



Enhancing Students' Learning Creativity through Mind mapping

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Abstract

Learning creativity is an essential competence that supports successful learning outcomes and the development of students' potential. However, teacher-centered instructional practices often limit students' opportunities to explore ideas, develop concepts, and express their creativity. This study aims to analyze the implementation of the mind mapping method as a strategy for enhancing students' learning creativity. The study employed a qualitative approach using a descriptive method. Data were collected through observations, interviews, and documentation and analyzed using the Miles and Huberman model, which includes data reduction, data display, and conclusion drawing. Data validity was ensured through source and technique triangulation. The findings reveal that the implementation of mind mapping was carried out through three stages: planning, implementation, and evaluation. The method effectively enhanced students' learning creativity, as reflected in their ability to generate diverse ideas, organize information systematically, elaborate concepts in greater detail, and produce more original and engaging learning products. Furthermore, mind mapping encouraged active participation, collaboration, and deeper understanding of learning materials. The study implies that mind mapping can serve as an effective instructional strategy for fostering creative, active, and meaningful learning environments.

INTRODUCTION

Islamic Cultural History learning plays a strategic role in developing students' understanding of the development of Islamic civilization, the exemplary conduct of Muslim figures, and historical events that embody educational, moral, and spiritual values. Through Islamic Cultural History learning, students acquire not only historical knowledge but also an understanding of values that can be applied in their daily lives. However, the nature of Islamic Cultural History content, which involves numerous facts, chronological sequences, and historical events, often leads to conventional, teacher-centered instruction that limits student engagement (Ilma et al., 2024). This condition may hinder the development of students' learning creativity, even though creativity is an essential ability to generate new ideas, identify alternative solutions to problems, and construct knowledge independently (Suryani et al., 2021). Therefore, learning strategies are needed to encourage active student engagement while fostering creativity in understanding Islamic Cultural History.

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One learning strategy that can be employed to develop students' learning creativity is the mind mapping method. According to [Kiong et al \(2012\)](#), mind mapping is a visual thinking technique that helps students organize information by illustrating relationships among concepts, thereby facilitating the processes of thinking, understanding, and remembering information. In Islamic Cultural History learning, this method enables students to systematically and creatively connect historical events, figures, and learning concepts. The application of mind mapping also provides students with greater opportunities to explore ideas, establish conceptual relationships, and develop a deeper understanding of the subject matter. Thus, mind mapping functions not only as a learning aid but also as a means of fostering students' creativity throughout the learning process.

Previous studies have demonstrated that the mind mapping method contributes positively to learning quality. The implementation of mind mapping in Islamic Cultural History learning can improve the effectiveness of the learning process through systematic planning, implementation, and evaluation ([Ikrom, 2022](#)). The method also helps students understand learning materials more easily by presenting information in a concise and engaging visual format while fostering their creativity ([Dahlani, 2019](#); [Rifa'at, 2019](#)). Furthermore, the use of mind mapping can enhance students' active participation and creativity in developing ideas during learning activities. These findings suggest that mind mapping has the potential to create a more active, participatory, and meaningful learning environment.

Other studies have indicated that the benefits of mind mapping extend beyond improving students' understanding of learning materials. The method contributes to the development of students' critical thinking skills. Improvements in learning outcomes have also been reported following the implementation of mind mapping, while the method can increase students' learning interest through more interactive learning activities. In addition, mind mapping can develop students' creative thinking skills and strengthen elaboration skills and idea development. The method also helps students connect learning concepts more systematically and enhances their active participation and collaboration during the learning process ([Amalina et al., 2023](#); [Katagall et al., 2015](#); [Sari et al., 2024](#)).

Although previous studies have demonstrated the potential of mind mapping to improve learning outcomes, subject matter comprehension, learning interest, student participation, and critical thinking skills, research specifically examining its implementation as a strategy for developing learning creativity in Islamic Cultural History instruction remains limited. Existing studies have generally emphasized learning outcomes rather than the processes through which students' creativity develops during learning activities. However, according to Torrance's (1974) theory of creativity, creativity encompasses four main dimensions: fluency, flexibility, originality, and elaboration. Examining the implementation of mind mapping through these four indicators is therefore important for gaining a more comprehensive understanding of how students' learning creativity can be developed ([Dahlia et al., 2019](#); [Rifa'at, 2019](#)).

The novelty of this study lies in its analysis of the implementation of mind mapping as a strategy for developing students' learning creativity in Islamic Cultural History instruction, using the four dimensions of creativity: fluency, flexibility, originality, and elaboration. Rather than focusing exclusively on learning outcomes, this study explores in depth the planning, implementation, and evaluation processes that support the development of students' creativity. This approach provides a more comprehensive perspective on how mind mapping can be integrated into instructional practices to foster creative thinking in Islamic Cultural History learning.

This study makes both theoretical and practical contributions to the development of research on Islamic Cultural History learning. Theoretically, it

enriches the literature on the use of mind mapping as a learning strategy oriented toward developing students' learning creativity. Practically, the findings can serve as a reference for teachers in designing more active, creative, and student-centered learning activities. The findings may also assist schools in developing instructional innovations that support improvements in students' creativity, engagement, and overall learning experiences. Based on this rationale, this study aims to analyze the implementation of the mind mapping method as a strategy for developing students' learning creativity in Islamic Cultural History learning.

METHODS

This study employed a qualitative approach to gain an in-depth understanding of the implementation of the mind mapping method as a strategy for developing students' learning creativity in Islamic Cultural History learning. A qualitative approach was selected because the study aimed to explore the phenomena, processes, experiences, and meanings that emerged during the learning process, requiring data that reflected the natural and contextual conditions of the research setting. Qualitative research is used to explore and understand the meanings that individuals or groups attribute to social or educational phenomena (Takona, 2024). This approach was considered appropriate because the study did not focus on hypothesis testing or statistical relationships between variables but rather on an in-depth analysis of how the mind mapping method was implemented and how it contributed to the development of students' learning creativity. Accordingly, the qualitative approach enabled the researcher to obtain a comprehensive understanding of the learning process within an authentic educational context.

Method and Design

This study employed a qualitative case study design. A case study is a research method used to investigate a phenomenon in depth within its real-life context (Kächele, 2018; Mizukoshi, 2023). The selection of a case study design was based on the specific focus of this research, namely, the implementation of the mind mapping method in Islamic Cultural History learning at Madrasah Tsanawiyah, Indonesia. This design enabled the researcher to gain a deeper understanding of the planning, implementation, and evaluation of learning, as well as the factors influencing the development of students' learning creativity. Case studies are particularly relevant when researchers seek to understand a case holistically within its complex and natural context. Therefore, this design was considered appropriate for providing a detailed account of instructional practices at the research site.

Data Sources

The data sources consisted of primary and secondary data. Primary data were obtained directly from the head of the madrasah, Islamic Cultural History teacher, and students involved in the learning process. Informants were selected using purposive sampling because they were considered to possess relevant experience and information related to the research focus (Bingham, 2023; May et al., 2022). The head of the madrasah was selected because of their knowledge of academic policies and instructional development at the school. The Islamic Cultural History teacher was selected because of their direct involvement in designing and implementing learning activities using the mind mapping method. Students were included because they were the primary participants who directly experienced the implementation of the method during the learning process.

Secondary data were obtained from various documents related to learning, including teaching materials, learning modules, lesson plans, students' mind maps, photographs of learning activities, school archives, and relevant scholarly literature. These secondary sources were used to enrich the information obtained from primary data and to provide a more comprehensive understanding of the research context.

Document analysis is an important source of data in qualitative research because it enables researchers to verify information obtained through observation and interviews (Qureshi, 2022). Therefore, the combined use of primary and secondary data was considered appropriate for obtaining more comprehensive and credible evidence.

Instruments

In qualitative research, the researcher serves as the primary research instrument, or human instrument, responsible for determining the research focus, collecting and analyzing data, interpreting findings, and drawing conclusions (Maxwell, 2021). In addition to the researcher as the primary instrument, this study employed observation guidelines, a semi-structured interview guide, and a documentation guide. The interview guide was developed based on indicators of instructional implementation and Torrance's (1974) theory of creativity, which encompasses four dimensions: fluency, flexibility, originality, and elaboration. Before being used, the interview instrument underwent content validation through expert judgment by specialists in education and research methodology. This process was intended to ensure the alignment of the indicators, clarity of language, and relevance of the questions to the research objectives. This step was undertaken to ensure that the data collected could adequately and accurately address the research focus in depth.

Data Collection Techniques

Data were collected through observation, interviews, and documentation. Observation was conducted to examine directly the Islamic Cultural History learning process in which the mind mapping method was implemented. Observation enables researchers to obtain data on behaviors, interactions, and situations as they occur naturally (Elizabeth, 2016). Accordingly, observation was used to obtain a firsthand account of teacher activities, student participation, group interactions, and the development of creativity throughout the learning process.

Semi-structured interviews were conducted with the head of the madrasah, the Islamic Cultural History teacher, and students. Semi-structured interviews enable researchers to obtain in-depth data while maintaining a clear focus on the research objectives (Almqvist et al., 2019). This technique was selected because it allowed informants to explain their experiences, perspectives, and responses regarding the implementation of the mind mapping method. Through these interviews, the researcher explored information that could not be directly observed, including the reasons for selecting the method, students' learning experiences, and their perceptions of the development of learning creativity.

Documentation was used to complement the observation and interview data. The documents analyzed included instructional materials, students' mind mapping products, photographs of learning activities, and administrative records related to instruction. Documentation helps strengthen data validity by providing written and visual evidence that can be used to verify findings from observations and interviews. The combination of these three data collection techniques was intended to produce richer, more detailed, and more credible data.

Data Analysis Techniques

Data were analyzed using the interactive model developed by Miles, Huberman, and Saldaña, which consists of data condensation, data display, and conclusion drawing and verification. This model was selected because it provides a systematic analytical framework for qualitative research. During data condensation, the researcher selected, focused, simplified, and categorized the data according to the research objectives. This process was necessary to organize the large volume of collected data effectively and facilitate further analysis (Akinyode & Khan, 2018; Engkizar et al., 2026).

The next stage was data display. The condensed data were organized into descriptive narratives, matrices, and thematic categories to clarify relationships among the identified phenomena. Data display enabled the researcher to identify patterns, tendencies, and relationships between the implementation of the mind mapping method and students' learning creativity. Conclusion drawing and verification were then conducted continuously throughout the research process to ensure that the findings were adequately supported by credible data. The analysis focused on three aspects of instructional implementation: planning, implementation, and evaluation, as well as four dimensions of creativity: fluency, flexibility, originality, and elaboration. The Miles, Huberman, and Saldaña model was considered appropriate because it facilitated an in-depth analysis of the processes and meanings represented in the research data.

Data Trustworthiness

Data trustworthiness was established through source triangulation, methodological triangulation, and member checking. The credibility of qualitative research findings can be strengthened by examining data from multiple sources and using different methods (Bryniarska, 2024). Source triangulation was conducted by comparing information obtained from the head of the madrasah, the Islamic Cultural History teacher, and students. This procedure aimed to assess the consistency of the information provided by different informants.

Methodological triangulation was conducted by comparing observations, interviews, and documentation concerning the same phenomena. Through this process, the collected information could be examined and verified using different data collection techniques. In addition, member checking was conducted by returning interview findings to the informants for confirmation to ensure that the recorded data accurately represented their intended meaning (Engkizar et al., 2018; Takona, 2024). The use of triangulation and member checking was intended to strengthen the credibility, dependability, confirmability, and overall trustworthiness of the findings, thereby ensuring that the research results could be scientifically justified.

RESULT AND DISCUSSION

The findings indicate that the implementation of the mind mapping method in Islamic Cultural History learning contributed positively to the learning process and the development of students' learning creativity. Based on data obtained through observation, interviews, and documentation, the implementation of mind mapping not only helped students understand learning materials more systematically but also encouraged their active engagement in the learning process. Through group discussions, information gathering, concept mapping, and group presentations, students had opportunities to develop ideas, organize information, and express their understanding creatively. The findings suggest that students' learning creativity developed through instructional activities that provided opportunities for thinking, discussing, collaborating, and producing work based on their own understanding. Overall, the findings can be classified into two main themes: the implementation of the mind mapping method in Islamic Cultural History learning and the development of students' learning creativity, encompassing fluency, flexibility, originality, and elaboration.

Theme 1: Implementation of the Mind mapping Method

The findings indicate that the mind mapping method was implemented in Islamic Cultural History learning at Madrasah Tsanawiyah through three main stages: planning, implementation, and evaluation. The data were obtained through observations, interviews with the head of the madrasah, the Islamic Cultural History teacher, and five students from class VIII.5, as well as documentation of students'

mind mapping products. These three stages demonstrate that the use of mind mapping was intended not only to help students understand learning materials but also to provide opportunities for them to develop ideas, process information, collaborate in groups, and present their understanding through more creative visual representations. These findings indicate that mind mapping functions as a learning strategy that encourages students' active engagement in the learning process.

During the planning stage, the teacher prepared the learning materials, organized students into groups, and provided instructions on how to construct mind maps. The teacher also instructed students to prepare the necessary materials before the learning activities began. This planning process provided a clear understanding of the learning objectives and procedures, enabling students to participate actively. Furthermore, group formation provided opportunities for students to exchange information and opinions about the subject matter to be studied. Throughout this process, the teacher acted as a facilitator, guiding students' activities to ensure that they remained aligned with the learning objectives. These findings indicate that systematic planning is an important factor in supporting the successful implementation of the mind mapping method.

During the implementation stage, students developed the materials provided by the teacher into mind maps through group discussions. Observations revealed that students discussed the identification of main concepts, the identification of sub-concepts, the search for references, and the organization of relationships among concepts into visual representations that were simpler and easier to understand. Students also searched for examples of mind maps from various sources, including digital media and the internet, to obtain inspiration for their work. However, rather than simply copying the examples they found, students adapted and developed them according to their respective groups' understanding of the subject matter. This process indicates that students actively constructed knowledge through collaborative learning activities.

The subject matter addressed in these activities was the Abbasid Dynasty, particularly its contributions to education. The students' mind maps demonstrated that information about educational development during the Abbasid Dynasty could be organized into several interconnected categories. Each group used different shapes, colors, images, and layouts according to its creativity. These variations suggest that students not only understood the learning materials but also expressed their understanding through diverse visual designs. This finding is consistent with the view that mind mapping helps learners organize information through visual relationships that facilitate understanding, memorization, and idea development (Evrekli et al., 2009; Febriani et al., 2022).

The process of constructing mind maps also revealed active interactions among students. Each group member had opportunities to express opinions, provide suggestions, and participate in determining which concepts should be included in the mind maps. Through these discussions, students did not merely receive information from the teacher; they also selected, connected, developed, and reorganized information based on their own thinking. This finding supports previous research showing that mind mapping in group learning can help students develop ideas, establish new lines of discussion, and organize their thinking more systematically (Luke et al., 2014). Thus, mind mapping functioned not merely as a final learning product but also as a tool that helped students construct understanding actively throughout the learning process.

After completing their mind maps, each group was given the opportunity to present its work to the class. These presentations allowed students to explain the relationships among the concepts they had established and justify the outcomes of their group discussions. Other groups were invited to ask questions, provide

responses, and offer feedback on the presentations. This activity demonstrated that the learning process was interactive, as students acted not only as creators of learning products but also as presenters and evaluators of other groups' work. These findings suggest that the mind mapping method can facilitate a more participatory and student-centered learning environment.

The subsequent stage was learning evaluation. Based on interviews with the Islamic Cultural History teacher, the assessment considered the accuracy of the content, the relationships among concepts, the use of keywords, the neatness of the presentation, the use of colors, and the overall visual appearance. In addition to assessing students' completed work, the teacher evaluated their understanding through group presentations, which provided opportunities to assess their ability to comprehend and explain the material. Therefore, the evaluation process addressed not only cognitive aspects but also students' creativity and communication skills. This finding is consistent with Torrance's (1974) theory of creativity, which identifies the ability to generate multiple ideas (fluency), consider diverse alternatives (flexibility), produce unique ideas (originality), and develop ideas in detail (elaboration) as key dimensions of creativity.

Taken together, the findings indicate a strong interconnection among the planning, implementation, and evaluation stages of the mind mapping method in Islamic Cultural History learning at Madrasah Tsanawiyah. Planning provided direction for learning activities, implementation created opportunities for students to develop ideas through discussions and mind mapping, and evaluation assessed both subject matter comprehension and the quality of creativity demonstrated by students. Observations, interviews, and documentation revealed that students' learning creativity was reflected in their ability to generate diverse ideas, elaborate on information in greater detail, present materials differently across groups, and establish systematic relationships among concepts. These findings support previous studies indicating that mind mapping can encourage active engagement, creativity, and improved student understanding during the learning process. Accordingly, the mind mapping method can be considered a potentially effective learning strategy for developing students' creativity in Islamic Cultural History instruction.

Theme 2: Development of Students' Learning Creativity

The findings indicate that the use of the mind mapping method provided substantial opportunities for the development of students' learning creativity in Islamic Cultural History instruction. This development was reflected in students' participation in discussions, their ability to express ideas, variations in how they presented learning materials, differences in the designs of their mind maps, and their ability to organize and elaborate on information systematically. Based on observations, interviews, and documentation, students' learning creativity was analyzed using the four dimensions proposed in Torrance's (1974) theory of creativity: fluency, flexibility, originality, and elaboration. These dimensions were used to examine the extent to which mind mapping encouraged students to generate ideas, develop concepts, and present their understanding creatively in Islamic Cultural History learning.

Fluency

Regarding fluency, the development of students' creativity was evident in their ability to generate and express various ideas throughout the learning process. Rather than passively receiving information from the teacher, students actively participated in group discussions to determine the main concepts, select relevant information, and connect information related to the subject matter. Each group member had opportunities to express opinions about the concepts, sub-concepts, and relationships among topics to be incorporated into the mind maps. This process

made the construction of mind maps a means of encouraging students to generate multiple ideas before deciding which ones to include in their final products.

Interviews with Bilqis and Aida indicated that constructing mind maps helped them generate various ideas while processing learning materials. According to them, identifying the main concepts, selecting important information, and organizing information into branches encouraged the emergence of alternative ideas that they had not previously considered. These findings suggest that mind mapping functions not merely as a note-taking tool but also as a stimulus that helps students develop creative thinking through the exploration of ideas.

This finding is consistent with the view that mind mapping enables individuals to develop ideas freely through visual connections among concepts, thereby encouraging the emergence of new ideas. Furthermore, previous research has shown that using mind mapping can positively influence students' creative thinking because it provides opportunities to explore and develop a wider range of ideas (Mabrurroh et al., 2023). Thus, the findings indicate that mind-mapping activities can serve as an effective means of developing students' fluency in Islamic Cultural History learning.

These findings suggest that the ability to generate multiple ideas does not emerge spontaneously but develops through learning activities that provide opportunities for students to discuss, exchange opinions, and organize information. In this context, mind mapping serves as a medium that helps students translate their ideas into systematic visual representations. Therefore, the more opportunities students have to explore and develop ideas during the learning process, the greater the potential for their fluency to develop.

Flexibility

Regarding flexibility, students' creativity was reflected in their ability to present and develop information through various forms of representation. The findings showed that each group produced mind maps with different forms and designs. Students were not required to follow a single standardized format. Some students created tree-shaped mind maps, used various symbols and icons, and incorporated combinations of colors to clarify relationships among concepts. These practices indicate that students were given the freedom to determine the approaches they considered most suitable for presenting their understanding of the learning materials.

For example, Barra created a tree-shaped *mind map*, placing the main information on the trunk and branches, while positioning key points on the leaves. Meanwhile, Ezra used a variety of colors to distinguish different categories of information, making the content easier to understand. These differences in design and presentation strategies suggest that students could approach the same subject matter from different perspectives and develop alternative ways of presenting information according to their individual creativity.

This finding is consistent with Torrance's (1974) view that flexibility involves the ability to generate alternative solutions or perspectives when addressing a problem. In addition, previous research has indicated that mind mapping provides students with opportunities to develop different forms of visual representation that reflect flexibility in their thinking and understanding of learning materials (Nurhayanti & Nikmah, 2024). Thus, mind mapping not only helps students understand Islamic Cultural History but also provides opportunities for them to develop diverse strategies for presenting information.

These findings indicate that flexibility develops when students are given the freedom to determine how they learn and present information according to their individual abilities. Variations in the shapes, colors, symbols, and structures of the resulting mind maps demonstrate that students can approach the same material through different methods. Therefore, the use of mind mapping not only supports

subject matter comprehension but also encourages students to think flexibly and remain open to alternative approaches when completing learning tasks.

Originality

Regarding originality, the development of students' creativity was demonstrated by their ability to produce work with distinctive characteristics. Torrance (1974) defines originality in terms of the ability to generate ideas or products that are unique, different, and not merely imitations of others' work. The documentation revealed differences in the designs, layouts, colors, symbols, and presentation of information across the mind maps created by the groups. Although all students studied the same topic, namely the Abbasid Dynasty and its contributions to education, each group produced a different representation based on its discussions and collective creativity.

Originality was evident not only in the visual aspects of the work but also in the ways students processed information obtained from various sources. Before constructing their mind maps, students discussed the information they had found, selected the material they considered most important, and reorganized it into a format that was easier to understand. This process indicates that students did not simply copy information but also selected, interpreted, and developed it based on their own understanding. Consequently, the resulting mind maps represented students' thinking processes and interpretations of the learning materials.

This finding is consistent with the view that mind mapping allows learners to express ideas through diverse visual forms, thereby encouraging creativity and originality. The findings also support previous research indicating that mind mapping-based learning can encourage students to produce more innovative work with distinctive characteristics.

These findings indicate that originality develops when students are given opportunities to interpret learning materials according to their abilities and learning experiences. The freedom to determine the shapes, colors, symbols, and structures of their mind maps encourages students to produce non-uniform work, even when using the same source material. Therefore, mind mapping can serve as an effective means of developing originality by providing students with opportunities to express ideas independently and creatively.

Elaboration

Regarding elaboration, students' creativity was reflected in their ability to develop information into more detailed, clear, and systematic representations. Torrance (1974) defines elaboration as the ability to enrich or expand an idea by adding relevant details, making it more complete and easier to understand. The findings showed that students did not stop at identifying the main concepts but developed them into interconnected branches of information. When constructing mind maps on the Abbasid Dynasty, students identified information about educational development and organized it into several more specific categories, making the relationships among the information clearer.

Elaboration was also evident during group discussions. Each group member had opportunities to contribute additional information, clarify explanations that were considered incomplete, and consult other sources to obtain the necessary details. When a concept was considered too general, students worked together to break it down into more specific supporting information. Through this process, the resulting mind maps contained more than a collection of keywords; they also demonstrated systematic relationships between the main concepts and their supporting concepts.

This finding is consistent with previous research indicating that mind mapping helps students develop elaboration skills by enabling information to be arranged hierarchically and connected systematically (Rifa'at, 2019). Furthermore, the

branching structure of mind mapping facilitates the expansion and development of ideas through the systematic addition of information (Feng et al., 2023).

The findings indicate that elaboration develops through discussion, information gathering, and the construction of relationships among concepts in mind maps. Students not only understood information at a superficial level but also developed and expanded it into more structured representations. Therefore, mind mapping can serve as an effective means of training students to organize and elaborate on information in greater depth, resulting in a more comprehensive understanding of the subject matter.

The four dimensions of creativity indicate that the development of students' learning creativity did not occur in isolation but emerged through the overall implementation of the mind mapping method in Islamic Cultural History learning. Fluency developed through opportunities to express multiple ideas during group discussions. Flexibility was reflected in variations in how students presented information and designed their mind maps. Originality was evident in the distinctive characteristics of each group's work, while elaboration was demonstrated by students' ability to expand and connect information into more systematic structures.

These findings support previous research indicating that mind mapping can improve creative thinking, active participation, and student engagement in the learning process (Ho et al., 2023; Khasanah & Ulfa, 2020; Simonova, 2015). Based on the observations, interviews, and documentation, students acted not merely as recipients of information but also as developers, processors, and presenters of knowledge. This condition suggests that mind mapping can facilitate a more active, collaborative, and student-centered learning environment.

Accordingly, the implementation of the mind mapping method in Islamic Cultural History learning at Madrasah Tsanawiyah not only provides an alternative approach to recording and understanding learning materials but also creates a learning environment that supports the development of students' creativity. Through generating ideas, developing concepts, organizing information, and presenting it in visually engaging forms, mind mapping serves as a bridge between understanding Islamic Cultural History and developing students' learning creativity.

CONCLUSION

The findings indicate that the implementation of the mind mapping method in Islamic Cultural History learning involved three main stages: planning, implementation, and evaluation. During the planning stage, the teacher prepared the learning materials, organized students into groups, and provided instructions on constructing mind maps. During the implementation stage, students actively gathered information, engaged in discussions, identified main concepts and sub-concepts, constructed mind maps, and presented their work. During the evaluation stage, the teacher assessed content accuracy, relationships among concepts, neatness, color use, and creativity in presentation. The findings also indicate that the mind mapping method supported the development of students' learning creativity, as reflected in their ability to generate multiple ideas (fluency), present information in diverse ways (flexibility), produce distinctive work (originality), and elaborate on information in greater detail and in a systematic manner (elaboration).

The novelty of this study lies in its analysis of the implementation of the mind mapping method as a means of developing students' learning creativity through four dimensions: fluency, flexibility, originality, and elaboration, in Islamic Cultural History learning. The findings demonstrate that mind mapping functions not only as a tool for understanding and organizing learning materials but also as a learning strategy that encourages active engagement, idea development, and student creativity throughout the learning process. The implications of this study suggest that mind

mapping can serve as an effective alternative instructional strategy for creating a more active, creative, and meaningful learning environment while supporting the development of creative thinking skills and students' abilities to process and present information systematically.

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DECLARATIONS

Author contribution

Zahwa Muna Syafwa: data curation, writing-original draft preparation, editing, **Reksiana:** analysis, conceptualization, visualization, **Islahuddin:** methodology.

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