

Faith, Identity Processes and Science-Based Project Learning Methods for Madrasah Teachers

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ABSTRACT

The development of students' scientific thinking in the field of *akidah akhlak* (moral theology) is very urgent, and for that process, a science-based project learning method is needed. This study uses a phenomenological approach to explore the involvement of faith and identity processes of *madrasah aliyah* teachers in developing science-based project learning methods, involving twenty moral theology teachers, conducted in-depth interviews to reveal the narrative of teachers' practice in using science-based project learning methods. Thematic analysis of two-group interviews with 20 teachers showed that teachers' personal beliefs provided a religiously-motivated narrative framework that facilitated the interpretation of one's experiences. The involvement of personal faith and religiosity, identity processes when teaching, plays a role in the development of science-based project learning methods on moral theology. The application of Islamic principles and faith is the main bond in the development of science-based project learning methods and attribution of identity from God-given personality to learning in moral theology. Identity processes, faith, and scientific thinking of students develop when following the learning of moral theology. In conclusion, this exploratory study shows that faith and identity processes in personal can improve science-based project learning methods. In the future, large-scale research could provide further evidence to reconsider the role of religious education in teacher training as an important factor in developing science-based project learning methods for teachers of moral theology.

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1. INTRODUCTION

Madrasah aliyah (senior high school) education seeks to help students develop the skills, knowledge and values needed for science-based higher-order thinking (Retnawati et al., 2018; Susilowati & Suyatno, 2021). While forging skills that enable students in madrasahs to think science-based higher order with science-based project methods is one of the neglected areas in madrasah aliyah, the development of these skills also burdens teachers and has proven to be an important factor in increasing teaching professionalism (Lu et al., 2021; García-Carmona, 2020; Lamerias et al., 2021; Ro, 2020). So mastery of science-based project learning methods is very important for teachers to develop high-level thinking of students in learning morals.

However, while the literature suggests that the unsuccessful use of science-based learning methods in madrasahs may have an adverse effect on teacher quality, it is not clear which strategies teachers can employ to develop quality learning in the classroom. Instead, to date, research has focused primarily on program evaluation aimed at improving students' quality learning strategies and has paid little attention to teachers' science-based project learning methods in madrasah learning (Lu et al., 2021; Yustina et al., 2020; Sukenti, Tambak, & Siregar, 2021). Here, the science-based project learning method of madrasa teachers may be a very important resource in addressing the quality of learning and mastery of students' *akidah akhlak* (moral theology) learning materials because research suggests science-based project learning methods emphasizing creative and higher-order thinking. It has a positive effect on improving the quality of learning and successful understanding of teaching materials, and strengthens student self-confidence. (Ulya et al., 2020; Nuraini & Muliawan, 2020; Simonton et al., 2021; Tambak et al. 2021; Tanak, 2020; Suhirman & Agus Muliadi, 2020). However, until now, it is not clear how the use of the teacher's science-based project learning method can improve the quality of learning that contributes to the improvement of faith and devotion, the quality of learning of students and the improvement of students' scientific thinking.

This project addresses this knowledge gap by conducting a qualitative study of Madrasah Aliyah's moral theological teacher's narrative explanations to examine the relationship between their individual experiences in science-based project learning methods and beliefs and identity formation in the field of professionalism. This project provides a comprehensive analysis of science-based project learning methods in learning from an individual perspective in moral theology in madrasahs utilizing their faith and their identity in a *madrasah* teacher professional setting.

Teaching with the use of quality science-based project methods in moral theology learning has been identified as a very challenging job (Al Arood et al., 2020; Ulya et al., 2020; Dehraj & Mahersar, 2018; Ritonga et al., 2019). Because the learning material in this field (moral theology) is related to issues of faith, morality and divinity, which tend to be metaphysical, and teachers tend to be careful in their teaching-related to the divine word; if it is wrong to teach it will give birth to a deviant creed (Al Arood et al., 2020; Mansir & Purnomo, 2020; Amri et al., 2019; Zakariya, 2019). Factors that contribute to the quality of learners that are detrimental to teachers are the number and severity of student-teacher confrontations (Aji Sofanudin et al., 2016; Hamzah, Tambak, & Tanjung, 2020; García-Carmona, 2020). Here, the research shows that the worse the science-based project learning method used, the greater the risk of increasing scientific mindset, understanding of Islam and creed, students' morals and faith and the quality of learning (Ritonga et al., 2019; Al Arood et al., 2020; Farida et al., 2017). For example, teachers who did not develop science-based project learning methods were found to have greater knowledge stagnation for teaching failure and poor professionalism even when compared to other groups of teachers who failed to teach (Susilowati & Suyatno, 2021; García-Carmona, 2020). Therefore, developing science-based project learning methods is very important to maintain high-level scientific thinking skills, develop students' faith, and improve the quality of learning in the classroom environment. This is closely related to the creativity imprinted in the teacher

(Simonton et al., 2021; Farida et al., 2017; Yustina et al., 2020). This study examines how madrasah teachers can develop a science-based project learning approach in the research area of moral theology and how individual identity can be involved in the learning professional process. In doing so, this project will supplement prior knowledge by understanding how and to what extent the process uses scientific project-based learning model in the study moral theology of impact ethics to the development of quality learning, student success` religious thinking, faith and practice.

The 'science-based project learning method' for moral theology in madrasahs was originally a concept that characterized an individual's creative capacity to teach science-based material (Al Arood et al., 2020; Chua & Islam, 2020; Sukenti & Tambak, 2020; Doğan & Karabulut, 2019). Recent research has shown that instead of being an attribute of personal creativity, the science-based project learning method is a complex dynamic relationship between scientific insights and mastery factors in method implementation (Farida et al., 2017; Moubarez, 2020; Eissa & Khalid, 2019). However, while the scientific aptitude of children has been extensively studied, limited empirical research has focused on science-based project learning methods. Evidence from studies investigating science-based project learning methods for madrasah teachers suggests that various factors are involved in the development of teacher teaching methods. For example, a study that describes a study that examines the relationship between a teacher's personal knowledge, effectiveness, and science-based project learning methods (Kurniawan et al., 2020; Faiz et al., 2020; McKay & Sappa, 2020; Mondro et al., 2020) ignore relevant external factors. In contrast, external and internal factors such as administrative support, personal values, leadership style, social support and meaningful relationships have been shown to be important in developing teacher's science-based project learning approach (Kurniawan et al., 2020; Nuraini & Muliawan, 2020; Simonton et al., 2021). However, although religiosity is associated with science-based project learning methods in various contexts, namely (teaching competence, Parrado-Martínez & Sánchez-Andújar, 2020; Islamic behavior, Tambak & Sukenti, 2020; emotional resilience, Ferreira et al., 2020; Islamic psychosocial studies, Tambak et al., 2018), the role of teachers' faith in developing science-based project learning methods in studying moral theology has not been studied to date. This is problematic because individual beliefs and religions can be an effective and rapid way to develop academic quality, students' scientific thinking, students' higher order thinking, their understanding of students' knowledge of divinity and the quality of learning in the field of *aqidah* and morality.

The positive effect of the science-based project learning method on the quality of learning may be related to the creative identity of *madrasah* teachers. In particular, (Jaspal & Breakwell, 2012; Breakwell, 2015) it is pointed out that identity experiences such as advanced skills can cause problems in establishing an identity process and thus endanger creativity education. The threat of identity processes that correspond to the structural creativity model arises when the principles of creativity in the teacher's identity are overturned (Breakwell, 2015; Jaspal & Breakwell, 2012). The principles that underlie the construction of identity processes that are found and defined empirically are; (1) identity continuity (continuity between past and present self-concepts; i.e. understanding oneself as God's creation); (2) personal uniqueness (specificity; i.e. intentionally created); (3) self-confidence and control over one's life (self-efficacy; i.e. being able to change events through prayer); (4) personal values (self-worth; i.e. being loved by and justified through God); (5) feelings of closeness and acceptance by others (belonging to; i.e. belonging to the church); and (6) finding meaning and purpose in one's life (meaning; i.e. having a God-given purpose in one's life (Breakwell, 2015; Twigger-Ross & Uzzell, 1996; Jaspal & Breakwell, 2012). The six basic principles that underlie the construction of this identity, according to Jaspal & Breakwell (2012), help maintain a positive self-image. Essentially, recent research has shown that individual faith and religion can contribute to the maintenance of identity processes by addressing six core principles in building personal identity, colour in an irreversible way, and providing a positive self-image even in times of distress and difficulty. However, while religiosity, and specifically Islam, respond to the principle of identity creativity construction and promotes quality

learning activities, including the use of quality learning methods, previous research has not examined the underlying process of maintaining identity creativity in relation to *madrasah* teacher science-based project learning methods. Here, particularly the personal beliefs and science-based project learning methods of madrasah teachers regarding learning quality and student success are examined as essential triggers of underdevelopment, contributing to lower quality and creativity in *madrasah* teachers.

This project fills a knowledge gap with an exploratory approach to understanding how a madrasah teacher's personal faiths can impact a science-based project's learning approach concerning the principles of science basic building identity processes (Jaspal & Breakwell, 2012). Thus, while focusing on individual teachers' experiences will not lead to general conclusions determining the extent to which teachers' beliefs may influence science-based project learning methods, this study will provide an exploration of how teachers can live with their beliefs regarding the creativity of their identities that have an impact on the development of science-based project learning methods in learning moral theology in madrasahs.

2. METHODS

Qualitative methodology with a phenomenological approach (Lundh, 2020) is used to examine whether and to what extent faith and identity processes can construct science-based project learning methods for teachers of moral theology beliefs and thus contribute to the intellectual understanding of students' activities and learning quality. Two group discussions with 20 active teachers were held in Pekanbaru, Indonesia. This sample size is generally considered an appropriate sample size to allow an in-depth interview of patterns and understanding of psychological thinking (Patton, 2002; Groenewald, 2018) by thematic analysis (Braun & Clarke, 2019). Although there are no strict rules, qualitative research analyzed by thematic analysis generally considers twelve to twenty-five participants an effective sample size for testing subjective experience (Braun & Clarke, 2019).

After receiving ethical approval from the University, we recruited research informants using targeted and modified snowball sampling. Initially, 20 moral theology teachers in Pekanbaru, Indonesia, agreed to participate in this study. A modified snowball strategy was used with the aim of adopting as diverse a sample as possible (culture, denomination, age, duration of instruction, gender differences, etc.). Therefore, the sample was extended by asking participants to invite others to carry out the study (Lundh, 2020). In this way, eight additional participants were recruited. Twenty informants are aged 29–58 years old, identify themselves as Muslims with deep faith, and have been certified, professional teachers.

To collect descriptions of informants' direct experiences and their reactions to those experiences, a semi-structured interview program was used. Discussions by two groups of ten informants lasted 100 minutes and 170 minutes, respectively. The interview program was organized into two sub-sessions. In the first phase, participants were asked to speak freely about their beliefs regarding their coping strategies. The original question attempts to open up a dialogue by inviting freelance informants to talk about their experiences with faith regarding the development of a science project-based learning approach to study moral theology. Therefore, the question of this openness is framed directly to stimulate an important discourse involving many groups. In the original question, the next question that guided the discussion was asked. These next issues are structured around the direct response of participants.

The interview was recorded, transcribed and translated from Indonesian to English. The transcribed interview was sent to participants for review. After the informants made some minor edits and sent back the modified version, all names (moral theology) were anonymized. Each transcript was analyzed individually by 'thematic analysis' (Braun & Clarke, 2019). Thematic analysis was found to be the most suitable method because it examines the holistic meaning of phenomena through the

description of subjective perceptions (Aşdelen Teker & Güler, 2019). After transcribing the qualitative data, transcripts were read and re-read as close to the narrative as possible. Initial ideas on key themes and potential themes were captured using NVivo 13, a qualitative data analysis software. The data is then played back and reviewed to identify potential key insights that appear multiple times. Several mind maps have been created to fully understand the interactions of the nodes and their contextual relationships. In the next step, the buttons are combined into the original code. By looking at the node's context information, the resulting code aims to determine the meaning below the semantic surface of the data. At this stage, the data is encrypted by classifying the interview excerpts, identifying possible relationships with the identity generation process (Braun & Clarke, 2019; Selvi, 2007). Initial themes are identified and defined. However, since one of the criticisms of thematic analysis is that the researcher only studies the identified topics, the initial topic coding and definition is also done by undergraduate students. Islamic religious education is independent of the researcher. Conformances and differences in coding are compared. Comparisons between the classification of excerpts from interviews of researchers and graduates of Islamic religious education and the definitions of topics showed a high degree of inter-research reliability. The lead researcher and Islamic religious education undergraduate student coded 76% of the interview excerpts as either correct (both rated the text classification as correct) or equally (both rated the text classification as correct text classification price is to include exactly the same text) for the same two emerging topics. The two themes identified by scholars and university students in Islamic religious education are named 'Application of Islamic Principles and Virtues as a Strategy to Develop a Science-Based Project Learning Method' and 'Identity Attribution of God-given Personality as a Strategy for Developing Science-Based Project Learning Method' and defined. Neither researchers nor students of Islamic religious education identified any other themes during the data analysis process.

3. FINDINGS AND DISCUSSION

The analysis results show that, especially in the scientific project-based learning method, the teacher's faith and religiosity can develop in students in association with the creative state of the scientific mind and faith. Here, personal beliefs are linked to developing the science-based project learning method in two ways. On the one hand, informants apply the principles of their personal beliefs, which is the subject 'Application of Islamic Principles and Virtue as a Strategy for Developing Science-Based Project Learning Methods'. On the other hand, the participants perceive their work as a calling and anticipate having a divinely created personality that protects them from overwhelming creativity stagnation behaviour. This perception is the theme of 'Attribution of Identity Processes from God-given Personality as a Science-based Project Learning Method Development Strategy'. In both themes, however, excerpts from the interviews proved to fulfil the six principles of identity processes building. In this case, beliefs and religious factors may have facilitated identity behaviour using methods and a positive outlook on one's work. While teaching creativity using science-based project learning is considered noble work, personal faith and religion help understand one's experience by incorporating faith into the wall and art. This framework provides meaning by allowing experiences to be classified as part of a larger divine plan for one's life and extended environment.

3.1. Application of the principles and virtues of the Islamic faith as the development of a science-based project learning method

Basically, the results show that all (20 teachers of moral theology) in *madrasahs* report that student-teacher creativity is the main basis of teaching and learning. This is often very difficult to implement, including using science-based project learning methods in the field of moral theology. Teachers and students must work together to develop this method to develop higher-order thinking to increase faith. However, all madrasa teachers utilize faith and religious values to develop creative learning methods at high escalation levels. T1 explains:

"I say that learning to develop the determination of basic or essential questions must be done, but Salsa is less able to do so. He finds it difficult where to begin to formulate essential questions on the material of aqidah. I asked him to look for things that were problematic in the material being studied. But he said that he did not have the skills to do it and asked me to give an example from the material studied. When I tried to explain and tried to take his hand, he gave a poor response, found it difficult to do so, and grumbled at the ignorance. I tried to understand it and explain it nicely and calmly, like the example of the Prophet Muhammad. After some time, Salsa calmed down and slowly performed."

This quote shows the student's inability to formulate fundamental or essential questions in ethical learning using the science project method. While trying to reassure the student, the teacher received an adverse reaction thrown at him based on his beliefs. In essence, exploiting the values of faith helps him to act patiently and accept the situation as it is. In this sense, teachers feel that they will act according to God's will by enduring conflicts and by acting in the situation they perceive at the moment. Assume teaching is beneficial to worship later on. T14 and T16 explains:

"And then there was one student who didn't listen. I asked him to design a project plan based on the material he was studying and he said: 'I find it difficult, please help me to be able to follow this lesson!' I was very surprised and felt that there were many students who had not been able to implement this learning method. I feel that teaching with the new method is difficult and difficult to apply to students, especially in matters of moral theology. But I'm working on my emotions. A few days ago I held a recitation with the majlis ta'lim participants, which we routinely do every week at the mosque with the Ustadz. I'm really trying really hard to be a better person, a person who doesn't get angry easily. I directed him and the other students to work in groups to make a plan for how their project would be carried out. And that's what I mean when I say that the strong faith I have makes me a better teacher."

This excerpt discusses how applying personal beliefs in the design of project plans based on researched moral theology literature can increase the stability of identity self-esteem by using own effective use (Jaspal & Breakwell, 2012; Fielding & Hornsey, 2016). Essentially, difficult situations are seen as opportunities to develop the virtues of Islam. In this sense, success is defined by mastering one's emotions. Situations that reflect and apply personal faith principles prevail over impulsive and emotional reactions perceived as a personal achievement. It contributes to self-efficacy, as a feeling of control over one's life and situations, and self-esteem, by conceptualizing personal growth according to the principles of faith in Islam. Personal success. In this sense, difficult situations can exist, even without immediate gratification, as suggested by T4:

"Ahmad called me, "Please, sir, I can't do this mission!" Hearing this, I have come with sincere intentions and of course, I will serve with patience and sincerity! I had a conversation with him and I built the warmth of the meeting. Being a teacher is my vocation, I have to do it well. Interacting with students isn't always easy, but when you come home and spend time praying and praying, you can change your life and you'll find that's my calling, about better things. It helps me work hard to teach science-based religious material while building students' faith, patience, independence, and creativity. So, I continue to teach together with the students to make a schedule. Although project-based learning gives students the freedom to be creative in determining how their projects are created and implemented, they still have to create a schedule that keeps the project completed properly using time effectively. This is where I train students' thinking skills to be critical and good at estimating what things they need to do for preparation, manufacture until their projects can be completed without having to be delayed from the deadline set by the teacher."

This quote exemplifies how to monitor project progress, learning processes and outcomes, evaluate project-making experiences or carry out in science-based project learning method-moral theology by using the concepts of faith in Islam. Here, teaching resonates with giving meaning, i.e. finding meaning and purpose in one's life. This helps in developing science-based project-based learning methods by understanding them from an upper third level perspective. Teaching is not just a job. It is transformed into a vocation and, in doing so, fulfils meaning as the fundamental principle of identity building (Sternisko et al., 2020; Jaspal & Breakwell, 2012; Tambak et al., 2021).

Strong faith is a master key for teachers to improve their science-based project learning methods. Moral theology is about changing the quality of science-based beliefs and students' understanding of aqeedah. Therefore, in developing science-based project learning methods to improve students' higher-level thinking, T20 revealed:

"My college students and I (pupil groups) need to screen the development of the initiatives they may be making. Has it long past in step with their plan or not? What limitations had been encountered? So what may be completed to triumph over it? I want to maintain to screen the development of the assignment to offer extra help if needed. I don't consider being worn-out and losing time, for me it's a part of the infaq of time and mind that may be charity."

This quote confirms that teacher faith is very involved in developing science-based project learning methods in learning by monitoring project progress in learning. In addition, the teacher also considers the purpose of teaching as a charity and is done sincerely, applied in activities to increase students' scientific thinking, T19 & 18 revealed:

"I, in implementing the project-based learning model, test (evaluate) the learning process and outcomes during the student's implementation of the project and at the end of the project. Both are very important so that later I can provide feedback, reinforcement, assistance, facilitation, and the like. Then I also still have to evaluate how the acquisition of student learning outcomes, both in terms of attitudes, skills, and knowledge. I also help students to do self-reflection in order to get students in the habit of constantly evaluating their project learning. At the end of the lesson, apart from me doing an assessment (testing the process and learning outcomes) both in terms of attitudes, skills and knowledge, the teacher also facilitates students to think and remember what things they have been able to do while working on a project, then what things still need to be improved, so that future projects that will be implemented by them will run more smoothly and successfully. I do this work sincerely as taught in Islam."

3.2. Attribution of identity processes from God-given personality as a science-based project learning method development strategy

By understanding yourself as "chosen to teach" (T8), you can consider yourself to have a purpose in your fight. In this case, harnessing the creativity of your religious identity helps to maintain a positive view of yourself and your work. T7, for example:

"Solving problems in a science-based project learning method with students takes a lot of time and energy, sometimes very difficult. Need some special people to get along with children. It really gets you sometime. But that's also what I like about him: It's a God-given personality that allows us to teach high-level, scientifically-based methods in the classroom, especially moral theology."

This quote shows how understanding oneself as different from others with inherently different created traits acts as a resource for developing science-based project learning methods. Strategies for understanding oneself as equipped with special features that allow for developing science-based project learning methods in the classroom may therefore have responded to the peculiarities of the underlying identity principle (Jaspal & Breakwell, 2012). This is also seen in the T13 account:

"Once, there was a big argument that only I could handle. It happened on a Monday morning when two students started arguing in class. Other students tried to mediate so that the debate between the two would not heat up, but they began to argue. I prayed to God that they would hear me, and then I reconciled. They heard me and there was a moment, it was very special. I look them in the eye and they look into mine, and they stop arguing and then we can discuss the matter. It was very difficult—to sit down and talk to them, a long discussion. I direct their dialogue—I'm a very patient person so it's very useful! After that day, I felt really good about myself—and my skills."

This quote exemplifies how perception makes a unique and positive contribution to the development of students' science-based project methods and contributes to positive self-perception. In this sense, scientific thinking in the material of moral theology contributes positively to students' scientific thinking. On the other hand, contribution to scientific faith development is considered a personal success and is related to one's unique personality. Interestingly, the conceptualization of personality in this context is related to understanding identity

as a divine prenatal gift. As the following quote will show, this conceptualization of personality can also contribute to identity continuity (Jaspal & Breakwell, 2012). T11 revealed:

"I remember when I started teaching, I always developed scientific thinking in learning morals. I want this material to be taught not only orthodox but also to develop it with scientific thinking. I always invite my teacher colleagues for this so that students will be more faithful and scientific. Colleagues teachers are very happy to discuss with me, and we do this continuously. Yes, I guess I've always been like that—always had the ability to develop scientific-creative methods. And obviously, I developed this skill further, but it's always been there to some extent. It's just a part of me, a part of who I am, always. Yes. It makes me happy because I can create a more positive atmosphere, and, on the one hand, it makes me feel special."

This quote exemplifies how being a teacher turns into an expression of individual personality rather than seeing the individual as a teacher. This makes it possible to allocate strategies for developing superior science-based project learning methods specific to the teacher's nature and, in doing so, can increase self-esteem and self-efficacy. Hence, the anticipation of specific inherent traits as conditions for a career can resonate with continuity of principle identity and, in doing so, provide self-esteem-enhancing rationality (Jaspal & Breakwell, 2012). Individuals can build a sense of belonging by separating inherently different 'types' of people and associating themselves with these categories. This makes group membership an inherited right that forms group cohesion, even in developing identity using science-based project methods. T15 explained:

"We teachers get along pretty well because we think the same way. And that's important—to get along well, to be part of our team, our gang of teachers, if you want to call it that. Especially in terms of being a developer and creators of quality science-based project learning methods, we pay attention to each other. Like when a student finds it difficult to follow the lesson! We are in the teacher's room together in dialogue to provide solutions. This is just to give an example of how important it is to be part of a team."

This quote is in line with previous literature suggesting social support is an important factor in developing a teacher's science-based project learning method (Ozório et al., 2021). In particular, this quote shows that having, as the underlying principle of identity construction (Shpeizer, 2019; Rapoport & Yemini, 2020), becomes very important for developing science-based creative learning methods. While the anticipation of similarity in thought patterns and personality facilitates the attribution of group cohesion through similarity, membership in a group provides a sense of security. It is also possible to make a stark separation from former teachers who followed other career aspirations and left school. T16 explains:

"But then we also have teachers like Yahya. Yahya is just not a teacher's material. Handsome man, good Islam, but not teacher material. He was just overwhelmed with his class, overwhelmed with the less creative students, with the daily complaints. He just didn't have the personality to do it—he did the training but couldn't do it in the real world. He's been off for a very long time—tired or so, no school, the right place for him, he's now some kind of manager somewhere."

As this quote exemplifies, the anticipated absence of a given teacher's personality inherently justifies a misfit for this role. In this sense, the role of teacher training in relevant skills can be reduced. On the other hand, if a teacher does not develop sufficient resilience to develop quality learning methods, then this teacher is associated as part of an outside group that God did not choose to teach. Therefore, the rationale that only a certain part of the population is created, or created, to teach makes it possible to understand the differences in aspirations and career development.

The findings of this study indicate that religion and Islamic coping strategies can contribute to the development of science-based project learning methods in the field of moral theology by responding to the principles underlying the 'construction' of identity. Thus, the results show that religion, Islamic coping strategies and narratives can develop quality science-based project learning methods, contribute to identity maintenance and increase students' scientific understanding of *aqidah* and morality. Therefore, teachers apply the principles of their personal beliefs to develop science-based project methods and use religious narrative frameworks that justify their innate and distinctive suitability for their profession. Teaching to be in this way is conceptualized as a challenge to grow in the virtues of Islam in addition to the vocation one is chosen or born to do.

In line with previous research, analysis of narrative reports shows a variety of challenging situations faced by teachers that would require the development of science-based project learning methods to maintain personal

well-being (Ozório et al., 2021; Shpeizer, 2019; Tambak, 2021; Kang et al., 2020). However, while previous research has focused primarily on how foreign and intrinsic factors can contribute to the development of quality, scientifically science-based project learning methods in the Islamic field (Amri et al., 2019; Chua & Islam, 2020; Farida et al., 2017; Shpeizer, 2019; Tambak, Ahmad, & Sukenti, 2020), this study extends previous knowledge by examining the possible relationship between personal faith and teaching creativity.

In particular, the results show that personal beliefs and religiosity can respond to the underlying constituents of identity construction and self-development by using science-based project learning methods. This is in line with an extensive series of studies on identity maintenance showing that the use of science-based project learning methods contributes to students' greater scientific thinking and faith (Cronjé et al., 2017; Ndlovu, 2014; Burton & Nwosu, 2003; Zakariya, 2019; Al Arood et al., 2020; Azim et al., 2021; Tambak et al. 2020; Illman & Smith, 2013). However, this study furthers this idea by showing that the application of individual beliefs in using science-based project methods contributes to personal development and growth in harmony with the principles of identity construction of self-esteem and self-efficacy. In this sense, narrative stories show that Islamic virtues are conceptualized as more understanding, reflective and more creatively developing for the quality of science-based project learning methods on moral theology.

Therefore, controlling oneself, one's emotions and reactions in the scientific-learning method on moral theology with feelings of self-efficacy and morality. In addition, personal interpretation of Islamic doctrines, combined with faith in these doctrines, contributes to the activity of science-based project learning methods by stabilizing identity when motivation is low, and expectations are high. Fundamentally, Islamic doctrine makes it possible to form narrative arcs that facilitate reflection on student behaviour and contribute to evaluating the meaningfulness of a teacher's work. When using the science-based project learning method in the field of morals, individual interpretations of Islamic religious texts are therefore used to understand the teachings scientifically and, as a consequence, to increase faith. Here, a very important factor is to see oneself as a Divine choice to become a teacher. Therefore, teachers define themselves through their work: Instead of understanding teaching from the perspective of a contractually required job identity, being a teacher is described as being imperatively tied to one's identity, similar to gender identity (Eissa & Khalid, 2019; Tambak, Amril, & Sukenti, 2021; Farida et al., 2017; Howarth, 2016).

Thus, being a teacher becomes a comprehensive picture of the personality inherent in a person and the creation of Allah SWT. This notion is critical to maintaining a positive view of one's identity, even in times of struggle, and thus responding to the underlying identity maintenance process. In conclusion, in addition to the development of identity creativity at the time of teaching and high emotionality (Mosqueiro et al., 2015; Annalakshmi & Abeer, 2011; Pessotti et al., 2018; Tambak & Sukenti, 2020), personal faith and religiosity play a role in the development of the teacher's science-based project learning method on moral theology.

4. CONCLUSION

Involvement of identity processes at the time of teaching, and high emotional, personal faith and religiosity played a role in developing the teacher's science-based project learning method on moral theology. The application of Islamic principles and faith is the main bond in the development of science-based project learning methods and the attribution of creativity from God-given personality to learning in moral theology. Creativity, faith, and scientific thinking of students develop when following the learning of moral theology.

While these findings outline the relationship between faith and identity processes related to madrasah teacher professionalism, there are many caveats to consider when using science based-project learning methods in moral theology. As a qualitative study of 20 highly trusted teachers with relatively small sample size, this study has limited ability to generalize. This warning is especially important in the context of the hired people, as all moral theology teachers are deeply involved in Islam. It is still possible to get similar explanations from closely related people of other Islamic denominations or other people with strong beliefs. It may also be questioned whether other self-proclaimed and closely related moral theology teachers agree with the interviewees' statements.

However, despite these limitations, this study provides a new perspective on exploring science-based project learning methods for teachers of moral theology by linking individual beliefs to the principles of identity

building. To do, it is not suggested that personal beliefs may be an exclusive way to develop teachers' science-based project learning methods, but take advantage of teachers' creative methods and further deserve it. It turned out to be a useful aid that could help provide the test. Therefore, future studies will explore the possible relationships between religious processes, science-based project learning methods, identities, and the possible benefits of implementing moral theology in teacher training courses. Must be done, this allows the use of a quantitative and representative sample to outline the possible effects to draw more general conclusions.

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