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REVITALIZING THE ISLAMIC EDUCATION CURRICULUM WITH A CONTEXTUAL APPROACH AT SD NEGERI 004 CEMAGA SELATAN

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Kata Kunci	ABSTRAK
Pendekatan Kontekstual; Pembelajaran PAI; Keaktifan Siswa	Tujuan: Penelitian ini mengeksplorasi pengembangan bahan ajar Pendidikan Agama Islam (PAI) berbasis pendekatan kontekstual dan dampaknya terhadap keterampilan berpikir kritis siswa di SD Negeri 004 Cemaga Selatan. Metode: Dengan menggunakan pendekatan kualitatif, data dikumpulkan melalui observasi partisipatif, wawancara, dan analisis dokumen, kemudian dianalisis menggunakan model Miles dan Huberman dengan triangulasi untuk memastikan kredibilitas. Hasil: Temuan mengungkapkan bahwa bahan ajar kontekstual yang dikembangkan melalui tahapan sistematis, analisis kebutuhan, desain, dan evaluasi, secara efektif meningkatkan berpikir kritis melalui pembelajaran berbasis proyek dan transformatif. Guru berperan sebagai fasilitator yang menghubungkan konten pembelajaran dengan konteks dunia nyata, sehingga meningkatkan pemahaman, motivasi, dan kesadaran kritis siswa. Namun, keterbatasan waktu, sumber daya yang terbatas, dan kebiasaan belajar konvensional menjadi tantangan dalam implementasi. Kesimpulan: Penelitian ini menyimpulkan bahwa bahan ajar kontekstual dan inklusif mendorong berpikir kritis dan pengembangan karakter yang selaras dengan kebutuhan masyarakat kontemporer, berkontribusi pada praktik pendidikan yang lebih efektif dan relevan serta meningkatkan kualitas pendidikan secara keseluruhan.

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Keywords:	ABSTRACTS
Contextual Learning; Islamic Religious Education; Critical Thinking Skills	<p>Purpose: This study explores the development of contextual approach-based Islamic Religious Education (PAI) teaching materials and their impact on students' critical thinking skills at SD Negeri 004 Cemaga Selatan. Method: Using a qualitative approach, data were collected through participatory observation, interviews, and document analysis, then analyzed using the Miles and Huberman model with triangulation for credibility. Result: Findings reveal that contextual teaching materials developed through systematic stages, needs analysis, design, and evaluation, effectively enhance critical thinking through project-based and transformative learning. Teachers act as facilitators, connecting learning content to real-world contexts, which improves student understanding, motivation, and critical awareness. However, time constraints, limited resources, and conventional learning habits pose implementation challenges. Conclusion: The study concludes that contextual and inclusive teaching materials foster critical thinking and character development aligned with contemporary societal needs, contributing to more effective and relevant educational practices that improve overall education quality.</p>

A. INTRODUCTION

Islamic Religious Education learning at SD Negeri 004 Cemaga Selatan has implemented a transformative learning model that prioritizes student engagement. Based on in-depth observations and interviews, PAI learning at this school integrates local values with religious materials in a tolerant and respectful manner. When teaching tolerance and respect materials, teachers creatively use fairy tales, role-plays, and discussions that link Islamic teachings with students' daily lives. The implementation of Contextual Learning in this environment has proven to make students more enthusiastic in discussion and participation because the material is relevant and close to their daily lives. Student expressions stating that learning becomes more enjoyable and easier to understand serve as concrete evidence of the success of this educational approach.

In addition to integrating local values, this school also utilizes various learning media, including digital learning and interactive videos to support the learning process. The use of Islamic learning media such as YouTube videos, educational applications, Islamic e-books, digital posters, and infographics has become an integral part of contextual learning being developed. The media not only serves as a visual support but also encourages students' active involvement in the learning process. Observations in class V revealed that after watching educational videos, students were encouraged to express summaries or provide responses in their own words through discussion circles. This opinion has successfully attracted the attention of friends and educators alike.

The application of scientific and project-based learning has become a primary strategy in developing students' critical thinking skills. Thirdly, this school not only teaches religious material theoretically but also directly integrates it with character values and community service. For instance, students not only experience sequences regarding food, movements, and prayer readings but also learn independently, cooperate with peers in teams, and develop leadership skills. Furthermore, students are given creative freedom in designing posters, presentations, and short videos that

showcase their understanding in an attractive, structured, and interconnected manner based on their involvement in questions, enthusiastic student learning in following PAI lessons also significantly increases when the learning atmosphere is fun and conducive.

Theoretically, the development of Islamic Religious Education materials should not merely focus on the transfer of religious knowledge but must shape holistic and applicable understanding in students' daily lives. According to (2024), contextual PAI learning must integrate religious teachings with the social and cultural realities of students so that religious values are not perceived as something abstract and separated from everyday life. This view is supported by Paramasatiti (2025) who argue that education should be viewed as a process that connects learning materials with students' lived experiences, thereby enabling more meaningful and long-lasting knowledge internalization. In this context, teachers are not merely knowledge transmitters but also facilitators who help students discover the relevance of religious teachings in their social environment (Tobroni, 2022 ; Firmansyah, et al., 2023 ; Firmansyah 2023 ; Eka ., 2022 ; Firmansyah, 2023 ; Masdul, et al., 2024 ; Firmansyah 2023 ; Rajindra, et al., 2023).

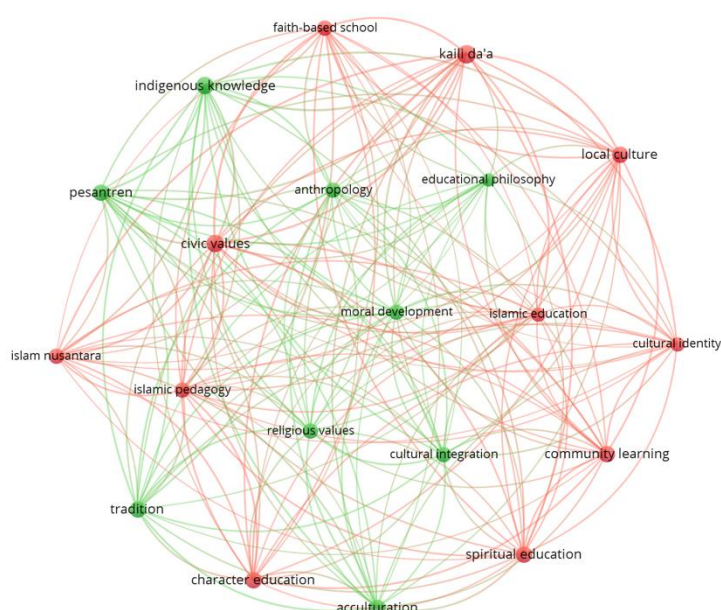


Figure 1. VOSviewer Literature Analysis

The importance of active student involvement in the learning process has also been emphasized by various educational experts. Silberman (1996) in his concept of active learning stated that students learn more effectively when they are directly involved in constructive activities, such as discussions, simulations, and collaborative projects. This aligns with the findings in this study, where the use of contextual methods, role-plays, and group discussions has succeeded in increasing student participation and understanding. Furthermore, research by Bonwell and Eison (1991) also demonstrated that active learning strategies can enhance critical thinking skills and long-term knowledge retention in students.

In the context of digital technology integration in learning, Prensky (2017) introduced the concept of "digital natives," referring to the generation born in the digital era who possess high adaptability to technology. The use of learning media such as

educational videos, e-books, and interactive applications at SD Negeri 004 Cemaga Selatan reflects the implementation of this concept. Research by Mayer (2009) on multimedia learning also confirms that the combination of visual and auditory elements in learning can improve students' understanding and retention. However, Kirschner and van Merriënboer (2013) caution that technology use in education must be accompanied by sound pedagogical design to avoid cognitive overload in students.

Project-based learning (PBL) applied at this school is also in line with constructivist learning theory proposed by Vygotsky ((1978) and Piaget (1952). Vygotsky emphasized the importance of social interaction in the learning process through the concept of the Zone of Proximal Development (ZPD), where students learn more effectively with the guidance of teachers or collaboration with more capable peers. Meanwhile, Piaget stressed that children actively construct their knowledge through direct experiences with their environment. The implementation of group projects in PAI learning at SD Negeri 004 Cemaga Selatan reflects the application of these two theories, where students not only receive information passively but also actively construct their understanding through collaboration and real experience.

From the critical thinking skills development perspective, Facione (1999) defined critical thinking as a purposeful and self-regulatory cognitive process that includes interpretation, analysis, evaluation, inference, explanation, and metacognition. The contextual PAI learning at SD Negeri 004 Cemaga Selatan has facilitated the development of these skills through discussion activities, questioning, and project-based problem-solving. Research by Ennis (2011) also indicated that critical thinking skills can be enhanced through learning that encourages students to ask questions, evaluate information, and draw conclusions based on valid evidence.

However, the implementation of contextual learning also faces various challenges. Darling-Hammond (2008) noted that teachers often encounter obstacles in implementing innovative learning methods due to limited time, resources, and support from the education system. This study also found similar challenges, where teachers at SD Negeri 004 Cemaga Selatan must struggle with time constraints and students' conventional learning habits. Therefore, Fullan (2007) emphasized the importance of sustainable professional development for teachers and strong institutional support to ensure the success of educational innovation.

Integration of local values in PAI learning also aligns with the multicultural education concept proposed by Banks (2014), who argued that education should respect and integrate students' cultural diversity. In the Indonesian context, this is particularly relevant considering the country's rich cultural and religious diversity. Research by Tilaar (2019) on Indonesian national education also emphasized the importance of developing education that is rooted in local culture while remaining open to global values. The implementation of contextual PAI learning at SD Negeri 004 Cemaga Selatan has demonstrated how Islamic religious teachings can be integrated with local wisdom without losing their essential substance.

From the learning evaluation perspective, Stiggins (2005) emphasized the importance of formative assessment that focuses on the learning process rather than merely final outcomes. Contextual learning implemented at this school has utilized

various assessment forms, including observation, portfolio, and performance assessment that are more holistic in measuring students' understanding and skills. This approach aligns with the concept of authentic assessment proposed by Wiggins (1990), which emphasizes the importance of assessing students in real and meaningful contexts.

Finally, in the character education context, Lickona (2019) stated that effective character education must integrate three main components: moral knowing, moral feeling, and moral action. PAI learning at SD Negeri 004 Cemaga Selatan has attempted to integrate these three components through contextual learning that not only teaches religious knowledge but also develops students' empathy and moral awareness and encourages them to implement religious values in daily life. Research by Berkowitz and Bier (2005) also showed that character education programs that are well-integrated with the curriculum can effectively improve students' social and moral behavior.

Thus, the development of contextual-based Islamic Religious Education materials at SD Negeri 004 Cemaga Selatan not only has a strong theoretical foundation but has also demonstrated its effectiveness in practice. This integration between theory and practice provides valuable insights for the development of more innovative and relevant Islamic religious education in the Indonesian context.

B. METHOD

This study employs a qualitative approach with a case study research design recommended by Creswell (2023) and Yin (2018), focusing on responses to phenomena in the context of daily life. The case study was chosen because this research aims to explore in depth the implementation of contextual learning in Islamic Religious Education at SD Negeri 004 Cemaga Selatan as a specific case that possesses uniqueness in the implementation of contextual approach. In line with Yin (2018), case study research is highly relevant when conducted in real-life settings within schools. The data collection techniques applied include participatory observation, in-depth interviews with PAI teachers, and documentation regarding strategies and impacts of contextual PAI learning. Data were analyzed using descriptive techniques with an interactive analysis model from Miles, Huberman, and Saldana (2024) encompassing three stages: data condensation to sort relevant data for answering research questions, data presentation in narrative form and matrices to identify patterns and relationships among categories, and drawing conclusions based on verified findings.

To ensure the validity and credibility of research data, validation tests were conducted through triangulation techniques as recommended by Creswell (2023) and Miles, Huberman, and Saldana (2024). Triangulation was performed by comparing data obtained from PAI teachers, students, and learning documents to ensure consistency and accuracy of information. This triangulation method not only enhances research validity through observation with interview results and document analysis, thus ensuring that the data obtained are comprehensive and can present accurate phenomena. Furthermore, the data collection time was differentiated to prevent consistency bias among participants. In addition, member checking was also conducted, namely confirming research findings with participants to ensure interpretation of researchers aligns with their understanding and experience, so that research results truly represent the phenomena studied accurately and can be trusted.

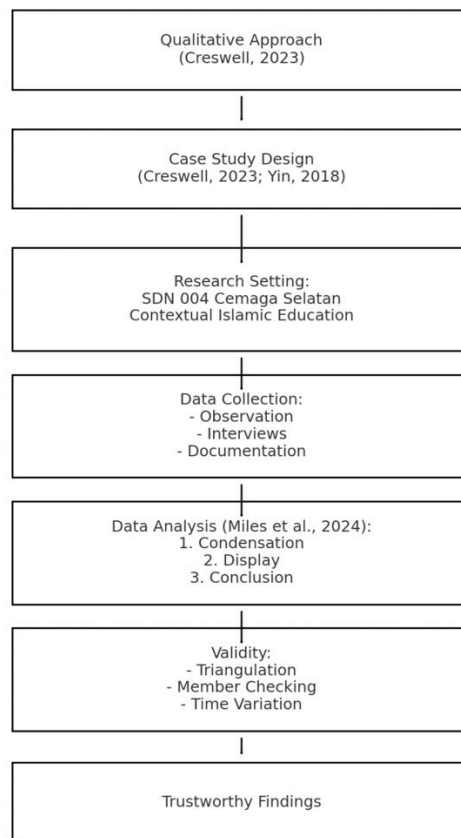


Figure 2. research framework

C. RESULT AND DISCUSSION

Findings

Development Process and Strategy of Contextual Approach-Based PAI Teaching Materials

Based on the results of observations and interviews conducted in depth at SD Negeri 004 Cemaga Selatan, it was found that Islamic Religious Education teachers have developed a series of systematic processes and strategies in developing contextual approach-based teaching materials. The material development process begins with a needs analysis stage, where teachers conduct identification of students' needs and characteristics through observation of behavior and understanding levels while still considering the religious material that must be studied in class. Teachers explain that understanding students' contextual backgrounds is the key to selecting relevant and meaningful teaching materials. Through observations of student interactions in the school environment, teachers obtain deep understanding regarding local values that live in students' daily lives, such as gotong royong tradition, mutual respect among peers, and religious practices that develop in the community.

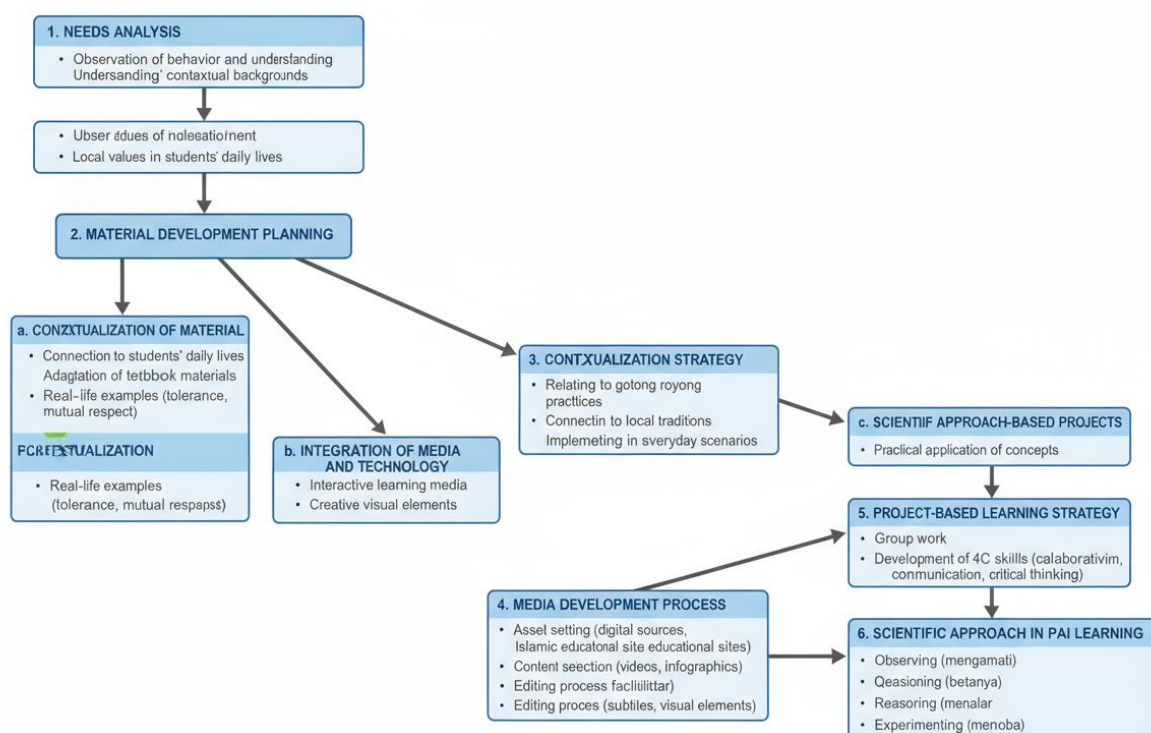


Figure 3. Development Process and Strategy

After understanding students' context, teachers then carry out the material development planning stage by integrating three main elements, namely contextualization of material with students' daily lives, integration of media and technology, and scientific approach-based projects. At this stage, teachers not only adopt material from textbooks but also creatively adapt and modify it by connecting it with students' lived realities. A concrete example found is when teachers develop material about the concept of tolerance and mutual respect in Islam. Rather than explaining the concept abstractly, teachers associate it with gotong royong practices commonly conducted during prayer times at the mosque, Friday prayers together with friends of different religions, and mutual respect traditions in consuming food while respecting each other's dietary restrictions. Teachers explain that this approach allows students to understand tolerance values because they can see their implementation directly in everyday life.

The contextualization strategy is then strengthened by the use of interactive and creative learning media designed by teachers. In the media development process, teachers conduct asset setting by exploring various digital sources ranging from trusted Islamic educational sites and videos on YouTube, web-based quiz applications, and infographic creation platforms. Teachers then carefully select forum content by aligning videos and infographics according to local context and students' level of understanding. Interestingly, teachers not only use ready-made media but also create media with simple editing processes. Classroom observations show that during the learning process, teachers use animated videos downloaded from YouTube and then add Indonesian subtitles to facilitate students' understanding. Additionally, teachers also create simple

infographics using Canva application which are then printed and displayed around the classroom as visual reminders of religious values that have been learned.

In addition to media use, teachers also apply project-based learning strategies that encourage students to be actively involved in the learning process. One of the projects implemented is when students are asked to create short videos about the practice of prayer procedures. In this project, students work in groups, plan video content, determine roles, and create simple videos using their smartphones. Teachers act as facilitators who guide students through each stage, from planning to video presentation. This process not only teaches students about prayer procedures practically but also develops their collaboration, creativity, communication, and critical thinking skills. Students' expressions during interviews revealed that they felt more enthusiastic and proud when they could create their own learning products that could be shown to friends and families.

Furthermore, the scientific approach is also integrated in each PAI learning stage. Teachers design learning that begins with observing activities, where students are asked to observe phenomena or problems related to religious material. For example, when studying cleanliness material in Islam, students are invited to observe the condition of their school environment and identify areas that need to be cleaned. After that, students are encouraged to ask questions about the relationship between cleanliness and faith in Islam. At the reasoning stage, students discuss in groups to find answers from various sources, including religious books, the internet, and teacher explanations. Subsequently, students try and communicate the results of their discussions in front of the class. This process trains students to think critically, analyze information, and communicate their ideas effectively.

The material development strategy is also supported by continuous evaluation conducted by teachers. Teachers explain that evaluation is not only carried out at the end of learning but also during the learning process through formative assessment. Teachers observe students' participation in discussions, assess group project results, and provide direct feedback to students. This evaluation serves as a basis for teachers to improve teaching materials and learning strategies in the future. When there are materials that are difficult for students to understand, teachers redesign the delivery approach to be more contextual and easier to understand.

Collaboration with fellow teachers also becomes an important part in the material development strategy. Teachers regularly conduct discussions with other PAI teachers in the working group to share experiences, exchange teaching materials, and discuss effective learning strategies. Through this collaboration, teachers gain new insights regarding innovative learning methods and expand their repertoire of teaching materials. Teachers state that discussion with colleagues helps them see learning from different perspectives and find creative solutions to challenges faced in class.

Another interesting finding is how teachers integrate character values into each PAI learning. Teachers not only teach religious material cognitively but also emphasize the internalization of religious values in students' attitudes and behavior. For example, when teaching honesty material, teachers not only explain the importance of honesty in Islam but also create learning situations that require students to practice honesty, such as self-evaluation activities without teacher supervision. Teachers also provide real examples from daily life and tell inspiring stories about honest figures so that students can emulate them.

The contextualization process also involves parents and the surrounding community. Teachers explain that family and community support is very important in strengthening students' understanding of religious values. Therefore, teachers often provide assignments that must be completed at home by involving parents, such as practicing prayer together with family or interviewing parents about religious practices in the family. This strategy not only strengthens the relationship between school and family but also creates consistency between religious learning at school and its practice at home.

Through this systematic and comprehensive development process, contextual approach-based PAI teaching materials at SD Negeri 004 Cemaga Selatan have succeeded in creating meaningful and relevant learning for students. Students not only understand religious material theoretically but also can apply religious values in their daily lives. Teachers state that this approach requires extra effort and high creativity, but the results obtained are very satisfying because students show significant improvement in both understanding and practice of religion.

Supporting Factors, Obstacles, and Implementation Impact of Contextual Approach-Based PAI Material Development

The implementation of contextual approach-based PAI material development at SD Negeri 004 Cemaga Selatan is supported by various factors that interact with and reinforce one another. The first and most fundamental factor is teacher commitment and intrinsic motivation, which can be identified through in-depth interviews. Teachers explain that they possess strong beliefs that PAI learning must go beyond merely transferring religious knowledge to the next generation. They state that their learning personally as santri at pesantren and religious observers becomes a strong foundation that underlies their commitment to developing contextual teaching materials. This intrinsic motivation is reflected in their readiness to spend additional time outside teaching hours to design contextual learning media and even use personal funds to purchase learning equipment not available at school. Observations show that teachers often stay longer for discussions with students, which requires additional guidance.

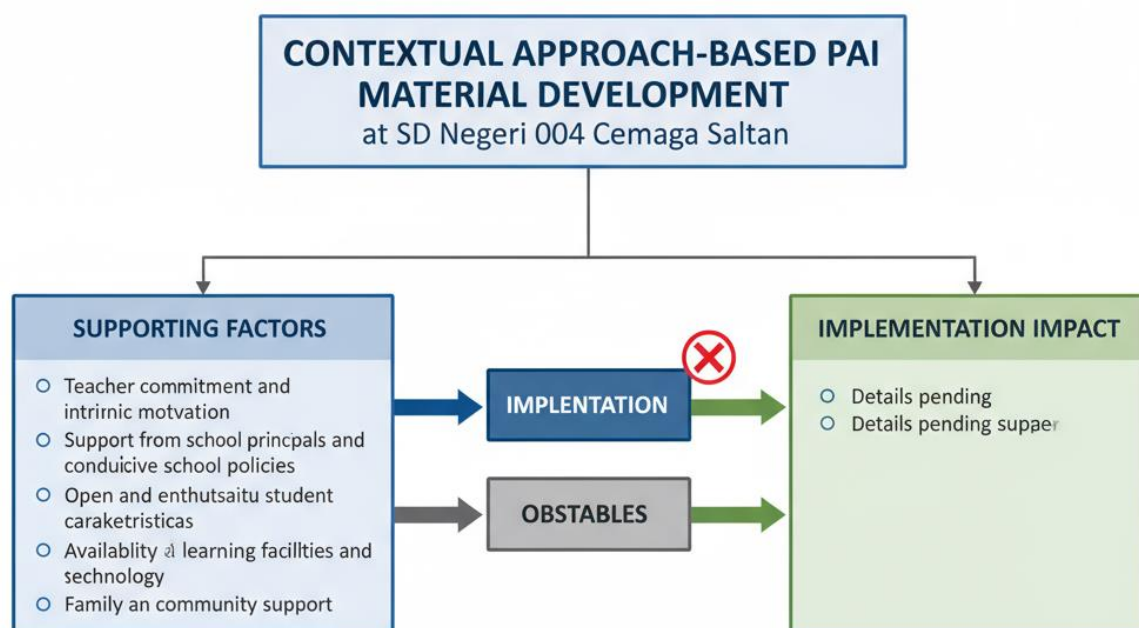


Figure 4. Supporting Factors, Obstacles, and Implementation Impact

Support from school principals and school policies that are conducive become the second factor that is very significant. School principals provide freedom for teachers to develop various creative learning methods without being bound by rigid regulations. Moreover, school principals also allocate special budgets for the procurement of learning media and provide moral support through regular appreciation during teacher meetings. In observed teacher meetings, school principals openly praised PAI teacher innovation in developing contextual learning and encouraged other teachers to learn from these practices. This moral and institutional support creates a comfortable work environment for teachers to innovate and explore better learning practices. School policies that are flexible in terms of use of learning time also provide longer duration than conventional learning schedules, which allows teachers to implement more varied project-based learning methods.

The characteristics of students who are open and enthusiastic toward new learning methods become the third supporting factor whose importance should not be underestimated. Observations show that students at SD Negeri 004 Cemaga Selatan possess high curiosity and are not hesitant to ask questions or express opinions. Interviews with several students revealed that they really enjoy learning PAI using videos, group discussions, and projects because learning becomes more interesting and not monotonous. One student explained that before using contextual methods, PAI learning only listened to teacher explanations, but now they can create posters, presentations, and videos that make learning more enjoyable. Another student expressed that through group discussions, they have the opportunity to be actively involved. They also feel more confident to express their ideas in front of friends. This

positive student response provides strong encouragement for teachers to continue developing and improving contextual learning methods.

Availability of learning facilities and supporting technology also becomes an important supporting factor even though it is still limited. The school has a projector, laptop, and internet connection that can be used for PAI learning. Although the number of equipment is limited and must be scheduled alternately with other teachers, the availability of this technology allows teachers to present learning videos, use quiz applications, and access various digital resources. Teachers creatively work around these limitations by asking students to bring their own smartphones for group project activities such as making short videos or searching for information on the internet. Observations in class show that students very enthusiastically use their smartphones to search for prayer procedure information, download learning applications, and create simple presentations. This optimal use of technology, even with limitations, demonstrates teacher creativity in maximizing available resources to improve learning quality.

Family and community support around the school also contributes to the success of contextual PAI learning implementation. Interviews with several parents revealed that they greatly appreciate teachers' efforts to make PAI learning more meaningful and relevant to daily life. Parents state that they see positive changes in their children's religious attitudes and behavior after following contextual learning. One parent explained that their child becomes more diligent in prayer and more polite in speaking after learning about the importance of morals in Islam through interesting methods at school. Parents also show their readiness to support learning assignments that must be done at home, such as practicing prayer together or discussing religious values in the family context. This synergy between school and family strengthens the internalization of religious values in students.

However, alongside various supporting factors, the implementation of contextual learning also faces several significant obstacles. The first obstacle is time limitation, where PAI learning allocation is only a few hours per week considered insufficient to implement project-based learning that requires longer time. Teachers explain that they often feel pressed by time to complete the curriculum while providing opportunities for students to learn more deeply through contextual projects. This sometimes forces teachers to make difficult choices between completing all material according to the curriculum or focusing on deeper learning with fewer materials. Classroom observations confirm this challenge, where teachers must rush to complete discussions or reduce project time so that all planned material can be delivered.

Limited learning resources also becomes a real obstacle. Although schools have projectors and laptops, the number is very limited and must be shared with many other teachers. This often causes teachers to be unable to use technology every time they want to implement digital-based learning. Additionally, not all students have smartphones or internet quota to access learning materials online. This digital divide creates inequality

in student learning opportunities, where students who have adequate technology can access more information and create better projects, while students who do not have it become limited in their participation. Teachers try to overcome this by forming heterogeneous groups that combine students who have technology with those who do not, but this solution is not always optimal.

Students' conventional learning habits that have been ingrained also become a significant psychological obstacle. Some students, especially those who are accustomed to teacher-centered learning methods, initially find it difficult to adapt to contextual methods that demand their active participation. Observations show that there are several students who look confused when asked to discuss or express opinions, and tend to wait for direct answers from teachers. One student in an interview admitted that they were initially uncomfortable with the discussion method because they were accustomed to just listening and taking notes. However, with teacher patience and continuous encouragement, these students gradually become more confident and active in learning.

Teacher workload that is very heavy also becomes an obstacle that cannot be ignored. Besides teaching PAI, teachers also have additional administrative tasks and extracurricular activities that must be managed. This situation leaves limited time for teachers to design creative learning, create media, and evaluate student projects in detail. Teachers explain that they often have to sacrifice personal time in the evenings or on weekends to prepare contextual learning materials. Although they do it with sincerity and high commitment, this workload can potentially cause teacher fatigue and burnout in the long term. This condition requires serious attention from schools and related education offices to provide support in the form of reduced administrative burden or provision of additional human resources.

Lack of training and professional development specifically about contextual learning methods also becomes an obstacle. Teachers explain that they learn contextual methods mostly autodidactically through reading books, watching tutorial videos, and learning from other teachers' experiences. Although the Education Office routinely conducts teacher training, the content of the training is often too general and not specific to the context of PAI learning. Teachers hope there will be more training specifically designed to improve their competence in developing contextual-based PAI teaching materials, including training in the use of learning technology, development of project-based learning, and assessment of contextual learning.

Despite various obstacles faced, the implementation of contextual approach-based PAI material development has provided a significant positive impact on improving the quality of learning and students' religious understanding. The first and most visible impact is the increase in students' learning motivation and engagement. Observations show that students look more enthusiastic, active in discussions, ask critical questions, and diligently complete projects given. This contrasts sharply with previous conditions where students tended to be passive and only listen to teacher explanations. In

interviews, several students expressed that they now feel that PAI learning is more interesting and meaningful because they can see the relationship between the material learned and their daily lives.

The second impact that is no less important is the improvement in students' understanding of religious material in a deeper and more applicative manner. Through contextual methods that connect religious teachings with everyday situations, students not only memorize material but also understand the meaning and wisdom behind religious teachings. For example, when learning about the importance of cleanliness in Islam, students not only know that cleanliness is part of faith but also understand why cleanliness is important for health and environmental comfort. This makes them more motivated to maintain cleanliness not just as a religious obligation but also because they understand its benefits in real life. Learning evaluation results show that students' understanding achievement increases significantly compared to previous learning using conventional methods.

The third impact is the development of students' critical thinking skills and creativity. Project-based contextual learning requires students to analyze problems, seek solutions, plan activities, and create learning products. This process trains students to think critically, such as when they must determine the best way to present material in video or poster form. Students also learn to evaluate information from various sources and choose the most relevant and accurate. Observations in class show that students increasingly dare to ask critical questions such as "Why must we pray five times?", "What is the relationship between honesty and happiness?", or "How does tolerance impact social relationships?". These questions show that students not only accept information passively but also think deeply about religious teachings they learn.

The fourth impact is the strengthening of religious character and noble morals in students' daily behavior. Interviews with teachers, parents, and fellow students reveal that there are positive changes in students' attitudes after following contextual PAI learning. Students become more polite in speaking, more disciplined in worship, more honest, and more caring toward friends. One parent told that their child who previously often lied has now become more honest after learning about the importance of honesty and its consequences through role-play methods at school. Another parent explained that their child becomes more diligent in helping with household chores after understanding the concept of devotion to parents in contextual PAI learning. These changes show that contextual learning not only touches the cognitive aspect but also effectively influences the affective and psychomotor aspects of students.

The fifth impact is the creation of positive relationships between schools, families, and communities in supporting students' religious education. Through various learning assignments involving parents, such as practicing prayer together or discussing religious values at home, communication between teachers and parents becomes more intensive. Parents feel more involved in their children's education process and can monitor the development of their children's religious understanding more closely. This also creates

consistency between religious education at school and religious practices at home, which in turn strengthens the internalization of religious values in students. Interviews with parents reveal that they greatly appreciate this approach and feel helped in guiding their children's religious education.

The sixth impact is the increase in teachers' professional competence in developing creative and innovative learning. Through the process of developing contextual teaching materials, teachers continuously learn to create attractive media, design project-based learning, conduct authentic assessments, and adapt materials according to students' needs. This experience enriches teachers' professional knowledge and skills, which in turn can improve their overall teaching quality. Teachers also become more confident in experimenting with various new learning methods and not being too dependent on textbooks. In teacher working group meetings, PAI teachers at SD Negeri 004 Cemaga Selatan often become resource persons who share their experiences in implementing contextual learning, which shows recognition from colleagues about the success achieved.

The seventh impact is the creation of a more dynamic, interactive, and enjoyable learning culture at school. The implementation of contextual PAI learning has inspired other teachers to also try to apply more innovative methods in their respective subjects. School principals explain that PAI teacher innovation has provided positive influence on the overall school learning atmosphere, where students become more active, creative, and critical. This creates synergy among teachers in developing quality learning and makes schools increasingly known as schools that implement innovative education.

Thus, although the implementation of contextual approach-based PAI material development at SD Negeri 004 Cemaga Selatan faces various obstacles, strong support from various parties and positive impacts generated show that this approach is very relevant and effective in improving the quality of Islamic religious education. Various obstacles faced become valuable lessons for continuous improvement, while positive impacts obtained become strong evidence that contextual learning has great potential to produce students who not only understand religion theoretically but also live and practice religious values in everyday life.

Discussion

Development Process and Strategy of Contextual Approach-Based PAI Teaching Materials

Research findings show that the PAI material development process at SD Negeri 004 Cemaga Selatan begins with the needs analysis stage and student characteristics, followed by planning that integrates contextualization of local values, use of interactive digital media, and application of project-based scientific approaches, then implemented through five stages of scientific learning, and evaluated and reflected continuously. This systematic process aligns with curriculum development theory proposed by Muhaimin (2015) that effective PAI learning must begin with in-depth understanding of students' contexts and their environment. These findings also reinforce Majid's (2021) view emphasizing the importance of integrating contextual approaches that connect learning materials with students' socio-cultural realities so that religious values are not perceived as something abstract.

The contextualization strategy developed by PAI teachers at SD Negeri 004 Cemaga Selatan demonstrates practical implementation of contextual learning theory that has been more widely discussed conceptually in the literature. Daradjat (2023) underlined the importance of using learning media relevant to the times to increase the attractiveness and effectiveness of PAI learning, while Nata (2022) emphasized the need for teacher creativity in designing non-monotonous learning by integrating technology and active learning approaches. The findings of this study not only reinforce both theoretical perspectives but also provide new contributions by showing how teachers in schools with limited resources can adapt and create digital media creatively without relying on sophisticated technological infrastructure.

The implementation of the five-stage scientific approach found in this study provides empirical confirmation as well as new elaboration of PAI learning theory proposed by Armai (2023) that PAI teaching material development must be oriented toward the formation of strong Islamic character through meaningful and contextual learning experiences. This study found that each scientific stage—observing, questioning, collecting information, associating, and communicating—is designed with flexibility that accommodates local contexts and elementary school student characteristics, which differs from implementation at secondary school levels as examined by Ahmad, Sutrisno and Mawardi (2022) as well as Fitria (2023). The significant novelty of this finding is that the observation stage is not only conducted through visual media in the classroom but is extended to observation of real phenomena in the school environment such as observing older students' wudu practices, while the information collection stage is not limited to textbooks but involves various sources including parents and religious figures in the surrounding community.

Supporting Factors, Obstacles, and Implementation Impact of Contextual Approach-Based PAI Material Development

Analysis of factors influencing the implementation of contextual approach-based PAI teaching material development reveals that the main supporting factors include teachers' commitment and intrinsic motivation, school principal support and conducive school policies, enthusiastic student characteristics, parent and community support, as well as availability of technological infrastructure despite being limited. These findings align with Mulyasa's (2018) theory emphasizing that the success of innovative curriculum implementation greatly depends on teachers' commitment and capacity as agents of change, as well as support from a conducive learning ecosystem. This study also reinforces Baharun's (2017) argument that effective curriculum development requires synergy among various stakeholders in the educational ecosystem.

The obstacles identified in this study include learning time limitations, resource and technological infrastructure limitations, diversity of students' levels of understanding and abilities, resistance to changes in learning methods, and challenges in assessing learning outcomes with contextual approaches. These findings confirm Tilaar's (2012) theory about the complexity of social change in educational contexts that often faces resistance from various parties accustomed to conventional practices. This study also reinforces Wardani's (2018) view that the implementation of contextual learning strategies in Islamic education faces both technical and cultural challenges that require comprehensive handling.

The impact of implementing contextual approach-based PAI teaching material development shows multidimensional and significant results, including increased student activity and participation, improved conceptual understanding, development of 21st-century skills, formation of Islamic character and values, increased learning motivation, as well as impacts extending to families and communities. These findings align with Lickona's (2009) theory on character education emphasizing the importance of meaningful learning experiences in shaping moral understanding and commitment to act according to believed values. This study also reinforces Langgulung's (2017) view emphasizing that effective Islamic education must be able to integrate cognitive, affective, and psychomotor dimensions in a holistic learning unity.

Conclusion

This study concludes that the development of contextual approach-based PAI teaching materials at SD Negeri 004 Cemaga Selatan has been successfully implemented through holistic integration of three main elements: contextualization of local values, use of interactive digital media, and application of project-based scientific approaches in a unified coherent learning strategy. The development process that begins with student needs analysis, integrative planning, flexible implementation, to continuous evaluation has produced fundamental transformation in learning epistemology from abstract-theoretical to concrete-experiential. These findings not only reinforce contextual learning theory proposed by Islamic education experts but also generate new contributions by proving that simultaneous integration of these three elements produces a multiplier effect impact that is more significant compared to partial application that has dominated PAI learning practices in Indonesia.

Factors influencing implementation success indicate that teachers' commitment and creativity in overcoming resource limitations become determinant factors that are more crucial than adequate infrastructure availability, a finding that provides new perspective on discussions about the digital divide in education. Systemic obstacles in the form of tension between contextual learning paradigms and conventional assessment systems reveal an urgent need for more fundamental reform at the national curriculum policy level, not merely technical improvements or resource additions. The multidimensional learning impact has transcended individual student competency improvement and created broader social transformation through changes in religious practices within families and increased student involvement in community social activities, which demonstrates deep internalization of Islamic values in real life.

The contribution of this research to achieving Sustainable Development Goals is highly significant, particularly in accelerating SDG 4 on inclusive and equitable quality education through empirical evidence that contextual approach-based PAI learning is capable of developing students' spiritual, emotional, social, and intellectual competencies in a balanced manner from an early age. Furthermore, the learning impact that extends to families and communities contributes to achieving SDG 16 on peace, justice, and strong institutions through the formation of young generations who possess tolerance awareness, social care, and commitment to justice values that are internalized in daily life practices. The developed learning model also supports the achievement of SDG 17 on partnerships to achieve goals through effective collaboration among schools, families, and communities in a holistic and sustainable educational ecosystem.

The practical implications of this research recommend that PAI learning development in Indonesia needs to adopt the contextual learning paradigm systemically with support from curriculum policy reforms, assessment systems, and continuous teacher professional development. The teaching material development model that has proven effective at SD Negeri 004 Cemaga Selatan can be replicated and adapted in various other elementary school contexts, especially in areas with limited resources, while still paying attention to the unique socio-cultural characteristics of each locality. The sustainability of positive impacts requires long-term commitment from all education stakeholders to create a learning ecosystem that supports innovation, creativity, and continuous transformation toward the realization of Islamic education that is quality, meaningful, and contributes concretely to the sustainable development of the Indonesian nation in accordance with the spirit and targets of the Sustainable Development Goals 2030.

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