P-ISSN : 2721-186X, E-ISSN : 2721-365X

FiTUA : JURNAL STUDI ISLAM
Journal Homepage : https://ejournal.stitbima.ac.id/index.php/fitua

Problem-Based Learning Strategy Based on Local Wisdom in PAI Learning in Bima

Junaidin

STIT Sunan Giri Bima – Indonesia
*Corresponding Author : junaidinmuhaimin@gmail.com
DOI : https://doi.org/10.47625/fitua.v6i1.1080

Article

Article History :
Received : May, 25, 2025
Reviewed : May, 30, 2025
Accepted : June, 29, 2025
Published : June, 30, 2025

Keywords :
Problem-Based Learning, Islamic Religious Education, Local Wisdom, Generation Z, Learning Styles, Digital Literacy

Abstract

Using a mixed-method approach with an exploratory-sequential model, this study combines literature review and a VARK-based learning style survey of 43 Generation Z respondents, consisting of university students and students from state senior high schools. This study aims to examine the Problem-Based Learning (PBL) strategy integrated with local wisdom values in the context of Islamic Religious Education (IRE) in Bima, West Nusa Tenggara. Using a mixed-method approach with an exploratory-sequential model, this study combines literature review and a VARK-based learning style survey of 43 Generation Z respondents. The results indicate that integrating PBL with local values such as Nggahi Rawi Pahu, Maja Labo Dahu, and Ngaha Aina Ngoho strengthens contextual learning that supports the reflective and participatory internalization of Islamic values. The dominant learning styles are auditory and multimodal, aligning with the characteristics of PBL, which is based on discussion, collaboration, and real-world problem-solving. Additionally, the use of digital technologies like Canva and podcasts enhances digital literacy and active student engagement. These findings emphasize the importance of developing adaptive PAI strategies that align with local culture and the learning characteristics of Generation Z.

INTRODUCTION

Islamic Religious Education (IRE) plays a central role in shaping the character, morals, and noble values of students. Amidst the challenges of globalization and the rapid flow of information, expository and teacher-centered learning approaches are considered insufficient to meet the needs of holistic education (Lovat, 2020). Students need not only theoretical religious knowledge, but also critical thinking skills, problem-solving abilities, and a more cosmopolitan understanding of religious values in real life (Rönnström, 2013).

Problem-Based Learning (PBL) is an innovative learning approach that places students as active subjects in the learning process. By using real-world problems as a starting point for learning, PBL encourages deeper cognitive, affective, and social engagement (Braßler, 2016). In the context of PAI, PBL is highly relevant because it enables students to reflect on and apply Islamic ethical, spiritual, and moral values in various situations in life (Rosidin dkk., 2024).

A study states that PBL provides a more meaningful learning experience because it is based on real contexts that are close to the lives of students (Wijnia dkk., 2024). The application of PBL in religious education not only strengthens understanding of Islamic values, but also develops reflective and participatory thinking skills (Purwanto dkk., 2023). In addition, the integration of technology in PBL learning can also strengthen students' digital literacy, which is an important requirement in this modern era (Masyitoh dkk., 2025a).

However, in its implementation, the PBL strategy needs to be adapted to the local context, in terms of culture, society, and student characteristics. In the Bima region of West Nusa

Tenggara, learning is based on local values such as "*Nggahi Rawi Pahu*" (honesty and responsibility), "*Maja Labo Dahu*" (shame and fear), and "*Ngaha Aina Ngoho*" (consume only what is necessary/do not be greedy) (Trimansyah, 2025) become a great potential in supporting the successful implementation of PBL in PAI learning.

This local wisdom is in line with Islamic values and can be a strong contextual source in designing relevant and meaningful learning problems for students. Therefore, it is important to examine how local wisdom-based Problem Based Learning strategies can be effectively applied in PAI learning in Bima. This study aims to explore the integration of the PBL approach with local culture in order to create contextual, participatory, and meaningful learning in strengthening the Islamic character of students.

RESEARCH METHODE

The method used in this study is a mixed-method approach with an exploratory-sequential model, which combines literature review with quantitative data collection through questionnaires. This approach was chosen because it provides space to explore theoretical concepts in depth while obtaining an empirical picture of the learning styles of Generation Z students who are the target of the learning strategy implementation. The first stage of this research was a literature review, which was conducted by examining various scientific sources such as books, national and international journal articles, and previous research relevant to the Problem-Based Learning (PBL) model, the characteristics of Generation Z, and the local wisdom values of Bima. This review aims to develop a conceptual framework that serves as the basis for formulating a contextual and responsive PBL-based PAI learning strategy tailored to the characteristics of today's students.

The next stage involves collecting quantitative data through a learning style questionnaire based on the VARK model (Visual, Auditory, Reading/Writing, Kinesthetic), which has been modified to align with the local context and the needs of PAI learning. The questionnaire was distributed to 43 respondents, comprising 9 students from the 10th grade at the State Senior High School and 34 university students from various regions in Bima District. The purpose of distributing the questionnaire was to identify the learning style preferences of Generation Z students so that the designed PBL strategy aligns with their learning characteristics. The data from the questionnaire was analyzed using descriptive quantitative methods to determine the proportion of each learning style in the classroom.

Meanwhile, the results of the literature review were analyzed using content analysis to identify key themes supporting the theoretical foundation and practice of PBL based on local wisdom. Both sets of data were then triangulated to generate practical learning strategy recommendations. With this methodological design, the study aims to present learning strategies that are not only innovative and contextual but also adaptive to the needs and characteristics of Generation Z students in Bima.

To ensure the validity and reliability of the data, this study took several systematic steps. In the quantitative stage, the VARK-based learning style questionnaire instrument used was modified to suit the local context of PAI learning in Bima. The content validity of this instrument was obtained through expert judgment ("Expert Judgments," 2009) by two Islamic education experts and one educational psychology expert. Meanwhile, the reliability of the instrument was tested using Cronbach's Alpha (Novikasari, 2016), which yielded a value of 0.81, indicating high reliability.

In the qualitative stage, data validity was strengthened through source triangulation techniques by combining various relevant national and international scientific references,

including journals, books, and previous research findings. The analysis process was conducted using a thematic content analysis approach, involving the identification of themes, manual coding, and classification of ideas based on the relationship between PBL strategies, Gen Z characteristics, and local values in Bima. Additionally, collegial discussions with fellow lecturers were conducted to reflect on and test the consistency of the theoretical interpretations used. With this approach, this study ensures that the data obtained has adequate theoretical validity and conceptual validity.

RESULTS AND DISCUSSION

Characteristics of Problem-Based Learning

Problem-Based Learning (PBL) is an innovative learning approach that positions students as active subjects in the learning process (Al Aziiz & Kurnia, 2024). According to Science Direct and Barrows' theory, the six main characteristics of PBL are (1) student-centered learning, (2) learning takes place in small groups, (3) teachers act as facilitators, (4) real-world problems are presented at the beginning before formal learning, (5) problems are used as tools to achieve knowledge and problem-solving skills, and (6) new information is obtained through independent learning (Dobber dkk., 2017). These principles emphasize active and constructivist learning, in which students proactively explore and construct meaning, rather than passively receiving information from teachers.

In terms of general principles, the Future Education Magazine website details that PBL increases active engagement, sharpens critical thinking, facilitates knowledge retention, prepares students to face real-world problems, and strengthens communication and collaboration skills within teams (“Problem-Based Learning,” 2024). An article in the MDPI Encyclopedia adds that the advantages of PBL include the development of decision-making skills, information literacy, cooperation, intrinsic motivation, and a lifelong learning orientation (Wood, 2003). Overall, PBL is not just a teaching method, but a pedagogical framework that fosters learning responsibility, metacognitive reflection, and active discovery. These habits are important assets for students to be able to think critically, collaboratively, and practically in the real world in line with the demands of 21st-century education.

The Suitability of PBL with Islamic Religious Education Values

Problem-Based Learning (PBL) has proven to be highly relevant to the main objectives of Islamic Religious Education (PAI), namely forming a reflective understanding of Islamic values, internalizing morals, and actively participating in ethical and spiritual learning (Pujiono & Hafriani, 2025). A study shows that the application of PBL in biology learning integrated with Islamic values significantly improves students' critical and collaborative thinking skills, which directly reflect Islamic values such as deliberation and cooperation in solving real problems (Rahman dkk., 2024).

Furthermore, research by Nursyamsiah proves that PBL activities encourage the internalization of moral values in students through reflective stages (writing responses and personal reflections), group discussions, and active observation in the context of real-life problems and situations. This is in line with Islamic educational values that emphasize morals as a reflection of faith, as well as learning that is not only theoretical but also practical in everyday life (Nursyamsiah, 2014). Thus, the PBL strategy is not only an innovative pedagogical model, but also highly compatible with PAI values, enabling students to understand Islamic values in a reflective, morally framed, and participatory manner in relevant real-life situations.

Integration of Local Wisdom in PAI Learning

In the context of PAI in Bima, local wisdom values such as *Nggahi Rawi Pahu* (words match deeds) (Misdiatun, 2019), *Maja Labo Dahu* (shame and fear encourage ethical behavior) (Hermawansyah dkk., 2025), and *Ngaha Aina Ngoho* (mutual cooperation and social solidarity)

(Tuzzahra & Anggara, 2024) has strong potential as a problem context in Problem-Based Learning (PBL) strategies. The value of *Nggahi Rawi Pahu*, as a moral philosophy of consistency between words and actions, has been actively applied in secondary schools in Bima to instill honesty and integrity among students. The value of *Maja Labo Dahu*, which emphasizes shame and fear of making mistakes, serves as the foundation for the formation of religious ethics and social responsibility in character education in Bima (Tasrif & Komariah, 2021). Although explicit literature on *Ngaha Aina Ngoho* is still limited, this principle of shared responsibility and collective solidarity is in line with the value of mutual cooperation that is highlighted in various studies on local culture-based education in Bima. (Salam, 2025).

In the application of PBL, these values can be used as moral and ethical issues that are raised as problem triggers, such as cases of broken promises, conflicts of social responsibility, or low personal integrity. The process of group discussion, value reflection, and the determination of solutions based on local values not only creates an authentic learning context but also strengthens the internalization of Islamic values through meaningful problem-solving. Thus, the integration of Bima's local wisdom into the PBL strategy makes PAI learning not only theoretical but also reflective, participatory, and transformative in moral and spiritual terms.

The Role of Technology in PBL Learning

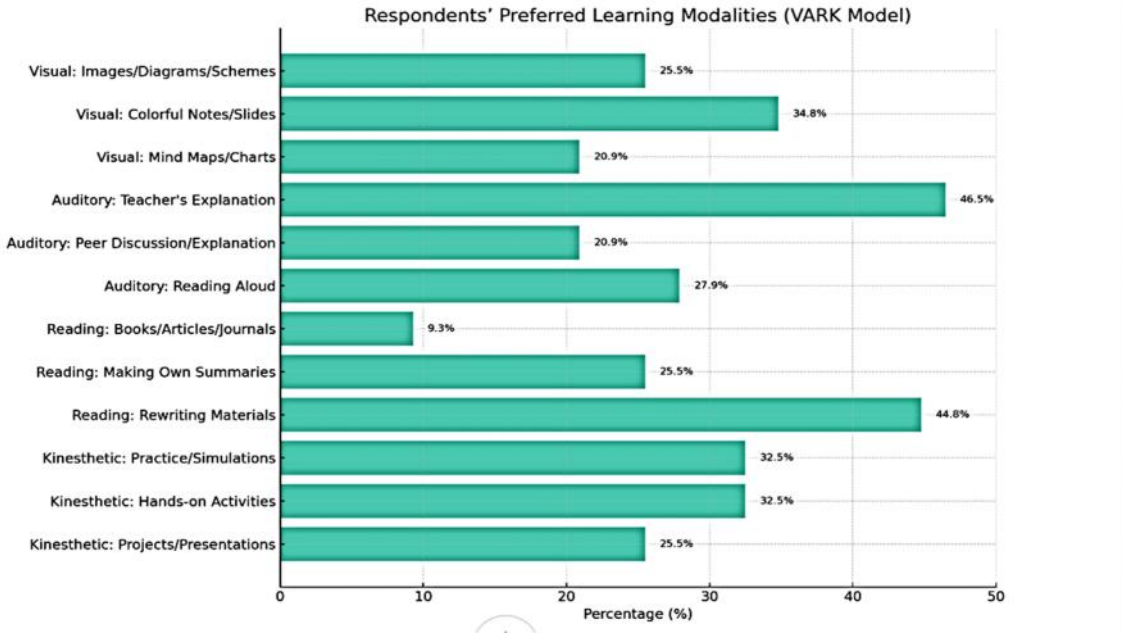
Problem-Based Learning (PBL) enriched with technology integration has proven to be effective in strengthening students' digital literacy, while increasing active engagement and critical thinking in learning. A study in the Journal of Primary Education shows that the implementation of online PBL significantly improves the digital literacy of elementary school students, with pretest digital literacy scores increasing from 40.53 to 50.77, while in the control group, scores only increased from 33.33 to 40.00, with a statistically significant difference (Sig. 0.001) (Rejeki dkk., 2022). Similarly, Masyitoh's study shows that digital platforms such as Quizizz, Kahoot, Canva, and YouTube facilitate more interactive and meaningful PBL, marked by increased student participation, creativity, communication, and critical thinking (Masyitoh dkk., 2025b).

Furthermore, classroom action research demonstrates that PBL models integrated with digital literacy can improve student learning outcomes and social skills, making them an effective alternative in both higher and secondary education contexts (Sirait dkk., 2024). In addition, PBL provides an ideal pedagogical setting for developing digital literacy because students are required to actively search for, evaluate, and use digital information in solving real-world problems (Ryberg & Georgsen, 2010).

Thus, integrating technology into PBL strategies not only enriches the learning process but also equips Gen Z with essential digital competencies, from searching for information to critical and collaborative thinking. This is an important asset in designing contextual, relevant, and highly competitive PAI learning in the digital age.

Results of the Generation Z Learning Style Questionnaire

The questionnaire in this preliminary study was administered to 43 respondents, consisting of students and learners in the 10th grade of Madrasah Aliyah. The majority of respondents were 90.7% female and 9.3% male. 27.9% of respondents were from the Islamic Education program, 46.5% from the Elementary School Teacher Education program, and 25.6% from female students at the State Senior High School in Bima City, who demographically belong to Generation Z. When grouped by semester, there are five groups: 25.6% from the second semester, 20.9% from the fourth semester, 23.3% from the sixth semester, 4.7% from the eighth semester, and 25.6% from senior high school students.



Based on the results of the visualization of the respondents' learning style survey data, it was found that the majority of Generation Z students in Bima have diverse learning preferences, with a strong tendency toward auditory and multimodal learning styles. As many as 46.5% of respondents stated that they find it easier to understand the material when it is explained directly by a teacher or lecturer, while 44.8% feel they understand better when they rewrite the material. Additionally, 34.8% found the use of colorful notes or PowerPoint slides helpful. This indicates that verbal and visual aspects play a significant role in supporting students' learning comprehension.

Preferences for reading/writing learning styles are also evident, with 25.5% of respondents frequently creating their own summaries and 9.3% preferring to read books or articles. Meanwhile, the kinesthetic learning style is also quite prominent, as shown by 32.5% of respondents who find it easier to understand material through practice or simulation and 25.5% who are more active in learning through projects, presentations, or demonstrations. Additionally, 27.9% of students admitted to being accustomed to reading aloud to understand material, indicating a combination of auditory and kinesthetic styles.

This diversity in learning styles indicates that Generation Z students tend to prefer flexible, collaborative, and contextual learning approaches. This aligns well with the characteristics of the Problem-Based Learning (PBL) model, which emphasizes group discussions, solving real-world problems, exploring values, and creating creative products based on direct experience. Therefore, PBL strategies in Islamic Religious Education (IRE) in Bima need to be designed adaptively, incorporating various approaches such as verbal explanations, simulations, infographics, group discussions, and reflective tasks and projects based on local wisdom, such as *Nggahi Rawi Pahu, Maja Labo Dahu*, and *Ngaha Aina Ngoho*. This approach will not only enhance student engagement but also support the contextual and meaningful internalization of Islamic values in line with the characteristics of their time.

Distribution of Learning Styles Based on the VARK Model According to Survey Data

Based on the survey data collected, the learning styles of Generation Z were found to consist of single and combined (multimodal) learning styles. To understand this, the following is presented in the form of a VARK model learning style distribution matrix.

Table. 1 Matrix of Student Learning Style Distribution (VARK Model)

Learning Style Category	Number of Respondents	Percentage (%)	Description
Auditory (A)	15	34,88%	Dominant learning style is listening, suitable for discussions and lectures.
Visual (V)	1	2,32%	Dominant in images, colors, and graphics; very small proportion.
Reading/Writing (R)	2	4,65%	Prefers reading and writing as a way of understanding information.
Kinesthetic (K)	6	13,95%	Likes to learn through movement, hands-on practice, or manipulation of objects.
Auditory + Kinesthetic (A+K)	5	11,62%	A combination of listening and hands-on practice; suitable for active discussions.
Reading/Writing + Kinesthetic (R+K)	4	9,30%	Requires a written and exploratory task approach.
Visual + Kinesthetic (V+K)	4	9,30%	A combination of images and direct experience; suitable for visual simulations.
Data Error / Invalid	6	13,95%	Requires follow-up validation or instrument improvement.
Total	43	100%	

Source: Gen-Z Learning Style Questionnaire Data, 2025

Based on the results of the recapitulation of PGMI Generation Z students' learning styles in Bima, which were analyzed using the VARK model, there appears to be an interesting diversity of learning preferences that reflects the dynamics of 21st-century learning. The data indicates that the auditory learning style has the highest proportion with 15 respondents (34.88%), suggesting that most students tend to be more comfortable absorbing information through verbal explanations, discussions, and listening. On the other hand, the visual learning style only accounts for 1 respondent (2.32%), making it the smallest group that requires stimulation in the form of images or graphs. The reading/writing learning style, which relies on written text, was found in 2 respondents (4.65%), while the kinesthetic style, which relies on movement and direct activities, was more significant with 6 respondents (13.95%). This indicates that there is a group of students who require a learning approach based on practice and physical exploration. When accumulated, 24 respondents (55.80%) have a single learning style.

Interestingly, there are also 13 students (30.22%) who show a preference for a combination (multimodal) learning style, such as auditory + kinesthetic, reading/writing + kinesthetic, and visual + kinesthetic. This reflects that many students learn more effectively through an integrated approach that combines audio, hands-on activities, and visual or textual media. Such preferences align well with the Problem-Based Learning (PBL) approach, which is flexible and allows exploration through discussion, simulation, and problem-solving based on real-world contexts.

However, out of a total of 43 respondents, there were also 6 data points (13.95%) that were categorized as errors or invalid, indicating the need for revalidation or technical assistance during the completion of the questionnaire. This was due to the respondents' lack of seriousness in filling out the questionnaire. These data were then eliminated from the final analysis to

maintain the integrity of the results. The researcher also provided additional guidance to respondents during the next data collection phase to minimize similar errors. These findings provide important insights for educators in designing adaptive, participatory, and contextual learning strategies, particularly in the implementation of PBL in Islamic Education in the digital age.

Implications for PBL (Problem-Based Learning)

Based on the results of the learning style distribution analysis, the majority of respondents showed a dominant preference for auditory learning styles, either individually or in combination. This is very much in line with the characteristics of the Problem-Based Learning (PBL) approach, which emphasizes activities such as group discussions, verbal explanations, and verbal presentation and communication of ideas. This trend reinforces the relevance of applying PBL in education, particularly in the context of Islamic Religious Education (IRE), which emphasizes understanding values through dialogue and reflection.

Additionally, 30.22% of respondents fall into the multimodal category, meaning they combine two learning styles simultaneously, such as auditory-kinesthetic, visual-kinesthetic, or reading-kinesthetic. This finding underscores the importance of flexible and varied instructional design that integrates audio elements, visual aids (such as diagrams and infographics), hands-on activities (kinesthetic), and written assignments (reading/writing) to effectively meet their learning needs. Interestingly, the kinesthetic style also emerged significantly, both as a single style (13.95%) and in combination, indicating that many students feel more comfortable learning through hands-on, exploratory, and experience-based activities. In this regard, PBL strategies have great potential to accommodate these needs through methods such as case studies, simulations, experiments, and contextual collaborative projects.

The Relationship Between PBL and Gen Z Learning Styles

As today's learners, Generation Z exhibits adaptive, collaborative, and highly contextual learning characteristics. Based on research findings on learning styles in Bima, the majority of respondents exhibit a preference for auditory learning styles (34.88%) and kinesthetic learning styles (13.95%) individually, as well as a combination of auditory-kinesthetic learning styles (11.62%). These characteristics are highly compatible with Problem-Based Learning (PBL) strategies, which emphasize group discussions, verbal explanations, and problem-solving through hands-on practice. Gen Z tends to prefer communicative and exploratory learning activities that allow them to express their opinions, practice solutions, and reflect on the meaning of learning both personally and socially.

Furthermore, 30.22% of respondents have a multimodal learning style, such as a combination of reading-writing with kinesthetic or visual with kinesthetic. This fact demands a learning approach that is not singular but flexible and varied. Therefore, the implementation of PBL needs to be designed to include various styles of information presentation, ranging from verbal explanations, visual illustrations (infographics, diagrams), hands-on activities (simulations, mini-projects), to the creation of written or reflective assignments. With this strategy, PBL not only meets the requirements of the Islamic Education curriculum, which is oriented toward character development and understanding of Islamic values, but also aligns with the dynamic, collaborative, and experience-oriented learning styles characteristic of Generation Z.

PBL as a Means of Internalizing Islamic Education Values

The Problem-Based Learning (PBL) approach plays an important role in internalizing Islamic Education (PAI) values because it transforms the learning process from mere memorization into a reflective, contextual, and applicable learning experience. In the context

of PAI, students are not only required to understand Islamic concepts theoretically but are also encouraged to embody values such as *ṣidq* (honesty), *amanah* (responsibility), *qana'ah* (simplicity), and *ukhuwah* (solidarity) in real-life contexts.

Through the implementation of PBL, teachers can design problem-based learning scenarios such as ethical conflicts, intolerance, or violations of social values that frequently occur in the students' surrounding environment (Braßler, 2016). This issue triggers reflection, discussion, and solutions that foster students' awareness of the importance of practicing Islamic values in their social lives. This is reinforced by Savery, who states that PBL encourages reflective and participatory thinking skills as the basis for the formation of noble character (Savery, 2015). In addition, PBL in PAI learning significantly improves students' empathy and religious social behavior (Muslih, 2022).

The importance of learning rooted in the social reality of students so that religious values are not only known but also internalized and practiced. The PBL model provides a dialogical space for students to compare Islamic values with real-life challenges, resulting in authentic and deep understanding (Rosidin dkk., 2024). Thus, PBL is not only a pedagogical tool, but also a transformative vehicle that helps students make Islamic teachings a contextual guide for life. This process makes PAI learning more lively, meaningful, and relevant to the moral and spiritual needs of Generation Z, who are very responsive to dialogical and applicative approaches (Wijnia dkk., 2024).

Integrating Local Wisdom into PBL

One of the strengths of the Problem-Based Learning (PBL) approach is its flexibility in building contextual learning based on real experiences. In the local context of the Bima community, cultural values such as *Nggahi Rawi Pahu* (keeping one's word), *Maja Labo Dahu* (shame and fear as moral controls), and *Ngaha Aina Ngoho* (diligent work and self-reliance) can be used as sources of contextual problems in PBL scenarios.

For example, PAI teachers can design a PBL scenario about cases of broken promises among teenagers, then guide students' discussions and reflections by using Nggahi Rawi Pahu as a lens for local values linked to Islamic teachings on *ṣidq* (honesty) and *amanah* (trustworthiness). The value of *Maja Labo Dahu* can be used as a framework for discussing social media ethics, pornography, or promiscuity, with a PBL approach that requires students to resolve moral conflicts collectively and critically. Meanwhile, *Ngaha Aina Ngoho* can be used to foster a spirit of responsibility and independence in discussions about zakat, halal work, or work ethics in Islam.

The integration of local wisdom into PBL offers two main strengths: (1) it makes learning more meaningful and grounded, as it is directly connected to the cultural identity of the students; and (2) it instills cultural and religious awareness simultaneously, as students learn to interpret Islamic values within the social value landscape they experience daily. This aligns with Rosidin's research, which shows that contextual learning based on local wisdom enhances the effectiveness of PBL in shaping students' religious character and social responsibility (Rosidin dkk., 2024). This strategy is also supported by studies (Lubis dkk., 2022) who recommend that PBL will be more optimal if integrated with local values in PAI learning to build a more authentic and less abstract value narrative.

The Role of Technology in PBL Learning for Gen Z

Generation Z is very familiar with digital technology, so integrating media such as Canva, Google Forms, podcasts, and Islamic videos into Problem-Based Learning (PBL) strategies can increase their motivation to learn and actively engage. Canva helps create infographics on Islamic values; Google Forms facilitate reflection; podcasts and Islamic videos present real-world problem contexts that encourage meaningful discussions. The use of these technologies also strengthens digital literacy, enabling students to not only understand religious values cognitively but also express them creatively in digital spaces. This aligns with (Ünal, 2019)

and (Inomkhojaeva Shodiyakhon Abdukodirkhoja qizi, 2024), which states that technology in PBL strengthens student participation and independence in learning.

Implications for PAI Learning Design in Bima

Based on the findings of Gen Z learning styles and the principles of Problem-Based Learning (PBL) which emphasize collaborative, contextual, and reflective aspects, PAI learning design in Bima should be adapted to be more locally relevant and meaningful. First, PBL-based PAI strategies should incorporate Bima cultural values such as Nggahi Rawi Pahu, Maja Labo Dahu, and Ngaha Aina Ngoho as the context for problem-solving. Thus, PBL is not merely an exercise in critical thinking but also an authentic narrative of values, directly connecting Islamic teachings with students' lives.

Second, the development of Lesson Plans (RPP) and Student Worksheets (LKPD) is crucial. These documents must be designed with a local context approach, such as presenting social cases in Bima, then guiding students through the PBL process with clear stages like define, design, develop, and disseminate to ensure the integration of spiritual and cultural values in learning activities (Habibie dkk., 2024).

Third, the use of digital media such as Canva, Google Forms, podcasts, and Islamic videos needs to be integrated into every phase of PBL. These tools not only support student interaction and collaboration but also enhance digital literacy and learning motivation, two crucial aspects in educating Generation Z. The adoption of these technologies aligns with the needs of Islamic Education in the digital age, enabling students to process religious values in a creative and reflective manner. By combining PBL-based strategies, locally rooted values, and contextual tools and media, PAI education in Bima can be structured into a series of activities that not only educate cognitively but also deeply embed values and culture, strengthening the Islamic character of students in the global era.

The implementation of Problem-Based Learning (PBL) in Islamic Education (PAI) learning in Bima can be designed contextually through Student Worksheets (LKPD) that integrate local wisdom values such as *Maja Labo Dahu*, *Nggahi Rawi Pahu*, and *Ngaha Aina Ngoho*. The process begins with the planning stage, where teachers design learning objectives that not only focus on understanding Islamic values in a normative sense but also encourage students to connect these values with local social and cultural realities. The LKPD is structured using the PBL syntax, which includes problem orientation, problem identification, information gathering, solution development, presentation of results, and personal reflection.

During the implementation stage, teachers present a relevant real-life case such as ethical violations on social media or low levels of shame in teenage social interactions which students then analyze using an Islamic values and local culture approach. This activity encourages group collaboration in developing solutions and creative products such as posters, short videos, or infographics using digital tools like Canva or Padlet. Afterward, students present their results and reflect on the values they have learned in the context of real life.

Evaluation is conducted comprehensively, covering cognitive aspects (conceptual understanding), affective aspects (attitude reflection), and psychomotor aspects (creative products). Assessment also includes the relevance of solutions to local cultural values, ensuring that learning is not only intellectually enriching but also grounded in moral and spiritual values. With this framework, PAI education is not merely a space for memorizing principles but also a means of transforming values that are alive and relevant amid the cultural dynamics of Generation Z.

CONCLUSION

This study concludes that the Problem-Based Learning (PBL) strategy integrated with local wisdom values of Bima, such as Nggahi Rawi Pahu, Maja Labo Dahu, and Ngaha Aina Ngoho, has proven effective in creating more contextual, reflective, and meaningful Islamic

Education (PAI) learning. This approach not only promotes the internalization of Islamic values in real life but is also highly suitable for the characteristics of Generation Z students, who predominantly have auditory and multimodal learning styles. The use of digital technologies such as Canva, podcasts, and Islamic videos further enhances the effectiveness of learning, increases student engagement, and builds essential digital literacy in the modern era. However, it is important to note that this study was conducted on only a small sample of Gen Z respondents in Bima and Tikan, and does not represent the entire population.

Based on these findings, it is recommended that future research develop PBL-based lesson plans and worksheets that are more integrated with local contexts and tested for effectiveness across various educational levels. Additionally, longitudinal studies are needed to assess the long-term impact of PBL on the formation of Islamic character in students. Further research could also explore the integration of AI-based technology or social media into PBL to expand the reach and appeal of learning. Finally, exploring similar models in other regions with different cultural backgrounds could enrich the repertoire of PAI learning strategies based on local wisdom in Indonesia

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