



The Application of Contextual Learning Model in Fiqh Subject at Salafiyah Tahfidzul Qur'an Boarding School Level Ula

Rahmi Maldini Efendi¹, Risnawati², Miftahir Rizqa³

¹²³Universitas Islam Negeri Sultan Syarif Kasim Riau

22490125251@students.uin-suska.ac.id, risnawati@uin-suska.ac.id,

miftahir.rizqa@uin-suska.ac.id

Abstract: *This study aims to examine the application of contextual learning models in Fiqh subjects at Salafiyah Tahfidzul Qur'an Boarding School Level Ula Ar-Royyan. The contextual learning model was chosen because it is able to connect the subject matter with the real experiences of students, so that it can enrich their understanding and skills in daily life. This research used a qualitative approach with a descriptive method, which involved interviews and observations. The results showed that the application of contextual learning model in learning Fiqh was effective. Students are actively involved in the learning process, improving their understanding of the procedures for jama' and qasbar prayers. This study provides empirical evidence of the effectiveness of contextual learning models in improving the quality of Fiqh learning in boarding school. The results of this study are expected to be a reference for the development of similar learning models in other boarding school environments in order to create higher quality education and in accordance with the demands of the times.*

Keywords: *Contextual Learning Model, Fiqh Learning, Boarding School.*

Abstrak: *Penelitian ini bertujuan untuk mengkaji penerapan model pembelajaran kontekstual dalam mata pelajaran Fiqih di Pondok Pesantren Salafiyah Tahfidzul Qur'an Tingkat Ula Ar-Royyan Branch Ujungbatu. Model pembelajaran kontekstual dipilih karena mampu menghubungkan materi pelajaran dengan pengalaman nyata siswa, sehingga dapat memperkaya pemahaman dan keterampilan mereka dalam kehidupan sehari-hari. Penelitian ini menggunakan pendekatan kualitatif dengan metode deskriptif, yang melibatkan wawancara dan observasi. Hasil penelitian menunjukkan bahwa penerapan model pembelajaran kontekstual dalam pembelajaran Fiqih telah berjalan dengan efektif. Siswa terlibat aktif dalam proses pembelajaran, meningkatkan pemahaman mereka terhadap tata cara shalat jama' dan qasbar. Penelitian ini memberikan bukti empiris tentang efektivitas model pembelajaran kontekstual dalam meningkatkan kualitas pembelajaran Fiqih di pesantren. Hasil penelitian ini diharapkan dapat menjadi acuan*

bagi pengembangan model pembelajaran serupa di lingkungan pesantren lainnya guna menciptakan pendidikan yang lebih berkualitas dan sesuai dengan tuntutan zaman.

Kata kunci: Model Pembelajaran Kontekstual, Pembelajaran Fiqih, Pesantren.

Introduction

The development of the times in the current era of globalization brings various significant changes in almost all aspects of life, especially in the field of education. The increasingly complex and dynamic challenges require the education system to be able to provide relevant and effective solutions in preparing competent future generations. Education is not only limited to the transfer of knowledge, but also the process of forming skills and characters that can answer the needs of the times. Education is obtained from learning outcomes. In this context, the role of the teacher as a learning facilitator is vital.¹

Teachers are not only tasked with delivering subject matter, but are also expected to have a deep and comprehensive insight into the learning process in order to carry out their duties professionally. One very important insight is the understanding of various relevant learning models. A learning model is a systematic framework designed to achieve educational goals more effectively.² A learning model, according to Arden Simeru, is a framework that offers a methodical explanation of how learning is accomplished in order to assist students in achieving certain learning objectives.³ By using a learning model, teachers can have clear guidelines in planning and implementing teaching and learning activities. The quality of the learning process in the classroom can be greatly impacted if a teacher is unable to create and implement engaging and diverse learning models that are appropriate for the kids' age and the field or topic.⁴

¹M. Fadlillah, Peran Guru Sebagai Fasilitator dalam Pembelajaran Efektif, (Jakarta: Prenada Media Group, 2018), 45.

²Rusman, Model-Model Pembelajaran, (Jakarta: Raja Grafindo, 2012), 194.

³Arden Simeru dkk., Model-Model Pembelajaran, (Klaten: Lakeisha, 2023), 2.

⁴Arsyad, dkk., Penguatan Motivasi Shalat dan Karakter Peserta Didik Melalui Pendekatan Pembelajaran Kontekstual Pada Mata Pelajaran Pendidikan Agama Islam, POTENSIA: Jurnal Kependidikan Islam, Vol. 6 No. 2 2020, 120-130.

In Salafiyah Tahfidzul Qur'an Boarding School Level Ula Ar-Royyan Ujungbatu Branch, there are still teachers who apply conventional learning models, such as one-way lectures, which do not actively involve students in the learning process.⁵ This leads to low levels of student participation, minimal development of critical thinking skills, and less than optimal student understanding of the material being taught. Furthermore, students struggle to comprehend the relevance and applicability of the material because it is frequently presented without making any connections to their daily life.⁶ Under these conditions, the application of a more contextualized learning model becomes very important to provide solutions to these problems. It is anticipated that this approach will make the educational process at boarding school more efficient, pertinent, and in line with the needs of students in the globalized world.

Contextual Teaching and Learning (CTL), also known as the contextual learning approach, is thought to be pertinent in meeting contemporary demands. In order for students to comprehend the theory and be able to apply it in their daily life, this model attempts to connect the subject matter with the actual experiences that they have had.⁷ Along with encouraging students to enhance their critical and creative thinking abilities, this model aims to provide an engaging, imaginative, and enjoyable learning environment.⁸

Students must actively engage in the learning process, investigate, and hone their critical and creative thinking abilities in order to succeed with the contextual learning paradigm. In addition, contextual learning also seeks to create a more lively learning atmosphere for students, so that they can understand the material better and are motivated to continue learning.⁹ In the context of religious education, particularly

⁵M. Husaini, Peningkatan Kualitas Pendidikan Pesantren Melalui Inovasi Pembelajaran, *Jurnal Pendidikan Islam*, Vol. 15 No. 2 2023, 68.

⁶Zainuddin Zamroni, Problematika Pembelajaran di Pesantren: Sebuah Kajian Analitis. *Jurnal Pendidikan dan Kebudayaan Islam*, Vol. 12 No.1 2020, 34-50.

⁷Romli, Model Pembelajaran Kontekstual (Contextual Teaching Learning) Pada Pelajaran PAI Sebagai Salah Satu Inovasi Pengembangan Kurikulum di Sekolah, *EDUGAMA: Jurnal Kependidikan dan Sosial Keagamaan*, Vol. 8 No. 2 2022, 270-271.

⁸Nurhadi, Pembelajaran Kontekstual dan Penerapannya dalam KBK, (Malang: Universitas Negeri Malang Press, 2004), 67.

⁹E.B Johnson, *Contextual Teaching and Learning: What It Is and Why It's Here to Stay*, (Thousand Oaks, CA: Corwin Press, 2002), 23.

Fiqh, this approach will allow students to see a direct connection between the Islamic laws they are learning and their daily life practices. For example, students can learn Islamic laws related to worship, muamalah, and social ethics that are directly related to the situations they face in their daily environment.

In addition, the application of contextual learning model also provides an opportunity for teachers to be more creative in preparing teaching materials. They can employ a range of more participatory techniques, like case studies, group discussions, and simulations, to encourage students to take an active role in their education. Indirectly, this CTL model also provides opportunities for students to collaborate in groups, which supports cooperative learning.¹⁰ It is anticipated that the learning environment in boarding school will be more lively, less repetitive, and more enjoyable with this strategy.

Although many studies have been conducted on CTL, research focusing on Fiqh learning has not been explored sufficiently, especially in Islamic boarding school education. Thus, this aims to examine the application of the contextual learning model in Fiqh lessons at Salafiyah Tahfidzul Qur'an Boarding School Level Ula Ar-Royyan Ujungbatu Branch. Through this research, it is hoped that empirical evidence can be found regarding the effectiveness of contextual learning in Fiqh subjects, so that it can be the basis for developing better learning models in other boarding school. According to this statement, research on the use of contextual learning models is crucial to assisting in the development of a higher caliber educational process that is in line with contemporary demands.

Method

The type of research used is qualitative research with a descriptive approach, which is included in the field research category. This approach was chosen because it aims to understand the phenomenon in depth based on the perspective of the research participants.¹¹ The subjects of this study consisted of one Fiqh teacher and twenty-four Ula level students who were purposively selected by

¹⁰Khaf Shah dkk., Inovasi Penggunaan Model Contextual Teaching And Learning (CTL) dalam Pembelajaran Pendidikan Agama Islam di Sekolah Dasar, Didaktika: Jurnal Kependidikan, Vol. 14 No. 1 2025, 86.

¹¹Sugiyono, Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D, (Bandung: Alfabeta, 2017), 15.

considering their active involvement in the learning process. The teacher was chosen because he had direct experience in the application of CTL, while the students were involved to obtain data related to the application and effectiveness of the CTL model.

Data were collected using two main techniques, namely interviews and observations. Interviews were conducted in a semi-structured manner to understand the perceptions and experiences of teachers and students regarding the implementation of the model. On the other hand, observations were made directly on the learning process in the classroom for three meetings to see the implementation of the contextual learning model, including the interaction between teachers and students, as well as the level of student participation during the learning process.¹²

To ensure the validity of the data, this study used triangulation strategies, both source triangulation (comparing teacher and student data) and method triangulation (combining interviews and observations). The collected data were analyzed using qualitative data analysis techniques which included three stages. The first stage was data reduction, which summarized and simplified the data according to the research focus. Furthermore, the data is presented in the form of descriptive narratives to make it easier for researchers to understand and draw conclusions.¹³ The last stage is conclusion drawing, which is done by analyzing the data in depth to produce relevant and accurate interpretations.

The analysis was conducted using a thematic approach through an initial coding process, grouping codes into categories, and developing main themes. For example, data related to teachers' experiences were coded as "application of CTL learning" and learning constraints were coded as "obstacles to CTL learning". The codes were then categorized and developed into themes that describe the application and effectiveness of the CTL learning model at Salafiyah Tahfidzul Qur'an Boarding School Level Ula Ar-Royyan Ujungbatu Branch.

¹²L.J. Moleong, *Metodologi Penelitian Kualitatif*, (Bandung, PT Remaja Rosdakarya, 2002), 157.

¹³M.B. Miles & Huberman A.M., *Qualitative Data Analysis*, (California: Sage Publications, 1994), 10.

Result/Finding And Discussion

Definition of Contextual Learning Model

The learning model is a framework that offers a methodical explanation of how learning is accomplished in order to assist students in achieving certain learning objectives.¹⁴ Experts' conceptions of contextual learning models include the following: Aris Shoimin contends that contextual learning is an educational process that seeks to inspire students to comprehend the significance of the material by connecting it to their daily life (personal, social, and cultural contexts) so that they possess knowledge and abilities that can be applied flexibly to a variety of problems.¹⁵ Second, Johnson describes contextual learning as a teaching method that helps students connect with subjects in order to find meaning in the academic content they study.¹⁶ Last but not least, Wina Sanjaya describes contextual learning as a method of instruction that stresses the process of complete student participation in order to locate the knowledge acquired and relate it to actual circumstances in order to motivate students to be able to apply it to their own lives.¹⁷

Based on the aforementioned description, it can be concluded that all experts agree that contextual learning is a concept in which teachers help students learn about real-world scenarios and encourage them to apply those lessons in their daily life. According to some literature, the contextual learning approach is also known as Contextual Teaching and Learning (CTL). Its methodology places a strong emphasis on the capacity to make connections between academic concepts and the real-world, holistic context of life.¹⁸

Components and Characteristics of Contextual Learning Model

¹⁴Arden Simeru dkk., *Model-Model Pembelajaran*, (Klaten: Lakeisha, 2023), 2.

¹⁵Aris Shoimin, *68 Model Pembelajaran Inovatif dalam Kurikulum 2013*, (Yogyakarta: Ar-Ruzz Media, 2014), 41.

¹⁶E.B Johnson, *Contextual Teaching and Learning: What It Is and Why It's Here to Stay*, (Thousand Oaks, CA: Corwin Press, 2002), 2.

¹⁷Muhartini, Amril Mansur, dan Abu Bakar, *Pembelajaran Kontekstual dan Pembelajaran Problem Based Learning*, *Lencana: Jurnal Inovasi Ilmu Pendidikan*, Vol. 1 No. 1 2023, 68.

¹⁸Arden Simeru dkk., *Model-Model Pembelajaran*, (Klaten: Lakeisha, 2023), 83.

According to Atep Sujana and Wahyu Sopandi, the contextual learning model involves seven main components of learning, namely: constructivism, which is the process of creating one's own knowledge from fresh experiences by drawing on existing knowledge. The process of going from observation to comprehension is called inquiry (finding). Teachers use questioning as a tool to support, direct, and evaluate their students' critical thinking. A learning community, also known as a learning group, is a collection of individuals who are committed to learning activities; it is better to study with others than to learn alone. Modeling is the process of exemplifying the knowledge being examined. Recalling what has been learnt and expressing what has been acquired that day is called reflection. The gathering of diverse data that might give a broad picture of how student learning is progressing is known as authentic assessment.¹⁹

Cooperation, mutual support, fun and not boring (pleasant, cheerful), learning with passion, integrated learning, utilizing a variety of sources, and engaged students are some of the traits of contextual learning models.²⁰

Principles of Contextual Learning Model

There are three scientific principles in contextual learning that teachers need to understand and implement. The three principles are: First, the principle of interdependence, this principle invites teachers to recognize their interconnectedness with other educators, their students, society, and nature. Second, the principle of difference (differentiation), this principle aims to encourage learners to produce diversity, differences, and uniqueness so that they can develop their potential as optimally as possible. The third is the principle of self-regulation, this principle states that the learning process is regulated, maintained, and realized by the learners themselves in order to realize all their potential.²¹

Steps of Contextual Learning Model

¹⁹ Atep Sujana dan Wahyu Sopandi, *Model-Model Pembelajaran Inovatif, Teori, dan Implementasi*, (Jakarta: Rajawali Pers, 2020), 175-177.

²⁰ Trianto Ibnu Badar al-Tabany, *Mendesain Model Pembelajaran Inovatif, Progresif, dan Kontekstual*, (Jakarta: Kencana, 2015), 144.

²¹ Fathurrahman, *Model Pembelajaran Kontekstual (Contextual Teaching and Learning) Pada Mata Pelajaran Pendidikan Agama Islam (PAI) di Sekolah Menengah Kejuruan*, *Tarbawi: Jurnal Pendidikan Islam*, Vol. 20 No.1 2023, 5.

According to Trianto, the steps involved in putting the contextual learning model into practice are: fostering children's belief that learning will be more meaningful if they work independently and build new knowledge and skills; conducting inquiry-based activities for every topic to the best of their ability; encouraging students to ask questions; establishing a learning community (learning in groups); showcasing a model as an example of learning; conducting reflection at the conclusion of the meeting; and conducting sustainable assessment.²²

Aris Shoimim asserts that the first actions in contextual learning involve the teacher preparing the pupils both physically and psychologically to participate in the learning process. Next, use perception to investigate the students' prior understanding of the subject matter. The instructor then discusses the subject matter to be studied, the learning objectives, how to divide the class into groups, and how to study.

Students collaborate in groups to find solutions to the teacher's suggested problems during the core activities. The instructor then circulates to assist with the problem-solving process. Groups of students explain the solutions to the teacher's concerns along with the rationale behind their decisions. Groups of students finish the teacher-proposed worksheet. The instructor circulates to watch, encourage, and promote collaboration. Groups are represented by students who present their work, and other groups react to the group's efforts. The teacher and students talk on the best approach to tackle the problem by consulting the students' responses to the questions and answers. The instructor then conducted a reflection session in which she asked the class about their feelings, poorly understood content, impressions, and messages throughout the learning process.

In the last task, students complete the provided assignment sheet after the teacher and students have decided how to approach the topic. Following that, students traded tasks with one another. The teacher and students then talked on how to finish the assignment sheet and assigned grades based on the previously made agreement.²³

²²Muhartini, Amril Mansur, dan Abu Bakar, Pembelajaran Kontekstual dan Pembelajaran Problem Based Learning, Lencana: Jurnal Inovasi Ilmu Pendidikan, Vol. 1 No. 1 2023, 70.

²³Aris Shoimin, 68 Model Pembelajaran Inovatif dalam Kurikulum 2013, (Yogyakarta: Ar-Ruzz Media, 2014), 43-44.

Pros and Cons of Contextual Learning Model

The advantages of contextual learning models are: students will be more confident in expressing what they see and what they experience in real life; making students ready to face problems that usually arise in daily life; learning will feel more fun because students are not bored with monotonous learning in the classroom; with contextual learning can make students love the environment around them more and be more sensitive to nature; and teachers play a more role in determining the learning theme that will take place; requiring students to think at a high level.²⁴

The weaknesses in the contextual learning model are that the time used is less efficient because it takes a long time to link the theme with the material; students have difficulty linking learning material with real life, because each student has a different level of ability; to ensure that learning objectives align with the intended implementation, teachers must provide students more attention and direction.²⁵

Implementation of Contextual Learning Model in Fiqh Learning

The implementation of CTL model in Fiqh subject at Salafiyah Tahfidzul Qur'an Boarding School Level Ula Ar-Royyan Branch Ujungbatu is carried out with careful preparation. Examining the material that will be taught to students is one of them. The material presented by the fiqh teacher is about Jama' Prayer and Qashar Prayer.

The following is the use of the contextual learning paradigm by Fiqh teachers at Salafiyah Tahfidzul Qur'an boarding school Level Ula Ar-Royyan Ujungbatu Branch, according to the author's observations and interview results.

1. Constructivism (Building Knowledge)

The teacher starts the lesson by saying greetings, asking how the students are, and conditioning the class atmosphere. After that, the teacher opened the material by asking, "Who among you has traveled far and performed jama' or qashar prayers?" Some

²⁴Pera Muliana, Pengaruh Penerapan Model Pembelajaran Kontekstual dalam Meningkatkan Hasil Belajar Siswa pada Mata Pelajaran PAI di SD N 3 Ulak Paceh Kecamatan Lawang Wetan Kabupaten Musi Banyuasin, *Al-Ulum: Jurnal Pendidikan dan Kajian Islam*, Vol. 6 No. 1 2024, 73.

²⁵Damayanti Nababan dan Christofel Agner Sipayung, Pemahaman Model Pembelajaran Kontekstual dalam Model Pembelajaran (CTL), *Pediaqu: Jurnal Pendidikan Sosial dan Humaniora*, Vol. 2 No. 2 2023, 834-835.

students raised their hands and shared their experiences. The teacher then explains that today's topic is the procedure for praying jama' and qashar, and relates it to students' experiences to build prior knowledge. The teacher provides real illustrations, such as the Prophet Muhammad's journey when performing jama' and qashar prayers, so that students begin to be interested in exploring the material further.

2. Inquiry (Finding)

The teacher gives assignments to students, for example, looking for arguments or verses of the Qur'an that explain about jama' and qashar prayers. Students read the Qur'an and Hadith available in the classroom, read, and discuss the content in groups. The teacher goes around the class, helps students who are struggling, and guides them to conclude the results of the discussion. When students find relevant evidence, the teacher appreciates by giving simple praise.

3. Questioning

Students are given the opportunity to ask questions by the teacher. One student asked, "Is there a certain distance limit to be allowed to perform jama' and qashar prayers?" The teacher answers by explaining the different scholarly opinions on the travel limit and gives the wisdom behind this leniency. The teacher also asks the students follow-up questions, such as "What happens if a person does not fulfill the conditions for jama' but performs it anyway?" The discussion became more lively, and students became more active in asking questions.

4. Learning Community (Learning Group)

The students are split up into smaller groups by the teacher. Every group is tasked with debating a case, such as "Can a traveler who stays more than three days in a place still perform jama' and qashar?" Each group analyzes the case, then presents the results of their discussion in front of the class. Other groups respond, and the teacher clarifies any errors.

5. Modeling

The teacher demonstrates the procedures for performing jama' and qashar prayers, from the intention to the prayer movements. The teacher practices slowly while explaining each step. After that, the teacher asks some students to come forward to imitate the demonstration, while other students pay attention and provide input. The teacher gives corrections and makes sure the students understand the correct procedure.

6. Reflection

In the reflection stage, the teacher asks the students, "What did you learn today? Did you find any mistakes that you have made before when performing jama' and qashar prayers?" Students write their reflections in their notebooks or orally. The teacher gives feedback on the reflections, emphasizing the importance of understanding the correct procedures of worship.

7. Authentic Assessment

At the authentic assessment stage, the teacher assesses students through direct observation during group discussions and prayer practices. The teacher also gives individual assignments, such as writing a summary of the procedures for jama' and qashar prayers complete with the evidence. In addition, the teacher conducts a short quiz to test students' understanding. In closing, the teacher motivates students to apply this learning in their daily life, especially when they are traveling.

Furthermore, related to supporting factors in the application of CTL models in Fiqh subjects at Salafiyah Tahfidzul Qur'an Boarding School Level Ula Ar-Royyan Branch Ujungbatu include: students are enthusiastic in participating in the learning process, especially because the approach used by the teacher involves students' real experiences; the availability of the Qur'an and other references that support learning activities so as to increase students' knowledge; teachers have a good understanding of the material and contextual learning methods so that they are able to deliver material in an interesting and effective way; and the school environment that supports the application of active learning methods, including a conducive learning atmosphere.

Besides the existence of supporting factors, it is also inseparable from the name of inhibiting factors. The inhibiting factors of the application of the CTL model at Salafiyah Tahfidzul Qur'an Boarding School Level Ula Ar-Royyan Branch Ujungbatu are: differences in students' abilities, not all students have the same ability to understand the material and to relate it to real life; time constraints, learning time is often not enough to complete all stages of contextual learning, especially for discussion activities; limitations of learning media, such as projectors that are sometimes not available so that learning is less than optimal.

The solutions that can be done to overcome these inhibiting factors are: learning assistance by giving more attention to students who are struggling by holding additional sessions or mentoring outside of study hours; teachers can manage learning time more effectively and efficiently, such as prioritizing core activities and giving follow-up assignments as homework, and finally, schools can strive for the availability of more complete learning media through fundraising or cooperation with external parties.

In addition, the distinctive features of the application of the CTL model in pesantren based on deeper analysis show that the application of CTL in pesantren has alignment with traditional Islamic pedagogy that emphasizes direct experience, exemplary (*uswah*), and internalization of religious values in daily life. CTL not only enriches learning methods, but also modifies the pesantren approach to be more participatory and relevant to the real experiences of santri. This is different from secular schools, where CTL is more directed at the connection of material with social and professional life, while in pesantren the application of CTL emphasizes the connection of knowledge with worship and religious practice. CTL in pesantren does not only instill cognitive knowledge, but also reinforces the affective and spiritual aspects that are characteristic of Islamic education.

Based on the research that has been conducted, the results obtained that the application of contextual learning models (Contextual Teaching and Learning) in Fiqh subjects at Salafiyah Tahfidzul Qur'an

Islamic Boarding School Level Ula Ar-Royyan Ujungbatu Branch has been running effectively. The results of this application provide important implications for the development of a more contextual curriculum by emphasizing the connection between fiqh material and the reality of everyday life, the need for teacher training to be more skilled in applying active and reflective learning approaches, as well as being input for Islamic education policy to encourage the application of learning models that not only emphasize cognitive aspects, but also the formation of skills and religious attitudes of students in accordance with the needs of the times.

Conclusion

This research shows that the application of Contextual Teaching and Learning (CTL) model in Fiqh subject at Salafiyah Tahfidzul Qur'an Islamic Boarding School Level Ula Ar-Royyan Ujungbatu Branch proved effective in improving students' understanding and skills. The uniqueness of this research lies in the application of CTL in pesantren-based fiqh learning, where the teacher succeeds in linking the material with the reality of the students' lives so as to create active, fun, and meaningful learning. Nevertheless, this research still faces limitations, such as time constraints and students' adaptation to new methods. This can be a foothold for teachers to make practical adjustments, for example by more intensive assistance at the beginning of the application or simplifying the learning stages to suit classroom conditions. In the future, the application of CTL can be explored more widely in other subjects in Islamic education or combined with digital learning tools to increase its effectiveness. Thus, this study expands the scope of CTL implementation into Islamic education and provides empirical support for its effectiveness in strengthening student-centered learning, especially in Fiqh learning.

REFERENCES

- Al-Tabany, Trianto Ibnu Badar. (2015). *Mendesain Model Pembelajaran Inovatif, Progresif, dan Kontekstual*. Jakarta: Kencana.
- Arsyad, dkk. (2020). *Penguatan Motivasi Shalat dan Karakter Peserta Didik Melalui Pendekatan Pembelajaran Kontekstual Pada Mata*

- Pelajaran Pendidikan Agama Islam, POTENSIA: Jurnal Kependidikan Islam, 6 (2).
- Fadlillah, M. (2018). Peran Guru Sebagai Fasilitator dalam Pembelajaran Efektif. Jakarta: Prenada Media Group.
- Fathurrahman. (2023). Model Pembelajaran Kontekstual (Contextual Teaching and Learning) Pada Mata Pelajaran Pendidikan Agama Islam (PAI) di Sekolah Menengah Kejuruan, Tarbawi: Jurnal Pendidikan Islam, 20 (1).
- Husain, M. (2017). Peningkatan Kualitas Pendidikan Pesantren melalui Inovasi Pembelajaran". Jurnal Pendidikan Islam, 15(2).
- Johnson, E. B. (2002). Contextual Teaching and Learning: What It Is and Why It's Here to Stay. Thousand Oaks, CA: Corwin Press.
- Miles, M.B., & Huberman, A.M. (1994). Qualitative Data Analysis. California: Sage Publications.
- Moleong, L.J. (2019). Metodologi Penelitian Kualitatif. Bandung: PT Remaja Rosdakarya.
- Muhartini, Amril Mansur, dan Abu Bakar. (2023). Pembelajaran Kontekstual dan Pembelajaran Problem Based Learning, Lencana: Jurnal Inovasi Ilmu Pendidikan, 1 (1).
- Muliana, Pera. (2024). Pengaruh Penerapan Model Pembelajaran Kontekstual dalam Meningkatkan Hasil Belajar Siswa pada Mata Pelajaran PAI di SD N 3 Ulak Paceh Kecamatan Lawang Wetan Kabupaten Musi Banyuasin, Al-Ulum: Jurnal Pendidikan dan Kajian Islam, 6 (1).
- Nababan, Damayanti dan Christofel Agner Sipayung. (2023). Pemahaman Model Pembelajaran Kontekstual dalam Model Pembelajaran (CTL), Pediaqu: Jurnal Pendidikan Sosial dan Humaniora, 2 (2).
- Nurhadi. (2004). Pembelajaran Kontekstual dan Penerapannya dalam KBK. Malang: Universitas Negeri Malang Press.
- Romli. (2022). Model Pembelajaran Kontekstual (Contextual Teaching Learning) Pada Pelajaran PAI Sebagai Salah Satu Inovasi Pengembangan Kurikulum di Sekolah, EDUGAMA: Jurnal Kependidikan dan Sosial Keagamaan, 8 (2).
- Rusman. (2012). Model-Model Pembelajaran: Mengembangkan Profesionalisme Guru. Jakarta: RajaGrafindo Persada.
- Shah, Khaf dkk. (2025). Inovasi Penggunaan Model Contextual Teaching And Learning (CTL) dalam Pembelajaran Pendidikan

- Agama Islam di Sekolah Dasar. *Didaktika: Jurnal Kependidikan*, 14 (1).
- Shoimin, Aris. (2014). 68 Model Pembelajaran Inovatif dalam Kurikulum 2013. Yogyakarta: Ar-Ruzz Media.
- Simeru, Arden dkk. (2023). Model-Model Pembelajaran. Klaten: Lakeisha.
- Sugiyono. (2017). Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, dan R&D. Bandung: Alfabeta.
- Sujana, Atep dan Wahyu Sopandi. (2020). Model-Model Pembelajaran Inovatif, Teori, dan Implementasi. Jakarta: Rajawali Pers.
- Zamroni, Zainuddin. (2020). Problematika Pembelajaran di Pesantren: Sebuah Kajian Analitis. *Jurnal Pendidikan dan Kebudayaan Islam*, 12 (1).