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Implementation of Contextual Teaching and Learning in Islamic Education at Madrasah Diniyah

Rosniati Hakim¹, Mahyudin Ritonga², Khadijah³, Wetti Susanti⁴

¹Rosniati Hakim, *assisten of Professor in Tarbiyah Faculty of the State Islamic University of Imam Bonjol Padang, Indonesia.*

²Mahyudin Ritonga, *assisten of Professor in Arabic Teaching Program Study, Faculty of Islamic Studies, Muhammadiyah University of West Sumatera, Indonesia.*

³Khadijah, *Lecturer in Tarbiyah Faculty of the State Islamic University of Imam Bonjol Padang, Indonesia.*

⁴Wetti Susanti, *Lecturer in STAI Yastis Padang*

Abstract--Challenges and opportunities in the process of learning Islam is not uncommon to find throughout the history of education took place. However, improving education quality is strongly affected by its management, besides the extent to which education is able to empower all related elements and influence on education. In the context of Islamic learning, the Qur'an is the main source of reference in developing learning materials. Therefore, religious learning is very important, in addition to being part of the process of forming noble morals, it is expected to be able to be the main foundation in increasing the degree and dignity of students as children of the nation. Contextual religious (Islamic) learning in Madrasah Diniyah, is one alternative to produce capable, competent and professional human beings, and must start from the lowest level of education, that is madrasah diniyah awaliyah. This paper aims to put forward several concepts about the contextual learning of Islam in madrasah diniyah, through various relevant references. The discussion includes: the concept of contextual learning, elements and characteristics of contextual learning, focus and strategy and the application of religious learning with a contextual approach in the classroom.

Keywords--- Islamic Education, Madrasah, Strategy, Contextual Teaching.

Introduction

Religious education serves as the introduction, habituation, and inculcation of the values of noble characters to students in the context of building human faith and piety to Allah. Historically[1], Madrasah Diniyah is an Islamic educational institution that has been known since propagating Islam in the archipelago[2]. Islamic teaching and education emerged naturally through peaceful acculturation according to the needs of the community at that time. Almost all corners of the village in the country are *Madrasah Diniyah* with names and forms that differ from one region to another, such as recitation, *surau* (small mosque), *rangkring* (religious training center for advanced Islam studies), religious schools and others[3].

The needs of the Islamic community for additional Islamic education and teaching for children have never been overlooked since then until now. In West Sumatra, for example, Islamic education is known as the Qur'an Study and Study of the Book called the *Surau* education system[4]. So that in the 20th century Islamic education succeeded in producing scholars or professors in the field of Islamic Religion[5], community leaders, and figures of the struggle for independence and educational institutions known as *Madrasah Diniyah*.

The spiritual ability and positive attitude towards religion is important, because it can help learners in understanding the sources of Islamic teachings, namely the Qur'an and Hadith, as well as books relating to Islam. Therefore religious studies in *Madrasah* function as a basic basis of education and science as well as being a guide and controller for life. Religion has its own position compared to other learning. The importance of the position is increasing due to several factors, namely: Religious education is the education of the Qur'an in Arabic, which is a prayer education, because there are verses that must be read in prayer.

For those who are active in the world of education, especially learning in the classroom, many questions are currently unanswered. These questions revolve around learning problems, including how to best convey and teach concepts and materials in class so that students can remember and use or practice them. Islamic education in Indonesia is a legacy of civilization, and as an asset for the development of national education. As a legacy, it is a historical mandate to be maintained and developed by Muslims from time to time[6]. As an asset, it must be arranged and managed based on the national education system.

The troubles encountered by *madrasah diniyah* include the pattern of individual management that is less transparent, lack of availability of professional human resources, unclear vision and mission among *madrasah diniyah* organizers, and the administration of education which is below standard[7],[8]. This problem is synergistic with the Republic of Indonesia Law Number 4 of 2005 about teachers and lecturers[9]. Then the problem can gradually be overcome, towards the availability of professional human resources.

Students must be well prepared, both socially-institutionally and academically functional. Efforts to produce competent, capable and professional human beings must start from the lowest level of education[10]. Various learning problems and limited time for learning in *madrasah* need to be overcome by developing more interesting and meaningful learning. Therefore it is necessary to develop learning models that have an attractive and effective interest, among which can be done is to carry out contextual, actual and meaningful learning, in this case religious learning, so that religion is not only at the level of dogma, which is normative and textual but religion must be dynamic and contextual.

This paper tries to discuss the contextual religious learning (Islam) in Madrasah Diniyah. The discussion includes: the concept of contextual learning, elements and characteristics of contextual learning, focus and strategy as well as the application of religious learning with a contextual approach.

Literature Review

Contextual Learning (Contextual Teaching and Learning/CTL) is a complete educational process and aimed to encourage students to comprehend the learning material by relating their daily life and the theory. Contextual learning generates the students who have the applicable knowledge to solve the problem.

Contextual Teaching And Learning (CTL) is also defined as the learning method that suggests the teacher relates the material with the field condition. This learning method can make the student be able to relate the knowledge and the implementation both in family and community members[11].

To strengthen the learning experience, students need more learning that gives students the opportunity to perform, try and run into themselves, and even just as a passive listener as the recipient of all knowledge delivered by teacher. Therefore through the CTL approach, teaching is not a transformation of knowledge from teachers to students by memorizing a number of concepts that seem to be detached from real life[12],[13] but rather emphasizes on efforts to facilitate students to seek the ability to be able to live or move from what they learn.

Contextual learning is learning concept that the teacher presents the real world to the classroom and motivate the students to relate their knowledge and the application of their lives. While students acquire skills and knowledge from a limited context gradually and from the process of constructing themselves, as a provision for solving troubles in everyday life. [14].

In the education world, Contextual learning has been developed actually. In the Islamic education treasury there is a well-known interpretation of *bi al-ra'yi* or of *bi al-ma'qul* (contextual), as well as in institutions of Islamic boarding schools that develop educational patterns that emphasize contextual learning, where learning can be more meaningful if the child applies the material learned, not only the theory. Therefore, education in Islamic boarding schools is identical with a strong religious education and can not be separated from learning the Qur'an and Arabic[15], reading the Book, studying Tafseer and Fiqh sourced from Arabic language books[16]. In the boarding school environment, students are in a real learning environment (experience it) and interact with their environment for 24 hours starting from taking care of all their needs to manage their learning activities. Learning Tafseer for example is very related to the Qur'an, so one of the competencies that must be managed is the competence of writing and reading the Qur'an, because in the context of Islamic religious learning, the Qur'an is the main reference source in developing learning materials.

The contextual learning model was developed by John Dewey in 1916. In his book *Democracy and Education*, he established a constructivist education which states that the class can be a reflection of a broader society and function as a laboratory of real life learning. Dewey's Pedagogy demands the teachers to make the learning environment based on democratic and scientific procedures[17]. Their main responsibility is to encourage students to work cooperatively and to think the main social issues today. Furthermore the efforts in solving the troubles in small group, the students learn the democracy principles by experiencing the interaction in everyday life.

Elements and Characteristics of Contextual Learning

CTL has five constructivist learning elements, namely: 1) activating knowledge, 2) acquiring knowledge, 3) understanding knowledge, 4) applying knowledge, 5) reflecting knowledge. In addition to these basic elements, CTL

also has distinguishing characteristics from other learning models, namely: cooperation, mutual support, fun, not boring, learning passionately, integrated learning, and using a variety of active student resources[18].

The characteristics of contextual learning are : 1) Making a valuable connection. Students are able to become people who actively learn their concerns. They can perform individual work or team work and they can learn by doing. 2) Performing significant activities. Students create the connections between schools and various contexts that exist in everyday life as a member of society and as the entrepreneur [19]. 3) Self-regulated learning[20]. Students carry out the task with certain purpose, there is business with others, it has to do with determining choices, and the task results the product. 4) Work in group. Students can work together. While the teacher helps students work in group effectively and it facilitates them to persuade and communicate with other people.

Next to the 5) Thinking critically and creatively. Students can use higher levels in creative and critical. They can analyze, synthesize, use their logic, give the evidence, solve problems, and make the decision. 6) Parenting or maintaining students personally. Students nurture their personality: knowing, paying attention, having great desire, encouraging and strengthening themselves. Learners cannot succeed without adult support. Students respect their friends and also adults. 8) Achieving high standards[21]. Students recognize and achieve high standards: identifying students' goals and motivations for achieving them. The teacher presents to students about achieving "excellence" 9) Using authentic judgment. Students use their academic knowledge in their real life.

Method

This study was conducted in *Madrasah Diniyah* in Padang City, research time since April-November 2018. The type of research used is qualitative research, this method is used because the research data in the form of reality and fact in the field is not the form of numbers. While the data collection techniques are done with observations, interviews, documentation studies, this technique is considered appropriate because the source of this research is related to reality, people and documents. Data analysis is conducted since the collection of data lasts simultaneously during the research period.

Result And Discussion

Contextual Learning

Contextual learning places students in meaningful contexts that connect students' initial knowledge with the material being studied and at the same time pay attention to factors of individual needs of students and the teacher's role. In this relation, the contextual teaching approach should point the the following matters.

1. Problem-based learning is a teaching approach that uses the real life problem as the context of student for learning critical thinking and problem solving , as well as to gain knowledge and the essential concepts from subject matter. For example, in *Madrasah Diniyah Awaliyah* (MDA) students are found who disturb their friends, then the teacher explains that lessons in the Qur'an and hadith about: that to anyone we must do good.
2. Authentic instruction is a teaching approach that allows students to learn meaningful contexts like the wisdom of dawn and duha, students also apply it every day and every training at dawn (*didikan subuh*).
3. Inquiry-based learning demands to follow the science methodology and provide opportunities for meaningful learning.
4. Project-based learning demands a holistic teaching approach that the learning environment of students is designed so that the students can deepen the material and performing the meaningful tasks.
5. Work-based learning requires a teaching approach that allows students to use the workplace context to learn school-based learning material and the material that is reused in the workplace.
6. Service-based learning demands the utilization of teaching methodologies that combine community services with the school-based structure to reflect these services.
7. Cooperative learning demands to make the students work together to achieve the goals.

Broadly speaking, the Focus of Contextual Learning is found in the learning process of training at dawn (*didikan subuh*). as charity education, where contextually students play a role in various activities as a manifestation of theoretically accepted lessons in MDA.

Five General Strategies for Contextual Learning

The Center of Occupational Research and Development (CORD) conveys five strategies for educators in the context of applying contextual learning, which is abbreviated as REACT, namely relating, experiencing, applying, cooperating, and transferring[22]. The five strategies if implemented in religious education can be described as follows; Relating means bringing students to learn religious education in the context of real life, experiencing means learning religious education by using a scientific approach through exploration, discovery, and creation, applying

means bringing students to learn religious education by exploring meaning and wisdom so that learning by combining knowledge with its uses, cooperating means learning is developed by learning together in the context of group interaction, so as to improve academic learning outcomes also appreciate differences and social skills, and transferring means learning religious education is directed to be able to use and apply teachings, values, and religious behavior in solving various problems that appear in life or in a new / different context).

The same thing is also conveyed as follows: 1) Relating the learning material with real life condition [23] or bringing students to study religion in the context of real life. 2) Experiencing that is learning is emphasized on discovery and exploration [24], and also the invention. 3) Applying the learning material. 4) Cooperating the learning of interpersonal communication, shared use and so on. 5) The process of transferring knowledge that is learning through the use of knowledge in new situations or contexts. While Satriani[25] explains that curriculum and instruction based on contextual learning strategies must be designed to stimulate the five basic forms of learning referred to.

Application of Contextual Religious Learning in the Classroom

In contextual learning, Byker at.all suggests seven main components that must be developed by the teacher, namely:[26] constructivism, inquiry, questioning, learning community, modeling, reflection and authentic assessment. CTL can be applied in any curriculum and any field of study, and in any class regardless of the situation. As for religious learning, it consists of: teaching the Qur'an and Hadith, learning of the Aqedah, Fiqh, and Islam history.

The results of the implementation Islamic religious study using CTL strategy as in Madnrasah Diniyah. It can be seen in the following table 1:

Table 1. the Steps of implementation CTL

No	Steps	Strategies
1	First	Developing the thought by working alone the student can be more meaningful and improve their knowledge
2	Second	Carrying out the investigation of all topics
3	Third	Asking the question to develop student curiosity
4	Fourth	Creating group (learning community)
5	Fifth	Presenting models as examples of learning
6	Sixth	Reflecting the end of the meeting
8	Seventh	Conducting actual assessments in various ways

The above table content can be interpreted and analyzed based on the expert view of the: *First: Constructivism*

Constructivism is the process in developing students knowledge based on their experience. Basically, CTL learning makes the students arrange their knowledge based on observation and experience. Why is that? Because knowledge will only be functional when it is built by individuals. Knowledge that is only given will not be meaningful knowledge. This assumption underlies the constructivism application in learning through CTL, students have to be able to build their knowledge based on the experience in real life.

Building the knowledge is more suggested than accepting the knowledge in learning process, so that students must build their knowledge. For this reason, the teacher's task is to help the learning process by making meaningful knowledge by relevant means. The means are giving students the opportunity to implement and find their knowledge and strategies.

Second: Inquiry. Inquiry is learning process by discovering using systematic thinking process. Knowledge is the results of discovering something. not a number of facts that result from remembering, but results from the process of discovering itself. Thus in the planning process the teacher should design the students to make them understand. The teacher should always design activities that refer to finding activities, whatever the material taught. The inquiry cycle consists of some process among others : observation, questioning, hypothesis, data gathering, conclusion.

In the implementation of the inquiry method can be done by: the teacher divides the task of researching a problem in class. Or show an object / item or book that is still strange to him, in front of the class. Then all students are told to observe, feel, look, read carefully. Then the teacher gives a problem or question. Answers may not deviate from the line of lessons already given.

Third: Questioning. Learning is about asking and answering the question. Asking questions is the reflection of individual curiosity. Answering the question indicates the person's ability to think. Asking questions is the main strategy that is contextual based. Asking questions in learning is seen as an activity of the teacher to encourage, guide and assess students' thinking skills. For students, the questioning activity is an important part of implementing inquiry-based learning, namely: digging for information, confirming what is already known and directing attention to aspects that are not yet known.

In a productive learning, asking questions will be very useful for: 1) Exploring information about students' abilities in mastering learning material, 2) Checking the understanding of students, 3) Generating motivation to learn, 4) Stimulating / responding to students' curiosity about something, 5) Knowing the extent of students'

knowledge, 6) Focusing students on something they want, 7) Generating even more questions from students, 8) Refreshing students' knowledge.

Fourth: Learning Community. The CTL concept instructs the outcomes of learning are obtained by collaboration with others for instance group study or team work. In CTL classes, the application of the learning community principle can be done through group learning. Students can be divided into the group with heterogeneous members by viewing their interest, talents and ability. Let in their groups to learn from each other and also bring and invite people who are considered to have special expertise to learn students. Everyone can often be involved, can learn from each other, exchange information, and exchange experiences.

Learning society can occur if there is a two-way communication process, two or more groups involved in learning communication learning from one another. This mutual learning activity can occur if there is no dominant party in the communication, no party feels reluctant to ask, no party considers competing to know, all parties want to listen to each other. Everyone must feel that everyone else has different knowledge, experience or skills that need to be learned. Therefore, if everyone wants to learn from others, then everyone else can be a source of learning.

Fifth: Modeling. Modeling is a method to make students imitate what the teachers deliver. The modeling is not only limited to the teachers but also the students. In Muhadatsah learning, it can be seen that the application of this model is in accordance with the topic played by students. Initially it looks rigid, but through repeated practice, students become addicted.

Sixth: Reflection. Reflection is the process of learning experience that can be done by re-ordering the events or learning events passed. By this reflection process the learning experience can be involved the cognitive structure of students that will eventually become part of the knowledge. In the learning process using CTL, at the end of the learning process, the teacher gives the opportunity for students to "reflect" or recall what they have learned. For example in memorizing the verses of the Qur'an, which is needed in enriching the memorization of students' memorization. Likewise with memorizing Arabic vocabulary. This is very necessary in order to acquire conversational skills or oral and written skills, which are very supportive of learning the Qur'an.

Seventh: Authentic assessment. Authentic assessment is a process undertaken by teachers to collect the information about learning. Authentic assessment is performed as integrated way in the learning process. The assessment can be performed in the learning process continuously. Therefore, the emphasis is directed on the learning process. The characteristics of the assessment are : 1) Implemented in the process and after process, 2) Usually used for summative and formative, 3) What is assessed in skill and performance, not just remembering facts, 4) Continuous, 5) Integrated, and 6) Can be used as feed back. Thus true learning should really be emphasized in efforts to help students to be able to learn.

Contextual Religious Learning Strategies

Based on understanding, characteristics, and components of contextual approaches, several teaching strategies developed by teachers using religious learning, namely: problem-based learning, utilizing the environment of learners to gain learning experiences, providing group activities, making independent learning activities, making activities learn to collaborate with the community, and applying authentic assessment.

The effectiveness of religious learning implementation with a contextual approach is felt by both teachers and students. The impact resulting from the implementation of learning with this contextual approach is felt more positively impactful. It is said to have a positive impact because in religious learning with this contextual approach, teachers and students are required to be more creative and imaginative in packing learning materials. So it is not like the learnings that occur learners only as passive listeners and teachers as speakers.

The seven components of religious learning with a contextual approach applied in Madrasah are always considered and implemented to support meaningful and exciting learning. Constructivism as a key component in learning with a contextual approach, can be performed well. This proved to be a maximal result, both from academic value and the attitude of the students. Next in the contextual learning process is to find.

The process of discovery in religious studies conducted in Madrasah does not differ from the process done on other subject matter. In this case the teacher gave the theme to be discussed, then the students were tasked to discuss the theme. Thus, students' understanding of the material submitted will be easier to understand and meaningful, because it is born from its own language. The process of enquiring in religious learning with a contextual approach is a component that must be implemented.

This process is carried out after the material discussed, discussed in advance and given additional explanations by the teacher. So in religious learning, teachers always provide an actual topic for students to get stimuli in the learning process. Next is a learning society or can be said as well as communication between communities that exist in religious learning. Tightly interwoven communication will provide a profound solution and benefits in the learning process. Modeling in religious learning in Madrasah is always adapted to the theme to be discussed.

Because if this modeling according to the theme discussed, students will be easy to remember and apply the learning materials in their lives.

From the learning components that have been analyzed are actually always contain reflective processes. Basically reflection in religious learning with a contextual approach implemented in Madrasah is the result of the material that has been delivered. Something that is no less important in the learning process with a contextual approach is an assessment of the process, understanding and results gained during learning. The assessment process carried out in Madrasah is authentic, in terms of all the activities undertaken by students in learning needs to be rewarded, according to their performance.

Because whatever form of appreciation given will actually give a positive impact in the learning. The successful implementation of contextual-based religious learning at Madrasah Kota Padang, supported by the competence of teachers and principals in managing and determining the direction of education. The quality of the learning is not only in the quality of teachers and books, but more importantly the system is good and quality. But nevertheless, the teacher's role in learning is indispensable.

To get maximum results in learning, there are a few things to note: First, the commitment to change and the goodwill of the teacher to continuously improve the professionalism of his or her knowledge; Secondly, the head of Madrasah in addition to having a commitment to develop also required must have the qualifications, insight, objectives, and the idea of clear updates as a benchmark of education; Third, goodwill of the government in this case the religious Ministry of Padang City to continuously provide coaching in order to do educational innovations that in turn can be raised harkat dignity of professionalism and welfare of teachers; and fourth, the support of the stakeholders for the development of the teacher profession is indispensable.

Contextual based learning is highly effective to seek the coaching, development, and formation of students' character in accordance with Islamic teachings. Thus, with this contextual approach it is hoped that the basic competency of religion can be absorbed and can be practiced in daily life to face changes and all consequences. The implementation of religious learning with a contextual approach in Madrasah is an educator's effort to obtain a more effective religious learning model for the printing of high-quality Madrasah in the religious field, thereby spreading humanistic religion.

Conclusion Acknowledgments

Religious learning is sourced from the Koran and al-Hadith which have an important position that is increasingly needed, because religion is the controller in every life. Religious learning in *madrasa diniyah* as non-formal Islamic religious education, has implemented contextual religious learning, and must be more interesting and meaningful, more attractive and effective, by carrying out contextual learning, so religion is not only at the level of dogma, which is normative and textual but religion must be dynamic and contextual. Therefore, contextual religious learning can help teachers link material taught with real-world situations of students and encourage them to make connections between knowledge and its application in their lives. This will be the personality of students later, because the formation of human personality (character building) that is balanced, healthy and strong, is strongly influenced by religious education and internalization of religious values in students.

This can be seen in the elements and characteristics, focus and contextual learning strategies. In the application of contextual religious learning in the classroom, the teacher must develop seven CTL components, with steps: 1) Developing the thought that children will learn more meaningfully, 2) Carrying out inquiry activities for all topics, 3) Developing students' curious nature by asking questions, 4) Creating a learning community, 5) Presenting models as examples of learning, 6) Reflecting at the end of the meeting, 7) Conducting actual assessments in various ways.

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