

A DIGITAL VISUAL ETHICAL INTERNALIZATION MODEL FOR FIQH EDUCATION: INSIGHTS FROM CANVA-BASED PROJECT LEARNING

M. Dzikrul Hakim Al Ghozali^{*1}, Puspita Handayani², Ajat Sudrajat³,
Rafiq Noviyani⁴

^{1*} Universitas KH. A. Wahab Hasbullah Jombang, Indonesia

² Universitas Muhammadiyah Sidoarjo, Indonesia

³ Universitas Islam Cirebon, Indonesia

⁴ IAI Sumbar Pariaman, Indonesia

e-mail: ¹m.dzikrul@unwaha.ac.id, ²puspita1@umsida.ac.id,
³ajatsudrajat@uicirebon.ac.id, ⁴rafiqaelfathh314@gmail.com

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*Corresponding author

Abstract

This study aims to explore the process of ethical value internalization through Canva-based Project-Based Learning (PjBL) in Fiqh education at MA Al-Mutamakkin Jombang. A qualitative case study design was employed involving one Fiqh teacher, one curriculum coordinator, and twenty Grade X students selected through purposive sampling. Data were collected through classroom observations, semi-structured interviews, and reflective journals and analyzed using thematic analysis through open, axial, and selective coding. The findings reveal four interconnected processes that support ethical value internalization: visual representation as a mediating tool for ethical understanding, collaborative meaning-making through project work, reflective moral awareness, and ethical character development. Canva-based PjBL helped students transform abstract Islamic ethical concepts into meaningful visual representations, engage in collaborative discussions, and reflect on ethical practices in daily life. These experiences contributed to the development of honesty, responsibility, and empathy. The study also proposes a Digital Visual Ethical Internalization Model that explains how visual representation, collaboration, and reflection facilitate moral development. The findings imply that integrating digital visual technology with project-based learning can strengthen value-based Islamic education and support ethical character formation in Fiqh instruction.

Keywords: *Canva; Project-Based Learning; Fiqh Education; Ethical Value Internalization; Islamic Education.*



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Abstrak

Penelitian ini bertujuan untuk mengeksplorasi proses internalisasi nilai-nilai etika melalui Project-Based Learning (PjBL) berbasis Canva dalam pembelajaran Fikih di MA Al-Mutamakkin Jombang. Penelitian menggunakan desain studi kasus kualitatif yang melibatkan satu guru Fikih, satu koordinator kurikulum, dan dua puluh siswa kelas X yang dipilih melalui purposive sampling. Data dikumpulkan melalui observasi kelas, wawancara semi-terstruktur, dan jurnal reflektif siswa, kemudian dianalisis menggunakan analisis tematik melalui tahapan open coding, axial coding, dan selective coding. Hasil penelitian menunjukkan empat proses yang saling berkaitan dalam mendukung internalisasi nilai etika, yaitu representasi visual sebagai media pemahaman etika, konstruksi makna kolaboratif melalui kerja proyek, kesadaran moral reflektif, dan pengembangan karakter etis. PjBL berbasis Canva membantu siswa mengubah konsep etika Islam yang abstrak menjadi representasi visual yang bermakna, terlibat dalam diskusi kolaboratif, serta merefleksikan penerapan nilai etika dalam kehidupan sehari-hari. Pengalaman tersebut berkontribusi terhadap pengembangan kejujuran, tanggung jawab, dan empati. Penelitian ini juga menghasilkan Model Internalisasi Etika Visual Digital yang menjelaskan bagaimana representasi visual, kolaborasi, dan refleksi memfasilitasi perkembangan moral. Temuan ini mengindikasikan bahwa integrasi teknologi visual digital dengan pembelajaran berbasis proyek dapat memperkuat pendidikan Islam berbasis nilai dan mendukung pembentukan karakter etis dalam pembelajaran Fikih.

Kata kunci: *Canva; Pembelajaran Berbasis Proyek; Pendidikan Fikih; Internalisasi Nilai Etika; Pendidikan Islam.*

INTRODUCTION

The rapid expansion of digital technology has transformed contemporary education, including Islamic education. Digital platforms now shape how students access information, communicate, collaborate, and produce learning artifacts. For students who routinely encounter visual and interactive media, these changes create opportunities to redesign religious learning without reducing it to technology use. At the same time, digital environments intensify the need for ethical formation because students must interpret, evaluate, and enact values while navigating complex social and media contexts (Gibbons, 2023; Munthe et al., 2024). Recent studies emphasize that integrating digital learning media effectively can significantly enhance religious understanding and character formation in religious education contexts (Selirowangi et al., 2026). Furthermore, targeted instructional strategies are essential for shaping students' religious character and moral values within Islamic educational institutions (Pewangi & Ferdinan, 2025).

Within Islamic education, ethical formation is not an additional outcome but a central dimension of learning. Fiqh is particularly relevant because it links religious knowledge with practical conduct. Yet Fiqh instruction may remain dominated by explanation, memorization, and textual treatment of legal concepts. This pattern can leave a gap between knowing an ethical rule and consistently enacting it in everyday situations (Natsir, 2023; Safitri & Anshori, 2024). The problem therefore concerns not only students' comprehension of ethical concepts but also the pedagogical process through which those concepts become personally meaningful and behaviorally relevant.

Preliminary observations at MA Al-Mutamakkin Jombang indicated this knowledge-practice gap. Students could explain values such as honesty (*ṣidq*), trustworthiness (*amānah*), responsibility (*mas'ūliyyah*), and empathy (*ta'āwun*), yet these values were not always evident in everyday conduct. This observation is consistent with Islamic educational scholarship that distinguishes the transmission of religious knowledge from the cultivation of *akhlāq* through practice, habituation, exemplary conduct, and self-evaluation (Huda, 2021; Muhsi & Nadlif, 2021). The pedagogical challenge is therefore to create learning experiences in which ethical knowledge is interpreted, practiced, and reflected upon rather than merely recalled.

Project-Based Learning (PjBL) offers one possible response because it organizes learning around sustained inquiry, collaboration, production, and authentic tasks. International research associates PjBL with active participation, collaboration, creativity, higher-order thinking, and competence development (Ali & Sajid, 2021; Birdman et al., 2022; Cruz et al., 2022; L. Zhang & Ma, 2023). Research also shows that psychological safety, group-work competence, and project structure shape students' experiences of PjBL (Farrow et al., 2022; Han et al., 2022; Melguizo-garín et al., 2022). Qualitative studies further show that project work can create spaces for negotiation, reflection, and learner agency (Himes et al., 2023; Manuel & Oliveira, 2023). However, these studies generally examine academic competencies, engagement, or broad educational outcomes rather than the specific process through which Islamic ethical values become internalized in Fiqh learning.

Digital visual tools can strengthen the project process by giving students a means to externalize and reorganize ideas. Canva is especially relevant because it supports visual composition, presentation, infographics, and collaborative production. Research on multimedia learning indicates that meaningful combinations of verbal and visual representations can support selection, organization, and integration of information when instructional design manages

cognitive load appropriately (Mayer, 2024; Schewior & Lindner, 2024). Studies of digital storytelling and visual project work likewise indicate that students can use digital artifacts to express perspectives, collaborate, reflect, and engage more deeply with learning tasks (Hsieh & Lee, 2023; Lazareva & Cruz-martinez, 2021; Meletiadou, 2022).

The relevance of digital visual pedagogy becomes stronger when it is connected to social interaction. Collaborative technology-supported learning can provide a shared space for discussion, peer feedback, and collective knowledge construction, although its success depends on task design and teacher orchestration (Maarit et al., 2022; Schwarz et al., 2021; S. Zhang et al., 2021). Digital storytelling research similarly shows that student-produced digital artifacts can strengthen engagement, expression, and reflective meaning-making (Harlow & Wen, 2022; Hsieh & Lee, 2023; Lazareva & Cruz-martinez, 2021; Meletiadou, 2022). In PjBL, the product is therefore only one part of the learning process. The negotiation of roles, viewpoints, responsibilities, and meanings during project development may itself become an arena for ethical practice (Chang & Chen, 2022; Zhan et al., 2022).

Despite this growing literature, three research gaps remain. First, studies of PjBL in educational settings have largely emphasized achievement, creativity, collaboration, or general character outcomes, while fewer studies explain the mechanism of ethical-value internalization within Fiqh instruction (Birdman et al., 2022; L. Zhang & Ma, 2023). Second, studies of digital visual learning commonly evaluate engagement, communication, or comprehension rather than tracing how visual representation, social negotiation, and reflection interact in the formation of Islamic ethical dispositions (Lazareva & Cruz-martinez, 2021; Meletiadou, 2022). Third, the specific role of Canva as a mediating pedagogical tool for connecting Fiqh concepts with ethical action remains insufficiently examined. Existing Islamic education studies on technology and character formation tend to discuss integration at a general level rather than explaining the micro-processes through which students interpret and practice values.

The second gap is also theoretical. Contemporary studies frequently explain digital project learning through constructivism, multimedia learning, or technology-integration frameworks. These perspectives are useful for explaining cognition and interaction, but they do not fully account for the normative purpose of Islamic education. Classical Islamic educational thought places moral transformation at the center of learning. Al-Ghazali emphasizes the relationship between knowledge, practice, habituation, and purification of the self, while Ibn Miskawayh explains virtue as a stable disposition developed through disciplined

habituation and balanced conduct. The concept of ta'dib associated with al-Attas further places adab, appropriate conduct, and the unity of knowledge and action at the core of education (Anifah & Yunus, 2021; Huda, 2021; Muhsi & Nadlif, 2021).

This study addresses these gaps by examining Canva-based PjBL as an ethical learning process rather than as a technology intervention alone. Canva is conceptualized as a mediating tool through which students visualize ethical concepts; PjBL provides the social and productive setting in which students negotiate meanings and responsibilities; and reflective activities provide a space for muhasabah-like self-evaluation. The study therefore connects contemporary multimedia and project-based learning theories with classical Islamic concepts of akhlāq, habituation, muhasabah, and ta'dib. This integration provides a more specific explanation of how digital learning may contribute to value formation in Fiqh education.

The novelty of the study lies in the proposed Digital Visual Ethical Internalization Model. The model does not claim that Canva itself produces moral character. Instead, it explains a pedagogical sequence in which visual representation supports ethical understanding, collaborative project work creates opportunities for ethical negotiation, reflective practice strengthens moral awareness, and repeated enactment supports ethical internalization. This process-oriented focus distinguishes the study from prior research that primarily reports the effectiveness of PjBL or digital media without specifying the mechanism of ethical transformation. It also responds to current evidence showing that the educational value of technology depends on intentional learning design, teacher mediation, and students' active participation (Kim et al., 2022; Lis & Mujico, 2024).

Accordingly, this study aims to explore how Canva-based Project-Based Learning facilitates the internalization of ethical values in Fiqh education, identify the mechanisms through which ethical understanding is transformed into ethical awareness and behavior, and develop a conceptual explanation of digital-mediated ethical learning within an Islamic educational context. The study addresses three questions: (1) How do students experience visual representation of Fiqh-based ethical concepts through Canva? (2) How do collaboration and reflection contribute to ethical meaning-making and awareness? and (3) How can these processes be organized into a conceptual model of ethical internalization?

RESEARCH METHODS

This study employed a qualitative case study design to investigate how ethical values were internalized through Canva-based Project-Based Learning (PjBL) in Fiqh education. The design was selected because the research questions

ask how a process unfolds, how participants interpret their experiences, and how interactions within a naturally occurring instructional setting contribute to ethical meaning-making. A case study is therefore more appropriate than a purely outcome-oriented design because the unit of analysis is the learning process within one bounded institutional context (John W. Creswell, 2018; Yin, 2018).

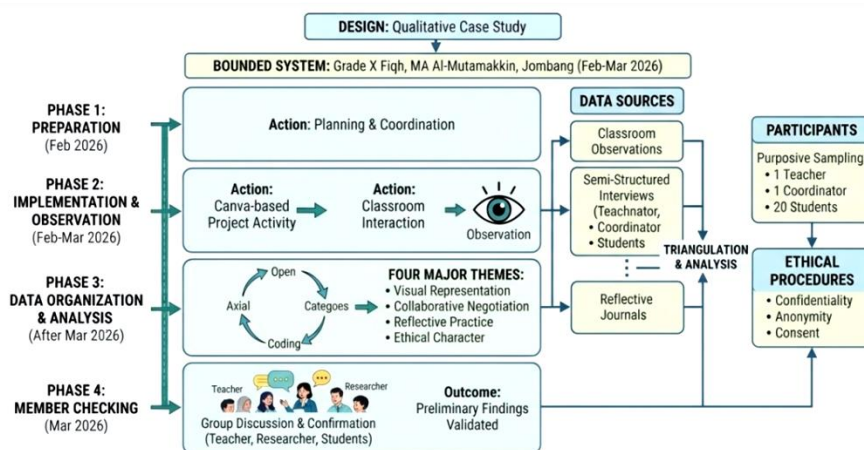


Figure 1. Flowchart of the Research Design and Research Process

The case was bounded by the implementation of Canva-based PjBL in Grade X Fiqh learning at MA Al-Mutamakkin Jombang, East Java, Indonesia. The study was conducted from February to March 2026. The learning focus included Islamic ethical values such as honesty (şidq), trustworthiness (amānah), responsibility (mas'ūliyyah), and empathy (ta'āwun). The research process consisted of four sequential phases. The preparation phase was conducted in February 2026 and involved coordination with the school, preparation of the Canva-based Project-Based Learning (PjBL) activities, and identification of the learning context. The implementation and observation phase was conducted during February and March 2026 as students participated in Fiqh learning activities using Canva-based PjBL. Classroom observations were conducted throughout the project implementation to document student engagement, collaborative interactions, classroom dynamics, and ethical learning behaviors. Semi-structured interviews with the Fiqh teacher, curriculum coordinator, and selected students were conducted during and immediately after the implementation of the learning activities. Students' reflective journals were collected at the end of the project implementation in March 2026. Data organization and initial thematic analysis were conducted after the completion of data collection.

Participants were selected through purposive sampling because the study required information-rich participants who had direct experience with the

instructional process. The sample comprised one Fiqh teacher (RA), one curriculum coordinator (MT), and twenty Grade X students (S1–S20). Student inclusion was based on three documented criteria: (1) enrollment in the Grade X Fiqh class in which Canva-based PjBL was implemented, (2) direct participation in the project activities observed in the study, and (3) availability of reflective-journal data relevant to the project experience. The teacher and curriculum coordinator were included because they were directly involved in planning, monitoring, or evaluating the learning program. These criteria align the sample with the research questions and reduce the risk of including participants who had no direct experience of the case.

Data were collected from three complementary sources: classroom observations, semi-structured interviews, and students' reflective journals. Classroom observations documented participation, group interaction, task distribution, peer communication, and observable ethical practices during project development and presentation. Semi-structured interviews with the Fiqh teacher and curriculum coordinator explored instructional decisions, student responses, implementation challenges, and perceived changes in ethical practice. Student interviews were also used to deepen interpretation of their experiences. Reflective journals provided first-person accounts of students' understanding, self-assessment, and perceived relevance of ethical values to everyday life. The combination of these sources enabled triangulation of what participants said, what they did, and how they interpreted the experience.

Data were analyzed using thematic analysis informed by Saldana, (2015). The process began with open coding of meaningful segments from interview transcripts, observation notes, and reflective journals. Related codes were compared and grouped through axial coding, followed by selective coding to integrate the categories into explanatory themes. The analysis was iterative: emerging interpretations were compared across data sources, discrepant statements were revisited, and theme definitions were refined until they provided a coherent account of the case. Four major themes were established: visual representation as a mediating tool for ethical understanding; collaborative project work as a space for ethical negotiation; reflective practice as a process of moral internalization; and ethical character development through digital project-based learning.

To enhance the credibility of the findings, member checking was conducted in March 2026 after the initial thematic analysis had been completed. The preliminary findings were discussed with the Fiqh teacher (RA), the curriculum coordinator (MT), and selected student participants who represented the range of

experiences identified during the analysis. Participants were invited to review the preliminary interpretations and confirm whether the emerging themes accurately reflected the learning process and their experiences during the Canva-based PjBL activities. Feedback obtained during this process was used to clarify interpretations and ensure that the final themes remained consistent with participants' experiences. Member checking was conducted alongside data triangulation, source triangulation, peer debriefing, and systematic documentation of the analytical process to strengthen the credibility, dependability, and transparency of the findings.

Ethical procedures were applied throughout the study. The school administration approved the research, participants joined voluntarily, and participant identities were protected through pseudonyms and codes. Data were used only for academic purposes. The researchers also treated students' reflective statements as confidential personal accounts and avoided presenting individual statements in ways that could identify the students.

RESULTS AND DISCUSSION

Results

The analysis of observation notes, semi-structured interviews, and students' reflective journals revealed four interconnected themes that explain the process of ethical value internalization through Canva-based Project-Based Learning (PjBL) in Fiqh education. These themes illustrate how digital visual projects functioned not merely as learning products but as pedagogical mechanisms that facilitated ethical understanding, collaborative meaning-making, reflective awareness, and character development.

To provide a clearer overview of how these dimensions interrelate, Figure 2 maps out the sequential stages of the Digital Visual Ethical Internalization Model identified across the study.

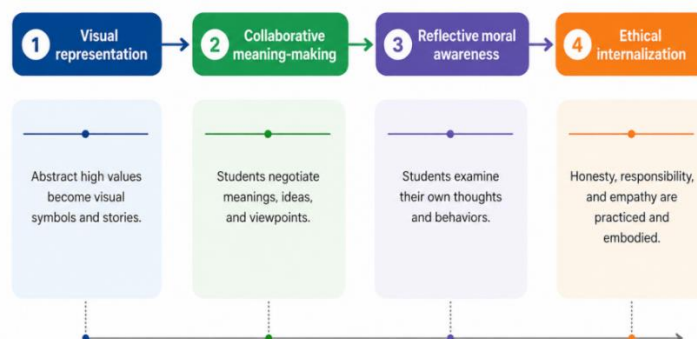


Figure 2. Digital Visual Ethical Internalization Model derived from cross-theme analysis.

The model should be interpreted as an empirically grounded conceptual explanation rather than a causal model. It summarizes the pattern identified across the case and indicates how the four processes were connected within the observed learning context.

Visual Representation as a Mediating Tool for Ethical Understanding

The first theme indicates that Canva functioned as a visual mediation tool that enabled students to transform abstract Fiqh concepts into concrete and meaningful representations. Across observations and interviews, participants consistently reported that visual design activities helped them understand ethical concepts more deeply than conventional lecture-based instruction.

Classroom observations showed that students actively translated concepts such as honesty (*sidq*), trustworthiness (*amānah*), responsibility (*mas'ūliyyah*), and empathy (*ta'āwun*) into infographics, posters, and visual campaigns. During project development, students discussed how these values could be represented through images, symbols, colors, and real-life examples.

Teacher RA explained:

"My students showed remarkable progress in applying Fiqh principles to real-life situations when they created visual projects. The combination of technology and ethics learning was truly effective."

This statement suggests that visual representation facilitated the connection between theoretical religious knowledge and practical ethical application. Rather than memorizing definitions, students were encouraged to reinterpret concepts and communicate them in forms that were meaningful to their peers.

Students' reflective journals further revealed that visual projects enhanced comprehension and memory retention. One student stated:

"Designing infographics about Islamic values helped me understand these concepts much better than just reading textbooks. I can now explain them to my friends too."

The findings indicate that visual representation supported the construction of ethical understanding by enabling students to reorganize abstract concepts into personally meaningful forms. Through Canva, ethical learning became more concrete, contextualized, and accessible.

Collaborative Project Work as a Space for Ethical Negotiation

The second theme highlights the importance of collaborative learning processes in shaping students' ethical awareness. Data revealed that ethical learning emerged not only from the project products themselves but also from interactions that occurred throughout project development.

Observations showed that students regularly engaged in group discussions when selecting themes, designing visual content, and presenting project outcomes. These interactions required students to exchange ideas, negotiate differing viewpoints, and reach collective decisions.

One student reflected:

"Working in groups on these projects taught me how to discuss sensitive ethical issues respectfully with classmates who had different opinions."

This finding demonstrates that collaborative activities created opportunities for students to practice ethical behaviors in authentic social situations. Respectful communication, active listening, cooperation, and mutual support became integral components of the learning process.

Several groups selected contemporary issues such as cyberbullying, academic honesty, responsible social media use, and ethical online communication as project themes. Discussions surrounding these topics encouraged students to connect Islamic ethical principles with everyday challenges encountered in digital environments.

Observation data further showed that students increasingly demonstrated willingness to listen to alternative perspectives and provide constructive feedback during project presentations. Such interactions suggest that ethical understanding was developed collectively through social engagement rather than individually through passive reception of information.

Reflective Practice as a Process of Moral Internalization

The third theme concerns the role of reflective activities in transforming ethical understanding into personal moral awareness. Analysis of reflective journals revealed that students frequently evaluated their own behaviors after completing project activities.

Many students reported that the project encouraged them to reconsider how Islamic ethical values were implemented in their daily lives. Reflection enabled participants to move beyond conceptual understanding and engage in personal self-assessment.

One student wrote:

"At first I thought using Canva would be distracting, but it actually helped me remember the ethical lessons better because I could visualize them."

Another student reflected that the project made him more aware of the importance of honesty and responsibility when interacting with classmates and completing assignments.

Analysis of reflective journals identified three recurring dimensions of reflection:

Reflection on Ethical Knowledge

Students evaluated their understanding of ethical concepts discussed during project activities.

Reflection on Personal Behavior

Students examined their own actions and identified areas requiring improvement.

Reflection on Social Relationships

Students considered how ethical values influenced interactions with peers, teachers, and family members.

These findings indicate that reflection functioned as a bridge between knowledge acquisition and value internalization. Through reflective practice, students interpreted learning experiences in relation to their personal and social realities, thereby deepening ethical awareness.

Development of Ethical Character Through Digital Project-Based Learning

The fourth theme demonstrates that the integration of Canva and PjBL contributed to the development of three prominent ethical values: honesty, responsibility, and empathy.

Honesty

Students increasingly emphasized the importance of presenting accurate information, acknowledging sources, and completing tasks without relying excessively on peers. Classroom observations revealed greater awareness regarding academic integrity during project preparation.

Responsibility

Responsibility emerged through project planning, task distribution, and commitment to group objectives. Students became more accountable for completing assigned tasks and meeting project deadlines.

Teacher RA observed:

"Students became more responsible because every member had a clear role in completing the project."

Empathy

Empathy developed through collaborative activities that required students to understand and respect diverse perspectives. Group discussions frequently involved differing opinions regarding ethical issues, creating opportunities for students to practice tolerance and mutual understanding.

One participant stated:

"I learned that people can have different opinions about a problem, but we still need to respect each other and work together."

To visualize the concentration of these reported values and core impacts across the research participants, Figure 3 highlights the relative emphasis of key outcomes identified in the data analysis.

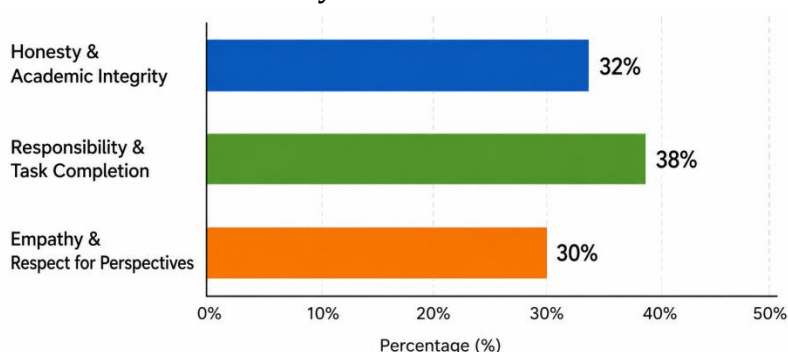


Figure 3. Proportional emphasis of core ethical characters developed during Canva-based PjBL.

The findings suggest that ethical character development occurred gradually through repeated engagement in collaborative, reflective, and value-oriented learning experiences. Ethical values were not merely taught as theoretical concepts but were practiced continuously throughout project implementation.

Challenges in Implementing Canva-Based PjBL

Although participants generally perceived the learning model positively, several challenges emerged during implementation.

Digital Literacy Differences

Students demonstrated varying levels of familiarity with Canva and digital design tools. Some required additional guidance before actively participating in project activities.

Teacher RA noted:

"The biggest challenge was adapting the project requirements to different student skill levels. Some needed extra support with both Canva and the ethical concepts."

Technological Infrastructure Constraints

Limited internet connectivity occasionally disrupted project completion and online collaboration.

One student reported:

"We often faced technical issues like slow internet when working on our projects, which sometimes made it hard to complete tasks on time."

Administrative and Instructional Demands

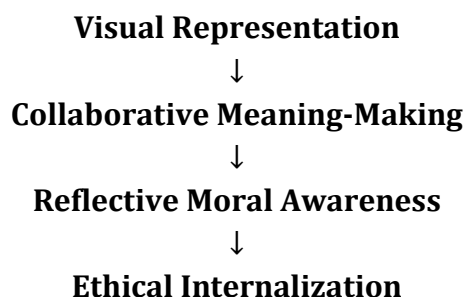
The curriculum coordinator highlighted the additional time required for project preparation, supervision, and assessment.

"The additional time needed for project preparation and evaluation created scheduling conflicts with our standard curriculum coverage."

Despite these challenges, participants generally viewed them as manageable obstacles rather than barriers to implementation. Most believed that appropriate training, institutional support, and infrastructure improvements would enhance the effectiveness of Canva-based PjBL in Fiqh education.

Emergent Conceptual Model

Cross-theme analysis revealed a recurring pattern explaining how ethical values were internalized throughout the learning process. The findings suggest that ethical internalization occurred through four interconnected stages:



This sequence illustrates that Canva functioned as a visual mediation tool, collaborative project work facilitated social negotiation of meaning, reflective activities strengthened personal moral awareness, and repeated engagement with ethical issues contributed to the development of honesty, responsibility, and empathy.

The model provides a conceptual explanation of how digital project-based learning can support ethical value formation within contemporary Islamic educational settings. It summarizes the pattern identified across the case and indicates how the four processes were connected within the observed learning context.

Table 1. Summary of Key Findings

Theme	Main Finding	Ethical Values Developed
Theme 1: Visual Representation	Canva helped students understand abstract Fiqh concepts through visual learning and real-life examples.	Ethical understanding
Theme 2: Collaborative Project Work	Group projects encouraged discussion, cooperation, and respect for different viewpoints.	Respect, cooperation, tolerance
Theme 3: Reflective Practice	Reflection enabled students to connect ethical knowledge with personal experiences and behavior.	Self-awareness, moral responsibility
Theme 4: Ethical Character Development	Canva-based PjBL strengthened the practice of honesty, responsibility, and empathy.	Honesty, responsibility, empathy
Implementation Challenges	Differences in digital skills, internet access, and workload affected implementation.	Adaptability, digital competence
Conceptual Model	Ethical internalization occurred through visual representation, collaboration, reflection, and continuous practice.	Sustainable ethical character formation

Based on the multi-source qualitative data gathered throughout the research, the alignment between the emergent themes and the data collection methods is confirmed in Figure 4.

Emergent Themes	Classroom observations	Semi-structured interviews	Reflective journals
 Visual representation	✓	✓	✓
 Collaborative meaning-making	✓	✓	✓
 Reflective moral awareness	✓	✓	✓
 Ethical character development	✓	✓	✓

Figure 4. Qualitative evidence matrix across the four themes.

Discussion

The findings demonstrate that Canva-based Project-Based Learning (PjBL) functioned as more than a technological innovation in Fiqh education. Rather than serving merely as a digital design platform, Canva acted as a mediating tool that facilitated the transformation of abstract ethical concepts into meaningful learning experiences. The analysis revealed that ethical value internalization emerged through four interconnected processes: visual representation, collaborative meaning-making, reflective moral awareness, and ethical character development. These findings contribute to contemporary discussions concerning digital pedagogy, Islamic education, and moral learning by explaining how technology-mediated learning environments can support ethical formation among students.

Visual Representation and the Construction of Ethical Understanding

The first finding indicates that visual representation played a crucial role in helping students understand and contextualize ethical concepts within Fiqh learning. Through Canva-based projects, students transformed abstract concepts such as honesty, trustworthiness, responsibility, and empathy into visual products that reflected their understanding of these values in everyday life.

This finding supports the Cognitive Theory of Multimedia Learning, which argues that learners process information more effectively when verbal explanations are integrated with visual representations (Mayer, 2024). Visual learning environments reduce cognitive abstraction by enabling learners to organize and connect information through multiple representational modes. In the present study, students did not merely receive ethical concepts passively but actively reconstructed them through visual design activities. As a result, ethical values became more concrete, memorable, and personally meaningful.

From a social constructivist perspective, visual artifacts can function as cultural tools that mediate knowledge construction. Digital composing requires learners to select, organize, and communicate meanings through multiple representational modes, while the project context gives those representations a social purpose (Harlow & Wen, 2022; Lazareva & Cruz-martinez, 2021). The infographics, posters, and digital campaigns produced by students therefore served as symbolic representations through which ethical concepts were interpreted and communicated. This process is consistent with research showing that collaborative digital environments can support collective knowledge construction when tasks and interaction are intentionally structured (Maarit et al., 2022; S. Zhang et al., 2021).

Within Islamic education, the finding is more than an application of multimedia learning. Classical Islamic educational thought requires knowledge to produce appropriate conduct. Al-Ghazali's moral pedagogy connects knowledge with practice, habituation, self-discipline, and purification of the self. Ibn Miskawayh similarly treats virtue as a disposition that develops through repeated practice and the regulation of conduct. The present visual project therefore has educational significance when it moves students from representing a value to discussing, practicing, and evaluating that value. In this sense, the visual artifact is not the endpoint of learning; it becomes a stimulus for ethical action.

Collaborative Meaning-Making and Ethical Negotiation

The second finding reveals that ethical learning was significantly influenced by collaborative interactions among students during project implementation. Group discussions, collective decision-making, and peer feedback created opportunities for students to negotiate meanings, consider alternative viewpoints, and apply ethical principles within authentic social situations.

This finding is consistent with research that treats learning in project environments as socially situated and dependent on interaction, group competence, and collective activity (Maarit et al., 2022; Melguizo-garín et al., 2022). Ethical understanding was not developed individually but co-constructed through communication with peers. During project activities, students encountered differing opinions regarding ethical issues and were required to negotiate these differences respectfully. Such experiences encouraged the development of empathy, tolerance, and mutual respect.

The findings also support international research indicating that project-based learning can strengthen collaboration, creativity, higher-order thinking, and student engagement (Birdman et al., 2022; Cruz et al., 2022; L. Zhang & Ma, 2023).

However, the present study extends this literature by demonstrating that collaborative project work can also function as a mechanism for ethical negotiation. Students learned ethical values through the process of interaction itself rather than solely through explicit instruction from teachers.

The collaborative process also corresponds with the Islamic concept of *ta'dib*, in which education aims to cultivate *adab* through the appropriate relationship between knowledge, conduct, and social responsibility. Respecting a peer's opinion, fulfilling a group role, acknowledging another person's contribution, and resolving disagreement constructively are concrete forms of *adab*. This interpretation complements social constructivism: social interaction explains how meaning is negotiated, while *ta'dib* explains why the resulting conduct matters within an Islamic educational purpose. Thus, collaboration becomes pedagogically significant not simply because it increases participation, but because it provides a context in which ethical dispositions can be practiced.

Reflective Practice as a Mechanism of Moral Internalization

A particularly significant finding concerns the role of reflection in facilitating moral internalization. Students' reflective journals revealed that project experiences encouraged them to evaluate their behaviors, reconsider personal attitudes, and connect ethical concepts with everyday experiences. Reflection therefore functioned as a bridge between external learning activities and internal moral awareness.

This finding is consistent with research on digital composing and project-based learning that identifies reflection as an important component of meaning-making and transfer (Harlow & Wen, 2022; Lazareva & Cruz-martinez, 2021). Reflection allows learners to reorganize experiences, evaluate assumptions, and construct new understandings. In the context of ethical education, reflective processes enable individuals to move beyond compliance with external norms toward personal commitment to moral values.

The present findings suggest that moral internalization occurs when learners engage in deliberate self-examination regarding the relevance of ethical principles to their own lives. Through reflection, students became active participants in their moral development rather than passive recipients of ethical instruction. This process is particularly important because ethical behavior requires not only knowledge of moral principles but also personal acceptance and commitment.

Within classical Islamic educational traditions, reflection can be read through the concept of *muhasabah*, or deliberate self-evaluation of one's conduct. Al-Ghazali places self-examination within a broader process of moral discipline, while

contemporary studies of Islamic character education continue to emphasize habituation, role modeling, and reflective practice as mechanisms of value internalization (Huda, 2021; Muhsi & Nadlif, 2021). The reflective journals in this study therefore have a deeper function than documenting students' impressions. They provided a structured opportunity for students to compare ethical knowledge with personal conduct. This helps explain why reflection appeared as a distinct stage in the proposed model.

Ethical Character Development Through Digital Project-Based Learning

The findings further indicate that Canva-based PjBL contributed to the development of honesty, responsibility, and empathy. These values emerged repeatedly across interviews, observations, and reflective journals, suggesting that ethical learning outcomes extended beyond cognitive understanding.

This finding is consistent with research showing that project-based and product-oriented pedagogies can support creativity, responsibility, collaboration, and other competencies when students engage in sustained production and receive appropriate guidance (Birdman et al., 2022; Zhan et al., 2022; L. Zhang & Ma, 2023). However, unlike research that primarily focuses on academic achievement or general competencies, the present study provides a more detailed explanation of how ethical values develop through digital learning processes.

Honesty emerged through students' efforts to present accurate information and acknowledge sources appropriately. Responsibility developed through project planning, task completion, and accountability to group members. Empathy emerged through collaborative interactions that required students to understand and respect differing perspectives. These findings suggest that ethical character formation occurred through repeated participation in meaningful social and cognitive activities.

Importantly, ethical development did not result directly from technology itself. Technology functioned as an enabling environment for expression, interaction, and reflection. This finding is consistent with research showing that digital competence and educational technology require intentional pedagogical design rather than automatic assumptions of benefit (Kim et al., 2022; Lis & Mujico, 2024). From an Islamic educational perspective, the same principle can be expressed through *ta'dib*: a tool becomes educationally meaningful when its use is directed toward appropriate knowledge, *adab*, and action. Canva therefore has no intrinsic moral effect. Its contribution depends on how teachers structure tasks, model ethical conduct, guide interaction, and require students to reflect on the consequences of their choices.

Toward a Digital Visual Ethical Internalization Model

The most important contribution of this study lies in the development of a conceptual explanation regarding ethical value internalization in digital Islamic learning environments. Based on the findings, ethical internalization occurred through a sequential and interconnected process consisting of four stages: visual representation, collaborative meaning-making, reflective moral awareness, and ethical internalization.

The first stage involves visual representation, where abstract ethical concepts are transformed into concrete visual artifacts. The second stage involves collaborative meaning-making, during which students negotiate and reconstruct ethical understanding through interaction with peers. The third stage consists of reflective moral awareness, where learners critically evaluate the relevance of ethical values to their personal experiences. The final stage involves ethical internalization, reflected in the development of honesty, responsibility, and empathy.

This model extends existing discussions of PjBL and digital pedagogy by identifying a value-oriented mechanism rather than treating ethical character as a generic outcome. Its theoretical contribution lies in connecting multimedia representation and social constructivist interaction with classical Islamic principles of habituation, muhasabah, and ta'dib. Its practical contribution lies in showing that visual project work can be deliberately designed around ethical questions and not only around content coverage. However, because the model emerged from one bounded case, it should be treated as a context-sensitive proposition that requires testing across settings and designs.

The model also contributes to broader discussions concerning value-based education in the digital age. As educational institutions increasingly integrate technology into teaching and learning, understanding how digital tools can support ethical formation becomes increasingly important. The findings suggest that technology can contribute positively to moral education when combined with collaborative learning, reflective practice, and meaningful engagement with ethical issues.

Implications for Islamic Education

The findings carry several implications for Islamic educational practice. First, Fiqh instruction should move beyond content transmission toward activities that require students to interpret, practice, and reflect on ethical principles. Second, digital technologies should be treated as pedagogical environments whose value

depends on teacher mediation and task design. Third, project assessment should include process indicators such as responsibility, respectful communication, source acknowledgment, and reflective depth, not only the quality of the final visual product. Fourth, teachers should provide differentiated support for students with lower digital literacy and plan alternatives for unstable internet access. These implications are consistent with research emphasizing structured support, collaboration, and intentional technology integration in project-based learning (Farrow et al., 2022; Lis & Mujico, 2024).

The integration of visual literacy, collaboration, and reflection also provides a practical bridge between contemporary pedagogy and Islamic educational philosophy. Visual representation supports understanding; collaboration provides a social setting for practicing *adab*; and reflection creates a space for *muhasabah*. The three processes should therefore be designed as an integrated sequence rather than as separate classroom techniques. In this form, digital learning can remain technologically relevant while preserving the normative purpose of Fiqh education: linking religious knowledge with responsible conduct.

CONCLUSION

This study demonstrates that Canva-based Project-Based Learning (PjBL) can facilitate ethical value internalization in Fiqh education when digital visual work is embedded in collaborative and reflective pedagogy. The findings show that students did not only use Canva to produce visual artifacts. They used the project process to interpret ethical concepts, negotiate meanings and responsibilities with peers, evaluate their own conduct, and connect Fiqh principles with everyday situations.

Four interconnected processes explain the case: visual representation supported ethical understanding; collaborative project work created opportunities for ethical negotiation; reflective practice strengthened moral awareness; and repeated participation in value-oriented activities supported the development of honesty, responsibility, and empathy. The Digital Visual Ethical Internalization Model summarizes these relationships. The model also clarifies that technology is a mediating condition rather than a direct cause of moral development. Its educational contribution depends on the quality of task design, teacher guidance, peer interaction, and reflection.

The study contributes theoretically by connecting contemporary multimedia learning and project-based learning perspectives with Islamic educational concepts of *akhlāq*, habituation, *muhasabah*, and *ta'dib*. This connection helps explain why ethical internalization should be examined as a process of knowledge,

interaction, reflection, and practice rather than only as an end-of-course character outcome. Practically, the findings suggest that Fiqh teachers can design digital projects around authentic ethical problems and assess both the visual product and the ethical learning process.

The study has several limitations. It was conducted in one madrasah and involved one Fiqh teacher, one curriculum coordinator, and twenty Grade X students selected purposively. The case also represents one project implementation cycle, so the findings cannot establish long-term changes in ethical behavior. Much of the evidence on internalization came from qualitative observation, interviews, and reflective journals, which may be influenced by participants' self-reporting and the researchers' interpretation. In addition, the study did not include a comparison group or standardized behavioral measure. These limitations restrict transferability and prevent causal claims.

Future research should test the Digital Visual Ethical Internalization Model across multiple madrasahs with different institutional and technological conditions. A longitudinal design should examine whether values such as honesty, responsibility, and empathy persist beyond the project period. Mixed-methods studies could combine qualitative process data with validated measures of ethical reasoning, digital citizenship, and observed behavior. Comparative research could also examine Canva-based PjBL against other digital media or non-digital PjBL to determine which pedagogical components are most important for ethical internalization. Finally, future studies should document the exact duration of implementation, the structure of member checking, and the fidelity of teacher facilitation so that the model can be replicated and refined.

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