



Contextual Teaching and Learning Based on Islamic Religious Education and Its Impact on Praja Religious Behavior

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Abstrak: Islamic religious education is not only focused on providing theoretical knowledge, but it should also ensure that the learning experiences of students are always related to current issues in their environment. The Contextual Teaching and Learning (CTL) based model of Islamic religious education establishes a connection between each lesson or topic and real-life situations, aiming to impact the religious beliefs of the students at the Institute of Home Affairs Administration in Jatinangor. This research adopts a qualitative approach with a descriptive method. Data collection techniques include observation, interviews, and documentation, while data analysis involves data collection, data presentation, and data processing. The results of this study indicate that the model of Islamic religious education at the Institute of Home Affairs Administration in Jatinangor can be divided into two important parts: Islamic religious education learning in accordance with the national curriculum conducted during classroom hours, and Islamic education and guidance provided by extracurricular units outside of classroom hours as local content.

Keywords: *Contextual Teaching and Learning; Islamic Religious Education; Praja; Religious Behavior*

Introduction

Learning activities will lead to two main activities (Majid, 2014), How do people take action to change behavior through learning activities. Second, how do people carry out the act of conveying knowledge through teaching activities. This shows that the meaning of learning is an external condition of learning activities which, among other things, are carried out by the teacher/lecturer in conditioning a person to learn. The PAI curriculum must be packaged and designed to produce quality textbooks, making it easier for students to obtain accurate information and master the material thoroughly (*learning to material or learning material*) optimally. As for textbooks, they must reflect learning which is categorized into three, namely information acquisition (*receptive*), response reinforcement (*directive*), and knowledge construction (*guided discovery*) (Muchsin, 2009).

There are several indicators of weaknesses inherent in the implementation of Islamic Religious Education in educational institutions, namely: (1) Islamic Religious Education is less able to convert cognitive religious knowledge into a meaning and value or does not encourage the inspiration of religious values that need to be internalized in students (2) Islamic Religious Education is less able to work together and cooperate with non-religious programs; (3) Islamic Religious Education lacks relevance to social change, so that students do not fully appreciate religious values as values that live in everyday life (Anwar, 2016).

In practice developing theories of Islamic education, the theories introduced must be based on the word of God and the hadith of the Prophet Muhammad, or reason; there

should be no theory that is not supported by the word of God or the hadith of the Prophet SAW or reason. Theories developed from reason must not conflict with the Qur'an and/or hadith. In developing Islamic educational science theories we must start from the verses of the Koran or hadith, then the philosophical theory that corresponds to it, then the scientific theory. This step was taken to ensure the integration of Qur'aniyah knowledge and Kauniyah knowledge.

In the learning process, especially Islamic religious education, there is a lot of material related to the real life of students, for example lessons on the moral aspect, namely about eating and drinking etiquette. The basic competency is practicing eating and drinking manners in everyday life according to the concept of contextual learning. In accordance with the concept of contextual learning, things that become hope for student educators are able to find. find real examples of eating and drinking manners that occur in everyday life both through direct experience, print and electronic media which then students are able to practice good eating and drinking manners in everyday life, this shows that the Contextual Teaching and Learning learning model is very necessary applied so that students can directly connect the subject matter with everyday life. Learning will be meaningful if students understand the relevance of what they learn in school with real life situations where the content of the lesson will be used. Experiencing directly what is being studied activates more senses than just listening to other people. Information that enters through various senses will last a long time in the mind rather than only through one sense.

The religious education learning activities carried out at IPDN Jatinangor are Islamic religious education learning activities that combine the National curriculum taken from the Director General of Higher Education, Ministry of Technology Research and Higher Education of the Republic of Indonesia and the local content curriculum developed by the religious team at IPDN Jatinangor. Religious development in Civil Service Higher Education is a flagship program in addition to having academic knowledge qualifications and technical skills in their field, namely government science, because indeed as community servants, graduates of this school are also required to have a civic spirit with a spirit of statesmanship, be able to educate the public, be role models, obey religious teachings, develop an attitude of one-to-one, one-to-one, one-to-one and simple and oriented towards public service. The orientation of their duties as government cadres who are devoted to God Almighty is also to produce welfare for the community. Implementation of Islamic religious education that has been provided to praja who studied for these four years.

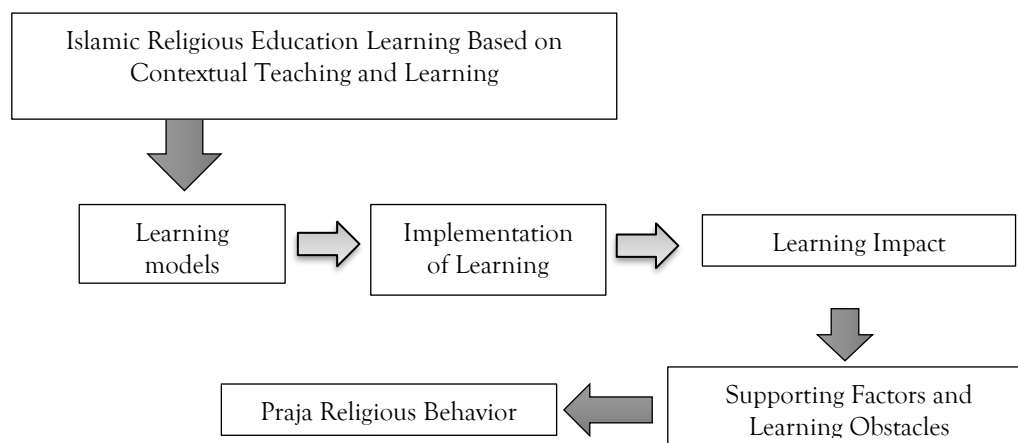
Some literature on Islamic Religious Education since the founding of the institution that produced Domestic government cadres (1990) until now has been published as local content to support the National curriculum. Given that the Islamic Religious Education course is taught in only one semester. By learning Islamic religious education based on Contextual Teaching and Learning at the Institute of Domestic Government, which the author raises to the surface to be used as research material, it is hoped that this can contribute to official institutions that produce prospective tutors, especially now that Religious Education is implemented systematically and programmed, not only handled by in the academic field but also in the field of training and its implementation can be seen in the field of parenting. It is hoped that Contextual Teaching and Learning-based religious education at the Institute of Domestic Government can help strengthen Chancellor Regulation Number 3 of 2010 and Permendagri Number 63 of 2015

which regulates the Regulations for the life of Praja discipline, especially the disciplinary actions of Praja which often occur and end up in the imposition of sanctions are always associated with with the Praja's religious behavior and the consistency of Praja's practice of the religion he adheres to, especially for those who are Muslim. Furthermore, the title of this research was formulated as "Contextual Teaching and Learning-Based Islamic Religious Education Learning and Its Impact on Religious Behavior (Research at the Jatinangor Institute of Domestic Government, Sumedang)"

Literature Review

The framework of thought is a diagram that outlines the logical flow of a study. The naming of the framework of thought varies, sometimes it is also called the conceptual framework, theoretical framework or theoretical model. The frame of mind must explain; a) Why the research was conducted; b) How the research process is carried out; c) What will be obtained from the research and for what research results are obtained. In order to maintain the increase in religious behavior, Islamic religious education should refer to the model taught by Rasulullah SAW, namely religious education with the Contextual Teaching and Learning model, which teaches harmony between theory and practice. For details, this can be seen in the framework of thinking:

Figure 1 Literature Review



Extensive research has been conducted to explore the implementation of the contextual approach in learning across different contexts. One notable study by Satriani et al. (2012) exemplifies the successful utilization of a teaching writing program to enhance students' recount writing skills. This intervention led to improvements in various aspects, including schematic structure, grammar rules, and graphic features. The study employed a range of data collection methods such as observation, interviews, and documentation of students' texts, which shed light on the manifold benefits of the Contextual Teaching and Learning (CTL) approach. These advantages encompassed the active engagement of students in writing activities, heightened motivation to participate in writing classes, support in constructing written pieces, problem-solving assistance, opportunities for peer discussion and interaction, as well as facilitation of summarization and reflection on lessons. Based on these compelling findings, the implementation of CTL in writing instruction is strongly recommended.

In the domain of economics education, Yulianti et al. (2019) conducted a study on contextual teaching and learning, which revealed significant improvements in student learning outcomes. Through data analysis and discussions, the researchers determined that during the first cycle, students achieved an average score of 1305, with a classical completion rate of 20 percent. In the subsequent cycle, the average score increased to 1542.5, with a classical completion rate of 80 percent. These findings indicated that the adoption of the Contextual Teaching and Learning (CTL) model had a positive impact on students' understanding of economic concepts, particularly in relation to office-related topics. The observations made during the study provided further evidence of enhanced learning outcomes in the field of economics. Consequently, the study concluded that implementing the Contextual Teaching and Learning (CTL) model can effectively enhance economic learning outcomes at SMAN 2 Camba-Maros.

Dewi and Primayana (2019) conducted a study that explored the disparities in students' understanding of physics concepts between those facilitated by learning modules incorporating the Contextual Teaching and Learning approach and those taught using direct learning models. The findings demonstrated that students exposed to learning modules integrating the Contextual Teaching and Learning approach exhibited a higher level of comprehension compared to their counterparts instructed through direct learning models. Similar conclusions were drawn from studies conducted by Hasruddin et al. (2015) and Suryawati and Osman (2018), which showcased the significant influence of contextual teaching in enhancing students' critical and logical thinking abilities.

In a broader context, studies by Ulum and Syafi (2022), Wardati et al. (2022), Alam (2018), and Qolbiyah (2022) have indicated that the application of contextual models or approaches in learning proves to be an effective method across various subjects in Islamic schools. These studies have further emphasized the vital role of the contextual approach in fostering a deep understanding of Islamic teachings and values within students, emphasizing the importance of relating these teachings to real-world contexts.

Methods

The methodology employed in this research on Islamic religious education at the Institute of Home Affairs Administration in Jatinangor is based on a qualitative approach with a descriptive method. This approach allows for an in-depth exploration of the subject matter and provides a comprehensive understanding of the contextual teaching and learning (CTL) based model of Islamic religious education.

The data collection techniques utilized in this study include observation, interviews, and documentation. Through observation, the researchers have actively observed the teaching and learning processes of Islamic religious education at the institute. Interviews have been conducted with teachers, students, and relevant stakeholders to gather insights and perspectives on the implementation of the CTL model. Additionally, documentation, such as lesson plans and curriculum materials, has been reviewed to supplement the data.

The collected data undergoes a systematic analysis process, which involves several steps. Firstly, the data is collected and organized in a systematic manner. Then, data presentation takes place, where the researchers categorize and summarize the information obtained from observations, interviews, and documentation. Finally, data processing involves synthesizing the findings, identifying patterns and themes, and drawing conclusions based on the analysis. By employing a qualitative approach with a descriptive

method, this research aims to provide an in-depth understanding of the CTL model of Islamic religious education at the institute, highlighting its impact on students' religious beliefs and its alignment with the current issues in their environment.

Results and Discussion

Institute of Internal Administration as a boarding school (Boarding School). The education system with a boarding school pattern requires students to take part in regular educational activities from morning to noon and even at night, then continue with educational activities with special values in the afternoon and evening, for example Al-Qur'an study activities at Islamic boarding schools, Bible studies at churches. , extracurricular activities, disciplinary coaching activities and so on. In Indonesia there are hundreds or maybe more than that educational institutions that implement boarding schools which until now the number of enthusiasts from boarding schools is always increasing, even though the students can already imagine the busy activities in it. They are formed to master knowledge, technology and special values expected by educational institutions.

The Institute of Domestic Administration as a boarding school (boarding school) aims to develop the potential of students in the academic, religious and skill-based fields so that they are able to compete nationally and internationally. In an effort to achieve the educational goals of the Jatinangor Domestic Administration Institute, the education process is carried out by developing three pillars of education, namely: Teaching, Training and Care which are guided by the general references of the national education system.

In principle, the implementation of lectures at IPDN Jatinangor develops three groups of subjects, namely; (a) general subject group (b) functional skills group and (c) religious education group. The general subject group fully uses the national national curriculum. Functional skills and religious education groups besides using the national curriculum are self-developed in the form of a local content curriculum. Discipline values form the basis and characteristics of this IPDN.

The Skills Program is part of teaching or training carried out with the aim that students have the ability and provision in addition to the theory they already have, respectively. Types of skills/training provided are: Religious Training, Office administration, Administration of Official Documents, Public Speaking, Religious Practice, Protocol, Speech, Record management, Leadership, Agriculture, and Office Administration

The learning model of Islamic religious education which has other characteristics is as follows:

First, The main objectives of religious education are: a conscious and planned effort in preparing students to know, understand, live up to, to believe in, the teachings of the Islamic religion, accompanied by guidance to respect adherents of other religions in relation to inter-religious harmony so that national unity and unity is realized. The main thing is to instill noble morals and emulate the morals found in the Prophet Muhammad

Second, Islamic Religion learning materials include: Sharia Law, worship law, mu'amalah law, economic law, family law, public law, all of which originate from the Qur'an and Hadith.

Third, The scope of Islamic education includes harmony, harmony, and balance between human relations with Allah SWT, human relations with fellow human beings,

and the three human relations with themselves which include: Teaching faith, morality, teaching worship, teaching fiqh, teaching the Koran, and aspects of Islamic history.

Fourth, Coaching Pattern. Students are divided into several groups according to their level, namely the Junior Praja level, the Middle Praja level, the Nindya Praja level and the Wasana Praja level. Each of these levels has its own schedule, for example the Young Praja and Madya Praja groups are held on Monday nights which are held in the classroom (lecture room). As for the Nindya and Praja Utama levels, it will be held on Thursday night. The range of time given after the Isha Prayer until the evening assembly (20.45 WIB). The coaching routine that is carried out is a mandatory exercise for all students to follow. During the corona pandemic, face-to-face meetings were replaced with Zoom Meetings, Instagram Google class rooms, or via Instagram, where the code number has been determined by the institution. For Lecturers the Email address also follows the instructions set by the institution, for example Sarwani@ipdn.ac.id. The teaching materials delivered are grouped in the training field teaching materials. It is different if the material for PAI teaching materials included in the academic group is also different. Whereas for non-Muslims it is held on Thursdays at 8 a.m. 9 Except for Sundays, special services are held.

In general, the learning of Islamic Religious Education is as stated by Muhaimin in Priatna (2015) is an effort to make students able to learn, motivated to learn, willing to learn and interested in continuously learning the Islamic religion, both to know how to have the right religion and to study Islam and to study Islam as knowledge. In learning Islamic religious education, educators' mastery of the material and their understanding in choosing the right method for the material will greatly determine the success of the learning objectives

Learning to achieve high being (daily life) is more directed at educational efforts so that students apply what they know in everyday life. The most important part in PAI is educating students to be religious; understanding religion (knowing) and skilled at carrying out religious teachings (doing) only take up a small portion. The last two are indeed easy. Based on this understanding, Islamic religious education requires a naql, mind and heart approach. In addition, adequate facilities are also needed to support the realization of learning situations that are in accordance with the character of Islamic religious education.

Places of worship, such as mosques/mushallahs, manuscripts of the Qur'an, places of ablution/ablution are examples of Islamic religious education facilities that can be used directly by students to study Islam. Improving the quality of Islamic religion teachers is directed so that they are able to educate their students to master these three objectives. For this reason, it is necessary to improve his ability in mastering religious subject matter, mastering teaching methodology, and increasing his religiosity so that he is worthy of being an example to his students.

Discussions

Within the scope of educational institutions, Islamic religious education as learning is education that provides knowledge, skills and shapes the attitudes and personality of students in practicing Islamic teachings as stated Priatna (2015) Islamic religious education is carried out through subjects at all levels of education whose practice can be developed in various forms of both curricular and extracurricular activities. Islamic Religious Education is education that is based on aqidah which contains the Oneness of Allah SWT as the main source of life values for humans and the universe. Another source is akhlq which is a

manifestation of *aqidah* which is at the same time the foundation for the development of the Indonesian character values.

The concept of *Akhlaq* as stated by Hasanah (2012) is one of the important dimensions of Islamic teachings because it is related to the arrangement of relations between humans and all realities. In this context, al-Syaibani, as quoted by Aan, argues that the concept of morality is not only limited to the arrangement of human relations with all that exists in existence, it even regulates the relationship between humans and God. Aspects of morality or morals cannot be separated from the integration of human potential, the freedom it has and the responsibilities entrusted by God to it. The potential of the human mind and the ability of the mind to know objective good and bad provide a strong framework for creating useful knowledge and using it for universal policy, while human freedom cannot be separated from moral duties.

Article 20/2003 concerning the National Education System states that national education aims to develop the potential of students to become human beings who believe and fear God Almighty, have noble character, are healthy, knowledgeable, capable, creative, independent and become democratic and responsible citizens. Article 4 paragraph (1) also emphasizes in another sentence: "Education is carried out in a democratic and fair manner and is not discriminatory by upholding human rights, religious values, cultural values, and national pluralism. Law No.20/2003 article 36 paragraph 3 (a) explains that the curriculum is prepared by taking into account the increase in faith and piety. In article 37 paragraph 1 (a) confirms that religious education is mandatory in the secondary elementary education curriculum. Article 37 paragraph 2 (a) states that religious education is mandatory in the higher education curriculum.

Based on the quotations above, as stated Tafsir (2012) that Law No.20/2003 can be considered to have sufficiently reduced the will of Pancasila and the UUD45, moreover UUD 45 article 31 paragraph (3) based on the quotation above it is also clear that this law has guaranteed the realization of students who are faithful and pious as required in the formulation of educational goals. No matter how good the law is, it is determined by its derivative regulations, namely the Government Regulation (PP), then the derivative Ministerial Decree (SKM), and then the *Juknis*.

As for the effectiveness of Law Number 20 of 2003, in particular whether this Law will produce graduates who are faithful and pious, will largely be determined by the PP, the SKM and the *Juknis*, the rules under the Law will largely determine whether the Law Number 20/2003 is able to reform the National education. Whether or not this can be achieved will largely be determined by the success or failure of faith and piety education because faith and devotion are the basis and controller for other aspects of education, the controlling and guiding basis in the development of student personality, the guiding principle, controlling cultural development. Another contribution is the role of oneself in implementing moral teachings in everyday life and the role of the family which always monitors all the behavior of their children when they commit deviations.

Islamic religious education is education that is aimed at harmonizing Islamic faith and *ihsan* which is manifested in human relations with God, human relations with oneself, human relations with others and human relations with the natural environment. According to Syafi'i (2020) Islamic Religious Education aims to develop the potential of students to become human beings who have faith and are devoted to God Almighty, have noble character, are healthy, knowledgeable, capable, independent creative.

There are several characteristics of subjects that have certain characteristics as differentiators from other subjects as regulated by the Minister of Education and Culture Number 59 of 2013. Islamic Religious Education is a subject that not only leads students to master various Islamic studies, but places more emphasis on how students are able to master these Islamic studies while at the same time being able to practice them in everyday life in the midst of society (Priatna, 2018). This means that Islamic religious education does not only emphasize cognitive aspects but also affective and psychomotor aspects (Hajar, 2018).

PAI subjects are based on the existing provisions of two sources of Islamic teachings (Al-Quraan and Hadith) as well as on the Ijtihad method and the Ulama develop them in more detail in the study of Fiqh and other results of ijtihad. Islamic Religious Education is a subject that is developed from the subject matter of the Islamic religion, namely: the Koran, hadith, aqidh, morals, fiqh and the history of Islamic civilization. In terms of educational content, PAI is a subject that is a component that cannot be separated from other subjects that aim to develop the morale and personality of students. So that all subjects that have these goals must be in line and in line with the goals to be achieved by PAI subjects. Giving PAI subjects aims to form students who have faith and piety to Allah SWT, have noble character and have sufficient knowledge about Islam so that they can be used as provisions to study various fields of science or other subjects. PAI subjects have a clear output that has an ultimate goal. The ultimate goal is the formation of students who have noble morals which is the main mission of the Prophet Muhammad SAW sent to the world.

Based on the results of research conducted at IPDN Jatinangor, facts and data were found about the PAI learning process. In principle, PAI learning at IPDN Jatinangor is divided into two important parts. First, PAI learning is in accordance with the national curriculum which is held during class hours, Second. Islamic Religious Learning and Development organized by the Religious Education unit (formerly commanded by the training section) is currently handled by the extracurricular section outside of class hours as local content. The time is Monday night and Thursday night between 19.00 - 21.00 WIB.

Linkages with PAI learning in the first group as a guide for lecturers who teach are made Semester Learning Plans (RPS) and Learning Program Units (SAP). Each lecturer who teaches these courses is required to refer to the RPS and SAP available in the academic section. From each tutor for the subject according to the plot of the lecturers assigned to each lecturer through the Chancellor's Decree consisting of the chairperson, secretary and members. As for each subject that is taught to facilitate coordination, a team is formed or better known as the Subject Teaching Team (TPS). As a learning evaluation, both the Mid Semester Examination (UTS) and the Final Semester Examination (UAS) are usually questions given based on the results of their respective TPS agreements, this is intended so that there is uniformity in the material presented referring to the Semester Learning Plan (RPS).

There are several rules that must be followed in preparing Semester Learning Plans (RPS) (RPS, 2018) for example Learning Outcomes (CP), from Learning Outcomes (CP) are oriented again to CPL-Prodi (Learning Outcomes of study program graduates who are charged to courses From the CPL Column Study Program, fill in the editorial according to the expected learning outcomes, for example: (1) Have faith in God Almighty and be able to show a religious attitude (2) Uphold human values in carrying out tasks based on

religion, morals and ethics (3) Respect diversity of cultures, views, religions and beliefs as well as opinions or findings of other people (4) able to apply logical, critical, innovative, quality and measurable thinking in carrying out specific work in their field of expertise and in accordance with work competency standards in the field concerned (5) Able to adapting to work together, creatively contributing in applying knowledge to social life and being able to play a role as a citizen of the world with a global outlook. (6) Able to demonstrate independent, quality and measurable performance as civil servants (7) able to explain the basic concepts of Islam which include faith, worship, sharia and the history of Islamic development.

In the CPMK (Curriculum Learning Outcomes) section, there are several things that must be met, including:

- 1) Be able to explain the relationship between the Koran and science.
- 2) Be able to show human nature and the process of its creation according to the Qur'an.
- 3) Be able to conclude Islam as a divine religion with complete rules.
- 4) Be able to explain the meaning, purpose, characteristics of shari'ah and its relationship with aqidah Islamiyah.
- 5) Be able to explain the meaning, role and position of aqidah in Islamic teachings.
- 6) Able to carry out the essence and function of Worship
- 7) Able to practice purification in Islamic law
- 8) Be able to explain the etiquette of fellow human relations
- 9) Be able to explain the obligation to preach Islam.

Description of the Islamic religious education (PAI) course at IPDN Jatinangor, which is an Institute course, it is hoped that students can master the concept of Islamic teachings, be able to explain the relationship of the Koran to knowledge, explain human nature and the process of its creation according to the Koran, explain Islam as a heavenly religion with complete rules, explain the meaning, purpose, characteristics of shari'ah and its relationship with Islamic faith, be able to explain the meaning, role and position of aqidah in Islamic religious teachings, carry out the essence and function of Worship, practice purification in Islamic law, explain the etiquette of fellow human beings and explain the obligation to preach Islam.

The study materials/learning materials include;

- 1) The relationship between the Koran and science.
- 2) Human nature and the process of its creation according to the Qur'an.
- 3) Islam as a divine religion with complete rules.
- 4) Definition, objective characteristics of sharia and its relation to aqidah Islamiyah.
- 5) Understanding the role and position of aqidah in Islamic teachings.
- 6) The essence and function of worship.
- 7) Purify in Islamic law.
- 8) The etiquette of fellow human beings.
- 9) The obligation to preach Islam.

Sub the planned final skills include: Being able to explain the relationship of the Koran with knowledge, being able to explain the progress of Islam in science in the past, being able to explain the origins of human events according to the Koran, being able to

explain the human need for life guidelines, able to express the urgency of aqidah in Islamic teachings, able to identify things that damage Islamic aqeedah, able to explain the characteristics of Islamic shari'ah, able to carry out the essence and function of worship, able to practice purification in Islamic shari'ah, able to explain Islamic moral guidelines , and able to explain social etiquette and obligation to preach Islam.

The Institute of Domestic Administration is always making improvements, especially when it comes to curriculum issues that are dynamic in nature. Of course, these improvements are carried out through a predetermined mechanism in accordance with existing procedures, besides that, the intended reforms are expected to be realized not just pleasantries or mere rhetoric.

Conclusions

The research findings highlight the implementation of the PAI (Islamic Religious Education) learning model at IPDN Jatinangor, which can be divided into two crucial components. Firstly, the PAI learning curriculum aligns with the national curriculum and is delivered during regular classroom hours. This component ensures that students receive comprehensive instruction in Islamic religious education, covering key topics and concepts mandated by the curriculum. Secondly, the Islamic religious learning and development program organized by the Religious Education unit provides supplementary activities and guidance outside of classroom hours. These extracurricular initiatives aim to further enhance students' understanding and application of Islamic principles, values, and practices. By incorporating both the classroom-based instruction and extracurricular activities, the PAI learning model at IPDN Jatinangor endeavors to provide a holistic and comprehensive Islamic religious education experience for its students. The integration of these two important parts underscores the commitment of IPDN Jatinangor in promoting a well-rounded education that encompasses both academic and spiritual development in the context of Islamic religious education.

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