

Contextual Teaching and Learning Methods in Islamic Religious Education at Lebong State Special School 1

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Abstract: This study investigates the application of the Contextual Teaching and Learning (CTL) approach to Islamic Religious Education instruction at State Special School 1 Lebong, with a focus on how contextual strategies can bridge the gap between religious material and the real experiences of students with special needs. The research methodology adopts a qualitative paradigm with a descriptive-interpretive design. Triangulation data gathering methods include academic documentation reviews, in-depth interviews with educational stakeholders, and structured participatory observation. To produce accurate and trustworthy results, data analysis employs Miles and Huberman's interactive model, which comprises the phases of data reduction, data presentation, and conclusion drafting. The study's conclusions showed that the CTL approach in Islamic Religious Education (PAI) instruction at SLBN 1 Lebong was operationalized through seven fundamental pillars: constructivism, investigation, and questioning, learning community, modeling, reflection, and authentic assessment. Teachers designed learning differentiation by adjusting the complexity of the material, utilizing multisensory media, and providing individual scaffolding that was responsive to the specific characteristics and obstacles of each student. Significant findings indicate that the CTL approach not only improved students' cognitive competence in understanding fundamental concepts of Islamic teachings but also optimized their active involvement in the learning process.

Keywords: Contextual Learning; Islamic Religious Instruction; Special Schools; Kids With Special Needs.

Abstrak: Penelitian ini mengeksplorasi bagaimana metode pengajaran dan pembelajaran kontekstual (CTL) digunakan dalam pembelajaran PAI di Sekolah Luar Biasa Negeri 1 Lebong,

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dengan fokus pada bagaimana strategi kontekstual mampu menjembatani kesenjangan antara materi keagamaan dengan realitas pengalaman siswa berkebutuhan khusus. Metodologi penelitian mengadopsi paradigma kualitatif dengan desain deskriptif-interpretatif. Teknik pengumpulan data dilaksanakan secara triangulasi melalui observasi partisipatif terstruktur, wawancara mendalam dengan stakeholder pendidikan, serta telaah dokumentasi akademik. Analisis data menggunakan model interaktif Miles dan Huberman yang mencakup tahapan reduksi data, penyajian data, dan penarikan kesimpulan untuk memperoleh temuan yang valid dan reliabel. Hasil penelitian mengungkapkan bahwa Metode CTL dalam pembelajaran PAI di SLBN 1 Lebong dioperasionisasikan melalui tujuh pilar fundamental: konstruktivisme, inkuiri, bertanya (questioning), pemodelan, refleksi, masyarakat belajar (learning community), dan penilaian autentik. Guru merancang diferensiasi pendidikan dengan menyesuaikan kompleksitas materi, memanfaatkan media multisensori, serta memberikan scaffolding individual yang responsif terhadap karakteristik dan hambatan spesifik masing-masing siswa. Temuan signifikan menunjukkan bahwa pendekatan CTL tidak hanya meningkatkan kompetensi kognitif siswa dalam memahami konsep-konsep fundamental ajaran Islam, tetapi juga mengoptimalkan keterlibatan aktif mereka dalam proses pembelajaran.

Kata Kunci: Pembelajaran yang Berbasis Kontekstual; Pendidikan Islam, Sekolah Khusus; Anak yang Memerlukan Perhatian Khusus.

A. Introduction

Islamic Religious Learning instruction has a significant impact on how kids develop their moral character and spiritual basis, particularly for young people with special needs (ABK) enrolled in Special Schools (SLB) (Pujianti, 2024). The significance of PAI extends beyond conventional religious instruction, as it serves as a crucial vehicle for fostering holistic development that encompasses cognitive, affective, and psychomotor dimensions tailored to the unique characteristics of each learner. In the contemporary context of inclusive education, PAI instruction transcends the mere transmission of theological concepts and ritualistic practices; rather, it emphasizes facilitating students' deep internalization and authentic application of Islamic values

within their daily lived experiences, calibrated precisely to their individual capacities and developmental trajectories (Hijaya et al., 2024)

The successful implementation of PAI for students with special needs necessitates pedagogical approaches that are not only adaptive and flexible, but also profoundly meaningful and contextually relevant to the specific nature and severity of students' disabilities (Djuaini, 2025). This educational paradigm recognizes that children with diverse special needs whether intellectual disabilities, physical impairments, sensory limitations, or autism spectrum disorders require differentiated instructional strategies that honor their dignity while maximizing their learning potential. Consequently, educators must employ multi-sensory teaching methods, utilize assistive technologies, and design learning environments that accommodate various learning styles and accessibility needs. Furthermore, the integration of students' personal experiences, cultural backgrounds, and immediate social contexts into the PAI curriculum becomes imperative to ensure that religious teachings resonate authentically with their reality, thereby transforming abstract spiritual concepts into tangible, actionable values that guide their moral decision-making and social interactions.

Various previous studies have shown that Students' religious knowledge can be improved through Contextual Teaching and Learning (CTL) understanding and attitudes in regular schools (KISMATUN, 2021) However, (Basri & Muharom, 2022) the majority of these studies focused on non-disabled students, resulting in few studies describing CTL's use in Islamic Religious Education (PAI) instruction within the framework of special needs schools (SLB) (Bogor, 2024). Studies in inclusive schools indicate that children with special needs require special adaptations, the use of multisensory media, and individual strategies to meaningfully understand Islamic Religious Education (PAI) material (Afifi et al., 2025). Meanwhile, other studies emphasize the need for innovative Islamic Religious Education (PAI) techniques for facilitate cognitive, sensory, and behavioral barriers in children with special needs (Wismaningrum & Acetylena, 2025). These findings (Maghfirah et al., 2025) demonstrate a research gap related to the execution of CTL in Islamic Religious

Instruction (PAI) learning in schools with special needs (Aihua, 2025) with diverse student characteristics.

Furthermore, studies on PAI or Islamic Religious Education, in schools with unique requirements (SLB) have largely focused on teaching strategies for one type of disability, such as blind or deaf students (Fatimah et al., 2025) However, special schools generally have students with various categories of special needs simultaneously, such as intellectual disabilities, physical disabilities, autism, and multiple disabilities (Devi, 2023). This condition requires a more complex adaptation of CTL methods, ranging from material modifications, multisensory media, modeling of worship practices, to tailored authentic assessments (Al-kifayah et al., 2025). The lack of literature that comprehensively examines the application of CTL to various types of special needs students shows the urgency of research in this contex (Lety febriana, 2022).

Based on the identified research gap in contemporary educational scholarship, This study's main goal is to comprehensively explain and critically analyze how The approach of Contextual Teaching and Learning (CTL) is operationalized and adapted within the framework of PAI, or Islamic Religious Education, at State Special School 1 Lebong. This investigation seeks to illuminate the nuanced pedagogical processes, instructional strategies, and adaptive modifications that educators employ to make religious content accessible, meaningful, and transformative for students with diverse special needs. The research particularly focuses on examining how Constructivism, inquiry, questioning, learning communities, modeling, reflection, and genuine assessment are the seven fundamental elements of CTL. contextualized to align with both Islamic educational principles and the unique learning characteristics of children with disabilities.

It is anticipated that this research will yield significant contributions across multiple dimensions of educational theory and practice. From a theoretical perspective, the study aims to advance scholarly understanding of CTL implementation within the specialized domain of religious education for learners with disabilities an intersection that remains critically underexplored in existing literature. By generating empirical evidence on how constructivist pedagogies can be effectively adapted for inclusive

Islamic education, this research seeks to enrich the theoretical discourse surrounding differentiated instruction, inclusive pedagogy, and faith-based learning in special educational contexts. The findings are expected to expand conceptual frameworks for understanding how abstract religious teachings can be rendered concrete and experientially meaningful for students with varied cognitive, physical, and sensory abilities.

From a practical standpoint, this study aspires to develop and validate a comprehensive pedagogical model that serves as a practical blueprint for inclusive and contextually relevant Islamic religious education. This model will provide actionable guidance for educators, curriculum developers, and school administrators seeking to design and deliver PAI instruction that honors the dignity, potential, and spiritual needs of students with special educational requirements. The anticipated outcomes include specific strategies for content adaptation, media selection, instructional scaffolding, and assessment accommodation tailored to different disability profiles. Beyond its immediate application at State Special School 1 Lebong, this research holds transformative potential for replication and adaptation across other special educational institutions throughout Indonesia, thereby contributing to the broader movement toward more equitable, accessible, and meaningful religious education for all learners regardless of their abilities or limitations.

B. Research Method

Employing a descriptive qualitative research design, this study endeavors to provide a comprehensive and in-depth portrayal of Teaching Islamic Religious Education (PAI) delivered through this Contextual Teaching and Learning (CTL) pedagogical framework specifically tailored for children with special needs at State Special School 1 Lebong. The qualitative approach was deliberately selected to capture the richness, complexity, and contextual nuances of teaching and learning processes, thereby enabling the researcher to explore the lived experiences of both educators and students within their natural educational setting. This methodological choice facilitates a holistic understanding of how CTL principles specifically the seven foundational

components of constructivism, inquiry-based learning, dialogic questioning, collaborative learning communities, pedagogical modeling, reflective practice, and authentic assessment are translated into actual classroom practices that accommodate the diverse learning needs, disability profiles, and developmental trajectories of students enrolled in specialized educational programs.

Data collection was conducted through systematic triangulation of three complementary methods to ensure comprehensiveness and methodological rigor. First, structured participant observations were meticulously carried out during multiple instructional sessions to document how the seven CTL components are operationalized, adapted, and integrated within PAI instruction, focusing on teaching strategies, student engagement patterns, instructional modifications, and the dynamic interplay between educational content and learners' experiential contexts. Second, in-depth semi-structured interviews were conducted with PAI educators to elicit their professional perspectives, pedagogical reasoning, and practical experiences in adapting religious content, selecting instructional media, and implementing differentiated strategies responsive to students' heterogeneous characteristics and learning preferences, providing valuable insights into the challenges encountered and creative solutions devised. Third, comprehensive document analysis was performed on lesson plans, curriculum materials, instructional media, assessment instruments, and student work samples to serve as tangible evidence of CTL implementation and to triangulate findings from observations and interviews. The analytical process followed the systematic interactive model created by Huberman and Miles, comprising a trio interconnected phases: information condensation (selecting, focusing, and transforming raw data into analytically meaningful forms), data display (organizing information into structured formats such as matrices and narratives to facilitate pattern recognition), and conclusion drawing and verification (interpreting displayed data to generate meaningful findings and validating conclusions against the original data corpus). The analytical outcomes are presented as rich descriptive narratives that comprehensively explain the specific learning practices employed, the nature and extent of pedagogical adaptations made, the multifaceted

challenges encountered including resource limitations and varying student abilities and the innovative solution strategies devised by teachers to overcome these obstacles.

Throughout all phases of the research process, meticulous attention was devoted to ensuring data validity, credibility, and trustworthiness through multiple verification strategies. Source triangulation was systematically implemented by cross-referencing data obtained from classroom observations, teacher interviews, and documentary evidence to identify convergences and complementarities that enhance the robustness of findings. Additionally, method triangulation was employed by utilizing multiple data collection techniques to capture different facets of the same phenomenon, thereby reducing potential bias inherent in any single method. In order to verify members, preliminary findings with participating educators to verify accuracy and ensure that the participants' intended meanings and lived experiences matched the researcher's knowledge. Long-term participation in the study environment also enabled the researcher to gain participants' trust, comprehend contextual subtleties, and observe patterns over time, while a reflexive journal was maintained to document personal biases, assumptions, and evolving interpretations, thereby enhancing transparency and methodological self-awareness. These rigorous validity procedures collectively strengthen the credibility of the research findings and enhance confidence that the conclusions accurately represent the educational realities of CTL implementation in Islamic religious instruction for special needs students at State Special School 1 Lebong.

C. Results and Discussion

1. Research result

Based on comprehensive empirical evidence gathered through systematic documentation analysis, in-depth interviews with educators, and extensive classroom observations conducted at State Special School 1 Lebong, the implementation of Islamic Religious Education (PAI) instruction utilizing the Contextual Teaching and Learning (CTL) methodology demonstrates a sophisticated and holistic pedagogical approach that integrates all seven fundamental components in a cohesive and mutually reinforcing

framework. These seven pillars constructivism, inquiry-based learning, strategic questioning, reflective practice, pedagogical modeling, collaborative learning communities, and authentic assessment are not implemented in isolation but rather function as interconnected elements that collectively create a rich, meaningful, and contextually grounded learning environment specifically designed to accommodate the various educational requirements of pupils with special requirements.

This empirical findings reveal that Islamic Religious Education teachers at the institution place paramount emphasis on contextual learning as the cornerstone of their instructional philosophy, deliberately and systematically designing learning experiences that enable students to establish meaningful connections between abstract Islamic theological concepts and their concrete, everyday lived experiences. This pedagogical orientation reflects a fundamental commitment to making religious education relevant, accessible, and transformative for learners with diverse cognitive abilities and learning challenges. Teachers consistently demonstrate intentionality in bridging The difference between theoretical religious understanding and real-world applicability, ensuring that Islamic teachings are not perceived as distant or disconnected doctrines but rather as living principles that directly relate to students' personal circumstances, family contexts, social interactions, and daily decision-making processes. Through careful curricular adaptation, thoughtful content sequencing, and strategic use of familiar examples drawn from students' immediate environments including their homes, school experiences, and community settings educators successfully render complex spiritual and moral concepts comprehensible and personally meaningful.

The implementation of the constructivism component is evidenced through teaching practices that position students as active constructors of their own religious understanding rather than passive recipients of transmitted knowledge. Teachers facilitate learning experiences wherein students build upon their prior knowledge, personal experiences, and existing conceptual frameworks to develop progressively deeper and more nuanced understandings of Islamic principles. The inquiry-based learning dimension manifests through structured investigative activities that encourage students to explore religious questions, examine religious practices, and discover

Islamic teachings through guided exploration rather than rote memorization. Strategic questioning techniques are employed systematically to stimulate critical thinking, promote deeper cognitive engagement, and assess comprehension levels, with teachers skillfully adapting their questioning strategies to match individual students' communication abilities and cognitive capacities. Reflective practice is integrated throughout the learning process, providing students with regular opportunities to contemplate the relevance of Islamic teachings to their own lives, evaluate their spiritual growth, and consider how religious principles can guide their behavior and choices. Pedagogical modeling is operationalized through teachers' consistent demonstration of Islamic values, proper ritual practices, ethical conduct, and compassionate interactions, thereby providing students with concrete exemplars to emulate. The learning community component creates collaborative environments where students learn from and with each other, share religious insights, support one another's spiritual development, and collectively construct meaning through social interaction and peer dialogue. Finally, authentic assessment practices move beyond conventional testing to evaluate students' genuine understanding and practical application of Islamic teachings through performance-based tasks, behavioral observations, real-world application demonstrations, and portfolios that document spiritual and moral development over time, with assessment criteria thoughtfully modified to honor each student's unique abilities and developmental trajectory.



Figure 1. Interview with teacher

In practice, teachers adapt the material to suit each student's individual abilities. Complex lesson material is broken down into easy-to-understand steps, while abstract

concepts are transformed into concrete examples, such as ablution practices, daily prayers, and ethical behavior in social interactions. Multisensory learning media, such as images, props, audio, and movement, are used to help students grasp the material more concretely. Individual guidance is provided to students who require special attention, ensuring each child can participate in learning tailored to their abilities and characteristics.

Throughout the learning process, teachers consistently encourage students to ask questions, engage in dialogue, and actively participate in the knowledge construction process. Teachers use open-ended questions designed to stimulate critical thinking skills, provide space for students to express their opinions, and broaden their understanding of Islamic teachings. This technique has proven effective in helping students with special needs develop interpretation skills, simple analysis, and the courage to express opinions.

Learning is also enriched with group discussion activities that allow students to share experiences, listen to each other, and build understanding through social interaction. For students with special needs, these activities not only improve cognitive understanding but also foster the ability to work together, appreciate differences, and develop empathy and communication skills. At the end of the lesson, teachers conduct regular reflection activities aimed at helping students assess their comprehension of the subject matter. There is reflection through simple questions and answers, short assignments, or personal conversations, depending on the student's characteristics. Through these activities, students are guided to connect religious values to real-life situations, such as manners, responsibility, and daily worship habits. Thus, reflection acts as a way to self-evaluation but also as a conduit for internalizing spiritual beliefs.

Based on the interview results, the teacher stated that students showed significant improvements in motivation and learning engagement. Students appeared more confident in asking questions, more interested in participating in activities, and more easily understood Islamic concepts when learning was presented contextually and interactively. The teacher emphasized that the CTL approach made Islamic Religious Education material more "alive" and closer to the students' world, facilitating their

comprehension of the meaning, rather than simply memorizing it. These findings reinforce that context For students with exceptional needs, -based learning is extremely pertinent since it is flexible, tangible, and suited to their learning styles.

2. Discussin

According to the study's findings, Using The approach of Contextual Teaching and Learning (CTL) is very successful within teaching Children with specific needs can receive Religious Education in Islam (PAI). This effectiveness is demonstrated in CTL's ability to connect subject matter to students' real-life contexts, making learning more meaningful, functional, and inclusive than merely theoretical. Through the CTL method, students can understand Islamic teachings more concretely because each concept is directly linked to their daily experiences. Additionally, The method of contextual teaching and learning gives educators this opportunity to gradually build students' understanding through systematic and adaptive learning stages.

Teachers can adapt teaching strategies to the needs, abilities, and characteristics of each student, including providing more intensive support for students who require it. This flexibility helps establish a secure and encouraging learning environment for students with special needs. Furthermore, It has been demonstrated that the contextual method of instruction and learning increases student inspiration and participation in gaining knowledge (Widyaswarani et al., 2024). When material is presented in a way that is relevant and close to their lives, students show greater interest, are more active in asking questions, and are more enthusiastic about participating in learning activities. Thus, CTL not only facilitates cognitive understanding but also encourages students' social development, independence, and self-confidence in teaching Islamic teachings in everyday life (Iskandar, 2024).

These findings are consistent with previous research. According to (Sindangbarang, n.d.), CTL's use in Islamic Religious Education education inclusive schools can increase student engagement and understanding because this method emphasizes real and relevant learning experiences.(Studi et al., 2022) also emphasizes that a contextual approach helps children with special needs relate theory to everyday life practices so that learning becomes more relevant and applicable in real life

(Siradjang & Paputungan, n.d.). (Martir et al., 2023) Another study emphasizes that a contextual approach helps children with special needs connect theory with practice, so that learning becomes more meaningful and applicable (Inklusif et al., 2024).

In addition to improving cognitive understanding, the CTL method also fosters students' social and spiritual abilities (Islam & Nur, 2025). Students learn to work collaboratively in group activities, respect the opinions of their peers, and practice morals in accordance with Islamic teachings through real-life practice (Firmasari & Febriana, 2025, Novriadi & Firmasari, 2022). Regular reflection helps students understand the meaning of religious values and how they apply them to everyday life. Teachers also report that students demonstrate development in The ability to think critically, ask questions, and learn independently are all signs of successful CTL implementation.

Overall, The study's findings show that the CTL method not only improves material understanding but also shapes students' character, attitudes, and behavior in accordance with Islamic teachings . With an adaptive and contextual approach, teachers can create a welcoming, purposeful, and joyful learning environment for children with special needs. This makes CTL a relevant and effective learning method for implementation at SLB Negeri 1 Lebong.

D. Conclusions

The approach In Islamic education, it is referred to as Teaching and Learning in Context (CTL) instruction in the SLB Negeri 1 Lebong for kids with special needs has proven effective in creating inclusive, adaptive, and meaningful learning. Through the CTL approach, teachers are able to adapt learning materials and strategies to the characteristics of each student so that the values of Islamic teachings can be understood and internalized through real-life experiences. This method enhances pupils' cognitive comprehension while also fostering the growth of social skills, critical thinking abilities, and the strengthening of spiritual values. Thus, CTL is a relevant and important learning approach to be implemented in religious instruction for kids with exceptional needs, in line with the study's goal of fostering meaningful and contextual learning.

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