



Contextual Teaching and Learning in Fiqh Instruction: Comparing Pesantren-Based and Community-Based Madrasahs in Indonesia

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Abstract:

Contextual Teaching and Learning (CTL) can connect normative *fiqh* knowledge with students' lived religious and social experiences, yet limited evidence explains why its implementation varies across madrasahs with different institutional capacities. This study compared CTL implementation in *fiqh* instruction at a pesantren-based madrasah and a community-based madrasah in Purwakarta, Indonesia. Using a qualitative comparative multiple-case design, data were collected through interviews, classroom observations, and document analysis and examined through within-case and cross-case analysis. The findings show that MTs Darussalam implemented CTL more comprehensively through systematic contextual planning, integration of the seven CTL components, authentic assessment, formative feedback, and strong institutional supervision. In contrast, MTs Al-Ma'arif implemented CTL only partially, with greater reliance on lectures, factual questioning, and final assessment, despite possessing underused community-based religious resources. The comparative findings indicate that contextual resources alone are insufficient; their educational value depends on teacher competence, leadership support, learning resources, and the coherence of planning, instruction, and assessment. The study's main contribution is a **context-capacity-coherence framework**, which explains how institutional capacity enables contextual resources to be transformed into meaningful *fiqh* learning. Practically, the findings suggest that resource-limited madrasahs can strengthen CTL through targeted teacher development, better use of local religious resources, improved assessment practices, and stronger instructional leadership.

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Introduction (مقدمة)

Fiqh instruction at the Madrasah Tsanawiyah (MTs) level is intended to develop more than students' ability to recall legal categories, religious texts, and procedural rules. It should enable students to understand the purposes of Islamic law, apply religious principles to everyday situations, and translate knowledge into responsible attitudes and religious practices. This

orientation is particularly important because *fiqh* addresses worship and social transactions that students encounter directly within their families and communities. Islamic education therefore becomes meaningful when religious knowledge is applicable to real-life problems and contributes to the formation of knowledge-based virtues rather than remaining abstract or memorisation-oriented (Parhan et al., 2024; Suhartini, 2016).

This educational expectation is also embedded in Indonesia's madrasah curriculum policy. Decree of the Minister of Religious Affairs No. 183 of 2019 positions Islamic Religious Education and Arabic instruction as instruments for developing religious competence, character, and the ability to respond appropriately to social change. More recently, Decree No. 1503 of 2025, which amended Decree No. 450 of 2024 on curriculum implementation in madrasahs, strengthened the orientation towards deep, learner-centred, contextual, and character-based learning. These regulations require teachers to design learning experiences that connect curricular content with students' needs, institutional characteristics, and social environments rather than merely completing textbook content (Kementerian Agama Republik Indonesia, 2019, 2025).

From a theoretical perspective, meaningful learning occurs when new information is deliberately connected to learners' existing cognitive structures and experiences. Knowledge that is isolated from previous experience tends to be memorised temporarily, whereas knowledge linked to familiar situations is more readily understood, retained, and transferred to new problems. Situated cognition similarly explains that knowledge cannot be fully separated from the activities, cultures, and contexts in which it is developed and applied. These principles provide a strong foundation for Contextual Teaching and Learning (CTL), which positions real-life experience as a bridge between academic content and the practical decisions learners must make (Ausubel, 2000; Brown et al., 1989; Johnson, 2002).

CTL is an instructional approach that helps students construct meaning by connecting subject matter with personal, social, cultural, and community contexts. Its implementation commonly incorporates constructivism, inquiry, questioning, learning communities, modelling, reflection, and authentic assessment. In *fiqh* instruction, these components may be operationalised through the examination of worship practices, analysis of contemporary social transactions, observation of community religious activities, collaborative discussion of legal cases, demonstrations of religious procedures, and reflection on their underlying values. CTL can consequently connect the "world of religious texts" with the "world of lived practice," enabling students to understand both the normative foundation and the contextual application of Islamic teachings (Johnson, 2002; Parhan et al., 2024; Sanjaya, 2011).

Existing empirical evidence indicates that contextual learning can promote active engagement, critical thinking, practical competence, and character development. Contextual activities allow learners to investigate problems, test their understanding through authentic tasks, and recognise the relevance of knowledge beyond the classroom. Studies conducted across different subjects have found that CTL-supported instruction can strengthen critical thinking and practical skills, while contextual teaching materials can simultaneously support conceptual understanding and character formation. In Islamic education specifically, a contextual learning model has been shown to make religious knowledge more realistic, applicable, and connected to students' daily conduct (Lestari et al., 2021; Parhan et al., 2024; Tari & Rosana, 2019).

The relevance of CTL to *fiqh* is also evident in its approach to assessment. Conventional examinations dominated by factual recall cannot fully capture students' ability to perform religious practices, evaluate contextual cases, demonstrate responsible attitudes, or explain the reasoning behind a religious decision. Authentic assessment addresses this limitation by aligning assessment tasks, physical and social contexts, expected performances, and assessment criteria with meaningful real-world applications. Formative feedback further helps students recognise

discrepancies between their current and expected performance, while allowing teachers to adjust subsequent instruction. CTL therefore requires assessment to function not only as a mechanism for assigning scores but also as an integral process for developing knowledge, skills, reflection, and religious responsibility (Black & Wiliam, 2009; Gulikers et al., 2004; Hattie & Timperley, 2007).

Despite this pedagogical and policy support, the preliminary study identified a substantial gap between the expected characteristics of contextual *fiqh* instruction and classroom practice at MTs Al-Ma'arif and MTs Darussalam in Pondoksalam District, Purwakarta Regency. Observations conducted in January 2026 across three *fiqh* lessons at each madrasah recorded a strong dependence on teacher explanation, which occupied more than 75% of the observed instructional time. Daily evaluation predominantly required students to memorise procedural elements or religious texts, while limited opportunities were provided for inquiry, collaborative problem-solving, practical demonstration, or structured reflection. One participating teacher also reported that students' life contexts had not been systematically analysed before lesson planning because lectures were considered more efficient under limited instructional time and administrative demands. This pattern risks separating *fiqh* knowledge from the everyday religious experiences that should provide its most meaningful learning context (Parhan et al., 2024).

The two research sites nevertheless represent contrasting institutional conditions that may produce different forms and levels of CTL implementation. MTs Darussalam is a pesantren-based institution with 89 students and 12 permanent teachers. Its students participate in an intensive religious environment characterised by congregational worship, access to classical Islamic texts, and interaction with religious teachers outside formal classroom hours. Conversely, MTs Al-Ma'arif is a community-based madrasah with 39 students and nine non-civil-servant teachers, limited internet connectivity, restricted textbook availability, and an inadequate prayer facility. Preliminary institutional data also indicated differences in teacher development opportunities, leadership support, and family socioeconomic conditions. Such differences are analytically important because instructional leadership, sustained teacher learning, and an institution's cultural resources can shape teachers' capacity to translate pedagogical principles into consistent classroom practice (Desimone, 2009; Robinson et al., 2008; Suhartini, 2016).

Previous studies have established the potential of contextual learning to improve engagement, critical thinking, character, and the practical application of knowledge. However, much of the available research has concentrated on learning outcomes, instructional products, or interventions within a single educational setting. Studies in Islamic education have also tended to explain the benefits of contextual learning without comparatively examining how institutional culture and resource disparities shape lesson planning, classroom enactment, assessment practices, and implementation sustainability. Consequently, limited evidence explains why the same pedagogical approach may be implemented comprehensively in one private madrasah but only partially in another, particularly when comparing pesantren-based and community-based institutions in rural settings (Hermino & Arifin, 2020; Lestari et al., 2021; Parhan et al., 2024).

This study addresses that gap by comparatively investigating CTL implementation in *fiqh* instruction at MTs Darussalam and MTs Al-Ma'arif. Its novelty lies in integrating three analytical dimensions: the seven components of CTL, the instructional cycle of planning, implementation, and evaluation, and Ahmad Sanusi's six value systems comprising theological, ethical, aesthetic, logical, physical-physiological, and teleological values. The study aims to analyse differences in CTL planning, classroom implementation, assessment, student learning indications, and supporting and inhibiting conditions across the two madrasahs. Academically, it extends CTL research by demonstrating how pedagogical implementation interacts with institutional culture, leadership, teacher competence, resources, and value systems. Practically, its findings can guide

madrasah leaders, *fiqh* teachers, supervisors, and policymakers in developing context-sensitive improvement strategies for resource-diverse private madrasahs (Sanusi, 2017).



Method (منهج)

Research Design

This study employed a qualitative comparative multiple-case study design to examine the implementation of Contextual Teaching and Learning (CTL) in *fiqh* instruction at two private Islamic junior secondary schools. The qualitative approach was selected because the study focused on understanding instructional practices, participant experiences, institutional conditions, and the meanings underlying differences in CTL implementation within natural educational settings (Adrias & Ruswandi, 2025; Creswell & Poth, 2018). A multiple-case design enabled each madrasah to be examined as a bounded case before systematic comparisons were made across the two institutions (Khan, 2022; Yin, 2018).

MTs Al-Ma'arif and MTs Darussalam were treated as separate cases because they shared a rural geographical setting but differed in institutional affiliation, religious culture, human resources, and learning facilities. The study investigated five dimensions: CTL planning, classroom implementation, assessment, indications of student learning, and supporting and inhibiting factors. Although students' assessment records were examined as documentary evidence, the study did not include a quantitative research strand, inferential statistical testing, or experimental comparison. Numerical scores were therefore interpreted descriptively to support the qualitative findings rather than to establish a statistically significant causal effect.

Research Setting and Participants

The study was conducted in 2026 at MTs Al-Ma'arif and MTs Darussalam in Pondoksalam District, Purwakarta Regency, Indonesia. MTs Darussalam is a pesantren-based madrasah serving 89 students and employing 12 permanent teachers. Its learning environment is supported by congregational religious activities, access to classical Islamic texts, religious teachers, and additional learning opportunities within the pesantren. In contrast, MTs Al-Ma'arif is a community-based madrasah serving 39 students and employing nine non-civil-servant teachers. The institution has more limited learning facilities, internet connectivity, religious-practice facilities, and instructional resources. These institutional data described the contexts of the two cases and did not represent the number of research participants.

Participants comprised the principal, *fiqh* teacher, and students from each madrasah. They were initially selected using purposive sampling based on their direct involvement in lesson planning, CTL implementation, academic supervision, assessment, or participation in the observed lessons. Snowball sampling was subsequently employed when initial participants identified other individuals capable of providing relevant information. Recruitment continued until the collected information was sufficiently rich and no substantively new categories emerged. This procedure was intended to obtain information-rich perspectives rather than statistical representation (Patton, 2015). Participant identities were represented using institutional and role-based codes during data organization.

Data Collection

Data were collected through semi-structured in-depth interviews, participant classroom observations, and document analysis. Interviews with principals explored curriculum policy, instructional leadership, teacher development, resource allocation, supervision, and institutional support for CTL. Interviews with *fiqh* teachers addressed lesson planning, contextual analysis, implementation of CTL components, assessment practices, learning constraints, and perceived

student responses. Student interviews focused on classroom participation, connections between *fiqh* content and everyday experience, collaborative activities, practical learning, feedback, and perceived understanding.

Classroom observations examined how teachers implemented the seven CTL components: constructivism, inquiry, questioning, learning community, modelling, reflection, and authentic assessment. The observations also recorded teacher–student interaction, student participation, the use of contextual problems, group activities, practical demonstrations, learning resources, feedback, and time management. The same observational dimensions were applied in both schools to support systematic comparison while allowing context-specific practices to be documented (Johnson, 2002).

Document analysis included teaching modules, learning-objective sequences, annual programmes, instructional materials, assessment instruments, scoring rubrics, student assignments, learning-result records, madrasah profiles, and photographs of learning activities. Documents were used to compare planned instruction with observed classroom practice and participants' accounts. Student scores were treated as descriptive documentary evidence of learning patterns. They were not analysed using inferential statistics and were not used independently to claim the effectiveness of CTL.

Data Analysis

Data analysis was conducted concurrently with data collection using the interactive model of data condensation, data display, and conclusion drawing and verification (Miles et al., 2014). Interview recordings and notes were transcribed and organised together with observation records and documentary evidence. Relevant data were then coded, compared, and grouped into categories corresponding to planning, implementation, assessment, learning indications, supporting conditions, and inhibiting conditions. Inductive coding was also used to identify unanticipated contextual factors emerging from the field data.

The analysis proceeded in two stages. First, a within-case analysis was conducted to develop a comprehensive account of CTL implementation at each madrasah. Second, a cross-case analysis compared the two institutions to identify common patterns, contrasts, and context-dependent explanations. A comparative matrix was developed to connect findings from interviews, observations, and documents across the two cases. Differences were interpreted in relation to institutional affiliation, teacher competence, leadership support, religious culture, learning facilities, and student characteristics (Yin, 2018).

The seven CTL components were used as deductive categories for examining instructional implementation (Johnson, 2002). Ahmad Sanusi's value-system framework was subsequently employed as an interpretive lens to examine the integration of theological, ethical, aesthetic, logical, physical-physiological, and teleological values in *fiqh* learning (Sanusi, 2017). The CTL framework explained how contextual learning was implemented, whereas the value-system framework helped interpret the educational values expressed through instructional planning, classroom activities, and assessment. Themes were retained only when they were supported by evidence from the relevant data sources and coherently represented the characteristics of each case.

Trustworthiness

The trustworthiness of the study was established through credibility, transferability, dependability, and confirmability (Nowell et al., 2017; Shenton, 2004). Credibility was strengthened through repeated engagement at the research sites, source triangulation involving principals, teachers, and students, and methodological triangulation across interviews, observations, and documents. Member checking was conducted by presenting key summaries or

interpretations to relevant participants for confirmation. Peer debriefing was also undertaken to examine the consistency between the raw data, coding categories, interpretations, and conclusions.

Transferability was supported through detailed descriptions of the institutional characteristics, religious cultures, resources, participants, and learning environments of the two madrasahs. Dependability and confirmability were maintained by systematically retaining interview transcripts, observation notes, analysed documents, coding matrices, and records of analytical decisions. Negative or contradictory evidence was examined rather than excluded, particularly when interview accounts differed from observed classroom practices or documentary records. This procedure enabled the conclusions to remain grounded in the collected evidence and provided a transparent chain of analysis.

Result (نتائج)

Cross-Case Institutional Context

The findings showed that MTs Darussalam and MTs Al-Ma'arif operated within the same rural district but represented different institutional models. MTs Darussalam was affiliated with a pesantren, whereas MTs Al-Ma'arif was managed by a local community foundation. This distinction influenced the availability of learning resources, teachers' professional support, students' religious experiences, and opportunities to connect classroom instruction with religious practices outside formal lesson hours.

MTs Darussalam served 89 students and employed 12 permanent teachers. The madrasah benefited from a religious environment in which students routinely participated in congregational prayers, Quranic learning, classical Islamic text study, and other pesantren activities. Its facilities included an adequate prayer space, presentation equipment, and access to several *fiqh* references. Teachers could also involve pesantren religious teachers as learning models or resource persons when classroom topics required practical or jurisprudential clarification.

MTs Al-Ma'arif served 39 students and employed nine non-civil-servant teachers. The school had limited internet connectivity, instructional media, religious-practice facilities, and *fiqh* textbooks. Its prayer facility required improvement, while one principal textbook was generally used as the main learning reference for each class. Nevertheless, the surrounding community regularly conducted religious activities, including Quranic study, congregational distribution of *zakat al-fitr*, funeral-related activities, and community religious gatherings that could potentially serve as contextual learning resources.

Classroom observations identified differences in the extent to which these institutional contexts were incorporated into instruction. At MTs Darussalam, pesantren activities and students' daily experiences were deliberately integrated into examples, learning tasks, demonstrations, and assessments. At MTs Al-Ma'arif, the religious practices of the surrounding community were rarely mapped or systematically incorporated into lesson plans. As a result, the potentially rich community context had not yet been optimally transformed into a structured learning resource.

The overall cross-case pattern indicated that institutional affiliation alone did not constitute CTL implementation. Its implementation depended on whether available cultural, human, and physical resources were translated into instructional planning and classroom practice. MTs Darussalam converted its pesantren environment into contextual cases, modelling activities, and practical assessments. MTs Al-Ma'arif possessed relevant community resources but had not yet

systematically organised them as part of *fiqh* instruction.

Table 1. Institutional Contexts of the Two Madrasahs

Aspect	MTs Darussalam	MTs Al-Ma'arif
Institutional model	Pesantren-based	Community-based
Number of students	89	39
Number of teachers	12 permanent teachers	9 non-civil-servant teachers
Religious environment	Intensive pesantren activities	Community religious activities
Principal learning resources	Textbooks, classical Islamic texts, religious teachers, and presentation equipment	Limited textbooks and surrounding community practices
Religious-practice facility	Adequate and actively used	Required improvement
Contextual-learning potential	Systematically incorporated into instruction	Available but not systematically utilised
General CTL condition	Comprehensive and institutionally supported	Partial and at an early stage

Planning of Contextual Fiqh Instruction

The planning findings revealed substantial differences in the completeness and systematic nature of instructional preparation. The documents examined included teaching modules, learning-objective sequences, annual programmes, instructional materials, assessment instruments, and scoring records. The comparison focused on contextual analysis, learning objectives, content organization, CTL components, learning resources, activity sequences, and assessment design.

At MTs Al-Ma'arif, instructional planning was predominantly informal and minimally documented. The teacher relied on general knowledge of students rather than conducting a structured analysis of their family, community, religious, and socioeconomic contexts. Learning objectives mainly addressed remembering and understanding *fiqh* concepts, while affective and psychomotor objectives were stated broadly without measurable indicators. Teaching materials generally followed the order of the textbook chapters.

Contextual elements appeared only occasionally in the MTs Al-Ma'arif teaching plans. Questioning was the most visible CTL component, but it was generally presented as a simple question-and-answer activity rather than as a structured process for stimulating inquiry. Constructivist activities, learning communities, modelling, reflection, and authentic assessment were not explicitly integrated into the teaching modules. Local religious practices were sometimes mentioned orally but were not systematically converted into learning cases, observation tasks, demonstrations, or assessment activities.

At MTs Darussalam, teaching modules contained explicit descriptions of students' characteristics as both madrasah learners and pesantren students. Learning objectives integrated cognitive, affective, and psychomotor competencies through observable indicators. Teachers organised the content around contextual cases derived from daily pesantren life, including congregational worship, ritual purity, shared facilities, religious obligations, and social interaction among students. These cases were included in the instructional sequence rather than introduced spontaneously during classroom teaching.

The MTs Darussalam plans also explicitly incorporated all seven CTL components. Constructivism was used to activate previous experience, inquiry directed students to investigate *fiqh* problems, questioning guided analysis, and learning communities supported collaborative study. Modelling was prepared through teacher, student, or pesantren-religious-teacher

demonstrations. Reflection and authentic assessment were included at the end of the learning sequence. The cross-case comparison therefore showed that the major planning difference concerned not only document completeness but also the extent to which students' contexts were intentionally connected to objectives, activities, resources, and assessments.

Table 2. Comparison of CTL-Based Instructional Planning

Planning component	MTs Darussalam	MTs Al-Ma'arif
Context analysis	Explicitly documented in teaching modules	Informal and undocumented
Learning objectives	Integrated cognitive, affective, and psychomotor objectives	Dominated by lower-level cognitive objectives
Content organization	Organised around contextual pesantren cases	Followed textbook chapter sequence
CTL components	All seven components explicitly planned	Mainly limited to basic questioning
Learning resources	Textbooks, classical texts, pesantren environment, and religious teachers	Principal textbook and occasional oral examples
Learning activities	Inquiry, collaboration, modelling, reflection, and practice	Explanation, basic questions, and individual tasks
Assessment plan	Written tests, performance, projects, portfolios, and reflection	Written tests, general observation, and basic performance checks
Planning documentation	Systematic and measurable	Limited and general

Implementation of the Seven CTL Components

Classroom implementation was examined through the seven CTL components: constructivism, inquiry, questioning, learning community, modelling, reflection, and authentic assessment. The findings showed that the components were implemented with different levels of consistency. MTs Darussalam incorporated them as an interconnected instructional sequence, whereas MTs Al-Ma'arif implemented only selected elements and continued to rely predominantly on teacher-centred instruction.

At MTs Al-Ma'arif, constructivism generally appeared at the beginning of a lesson when the teacher asked students about previous material or everyday religious practices. However, students' responses were not consistently developed into deeper investigation. Inquiry activities were rarely observed, and students usually received direct explanations from the teacher and textbook. Questions primarily assessed factual recall and basic comprehension, while the short response time limited opportunities for students to formulate more elaborate answers.

Learning-community activities at MTs Al-Ma'arif were conducted occasionally but were not a regular feature of instruction. Classroom-management concerns and limited instructional time led the teacher to favour individual activities. Modelling was performed almost exclusively by the teacher, while students and community religious figures were rarely involved. Reflection was brief or omitted when the lesson exceeded the allocated time. Process assessment was conducted informally without consistent observation records or detailed rubrics.

At MTs Darussalam, lessons commonly began with cases drawn from students' experiences in the pesantren. Students identified the legal issues involved, formulated questions, and investigated possible explanations using textbooks and classical Islamic references. Questioning occurred in both directions: teachers used probing questions, while students requested clarification and challenged alternative interpretations. Collaborative learning was regularly organised through small-group or jigsaw activities, and group members were assigned responsibilities for locating, interpreting, and presenting information.

Modelling at MTs Darussalam involved teachers, students, and pesantren religious teachers, depending on the topic. Students observed and practised religious procedures before receiving corrective feedback. Reflection was conducted through oral summaries, short journals, or exit tickets. Authentic assessment was integrated into discussions, demonstrations, projects, and peer assessment. The observed implementation also reflected multiple educational values: religious activities expressed theological values, responsible interaction reflected ethical values, systematic reasoning represented logical values, orderly practice supported aesthetic and physical-physiological values, and learning objectives reflected teleological values.

Table 3. Implementation of the Seven CTL Components

CTL component	MTs Darussalam	MTs Al-Ma'arif
Constructivism	Began with authentic pesantren cases and prior experiences	Limited to introductory recall questions
Inquiry	Structured investigation using multiple religious sources	Rarely conducted
Questioning	Two-way, analytical, and supported by probing	Teacher-dominated and focused on recall
Learning community	Routinely implemented through group and jigsaw activities	Occasionally implemented
Modelling	Involved teachers, students, and pesantren religious teachers	Predominantly performed by the teacher
Reflection	Oral reflection, journals, and exit tickets	Brief or frequently omitted
Authentic assessment	Rubrics, performance, projects, portfolios, and peer assessment	Informal process observation and basic assignments
Student participation	Active inquiry, discussion, demonstration, and presentation	Predominantly listening and answering short questions
Overall implementation	Integrated and consistent	Partial and inconsistent

Assessment and Indications of Student Learning

Assessment practices at MTs Al-Ma'arif were primarily oriented towards assessment of learning. The teacher used multiple-choice questions, short essays, general attitude observations, and practical checklists. Most written questions assessed students' ability to remember definitions, identify legal categories, or reproduce procedural sequences. Attitude observations were not supported by detailed rubrics, while practical assessments generally used binary correct-or-incorrect checklists.

The alignment between assessment instruments and learning objectives at MTs Al-Ma'arif remained limited. Approximately 75% of the reviewed written items measured recall and basic comprehension. Affective and psychomotor objectives were not sufficiently represented in the written instruments, and formative assessment was not systematically documented. Feedback was normally provided orally after students completed an activity, while assessment results were summarised through class-completion percentages without diagnostic analysis of difficulties in specific competencies.

Assessment at MTs Darussalam combined assessment of learning, assessment for learning, and assessment as learning. Written and oral examinations were accompanied by continuing attitude observation, weekly projects, performance tasks, reflective journals, portfolios, and peer assessment. Scoring rubrics specified the expected accuracy, procedural competence, responsibility, collaboration, and quality of students' explanations. Written feedback was regularly returned to students and used to identify learning needs.

Documentary records at MTs Darussalam showed changes in student performance during

one academic year of more intensive CTL implementation. The recorded mean knowledge score increased from 78.2 to 85.2, while the mean skills score increased from 80.1 to 88.5. The percentage of students meeting the institutional completion criterion increased from 82% to 94%. These figures represent descriptive changes within the school records; the research design did not test whether CTL independently caused the changes.

Comparable before-and-after documentation was not available at MTs Al-Ma'arif because CTL implementation and related assessment had not been consistently recorded. Consequently, the study did not make a direct statistical comparison of effectiveness between the two madrasahs. Qualitative indications of student learning at MTs Darussalam included greater participation, more detailed explanations, improved practical performance, and increased ability to connect legal principles with contextual cases. At MTs Al-Ma'arif, students could generally reproduce concepts but required greater teacher assistance when applying them to unfamiliar situations.

Table 4. Assessment Practices and Learning Indications

Assessment aspect	MTs Darussalam	MTs Al-Ma'arif
Assessment orientation	Assessment of, for, and as learning	Predominantly assessment of learning
Written assessment	Varied cognitive levels and diagnostic analysis	Approximately 75% focused on recall and basic comprehension
Attitude assessment	Continuing observation with rubrics	General observation without detailed rubrics
Skills assessment	Performance tasks, projects, and portfolios	Basic correct-or-incorrect checklist
Reflective assessment	Journals, exit tickets, and peer assessment	Rarely documented
Feedback	Regular oral and written formative feedback	Predominantly immediate oral correction
Mean knowledge score	78.2 to 85.2	No comparable before-and-after record
Mean skills score	80.1 to 88.5	No comparable before-and-after record
Learning completion	82% to 94%	Reported as final completion percentage only
Interpretation	Descriptive improvement associated with comprehensive implementation	Effect of CTL could not be separately assessed

Supporting and Inhibiting Conditions

Four principal conditions supported CTL implementation at MTs Darussalam: leadership commitment, teacher competence, learning facilities, and the pesantren environment. The principal incorporated CTL development into school programmes, allocated resources, conducted instructional supervision, and recognised teachers' instructional initiatives. These actions provided formal support for CTL beyond the individual efforts of the *fiqh* teacher.

The *fiqh* teacher at MTs Darussalam had participated in approximately 40 hours of relevant professional development and remained active in subject-teacher forums. This experience supported the teacher's ability to develop contextual cases, facilitate inquiry, manage collaborative learning, and design authentic assessment. Available facilities, including an adequate prayer space, presentation equipment, textbooks, and classical Islamic references, enabled students to engage in practical and source-based learning activities.

The pesantren environment provided additional time, resource persons, religious practices, and social situations that could be connected to classroom material. Students encountered *fiqh*-

related issues in their daily activities, allowing teachers to use familiar cases without constructing artificial situations. Religious teachers within the pesantren could also serve as models or supplementary informants. The alignment between classroom learning and students' residential religious environment supported continuity between conceptual explanation and practice.

At MTs Al-Ma'arif, the main inhibiting conditions were limited teacher understanding of CTL, established lecture-based habits, inadequate facilities, passive student participation, and restricted support from the managing foundation. The *fiqh* teacher had not participated in specific CTL training and expressed uncertainty about integrating all seven components into a single instructional sequence. Limited internet access, textbook availability, and practical facilities further reduced the variety of activities that could be conducted.

Nevertheless, resource limitations did not eliminate all possibilities for contextual learning at MTs Al-Ma'arif. The surrounding community provided religious practices, local cases, and potential resource persons that could be utilised without extensive technological facilities. The cross-case findings showed that facilities influenced the range of learning activities, but leadership, teacher competence, contextual analysis, and institutional collaboration determined whether existing resources were educationally mobilised. CTL implementation was therefore supported or constrained by the interaction of pedagogical, managerial, material, and sociocultural conditions.

Table 5. Supporting and Inhibiting Conditions of CTL Implementation

Condition	MTs Darussalam	MTs Al-Ma'arif
Leadership	Formal policy, resource allocation, supervision, and recognition	Limited formal policy and implementation support
Teacher competence	Relevant training and active participation in teacher forums	No specific CTL training
Teaching culture	Inquiry, collaboration, modelling, and reflection	Established lecture-based practice
Facilities	Adequate prayer space, presentation equipment, and reference materials	Inadequate prayer space, no reliable internet access, and limited books
Student characteristics	Accustomed to religious learning and collaborative pesantren activities	More passive and dependent on teacher explanation
Institutional environment	Provides religious cases, models, and additional learning time	Community religious resources not yet systematically utilised
Assessment capacity	Multiple techniques supported by rubrics and documentation	Limited techniques and documentation
Primary supporting factor	Integration of leadership, teacher competence, and pesantren culture	Potential support from the surrounding religious community
Primary inhibiting factor	Time required to coordinate comprehensive activities	Limited competence, facilities, and institutional support
Overall implication	CTL was implemented systematically	CTL remained partial and required institutional development



Discussion (مناقشة)

The cross-case findings demonstrate that CTL implementation in *fiqh* instruction should be understood as a coherent instructional system rather than the occasional use of real-life examples. MTs Darussalam implemented CTL across planning, classroom activities, and assessment, whereas MTs Al-Ma'arif applied only selected components while retaining predominantly

teacher-centred instruction. This contrast supports the proposition that contextual learning requires alignment among content, student experience, inquiry, collaboration, reflection, and authentic assessment. The presence of contextual examples alone is insufficient when students remain passive and assessment continues to prioritise memorisation. This interpretation is consistent with Johnson's (2002) conceptualisation of CTL as an interconnected learning system and with evidence that contextual Islamic education becomes meaningful when applicable knowledge is integrated with students' daily conduct (Parhan et al., 2024).

Differences in instructional planning explain much of the variation observed during classroom implementation. MTs Darussalam systematically analysed students' pesantren experiences and incorporated them into objectives, learning cases, resources, activities, and assessments. In contrast, MTs Al-Ma'arif followed the textbook sequence without a documented analysis of students' community contexts. This finding indicates that contextualisation must begin before classroom instruction rather than emerge through teacher improvisation. From the perspective of meaningful learning, new *fiqh* concepts become more comprehensible when connected to students' prior knowledge and religious experiences. Situated cognition further suggests that students' understanding of religious rules is shaped by the social practices in which those rules are encountered and applied (Ausubel, 2000; Brown et al., 1989). The findings therefore reinforce previous Islamic education research showing that contextual learning can connect doctrinal knowledge with observable practices and knowledge-based virtues (Parhan et al., 2024).

The implementation findings also show that the seven CTL components functioned cumulatively. At MTs Darussalam, authentic cases activated prior knowledge, inquiry encouraged students to investigate religious sources, questioning developed reasoning, learning communities supported collaboration, and modelling translated concepts into observable practice. Reflection and authentic assessment then helped students evaluate their understanding and performance. At MTs Al-Ma'arif, partial implementation limited this learning sequence because questioning was primarily used to test recall, inquiry was rarely conducted, and reflection was frequently omitted. These patterns correspond with studies reporting that contextual instruction can promote critical thinking, practical competence, and character when students actively investigate, discuss, and apply knowledge rather than merely receive explanations (Lestari et al., 2021; Tari & Rosana, 2019). They also confirm that CTL requires active facilitation and cannot be reduced to replacing one teaching technique with another (Johnson, 2002).

Assessment constituted another important distinction between the two cases. MTs Darussalam aligned written examinations with performance tasks, projects, portfolios, reflective journals, peer assessment, and formative feedback, while MTs Al-Ma'arif relied primarily on written recall questions and simple practical checklists. The descriptive changes recorded at MTs Darussalam – from 78.2 to 85.2 in knowledge, from 80.1 to 88.5 in skills, and from 82% to 94% in learning completion – were consistent with the more comprehensive learning and assessment process. Nevertheless, these figures cannot establish that CTL independently caused the improvement because the study did not employ a control group, inferential testing, or equivalent baseline data from MTs Al-Ma'arif. The findings should therefore be interpreted as convergent qualitative and documentary evidence rather than causal proof. Their principal significance lies in showing that authentic tasks and continuing feedback provide broader evidence of student competence than final examinations alone (Black & Wiliam, 2009; Gulikers et al., 2004; Hattie & Timperley, 2007).

The contrast between the two madrasahs further demonstrates that CTL implementation is mediated by institutional capacity. Leadership support at MTs Darussalam transformed CTL from an individual teacher initiative into an organisational practice through policy, supervision,

professional development, resource allocation, and recognition. Teacher training supported the design of contextual cases, inquiry, group learning, and assessment rubrics, while the pesantren environment supplied authentic situations, religious models, and additional learning time. At MTs Al-Ma'arif, limited training, inadequate facilities, established lecture-based habits, and restricted foundation support constrained implementation. However, its community environment still offered religious practices and local resource persons that could support low-cost contextual learning. This finding is consistent with evidence that instructional leadership influences teaching quality, sustained professional development shapes teachers' classroom practices, and pesantren culture can support the internalisation of Islamic values (Desimone, 2009; Robinson et al., 2008; Suhartini, 2016).

Finally, the findings extend the interpretation of CTL beyond cognitive and practical outcomes by demonstrating its relationship with integrated educational values. At MTs Darussalam, theological values were expressed through the orientation of learning towards religious responsibility; ethical values appeared in cooperation and respectful disagreement; logical values were developed through jurisprudential inquiry; aesthetic and physical-physiological values emerged through orderly religious practice; and teleological values guided the alignment of objectives, activities, and assessment. The weaker integration observed at MTs Al-Ma'arif resulted not from an absence of religious values but from limited opportunities to translate them into structured learning experiences. Through the integration of CTL components, institutional comparison, and Sanusi's (2017) six-value framework, this study proposes a **context-capacity-coherence framework**: contextual resources become educationally meaningful when institutional capacity enables teachers to organise them coherently across planning, implementation, and assessment. This framework constitutes the study's academic contribution by explaining not only whether CTL is implemented, but also why its depth and educational value vary across resource-diverse private madrasahs.



Conclusion (خاتمة)

This study concludes that CTL implementation in *fiqh* instruction differed substantially between the two private madrasahs. MTs Darussalam implemented CTL comprehensively by connecting students' pesantren experiences with instructional objectives, inquiry, questioning, collaborative learning, modelling, reflection, and authentic assessment. In contrast, MTs Al-Ma'arif implemented CTL partially and continued to rely primarily on lectures, factual questions, and final assessment. The comparison indicates that effective contextual instruction depends not only on relevant social and religious environments but also on teacher competence, instructional leadership, learning resources, assessment capacity, and institutional commitment. The study's principal academic contribution is the context-capacity-coherence framework, which explains that contextual resources become educationally meaningful when institutional capacity enables their consistent integration across planning, classroom implementation, and assessment.

This study was limited to two private madrasahs in one rural district and relied predominantly on qualitative evidence and institutional documents. The recorded changes in student scores cannot therefore be interpreted as statistically tested causal effects of CTL. Future research should involve more diverse madrasahs and employ longitudinal or mixed-methods designs with comparable baseline measures. MTs Al-Ma'arif is encouraged to establish a formal CTL development programme, provide targeted teacher training, improve religious-practice facilities, redesign teaching modules, and utilise community religious figures and activities as low-cost learning resources. MTs Darussalam should maintain instructional supervision while strengthening documentation and evaluating the sustainability of its practices. Local religious

authorities and madrasah supervisors should facilitate collaborative teacher forums, contextual-material development, and targeted support for private madrasahs with limited resources.

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