



# Deep-Contextual Teaching and Learning in Islamic Religious Education: Effects on Students' Learning Outcomes

Nurfadhilah<sup>1</sup>, Zainal Asril<sup>1</sup>, Milya Sari<sup>1</sup>, Rehani<sup>1</sup>, Rivdya Eliza<sup>1</sup>,  
Juliana Batubara<sup>1</sup>, Musalwa<sup>1</sup>

<sup>1</sup>Universitas Islam Negeri Imam Bonjol Padang, Indonesia

✉ [nurfadhila.azharida@gmail.com](mailto:nurfadhila.azharida@gmail.com)\*

## Article Information:

Received February 10, 2026

Revised March 18, 2026

Accepted April 10, 2026

**Keywords:** *Contextual teaching and learning, deep learning approach, Islamic education, learning outcomes, instructional model*

## Abstract

This study is motivated by the condition of Islamic religious education learning in schools, which has not yet achieved its ideal outcomes. Ideally, successful learning should be reflected in students' attitudes and behaviors in their daily lives, contributing to positive personal development. However, this condition has not been fully realized, as instruction is still often conducted using conventional approaches that limit student participation and hinder the achievement of learning objectives. Therefore, this study aims to develop and examine the effectiveness of a deep-contextual teaching and learning model in Islamic religious education at the junior high school level. This study employed a pre-experimental design using a one-group pretest and posttest approach with cluster random sampling. Data analysis was conducted using comparative statistical testing and gain score analysis to evaluate improvements in student learning outcomes. The findings indicate a significant difference between students' performance before and after the implementation of the model, demonstrating a meaningful improvement in learning outcomes. The gain score analysis shows a moderate level of improvement, indicating that the model has a positive impact on student learning. The deep-contextual teaching and learning model is effective in improving learning outcomes in Islamic religious education at the junior high school level.

## INTRODUCTION

Islamic Religious Education is systematically and holistically directed toward preparing students to be spiritually grounded, possess noble character, and demonstrate a sound understanding of the fundamental principles of Islam and their application in daily life (Adiyono, 2023). In addition, Islamic Religious Education promotes positive social contributions, fosters spiritual and mental well-being, and ensures the transmission of Islamic values and traditions to future generations (Faizzati, 2021). Therefore, Islamic Religious Education not only guides individuals to live in accordance with Islamic teachings but also contributes to the development and well-being of society.

Ideally, educators implement Islamic Religious Education to enhance students' understanding of Islamic teachings while cultivating moral character through the

**How to cite:** Nurfadhilah, N., Asril, Z., Sari, M., Rehani, R., Eliza, R., Batubara, J., Musalwa, M. (2026). Deep-Contextual Teaching and Learning in Islamic Religious Education: Effects on Students' Learning Outcomes. *Ahlussunnah: Journal of Islamic Education*, 5(1), 60-67.

**E-ISSN:** 2827-9573

**Published by:** The Institute for Research and Community Service

integration of spiritual and social values, critical thinking skills, and decision-making based on Islamic principles (Rafi et al., 2025). However, in practice, many students are still unable to consistently apply what they learn in their daily lives (Arif & Aziz, 2023; Amma et al., 2021). This is reflected in students' communication behaviors and their participation in congregational prayers. Supporting evidence from Sulaiman & Dhulyaden (2022) shows that many junior high school students exhibit unfavorable behaviors, including neglecting prayers, lack of discipline, dishonesty, and irresponsibility.

These findings indicate that the implementation of Islamic Religious Education has not yet reached its ideal condition. One contributing factor is the continued reliance on conventional instructional approaches, such as direct instruction, rather than student-centered models, including contextual teaching and learning and project-based learning (Matsuyama et al., 2019, Mujahida & Rus'an, 2019; Mar'ah & Sahlan, 2024; Supriadi, 2018). This condition results in limited student engagement, as the learning process remains teacher-centered, leading to suboptimal achievement of learning objectives (Asmawi, 2024; Supriadi, 2018; Rajab, 2024). Therefore, educators are required to design instructional processes by implementing appropriate learning models that align with students' needs and enhance learning outcomes.

Learning models serve as essential guidelines for educators in planning instruction, including determining learning approaches, objectives, activity stages, and evaluation methods. Although educators are encouraged to implement student-centered models, such as contextual teaching and learning and project-based learning, these approaches have not yet been optimally applied in practice. Therefore, this study focuses on developing a learning model that builds upon existing approaches but addresses their limitations in practical implementation.

The contextual teaching and learning model is selected for further development because it emphasizes the connection between learning materials and students' real-life experiences, enabling students to relate knowledge to everyday contexts (Agustiniingsih et al., 2024). This model is grounded in social constructivist theory and meaningful learning theory (Tibahary & Muliana, 2018; Mahmuti et al., 2025), which aim to enhance students' long-term memory retention (Khoirusaadah et al., 2025).

Another reason for developing this model is the limited effectiveness of learning outcomes, particularly in the jurisprudence component of Islamic Religious Education at the junior high school level. This issue is closely related to the need to develop twenty-first century skills, including critical thinking, collaboration, communication, and reflective abilities. Therefore, this study develops a contextual teaching and learning model integrated with a deep learning approach to address these challenges and align with students' learning needs and instructional objectives.

The model is referred to as Deep-Contextual Teaching and Learning to reflect its integration of contextual learning principles with a deep learning approach. This naming follows previous research conventions, such as Digital Project-Based Learning (Masito et al., 2023). The model integrates key components of deep learning, including meaningful learning, mindful learning, and joyful learning (Mahmuti et al., 2025).

In its implementation, the model involves restructuring the stages of the contextual teaching and learning approach. The constructivism and questioning stages are combined, as both occur at the beginning of learning when prior knowledge is activated, leading to inquiry. The inquiry stage is transformed into deep exploration, while the reflection stage is strengthened into deep reflection to align with the objectives of Islamic Religious Education.

The development of this model is supported by previous studies that have modified the contextual teaching and learning approach. For example, Budiman et al.

(2021) integrated contextual teaching and learning with direct instruction, while Septia & Silalahi (2025) incorporated daily activities to enhance critical thinking through authentic learning experiences. Building on these studies, this research adapts each stage of the contextual teaching and learning model by integrating a deep learning approach. Consequently, the model represents a synthesis of contextual learning, which emphasizes real-life relevance, and deep learning, which focuses on reflection and conceptual understanding. This integration is expected to enhance students' learning outcomes, foster critical thinking skills, and strengthen long-term memory retention.

## **METHODS**

This study employed a quantitative method with an experimental approach to measure the effectiveness of the developed deep-contextual teaching and learning model in the subject of Islamic Religious Education for Grade 9 students at the junior high school level (Afriana et al., 2022; Apuke, 2017; Engkizar et al., 2025; Lim, 2025; Mohajan, 2020). The experimental design used was a quasi-experimental design, specifically a one-group pre-test and post-test design. The sample in this study was determined using a cluster random sampling technique, which involved randomly selecting participants from the population of junior high school students. This technique ensured that each student in the population had an equal opportunity to be selected as a research participant (Alian, 2024; Apuke, 2017; Sarwinda et al., 2020).

The research instrument used in this study was a test consisting of a pre-test administered before the treatment to measure students' initial abilities and a post-test administered after the treatment to measure improvements in students' understanding following the implementation of the deep-contextual teaching and learning model. Data analysis was conducted using a paired sample comparison test to determine whether there was a significant difference between students' performance before and after the treatment (Engkizar et al., 2023, 2024; Htay et al., 2025; Rahman et al., 2025). In addition, gain score analysis was used to measure the improvement in students' learning outcomes by examining the difference between pre-test and post-test scores, thereby determining the effectiveness of the model in Islamic Religious Education for Grade 9 students at the junior high school level.

## **RESULT AND DISCUSSION**

Each learning model is developed based on specific learning theories that provide direction, principles, and conceptual foundations for how the learning process should occur. Learning theories explain how knowledge is acquired, organized, and utilized by learners, while learning models serve as operational frameworks for implementing these theories in classroom practice (Asfar et al., 2019). Thus, learning theories function as philosophical and psychological foundations, whereas learning models represent their practical applications.

Contextual Teaching and Learning (CTL), as a learning system, is rooted in the philosophical foundation of constructivism. According to constructivist theory, knowledge construction views learners as actively creating cognitive structures through their interactions with the environment. With the support of these cognitive structures, learners organize their understanding of reality (Doroudi et al., 2019). These cognitive structures are dynamic and continuously adapt to environmental changes through ongoing reconstruction processes.

In constructivist learning, knowledge is viewed as dynamic and continuously evolving rather than static (Danver, 2016). Several important aspects must be considered in constructivist-based learning: (1) real-life contexts relevant to the learning material should be prioritized; (2) the learning process is more important

than learning outcomes; (3) learning emphasizes learners' experiences, particularly social experiences; and (4) learning should actively involve learners in constructing knowledge through direct experience (Andini et al., 2024).

Based on these principles, the theoretical framework of the D-CTL learning model is grounded in both personal and social constructivism. Its implementation directs learners to relate learning contexts to their daily experiences as a form of reflection on real-life application. Learners construct knowledge independently, while educators act as facilitators, mediators, and motivators.

The D-CTL model also enhances students' collaborative skills through the implementation of learning community principles using discussion-based learning methods. Discussion-based learning encourages students to actively present and exchange ideas, representing a form of constructivist learning in which knowledge is built through prior experience and interaction. In addition, such methods foster social interaction and support the use of language as a tool for constructing knowledge. The organization of learning activities plays a significant role in determining learning quality (Arifah et al., 2025). Therefore, discussion activities must be carefully designed to ensure meaningful and effective learning.

**Table 1. Hypothesis Testing of Learning Outcomes**

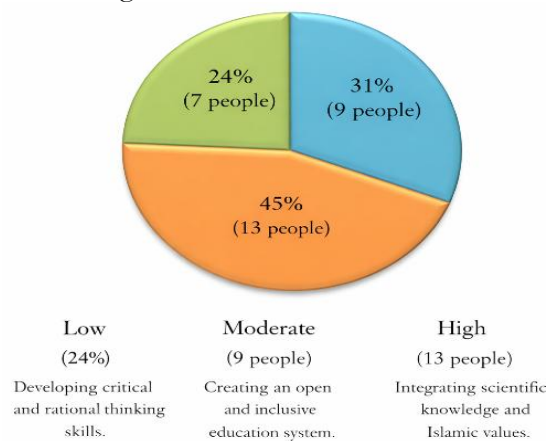
		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Pre-test	73.5862	29	7.91706	1.47016
	Post-test	83.7241	29	8.41299	1.56225

Paired Samples Test									
Paired Differences									
		Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference		t	df	Sig. (2-tailed)
					Lower	Upper			
Pair 1	Pre-test – Post-test	-10.13793	9.62038	1.78646	13.79733	-6.47853	-5.675	28	.000

Table 1 shows that the average posttest score is higher than the pretest score, indicating an improvement in students' learning outcomes after the implementation of the D-CTL model. Furthermore, the hypothesis testing results show a significance value of 0.000, which is lower than 0.05, indicating a statistically significant difference between pretest and posttest results. These findings confirm that the implementation of the D-CTL model has a significant effect on improving students' learning outcomes.

At this stage, the improvement in students' learning outcomes in Islamic Education was further analyzed using the N-Gain approach. The summary of the N-Gain results is illustrated in Figure 1.



**Fig 1. Percentage graph of n-gain scores for pretest and posttest results**

Based on the analysis of the N-Gain results, the average value obtained was

0.4877, which falls into the moderate category. In terms of distribution, 24% of students were categorized in the high category, 45% in the moderate category, and 31% in the low category. These findings indicate that most students experienced moderate to high levels of improvement. Although some students demonstrated low improvement, the dominance of moderate and high categories confirms that the D-CTL model facilitates meaningful learning for the majority of students. This is particularly relevant in Islamic Religious Education, where understanding and internalization of values require contextual and reflective learning processes.

These findings are consistent with the study conducted by Andini et al (2024), which reported a significance value of  $0.00 < 0.05$ , indicating a significant difference in learning outcomes. The study also found that students taught using the CTL model demonstrated higher critical thinking skills and self-confidence compared to those who did not use the model. Furthermore, the N-Gain analysis in Wardati et al (2022) study showed that both control and experimental groups experienced moderate improvement, although the experimental group achieved a higher average gain score. This indicates that contextual learning approaches contribute positively to improving learning outcomes, even though the level of effectiveness may vary.

Based on these results, it can be concluded that the implementation of the D-CTL learning model is sufficiently effective in improving students' learning outcomes in Islamic Religious Education, particularly in moral education content (*akhlak*). This effectiveness is influenced by the model's ability to connect learning materials with real-life contexts, thereby promoting deeper understanding and internalization of values. The findings also strengthen empirical evidence that contextual and interactive learning approaches can enhance learning outcomes. However, variations in effectiveness may still occur due to factors such as student characteristics and instructional context.

## CONCLUSION

Based on the results of the effectiveness testing, it can be concluded that the implementation of the deep contextual teaching and learning model has a positive impact on improving the learning outcomes of ninth-grade students in Islamic Religious Education and Character Education. The findings indicate a significant difference in students' learning outcomes before and after the implementation of the model, demonstrating that contextual learning enriched with reflection, value exploration, and the reinforcement of spiritual meaning is effective in enhancing students' understanding of moral education materials. Furthermore, the analysis of learning improvement shows a moderate level of effectiveness, indicating that the model not only supports students' cognitive development but also promotes active engagement and the internalization of moral values during the learning process. This study implies that the deep contextual teaching and learning model can serve as an effective and relevant instructional alternative in Islamic Religious Education and Character Education, particularly in supporting character development and improving learning outcomes at the junior secondary school level.

## REFERENCES

- Adiyono, A., Fadhilatunnisa, A., Rahmat, N. A., & Munawaroh, N. (2023). Islamic religious education learning outcomes evaluation: Implementation of steps, concepts and solutions in public elementary school. *Al-Ishlah: Jurnal Pendidikan*, 15(4), 5208-5222. <https://doi.org/10.35445/alishlah.v15i4.4384>
- Afriana, S., Rahmaniar, E., & Shaleh, S. (2022). Concept of Quantitative Research Methodology and Its Implications on Methods in Islamic Education. *IJECA (International Journal of Education and Curriculum Application)*, 5(2), 133. <https://doi.org/10.31764/ijeca.v5i2.8973>

- Agustiningih, W., Ruslan, & Luthfiyah. (2024). Analysis of the Implementation of the Contextual Teaching and Learning (CTL) Model in Islamic Religious Education Subjects. *Jurnal Pendidikan Dan Pembelajaran Indonesia (JPPI)*, 4(1), 1–9. <https://doi.org/10.53299/jppi.v4i1.406>
- Alian, E. M. I. (2024). Integrating Form-Focused Instruction and Discovery Approach for Developing EFL Writing Skills of Saudi Learners. *Theory and Practice in Language Studies*, 14(10), 3086–3092. <https://doi.org/10.17507/tpls.1410.09>
- Amma, T., Setiyanto, A., & Fauzi, M. (2021). Problems in Islamic Religious Education Learning among Students. *Edification Journal : Pendidikan Agama Islam*, 3(2), 135–151. <https://doi.org/10.37092/ej.v3i2.261>
- Andini, M., Ramdhani, S., Suriansyah, A., & Cinantya, C. (2024). Peran Guru dalam Menciptakan Proses Belajar yang Menyenangkan. *MARAS: Jurnal Penelitian Multidisiplin*, 2(4), 2298–2305. <https://doi.org/10.60126/maras.v2i4.637>
- Apuke, O. D. (2017). Quantitative Research Methods : A Synopsis Approach. *Kuwait Chapter of Arabian Journal of Business and Management Review*, 6(11), 40–47. <https://doi.org/10.12816/0040336>
- Arif, M., & Aziz, M. K. N. A. (2023). Islamic Religious Education Learning Model in the 21st Century: Systematic Literature Review. *Indonesian Journal of Islamic Education Studies (IJIES)*, 6(2), 237–262. <https://doi.org/10.33367/ijies.v6i2.4417>
- Arifah, D., Nur, K., & Amaliah. (2025). Effective Strategies for Guiding Small Group Discussions to Improve Student Collaboration. *Harmoni Pendidikan: Jurnal Ilmu Pendidikan*, 2(1), 213–220. <https://doi.org/10.62383/hardik.v2i1.1059>
- Asfar, A. M. I. T., Asmawaty, A., Asfar, A. M. I. A., & Nursyam, A. (2019). Mathematical Concept Understanding: the Impact of Integrated Learning Model. *Al-Jabar: Jurnal Pendidikan Matematika*, 10(2), 211–222. <https://doi.org/10.24042/ajpm.v10i2.3880>
- Asmawi. (2024). The Implementation of Teacher-Centered Learning in the PAIBP Subject at SMAN 1 Krembung, Sidoarjo. *Pena Islam : Jurnal Pendidikan Agama Islam*, 7(2), 29–41. <https://doi.org/10.47759/pnsyzs81>
- Budiman, A., Samani, M., Rusijono, Setyawan, Hery, W., & Nurdyansyah. (2021). The development of direct-contextual learning: A new model on higher education. *International Journal of Higher Education*, 10(1), 88–97. <https://doi.org/10.5430/ijhe.v10n1p88>
- Danver, S. L. (2016). Contextual Teaching and Learning. In *The SAGE Encyclopedia of Online Education*. SAGE Publications, Inc. <https://doi.org/10.4135/9781483318332.n86>
- Doroudi, S., Alevan, V., & Brunskill, E. (2019). Where's the reward? a review of reinforcement learning for instructional sequencing. *International Journal of Artificial Intelligence in Education*, 29(4), 568-620. <https://doi.org/10.1007/s40593-019-00187-x>
- Engkizar, E., Jaafar, A., Alias, M., Guspita, B., & Albizar, R. (2025). Utilisation of Artificial Intelligence in Qur'anic Learning: Innovation or Threat?. *Journal of Quranic Teaching and Learning*, 1(2), 1–17. <https://joqer.intischolar.id/index.php/joqer/index>
- Engkizar, E., Jaafar, A., Sarianto, D., Ayad, N., Rahman, A., Febriani, A., Oktavia, G., Guspita, R., & Rahman, I. (2024). Analysis of Quran Education Problems in Majority Muslim Countries. *International Journal of Islamic Studies Higher Education*, 3(1), 65–80. <https://doi.org/https://doi.org/10.24036/insight.v3i1.209>
- Engkizar, E., Jaafar, A., Taufan, M., Rahman, I., Oktavia, G., & Guspita, R. (2023). Quran Teacher: Future Profession or Devotion to the Ummah?. *International Journal of Multidisciplinary Research of Higher Education (IJMURHICA)*, 6(4), 196–

210. <https://doi.org/https://doi.org/10.24036/ijmurhica.v6i4.321>
- Faizzati, S. D. (2021). The Role of Religious Education in Strengthening Family Values According to Islamic Law. *INNOVATIVE: Journal Of Social Science Research*, 1(2), 834–841. <https://doi.org/10.31004/innovative.v1i2.18500>
- Htay, S. S., Po, E. T. H., & Kaewkanlaya, P. (2025). Building Student Character through Worship in Elementary Schools. *Muaddib: Journal of Islamic Teaching and Learning*, 1(2), 55–63. <https://doi.org/https://muaddib.intischolar.id/index.php/muaddib/article/view/11>
- Khoirusaadah, Prihatiningrum, W., Prakosa, W., Yulianthoro, A., Budiastuti, H., & Rokhimah, S. (2025). The Application of the Meaningful Learning Model to Improve Student Learning Outcomes. *Jurnal Ilmiah Penelitian Mahasiswa*, 3(5), 478–487. <https://doi.org/10.61722/jipm.v3i5.1467>
- Lim, W. M. (2025). What Is Quantitative Research? An Overview and Guidelines. *Australasian Marketing Journal*, 33(3), 325–348. <https://doi.org/10.1177/14413582241264622>
- Mahmuti, A., Hamzic, D. K., & Thaqi, X. (2025). The impact of contextual teaching and learning on improving student achievement in economic mathematics. *International Electronic Journal of Mathematics Education*, 20(3), 1–14. <https://doi.org/10.29333/iejme/16233>
- Mar'ah, A. S., & Sahlan, M. (2024). Higher Order Thinking Skills (HOTS) in the Perspective of Qur'an Surah An-Nahl Verse 11. *Al-Hasanah: Jurnal Pendidikan Agama Islam*, 9(2), 408–420. <https://doi.org/10.51729/alhasanah>
- Masito, F., Danim, S., Sapriyadin, S., Risdianto, E., & Brown, C. (2023). Project-based Learning (PjBL) based on the Digital Module to Improve Conceptual Understanding in Aviation English. *Journal of Innovation in Educational and Cultural Research*, 4(4), 731–736. <https://doi.org/10.46843/jiecr.v4i4.1249>
- Matsuyama, Y., Nakaya, M., Okazaki, H., Lebowitz, A. J., Leppink, J., & van der Vleuten, C. (2019). Does changing from a teacher-centered to a learner-centered context promote self-regulated learning: a qualitative study in a Japanese undergraduate setting. *BMC Medical Education*, 19(1), 152. <https://doi.org/10.1186/s12909-019-1550-x>
- Mohajan, H. K. (2020). Quantitative Research: A Successful Investigation in Natural and Social Sciences. *Journal of Economic Development, Environment and People*, 9(4), 50–79. <https://doi.org/10.26458/jedep.v9i4.679>
- Rafi, M., Qameer, N., & Salonen, E. (2025). How Islamic Religious Education Fosters Reflective Thinking Skills in a Multicultural and Democratic Context. *Multicultural Islamic Education Review*, 223–236. <https://doi.org/10.23917/mier.v3i2.12475>
- Rahman, F. A., Ulwi, K., & Aminudin, W. S. A. B. W. (2025). The Role of Islamic Education in Realizing in Sustainable Development Goals (SDGs 3). *Muaddib: Journal of Islamic Teaching and Learning*, 1(2), 12–23. <https://doi.org/https://muaddib.intischolar.id/index.php/muaddib/article/view/7>
- Rajab, S. A. (2024). Application of Contextual Approach to Student Learning Motivation in Islamic Education Learning Points at SD Negeri Leungah. *Jurnal Profesi Guru Indonesia*, 1(3), 283–295. <https://doi.org/10.62945/jpgi.v1i3.661>
- Sarwinda, K., Rohaeti, E., & Fatharani, M. (2020). The development of audio-visual media with contextual teaching learning approach to improve learning motivation and critical thinking skills. *Psychology, Evaluation, and Technology in Educational Research*, 2(2), 98. <https://doi.org/10.33292/petier.v2i2.12>
- Sulaiman, H., & Dhulyaden, M. A. (2022). The Effectiveness of Islamic Religious Education Learning in Improving the Moral Quality of Grade VII Students at

- SMPN 3 Bayongbong. *Jurnal Masagi*, 1(1), 1–6. <https://doi.org/10.37968/masagi.v1i1.288>
- Supriadi, D. (2018). The Implementation of Innovation Management and Teacher Creativity in Improving Learning Quality. *Indonesian Journal of Education Management & Administration Review*, 1(2), 125–132.
- Tibahary, A. R., & Muliana. (2018). Innovative Learning Models. *Scolae: Journal of Pedagogy*, 1(1), 54–64. <https://doi.org/10.56488/scolae.v1i1.12>
- Wahyuningtyas Septia, R., & Silalahi, M. (2025). Daily Activity Based Learning combined Contextual Teaching and Learning Approach in the Animal Anatomy and Development Course to Improve Critical Thinking Skill. *Edumatsains : Jurnal Pendidikan Matematika Dan Sains*, 10(4), 431–449. <https://doi.org/10.33541/edumatsains.v10i1.6902>
- Wardati, L., Lubis, M., Nasution, L. M., YM, K., & Hanafiah, M. A. (2022). The Application of Contextual Teaching and Learning Strategies in Islamic Religious Education Subjects at the Vocational School of Bina Taruna 1 in Medan City. *International Journal of Islamic Education, Research and Multiculturalism (IJIERM)*, 4(1), 1–14. <https://doi.org/10.47006/ijierm.v4i1.127>

**Copyright holder:**

© Nurfadhilah, N., Asril, Z., Sari, M., Rehani, R., Eliza, R., Batubara, J., Musalwa, M.

**First publication right:**

Ahlussunnah: Journal of Islamic Education

**This article is licensed under:**

**CC-BY-SA**