

Implementation of the Contextual Teaching and Learning (CTL) Approach on the Learning of Moral Beliefs in Madrasah Ibtidaiyah: A Perspective of Axiological Philosophy

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Abstract

Moral beliefs play a fundamental role in student education, as they form a strong moral and spiritual foundation. Learning Moral Beliefs is an effort to increase the understanding and application of moral values in students in daily life. The learning of Moral Beliefs must be adjusted to the material and context of students' lives, so that children can understand and apply it in their daily lives, one of the methods that can be applied is Contextual Teaching and Learning (CTL). This research is a literature review to explore the axiological perspective in the application of Contextual Teaching and Learning (CTL) in Madrasah Ibtidaiyah. Axiology, as a branch of philosophy that discusses values and ethics, emphasizes the importance of instilling moral values in learning. In this context, CTL serves to connect the theory of moral beliefs with the reality of students' daily lives, so that they can internalize and apply these values effectively. The data in this study are literature facts that are accommodated from various theories and previous research results related to the application of Contextual Teaching and Learning (CTL) in learning moral beliefs. The researcher used the interactive analysis method proposed by Miles and Huberman, namely data reduction, data display, and conclusion drawing/verification. Data analysis was carried out by examining the axiological perspective in the implementation of CTL which is integrated in the learning process of Akidah Akhlak. The results of the study show that the application of CTL can increase students' motivation, involvement, and understanding, as well as help them to develop good character in accordance with religious teachings. The application of Contextual Teaching and Learning (CTL) and axiological philosophy can create a more meaningful learning environment for students, so that children can more easily understand and apply the material that has been obtained.

Keywords: Contextual Teaching and Learning (CTL), Learning, Moral Beliefs, Axiology

1. Introduction

The importance of education in social life and the state cannot be ignored. The success of a nation can be measured by the extent of the responsibility of the community, nation, and state to the education system. Education also serves as a forum to shape individual mindsets, providing encouragement to students to improve their skills and creativity to face various challenges in their lives (Noptario et al., 2023).

Based on the provisions of Law Number 20 of 2003 concerning the National Education System, the first part of Article 1 Paragraph 1 states that "Education is a conscious and planned effort to create a learning atmosphere and learning process so that students actively develop their potential to have religious spiritual strength, personality self-control, noble morals, and the skills they need, society, nation, and state" (Undang-Undang Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional, 2003). Chapter I Article 1 of the National Education System Law Number 20 of 2003 describes regulations regarding the regulation of education in Indonesia. The National Education System, in accordance with the law, is designed to achieve the goals of national education by involving all interrelated components of education. In the context of national education, cooperation and support between the environment, facilities, resources, and society is a key factor to achieve the set educational goals (Munirah, 2015).

Moral Faith Education as part of Islamic religious education has a very important role in shaping students' attitudes and behaviors in religion. Morality is a fundamental problem for every human being, which usually affects attitudes and behaviors when carrying out daily life. Therefore, morals have a very high position in human life (Sefti Chirrawati, Umi Mahmudah, Zaenal Mustakim, Maulina Rezka Hayyu Salsabila, 2022).

This education prioritizes affective aspects, both divine and human values that are to be instilled and developed in students so that they are not only fixated on theoretical problems that are purely cognitive, but are able to change the knowledge of the Moral Faith which is cognitive to be meaningful and can be internalized and applied in daily behavior. Through Akidah Akhlak education, students are taught about religious values, ethics, morality, and the principles of Akidah Akhlak education as part of Islamic religious education has a very important role in shaping students' attitudes and behaviors in daily life (Ucup Supriatna & Rahayu, 2021). Educational goals are goals to be achieved in the context of education, and these goals can be reflected in the process of implementing the teaching system. Clearly defined educational goals in this country have a great influence on academic achievement in Indonesia. The implementation of learning in the field has a crucial role in achieving these goals and has an impact on overall educational outcomes (Abdillah., 2019).

Generally, in the learning process of Akidah Akhlak in the current classroom, educators only focus on delivering material to students without paying attention to a deeper understanding. This approach to learning does not allow students to understand the essence, meaning, and purpose of learning, especially in the context of learning Akidah Akhlak which actually aims to change student behavior. Therefore, in learning the Moral Faith, the success of learning is highly determined by the mastery of the material and the understanding possessed by the educator in choosing an approach that is in accordance with the material taught. One of the learning approaches that is currently considered appropriate in the context of learning the Moral Faith is the contextual approach.

In its implementation, learning the Moral Faith requires a deeper understanding because most of the material is related to real life. In addition, in the learning process, it emphasizes the importance of choosing appropriate techniques, methods, and approaches to achieve the planned learning goals. This component is very important in building effective learning activities so that learning goals can be achieved as planned. Therefore, educators are required to develop a variety of diverse activities so that students' understanding and interest in the subject of Moral Beliefs is more effective in the learning process.

1. Contextual Teaching and Learning (CTL) Approach

a. Contextual Teaching and Learning Approach

The Contextual Teaching and Learning (CTL) approach is an approach in learning that relates the subject matter that students learn to the context in which the material is used by using previous experience and knowledge to find and build their own knowledge. The Contextual Teaching and Learning (CTL) approach is also a concept that helps teachers relate the material being taught to the real-world situation of learners and encourages them to relate the knowledge they have to its application in daily life. According to the Ministry of National Education's writing team, this approach involves seven main components in creating effective learning, namely: constructivism, questioning, inquiry, learning community, modeling, reflection, and authentic assessment (Hasibuan, 2014).

By using this CTL approach, teachers play a role in creating meaningful learning situations for students. Teachers encourage students to apply knowledge in real-life contexts. Students are also encouraged to collaborate with others in the learning process, model desired behaviors, reflect on learning experiences, and face authentic assessment tasks. Thus, the main goal of CTL is to develop a deeper understanding, critical thinking skills, and practical skills that learners can apply in their daily lives.

Elaine B. Johnson has the view that contextual learning is a system that stimulates the brain to form patterns that produce meaning. In addition, he also stated that contextual learning is a learning system that is relevant to the way the brain works, which connects academic content with the context of students' daily lives to produce a deeper understanding through experiences that are relevant to students' real-life contexts, so that they are able to build relationships between academic concepts taught and their use in daily life (Rusman, 2010).

Howey R. Keneth Define CTL as follows: "Contextual teaching is teaching that enables learning in which students apply their academic understanding and abilities in a variety of in-and-out-of-school contexts to solve simulated or real-world problems, both alone and with others." (Lilla Septiliana, 2023). In the definition, CTL is described as a learning method that allows students to use their academic understanding and abilities in a variety of contexts inside and outside of school to solve simulated or real problems, both individually and in groups. From the explanation that has been explained earlier, researchers can conclude that the implementation of the CTL approach is a learning activity that is associated with a real-life context so that it can inspire and motivate students. Through contextual learning, learners can develop a deeper understanding and the ability to apply their knowledge in real-world situations.

The CTL approach also helps learners to become better prepared to face real-world challenges. They are involved in real problem-solving, both individually and in cooperation with others. Through experiences like this, learners can develop relevant and useful skills, attitudes, and understandings in dealing with real-world situations outside of the

school environment. As such, the implementation of the CTL approach provides opportunities for learners to experience learning that is more meaningful and relevant to their lives, so that they can develop a deeper understanding and the readiness necessary to face real-world challenges.

b. Learning Components CTL

According to the Ministry of Education, Contextual Teaching and Learning is a learning approach that helps teachers in connecting subject matter with the real-world situation of students. This approach also encourages students to relate their knowledge to its application in daily life. In its application, there are seven main components involved, including (Taniredja, 2017):

- 1) Constructivism is the construction of new knowledge in the minds of students based on their personal experiences. Knowledge consists of what learners observe and their ability to understand it, so knowledge is flexible and changes according to each individual's experience.
- 2) Inquiry is a learning process through systematic exploration and discovery. Knowledge is generated through the process of self-discovery, not just through memorization.
- 3) Questioning is an integral part of the learning process. Asking does not indicate ignorance, nor does answering mean that understanding has been achieved. Teachers have an important role in helping students find answers to questions, such as exploring students' initial knowledge, encouraging learning motivation, directing students' interests, and helping them find learning materials.
- 4) Learning Community is sharing learning results with others, both in peer groups and with others. This reflects the importance of sharing information, experiences, and knowledge in the learning community.
- 5) Modelling is to provide examples that can be imitated by students. The teacher can show you how to perform an action, such as transplanting a plant, to provide an example that can be followed. In addition, students who have potential can also be used as an example for other students.
- 6) Reflection is the process of reflecting on the learning experiences or events that have been experienced. Through reflection, the learning experience is incorporated into the learner's knowledge structure, and the possibility to update the pre-existing understanding, so that the understanding becomes better.
- 7) Authentic Assessment is a process carried out by teachers to collect information about students' learning progress intellectually and mentally. Assessment is carried out consistently throughout the learning process, and focuses more on the learning process than the end result (Ida, Fiteriana., & Solekha, 2016).

c. Learning Moral Beliefs

1. Concept of Faith

Akidah has the root word "aqd" which means binding, which refers to the process of binding the heart to a belief. Faith is a belief that is believed by an individual. If a person is said to have the right faith, it means that his faith is free from doubt. Faith is an action from the heart, namely the belief that grows in a person's heart and his justification for something. Some experts also define faith as the conclusion of a view or teaching that is believed by a person's heart. In terminology, faith can be interpreted as faith. Any belief system or belief can be considered a form of faith. Faith means to justify or have a belief. Faith and Islam complement each other to form a perfect religion. A person cannot be said to be a complete religious adherent if they do not have the faith and will to carry out the sharia (Ginanjari & Kurniawati, 2017).

Based on this opinion, researchers can conclude that faith is a belief and belief that is rooted in a person's heart towards something. Faith is also a manifestation of practicing the sharia of faith and Islam by a person in carrying out all the commands of Allah SWT.

2. Akhlak Concept

In terms of etymology, akhlak has the root word "khalaqa" which means to create, become, or create. Akhlak is the plural form of the word "khuluqun", which refers to character or ethics. Another opinion explains that linguistically, morality comes from outward movements and attitudes that can be observed through the sense of sight, as well as mental temperament and attitudes that can be understood through inner observation. In terminology, morality refers to a person's traits, temperaments, or habits in interacting with others or in community life (Suryawati, 2016). Morality in the context of language can be good or bad, depending on the values that are the basis of the morality. However, judging from the culture in Indonesia, the word morals already has a positive connotation so that someone who has morals is considered good (Ginanjari & Kurniawati, 2017).

Based on the above opinion, researchers can conclude that morality includes a person's deeds and behaviors in various interactions, be it between individuals and individuals, individuals and groups, or between groups and groups in the context of society.

3. The Relationship between Faith and Morals

Faith is the basis or core of a religion. Shari'ah/fiqh (worship, muamalah) and morals are rooted in faith, as a result and consequence of faith and belief in life. Morality is an aspect of human life attitude or personality that regulates human relationships with Allah SWT and relationships between humans. It reflects the attitude and personality of human beings in carrying out various aspects of their lives (political, economic, social, educational, family, cultural or artistic, science and technology, sports, or health, etc.) which are based on a firm belief in the faith (Ginanjari & Kurniawati, 2017).

Faith and morals are always linked as an interrelated and inseparable study. This is because before someone shows certain behavior or morals, they must first have a creed. The stronger a person's faith, the better the morals they apply in their daily lives. On the other hand, if a person's faith in Allah is weak, then his morals will also be in line with it. Faith and morals influence each other in daily life.

Based on the opinions presented, researchers can conclude that Akidah Akhlak can be considered as a discipline that studies religious sharia related to a person's ethics, behavior, and belief in Allah SWT which can be seen when they interact in their daily lives in the surrounding environment.

4. Objectives of Learning Moral Beliefs

The subject of Moral Beliefs at Madrasah Ibtidaiyah is part of Islamic Religious Education (PAI) which focuses on learning about the pillars of faith related to understanding and appreciating al-asma' al-husna (the good names of Allah), as well as creating an environment that encourages examples and habits in practicing commendable morals and Islamic manners through providing examples and emphasizing their implementation in daily life.

The Moral Faith subject at Madrasah Ibtidaiyah has the purpose of providing provisions to students so that they can:

- a. Fostering faith through giving, fertilizing, and developing knowledge, appreciation, practice, habituation and experience of students so that they become Muslim human beings who continue to develop their faith and piety to Allah swt.
- b. Realizing Indonesian people with noble character and avoiding reprehensible morals in daily life both in individual and social life, as a manifestation of the teachings and values of the Islamic faith (Indonesia, 2019).

5. Scope of Learning Moral Beliefs

The scope of learning of the Moral Faith includes the following aspects:

a. Aspects of Faith (faith), which include:

- 1) The thayyibah sentence, which is the understanding and appreciation of the thayyibah sentence (good words) as a manifestation of faith in Allah SWT.
- 2) Al-asma' al-husna, which is the knowledge and understanding of al-asma' al-husna (good names of Allah) to deepen the knowledge of the attributes of Allah.
- 3) Faith in Allah with simple proof: Teaching students to prove their faith in Allah through understanding and practicing the phrase thayyibah, al-asma' al-husna, as well as the introduction and implementation of the five-time prayer as a manifestation of faith in Allah.
- 4) Believing in the pillars of faith, which is equipping students with understanding and confidence in the pillars of faith, namely faith in Allah, Angels, books, Messengers, the last day, and the qada qadar of Allah.

b. Aspects of Morals, which include:

- 1) The habit of good behavior is applied gradually in each semester and grade level, including things such as discipline, cleanliness, friendliness, manners, gratitude, simple living, humility, honesty, order, confidence, affection, obedience, harmony, mutual help, appreciation and obedience, sincerity, trust, delivering da'wah, wisdom, firm stance, generosity, optimism, satisfaction with what exists, and trust.
- 2) Efforts to avoid bad behavior (reprehensible morals) are carried out gradually in each semester and grade level, including things such as staying away from filth, avoiding dirty talk, lying, arrogance, laziness, disobedience, betrayal, envy, defiance, envy, envy, spitefulness, miserliness, greed, pessimism, despair, anger, evil deeds, and abandonment of religion (apostasy) (Indonesia, 2019).

d. Axiology in Education

1. Definition of Axiology

Axiology is one of the three branches of philosophy, quoting from Kattsof in the journal *Tarbiyah Islamiyah* explained that this axiological philosophy studies a principle of the purpose of the use of knowledge or it can be said as a branch of philosophy that examines the essence of value. In different literature, the Greek *axios* which means value is a term used for axiology, and *logos* which means theory or science. Therefore, linguistically, axiology has a theoretical meaning about value (Susanto, 2011).

Axiology is a science that discusses the essence of values, which is commonly seen from the philosophical paradigm (Maria Sanprayogi, 2017). Meanwhile, in KBBI the value itself has a meaning as something that perfects human beings based on their essence. Thus, this axiology or value is closely related to humans, which means that humans will truly become human beings if there is value in their individual. Not only that, a branch of philosophy called axiology also discusses noble values in human life (Juhari, 2019). In building this philosophy of science, there are two types, namely ethics and aesthetics. First, ethics. From the philosophy of value and judgment that discusses a person's behavior, every behavior has value and cannot be free from judgment (Halik, 2020).

In English, the term ethics is referred to as *Ethic* which means a system, moral principle or way of behaving. While the word *Ethos* comes from the Greek word which means customs, feelings, dispositions, attitudes and ways of thinking. And also, the word *ethikos* which means character, habits, tendencies and attitudes that contain an analysis of concepts such as must, must, right and wrong in moral actions in human life (Adib, 2014).

2. Research Methods

This research uses a qualitative approach through the literature review method (Sugiyono, 2017). The main focus of the research is to analyze and integrate various relevant literature sources on the implementation of Contextual Teaching and Learning (CTL) in the learning of Akidah Akhlak, as well as the perspective of axiological philosophy. Data was collected through various journals, textbooks, and books that discussed CTL, learning Akidah Akhlak, and studies that reviewed the philosophy of axiology in the context of education. In data analysis, the researcher uses the methods proposed by Miles and Huberman, namely data reduction, data display, and conclusion drawing/verification (Matthew B. Miles, A. Michael Huberman, 2014). Data analysis here is by combining findings from various sources to form a comprehensive understanding of the relationship between CTL and axiological philosophy in learning. With this method, this research is expected to provide in-depth insight into the effectiveness of CTL in improving the learning of Moral Beliefs in Madrasah Ibtidaiyah and its contribution to the development of moral values in students.

3. Results and Discussion

Axiological philosophy is a branch of philosophy that studies values, both moral, aesthetic, and other values that affect human behavior and thought. The word "axiology" comes from the Greek "axios" which means value, and "logos" which means science or study. Axiology focuses on questions about what is considered valuable in life, as well as how humans judge things as good or bad, right or wrong, beautiful or ugly. This branch covers two main areas, namely ethics, which is related to moral values and right or wrong actions, and aesthetics, which is related to the values of beauty and art. In the study of ethics, axiology helps to understand the fundamentals of morality that guide human behavior. Are moral values universal or subjective? There is a view that moral values are objective, meaning that there are moral standards that apply to everyone in various places and times. On the other hand, there is an approach to relativism that emphasizes that moral values can vary depending on the culture or individual. Axiology also plays an important role in social life, as it helps us in developing just and civilized principles for society. While in aesthetics, axiology examines values related to art and beauty. Aesthetic axiology questions whether beauty is subjective, or if there are more general criteria for judging the beauty of a work of art or a natural phenomenon. As such, axiological philosophy provides us with a deeper understanding of how values shape the way we think, act, and feel the world around us, as well as how these values influence decision-making in various aspects of life.

The relationship between axiological philosophy and moral beliefs is very close because both are related to moral values and human behavior. Axiology, as the study of value, discusses the concept of what is considered good, right, and valuable in life. On the other hand, moral beliefs teach moral and ethical values based on religious teachings, which aim to shape individual character in accordance with religious principles. In moral beliefs lessons, students are taught about spiritual and moral values, such as honesty, kindness, responsibility, and respect. This is in line with the study of axiology, which also focuses on the question of what makes something considered good or bad. Thus, the values taught in the moral creed can be considered as a manifestation of the study of axiology, because both try to form good and beneficial standards of behavior for individuals and society. Furthermore, axiology helps clarify the reason behind the importance of moral beliefs in daily life. Through an axiological understanding, the values in the moral creed are not only accepted dogmatically, but also philosophically understood, so that students are more aware of the importance of carrying out moral values in their lives. This strengthens their ethical awareness and encourages them to apply noble morals in various situations.

The Contextual Teaching and Learning (CTL) approach in learning Akidah Akhlak at Madrasah Ibtidaiyah can be closely related to the perspective of axiological philosophy, because both focus on the application of moral values in real life. In learning moral beliefs, students are expected not only to understand religious teachings theoretically, but also to be able to apply these values in daily life. CTL provides an appropriate approach to achieving this goal, emphasizing the relevance of teaching materials in real-life contexts. From an axiological perspective, CTL seeks to form a deep understanding of moral values by connecting them directly to students' life experiences. Axiological philosophy teaches that values, such as kindness, justice, and honesty, must be understood and applied contextually. CTL supports this understanding by using problem-based learning methods, experiments, or case studies that allow students to understand how the moral values they learn in the classroom can be applied in their social, family, and community interactions. In practice in madrasahs, teachers who use the CTL approach can provide real examples of daily life related to faith and morals, for example by inviting students to discuss how to deal with situations that require honesty or how to be fair in society. In this way, students not only understand moral concepts in the abstract, but also learn to apply those values in real situations, in accordance with the principles of axiological philosophy that emphasize the relevance of values in concrete actions. It develops students' moral intelligence and encourages them to make noble morals an integral part of their daily behavior.

The results of the study show that the implementation of the Contextual Teaching and Learning (CTL) approach in learning Akidah Akhlak has succeeded in increasing students' understanding of moral values. Through the connection between the subject matter and the context of daily life, students can more easily internalize moral teachings in practice. CTL's Contextual Teaching and Learning approach is very relevant in learning Akidah Akhlak because it emphasizes the relationship between theory and practice. Contextual learning helps learners to see how the moral values taught in learning can be applied in real life. This is in line with educational goals that emphasize character and moral development. Research has found that CTL is effective in helping students develop good character. The integration of moral values in the context of learning makes students more sensitive to behaviors and attitudes that are in accordance with religious teachings. Through Contextual Teaching and Learning (CTL), students are taught to become more independent in learning. The inquiry and exploration

process that is part of this approach motivates students to find answers and solutions on their own, which is an important part of character development and an attitude of responsibility.

The Contextual Teaching and Learning (CTL) approach in the context of learning moral beliefs can also increase students' creativity, this is in line with research conducted by Dedi Damhudi, where the results of his research show that CTL is effective in increasing students' learning creativity in learning Moral Beliefs at Madrasah Ibtidaiyah Negeri 1 Lebong. Teachers apply CTL through various learning methods, such as brainstorming, discussion, and project-based learning. The learning resources used are also diverse, including textbooks, worksheets, and multimedia. Formative and summative evaluations were carried out regularly during the learning process, and the results of the evaluation showed an increase in students' creativity in learning Akidah Akhlak after the implementation of CTL. Although CTL is effective in increasing student creativity, there are still some challenges faced by teachers in implementing this approach, such as the lack of appropriate learning resources and the need for constant training for teachers to implement CTL effectively (Dedi Damhudi, Fakhruddin, 2020).

In addition to increasing student learning motivation, the application of the CTL model also has an impact on student activity in participating in learning, this is in accordance with the results of research conducted by Salma Soipa et al., where the CTL model has a positive influence on the activeness of diving students in the classroom. The next level of the influence of the use of CTL in the student learning process is an increase in students' understanding of the moral beliefs taught by teachers, this is according to the data obtained where the pre-cycle average score is 62.0 total percentage (13%), cycle I average 64.3 total percentage (26%), cycle II average score 71.2 total percentage (49%), cycle III average score 77.5 total percentage (80%). Thus, learning using the contextual teaching and learning model is successful in improving student understanding results (Salma Sopia Adistiani, Nana Suryana, 2021).

Further research also shows that the application of CTL accompanied by the use of smart tree media in learning moral beliefs at Madrasah Ibtidaiyah can increase student learning motivation, this is shown before the application of the CTL model and smart tree media the percentage of classical learning motivation in the pre-cycle is 57% with the "adequate" category, after the application of the CTL model and smart tree media in the first cycle of 66% with the "adequate" category and the second cycle of 80% with the "good" category. It can be concluded that the application of the CTL model and smart tree media to increase the learning motivation of grade V students in the subject of moral beliefs at MISS Bandung I Diwek Jombang has a positive and significant influence in increasing student learning motivation" (Nur Ulwiyah, 2021). In addition, the application of this model can also improve student learning achievement outcomes, in accordance with research conducted by Yusrawati, where the results of the study show that there is an increase in the completeness of student learning outcomes from 41.93% in the pre-research to 67.74% in the first cycle and increased to 83.87% in the second cycle. Student learning activities have increased from the fair category to good and the good category to very good. The application of the contextual teaching and learning (CTL) model can improve the activities and learning outcomes of Akidah Akhlak students in grade V MIN 1 Lhoksemawe City on the material of knowing Allah through Asmaul Husna lesson 2017/2018 (Yusrawati, 2023).

From various literature studies that have been conducted by researchers, it is known that the application of the CTL model to students, especially the subject of Moral Beliefs, can increase student learning motivation, where learning motivation also has an impact on students' agility and understanding and ultimately has an impact on student achievement. This shows that the transformation of the CTL model can be concluded to be effective. Viewed from the perspective of axiological philosophy, it can be concluded that by using CTL in the lesson of Moral Beliefs, students not only understand moral concepts in the abstract, but also learn to apply these values in real situations, in accordance with the principles of axiological philosophy that emphasize the relevance of values in concrete actions.

4. Conclusion

Based on the results of the research, it shows that the implementation of CTL in learning Akidah Akhlak has succeeded in increasing student involvement and understanding of moral values. Learners show improvement in their ability to relate the concept of morality to real-life situations in their lives. The contextual approach of CTL helps students understand the importance of moral values in a practical context, not just as a theory. From the perspective of axiological philosophy, CTL proves its effectiveness in building and strengthening the moral values of students. Learning based on real contexts helps students internalize moral values more deeply, in accordance with axiological principles that emphasize the relevance and application of values in everyday life. The implementation of CTL in learning Moral Beliefs has proven to be effective in increasing understanding and applying values and ethics to students. The perspective of axiological philosophy provides a strong theoretical foundation for assessing the success of this method.

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