

# Effectiveness of Fiqh Worship Teaching Materials Based on Contextual Teaching and Learning at Parahikma Indonesia Institute Gowa

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This study aims to determine the effectiveness of Fiqh Ibadah Teaching Materials Based on Contextual Teaching and Learning at the Indonesian Parahikma Institute, Gowa. This study is a research on the development of Contextual-Based Fiqh Ibadah Teaching Materials (CTL) at the Indonesian Parahikma Institute. The learning model developed is based on the results of a literature review, a study of relevant previous research results, and an empirical study of the needs of lectures at the Indonesian Parahikma Institute. The results of the study indicate that Fiqh Ibadah Teaching Materials Based on Contextual Teaching and Learning (CTL) at the Indonesian Parahikma Institute, Gowa were implemented very effectively, implementation with an average value of 11.6 as many as 89.23% of students stated that Fiqh Ibadah Teaching Materials Based on Contextual Teaching and Learning (CTL) were very effective for use in learning Fiqh Ibadah. This means that the results of the trial, both through Fiqh Ibadah Teaching Materials Based on Contextual Teaching and Learning (CTL). By using the CTL approach, students can relate the theories they learn to real contexts, so that learning becomes more relevant and meaningful. In addition, encouraging active interaction between students and lecturers, as well as between students themselves, can increase their motivation and involvement in the learning process.

**Keywords:** Fiqh Worship Teaching Materials, Contextual Teaching and Learning.

## **1. Introduction**

Islam is a religion that demands the concomitant of faith, knowledge and good deeds. Faith without intelligence will produce a crippled people, and conversely intelligence without faith will produce savagery. Likewise, knowledge that is not practiced is like a tree that does not bear fruit. The fruit of knowledge can be obtained through experience and good deeds. The combination of knowledge and good deeds will create a scientific deed or *amaliah* knowledge. This means that knowledge must be practiced and good deeds must be scientific (not imitation and can be accounted for).

In addition to the promise of Allah SWT to those who seek knowledge, the Prophet Muhammad SAW said in a hadith that seeking knowledge is obligatory for every Muslim. Education has a very strategic role in producing quality resources. Through education, a person is prepared to have provisions so that they are ready to know, recognize and develop systematic thinking methods in order to be able to solve a problem as expected.

Learning is able to develop the abilities or potential of students as a whole which is marked by the possession of various intelligences comprehensively, be it emotional, spiritual, social, intellectual or kinesthetic intelligence (Majid, 2005). Fiqh of Worship as one of the institutional level courses in every level of Islamic Higher Education in Indonesia which is expected to be able to form a religious character in each individual but is considered to have not yet achieved the expected goals.

The material of fiqh of worship contains values that must be practiced, the values contained in Islamic religious education are not only understood as a set of theoretical concepts that are memorized and knowledge, more importantly, the learning values in the material must be able to be practiced in the daily lives of students, so that the learning material can be applied and practiced directly by students in their daily lives. So far, the implementation of fiqh of worship learning that takes place in Higher Education still has many weaknesses, Buchori in Muhaimin assesses that religious education has failed. This failure is caused because educational practices only pay attention to the cognitive aspect of the growth of awareness of religious values, and ignore the development of affective and conative-volitive aspects, namely the willingness and determination to practice the values of religious teachings (Muhaimin, 2002). As a result, there is a gap between knowledge and experience, between gnosis and praxis in the life of religious values or in the practice of religious education turning into religious teaching, so that it has not been able to form moral individuals, even though the essence of religious education is moral education. This happens because the learning that occurs now is only in the form of delivering material, learning is considered successful when the subject matter can be delivered and gets high marks, without trying to internalize the values contained in the subject matter in the real life of students.

Teaching materials are very important for lecturers and students in the learning process. Without teaching materials, lecturers will have difficulty in increasing the effectiveness of learning. Likewise for students, without teaching materials students will have difficulty adjusting to learning. Mulyasa (2006) stated that teaching materials are one part of learning resources that can be interpreted as something that contains learning messages, either specific or general in nature that can be used for learning purposes (Muhaimin, 2002). By using textbooks, students will be more active in class. Therefore, this study will develop teaching

materials for fiqh ibadah based on Contextual Teaching and Learning (CTL). Gafur in Suherli argues that today, there is still a theoretical learning system. Most students have not been able to grasp the meaning of what they have learned from learning to be applied in everyday life. This is in accordance with the fact that in general students cannot connect what they have learned with how to use that knowledge in the future (Suherli, 2009). Therefore, in conditions like this, lecturers or educators must be able to design learning that can truly equip students with both theoretical and practical knowledge. In this case, lecturers must be good at finding and creating learning conditions that make it easier for students to understand, interpret, and connect the subject matter they are studying.

Learning that is oriented towards mastery of the material is considered to have failed to produce active, creative and innovative students. Students succeed in remembering the short term, but fail to equip students to solve problems in long-term life. Therefore, there needs to be a change in the learning model that is more meaningful so that it can equip students in approaching life problems faced now and in the future. The learning model that is suitable for the above is Contextual Teaching Learning (CTL).

CTL learning will encourage active learning. Active learning is a learning system that emphasizes the physical, mental, intellectual, and emotional activity of students in order to obtain learning outcomes in the form of a combination of cognitive, affective, and psychomotor aspects (Kunandar, 2009). Through the philosophical foundation of constructivism, Contextual Teaching Learning (CTL) is promoted as an alternative new learning model. Through the CTL model, students are expected to learn through "experiencing" not "memorizing".

The reasons for implementing CTL learning include: 1) Most of the daily learning time at school is still dominated by the delivery of knowledge by lecturers, while students are "forced" to pay attention and accept it, so it is not enjoyable and empowering for students. 2) Learning materials are abstract-theoretical-academic, not related to the problems faced by students every day in the family environment, society, the surrounding environment and the world of work, 3) Assessment is only carried out with tests that emphasize knowledge, not assessing the quality and authentic learning abilities of students in authentic situations, 4) Learning resources are still focused on lecturers and books. The surrounding environment has not been utilized optimally (Kunandar, 2009).

The learning obtained so far by students is mostly in the form of memorization, and at the highest is learning to do (learning to do) while learning to be has not been achieved, this kind of learning is only surface learning while learning that is followed by understanding, deep understanding and application or learning that delivers material in a deep learning manner has not been achieved when students are faced with new situations and problems in life. The learning process that has occurred so far is still centered on educators as a source of knowledge for their students.

Fiqh Ibadah learning must be viewed from several factors, so that it can identify the shortcomings and advantages in the learning process carried out. Based on initial findings that at the Indonesian Parahikma Institute that: 1) learning is still taking place conventionally so that students do not indicate the contextualization of the values of the learning material in the real life of students. 2) there is no CTL-based Fiqh Ibadah teaching material developed at the

Indonesian Parahikma Institute (IPI) Gowa, so researchers are interested in contributing teaching material products that can increase the attractiveness and effectiveness of learning fiqh Ibadah. 3) students are more motivated, guided and controlled in their learning direction with the existence of teaching materials.

## **2. Literature review**

### **Teaching Materials for the Fiqh of Worship**

Teaching materials are defined as all forms of materials, both written and unwritten, which are used to assist lecturers or instructors in carrying out the learning process and become materials to be studied by students in order to achieve the predetermined learning outcomes. Teaching materials contain a set of materials that are arranged systematically so that lecturers and students can use them in the learning process in a comfortable atmosphere and environment for learning (Bahtiar, 2025). Teaching materials are all forms of teaching materials used to assist lecturers in carrying out teaching activities in the classroom (Majid, 2005). A teaching material includes, among others: a. Learning instructions, b. Competencies to be achieved, c. Supporting information, d. Exercises, work instructions can be in the form of worksheets and evaluations. According to Noviani (2014) is anything that can be used to assist lecturers in carrying out learning and teaching activities. Teaching materials are not just lecturer or student handbooks (2013 curriculum), but learning materials or resources that can be used in the learning process with the aim of facilitating or helping students understand the main material or concepts of the learning resources, by realizing it in a language that is easy for students to understand (Majid, 2005). Teaching materials are one of the determining factors for the success of educational goals. According to Pannen in Prastowo, who stated that teaching materials are materials or lesson materials that are arranged systematically, which are used by lecturers and students in the learning process. Learning materials contain material, messages or subject content in the form of ideas, facts, concepts, principles, rules, or theories that are included in training according to scientific disciplines and other information in learning (Prastowo, 2011).

So, from the several opinions above, it can be concluded that teaching materials are a set of learning materials that have been arranged neatly and practically, either in written or non-written form, useful for the smooth running of the learning process. Through systematically arranged teaching materials, each student can learn effectively to understand and apply norms (rules, attitudes and values), perform motor actions/skills, and master knowledge (facts, concepts, principles, procedures, and processes) so that learning competency standards can be achieved. In addition to functioning as a guideline for lecturers and students in carrying out all learning activities, teaching materials also contain competency substances and become a tool for evaluating achievement/mastery of learning outcomes.

In the context of learning, teaching materials are not just materials delivered to students, but also tools used by educators to facilitate understanding, motivate, and direct student learning. In other words, teaching materials not only act as a source of information, but also as a means to achieve predetermined learning objectives. Fiqh in terminology is a science that explains the laws of sharia related to human deeds (mukallaf issued (taken) from detailed evidence or

a collection of sharia laws about human deeds taken from detailed evidence (Khallaf, 1942).

Fiqh of worship is a very important aspect to build a servant's relationship with Allah SWT so that he is closer to Him. To build and foster values for every Muslim, especially students, it is necessary to learn about the pillars of Islam which are the pillars of Islam that will strengthen the aspect of worship of every Muslim to Allah SWT. The pillars of Islam are the shahada, prayer, zakat, fasting and pilgrimage to the Baitullah for those who are able to carry them out.

The scope of Fiqh of Worship refers to the branch of fiqh that studies the procedures for carrying out worship in the Islamic religion. Fiqh of Worship discusses the rules and procedures that related to worship, which is an important part of a Muslim's daily life. Some examples of worship that are included in the scope of Fiqh Ibadah are thaharah, prayer, fasting, zakat, hajj, jihad, udhiyah, zabihah, martyrdom, aqiqah, food and drink. In the study of Fiqh Ibadah, each concept above is studied in depth to understand the laws and procedures for implementing them according to Islamic teachings (Abidin, 2020).

### Contextual Teaching and Learning Model

As an education practitioner who has recognized the existence of contextual learning which of course aims to make the meaning of a teaching and learning activity more effective (Satibi, 2007). In learning, many factors determine the success of learning. These factors include the curriculum as the basic reference, teaching programs, lecturer quality, learning materials, models/strategies and learning methods with various underlying concepts, learning resources, and assessment techniques or forms. The application of a learning concept is very important, because it will inspire the entire management of learning. One of them is Contextual Teaching and Learning (CTL) or also called Contextual Learning.

To make it easier to understand the concept of CTL and its implementation, there are four key concepts that are interrelated, namely: teaching, learning, instruction and curriculum. Teaching is a reflection of the personality system of lecturers who act professionally; Learning is a reflection of the personality system of students who show behavior related to the tasks given; Instruction is a social system where teaching and learning take place, Curriculum is a social system that culminates in a plan for teaching (Zais, 1976). Referring to the framework of teaching, learning, instruction, and curriculum, in CTL the lecturer acts as a relentless facilitator (reinforcing), namely helping students find meaning (knowledge). The main task of educators is to empower this natural potential so that students are trained to grasp the meaning of the material being taught. Furthermore, Johnson stated that quality meaning is contextual meaning, namely by connecting teaching materials with their environment. Basically, the concept of CTL or contextual learning is not a new concept. The application of contextual learning in American classrooms was first proposed by John Dewey. In 1916, John Dewey proposed a curriculum and teaching methodology that was linked to the interests and experiences of students (Trianto, 2007). The background to the desire to apply contextual learning is the current tendency to return to the idea that children learn better if the environment is created naturally. Learning will be more meaningful if children experience what they are learning, not know it. Thus it is clear that CTL is a system that stimulates the brain to create patterns that embody meaning. CTL is a teaching system that fits the brain because it produces meaning by connecting academic content with the context of students' daily lives.

The learning process with the development of CTL-based teaching materials involves seven main components, including 1) Constructivism (constructivism, building, discovering), 2) Questioning (asking). 3) Inquiry (investigating, discovering), 4) Learning Community (learning community), 5) Modeling (modeling), 6) Reflection (Reflection or feedback), 7) Authentic assessment (actual assessment) (Aqib, 2013).

Contextual teaching and learning is a learning model that allows students to use their understanding and academic abilities in many contexts inside and outside of school to solve problems that are both simulated and real, both individually and together. Taconis, Brok & Pilo stated that the CTL learning method is learning that uses real contexts as the first step to learning so as to provide meaning for the content of the material and meaning for learners (Taconis et al., 2016). It is clear that the real context or situation related to the material is the main key to the CTL learning strategy. The core of the CTL approach is the relationship of each learning material or topic to real life (Rusman, 2018).

Based on the opinion above, it can be concluded that CTL (Contextual Teaching and Learning) is a learning model that aims to help students see the meaning in the academic material they have learned and how to connect academic subjects with everyday life.

### **3. Methods**

This research is included in the category of research and development (Research and Development). Research and development is a process to produce a certain product and test the effectiveness of the product, the Research and Development research method which is hereinafter abbreviated as R & D (Sugiyono, 2016). This research is to develop Contextual-Based Fiqh Ibadah Teaching Materials (CTL) at the Parahikma Indonesia Institute. The learning model developed is based on the results of a literature review, a study of relevant previous research results, and an empirical study of the needs of lectures at the Parahikma Indonesia Institute. The research design used is the 4D development model suggested by Thiagarajan, Semmel, and Melvyn. This 4D model consists of the Define stage, the Design stage, and the Develop stage, the Disseminate stage. In general, according to Trianto there are four stages of 4-D model development (define, design, develop, disseminate) (Al-Tabani, 2014). The data for this study were obtained from 2 (two) groups of respondents. The first respondents were several expert validators, namely experts in teaching materials on Islamic religious law. Furthermore, research data was obtained through the second respondent, namely the responses or responses of students who had been taught using teaching materials with the CTL Model. The data collection required in this study used questionnaire/questionnaire, observation, test, interview techniques. The data analysis technique used in this study is a descriptive analysis technique carried out using descriptive statistics. According to Nurdin, the activities carried out in the process of analyzing data on the validity of learning devices and instruments that are relevant to the development of the resulting devices are as follows (Nurdin, 2019); (1) Recapitulate the assessment results into a table that includes: a) aspects (Ai); b) Criteria (ki); (3) validator assessment results (Vij); (2) Find the average expert assessment results for each criterion using the formula:

$$\bar{K}_t = \frac{\sum_{j=1}^n V_{ij}}{n} \quad (1)$$

Description:

$\bar{K}_t$  = average of i-th criteria

$V_{ij}$  = score from the assessment of the I-th criterion by the J-th assessment

n = Number of Ratings

Find the average of each aspect using the formula:

$$\bar{A}_t = \frac{\sum_{j=1}^n K_{ij}}{n} \tag{2}$$

Description:

$A_i$  = average of i-th aspect

$K_{ij}$  = average for the I aspect of the I criteria

N = Numbers of criteria in

Find the total average (X)

$$\bar{X} = \frac{\sum_{i=1}^n \bar{A}_t}{n} \tag{3}$$

Description:

(X) = total average

$A_i$  = average aspect ke-1

N = Number of aspects

Determine the validation category for each  $K_i$  criterion or the average aspect  $A_i$  or the total average X with the validation category that has been determined

The validation category is as follows:

Table 1. Validation Categories

Range	Category
$3,5 \leq V \leq 4$	very valid
$2,5 \leq V \leq 3,5$	valid
$1,5 \leq V < 2,5$	quite valid
$1 \leq V < 1,5$	not valid

Source: Daniel. Goleman, Working with Emotional Intelligence, translated by: Alex Tri Kantjono Widodo, Emotional Intelligence for Peak Achievement: 2000.

Description:

$K_i$  to find validation of each criteria

$A_i$  to seek validation of every aspect

X to seek validation of all aspects

V is the validity of the learning device for Islamic religious law with a contextual approach.

The criteria used to decide that the learning of fiqh ibadah with a contextual approach has an adequate degree of validity are: 1) The V value for all aspects of the product and instruments relevant to the development of learning products is at least in the "valid" category and 2) the V value for each aspect is at least in the "valid" category. If not, then a revision needs to be made based on the suggestions of the validators or by reviewing the aspects that have low values. Furthermore, re-validation is carried out and then re-analyzed. And so on, fiqh ibadah meets the minimum V value in the valid category (Nurdin, 2019).

#### 4. Results and Discussion

Fiqh Ibadah Teaching Materials Based on Contextual Teaching and Learning at the Indonesian Parahikma Institute, Gowa

Teaching materials based on Contextual Teaching and Learning that have been revised or improved according to the suggestions of expert validators and have been declared suitable for field testing. Furthermore, a small group test will be conducted to determine students' responses to the Fiqh teaching materials based on Contextual Teaching and Learning that have been developed for use in the learning process. The small group test responses were given to students/semester II consisting of 13 students from the Indonesian Parahikma Institute (IPI) Gowa.

Assessment of student responses regarding CTL-based Fiqh Worship learning using an observation sheet by providing a checklist on aspects that according to observer observations are in accordance with student results or activities measured through a performance test. The indicators measured in CTL-based Fiqh Worship learning include: (1) CTL Model Syntax (2) Evaluation (3) Social System, (4) Social Principles, (5) Support System consisting of 5 teaching materials, namely Thaharah, Prayer, Fasting, Zakat, Umrah and Hajj. The results of observations on the implementation of lectures using CTL-based textbooks distributed to 13 students can be seen as follows:

##### Thaharah Material

The indicators presented based on the components assessed from the Thaharah material are presented in table 2 as follows:

Table 2. Results of the Implementation of Thaharah Material Learning

Category	Thaharah Material	
	f	%
Not implemented at all	0	0
Implemented or Used Less Perfectly	2	15,39
Implemented or used quite perfectly	11	84,61

Based on table 2, it can be seen that the implementation of learning using CTL-based Fiqh teaching materials from 113 students, 11 students (46.61%) are in the category of Implemented or Used Quite Perfectly, 2 students (15.39%) are in the category of Implemented or used less

Perfectly (0%) are in the category Not Implemented at all. This means that for the Taharah material after using CTL-based Fiqh teaching materials, it has been running very well, this is proven by around 84.61% experiencing very good development.

Prayer Material

The indicators presented based on the components assessed from the Prayer material are presented in table 3 as follows:

Table 3. Results of the Implementation of Learning Prayer Material

Category	Prayer Material	
	F	%
Not implemented at all	0	0
Implemented or Used Less Perfectly	1	7,69
Implemented or used quite perfectly	12	92,30

Based on table 3, it can be seen that the implementation of learning using CTL-based Fiqh teaching materials from 13 students, 12 students (92.30%) are in the category of Implemented or Used Quite Perfectly, 1 student (7.69%) is in the category of Implemented or Used Quite Perfectly (0%) is in the category Not Implemented at all. This means that for the Prayer material after using CTL-based Fiqh teaching materials, it has been running very well, this is proven by around 92.30% experiencing very good development..

Fasting Material

The indicators presented based on the components assessed from the Fasting material are presented in table 4 as follows:

Table 4. Results of Implementing Learning Material on Fasting

Category	Fasting Material	
	F	%
Not implemented at all	0	0
Implemented or Used Less Perfectly	1	7,69
Implemented or used quite perfectly	12	92,30

Based on table 4 it can be seen that the implementation of learning using CTL-based Fiqh teaching materials from 13 students, 12 students (92.30%) are in the category of Implemented or Used Quite Perfectly, 1 student (7.69%) is in the category of Implemented or Used Quite Perfectly (0%) is in the category Not Implemented at all. This means that for fasting material after using CTL-based Fiqh teaching materials it has been running very well, this is proven by around 92.30% experiencing very good development.

Zakat Material

The indicators presented based on the components assessed from the Zakat material are presented in table 5 as follows:

Table 5. Results of the Implementation of Zakat Material Learning

Category	Zakat Material	
	F	%
Not implemented at all	0	0
Implemented or Used Less Perfectly	0	0
Implemented or used quite perfectly	13	100

Based on table 5, it can be seen that the implementation of learning using CTL-based Fiqh teaching materials from 13 students, 13 students (100%) are in the category of Implemented or Used Quite Perfectly, 0 students (0%) are in the category of Implemented or Used Quite Perfectly (0%) are in the category Not Implemented at all. This means that for the Zakat material after using CTL-based Fiqh teaching materials, it has been running very well, this is proven by around 100% experiencing very good development. Hajj and Umrah Materials The indicators presented based on the components assessed from the Hajj and Umrah materials are presented in table 6 as follows:

Table 6. Results of the Implementation of Hajj and Umrah Material Learning

Category	Hajj and Umrah Material	
	f	%
Not implemented at all	0	0
Implemented or Used Less Perfectly	3	23,07
Implemented or used quite perfectly	10	76,92

Based on table 6, it can be seen that the implementation of learning using CTL-based Fiqh Teaching Materials from 13 students, 10 students (79.92%) are in the category of Implemented or Used Quite Perfectly, 3 students (23.07%) are in the category of Implemented or Used Quite Perfectly (0%) are in the category Not Implemented at all. This means that for the Hajj and Umrah material after using CTL-based Fiqh Teaching Materials, it has been running very well, this is proven by around 79.92% experiencing very good development. The Results of the Development of Fiqh Worship Teaching Materials Based on Contextual Teaching and Learning (CTL) at the Indonesian Parahikma Institute, Gowa were implemented very effectively, the implementation can be seen in the explanation below:

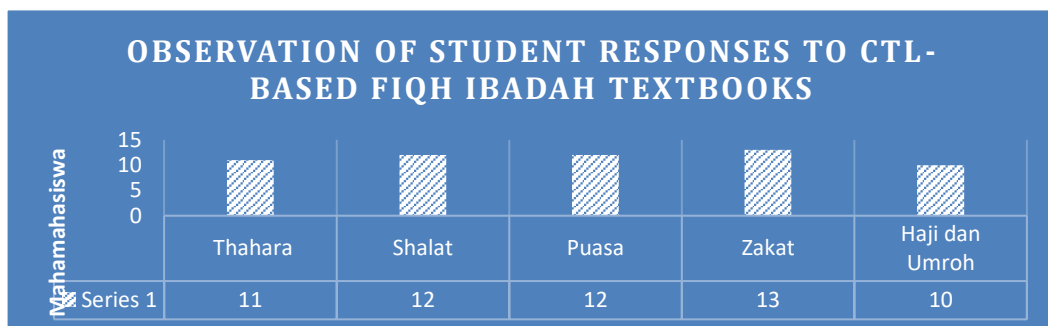


Figure 1. Observation Results of Student Responses After Implementing the CTL-Based Fiqh Ibadah Textbook

Based on Figure 1 above, it can be concluded that the Fiqh Ibadah Teaching Material Based on Contextual Teaching and Learning (CTL) at the Parahikma Indonesia Institute, Gowa, was implemented very effectively, the implementation with an average value of 11.6 as many as 89.23% of students stated that the Fiqh Ibadah Teaching Material Based on Contextual Teaching and Learning (CTL) was very effective for use in learning Fiqh Ibadah. This means that the results of the trial, both through the Fiqh Ibadah Teaching Material Based on Contextual Teaching and Learning (CTL), students can link the theories learned with real contexts, so that learning becomes more relevant and meaningful. In addition, it encourages active interaction between students and lecturers, as well as between students themselves, which can increase their motivation and involvement in the learning process. The application of CTL aims to develop students' critical and analytical abilities in understanding various aspects of worship, as well as facilitating them to learn through direct experience. Thus, this learning not only produces theoretical knowledge, but also forms the character and behavior of students in accordance with Islamic values. Overall, this goal aims to create a generation that is not only competent in the science of Islamic jurisprudence, but also able to apply it practically and responsibly in everyday life.

## 5. Conclusion

The results of the use of Fiqh Ibadah Teaching Materials Based on Contextual Teaching and Learning (CTL) at the Parahikma Indonesia Institute, Gowa were implemented very effectively, the implementation with an average value of 11.6 as many as 89.23% of students stated that Fiqh Ibadah Teaching Materials Based on Contextual Teaching and Learning (CTL) were very effective for use in learning Fiqh Ibadah. This means that the results of the trial were good through Fiqh Ibadah Teaching Materials Based on Contextual Teaching and Learning (CTL). By using the CTL approach, students can link the theories learned with real contexts, so that learning becomes more relevant and meaningful. In addition, it encourages active interaction between students and lecturers, as well as between students themselves, which can increase their motivation and involvement in the learning process. By using the CTL approach, students can link the theories learned with real contexts, so that learning becomes more relevant and meaningful. In addition, it encourages active interaction between students and lecturers, as well as between students themselves, which can increase their motivation and involvement in the learning process.

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