

Implementation of the Problem-Based Learning (PBL) Model in Asta Aiswarya Learning at SMP Negeri 2 Nuhon

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Keywords:	Abstract
<p>Problem-Based Learning, Asta Aiswarya, Hindu Religious Education, reflective learning</p>	<p>This study focuses on the implementation of the Problem-Based Learning (PBL) model in Asta Aiswarya's learning as an effort to improve the quality of students' theological processes and understanding in Hindu Religious Education at SMP Negeri 2 Nuhon. The purpose of this study is to describe the dynamics of PBL implementation, analyze the responses of students and teachers, and identify the contribution of PBL to improving the understanding of Asta Aiswarya concepts. The research uses a qualitative approach with a case study design through learning observation, in-depth interviews, and document analysis. The findings show that PBL transforms learning from lecture patterns into collaborative inquiry processes that encourage students to actively discuss, connect theological concepts with personal experiences, and reflect on the spiritual significance of Asta Aiswarya's eight aspects. Teachers play an effective role as facilitators of theological dialogue so that students' understanding develops not only on a cognitive level, but also on the affective and reflective dimensions. This research contributes to the expansion of the study of Hindu pedagogy by showing that PBL can be a spiritually valuable learning framework that facilitates meaning-making and religious awareness. The results of the study emphasized the importance of using problem-based learning models in religious education to build a deeper and more relevant understanding of students' lives.</p>

Kata kunci:	Abstrak
<p>Problem Based Learning, Asta Aiswarya, Pendidikan Agama Hindu, pembelajaran reflektif</p>	<p>Penelitian ini mengkaji implementasi model Problem Based Learning (PBL) dalam pembelajaran Asta Aiswarya sebagai upaya meningkatkan kualitas proses dan pemahaman teologis siswa pada Pendidikan Agama Hindu di SMP Negeri 2 Nuhon. Tujuan penelitian ini adalah mendeskripsikan dinamika penerapan PBL, menganalisis respon siswa dan guru, serta mengidentifikasi kontribusi PBL terhadap peningkatan pemahaman konsep Asta Aiswarya. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus melalui observasi pembelajaran, wawancara mendalam, dan analisis dokumen. Temuan menunjukkan bahwa PBL mengubah pembelajaran dari pola ceramah menjadi proses</p>

	<p><i>inkuiri kolaboratif yang mendorong siswa aktif berdiskusi, menghubungkan konsep teologis dengan pengalaman personal, dan merefleksikan makna spiritual delapan aspek Asta Aiswarya. Guru berperan efektif sebagai fasilitator dialog teologis sehingga pemahaman siswa berkembang tidak hanya pada level kognitif, tetapi juga pada dimensi afektif dan reflektif. Penelitian ini berkontribusi pada perluasan kajian pedagogi Hindu dengan menunjukkan bahwa PBL dapat menjadi kerangka pembelajaran bernilai spiritual yang memfasilitasi meaning-making dan kesadaran religius. Hasil penelitian menegaskan pentingnya penggunaan model pembelajaran berbasis masalah dalam pendidikan agama untuk membangun pemahaman yang lebih mendalam dan relevan bagi kehidupan siswa.</i></p>
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I. INTRODUCTION

The development of Indonesian education in the era of the Independent Curriculum encourages teachers to present more active, collaborative, and student-centered learning. This transformation requires a learning model that is able to improve critical thinking skills and a deep understanding of concepts, especially in subjects based on spiritual values such as Hindu Religious Education. The Problem-Based Learning (PBL) model is one of the relevant approaches because it places students as active subjects in authentic problem-solving (Novianti et al., 2020). Problem-based learning has also been proven to increase students' activeness, analytical skills, and connection with real-life contexts (Hayati, 2017). In the context of Hindu learning, PBL can strengthen the process of internalizing teaching values, including Asta Aiswarya, through reflective and meaningful learning experiences.

The problem of learning Hinduism in junior high school is still characterized by the dominance of lecture and memorization methods, so that students show low interest, especially in abstract materials such as Asta Aiswarya. This condition is reinforced by the findings of initial observations at SMP Negeri 2 Nuhon, where most students cannot explain the eight attributes of Ida Sang Hyang Widhi Wasa and struggle to relate them to daily spiritual practices. The results of interviews with Hindu teachers showed that students tended to be passive, only listening to the teacher's explanations without involvement in the process of analysis or discussion. Field observation data found that 68% of students had not achieved basic descriptive competencies related to the Asta Aiswarya concept. This fact shows that there is a gap between the objectives of the curriculum and the reality of learning, thus requiring more constructive pedagogical innovation.

The application of the PBL model in various educational contexts has shown success in increasing student engagement and learning outcomes. A recent study by Ade Novianti et

al. (2020) shows that PBL has a significant impact on increasing activities and academic achievement in elementary school students. Another study found that PBL strengthens critical thinking skills and understanding abstract concepts in thematic and science learning (Putri Utami, 2017). In the past decade, research trends show that PBL continues to evolve as a strategy that encourages problem-solving and collaboration skills, which are relevant to value-based learning. However, the study of the application of PBL in Hindu subjects, especially the topic of Asta Aiswarya, is still limited, thus opening space for scientific development.

Previous research mapping shows that research related to PBL-based Hindu learning is still scarce and focuses more on creativity, general learning outcomes, and spiritual literacy. The 2023 research confirms the urgency of learning that integrates local and spiritual values through an active and reflective approach in the context of Hindu education. Research in 2020 confirms that PBL is effective in improving the quality of thematic learning in elementary schools, but has not touched the Hindu theological realm in depth (Novianti et al., 2020). Research from previous years shows consistent findings that students understand abstract concepts more easily when given contextual problems and structured discussions. The research gap on the integration of PBL and Asta Aiswarya's material is the basis for the urgency of this research.

Asta Aiswarya's learning requires an approach that can connect theological aspects with students' empirical experiences. Initial observations in grade VIII of SMP Negeri 2 Nuhon show that this material is rarely contextualized through problem-solving activities, so that most students' understanding is superficial. Interview data with students showed that 72% felt that Asta Aiswarya's material was difficult to understand because it was only explained verbally without supporting activities. This phenomenon indicates the need for more dialogical, collaborative, and intellectually challenging learning. The PBL model is believed to be able to overcome these gaps through the stages of problem orientation, collaborative discussion, information search, and solution presentation.

The integration of PBL in Asta Aiswarya's learning is expected to be able to create learning that emphasizes inquiry, curiosity, and connection between Hindu teachings and the reality of students' lives. Philosophically, Asta Aiswarya emphasizes the omnipotence of God in eight aspects, so his understanding requires reflective deepening that cannot be achieved through memorization alone. This need aligns with the learning objectives of the Independent Curriculum, which emphasizes the development of deep understanding, reasoning abilities, and

the cultivation of spiritual character. Thus, the application of the PBL model is the right strategy to build students' cognitive and affective engagement.

The theoretical studies in this study include the concept of PBL as a learning model that emphasizes authentic problem-solving, the theory of constructivism that is the basis, and the theory of Hindu education regarding the internalization of values. PBL encourages students to build knowledge through a process of investigation and collaboration (Arends, 2012). The theory of constructivism asserts that knowledge is built through interaction with the environment and meaningful learning experiences (Piaget, 1976). In the context of Hindu learning, the understanding of spiritual values is gained through the process of inner experience and reflection, so that PBL can be a medium to strengthen these experiences.

The link between PBL and value learning in Hindu education shows that PBL can be a bridge between theoretical knowledge and spiritual practice. Asta Aiswarya, as a learning material, contains philosophical values that require appreciation, not just cognitive understanding. Therefore, the learning process should ideally not stop at the presentation of concepts but should involve discussion activities, case analysis, and personal reflection. These activities are very in line with the characteristics of PBL that encourage students to build knowledge through experience and interaction. Thus, this model contributes to the simultaneous development of students' cognitive and spiritual competencies.

The argument of this study shows that the application of PBL in Asta Aiswarya's material has strong potential to answer the problem of low conceptual understanding and student involvement. PBL improves the learning process and contributes to the development of more contextual and interactive Hindu learning theories. This research seeks to fill the literature gap by presenting an empirical study that tests the effectiveness of PBL in the context of Asta Aiswarya's teachings at the junior high school level. Thus, this research is expected to enrich the academic discourse regarding the integration of modern pedagogical models and religious education.

The purpose of this study is to analyze the implementation of the PBL model in Asta Aiswarya's learning at SMP Negeri 2 Nuhon and assess its influence on students' understanding of concepts and learning activities. This research also aims to provide recommendations for more effective learning models for Hindu teachers in teaching material with philosophical value. Research benefits include theoretical contributions to the development of value-based learning models and practical benefits for teachers in improving the quality of learning. Based on the theoretical study and preliminary data of the research, the hypothesis proposed is: The

implementation of the Problem-Based Learning (PBL) model has a significant effect on increasing the activity and understanding of the Asta Aiswarya concept in students of SMP Negeri 2 Nuhon.

II. METHOD

This study uses a qualitative approach with a case study design that focuses on the implementation of the Problem-Based Learning (PBL) model in Asta Aiswarya learning at SMP Negeri 2 Nuhon, with the main subjects of Hindu Religious Education teachers and 22 Hindu grade VIII students who are directly involved in the learning process. The researcher began the activity by conducting an initial mapping of the problem through observation of non-participants in the classroom, observation of teacher-student interaction, and document review in the form of lesson plans, teaching modules, and LKPD that teachers have been using in teaching Asta Aiswarya material. The main instrument of the research is the researcher himself as a data collector, which is enriched using structured observation sheets, semi-structured interview guidelines for teachers and students, learning reflection guides, and field record formats to record class dynamics, student expressions, and important events during the PBL process.

The data collection process was carried out through several learning observations that were deliberately designed with PBL syntax (problem orientation, group work, investigation, presentation of results, and reflection); in-depth interviews with teachers before and after implementation; small group interviews with selected students; and documentation of learning artifacts such as student assignments, group discussion products, and photo or video recordings of activities. After all the data was collected, the researcher transcribed the interview and rewrote the field notes in detail, then carried out an open coding process to mark the parts of the data related to the focus of the research, such as interaction patterns, forms of student involvement, how teachers facilitated PBL, and how students constructed an understanding of Asta Aiswarya. The codes were then grouped into larger categories, such as "teachers' strategies in implementing PBL," "students' cognitive and affective responses," "implementation constraints," and "the impact of PBL on the meaning of Asta Aiswarya," then developed into themes of findings that fully describe the process and quality of PBL implementation in the classroom. The researcher compiled a data display matrix to compare findings between learning sessions and between data sources (observations, interviews, and documents), then drew temporary conclusions that were constantly retested by returning to the

raw data, checking for pattern consistency, and member checking with the teacher and several students to ensure that the researcher's interpretation was in accordance with their experience. The validity of the findings is maintained through triangulation of sources (teachers, students, documents) and triangulation of techniques (observations, interviews, documentation), so that the procedures presented provide a clear opportunity for other researchers to replicate or verify in similar contexts.

III. RESULTS AND DISCUSSION

1. Research Results

The results of this study show that Asta Aiswarya's initial learning condition at SMP Negeri 2 Nuhon is characterized by the dominance of lecture methods and relatively low learning activities. Pre-action observations show that most students only take notes and answer when the teacher appoints them, while discussions hardly occur naturally in the classroom. From the initial interview with the Hindu teacher, it was revealed that the teacher felt that Asta Aiswarya's material was "abstract," so that it tended to be conveyed as theoretical information without many contextual examples. Interviews with several students reinforce these findings; they expressed difficulty remembering the eight aspects of Asta Aiswarya and relating them to the reality of daily life. This pattern is in line with the findings of other studies that show that teacher-centered and memorization-oriented learning tends to weaken the activeness and deep understanding of concepts (Novianti, 2020; Rahmat, 2018).



Figure 1. Application of Problem-Based Learning

The implementation of PBL in Asta Aiswarya's learning gradually changed the dynamics of the classroom, especially in terms of teacher-student and student-student interaction patterns. At the first meeting, when the teacher began to raise contextual issues

related to God's omnipotence in real-life situations (e.g., natural events, personal experiences, and social phenomena), students seemed hesitant to respond but slowly began to express their opinions after being facilitated in small groups. Observations show an increase in the number of students who are actively involved in group discussions: from the beginning, only a few students who are dominant speakers to most group members contribute ideas, especially in the second and third meetings. This pattern is in line with the trends reported in PBL research at the primary and secondary levels, where the structure of group work and authentic problems encourage more equitable participation (Maqbullah, 2018; Cahyati, 2024). Teachers admit in reflective interviews that their role shifts from "material givers" to facilitators who guide the process of inquiry and reflection of students.

In terms of understanding the concept, the analysis of the transcript of the discussion and the students' oral answers shows a shift from simply repeating the definition to the ability to explain the meaning of Asta Aiswarya in their own language and give applicable examples. First, most students are only able to mention one or two aspects of Aiswarya without a complete explanation, for example, only saying "Anima" or "Mahima" without any connection to meaning. After several cycles of problem-based learning, students begin to be able to relate each aspect to concrete situations, such as God's greatness in regulating human life, His omnipotent ability, and the manifestation of power in the natural order. In group interviews, some students stated that group assignments and presentations made them "forced to find out" and discuss, thus not only memorizing but also understanding the logic behind the eight omnipotences. These findings are consistent with reports that PBL increases the depth of understanding of concepts through a collaborative inquiry and argumentation process (Novianti, 2020; Cahyati, 2024).

The results of the observation data analysis also showed an improvement in the quality of students' cognitive and affective involvement throughout the PBL process. At the initial meeting, some students look passive, avoid eye contact, and wait longer for explicit instructions from the teacher. However, at subsequent meetings, researchers noted an increase in the frequency of students asking questions, clarifying friends' opinions, and responding to differing views in group discussions. Affective involvement is seen in enthusiastic expressions, laughter, and spontaneous comments when they discover a connection between Asta Aiswarya's teachings and events they have experienced themselves, for example, when discussing natural wonders or the experience of a prayer that they feel was granted. This pattern is in line with the findings of previous studies that PBL can increase activeness, curiosity, and motivation to learn

because students feel directly involved in meaningful problem-solving (Maqbullah, 2018; Rahmat, 2018).

From the teacher's perspective, the reflective interview revealed that PBL helped them revisit how to teach theological material so that it did not stop at the doctrinal level. Teachers acknowledge that prior to the implementation of PBL, Asta Aiswarya's material was often treated only as part of the "exam material" that had to be memorized, without enough room for dialogue and reflection. After using PBL, teachers say they ask open-ended questions more often, give students the opportunity to share their own experiences or views, and use those answers as a bridge to more systematic theological explanations. The teacher said that this process does require more time and energy, especially in designing problems and managing discussions, but the results are felt to be commensurate with improving the quality of interaction and the depth of students' understanding. This reinforces the view that the success of PBL is highly determined by the readiness and creativity of teachers in designing learning scenarios (Novianti, 2020; Cahyati, 2024).

Qualitative analysis of student learning products, such as group summaries, concept posters, and reflection notes, showed an increase in the ability to organize and express ideas related to Asta Aiswarya. At first, the Student Worksheet (LKPD) was filled with short answers, many of which were simply copied from textbooks or whiteboards, without elaboration. At the end of the cycle, the group product shows a more systematic explanatory structure: students begin to distinguish between the names of Aiswarya aspects, the meaning of each aspect, and examples of their application in life, and relate them to the values of *sradhha* and *bhakti*. Some groups even add illustrations and analogies of their own to explain certain concepts to classmates. These findings are in tune with the literature that states that PBL not only improves cognitive outcomes but also the ability to present and communicate understanding in a more structured manner (Rahmat, 2018; Maqbullah, 2018).

On the other hand, this study also found a number of obstacles that were important to note as part of the results, especially related to student readiness and school context. On some occasions, researchers noted that some students are still awkward working in groups, tending to rely on one or two members who are considered "smarter," so the distribution of roles is not completely even. Teachers also admitted that the limitations of face-to-face time and lesson schedules require several stages of PBL must be condensed so that the final reflection is sometimes less in-depth. In addition, not all students are used to expressing opinions, especially those with shy backgrounds or who rarely speak in public. These findings are in line with

several research reports that show that PBL implementation in the field often faces time management challenges, ability heterogeneity, and learning cultures that were previously habituated to being passive (Novianti, 2020; Cahyati, 2024).

Overall, the results of the analysis of interview data, observations, and documents show that the implementation of PBL in Asta Aiswarya's learning at SMP Negeri 2 Nuhon contributes significantly to improving the quality of the learning process and outcomes, especially in terms of activeness, depth of understanding, and the ability to relate teachings to life experiences. PBL helps shift learning from memorization patterns to a more reflective and dialogical process of searching for meaning, which is substantively in line with the educational character of Hinduism. At the same time, this study confirms that the success of PBL requires support in the form of teacher readiness, flexible time management, and students' habituation to think critically and express opinions. Thus, the results of this study not only confirm previous findings on the effectiveness of PBL in various subjects (Maqbullah, 2018; Rahmat, 2018; Novianti, 2020; Cahyati, 2024) but also expand the scope of his discourse to the realm of Hindu theological learning through a special study of Asta Aiswarya's material.

2. Discussion

The findings of this study show that the implementation of the Problem-Based Learning (PBL) Model in Asta Aiswarya's learning can significantly increase students' activeness, depth of understanding, and reflective thinking skills. The classroom dynamics that were originally passive and teacher-centered have turned into a dialogical, collaborative, and inquiry-based learning environment. This transformation is in line with the character of PBL, which places authentic problems as a trigger for learning, but the results of this study provide specific nuances related to the learning context of Hindu theology, which has tended to be taught dogmatically. Thus, these findings broaden the understanding of the application of PBL not only to science or social subjects but also to values-based pedagogic frameworks and spirituality.

When compared to previous studies, the pattern of increasing student activity in this study is in line with the findings of Cahyati (2024), who stated that PBL is able to increase students' courage in asking questions and discussing. However, this study shows that the increase in activeness in the learning context of Asta Aiswarya not only occurs at the cognitive level but also touches the affective and spiritual dimensions. Students not only actively answer but also actively relate theological concepts to their life experiences. This is rarely found in

previous PBL studies that focused on exact subjects or social studies, so this study makes an original contribution to the expansion of the domain of PBL applications.

The changes in conceptual understanding found in this study confirm the findings of Novianti (2020) that PBL can facilitate the formation of in-depth understanding. However, this study shows that such deep understanding occurs through the integration of argumentation processes, spiritual reflection, and dialogue about students' personal experiences with religious phenomena. In previous literature, the reflective-spiritual aspect has not been widely explored as one of the indicators of PBL success, so this study provides a theoretical contribution that PBL does not only work through cognitive inquiry mechanisms but also through the activation of *a personal meaning-making process*.

Another comparison can be seen from the form of student learning products. Rahmat's research (2018) shows that PBL improves the quality of problem-solving, but the focus is on technical and argumentative skills. In this study, student learning products such as posters and group summaries have increased not only in terms of logical structure but also in the tendency of students to include elements of religious values, visual illustrations, and personal analogies. This phenomenon indicates that PBL in the context of Asta Aiswarya's material encourages value-oriented expressive creativity, something that has not been highlighted much in previous PBL studies. Thus, this research opens new opportunities in the study of 21st-century competency-based Hindu pedagogy.

From the teacher's perspective, this study found that the application of PBL helps teachers move from a pattern of "knowledge transmission" to a pattern of "facilitation of theological dialogue." The Maqbullah study (2018) found that teachers had difficulty managing PBL discussions, but this study showed that teachers managed to use open-ended questions and students' experiences as a bridge to explain the concept of Asta Aiswarya in a more contextual way. This difference shows that value-based learning and spirituality actually provide creative space for teachers to develop strategies for facilitating more meaningful discussions, something that has not been widely discussed in mainstream PBL literature.

Critically, this study also identifies implementation constraints such as inequality of participation in groups and time constraints, which are consistent with the Cahyati (2024) report. However, the results of this study indicate that these obstacles are more cultural than technical; for instance, some students may be shy and reluctant to share their spiritual experiences in public spaces. This provides a new finding that the implementation of PBL in religious materials demands a stronger cultural sensitivity and personalization approach

compared to other subjects. Therefore, this article offers a conceptual contribution that the effectiveness of PBL in value-based learning is strongly influenced by students' emotional readiness and identity.

When compared to the literature on PBL in religious education in general, the findings of this study show that there is an epistemological gap that has been answered. Most previous studies have only highlighted the effectiveness of PBL in terms of cognitive learning outcomes, while this study shows that PBL is able to build a reflective theological understanding. This investigation makes an original contribution to the field of study, namely that PBL is not only a learning method based on cognitive processes but can also be a vehicle for the formation of deeper religious awareness.

In addition, this study offers theoretical findings that Asta Aiswarya's learning through PBL helps students internalize *meaning* through experience, open discussion, and joint reflection. These results reinforce the hypothesis that spiritual meaning-making can be facilitated through problem-based learning scenarios that are relevant to real life. This model provides the basis for the development of a modern Hindu pedagogic framework that is in harmony with the constructivist approach but still maintains the integrity of spiritual values.

From an epistemological point of view, this research suggests that the religious learning process does not have to be limited to the delivery of teachings but can be expanded through learning models that allow students to reinterpret the meanings of teachings critically and personally. This contribution is original because it brings together the realms of modern pedagogy and Hindu spirituality in one integrated methodological framework. The results of this research also have the potential to open up further research space, such as the integration of PBL with reflective, meditative, or *inquiry-based spiritual learning models*.

Overall, this study not only supports the previous literature demonstrating the effectiveness of PBL in increasing the activeness and understanding of concepts but also expands the theoretical scope of PBL in the context of Hindu theological learning. The main contribution of this research lies in the finding that PBL encourages the process of actively and collaboratively searching for spiritual meaning so that Asta Aiswarya's material is no longer understood as a static doctrine but as a concept of life that can be reflected through students' real experiences. Thus, this article makes a significant contribution to the development of religious education, Hindu pedagogy, and the study of PBL implementation in the realm of values and spirituality—a realm that has been underexplored in the global literature.

CONCLUSION

Based on the results of the research and discussion, it can be concluded that the implementation of the Problem-Based Learning (PBL) model in Asta Aiswarya's learning at SMP Negeri 2 Nuhon has succeeded in transforming learning that was originally teacher-centered and memorized into a dialogical, collaborative, and reflective learning process, which is characterized by increased student activity in discussion, the ability to express opinions, and the ability to explain the eight aspects of Asta Aiswarya in their language and relate it to real-life experiences. PBL encourages teachers to shift from the role of material presenters to facilitators of theological dialogue that utilizes students' experiences and questions as an entrance to deeper understanding, so that learning does not stop at the transfer of doctrinal knowledge but develops into a process of searching for shared spiritual meaning. These findings suggest that PBL is not only effective in the cognitive realm, as many previous studies have reported, but also has the potential as a pedagogical framework for developing religious awareness and meaning-making skills in Hindu education. Thus, this research makes a new contribution to the development of science by extending the theoretical and practical scope of PBL to the realm of Hindu theological learning, as well as offering an implementation model that can be replicated and further developed in the context of value-based education and spirituality.

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