

THE INFLUENCE OF CONTEXTUAL TEACHING AND LEARNING STRATEGY ON UNDERSTANDING ISLAMIC RELIGIOUS EDUCATION LESSONS AT PKPPS SUBULUSSALAM PLOSO SURABAYA

Amiruhadi¹, Hayumuti², M. Arfan Muammar³

^{1,2,3} Universitas Muhammadiyah Surabaya

¹amiruhadi92@gmail.com, ²december.ielts@gmail.com,

³arfanmuammar@fai.um-surabaya.ac.id

Abstract

The purpose of this study was to examine the implementation and realization of contextual learning strategies at PKPPS Subulussalam Ploso Surabaya and their influence on the quality of students' level of understanding in Islamic Religious Education (PAI) subjects. This study used a qualitative descriptive approach method by means of observation, direct interviews with educational experts and students, and documentation of research results. The results of the study indicate that, implicitly, the PAI learning process at PKPPS Subulussalam has implemented the principles of contextual learning. This strategy involves direct experience and role models by teachers, who are able to link teaching materials to real-life situations. This can improve students' understanding, especially in the internalization of Islamic values. The pesantren-based learning process that emphasizes real practice and role models also plays an important role in the success of this strategy. The research findings confirm that contextual learning has great potential to improve the effectiveness of Islamic religious education, especially in a multicultural environment. By combining learning materials with experience, learning becomes more relevant and meaningful. Therefore, this strategy can be used as an alternative learning model that supports improving the quality of understanding of Islamic values in the modern era.

Keywords: PKPPS, qualitative descriptive, contextual learning, Islamic Religious Education, student understanding.

Abstrak

Tujuan dari penelitian ini adalah untuk mengkaji implementasi dan realisasi strategi pembelajaran kontekstual di PKPPS Subulussalam Ploso Surabaya serta pengaruhnya terhadap kualitas tingkat pemahaman peserta didik dalam mata pelajaran Pendidikan Agama Islam (PAI). Penelitian kali ini menggunakan metode pendekatan deskriptif kualitatif dengan cara observasi, wawancara langsung terhadap pakar pendidik dan peserta didik, dan dokumentasi dari hasil penelitian. Hasil penelitian menunjukkan bahwa, secara implisit, proses pembelajaran PAI di PKPPS Subulussalam telah menerapkan prinsip-prinsip pembelajaran kontekstual. Strategi ini melibatkan pengalaman langsung dan pemberian teladan oleh guru, yang mampu mengaitkan materi ajar dengan situasi kehidupan nyata. Hal tersebut dapat meningkatkan pemahaman peserta didik, utamanya dalam internalisasi nilai-nilai Islam. Proses pembelajaran berbasis pesantren yang menekankan praktik nyata dan keteladanan juga berperan penting dalam keberhasilan strategi ini. Temuan penelitian menegaskan bahwa pembelajaran kontekstual memiliki potensi besar untuk meningkatkan efektivitas pendidikan agama Islam, khususnya dalam lingkungan multikultural. Dengan mengkombinasikan materi pembelajaran dengan pengalaman, pembelajaran menjadi lebih relevan dan bermakna. Maka dari itu strategi ini dapat dijadikan alternatif model pembelajaran yang mendukung peningkatan kualitas pemahaman nilai-nilai Islami di era modern.

Kata kunci: PKPPS, deskriptif kualitatif, pembelajaran kontekstual, Pendidikan Agama Islam, pemahaman peserta didik.



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INTRODUCTION

One of the most important subjects in the strategy of developing students' character is Islamic Religious Education, both in formal and non-formal education units. As a process of transforming the values of Islamic teachings, PAI aims to produce individual characters who have a balance between intellectual understanding and real experience in Islamic values in everyday life.¹ This role is becoming increasingly crucial in modern times, where the challenges of globalization development greatly influence the younger generation in the context of religious identity.² Therefore, a flexible learning approach is needed and not always emphasized on the theoretical side, but must also be emphasized in the aspect of practical relevance of teaching materials to the daily lives of students.

The organizer of non-formal Islamic religious education and has been highly trusted by the people in Indonesia is Islamic boarding schools. Currently, Islamic boarding schools have been recognized by the government as non-formal educational institutions that play a very important role in building the nation's character towards the Golden Indonesia in 2045. Islamic Religious Education subjects play a very fundamental role in building character and instilling noble morals / morals in students.

In accordance with the Decree of the Directorate General of Islamic Education Number 3543 of 2018, Equivalent Education at the Salafiyya Islamic Boarding School is an educational unit through non-formal education aimed at other students who cannot complete their education for various reasons. Or those who drop out of school can be organized as an informal education unit by the Salafiyya Islamic Boarding School (PPS) and sent to school at the elementary, MI, and SMP levels. Students who take part in the teaching and learning process at the Salafiyyah Islamic Boarding School must have knowledge, skills and attitudes that are considered equivalent to graduates of elementary/MI, junior high/MT, high school/MA/vocational high school/MAK. (PKPPS) The Equivalency Education of the Salafiyah Subulussalam Ploso Surabaya Islamic Boarding School consists of Wustha and Ulya levels of education with details of students at Wustha level 7 totaling 29 people, Wustha level 8 totaling 28 people, Wustha level 9 totaling 29 people, Ulya level 10 totaling 23 people, Ulya level 11 totaling 19 people, and Ulya level 12 totaling 17 people.

¹ Fajar Farham Hikam dan Salma Karima, "Pengaruh Contextual Teaching And Learning (CTL) terhadap Prestasi Belajar Siswa pada Bidang Studi PAI di SDIT Insantama Banjar," *DIDAKTIKA* 9, no. 1 (2020): 48–59.

² Najaruddin Butar-Butar, Nurmawati Nurmawati, dan Rusydi Ananda, "Pengembangan bahan ajar pendidikan agama Islam (PAI) berbasis kontekstual untuk meningkatkan capaian hasil belajar," *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia* 9, no. 2 (9 September 2023): 792, <https://doi.org/10.29210/1202323179>.

PKPPS Subulussalam Ploso Surabaya as an Islamic educational institution based on Islamic boarding schools has great potential in developing meaningful Islamic religious learning. Through the unique environment of Islamic boarding schools, students not only gain theoretical knowledge about religion, but also learn to practice religious values in everyday life. Teachers at Islamic boarding schools often provide concrete examples of practicing Islamic teachings, both in the learning process and in everyday life. This approach is in accordance with the concept of contextual learning which emphasizes the relationship between learning materials and students' real-world experiences.

This contextual learning concept tends not to be planned and applied systematically. Conceptual learning strategies, especially in Islamic Religious Education, arise and then grow naturally as a result of the educational environment in the form of Islamic boarding schools. Therefore, it is necessary to conduct further studies on the extent to which the application of contextual learning strategies has been carried out at PKPPS Subulussalam Ploso Surabaya, as well as its influence on the understanding of the material from the students themselves.

In this context, Contextual Teaching and Learning (CTL) is one of the approaches that is very relevant to Islamic Religious Education. This strategy is rooted in the theory of constructivism introduced by Jean Piaget and Lev Vygotsky. Constructivism emphasizes that knowledge is not something passive and absolute, but is built through active interaction between individuals and their environment and community.³ According to Johnson (2002), the Contextual Teaching and Learning (CTL) learning method aims to help students more easily understand the meaning of learning materials by relating them to the reality of life. Constructivism, asking, discovering, learning communities, modeling, reflection, and authentic assessment are the main components in Islamic religious education learning.

In the context of learning Islamic Religious Education subjects, Contextual Teaching and Learning (CTL) functions to strengthen students' understanding of Islamic teachings by integrating real experiences into the learning process. Hikam and Karima explain that this strategy can improve students' learning achievement because the subject matter is delivered in a more relevant and meaningful way. Another study conducted by Ismayanti and Tarsono found that contextual learning not only increases students' understanding of Islamic religious education subjects, but on the other hand, it has an impact on encouraging their active involvement in the learning process.⁴ In addition,

³ Gatot Pramono, "Konstruktivisme dalam Kurikulum Merdeka Belajar (KMB). (Diakses pada 30 November 2024,," *Direktorat Guru Pendidikan Dasar*. (blog), 2023, <https://gurudikdas.dikdasmen.go.id/news/konstruktivisme-dalam-kurikulum-merdeka-belajar-%28kmb%29>.

⁴ Iis Ismayanti dan Tarsono, "Pengaruh Penggunaan Model Pembelajaran Kontekstual dalam Pembelajaran Akidah Akhlak di Kelas VIII MTS Fatih Bandung," *Khazanah Pendidikan Islam* 3, no. 1 (2022): 1–10.

Ananda et al. showed that contextual learning design can strengthen students' religious attitudes, which is one of the main objectives of Islamic Religious Education.⁵

Although contextual learning has been proven effective in various formal educational contexts, studies on its application in non-formal education are still limited. Most previous studies have focused on formal educational units such as schools and madrasahs, while the application of this strategy in Islamic boarding schools has not been widely explored. In fact, Islamic boarding schools have unique characteristics that support the application of contextual learning. Islamic boarding schools not only provide theoretical religious education, but also create a learning environment that emphasizes habituation and exemplary behavior. Teachers in Islamic boarding schools often become role models who directly apply Islamic values in everyday life, so that students can learn through direct observation and practice.⁶

However, the implementation of contextual learning strategies at the PKPPS Subulussalam Ploso Surabaya Islamic boarding school faces various challenges. The main obstacles include the lack of teacher training on this approach, limited available resources, and the inconsistency of this strategy with existing curriculum standards. According to Ali et al., these obstacles often cause the implementation of contextual learning not to run systematically and optimally. On the other hand, we need to take advantage of the extraordinary opportunities that Islamic boarding schools have to incorporate contextual learning into the religious education process.

This study describes the application of Contextual Teaching and Learning (CTL) learning strategies in Islamic religious education learning at PKPPS Subursalam Proso Surabaya and determines its impact on students' understanding. With a pesantren environment rich in Islamic values and real experiences, contextual learning can be an effective strategy to increase students' or santri's understanding of Islamic Religious Education subjects. It is hoped that this study can provide practical recommendations for developing more appropriate, relevant and effective learning models in non-formal education.

This research is certainly very relevant to the goals of national development and education which aim to produce a great generation, not only great in intellectual intelligence but also in moral and spiritual values. As part of the vision of Golden Indonesia 2024, Islamic religious education, especially in non-formal educational units such as Islamic boarding schools, plays an important role

⁵ Rusydi Ananda, Mely Nadia, dan Saiful Akhyar Lubis, "Desain Pembelajaran Akidah Akhlak Berbasis Kontekstual Untuk Meningkatkan Sikap Religius Siswa Madrasah Tsanawiyah Ex. PGA Proyek Univa Medan," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 2 (2022): 847–58.

⁶ Aisyah Ali dkk., "Building Inclusive Learning Communities in Multicultural Classrooms: The Role of the CTL Model in Learning Interpersonal Skills," *Tafkir: Interdisciplinary Journal of Islamic Education* 5, no. 4 (2024): 568–83.

in forming human resources with character and noble morals (Sutiono and Oktopiani, Marliza.⁷ Therefore, this study not only contributes to the development of contextual learning theory but also provides strategic input for strengthening Islamic education in Indonesia.

By integrating the principles of contextual learning and potential in the scope of PKPPS Subulussalam Ploso Surabaya, it is expected that the results of this study can answer the challenge of increasing effectiveness in the learning process of Islamic religious education subjects both in formal and non-formal educational institutions. The results of this study are expected to provide a scientific basis for developing appropriate educational policies and practices that are more responsive to students' needs.

RESEARCH METHODS

In this study, the methodThe approach used is a qualitative descriptive method and students at the Wustha level and Islamic Religious Education teachers at PKPPS Subulussalam Ploso Surabaya as the main objects. The approach used in this study is observation, interviews, and documentation. Based on the literature study that has been conducted, the reason this study uses a qualitative descriptive method is that the researcher wants to explore in depth the extent to which contextual learning is implemented by teachers and the extent to which it influences students' understanding of Islamic religious education lessons at PKPPS Subulussalam Ploso Surabaya. Through a qualitative approach, researchers have access to rich and detailed data about the experiences, perceptions, and meanings that students construct in relation to the learning they experience.

This research was conducted at PKPPS Subulussalam Ploso Surabaya. Data collection began in October 2024 to November 2024. The selection of this location was based on the environment of the Islamic boarding school education unit that provides equivalency education and is close to the researcher's domicile. The subjects of this study were all Wustha level students at PKPPS Subulussalam Ploso Surabaya, totaling 87 people. Using a purposive sampling technique, a sample of 30 Wustha level students was taken from the total number of research subjects.

Purposive sampling is a method for determining and taking samples based on certain considerations.⁸ Purposive sampling is used to ensure that the samples taken have characteristics that are relevant to the research objectives. For teachers, teachers who teach Islamic religious

⁷ Sutiono dan Marliza Oktotpiani, "Sikap Siswa atas Model Pembelajaran Kontekstual dalam Pembelajaran Menyimak dan Motivasi Berprestasi terhadap Hasil Belajar Pendidikan Agama Islam (Penelitian di SMK se-Kecamatan Ciracas Jakarta Timur).," *Edukasi Islami: Jurnal Pendidikan Islam* 11, no. 2 (2022).

⁸ Salmawati, "Pengaruh Motivasi Belajar dalam Pembelajaran Daring terhadap Hasil Belajar Matematika Peserta Didik di Kelas VIII SMP Negeri 3 Tongauna. SIBATIK," *JOURNAL: Jurnal Ilmiah Bidang Sosial, Ekonomi, Budaya, Teknologi, dan Pendidikan* 1, no. 6 (2022).

education subjects are specifically selected. While for students, Wustha level students who have participated in learning with a contextual learning approach are selected. This aims to obtain more specific, subjective, in-depth and relevant data in this study.

By using this sampling method, it is expected to produce a representative sample and provide a comprehensive picture to researchers regarding the experiences, perceptions, and meanings made by students regarding the learning they experience regarding the influence of the implementation of contextual learning strategies on student understanding. Thus, the results of this study can provide a significant contribution to the development of Islamic religious education learning.

This sample size was chosen based on considerations of efficiency in data analysis and resource limitations. With a population of 87 people, a sample size of 30 people is expected to obtain sufficient and adequate data. Although this sample size is not too large, by using the purposive sampling technique, it is expected that the samples obtained can provide a fairly representative picture of the population.

This study uses several data collection methods, namely: observation method, in-depth interview method, and research documentation. The researcher conducted participatory observation as one of the methods of direct observation of the teaching and learning process in the classroom, teacher-student interactions, and student activities in Islamic religious education learning. The researcher also conducted in-depth interviews with teachers who teach Islamic religious education subjects, several students who were selected purposively, and the principal. Interviews were conducted to dig deeper into their understanding of contextual learning, its application, and its influence on student understanding. Finally, the researcher also collected various relevant documents, such as syllabi, lesson plans, field notes, and student work.

Analysis and processing of data results in this study using the interactive method of Miles and Huberman, namely:

Data Reduction Method: is data obtained based on observations, interviews, and documentation reduced into research data.

Data Presentation Method: is the result of data that has been reduced and then presented in narrative and tabular form to facilitate analysis.

Conclusion Drawing Method: Referring to the data presented in the previous stage, the researcher concluded and built a deeper understanding of the influence of contextual learning on student understanding.

In an effort to ensure the quality and credibility of the data obtained by the researcher, in this study several attempts were made to test the researcher's data using the triangulation method, namely comparing data obtained from various trusted sources. Data from observations, interviews,

and documents were compared to find similarities and differences. This was done to test the credibility of the data from various perspectives. Data obtained from observations were compared with data obtained from interviews. This was done to confirm the findings obtained from each technique. Then the researcher involved colleagues to provide input and check the data from the analysis that had been carried out.

RESULTS AND DISCUSSION

Research Result

The purpose of this study was to identify the extent of the application of the Contextual Teaching and Learning (CTL) learning strategy in learning Islamic Religious Education subjects at PKPPS Subulussalam Ploso Surabaya and its influence on students' understanding through observation techniques, in-depth interviews, and documentation.

The analysis of research data in this study used an interactive method that was previously carried out by Miles and Huberman. The model method used consists of three main stages: data reduction, data presentation, and drawing conclusions and validation.

Data Reduction

Based on data from in-depth interviews with 30 students, participatory observations for 4 weeks, and documentation in the form of field notes, lesson plans, and student assignments, it was reduced through several stages, including:

1. Open Coding: Interview transcripts and field notes data were openly coded to identify recurring keywords, phrases, and themes. Initial codes that emerged included: learning practices, conceptual understanding, learning interests, learning methods, teacher-student interactions, media use, learning difficulties, and social support.
2. Axial Coding: Initial codes were grouped into more abstract core codes that represented major themes. Core codes that emerged included: learning practices, conceptual understanding, learning motivation, method effectiveness, interaction quality, social support, and learning barriers.
3. Selective Coding: The core codes were then grouped into larger categories that represented the main themes. The categories formed included: factors that influence conceptual understanding, factors that influence learning motivation, and the effectiveness of contextual learning methods in Islamic Religious Education subjects.

Data Presentation

Referring to the data from the results of in-depth interview methods, observations, and documentation related to the application of contextual learning strategies or Contextual Teaching and Learning (CTL) in Islamic Religious Education by Professional Teachers, it was found that several teacher practices have applied the concept of contextual learning as summarized in Table 1.

Furthermore, regarding student understanding, in-depth data analysis of the interview results revealed several main themes that emerged related to level of students' understanding of learning materials in Islamic Religious Education lessons after the application of contextual learning elements. These themes include: relevance to everyday life, practical experience, motivation and interest in learning, and obstacles. The main themes, frequencies, percentages, and representative quotes can be seen in Table 2.

Table 1. Implementation of Contextual Learning by Islamic Religious Education Teachers

No	Teacher Practice	Characteristics of Contextual Learning	Conclusion
1.	Using real case examples	Relevance to real life	There is an element of contextual learning
2.	Ask students to discuss in groups	Cooperative learning	There is an element of contextual learning
3.	Be a role model in everyday life	Modeling, relevance to real life	There is an element of contextual learning
4.	Does not mention the term contextual learning	Understanding of contextual learning	Teachers have not yet realized that their learning practices include contextual learning.

Table 2. Main Themes and Representative Quotes

No	Main Theme	Frequency	Percentage	Representative Quotes
1.	Relevance to everyday life	24	80%	<i>"Islamic Religious Education lessons are easier to understand if real examples are given because they can be practiced directly and the knowledge can be absorbed in its entirety."</i>
2.	Practical experience	25	83%	<i>"By practicing the sunnah prayers regularly with other friends, everything feels light and easy to become a habit."</i>
3.	Motivation and interest in learning	21	70%	<i>"The teachers also practice what is taught in the classroom, not just words. I am inspired to improve the practice of religious knowledge."</i>
4.	Obstacle	17	57%	<i>"I don't really like SKI lessons because they are hard to remember and memorize"</i>

1. Implementation of Contextual Learning Strategies

Teachers at PKPPS Subulussalam Ploso Surabaya have implemented several elements of contextual learning strategies in Islamic Religious Education. This is shown by the efforts of teachers to combine and integrate Islamic religious education subject matter with the reality of everyday life in the Islamic boarding school environment. In addition, teachers also encourage

students to be active in learning by holding group discussions and sharing information between groups related to the practices of implementing theoretical material in Islamic religious education lessons in the reality of each student's life. Teachers also often provide simulations or games that are relevant to the learning material. However, the application of contextual learning strategies has not been carried out systematically and in a planned manner because it is only a sporadic initiative from teachers.

In addition, the teachers also provide direct examples of practicing Islamic Religious Education material in the reality of life in the Islamic boarding school environment. This also indirectly becomes an element of contextual learning through modeling or examples. Thus, Islamic Religious Education materials become relevant in the reality of everyday life of students or students in the Islamic boarding school environment. Teachers are considered as committed figures because they not only convey theory when in a classroom situation, but also implement it in the practice of everyday life.

With the uniqueness of the Islamic boarding school environment, Students/Islamic boarding school students have relatively more time to be able to build knowledge independently through real-world situations in the reality of everyday life in Islamic boarding schools. This shows that this method is very linear with the constructivism philosophy that has been the basis of contextual learning. Thus, the Islamic boarding school environment presents a natural situation that strongly supports the Contextual Teaching and Learning (CTL) learning method, especially in learning Islamic Religious Education subjects.

2. Influence on Student Understanding

The main theme that emerged from this research as presented in Table 2 is the focus of research related to teacher and student understanding of learning Islamic Religious Education (PAI) subjects.

Relevance to the Reality of Life: Students expressed that contextual learning helped them connect the subject matter of Religious Education. This shows that the Contextual Teaching and Learning (CTL) learning method has succeeded in making Islamic Religious Education material more effective and meaningful for students.

Practical Experience: Direct practical experiences such as praying sunnah together have a significant impact on student understanding. Direct practice helps students or students internalize the theory of lessons in Islamic religious education subjects more deeply.

Motivation and Interest in Learning: Contextual learning also succeeded in increasing motivation and interest in learning in students or students in learning Islamic religious education subjects. Several participants expressed that they became more enthusiastic and active in following Islamic religious lessons and practicing them in everyday life. This can also be seen

from the activeness of students in following lessons and participating in discussions. In addition, the factor of the figures of teachers who can be models and role models also makes students motivated to be able to practice the results of learning Islamic religious education lessons in the reality of life in the Islamic boarding school environment with the teachers.

Obstacles and Challenges: However, there are some students or students who still experience difficulties in understanding the theories or concepts of certain topics, especially abstract concepts such as the History of Islamic Culture. This shows that additional efforts are needed to provide a more in-depth explanation of certain subject matter so that students can more easily understand the material presented.

DISCUSSION

Referring to the data and analysis that has been carried out, as well as based on the literature study that has been carried out, it shows that in this study the application of contextual learning strategies, although not yet carried out systematically and in a planned manner, has provided good results in the level of understanding of students or students in the learning material of Islamic Religious Education (PAI) at PKPPS Subulussalam Ploso Surabaya. This finding is in line with previous studies which explain that Contextual Teaching and Learning (CTL) learning provides an increase in the understanding of concepts and learning outcomes of students, students or students and their teaching teachers.⁹

Increased understanding students can be explained through several mechanisms. First, by connecting the results of Islamic religious education learning theory with the context of reality in everyday life, teachers and students can also build deeper meanings towards the concepts of Islamic Religious Education learning and the implementation of its application in the reality of everyday life. Second, the involvement of students or students or santri actively and realistically in the implementation of Islamic religious education learning methods through discussions and other relevant activities outside the classroom makes them more motivated to learn and can immediately practice the knowledge gained. In addition, the figure of the teachers also provides an example related to the practice of Islamic teachings in the reality of everyday life in the Islamic boarding school environment, further increasing the motivation of students to learn. Third, the use of various learning resources, whether in the form of case studies, group discussions, simulations, and daily practices in the Islamic boarding school environment, helps students gain a more comprehensive understanding.

⁹ Brinus, Kristianti SW Makur, Alberta P. and Nendi, Fransiskus. (2019). The Influence of Contextual Learning Models on Junior High School Students' Understanding of Mathematical Concepts. Mosharafa: Journal of Mathematics Education. Volume 8, Number 2, pages 261 – 272.

Research Implications

The implications of a study are very useful, here are the implications of the research from the results of the research that has been done. First, it is important for teachers to be given more intensive training on contextual learning strategies so that they can be applied more effectively and systematically. Second, schools need to provide adequate resources to support the implementation of this strategy, such as various learning media and facilities that allow for more interactive learning and the most important thing is systematic planning. Third, as a parameter to test effectiveness, further research is certainly needed on the implementation of contextual learning strategies in the long term and in different contexts.

The researcher realizes that this study will have several limitations that serve to focus the research. First, this study was only conducted at one educational unit and one level of education, namely Wustha, so that the data from the research results cannot be generalized globally or universally with specific and subjective to other educational units. Second, the limited research time can limit the depth of data analysis and its presentation. With these various limitations, the following are suggested.

Further Research: Further research needs to be conducted with a larger number of sample data variables and a longer research period to confirm the results of this study.

Development of Learning Models: It is necessary to develop a more specific contextual learning model for Islamic Religious Education subjects.

Continuous Evaluation: Schools need to conduct regular evaluations of the implementation of contextual learning strategies to determine the extent of their success.

CONCLUSION

Referring to the research data and analysis and discussion results and based on the literature review study conducted, it can be concluded that the implementation of contextual learning strategies at PKPPS Subulussalam Ploso Surabaya has succeeded in increasing the level of understanding of students or students of the topics and learning materials in the subject of Islamic Religious Education (PAI). This understanding is shown by the value indicator when the data is taken while in the classroom or in practice in the reality of everyday life in the Islamic boarding school environment. However, there are still several obstacles that need to be overcome in the implementation of contextual learning strategies at PKPPS Subulussalam Ploso Surabaya, namely the lack of teacher training, the lack of emphasis on contextual learning strategies in the syllabus and the still limited resources. Therefore, it is recommended that PKPPS Subulussalam Ploso Surabaya pay more attention to the development of teacher professionalism, the provision of

supporting facilities and infrastructure, and the development of a curriculum that adopts contextual learning strategies.

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