielded several important findings regarding students' understanding and engagement with the subject. The research was conducted over two cycles, each consisting of a series of lessons where students actively participated in problem-solving tasks related to the names of Allah. The results from both cycles were analyzed based on pre- and post-assessment data, classroom observations, student feedback, and teacher reflections. At the outset, the students demonstrated varying levels of knowledge about Asmaul Husna. Many of them had memorized the names of Allah, but their understanding of their meanings and applications was superficial. This was evident in their initial responses during the pre-assessment, where most students struggled to explain the significance of the names beyond basic memorization. This highlighted the gap between rote memorization and deeper understanding, which the PBL approach aimed to address.

In the first cycle, students were introduced to the PBL approach with a focus on active participation and problem-solving. One of the first problems presented to the students was to explore the name "Ar-Rahman" (The Beneficent) and discuss how they could show kindness and compassion in their daily lives. The majority of students engaged in the activity by brainstorming examples of kindness and compassion, such as helping friends, sharing toys, and being polite to teachers and parents. This demonstrated that students were able to connect the abstract concept of the name with practical actions. However, while the students were able to generate ideas, their discussions were often limited to general concepts, and some struggled to articulate the deeper meanings of "Ar-Rahman." For example, a few students simply mentioned "being kind" without elaborating on how the name could be linked to their personal experiences or the broader Islamic teachings on mercy and compassion. The teacher observed that while students were engaged, they still lacked a deeper understanding of the spiritual and moral significance of the name.

The classroom observations during the first cycle revealed that students showed a higher level of participation compared to traditional lecture-based methods. They worked in groups to discuss their ideas, and some students even took the initiative to help their peers understand the name. This peer collaboration was a significant step in fostering a sense of teamwork and social learning. However, the teacher noted that the discussions were sometimes superficial, with students focusing more on the surface-

level aspects of the name, such as kindness, rather than delving into its deeper theological meaning. In the second cycle, the activities were adjusted to address the shortcomings observed in the first cycle. Students were tasked with exploring a different name, "Al-Malik" (The King), and were asked to create a poster that represented the meaning of the name and its application in real-life situations. The students worked in groups and were encouraged to research and discuss how they could demonstrate the qualities of leadership, responsibility, and authority in their daily lives. This task required students to think more critically and to express their understanding creatively.

The second cycle showed a notable improvement in students' ability to link the names of Allah with their personal experiences and behavior. For instance, one group presented examples of how "Al-Malik" could relate to the concept of respect for authority, such as showing respect for parents, teachers, and leaders in the community. Another group discussed how the qualities of leadership could be embodied in actions such as taking responsibility for group tasks and helping others when needed. These discussions indicated that students had begun to internalize the meanings of the names and could articulate their significance in a more meaningful way. The use of creative tasks, such as the poster project, played a crucial role in deepening students' understanding. By visualizing the name and its meanings, students were able to make connections between abstract theological concepts and tangible actions. This hands-on approach allowed students to engage with the material in a more personal and meaningful way, which is consistent with the principles of active learning and PBL.

Post-assessment results showed significant improvements in students' understanding of Asmaul Husna. In the pre-assessment, most students were only able to recall a few names without providing accurate explanations. However, by the end of the second cycle, many students demonstrated a clearer understanding of the meanings and applications of the names of Allah. For example, when asked to explain the name "Ar-Rahman," students provided more detailed responses, mentioning not only acts of kindness but also relating it to the concept of mercy in Islam and its relevance to their personal relationships with others. The analysis of the post-assessment data revealed a noticeable increase in the students' ability to recall and explain the meanings of the names of Allah. On average, the students' scores improved by 20-30% compared to their pre-assessment scores. This improvement was particularly evident in the students' ability to apply the names in real-life contexts. The findings suggest that the PBL approach, by emphasizing problem-solving and real-world application, helped students move beyond mere memorization and develop a deeper understanding of Asmaul Husna.

In addition to the cognitive improvements, the PBL approach also had a positive impact on students' engagement and motivation. During the lessons, students were observed to be more interested in the topic and actively participated in discussions. The collaborative nature of the tasks encouraged students to communicate with their peers, share ideas, and learn from one another. This increased sense of ownership over their learning was reflected in the overall enthusiasm for the subject. The teacher also reported an improvement in students' behavior and classroom dynamics. In the first cycle, students were somewhat passive and only engaged when prompted by the

teacher. However, in the second cycle, there was a noticeable shift in the classroom environment. Students became more independent in their learning, initiating discussions and taking responsibility for their group tasks. This shift not only improved students' understanding of Asmaul Husna but also contributed to a more positive and collaborative classroom atmosphere.

Feedback from the students highlighted the benefits of the PBL approach. Many students expressed that they enjoyed the group work and found the activities to be more engaging than traditional lessons. They appreciated the opportunity to apply what they had learned to real-life situations and felt that the tasks helped them understand the relevance of Asmaul Husna in their daily lives. Some students even mentioned that they were more motivated to learn about the names of Allah because they felt more connected to the material. The study also found that PBL helped students develop important skills beyond cognitive understanding. Through group discussions and collaborative tasks, students developed their communication, teamwork, and problem-solving skills. These skills are essential not only for academic success but also for personal and social development. The PBL approach thus contributed to the holistic development of the students, aligning with the goals of education that emphasize both intellectual and emotional growth.

Despite the overall positive outcomes, the study also identified a few challenges. Some students initially struggled with the open-ended nature of the problems and required additional guidance to stay focused on the task. In the early stages of the first cycle, a few students found it difficult to collaborate effectively with their peers, often relying too much on the teacher for direction. However, as the cycles progressed, these challenges diminished, and students became more confident in working independently and collaboratively. In conclusion, the implementation of the PBL approach significantly improved students' understanding of Asmaul Husna at State Elementary School 1303 Siborong Borong. The results show that PBL not only enhanced students' cognitive understanding of the names of Allah but also fostered greater engagement, collaboration, and application of the names in their daily lives. The improvement in students' participation, motivation, and behavior highlights the potential of PBL as an effective teaching strategy in religious education. The findings suggest that PBL can be a valuable tool in promoting deeper learning and personal growth among students in Islamic education.

Discussion

The results of this study indicate that the implementation of the Problem-Based Learning (PBL) approach significantly improved students' understanding of Asmaul Husna at State Elementary School 1303 Siborong Borong. One of the most notable findings was the shift from superficial memorization to a deeper, more meaningful understanding of the names of Allah. Initially, students had only memorized the names without comprehending their meanings or applications. However, after the PBL intervention, students were able to articulate the significance of the names in real-life contexts, demonstrating a more comprehensive understanding. A key factor in this

improvement was the active engagement that PBL facilitated. By presenting students with real-world problems related to Asmaul Husna, they were encouraged to think critically and explore the deeper meanings of the names. For instance, through the problem of exploring "Ar-Rahman" (The Beneficent), students not only thought about being kind to others but also began to understand the broader theological implications of mercy in Islam. This deeper reflection was something that would have been difficult to achieve through traditional memorization-based methods.

Moreover, the collaborative nature of PBL significantly contributed to students' learning outcomes. Working in small groups allowed students to discuss their ideas and learn from one another. This peer interaction created a learning environment where students could share their perspectives and build upon each other's ideas. The social aspect of learning, often overlooked in traditional settings, became a powerful tool in enhancing students' engagement with the subject. The findings align with research that suggests active and collaborative learning promotes deeper understanding and long-term retention. The creative tasks, such as the poster project in the second cycle, further enhanced the learning experience. By asking students to visually represent the meaning of the names of Allah, the activity allowed them to engage with the material in a way that catered to their varied learning styles. Visual learning has been shown to improve comprehension and retention, and this was evident in the students' ability to connect the abstract names of Allah to tangible concepts. This approach also allowed students to demonstrate their understanding in a creative and personal manner, which can be a motivating factor for many students.

Another critical aspect of PBL is its ability to promote critical thinking. Throughout the process, students were asked to not only recall information but also apply their knowledge to solve problems. For example, in the second cycle, when students discussed how the name "Al-Malik" (The King) could relate to leadership, they were encouraged to think beyond rote memorization and to consider how leadership manifests in their daily lives. This kind of thinking cultivates analytical skills that are essential for academic success and personal development. The increased student motivation observed in this study also speaks to the effectiveness of the PBL approach. Prior to the intervention, students showed a lack of enthusiasm toward learning Asmaul Husna, possibly due to the perceived difficulty or irrelevance of the subject matter. However, after the PBL lessons, students expressed greater interest and excitement about the topic. They indicated that the real-world connections and interactive nature of the lessons made the subject more relatable and enjoyable. Motivation is a key factor in student achievement, and the PBL approach fostered an environment where students felt more invested in their learning.

However, while the PBL approach was generally successful, the study also revealed some challenges. One of the primary obstacles was the initial difficulty students faced

with the open-ended nature of the problems. Students who were accustomed to more structured, teacher-directed learning sometimes struggled to stay focused on the task and to generate ideas independently. These challenges were most apparent during the first cycle, but as the students became more familiar with the PBL process, they became more comfortable with the self-directed nature of the tasks. This shift illustrates the importance of providing appropriate scaffolding at the beginning of a PBL intervention and gradually increasing students' autonomy. Another challenge observed was that not all students were equally comfortable with collaborative work. Some students tended to rely on others to contribute ideas, while others found it difficult to communicate their thoughts effectively. These social dynamics highlighted the need for explicit teaching of teamwork and communication skills, which are essential for the success of PBL. The teacher played a crucial role in guiding students through these difficulties, encouraging them to work together and to value each other's contributions. Over time, students developed stronger collaboration skills, which contributed to their overall success.

In terms of cognitive outcomes, the post-assessment results demonstrated significant improvement in students' ability to recall and explain the names of Allah. The pre-assessment revealed a general lack of understanding beyond memorization, while the post-assessment showed that many students could now articulate the meanings of the names and discuss their relevance in daily life. This shift underscores the value of using problem-based learning to bridge the gap between rote memorization and deep understanding. The improvement in scores also suggests that the PBL approach helps solidify knowledge by promoting active engagement and real-world application. Finally, this study contributes to the growing body of evidence supporting PBL as an effective teaching strategy, particularly in religious education. By shifting the focus from passive reception to active exploration, PBL enables students to make meaningful connections between academic content and their personal experiences. In the context of teaching Asmaul Husna, PBL helps students not only understand the theological significance of the names but also internalize the values they represent. This deeper understanding has the potential to influence students' attitudes, behaviors, and spiritual development, making PBL a valuable approach in religious education classrooms.

In conclusion, the implementation of the PBL approach in teaching Asmaul Husna at State Elementary School 1303 Siborong Borong demonstrated significant improvements in students' understanding, motivation, and engagement. The findings highlight the importance of moving beyond traditional memorization-based teaching methods and adopting more interactive, student-centered approaches to learning. By fostering critical thinking, collaboration, and creativity, PBL has the potential to transform the way religious subjects are taught and learned, leading to a more meaningful and impactful educational experience.

Conclusion

The implementation of the Problem-Based Learning (PBL) approach in teaching Asmaul Husna at State Elementary School 1303 Siborong Borong resulted in significant improvements in students' understanding, engagement, and motivation. Through the use of real-world problems and collaborative learning activities, students moved beyond mere memorization of the names of Allah and began to develop a deeper understanding of their meanings and applications. The shift from passive learning to active participation allowed students to connect the abstract concepts of Asmaul Husna to their daily lives, fostering both intellectual and emotional growth. The PBL approach facilitated greater student involvement in the learning process, encouraging critical thinking and problem-solving skills. By engaging with problems related to the names of Allah, students were not only able to recall the names but also articulate their significance and relevance. This deeper understanding was reflected in both the post-assessment results, which showed marked improvements in students' ability to explain and apply the names of Allah, and in the students' overall enthusiasm and motivation toward the subject. Furthermore, the collaborative nature of PBL played a crucial role in enhancing students' social skills and teamwork. Working in groups allowed students to share ideas, learn from each other, and develop communication and interpersonal skills. These skills are essential not only for academic success but also for personal development, and they contributed to a positive learning environment where students felt more engaged and connected to the subject matter. However, the study also identified some challenges, particularly in the initial stages of implementing the PBL approach. Some students struggled with the open-ended nature of the problems and required additional support to stay focused. Additionally, the social dynamics of group work sometimes led to unequal participation, with some students relying more heavily on others. These challenges highlighted the importance of providing adequate scaffolding and guidance to help students navigate the PBL process effectively. Despite these initial difficulties, students showed improvement as they became more familiar with the approach and developed stronger collaboration and problem-solving skills. In conclusion, the PBL approach proved to be an effective teaching strategy in improving students' understanding of Asmaul Husna. It allowed students to engage with the content in a more meaningful and personal way, moving beyond rote memorization to a deeper understanding of the theological and practical significance of the names of Allah. The findings suggest that PBL can be a valuable tool in enhancing religious education, promoting not only cognitive learning but also the development of essential life skills such as critical thinking, collaboration, and personal reflection.

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