Project-Based Learning, Small Movements for Extraordinary Results

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Abstract: *Providing the right stimulus in early childhood affects all aspects of child development, including religious and moral values, language, cognitive, social-emotional, physical, motor and art. One way to provide the right stimulation so that children's growth and development can be optimal is to carry out project-based learning. This study aims to describe and analyze research findings related to the process of applying the project-based learning model in early childhood in learning activities. This study uses a qualitative descriptive research method. This research was carried out at Agripina Kindergarten Surabaya with research data sources consisting of two classroom teachers and 20 students of Agripina Surabaya Kindergarten. Data collection techniques used observation and documentation, as well as data analysis using Miles and Huberman models. The application of the Project-based Learning learning model in early childhood provides an opportunity for children to process their knowledge in each project-based learning, and can stimulate children's abilities so that they can improve their ability to solve a problem in each project. Evaluation of child development in project-based learning is carried out by observing each activity carried out and the child's perspective on the project designed by the educator.*

Keywords: *PBL, Small, Movement, Extraordinory, Kancil Halu*

Abstrak: *Pemberian rangsangan yang tepat pada masa kanak-kanak awal memengaruhi semua aspek perkembangan anak, termasuk nilai-nilai agama dan moral, bahasa, kognitif, sosial-emosional, fisik, motorik, dan seni. Salah satu cara untuk memberikan rangsangan yang tepat agar pertumbuhan dan perkembangan anak dapat optimal adalah dengan menerapkan pembelajaran berbasis proyek. Penelitian ini bertujuan untuk mendeskripsikan dan menganalisis temuan penelitian terkait proses penerapan model pembelajaran berbasis proyek pada masa kanak-kanak awal dalam kegiatan pembelajaran. Penelitian ini menggunakan metode penelitian deskriptif kualitatif. Penelitian ini dilakukan di Taman Kanak-kanak Agripina Surabaya dengan sumber data penelitian yang terdiri dari dua*

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guru kelas dan 20 siswa Taman Kanak-kanak Agripina Surabaya. Teknik pengumpulan data yang digunakan adalah observasi dan dokumentasi, serta analisis data menggunakan model Miles dan Huberman.

Kata Kunci: *PBL, Perkembangan, Optimal, Anak,PAUD*

Introduction

A 2024 survey by the Indonesian Institute of Sciences (LIPI) in three regions (Surabaya, Malang, and Madura) on the theme of "Civic Culture of Islamic Communities in Conflict-Prone Areas" found that some Indonesian Muslims still face challenges in consolidating democracy (Mahmudah et al., 2025). The willingness of Indonesian Muslims to live on equal footing with followers of other religions remains low. For example, only 15.6% support greeting followers of other religions who celebrate religious holidays (Putri et al., 2024).

High school students are entering a period of self-discovery and identity. There is a risk that students may try negative things out of curiosity. Therefore, school programs must be implemented to minimize student delinquency and intolerance (Anas et al., 2025). One preventive measure is implementing a positive academic culture. Academic culture plays a crucial role in the evolutionary deradicalization effort by educating adolescents to cultivate a tolerant attitude (Tikhonova et al., 2023).

According to Edgar Schien, there are at least two components of school culture: academic culture and social culture. Academic culture fosters a culture of achievement and competition, discipline and efficiency, honesty and openness, a love of reading, reprimands and rewards, and cooperation and togetherness (Mollo, 2023) . Academic culture can be measured through: 1) The values applied to academic activities, 2) The academic spirit, 3) Responsibility, 4) The tradition of assessment, 5) Support and cooperation (Ismail & Azam, 2022).

Previous research has demonstrated the importance of a school's academic culture as a foundation for developing discipline and mutual assistance (Bayar, 2021). Consistent with (Ripatti-torniainen & Stevanovic, 2023) research, a positive family environment and school culture will lay the foundation for fostering tolerance from an early age. Other research also confirms that academic culture positively influences elementary school students' tolerance, and that teachers play a significant role in instilling it (Cintra et al., 2025). Qualitative research indicates that a school's academic

culture is a safe, comfortable, peaceful, and enjoyable environment for teaching and learning, and that it influences student behavior and religious attitudes, fostering these through interactions among members of the school community (Gozali et al., 2023; Mollo, 2023).

One of the initiators of tolerance education is the Miftahul Midad Islamic Boarding School in Lumajang, East Java Province. The Miftahul Midad Islamic Boarding School in Lumajang, through its educational institutions, from elementary madrasahs to universities, has an academic culture development program and a moderation housing unit. Therefore, the target population of this study was 121 students at the Miftahul Midad College of Education in Lumajang Regency.

This institution fosters an academic culture rooted in spiritual values within each student. The instilled spiritual values are expected to foster students' spiritual understanding. According to Smith (2016), spiritual understanding can influence a person's rationality and behavior. The benefits derived from spiritual understanding are called spiritual well-being (Habibulloh et al., 2024).

According to (Hameed, 2024), spiritual well-being is the ability to understand oneself, to help understand the meaning of life, and to help others create and provide direction and purpose for physical, mental, and social well-being , including the development of spiritual aspects. Furthermore, according to (Juharyanto et al., 2024), spiritual well-being is a significant factor in relationships with others, leading to a sense of meaning in one's life.

STIT Miftahul Midad Lumajang is one of the profiles of higher education institutions that generates graduates with a character of tolerance across religious communities which is evident in the religious life of students who always instill the virtues of tolerance towards fellow human beings.

Several preliminary studies have examined the relationship between academic culture and students' tolerance attitudes. However, most of these studies are general in nature and do not specifically examine tolerance attitudes by including students' spiritual well-being as a variable. While these studies provide an important overview of academic culture and tolerance in general, no research has specifically examined the level of academic culture, tolerance attitudes, and students' spiritual well-being.

Research Method

This research was conducted from August 23 to September 27, 2025, using a quantitative, descriptive method. The aim was to describe variables as they are, supported by numerical data derived from actual conditions (Darwin & Umam, 2020). The sampling method used was simple random sampling (Tosoni & Zuccalà, 2020). The sample consisted of 121 respondents from Miftahul Midad College of Education in Lumajang Regency who had participated in the tolerance agent cadre training conducted by the Lumajang Regency Interfaith Communication Forum.

The data collection technique used a Likert-scale questionnaire. The data analysis techniques employed in this study included quantitative and descriptive methods (Strongly Agree, Agree, Disagree, and Strongly Disagree) (Caniago, 2021). Respondents were presented with a question and asked to provide answers, which were assigned specific weights for each question. The results were then processed using statistical techniques, in the form of tabulations containing the percentage of respondents' opinions on the sample taken from the object. The questionnaire was administered by providing respondents with a list of questions. The Likert scale was distributed via a Google Form in the class WhatsApp group.

Descriptive data analysis techniques were used to summarize the data. The data analysis was presented in tables, graphs, mean values, standard deviations, and percentage calculations using the formula from (Cheah et al., 2020).

$$P = \frac{f}{n} \times 100\%$$

Where:

P = average number

F = Frequency for which the average is being sought

N = Number of Cases (sum of frequencies - number of individuals)

The first step to provide a descriptive overview of respondents' responses was to conduct a descriptive analysis of the research variables, namely spiritual well-being and social interaction on students' tasammuh attitudes. The description refers to the mean value for each respondent's response, with categories: strongly agree (4.2–5.0), agree (3.4–4.1), undecided (2.6–3.3), disagree (1.8–2.5), and strongly disagree (1.0–1.7).

Result and Discussion

Institutional Academic Culture Level

The following table illustrates the level of academic culture based on five indicators, each with two questions distributed and analyzed using SPSS 21.0, as follows:

Table 1. Institutional Academic Culture

No	Indicator	Question	Mean Value	Total Mean Indicator
1	Support and Cooperation	I receive support from the academic institution in the academic process	4,37	4,42
		I receive reasonable assistance and cooperation from lecturers and colleagues	4,48	
2	Responsibility	I complete academic assignments and responsibilities carefully and on time	4,62	4,55
		I recognize my social responsibility towards my duties and obligations	4,48	
3	Academic Spirit	I and my fellow students and I share a shared spirit	4,29	4,42
		Every individual in the academic environment encourages each other	4,55	
4	Academic Activity Values	There is positive interaction among all individuals in the academic environment	4,42	4,47
		The academic institution has professional management	4,51	
5	Assessment	The assignment assessment process is conducted	4,13	4,22

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Tradition	objectively		
	The academic institution conducts an assessment process for the academic environment	4,10	
	Total Mean Score for Academic Culture		4,41

Based on the table, the academic culture at Miftahul Midad Islamic Education College has an average score of 4.41, placing it in the highly cultured category. The highest indicator is the responsibility dimension, demonstrated by the careful and timely completion of academic assignments and responsibilities, with a score of 4.62. Therefore, it can be concluded that each individual in the academic environment of Miftahul Midad Islamic Education College has a strong sense of individual responsibility and consistently fulfills their duties and obligations. The lowest indicator score is found in the assessment tradition dimension, which received a score of 4.22. Although the assessment tradition has the lowest indicator score, it still falls into the highly cultured category. This means that students feel the assignment assessment process is conducted objectively.

Level of Spiritual Well-Being

A description of the mean scores for respondents' responses to each statement item is shown below.

Table 2. Results of Descriptive Analysis of Spiritual Well-Being

No	Indicator	Question	Mean Value	Total Mean Indicator
1	Relationship with himself	I feel grateful for the life I have	4,19	4,33
		I believe that everything that happens will end in happiness for me	4,48	
2	Relationship with the Environment:	I strive to create a clean environment	4,29	4,32
		I strive to create a peaceful	4,55	

		environment		
3	Relationship with Others	I have pleasant personal relationships with social groups	4,30	4,37
		I have friends who always help me when facing life's problems	4,44	
4	Relationship with God	I feel close to God, which makes me feel less lonely	4,10	4,42
		I believe that God loves and cares for me	4,53	
	Total Mean Value for Spiritual Well-Being			4,36

Based on this table, the average value for the spiritual well-being variable was 4.36. These results indicate that students at the Miftahul Midad Islamic School of Education have a very high spiritual well-being, with the primary dimension being their relationship with God, with the highest mean score of 4.42, indicating their belief that God loves and cares for them. Meanwhile, the lowest indicator value is found in the relationship with the environment dimension, which obtained a score of 4.32. Although the relationship with the environment has the lowest indicator value, it still falls into the very spiritual category. This means that students strive to create a peaceful environment.

Student Tasammuh Attitude Levels

The following table illustrates the tasammuh attitude levels based on four indicators, each with two questions distributed and analyzed using SPSS 21.0. The details are as follows:

Table 3. Results of Descriptive Analysis of Tasammuh Attitude

No	Indicator	Question	Mean	Total Mean Indicator
1	Accepting	Understanding Accepting friends with different religious beliefs in	4,50	

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No				
	Diversity in Religious	the environment		4,51
		Willing to accept the opinions of others even if they have different religious beliefs	4,52	
2	Respecting and Accepting the Existence of Other Religions	Respecting the worship methods of friends with different beliefs	4,26	4,37
		Treating friends with humility	4,48	
3	Accepting religious diversity	Accepting friends with different religious beliefs in the environment	4,19	4,34
		Willing to accept others' opinions even if they have different religious beliefs	4,50	
4	Being humble	Not disturbing or insulting the religion or belief systems and worship of friends with different religious beliefs	4,10	4,08
		Creating harmony together through an atmosphere of mutual respect despite differing religious beliefs.	4,07	
	Total Mean Value of Tasammuh Attitude			4,33

Based on the table, the average score for the tasammuh attitude variable was 4.33. This result indicates that respondents strongly agree that tasammuh attitudes are formed by accepting religious diversity, respecting the existence of other religions, and being humble. The results of the description of the attitude variable for tolerance show that the indicator of accepting diverse religious understandings is the primary indicator of tolerance, with the highest mean of 4.51. This indicates that respondents

agree that the main thing in accepting diverse religious understandings is being willing to accept others' opinions, even if they have different religious beliefs.

Discussion

Research findings indicate that the academic culture at the Miftahul Midad Islamic Education College has an average score of 4.41, placing it in the highly cultured category. Existing theories (Mollo, 2023), including support and cooperation, responsibility, academic enthusiasm, academic values, and assessment traditions, provide evidence for this.

The highest indicator is the responsibility dimension, demonstrated by the thorough and timely completion of academic tasks and responsibilities, with a score of 4.62. Therefore, every individual in the academic environment of the Miftahul Midad Islamic Education College possesses a strong sense of individual responsibility, consistently fulfilling their duties (Gozali et al., 2023). Lecturers and students have responsibilities consistent with their respective roles and functions within the academic culture. The success of a university, as measured by research findings, is correlated with the responsibilities and functions of its academic community (Portillo, 2023). Each member of the academic community must also have responsibilities both internally through academic research and internationally.

Meanwhile, the spiritual well-being of students at the Miftahul Midad Islamic Education College fell into the very high category, with the primary dimension being their relationship with God, as indicated by the highest mean score of 4.42, reflecting the belief that God loves and cares for them. The research findings support Kirzhetska's theory that someone who feels a close relationship with God will find fulfillment when they are close to God. They do everything solely for God and tend to surrender everything to God. This leads to positive thinking (Zsolnai et al., 2025).

As research by Rida Eka Apriningrum et al. found, the transcendental domain, or the ability to connect with the Creator, involves faith, adoration, and worship of the transcendental reality, namely God. There is faith in God, with a strong emphasis on transcendence. This natural power refers to a sense of transcendence beyond time and space, as well as to intense anxiety, belief, worship, and devotion. Further findings indicate that the indicator of acceptance of diverse religious understandings is the primary indicator of tolerance, with the highest mean of 4.51.

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This means that students at the Miftahul Midad Islamic Education College accept diversity in religious understandings, demonstrated by a willingness to accept others' opinions despite differing religious beliefs. The research findings successfully combined the indicators of tolerance or tolerance proposed by Rusell with indicators including: 1) acceptance of diverse religious understandings, 2) respect for the existence of other religions, 3) acceptance of diverse religious understandings, and 4) humility (Putri et al., 2024). Meanwhile, (Anas et al., 2025) added that the indicator of acceptance of diverse religious understandings serves as a glue for living together, fostering mutual assistance and a spirit of cooperation and harmony, maintaining security and defense, and promoting mutual respect and religious freedom within the context of community and national life.

Conclusion

After analyzing and interpreting the research results, it can be concluded that the highest indicator lies in the responsibility dimension, as demonstrated by the careful and timely completion of academic tasks and responsibilities, with a score of 4.62. Therefore, every individual within the academic environment of the Miftahul Midad College of Education demonstrates a strong sense of individual responsibility, consistently fulfilling their duties and obligations. For students, factors contributing to academic achievement include their responsibility in participating in learning programs, seeking out current and up-to-date references, engaging in substantial academic discussions, and so on. Through such activities, a culture of quality will develop, gradually becoming a habit among academic staff and students throughout the university's educational process.

Meanwhile, the spiritual well-being of students at the Miftahul Midad College of Education falls into the very high category, with the primary dimension being their relationship with God, as indicated by the highest mean score of 4.42, reflecting the belief that God loves and cares for them. Spirituality is crucial for students because it can help manage academic stress and mental health, increase self-awareness, strengthen resilience, and encourage prosocial behavior and morality. This provides the foundation for living a more meaningful and balanced life amidst the dynamics of college.

Recent findings indicate that accepting religious diversity is the primary indicator capable of measuring tolerance, with the highest mean score of 4.51. This means that students at the Miftahul Midad Islamic Education College (Sekolah Tinggi Ilmu Tarbiyah Miftahul Midad) accept religious diversity, demonstrated by a willingness to accept others' opinions despite differing religious beliefs. A tolerant attitude is crucial for students because it can prevent divisions, strengthen brotherhood, and unite campus diversity. Tolerance also builds a sense of nationalism, facilitates consensus-based discussions, and creates a harmonious academic environment.

For future researchers, studies on the relationship with God, respect for other religions, and the values of Pancasila philosophy in Islamic boarding schools still need to be continuously researched, studied, and developed due to the limitations of researchers to reveal and explore in depth, including the curriculum for developing tasammuh attitudes and strengthening spiritual well-being with broader study objects and different research approaches.

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