

IMPLEMENTATION OF CONTEXTUAL TEACHING LEARNING SDN 057214 MUKA PAYA KEC. HINAI

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ABSTRACT

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This study discusses the effectiveness of the application of Contextual Teaching and Learning (CTL) in the learning of Islamic Religious Education (PAI) subjects at SDN 057214 Muka Paya. This study is a qualitative descriptive study. With a phenomenological approach, this study attempts to understand the reality of events and various activities carried out in the learning process using a contextual approach at the school. The data sources for this study were students at SDN 057214 Muka Paya, PAI teachers. While the research data were obtained through observation, interviews and documentation. The research data were analyzed descriptively qualitatively. Data analysis began with coding, transcription and reduction. The final results of the data analysis revealed that the application of PAI learning with a contextual approach implemented at SDN 057214 Muka Paya was carried out in accordance with the main components of the contextual approach, including: constructivism, discovery, asking, learning communities, modeling, reflection and authentic assessment. In addition to being in accordance with the main components, PAI learning activities using a contextual approach have high effectiveness in supporting students' academic achievement and students' understanding of learning applications in everyday life. The learning carried out becomes meaningful, cheerful and enjoyable (joyfull learning) for students.

INTRODUCTION

Conceptually, Islamic education actually has sufficient richness and perfection. Its goal is to form perfect Muslim individuals and achieve happiness both in the world and in the hereafter. However, in reality, Islamic education tends to be more normative and less connected to empirical reality. This is due to the assumption that all activities of Muslim life, including education, must be based on revelations given by God literally. As a result, empirical aspects of reality are often ignored in the practice of Islamic education. (Azmuardi Azra, 1999) In the context of its orientation, Islamic education should not only aim to form individual piety or mystical awareness alone, but must also develop social piety.

Therefore, the orientation of education must be focused on the formation of Muslim individuals who have prophetic awareness with emancipatory, liberal, and transcendental characters. These individuals must be able to read and understand empirical problems around them, so that they can be involved in solving these problems. To achieve this, changes in orientation must be supported by changes in the curriculum delivered to each student. Al-Attas formulated that the Islamic education curriculum must be built based on the teachings of the Qur'an and As-Sunnah, but must be allocated with real problems so that the content is dynamic according to the context of time and place (Kurniawan S, 2015).

Fazlur Rahman also indicated that Muslims need to view the contents of the text of the Qur'an and As-Sunnah hermeneutically, namely by looking for moral ideas contained in the text of the Qur'an (Fazlur Rahman, 1982). This can only be done if Muslims conduct historical criticism of the revelation of the book. Therefore, Fazlur Rahman offers a double movement methodology to be able to capture the moral ideas contained in the Qur'an. In his view, although the text of the Qur'an remains constant from the past to the end of time, the formulation of its implementation must be dynamic and depend on the problems that develop in society. Based on this thinking, in Islamic education, a critical curriculum demands a dynamic integration between text and context, regardless of the name of the knowledge taught. Therefore, the Contextual Teaching and Learning (CTL) paradigm needs to be applied, where every material delivered by educators must have a relevant meaning for students.

One example of a school that has implemented CTL learning is SDN 057214 Muka Paya since 2002. With this contextual learning approach, it is expected that students can compete with students from other schools who may have implemented CTL learning for a longer time. Therefore, a contextual approach is very important in learning Islamic religious education in schools, so that the knowledge possessed by students is not only cognitive, but also includes the affective and psychomotor domains. In addition, a contextual approach is expected to form an attitude of tolerance and inclusiveness in students.

This study aims to examine the implementation of CTL in Islamic Religious Education (PAI) subjects at SDN 057214 Muka Paya. The study will also cover the obstacles faced and how to overcome them, as well as evaluate the effectiveness of the implementation of CTL in PAI materials at SDN 057214 Muka Paya. The purpose of this study is to enrich the intellectual knowledge in the field of Islamic education, and more importantly, to be a reference for teachers and schools in facing competition in the era of globalization.

RESEARCH METHODS

This study involves a qualitative descriptive method that aims to systematically describe and interpret facts, characteristics of the relationship between phenomena investigated in the present. This study also uses a phenomenological approach to clarify the meaning of events and their relationship to the context of the situation in contextual-based Islamic Religious Education (PAI) learning. The data sources in this study consisted of several students from SDN 057214 and PAI teachers. The data were obtained through observation, interviews, and documentation.

RESULTS AND DISCUSSION

Research findings Contextual learning is an educational approach that aims to help students understand subject matter by relating it to the context of their daily lives, whether in a personal, social, or cultural context. This approach provides flexible knowledge and skills, which can be applied and transferred from one context or problem to another.

In Islamic literature, it is found that the learning model applied by the Prophet Muhammad SAW basically contains elements of contextual learning. The Prophet Muhammad SAW used several principles in instilling faith and morals in children, including: 1. Focus: The Prophet Muhammad SAW gave a concise and direct speech to the point of the conversation without diverting attention, so that it was easy to understand. 2. The right speed of speech: The Prophet Muhammad SAW spoke at a speed that allowed children enough time to

understand it. 3. Repetition: The Prophet Muhammad SAW often repeated his sentences three times to make it easier for children to remember or memorize them, according to their level of understanding. 4. Analogy: The Prophet Muhammad SAW used analogies to make it easier to understand a concept. 5. Respecting the diversity of children: The Prophet Muhammad SAW paid attention to differences in understanding and motivated students to continue learning without getting bored. 6. Targeting three moral goals: cognitive, emotional, and kinetic. 7. Attention to the psychological development of children: The Prophet Muhammad SAW paid attention to the growth and development of children from a psychological aspect. Encouraging children's creativity: The Prophet Muhammad SAW had a dialogue with children so that they could find their own answers. 9. Interacting with children and society: The Prophet Muhammad SAW lived inclusively, mingling with children and society, so that they were accustomed to living together. 10. Direct application: The Prophet Muhammad SAW gave children direct tasks so that they tried to complete them. 11. Prayer: Every action begins and ends with prayer, to gain blessings and wisdom from what is learned or done. 12. Example: The Prophet Muhammad SAW combined words with actions based on sincere intentions, solely hoping for the pleasure of Allah SWT.

The task of a teacher in a contextual learning approach is to help students achieve learning goals by focusing on strategies rather than just providing information. Teachers must be able to manage the class as a team that works together to discover new things for each class member (student). The contextual learning approach is not doctrinal, but rather emphasizes meaningful and relevant learning experiences for students.

In the contextual learning approach, there are seven main components that need to be implemented seriously by an educator in delivering learning materials. These components have been explained by (Eline B. Johnson, 2007) 1. Constructivism Constructivism is the philosophical foundation underlying the contextual learning model. The Constructivism model has attracted the attention of science education researchers recently and has great potential in the field of science education. This model is a development of Piaget's cognitive development theory and is currently not only suitable for science education, but can also be applied in social education.

In fact, religious education that has so far focused more on textual or textual approaches can also be developed with a constructivist approach. The Constructivist view is different from the objectivist view which emphasizes more on learning outcomes. In the constructivist view, learning strategies are prioritized over the amount of knowledge obtained and

remembered by students. Therefore, the teacher's task in the Constructivist approach is to facilitate learning through three processes: first, making knowledge relevant and meaningful to students; second, giving students the opportunity to find and apply their own ideas; and third, encouraging students to develop their own learning strategies in receiving learning materials (Zayadi & Abdul Majid, 2006). Thus, Knowledge-Based Constructivism emphasizes the importance of students in constructing their own knowledge through active involvement in the teaching and learning process.

2. Finding (inquiry) In learning, inquiry places students as active subjects. Therefore, inquiry requires students to think. This method requires students to process learning experiences into something meaningful in real life.

Thus, through this method, students are expected to be productive, analytical and critical. However, teachers still play an important role as designers of learning experiences. Thus, teachers are obliged to provide learning facilities by creating a conducive climate, using various facilities, media and learning materials. (Zayadi, Abdul Majid, 2005) When associated with Islamic Religious Education learning, the process of discovery is something that is rarely done by teachers. Therefore, in order to improve the quality of Islamic Religious Education learning, teachers need to provide opportunities for students to observe, ask questions, submit hypotheses, collect data and draw their own conclusions.

Inquiry-Based Learning; a learning approach that follows the methodology of science and provides opportunities for meaningful learning.

3. Asking (questioning) In Islamic Religious Education learning, the activity of asking questions needs to be increased.

It is predicted that at this time in learning, many students are still not actively asking questions. The reasons for the lack of students to dare to ask questions are: (a) students feel that they do not know more than the teacher, (b) there are psychological obstacles because the teacher is more mature than the age of the students, (c) the lack of creativity of teachers in giving challenging problems to students, so that students have less problems to raise. Therefore, there are two tasks of Islamic Religious Education teachers that are needed, namely: first, to dissolve or find a way out of psychological obstacles between teachers and students; second, to enrich actual learning topics, with the increasingly developing era and those related to future needs.

4. Learning community In the contextual learning approach, the development of a learning community can be done in the following ways: first, to form small or large groups; second, to bring experts into the class; third, to work with peer classes; fourth, to work with classes above; fifth, to work with the community.

When associated with Islamic Religious Education learning, there are several important things that need to be done by Islamic Religious Education teachers. Among these are: (1) an Islamic Religious Education teacher needs to activate his/her class by asking students to work in groups. (2) Islamic Religious Education teachers need to present figures or experts who are considered appropriate to help with things that they do not know exactly. (3) Islamic Religious Education teachers need to carry out a joint learning process between lower grade students and higher grade students. (4) to provide broader experiences, Islamic Religious Education teachers need to provide guidance to students to visit places that have intellectual and religious values (field trips). 5. Modeling In learning with a contextual approach, modeling can not only be played by teachers, but can also be done by students.

In general Islamic Religious Education learning, modeling is often a fairly effective learning strategy. Students who have commendable morals because they witness polite, courteous, wise, caring, humble and other attitudes and behaviors displayed by their teachers or ustadz. Methods like this are predicted as a learning strength in schools or madrasahs. 6. Reflection Reflection is a way of thinking that involves thinking about what has just been learned or re-examining what has been done in the past. In the context of Islamic Religious Education (PAI) learning, reflection is important and there are several things that need to be considered by Islamic Religious Education (PAI) teachers: Context of Life Reality: In Islamic Religious Education learning in class, the material presented must be relevant to real life so that students can directly relate it to their personal experiences.

This allows students to reflect on and respond to the material directly by considering their own life experiences. Repetition of Material: Before introducing new material, it is important to repeat the material that has been taught previously. This helps students build a solid understanding and can connect new knowledge with previous knowledge. Models of Commendable Behavior: Commendable behavior and examples displayed by important figures in religion need to be conveyed intensively. By emphasizing models of good behavior, students' moral development can be maintained and protected. By paying attention to these aspects, Islamic Religious Education teachers can create a reflective learning environment, where students are given the opportunity to think critically, relate knowledge to reality, and internalize religious values in everyday life. 7. Authentic assessment Actual assessment is the process of collecting various data that can describe the development of students.

The development of students needs to be considered in order to find out that the learning process experienced by students can take place properly. So that students are able to relearn

(learning how to learn) what has been conveyed and can be developed. For example, if an Islamic Religious Education teacher wants to take data on the results of Islamic Religious Education learning development, then not at the time of the test, but the data is taken when students experience the learning process, both in class and outside the classroom. (Husaini, 2022) DISCUSSION Implementation of Islamic Religious Education (PAI) learning Islamic Religious Education (Islamic Religious Education) with Contextual Teaching and Learning (CTL) has been implemented at SDN 057214 since 2015. The background to the implementation of Islamic Religious Education learning with a contextual approach as conveyed by Drs. Eva Safrina, M.Si as the principal stated that: so far Islamic Religious Education learning is still sky high, in the sense that every problem discussed is always associated with the creator and is something that is difficult to discuss close to His creation.

So with this Contextual Teaching and Learning (CTL) approach, it is expected that Islamic Religious Education learning can be down to earth and become effective, in the sense that Islamic Religious Education learning can also be linked to events that occur in the present, and can be studied more deeply according to the existing context. (Abdul Madjid, 2007) The Principal and Islamic Religious Education teacher, M. Rizki, S.Pd.I, said that Islamic Religious Education learning with a contextual approach has proven effective, but still needs to be continuously improved and refined. The contextual approach has brought significant changes in the learning process, making it more applicable and effective. One indicator of success is the increase in students' interest in religious issues.

Teachers have more freedom in developing creativity in teaching methods according to the theme being studied. The effectiveness of PAI learning with this contextual approach is felt by teachers and students. The impacts resulting from the application of this approach tend to be positive. PAI learning with this approach encourages the creativity and imagination of teachers and students. Students are no longer passive listeners, but are actively involved in the learning process. The seven main components in PAI learning with a contextual approach applied at SDN 057214 Muka Paya are always considered and implemented to support meaningful and interesting learning. Constructivism is the main component in this contextual approach and has been implemented well.

The results achieved, both in terms of academic grades and students' religious attitudes, have been maximized. The discovery process is also an important part of contextual PAI learning at SDN 057214 Muka Paya. Students are given the task of discussing the theme given by the teacher. This makes their understanding of the material easier to understand and more

meaningful because it comes from their own language. The questioning process is also an important component in PAI learning with a contextual approach. This process is carried out after the material has been discussed and given additional explanations by the teacher.

Teachers also provide current topics so that students are stimulated in the learning process. Communication between the PAI learning community also plays an important role in providing solutions and in-depth benefits in the learning process. Modeling in PAI learning at SDN 057214 Muka Paya is always adjusted to the theme being discussed. This helps students remember and apply learning materials in everyday life. Reflection is also an important part of PAI learning with a contextual approach, as a result of the material presented. Assessment in PAI learning with a contextual approach is carried out authentically, where all student activities are awarded according to their performance.

The awards given have a positive impact on the learning process. The success of implementing contextual-based PAI learning at SDN 057214 is highly dependent on the competence of teachers and Principals in managing and determining the direction of education. The quality of learning does not only depend on the quality of teachers and books, but also on a good and quality system. The role of teachers in learning remains very important. To achieve maximum results in learning, several things need to be considered. First, teachers must have a strong commitment and intention to continue to improve their professionalism. Principals must also have adequate commitment and qualifications and have clear goals and ideas for renewal as a guide for education. The government, especially the Regency/City Education Office, must also have good intentions to provide educational guidance and innovation to improve teacher professionalism and welfare. Support from stakeholders is also very important in developing the teaching profession. Contextual-based learning is considered very effective in fostering, developing, and forming student character in accordance with Islamic teachings. The contextual approach is expected to produce students who are able to absorb and apply basic PAI competencies in everyday life and face changes and their consequences. Although Islamic Religious Education learning with a contextual approach at SDN 057214 Muka Paya has proven effective, there are still some obstacles faced, such as limited time allocation, availability of adequate facilities and infrastructure, and characteristics of students. However, these obstacles can be a positive challenge for teachers in facing learning. Teachers will try their best to overcome these obstacles and find the right solution without causing new problems.

CONCLUSION

After conducting a comprehensive study on the effectiveness of Islamic Religious Education learning with a contextual approach or Contextual Teaching and Learning (CTL) at SDN 057214 Muka Paya, it can be concluded that: 1. The application of Contextual Teaching and Learning (CTL) in Islamic Religious Education learning at SDN 057214 is in accordance with the concept. This is based on the implementation of the seven main components of learning with a contextual approach, namely from constructivism, the process of finding, asking, society 2. Learning, modeling, reflection and assessment that are authentic in the learning process. In delivering the material, it is integrative and in learning it is more directed towards themes.

The application of contextual approach to Islamic Religious Education subjects at SDN 057214 has stimulated students to act and behave in an Islamic manner and not make Islamic Religious Education material merely knowledge. 3. Islamic Religious Education learning with contextual approach or Contextual Teaching and Learning (CTL) at SDN 057214 has been effective. The effectiveness of this learning is marked by the high enthusiasm for learning, the activeness of students to ask questions and the increasing religious attitudes of students. Students' competence to practice Islam is more prominent than just understanding the theory.

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