



# Advancing Educational Practices: The Implementation of the Contextual Teaching and Learning Model in Islamic Education

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## Abstract

Islamic History Education is one of the ways for students to recognize the religion of Islam as a whole. Therefore, an Islamic Cultural History learning model is needed with innovative, creative, and adaptive learning styles and approaches to achieve the desired goals. This research aims to analyze contextual teaching and learning strategies in creating meaningful learning in Junior high schools. This research uses an explanatory mixed-method design, the first stage is carried out using a quantitative approach with a survey type, and the second stage is carried out using a qualitative approach with a case study type. The informants of this research consisted of six secondary school teachers, who have qualified expertise in organizing Islamic Religious Education, including Islamic Cultural History, as well as secondary school students. Quantitative data were collected through direct surveys on how to implement sixty instruments of contextual teaching and learning models in Islamic Cultural History, and these data were analyzed descriptively. Qualitative data were collected through in-depth interviews with selected and experienced teachers, and analyzed thematically using the Miles and Huberman technique. The research findings illustrate that contextual strategies are relevant to the characteristics of Islamic Cultural History learning. Contextual strategies that are adaptive to the time allocation provided in the curriculum to realize innovative and meaningful learning can be simplified into five steps, namely i) constructivist material, ii) learning community, iii) modeling, iv) reflection, and v) authentic assessment. The implications of this research can be used as a reference for Islamic Cultural History teachers in junior high schools in using contextual strategies in accordance with the time allocation available in the secondary school curriculum.

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## INTRODUCTION

Learning the History of Islamic Culture emphasizes understanding the ibrāh of past events and events to build the nation's civilization (Abdullah & Azis, 2019; Al Anshory, 2020). Learners are expected to be able to relate an understanding of Islamic Cultural History to social, political, economic, scientific, and artistic phenomena (Satriadi et al., 2024). The characteristics of learning Islamic Cultural History by linking learning materials with aspects of real life are a form of constructivistic learning (Arini & Umami, 2019; Chisanu et al., 2012; Mogonea & Mogonea, 2014; Tsai et al., 2023). This constructivist learning practically gave birth to several learning strategies, including contextual teaching and learning or contextual learning (Syamsuddin, 2021; Vermunt et al., 2023). Contextual learning has components that can encourage the development of critical thinking and practical skills of students (Tari & Rosana, 2019). In learning Islamic Cultural History, contextual strategies have proven effective in improving students' critical thinking skills (Chusnah et al., 2024).

Learning Islamic Cultural History has a lot of concept understanding and memorization. Teacher learning strategies that are not in accordance with the characteristics of Islamic Cultural History learning will have an impact on student motivation in learning (Prahara et al., 2023). The reference book of Islamic Culture History which is in Arabic is also a problem in learning. The names of the figures discussed in the History of Islamic Culture in Arabic also become a problem for students so that they find it difficult to memorize and remember the subject matter (Wahyudi et al., 2024). Related to learning media, the low ability of teachers in using media makes them less interested in using media in learning Islamic Cultural History. Technical problems that occur in media facilities are also a problem in learning (Oktaviola & Hafidz, 2024). The problems raised by previous researchers in learning Islamic Cultural History, directing to learning strategies and media become key themes in facilitating students' understanding of the concepts and memorization contained in Islamic Cultural History material.

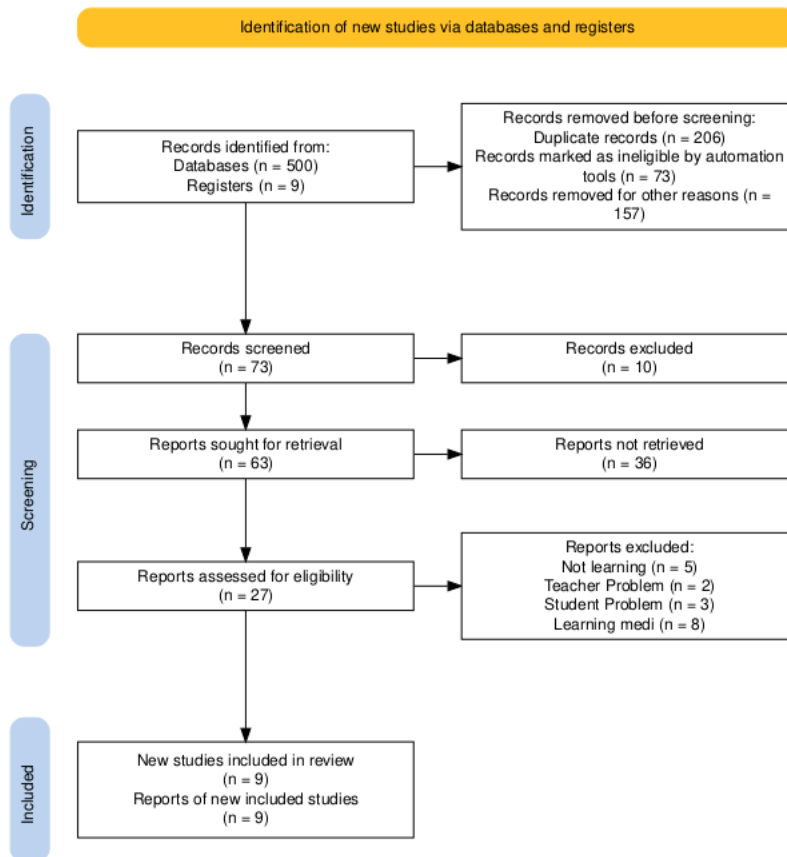
The study of learning Islamic Cultural History with contextual strategies that has been carried out by previous researchers consists of analyzing documentation of books and curriculum documents. The research found that learning Islamic Cultural History needs to be developed, not only knowledge and memorization, but also its practice in everyday life (Yudhi, 2016). The library research analysis also suggests that contextual strategies can improve the quality of students' learning by connecting material with real life (Munawir et al., 2024). Still in the form of library research analysis, learning Islamic Cultural History using contextual strategies can integrate learning materials with events in everyday life (Lestari et al., 2022). Contextual strategies used in learning Islamic Cultural History have several obstacles including limited learning time (Mahali, 2023). Time limitations in learning should be a concern for teachers in designing learning, so that learning strategies create meaningful learning for the lives of students, including learning Islamic Cultural History.

The discussion of the use of contextual strategies in learning Islamic Cultural History is urgent because the characteristics of Islamic Cultural History learning emphasize the connection of students' understanding of the history of Islamic culture with the real world. Teachers who organize learning with contextual strategies can increase students' learning motivation in learning Islamic Cultural History so that students' critical nature appears in learning (Herwati & Aliyah, 2021;

Siddik & Mahariah, 2023). In addition, the study of Islamic Cultural History learning can be a reference for teachers in organizing innovative and meaningful learning (Munawir et al., 2024; Wahyudi et al., 2024).

**LITERATURE REVIEW**

This research uses a systematic literature review to put forward research that has been done by previous researchers, and find novelty related to learning the history of Islamic culture. The author uses Harzing's Publish or Perish software to search for articles with google scholar and scopus databases in the period 2019 to 2024. The keywords used were “Islamic Culture History”, “Learning”, “Islamic Culture History”, and “Learning”. The articles found were filtered with the criteria: i) journal articles, ii) accredited journals, iii) indexed by scopus and sinta 1 to 4, iv) articles that discuss Islamic Cultural History in schools, v) Islamic Cultural History in junior high schools, vi) Islamic Cultural History learning activities, vii) teacher problems in learning Islamic Cultural History, viii) student learning problems in learning Islamic Cultural History, and ix) learning media. The following is a visualization of the prism flow chart of previous research on Islamic Cultural History.



**Fig 1. Islamic Cultural History Learning Prism**

Based on the diagram above, there are 9 articles that discuss learning Islamic Cultural History in Junior high schools, the author describes the research based on the research theory used, the type of research, and research findings, as in table 1

**Table 1. Literatur Review**

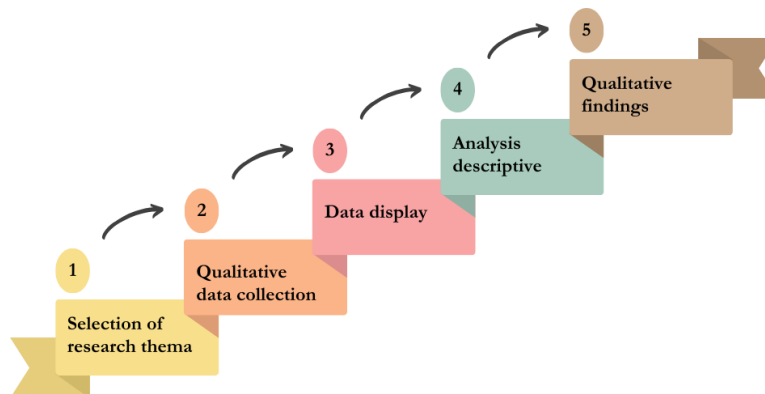
Theory used	Type of method used	Research findings
Simulation method theory	Qualitative research	The simulation method is successfully and effectively used in learning Islamic Cultural History on the material of leadership, courage, exemplary Salahuddin Al-Ayyubi (Fanani & Muftiyah, 2021).
Constructivism theory and systems approach theory	Quantitative research with SEM method and Smart-PLS approach	Improving Islamic Cultural History learning outcomes starts from improving the learning design of teacher learning design (Kartika et al., 2023).
Word Aquare learning model	Qualitative research	The word aquare learning method can increase students' interest in learning so that it becomes an innovative and fun model (Marfiyanto et al., 2022).
Resitation learning method	Qualitative research	The resitency method is effective in stimulating students' independence in strengthening understanding and increasing the interaction of the learning process (Mamluah et al., 2024).
Discovery learning model	Qualitative method with a case study approach	Learning Islamic Cultural History using the discovery learning model can make improvements in students, in the form of enthusiastic and excited responses to learning, and doing well on assignments (Fajarani et al., 2023).
The theory of students' interest in learning	Classroom Action Research	The index card match method succeeded in increasing students' interest in learning, especially in the material of preaching the apostleullah Saw in Medina. This can be seen from the feeling of pleasure, concentration of attention and thoughts, and students' interest in the material presented in learning (Herwati & Aliyah, 2021).
Scramble learning model	Classroom Action Research	Scramble learning model using powerpoint media can increase students' learning completeness in Islamic Cultural History subjects at Secondary Schools (Fitria & Andriesgo, 2019).
Critical thinking theory	Qualitative method	Critical thinking in learning Islamic cultural history is shown by building ideas, evaluating arguments, and cooperation (Purwanto et al., 2023).
Theory of higher order thinking skills (HOTS)	Mixed method	HOTS integration in learning Islamic Culture history in sirah material in the form of attitudes, planning, learning aids, knowledge of HOTS, mastery of learning materials, methods, assessment, and learning reinforcement (Jima'ain et al., 2024).

Studies that have been conducted by previous researchers have focused on the use of Islamic Cultural History learning methods, learning media (Fauziah et al., 2022; Ikhsan et al., 2022), analysis of problems faced by teachers in learning (Oktaviola & Hafidz, 2024), analysis of student problems in learning Islamic Cultural History (Prahara et al., 2023). Research that has been discussed about learning Islamic Cultural History is generally carried out with a library research approach. While empirical field studies are still few discussions, including research on contextual strategies. The discussion that has been discussed is related to the discovery learning model, and the scramble learning model. Thus, the discussion related to the use of contextual strategies in learning Islamic Cultural History is a

new study. The learning theory that strengthens this strategy is constructivism learning theory which emphasizes meaningful learning. The purpose of this discussion is to analyze the implementation of learning Islamic Cultural History by using the contextual teaching and learning model in Junior high schools in creating meaningful learning for the lives of students.

## METHODS

This research used explanatory mixed method designs (Adl-Amini et al., 2024; Johannes et al., 2024; Salajegheh et al., 2024). In the first stage, a survey was conducted on the implementation of learning directly related to how teachers implement the sixty instruments of the contextual teaching and learning model in Islamic Cultural History. This research was conducted in two junior high schools in Indonesia. The source of research data is Islamic Cultural History teachers who are 6 people and students, who come from two junior high schools. The second stage was conducted in the form of a case study through in-depth interviews with Islamic Religious Education teachers (Agusti et al., 2018; Engkizar et al., 2018). The selected Islamic Cultural History teachers are professional teachers as evidenced by the acquisition of educator certification in the field of Islamic Religious Education. After the data was collected, it was analyzed descriptively in the form of tabulation, and thematic analysis with the Milles and Huberman Technique, which includes: 1) Data reduction, 2) Presentation of data, and 3) Interpretation (Abdi, 2018; Engkizar et al., 2022; Nopriza et al., 2021). The research procedure carried out is as shown in Figure 2.



**Fig 2. Research procedure**

Qualitative data or information obtained is not all related to the research, so the first step is for the researcher to reduce the data and information obtained. After the data and information were selected and taken according to the research needs, then the data and information were presented in the form of narratives and tables, in accordance with the focus of the problem that had been determined. The data in tabular form is analyzed descriptively, then connected and compared with the theoretical basis, so that an interpretation can be obtained which can become research findings.

## RESULT AND DISCUSSION

Based on the results of research on two junior high schools, information was obtained about the implementation of Islamic Cultural History learning, which was reviewed from the criteria of contextual learning. The following is a description of the survey results on Islamic Cultural History learning in junior high schools, as

shown in table 1.

**Table 1. Observation of learning implementation in junior high school**

Activities	School 1		School 2	
	Yes	No	Yes	No
<b>Konstruktivisme</b>	Yes	No	Yes	No
Teacher checks learners' knowledge of historical materials through oral questions	√		√	
Provide opportunities for learners to discover and convey their ideas	√		√	
Facilitate learners to learn historical materials according to their experiences	√			√
Provide opportunities for learners to construct their knowledge of Islamic Cultural History through the process of observation and real experience	√			√
<b>Inkuiri</b>	Yes	No	Yes	No
Determine what historical objects to observe		√		√
Explaining the form of historical material that will be obtained through observation		√		√
Determining the observation steps that will be taken to collect data so that it runs easily and smoothly		√		√
Determining how to record the results of observations, such as using notebooks, cameras, tape-recorders, video recorders, and other stationery	√			√
Communicating the results of historical observations with teachers and students	√			√
<b>Questioning</b>	Yes	No	Yes	No
Menggali informasi tentang hasil pengamatan sejarah yang sudah dilakukan		√		√
Mengecek hasil pengamatan peserta didik melalui pertanyaan lisan atau tulisan	√			√
Membangkitkan respon peserta didik atas pertanyaan yang berhubungan dengan pengamatan materi sejarah	√			√
Memfokuskan perhatian peserta didik pada tujuan pembelajaran Sejarah Kebudayaan Islam yang ditetapkan guru	√		√	
Menyegarkan kembali pengetahuan peserta didik tentang materi Sejarah Kebudayaan Islam yang sedang dibahas melalui pertanyaan-pertanyaan penggiring	√		√	
<b>Learning community</b>	Yes	No	Yes	No
Exploring information about the results of historical observations that have been made	√		√	
Checking the results of learners' observations through oral or written questions		√	√	
Generating learners' responses to questions related to the observation of historical material	√		√	
Focusing learners' attention on the learning objectives of Islamic Cultural History set by the teacher	√		√	
<b>Modeling</b>	Yes	No	Yes	No
Demonstrating history media in learning	√		√	
Teachers deliver Islamic Cultural History learning materials using visual media		√	√	
Teachers deliver Islamic Cultural History learning materials using audio media		√	√	
Teachers deliver Islamic Cultural History learning materials using audio-visual media	√		√	
Teachers ask students to demonstrate historical material in front of their friends		√	√	
<b>Reflektion</b>	Yes	No	Yes	No

Teacher reviews learners' understanding of historical objects used as learning media	√	√		
Review the relevance of historical material to learners' experiences	√	√		
The teacher instructs learners to take notes on the findings of the historical material discussed	√		√	
Collect learners' questions about the day's learning		√	√	
<b>Authentic assessment</b>	Yes	No	Yes	No
Teachers use authentic assessment to assess students' historical learning progress	√			√
Teachers conduct portfolio assessment in learning Islamic Cultural History		√		√
Teachers conduct attitude assessment in Islamic Cultural History learning to see students' historical awareness		√	√	

Based on the results of observations at Junior High School 1, information was obtained that learning Islamic Cultural History organized in a contextual manner there was one component that had been maximally carried out by the teacher, namely the constructivism component. Teacher activities carried out in this component check students' knowledge of the material through oral questions. Provide opportunities for students to find and convey their ideas. Facilitating students to learn historical material according to their experiences. Providing opportunities for students to construct their knowledge of Islamic Cultural History through a process of observation and real experience. While the least implemented components are inquiry, modeling, reflection, and authentic assessment.

The results of observations at Secondary School 2, informed three components of contextual learning that had been maximally carried out by informants in learning Islamic Cultural History, namely the learning community component, modeling, and reflection. First, the learning community component includes the formation of learning groups called learning communities. The teacher helps facilitate students in discussing Islamic Cultural History material, through the formation of group members. Determining the material to be discussed. Encourage the participation of learners to put forward historical arguments. Building an attitude of giving and receiving opinions about Islamic Cultural History through the formation of pro and contra groups. Second, modeling, including activities to demonstrate historical media in learning, teachers deliver Islamic Cultural History learning materials using visual, audio, audio-visual media, and ask students to demonstrate historical material in front of their friends. Third, the reflection component, the teacher reviews students' understanding of historical objects that are used as learning media. Reviewing the connection of historical material with learners' experiences. The teacher instructs learners to take notes on the findings of the historical material discussed. Collecting students' questions about the day's learning. While the contextual components that minimally appear in learning are inquiry, questioning, and authentic assessment.

Based on the observation results of the two junior high schools above, it illustrates that of the seven components of contextual teaching and learning carried out by teachers in learning, it can be categorized into three groups, namely very minimal, not yet optimal, and already optimal. First, the components that are very minimal are inquiry and authentic assessment. Second, the less than optimal component is the questioning component. Third, the components that have been maximized, namely the components of constructivism, learning communities,

modeling, and reflection.

Contextual learning in Islamic Cultural History has intersections with the choice of learning methods used by teachers in learning history (Molina-Torres & Pastor Blázquez, 2024; Pino et al., 2024). The methods used in contextualized learning were illustrated in interviews with informants from junior high schools. Among the methods used by teachers in implementing contextual learning is the audio-visual method. Learners are presented with a video show about a historical material. This learning is done outside the local area, namely in the library. As expressed by the following informant.

*...Learners watch movies such as the battle of Badr, about the Prophet's migration, the battle of Khandak, the battle of Uhud. The video is taken from youtube. If in class VIII the crusade movie is about Salabuddin al-Ayyubi, the conquest of Baitul Maqdis. About kbulafaurasyidin related to their government. The government of Umar bin Abdul Aziz, also related to his government (informant 1).*

The teacher applies contextual learning by using various audio visual methods. The audio visual method applied is in the form of a movie adopted from YouTube. The movie discusses Islamic Cultural History material in the form of an event such as a war in Islam. Learning using audio visual can create interactive learning and increase students' motivation in learning (Istiqomah & Mahbubi, 2024; Wada'ah & Tohet, 2024).

The application of contextual learning with the field trip method has also been carried out by teachers in learning Islamic Cultural History. The following is the informant's explanation about the use of the field trip method in learning Islamic Cultural History.

*...When they return home they are assigned to observe the relics of Islamic culture in their village. In the form of surau, mosques; as places of Islamic education in the past, which influenced Islamic culture, especially in areas where Islam entered (informant 4).*

When they are in the village, they are told to observe relics of Islamic culture in the past. Learners are given the task of observing and recording historical relics in their village and surrounding areas. The historical relics observed can be in the form of historical *surau* or mosque buildings, educational institutions, or certain locations known to have historical elements. This field trip method is useful for improving learners' academic skills (Etika & Dewi, 2019), and this method is suitable for improving the understanding of historical concepts (Rijal et al., 2018; Taneo & Ly, 2019).

Another method variant in the contextual learning model is also done using a mixed method of question and answer, discussion, and assignment. The following are the researcher's interviews with informants about the methods used.

*...Learning using the lecture method, then using discussion, question and answer that is generally the dominant one. The assignment method is through the package book, either individually or in groups. If using the lecture method, many students are sleepy. The solution is that we try with questions and answers, then they discuss with the group, so that their friends who are sleepy can be involved, and participate in their group. Later we relate it to who is not active will affect the individual score, a kind of warning, because they want to get a good score, so that the sleepiness disappears (informant 5).*

The teacher's effort in this mix of methods is intended to increase the involvement of students who lack motivation in learning, such as sleepy students.



Blended learning strategies can also meet diverse learning needs and objectives in an evolving context (Chou & Chou, 2011; Qamar et al., 2024). There are also teachers using other methods in learning Islamic Cultural History with contextual learning models, as described by the following respondents.

*...The steps we try to take, we try to make papers, and we assign them per group, each of them working on one material, and after we try, from each of them making the paper, it turns out that the discussion of Islamic Cultural History material is much more interesting for them, because with the discussion system they are more motivated to find more information or material that is related to the material we have given them. Until today, we still use the paper system (informant 6).*

The use of this paper method in the contextual model is carried out by the teacher with a group system, each of them working on one material. This system of learning with papers is much more interesting for them and their discussions are livelier because each group has material to talk about (Asril et al., 2023; Yusnita et al., 2018). The papers they made were mostly a collection of material in the book which they arranged in the form of a paper. Although the analysis in the papers is still lacking, the target through these papers is that students are active in the learning process. Group papers help in enhancing better learning services for learners (Jain & Sah, 2021).

Then the teacher also tries to convey the material by repeating, related to the same material. This is done so that the material presented to students is stored in their minds, this activity is included in the reflection section (Jegelka et al., 2013). There is repetition of the material studied. The following is the informant's description of the presentation of the material.

*...So far, students have not understood. So it has to be repeated several times, related to the same material. We even convinced them several times (informant 4).*

Other methods, teachers also try to make modules to convey material. The Islamic Cultural History learning materials are packaged into a module. Each meeting the teacher has a summary of the material that is compiled by the teacher according to the needs of the students. Then the material resumes are organized into a module. Thus, this module is more useful for both teachers and students (Nadzri et al., 2024). The following information relates to that.

*...We try to design our own resume. We compiled the module from several sources. Adjusted to the condition of the learners. In the book, for motivation, pictures of mosques, figures such as Khalafaurrasyyidin are shown. Biographies are shown, the attitudes of the figures, their struggles in pioneering a government. For example, Harun Ar-Rashid, his biography is shown, then his services, then we try to make questions, How do you analyze them? Or match the choices that are already available (informant 5).*

The module prepared by the teacher shows pictures related to the material, such as pictures of mosques, pictures of caliphs (illustrations), pictures of the Badr war, and others. Through these pictures they can analyze the chronology of the stories discussed in the material.

The explanation above explains that the implementation of contextual strategies can be realized by using certain learning methods (Sun et al., 2023). Based on qualitative studies with in-depth interviews with informants related to the delivery of Islamic Cultural History learning materials, it is carried out through methods: i) audio visual, ii) field trips, iii) collaboration of discussion, question and answer, and assignment methods, iv) group papers, v) material reflection, and vi)

teaching modules. The field trip method did not appear in the observation of learning Islamic Cultural History with contextual strategies. This is evidenced by the absence of inquiry component activities carried out by teachers in learning.

Then related to the authentic assessment component, the assessment component is the main component in the learning strategy, in order to determine the learning achievements of students (Ayuningrum et al., 2024; Nursalam et al., 2023; Weliwita & Witharana, 2019). Although in learning Islamic Cultural History the implementation of the authentic assessment component has not been maximized, the core activities of the authentic assessment component have been fulfilled. These activities include authentic assessment to assess learning progress, and attitude assessment to see students' historical awareness.

Based on this research, a picture was found related to the implementation of Islamic Cultural History learning by using five components of contextual learning, namely: i) constructivism, ii) learning community, iii) modeling, iv) reflection, and v) authentic assessment. These components are stages carried out by teachers in learning Islamic Cultural History to create meaningful learning (Hamida et al., 2022). Teachers in learning are given 80 minutes for the Secondary School level, so the strategies applied in learning must be adjusted to the time available. The applied strategy needs adaptation to the time allocation for learning Islamic Cultural History. This finding illustrates that contextual learning strategies can be maximally applied to create meaningful learning in learning Islamic Cultural History by reducing its stages. Contextual learning which consists of seven activity components, can only be done by teacher's maximally four activity components, namely constructivism, learning community, modeling, and reflection (Ayu, Kurniasih, 2019; Herdiana et al., 2021; Siti Maryam et al., 2022; Ulum & Syafi'i, 2022). Then added with one main component in learning, namely authentic assessment. This simplification was carried out based on the practice of learning Islamic Cultural History conducted at two junior high schools so that the limited time in learning did not become an obstacle in implementing contextual learning strategies.

## CONCLUSION

Contextual strategies in learning Islamic Cultural History need to be adjusted to the allocation of learning time, so that contextual strategies can create meaningful learning for students. There are five stages of contextual learning that are effectively used in learning, including constructivism, learning communities, modeling, reflection, and authentic assessment. The implication of this research is to provide a theoretical basis for teachers in adapting contextual learning strategies that are in accordance with the time allocation for learning Islamic culture history in junior high schools.

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