

## OBAMATARE-Alquran: The Syntax of the Quran-Based CTL Model in the Learning of Islam Religious Education in Higher Education

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### ABSTRACT

Research on the CTL is based on many findings that most students have yet to be able to make connections between what they learn and its various uses in real life. This study aimed to develop an Alquran-based CTL model in the subject of Islamic Religious Education (PAI) in Higher Education, specifically on the syntax design of the Quran-based CTL model. This study used the R&D method with the ADDIE model approach. The results of this study were the syntax of the Quran-based CTL model in PAI learning in Higher Education, which were summarized in the acronym OBAMATARE-Alquran, O: direct/orientate, BA: (*baca*) read Alquran, MA: (*masalah*) formulate a problem, TA: (*tanya jawab*) discussion, ask-answer-group/independent (solving problems)/guiding inquiry and displaying results, RE: reflection and evaluation. The syntax uses verses from Alquran relevant to the learning theme. OBAMATARE-Alquran, the Alquran-based CTL model, follows seven CTL activities. Constructivism, inquiry, question and answer and learning community activities could be seen in learning activities when students discussed in groups and investigated the details of the provided problems in LKM and picture/video shows. Then students found roots and problem solutions by exploring information. Students would exemplify ways to solve problems throughout the modelling step of solving problems. Reflections were done on the opening and closing activities. Meanwhile, evaluation in the form of authentic assessment was carried out during learning and at the end. This research is only limited to Alquran-based CTL syntax, requires further trials. This research can be developed in the form of learning modules, learning media and learning evaluation.

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## 1. INTRODUCTION

Research on the Contextual Teaching and Learning model, here in after referred to as CTL is based on many findings that most students have yet to be able to make connections between what they learn and its various uses in real life. This happens because their understanding of academic concepts is still abstract and has not touched the practical needs of their lives, both in the campus environment, work, family and society. The learning they have received so far is only in the form of protrusion in terms of memorizing a series of topics or subject matter but is not followed by an in-depth understanding accompanied by an analysis that they can apply when facing new problems or situations in their lives (Arianto, 2011; R. S. Fatin, 2019; Hartono, Raden Muhamad, 2021; Hidayat & Asyafah, 2019; Johnson, 2010; Kosasih, 2012; Lestari & Nugraheni, 2022; Mawarti, 2021; Muslich, 2004a, 2004b; Nurhadi, 2004; Putra & Pinasti, 2020; Rasyidah et al., 2011; Rusman, 2011; Sabiq, 2008; Sanjaya, 2008; Sapta, 2018; Sugandi, 2019; Suhardin, 2018; Sulaiman, 2012; Sulfemi, 2019; Sumiati, 2007; Trianto, 2015; Tung, 2017; Zaitun & Habiba, 2013).

The aforementioned evidence corroborates claims made by (Trianto, 2015) that a number of locations in the field display some very concerning behaviours. Students have trouble grasping academic concepts when taught using traditional methods, despite the fact that such grasping is essential for success in the real world of work in which they will eventually be immersed. At the same time, students are expected to make such connections on their own outside of class activities.

Several studies have shown that Muslim students don't practise their religion enough, even though mental practises are an important part of Islamic Religious Education. This shows that kids can't connect what they learn in school to real life. This involves doing the main worship, learning the difference between Muslims and non-Muslims, and praying, which is a key part of Islam (Alhadith) (Sabiq, 2008). Zaitun and Habiba's (2013) study of students at Raja Ali Haji University in Tanjung Pinang found that 62.48 percent of them prayed. In his study of 200 students at Universitas Negeri Padang (Kosasih, 2012), almost half (45.5%) did not pray. In the same way, the effects of regularly reading the Quran were never 0%, rarely 35%, often 40%, and always 35%.

Other studies also highlighted students' harmful actions. According to research, students at FMIPA, Universitas Negeri Malang have lost sight of moral characteristics like responsibility, honesty, initiative, and respect (Rasyidah et al., 2011). Students with big egos were found to have low moral character qualities (Sugandi, 2019). According to research (Arianto, 2011), students' social and academic honesty levels decline as they progress through their academic careers. When compared to men, women display more intellectual and social candour. Academic honesty and students' social honesty are intertwined. Academic dishonesty in the form of fabricated research proposals, falsified assignments for Personality Psychology courses, and plagiarism of assignments for Public Policy courses was discovered by Rista et al. (2021) among students in the Pancasila and Citizenship Education Study Programme at the Faculty of Social Sciences at Universitas Negeri Malang. Meanwhile, Mulyatiningsih (2011: 3) listed three types of academic dishonesty committed by students: (1) copying and pasting entire papers from the internet to complete assignments; (2) copying and pasting entire theses from the work of other students; and (3) using an internet-connected mobile phone to look up answers to exam questions.

Hartono et al. research results revealed that students in the Pacinogang, Somba Opu, and Goa were perpetrators of illegal races involving betting money (Hartono, Raden Muhamad, 2021). As a result, they endangered themselves and disturbed public order. Fauzi's research (2020) found deviant behavior among students living in rented houses in Yogyakarta. This behavior was in the form of drinking parties and free sexual behavior. Free sex behavior by the students was also found in Kurniawan's research (2022). The deviant behavior found, such as smoking, consuming alcohol, free sex, tight and transparent clothing for female students, T-shirts and torn pants, were done and used by outstanding students. (R. shafri Fatin, 2020)

Some of the studies above revealed behaviours carried out by students. Religious education has finally been in the spotlight and received scathing criticism for the occurrence of various behavioural deviations. The causes of this emergence include that learning is still conventional, so the

activities and responsibilities of students need to be channeled optimally. The learning atmosphere is monotonous and boring, so the expected competencies are not achieved (Sulaiman, 2012). In addition, mastery and understanding of learning have only been oriented toward material targets and have ignored attitudes and habituation. (Muslich, 2004b) Likewise, in assessment, which still emphasizes results rather than processes (Hidayat & Asyafah, 2019). Another reason is that the applied learning model is less effective (Sapta, 2018).

Therefore, the learning process needs to be aligned with the tendencies of students who will learn—the tendency of students to learn something that has to do with the experiences they have experienced. The knowledge students have never experienced or that is abstract tends to be considered unimportant, so they don't feel the need to learn it. Learning is required to bring students' experiences into understanding to make education more meaningful and beneficial for students. One model that can be used in learning to overcome these problems is the CTL model. The CTL model is a learning concept in which educators connect the material being taught with students' real world and encourage them to make connections between their knowledge and everyday life. (Johnson, 2010). The Quran-based CTL learning model is expected to be a solution because it connects learning with real experiences, helps educators relate the material taught to students' real-world situations, and encourages them to connect their knowledge toward application in their lives as members of their families and communities (Nurhadi, 2004). While Alquran-based development means that the learning process with the CTL model uses the Quran as a basis for standing and thinking in the entire learning process in class.

## 2. METHODS

This type of research was research and development, aimed at obtaining the syntax of CTL the Qur'an-based. This study used the development procedure with the ADDIE model, which consists of five stages: analysis, design, development, implementation, and evaluation. (Tung, 2017) However, due to time and budget constraints, this research was only carried out at the development stage.

This research was conducted in 3 stages. The first stage; needs analysis; the needs analyzed here are PAI learning carried out at Padang State University, to see the importance of this development being carried out. The procedures carried out at this stage are observing the curriculum, and the PAI learning process, interviewing students and lecturers, analyzing students' understanding of the model to be developed and analyzing the system that has been implemented by looking at the advantages and disadvantages. Second stage; design, at this stage, designing PAI learning syntax with the Qur'an-based CTL model, designing instrument product trials and carrying out guidance with experts. Third phase; development. At this stage, the researcher produced the PAI learning syntax with the Qur'an-based CTL model namely, OBAMATARE-Alquran, conducting FGD, validating experts, and making revisions based on input from the validator.

One crucial component in the CTL learning model is syntax. Syntax is a general reference in the form of the entire flow or sequence of learning activities. The syntax can be described as a series of activities called phases. Each learning model has a different phase flow. (Joyce & Weil in Utomo, 2020: 61).

The syntax in learning the Qur'an-based CTL model refers to the steps/stages in CTL learning. Details of Learning Activities with the CTL model (Sanjaya, 2008), (Sumiati, 2007), (Trianto, 2015), (Rusman, 2011), (Suhardin, 2018) :

No.	Stages of CTL	Learning Activities
1.	Constructivism	- Linking real experiences - Interaction with the environment - Problem-solving
2	Inquiry	- Observation - Asking - Submission of conjecture

		<ul style="list-style-type: none"> <li>- Data collection</li> <li>- Leading students to find something</li> <li>- Making conclusions</li> <li>- Communicating findings</li> </ul>
3	Asking ( <i>questioning</i> )	<ul style="list-style-type: none"> <li>- Debriefing</li> <li>- Giving questions/inducements</li> <li>- Directing students to find something</li> </ul>
4.	Learning Community ( <i>Learning Community</i> )	<ul style="list-style-type: none"> <li>- Collaboration with others (study groups)</li> <li>- Sharing with others (study groups)</li> <li>- Receiving and giving information</li> </ul>
5.	Modelling ( <i>modelling</i> )	<ul style="list-style-type: none"> <li>- Demonstrating something</li> </ul>
6.	Reflection ( <i>Reflection</i> )	<ul style="list-style-type: none"> <li>- Recapturing activities or experiences that have been implemented</li> <li>- Making connections between old knowledge and new knowledge</li> <li>- Direct questions about what was learned that day</li> <li>- Making notes or journals</li> <li>- Student impressions and suggestions about the day's learning</li> </ul>
7.	Gathering <i>Authentic</i> <i>Assessment</i>	<ul style="list-style-type: none"> <li>- information about developments in student learning</li> <li>- Carry out the system by focusing on students' actual abilities, both during the process and after learning is finished.</li> </ul>

### 3. FINDINGS AND DISCUSSION

The syntax is a progression of steps in the educational process. The syntax for each learning model is different. Learning will not be carried out correctly without the syntax, hence it is important to design a syntax that is in line with the goals of PAI learning if it is to have any meaning at all. Teachers and students alike can use the syntax as a road map for effective instruction. The OBAMATARE-Alquran moniker is used to shorten CTL syntax.

**O** = direct/orientate  
**BA** = (baca) read Alquran/read material  
**MA** = (masalah) formulate a problem/ pose a problem  
**TA** = (tanya jawab) discussion, ask-answer-group/independent (solving problems)/ guiding inquiry and displaying results  
**RE** = reflection and evaluation

**Figure 1.** The OBAMATARE-Alquran

This term is interpreted as:

**O:** stands for orientation. This orientation simultaneously/begins with opening the class with greetings, prayers and prayers, then helps students straighten their intentions to make the learning process worship. Therefore, the lecturer starts entering class by saying greetings, blessings and prayers. Then encourage and motivate students to straighten their intentions and make the learning process in the context of worshipping Allah. Furthermore, the introduction orientation is directed at the process, including:

- 1) The explanation before the lecture begins (RPS)
- 2) Providing stimulus in the form of questions or giving an overview of the material to be

discussed.

- 3) Lead students to be enthusiastic in the learning process and respond to class situations.
- 4) Doing apperception by connecting the material with the student's previous knowledge.

**BA:** (Membaca) Reading Alquran and the material. Students are asked to take turns reading verses from Alquran related to the study material. Previously students were asked to look for verses about the material. Lecturers give an assessment of student reading with performance appraisal techniques. Students who are not fluent in reading Alquran can improve it within one semester. After reading the verses of the Alquran related to the material, the lecturer directs students to understand and discuss the verse and connect it to reality on the ground. Each group discusses different verses according to the sub-material. Each group concludes the results of their discussion in the group worksheet.

**MA:** (Masalah) Formulate a problem/propose a problem. Lecturers give or ask questions/problems that students must solve in LKM. The procedure starts with showing pictures/videos and so on. The students listen and take notes. Then, they submit the problems connected with the verses read or that students have searched for before entering class. Problems related to the verses of Alquran will be the subject of discussion.

**TA:** (Tanya Jawab) "Ta" stands for question and answer and show. This question and answer/discussion is an activity of asking and answering that must be present simultaneously with analyzing activities; discussion and analysis are activities that students must carry out. As analysts, students study many things in the learning process, including videos, pictures, social media, and events. With this activity, students are expected to get used to analyzing everything they see and think about so that the meaning of the information that reaches students is obtained. This analysis was carried out in group discussions. Student analysis must be based on verses of the Alquran.

After finishing discussing and analyzing activities, several agreed groups will display or present the results of their group discussions. The knowledge, attitudes and skills acquired during group discussions must be clarified and validated. The trick is to explain. While the assigned group is presenting, the other groups respond. The lecturer assesses with a work assessment during the process.

**RE:** It stands for reflection and evaluation. Reflection is carried out on the core activities and at the end of the meeting. In the core activities, reflection is carried out to review student understanding. If it needs to be understood, the lecturer will help guide students. Reflection at the end of the meeting through which students are required to rethink what they have learned, what they will learn, what to do with that knowledge, student impressions and suggestions about that day's learning. Then, they write it on the reflection sheet. Learning is evaluated throughout the learning process and at the end of learning using authentic assessment.

**Table 2.** The learning steps

Activity Stage	Lecturer Activities	Student Activities	Media
20 minutes	<ul style="list-style-type: none"> <li>- Greetings, prayers and apperceptions</li> <li>- Leading</li> <li>- students to straighten their intentions</li> <li>- Explaining lesson plans</li> </ul>	<ul style="list-style-type: none"> <li>- Responding to greetings, blessings and prayers</li> <li>- Straightening intentions</li> <li>- Asking and answering questions</li> </ul>	LCD, Laptop, E-learning, Zoom Meet
Core Activities 110 minutes 10 minutes	Pointing and assessing students reading Alquran verses related to Alquran	Quran Reading	rubric Alquran reading assessment

5-10 minutes	Playing videos/pictures	Observing, discussing videos	Video speakers
10 minutes	- Explaining and asking about students' opinions/experiences regarding broadcasts, explanations based on Quranic verses - Giving questions/problems that students must solve - Allowing students to ask	- Listening and answering - Recording questions on the LKM - Asking	
40 minutes	Guiding inquiries	Completing questions/problems in LKM	Alquran and the Translation of teaching materials LKM
45 minutes	Facilitating students to present and respond to problems	Presenting the results of small group discussions Responding	
to Closing 20 minutes	Facilitating students to reflect on their learning Evaluate learning outcomes by asking students to conclude and with post-tests/quiz	Reflection Asking students to conclude learning and answer questions	

From the description above, it can be seen that the learning process with the Quran-based CTL model uses seven main components that must exist in the CTL model, namely: 1) constructivism, 2) inquiry, 3) questioning, 4) learning community, 5) modelling, 6) reflection, 7) authentic assessment (Sanjaya, 2008), (Sumiati, 2007), (Trianto, 2015), (Rusman, 2011).

*First* is constructivism, namely an attempt to build a new structure in students' cognitive structure based on experience. Knowledge is formed and built and then given meaning through real experience. (Wirdati & Sulaiman, 2018) *Second* is inquiry, namely learning based on investigation, search and self-discovery through systematic thinking. Learning with inquiry is carried out in steps; observing, asking, estimating temporary answers, hypotheses, collecting data and concluding. (Trianto, 2015) *Third*, questioning; Learning by questioning is someone's curiosity which is reflected through questions. These questions can come from students, lecturers or others. Questions are directed from students to students, from lecturers to students, or from students to lecturers. *Fourth* is learning community; This concept emphasizes that learning outcomes are constructed through social interaction or collaboration with others, such as group study. Vygotsky in (Trianto, 2015). *Fifth*, modelling; is a process of learning that uses something as an example. This example is used to be imitated by all students. Modelling is carried out by lecturers, students and other resources. (Trianto, 2015) (Wirdati & Sulaiman, 2018) *Sixth*, reflection; is an activity to think deeply about what has just been learned or what has just happened. It is a process of looking deep within oneself. Also interpreted as a learning process that has been implemented or experienced. Digesting, experiencing, weighing and comparing and discussing with oneself is reflection. (Wirdati & Sulaiman, 2018) *Seventh*, authentic assessment; is a process of collecting complex information about the development of learning that has been done by students through the collection of more complete data, assessments are carried out throughout the learning process. (Trianto, 2015)

Students' discussions in small groups, data collection via LKM-provided issues, and reinforcement with visual aids all reveal stages of constructivism, inquiry, questioning, and learning community learning. Information is extracted and the causes and solutions to problems are

discovered by the students. Constructivism shows up in analysis at the level of problem-focused data collecting. Problem conceptualization, problem resolution, and analysis all involve the Inquiry and Questioning phases. When problems arise with comprehension and the search for solutions, questions arise. Students and teachers alike employ verses from the Alquran that are relevant to the lesson's content in their brainstorming and questioning stages..

The modelling stage is carried out when solving problems. The students will exemplify/demonstrate how to solve problems. When exemplifying, students cannot separate their explanation from the verses of Alquran according to the learning theme. At the same time, the learning community can be seen in small group discussion activities to solve problems in the LKM and interact with other groups. The learning community holds discussions using Alquran verses appropriate to the learning theme.

The reflection stage is carried out between students and lecturers regarding understanding the material being discussed. This is done in core activities. If something needs to be understood, the lecturer will assist students in discussing it. So that students understand the material. At this stage, the lecturer and students explore the understanding of the material along with the verses of Alquran. In the closing activity, reflection is carried out by writing it on the LKM. At this stage, lecturers and students deepen their understanding of the material accompanied by verses from Alquran. Reflection is carried out to trace students' information about what they have learned, what material has been understood and what has not been understood. The final stage is an authentic assessment in the form of an evaluation of attitudes towards oneself and colleagues. This is carried out during the learning process and after the learning process. Meanwhile, for assessing aspects of knowledge, individual evaluation is used both in the process and at the end in the form of quizzes or tests. Each learning component is inseparable from the verses of the Alquran in the preliminary, core and closing activities in the OBAMATARE-Alquran.

#### 4. CONCLUSION

This study aimed to design the Quran-based CTL learning model syntax in Islamic Religious Education courses at state universities. The syntax was summarized in the acronym OBAMATARE-Alquran, namely, O: directing/orientation, BA: (*membaca*) reading the Quran/reading material, MA: (*masalah*) formulating problems/posing problems, TA: (*Tanya jawab*) question/answer - discussion, question-answer-group/self-help own (solving problems)/guiding inquiry and demonstration, RE: reflection and evaluation. Overall, the syntax is related to the verses of the Alquran. The stages of learning the CTL Alquran-based PAI model in the form of constructivism, inquiry, question and answer and learning community could be seen in learning activities when students discuss in groups, collecting information from the problems given in the LKM and the pictures/video displays. Students found roots and solutions to problems of information retrieval. The modelling stage was seen when solving problems; students will demonstrate/exemplify how to solve problems. Reflection was carried out on the core activities and closing activities. The core activities were carried out between lecturers and students to see the extent of student understanding. Reflections on closing activities were written on the LKM. Meanwhile, evaluation in the form of authentic assessment is carried out during learning and at the end.

This research implies that it is important for lecturers to apply effective, efficient and fun learning steps. The correct syntax will help achieve the learning objectives. The results of this study can be used by lecturers and students in the PAI learning process and other learning in class so that students can apply PAI learning in everyday life. This research is limited to the design and development of syntax due to time and cost constraints. This research is still very likely to be developed into the module stage, LKM, learning media and learning evaluation.

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