

CONTEXTUAL LEARNING OF CIVIC EDUCATION BASED ON
ISLAMIC VALUES FOR ISLAMIC ELEMENTARY SCHOOL
CHILDRENSyarbaini Saleh^{1*}, Abdurrabbani Usman Nur²¹⁾ Universitas Islam Negeri Sumatera Utara, North Sumatra, Indonesia²⁾ King Khalid University, Abha, Arab SaudiAuthor Correspondence Email: * syarbainisaleh@uinsu.ac.id

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ABSTRACT

The research developed a contextual learning model for Islamic values-based civic education. The research tested the validity, development of religious attitudes, and measured the model's effectiveness on learning outcomes. The research used an ERD by adopting Plomp. The research presented the product research results in the form of a contextual learning model book based on Islamic values for civic education as a learning aid to implement the learning model. The ERD covered 12 MIN in Medan City. The instruments used in this research were: (1) model validation sheet; (2) observation sheet; and (3) learning outcome test. The ERD showed that the contextual learning model book for Islamic values-based civic education was declared valid with an average score of 3.26 for each aspect and was suitable for testing in large groups. Meanwhile, after testing its feasibility, it was necessary to test the contextual learning model for Islamic values-based civic education in fostering students' religious attitudes with an average of 3.27. Meanwhile, the model's effectiveness showed a moderate category with an N-Gain value of 0.55 on student learning outcomes. ERD shows that contextual learning based on Islamic values can be developed, fostering students' religious attitudes and effectively improving learning outcomes.

ABSTRAK

Penelitian mengembangkan model pembelajaran kontekstual PKn berbasis nilai-nilai Islam. Penelitian menguji validitas, pengembangan sikap religious dan mengukur efektivitas model terhadap hasil belajar. Penelitian menggunakan ERD dengan mengadopsi Plomp. Penelitian memaparkan hasil penelitian produk berupa buku model pembelajaran kontekstual berbasis nilai-nilai Islam untuk PKn sebagai alat bantu pembelajaran untuk mengimplementasikan model pembelajaran. ERD tersebut mencakup 12 MIN di Kota Medan. Instrumen yang digunakan dalam penelitian ini adalah: (1) lembar validasi model; (2) lembar observasi; dan (3) tes hasil belajar. ERD menunjukkan bahwa buku model pembelajaran kontekstual PKn berbasis nilai-nilai Islam dinyatakan valid dengan skor rata-rata 3,26 untuk setiap aspek serta layak untuk diujicobakan dalam kelompok besar. Sementara itu, setelah diuji kelayakannya, perlu dilakukan uji coba model pembelajaran kontekstual PKn berbasis nilai-nilai Islam dalam menumbuhkan sikap keagamaan siswa dengan rata-rata 3,27. Sementara itu, efektivitas model menunjukkan kategori sedang dengan nilai N-Gain sebesar 0,55, terhadap hasil belajar siswa. ERD menunjukkan pembelajaran kontekstual berbasis nilai-nilai Islam valid dikembangkan, menumbuhkan sikap religious siswa, serta efektif dalam meningkatkan hasil belajar.

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Syarbaini Saleh, Abdurrabbani Usman Nur

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INTRODUCTION

Civic Education (Pendidikan Kewarganegaraan or PKn) is a compulsory subject at the basic education level di Indonesia, such as Elementary School (Sekolah Dasar/SD) and Islamic Elementary School (Madrasah Ibtidaiyah/MI) (Law No. 20 of 2003; Rachman, Nurgiansyah, & Kabatiah, 2021). Based on Law No. 20 of 2003 concerning the National Education System, Civic Education aims to prepare young citizens to have a sense of nationalism and love their homeland (Rachman, Nurgiansyah, et al., 2021). Civic education supports the achievement of national education goals to develop students' potential to become democratic and responsible adult citizens (Rachman, Taufika, et al., 2021; Winataputra, 2015). The role of Civic Education is to advance democracy through three main functions: increasing the intelligence of citizens, nurturing their sense of responsibility, and encouraging their active participation (Maftuh, 2008; Winataputra, 2001).

Civic Education is designed to provide learning experiences to become citizens who understand and exercise their rights and obligations, become knowledgeable, skilled, and characterful members of society, following the values of Pancasila and the 1945 Constitution of the Republic of Indonesia (Branson, 1999; Ilham & Rahman, 2022; Winataputra, 2001). Civic education focuses on developing self-confidence across diverse backgrounds, including religion, socio-cultural background, language, age, and ethnicity. Civic education is expected to shape students into ideal individuals with strong mental fortitude, capable of facing and overcoming various challenges they may encounter (Akbal, 2016; Budimansyah & Suryadi, 2008). Civic education enables students to examine values from diverse religious, socio-cultural, and ethnic backgrounds through critical analysis, helping them improve their thinking skills and emotional awareness (Munthe et al., 2023). This possibility aligns with the intention to establish MI to create meaningful and effective learning in increasing faith, piety, noble morals, and fostering creativity, feeling, and initiative of students as learners with Pancasila character in the elementary school children (Law No. 20 of 2003; Decree of the Minister of Religion, No. 2024; Rachman, Nurgiansyah, et al., 2021).

Referring to the explanation above, civic education enhances Indonesian human resources' quality by nurturing virtuous individuals with strong character who are independent, progressive, resilient, professional, accountable, productive, and physically and mentally healthy. This character is demonstrated through actions that: (1) Possess faith in and devotion to God Almighty and embody the nation's philosophical values, (2) Exhibit noble character and discipline in national and societal life, (3) Think rationally and dynamically, with an understanding of citizens' rights and obligations, (4) Maintain professionalism and a strong sense of national defense, and (5) Actively utilize science, technology, and the arts for the improvement of humanity, the nation, and the state (Buchari, 2007; Munthe et al., 2023). Rosyad's (2025) study found that integrating Islamic values into civics significantly impacted students' character. Furthermore, there was a significant increase in spiritual awareness, tolerance, pluralism, democratic leadership, and national commitment (Rosyad, 2025).

However, the role of civic education learning has not been maximized. The researchers identified a phenomenon at State Islamic Elementary School (Madrasah Ibtidaiyah Negeri/MIN) in Medan City based on preliminary observations. The civic education learning process still predominantly follows a traditional approach, where teachers impart knowledge while students remain passive. Educators rely on conventional teaching methods, mainly lectures, expecting students to sit quietly, listen attentively, take notes, and memorize, resulting in low student engagement during learning activities. Students often show little

interest in civic education lessons because these lessons are generally perceived as focusing mainly on rote memorization, with minimal attention to reasoning skills, which leads to a low enthusiasm for learning civic education at school.

Based on the observations above, the core problem in civic education lies in selecting and implementing teaching models that effectively align with the integrated Islamic values. The result observations relate to public criticism of civic education subject matter, which lacks practical value but is merely political or a tool for indoctrination for the interests of government power. The teaching methods appear rigid, inflexible, and undemocratic, and teachers tend to be more dominant (a one-way approach) (Ilham & Rohman, 2022; Kabatiah et al., 2024)

Civic education in MI is suboptimal, primarily in integrating Islamic values. Although civic education is intended to improve students' attitudes, behavior, and morals, these aspects often decline. Civics education tends to focus on mastering learning materials and increasing knowledge. Meanwhile, affective and psychomotor skills have not been emphasized more in learning (Budimansyah, 2015). Civic disposition is attitudes, behavior, and morals that are civic competence in civic education (Salis et al., 2025; Syahwaliana et al., 2025). Theoretically, civic education is structured as a subject that can be optimized by integrating the ideas, values, and moral principles of Pancasila (Julianti, 2016). Civic education learning is a strategic academic field that explores in-depth the scientific aspects of politics, law, government, ethics, and the nation's religious values (Samiun et al., 2014). Conceptually, civic education is a multidisciplinary field with an interdisciplinary context (Wahab & Sapriya, 2011).

Contextual learning models in civic education focus on actively involving students in discovering connections between the material and real-life situations, which can also be linked to integrating Islamic values (Parhan, 2018; Rachman et al., 2024; Ubaedillah, 2018). These Islamic values are integral to students' lives as Muslims and are incorporated into the presentation of civic education topics. The development of the contextual learning model for civic education is based on the following assumptions: (1) helping students more easily achieve civic education learning objectives; (2) effective and significant in improving learning outcomes; (3) according to the needs and characteristics of students; (3) enriching models, teaching materials and learning tools for civic education lessons that contain Islamic values; and (4) developing a model that is appropriate to its characteristics so that it can strengthen the existence of madrasas as basic educational institutions under the auspices and guidance of the Ministry of Religion which is involved in the field of Islamic religion. To find out more clearly about the assessment of requirements for developing a learning model, researchers submitted a questionnaire to MIN Medan City teachers, with the following analysis results:

Table 1. Results of the Development Needs Analysis Questionnaire Learning Model

No.	Indicator	Teacher's Response
1.	Knowledge of learning models.	As many as 33.33% of teachers said they knew it, and 66.67% said they were unfamiliar with the learning model.
2.	Use of contextual learning models.	16.67% of teachers said they use them frequently, 16.67% rarely, and 66.66% stated that they have never used metacognition-based learning models.
3.	Teacher support using contextual learning models can improve student learning outcomes.	As many as 66.67% of teachers strongly agreed, and 33.33% agreed that metacognition-based learning models can improve student learning outcomes.

4.	Support for contextual learning model guidance in optimizing the implementation of learning in the classroom	As many as 83.33% of teachers stated that the learning model should be based on the curriculum, and 16.67% stated that the learning model needs to be equipped with appropriate instructions for use and attract students' attention.
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Source: Research Data, 2020

From the table above, it can be seen that teachers are aware of the importance of contextual learning models in the learning process to improve student learning outcomes. The teacher responses above show that 66.67% of teachers stated that they were familiar with the learning model and believed that the contextual learning model could improve student academic achievement. Therefore, the development of a contextual learning model for civic education must pay attention to the balance of the following principles: (1) faith, ethics, and logic; (2) Islamic treasures and modern science; (3) the importance of worldly and hereafter life; and (4) the center of learning between teachers and students.

The contextual teaching and learning model (CTL) is based on constructivist thinking (Atiomo, 2009; Devi, 2019). Constructivist thinking argued that children possess cognitive structures (schemas) (Cobern, 2012; Sanjaya, 2008a). Schemas are formed through experience, and the process of refining these schemas is called assimilation. As children grow, these schemas become more refined, a process known as accommodation (Bourgeois, 2011; Pardjono, 2002; Waite-Stupiansky, 2022). Contextual learning enables students to derive significance from their academic content by linking academic subjects to the context of their daily lives, while using Islamic values as their guiding principles (Tibahary & Muliana, 2018). The CTL paradigm facilitates the linkage of instructional content to real-world contexts for both students and educators, promoting the application of knowledge in daily life. CTL encompasses the primary elements of education: constructivism, inquiry, questioning, learning communities, modeling, reflection, and authentic assessment (Al-Tabany, 2017). This comprehensive description emphasizes that CTL emphasizes active student involvement in discovering material and relating it to real-life contexts. CTL thus encourages them to apply their knowledge contextually. This model provides opportunities for students to actively explore subject matter, with the ultimate goal of developing their ability to apply what they have learned in everyday life, including Islamic values.

Reviewing the description above, developing a contextual learning model for civic education based on Islamic values is a learning requirement that must be carried out. Lukluah's (2016a) research, which aimed to develop thematic teaching materials based on Islam and local wisdom, demonstrated valid, effective, and engaging results when applied to learning. Furthermore, the level of applicability of the teaching materials was excellent and met the requirements for use as learning materials (Lukluah, 2016a). In line with that, the findings in Hakim's (2012) research show the use of a learning model that is internalized with Islamic values, as evidenced by the formation of attitudes and behavior that are obedient to Allah for fellow creatures and nature. Even in forming global citizenship, the integration of Islamic values in learning helps students be able to solve global problems; the importance of moral reasoning and rational dialogue in political deliberation; the development of attitudes as global citizens who bring moral, socio-political, and reflective as well as the introduction of universal messages and moral teachings of Islam in the Qur'an and Hadith as emphasized in Saada's (2023) research.

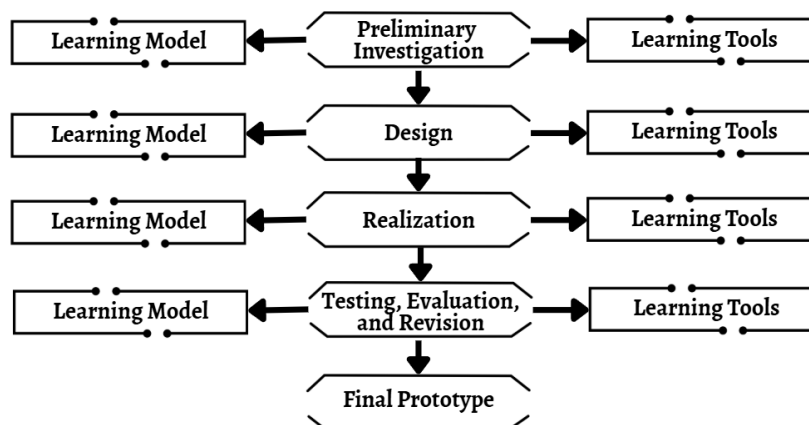
Historically, research has not been found integrating contextual learning models that can guide teachers and students to incorporate Islamic values into civic education learning.

Therefore, this study aims to test the validity of the product development of a contextual learning model based on Islamic values for civic education as a learning tool to assist teachers in their learning. After testing its validity, it is necessary to test whether the contextual learning model based on Islamic values for civics education can foster students' religious attitudes and whether it can also improve student learning outcomes.

METHOD

Researchers use educational research and development (ERD) to answer questions and achieve research objectives, namely developing a contextual-based Civic Education learning model to foster students' religious attitudes (Sugiyono, 2013). This ERD focuses on Civic Education learning in elementary education. The ERD seeks to produce products, namely: (1) lesson implementation plans, (2) model books, (3) teacher books, (4) student books, and (5) student worksheet books that integrate contextual learning to foster students' religious attitudes. The ERD procedure adopts and modifies the Plomp (2013) model, which includes the preliminary research, prototyping, and assessment phases.

Figure 1. ERD stages by adopting the Plomp Development stages



Source: Plomp (2013)

In this article, the researcher only presents the research results from the stages of (1) primary analysis; (2) design; (3) realization; (4) testing, evaluation, and revision; and (5) the final prototype of the contextual learning model book based on Islamic values for civic education as a learning tool for implementing the developed learning model with ERD Plomp (2013) mentioned above.

1. Sampling and Data Collection

This ERD was conducted for the State Islamic Elementary School (Madrasah Ibtidaiyah Negeri/MIN). MIN is a formal educational institution under the state (state school), equivalent to an elementary school. MIN was developed to provide unique learning and material content that focuses more on Islamic religious education and the subjects taught in elementary schools (Decree of the Minister of Religion No. 450 of 2024 concerning Guidelines for Curriculum Implementation in Raudhatul Athfal). The ERD covered 12 MIN in Medan City over a full year. The research subjects for the product trial were conducted in class V (five) of MIN 1 Medan City, totalling 32 students.

2. Instrumentation and Data Analysis Process

The instruments used in this study were: (1) a model validation sheet; (2) an observation sheet; and (3) a learning outcome test. The validation sheet and observation sheet instruments were developed using a Likert scale with 4 (four) assessment scales for each question in each assessment aspect. First, to test the validity of the contextual learning model book for Islamic-based civic education, design experts, material experts, linguists, and education practitioners were involved using the validation sheet. The contextual learning model book for Islamic-based civic education is a learning tool developed in this ERD. The model validity test was conducted to assess the suitability of the model developed in the book for implementation by teachers in their learning, by referring to several aspects of the validity assessment test. The model assessment aspects in the validity test are shown in the table below:

Table 2. Validity Test Aspects

No.	Aspects	Indicator
1	Model book view	Book cover
		Book presentation
		Print clarity
		Letterforms
		Easy-to-read font size
2	Model book completeness	There is a foreword and a table of contents
		There is a list of tables and a list of figures.
		There is a table of contents.
3	Description of material in the model book	Theoretical study of learning model design
		Learning model development design
		Planning the implementation of learning models
		Implementation of the learning model learning
		Guidelines for using learning devices
		Assessment of learning outcomes
		Appearance of material presentation in model books
4	Language	Language rules
		Legibility

After the validation assessment, the data is then averaged. The average score is compared with the assessment criteria in the validation table below. If the overall indicator score average is ≥ 3.00 , it is declared suitable for implementation (Ratumanan & Laurens, 2011; Riduwan, 2010).

Table 3. Validity Test Criteria

Score Interval	Validity Criteria
3,50 – 4,00	Very Valid
3,00 – 3,49	Valid without Revision
2,50 – 2,99	Valid with Revision
2,00 – 2,49	Invalid, Major Revision Required
1,00 – 1,99	Invalid

Source: Riduwan (2010); Ratumanan & Laurens (2011)

Second, data on the development of religious attitudes were collected using observation techniques. Observations of attitudes were conducted during civic education. Two observers collected religious attitude data. Aspects of religious attitudes were developed by referring to theory and literature review. The following aspects of religious attitudes were observed in the study:

Table 4. Aspects of Observing Religious Attitudes

No.	Aspects	Description
1	Obedience to worship	Obedient behavior in carrying out the teachings of one's religion. Willingness to invite fellow believers to attend worship and religious activities on time.
2	Be grateful	Recognizing God's greatness in creating the universe, preserving nature, being happy, not being discouraged by circumstances, being helpful, being grateful, respecting differences, and being open.
3	Pray before doing activities	Pray before and after studying and invite friends to pray.
4	Tolerance	Actions that value and respect differences, respect, befriend openly, and do not ridicule based on differences.

Source: modified from Arifah (2009); Thowilah (2021); and Minister of Education and Culture Regulation No. 24 of 2016.

The data obtained were then averaged across the assessment scales provided by two observers. Data analysis to assess students' religious attitudes was based on the consistency of the results of the two measurements obtained from expert and practitioner assessments. The criteria for evaluating students' religious attitudes are shown in the table below:

Table 5. Religious Attitude Assessment Criteria

Score Interval	Criteria
3,50 – 4,00	Very Good
3,00 – 3,49	Good
2,50 – 2,99	Good Enough
2,00 – 2,49	Not good
1,00 – 1,99	Not good

Source: Riduwan (2010); Ratumanan & Laurens (2011)

Third, measuring the effectiveness of the contextual-based civic education learning model on learning outcomes was conducted using a t-test using normalized gain (N-Gain). Effectiveness analysis used pre-test (before use) and post-test (after use) data. The N-Gain testing criteria are as shown in the table below:

Table 6. Normalized Gain (N-Gain) Criteria

Score Interval	Criteria
N-Gain > 0,70	High
$0,30 \leq \text{N-Gain} \leq 0,70$	Medium
N-Gain < 0,30	Low

Source: Hake & Reece (1999)

RESULTS AND DISCUSSION

The contextual learning model was created to address the needs in education to solve problems in civic education by involving a series of activities performed by teachers and students, ensuring that civic education learning is more directed toward achieving the desired learning goals (Budiastuti et al., 2023). The development of a contextual learning model book based on Islamic values for civic education learning includes the activities of (1) primary analysis; (2) design; (3) realization; (4) testing, evaluation, and revision; and (5) the final prototype (Plomp, 2013; Sugiyono, 2013). Based on Islamic values for civic education, the contextual learning model book is a learning tool for teachers to implement the model in the classroom.

The primary analysis stage is carried out with a needs analysis. The needs analysis includes: (1) teachers still rely on conventional learning; (2) during the learning process, group learning does not occur, and students are not actively involved in learning; and (3) classroom learning applies a learning model that is less relevant to the characteristics and objectives of Civic Education learning. Based on the needs analysis, an urgent need is to develop innovative civics learning by implementing a contextual learning model and integrating Islamic values for students at Islamic Elementary Schools (Madrasah Ibtidaiyah/MI).

After the primary analysis, the design phase was conducted. The design phase is the initial design of the essential components required for the implementation of learning, namely: (1) the initial design of the contextual learning model, (2) the initial design of the model book as a learning tool, and (3) the design of the necessary research instruments. The developed contextual learning model book, based on Islamic values, was validated by design experts, material experts, linguists, and education practitioners. As a learning tool, this model book was designed for use in face-to-face learning sessions and systematically structured for Civic Education learning (Marenden et al., 2021; Nengsih et al., 2017). The model book helps teachers present teaching materials, and students engage as learners who interact with the teacher and the materials developed through contextual learning activities based on Islamic values (Dick et al., 1985; Majid, 2014; Marenden et al., 2021). The contextual learning model product is printed.

The design of a contextual learning model based on Islamic values for civic education. The model design in the model book is expected to be implemented efficiently, effectively, and engagingly. According to Situmeang et al. (2022), developing a learning model also involves materials or content, whether written, mediated, or presented by teachers, to achieve their learning objectives. Models in the book can be used to help improve student retention and learning objectives. Contextual learning model book products are carefully designed and structured according to a learning syntax that encourages a positive learning experience for students and focuses on achieving the desired learning outcomes (Dick et al., 1985; Situmeang et al., 2022).

The subsequent stage involves the innovative implementation of this contextual learning model book, tailored specifically for the requirements of civic education students at MI. The model book provides theoretical and practical recommendations for implementing a contextual learning model of civic education grounded in Islamic values. In the model book there are the following explanatory sections: (1) introduction, containing the rationale and basis for developing a contextual learning model, (2) theories underlying the contextual learning model consisting of a study of learning theory, Islam and its value system, Civic Education learning, contextual learning models and religious attitudes, (3) design for developing a contextual learning model consisting of developing a learning model and a

contextual learning model of Civic Education based on Islamic values. and (4) learning implementation guidelines consisting of planning the application of a contextual learning model, implementing learning, guidelines for using learning tools and assessing learning outcomes.

1. Validity of the Model Book for Contextual Learning based on Islamic Values

After the prototype design was developed, the prototype of the model book was validated by design experts, content experts, linguists, and education practitioners. The validity test was carried out in 2 stages, because in the first stage, the prototype model book was stated to need to be revised first, and a validity test was required to be carried out again. The results of the expert validation of the contextual learning model book are described as follows:

Table 7. Model Book Validity Test Results

No.	Aspect	Validity Test Stages	
		I	II
1.	Model book view	2,80	3,18
2.	Model book completeness	2,92	3,37
3.	Description of material in the model book	2,80	3,15
4.	Language	2,85	3,35
Average Score		2,84	3,26

Source: Research Data, 2021

The contextual learning model book, based on Islamic values for civic education, was declared valid after the second stage of validity testing. In the first stage of validity testing, the model book was declared valid, with the caveat that it needed further revision. This conclusion was reached because in the first stage, the model book only received an average score of 2.84 (Ratumanan & Laurens, 2011; Riduwan, 2010). The model book was revised to enrich the description of the rationale and theoretical basis for supporting the learning model. Furthermore, the model book needed an introduction and explanation of contextual learning model planning in tabular form, and improvements to the formatting and assessment explanations. Linguistically, the model book required improvement in its grammar, font layout, and graphical presentation. The researcher made these improvements and reconfirmed with the design expert for validation in the second stage.

After revisions were made based on suggestions, input, and criticism from design experts, content experts, linguists, and education practitioners, the model book was again tested for validity by the same experts and education practitioners. The model book was declared valid in this second validity test without requiring further revision. This conclusion was drawn after the contextual learning model book based on Islamic values for Civic Education obtained an average score of 3.26 for each aspect, with valid criteria (Ratumanan & Laurens, 2011; Riduwan, 2010). After being declared valid based on the predetermined criteria, the contextual learning model book based on Islamic values for civic education is suitable for implementation in learning as a learning tool that helps and becomes a guide for teachers to implement contextual learning of civic education based on Islamic values for MI students (Cao et al., 2022; Latif et al., 2022).

2. Students' Religious Attitudes

The contextual learning model for Islamic-based civics education that has been developed needs to be tested to assess the development of students' religious attitudes. A

contextual learning model based on Islamic values in civics education can foster students' religious attitudes. The improvement in students' religious attitudes after implementing the model in civics education is evident in the difference in students' religious attitude assessment scores in the first and second phases of the trial. The results of the observations used to test the model's ability to foster students' religious attitudes during the first phase of the contextual learning model based on Islamic values are shown in the following table:

Table 8. Religious Attitude Achievement in the First Trial

No.	Aspect	Observation Score		Average
		I	II	
1	Obedience to worship	2,67	2,67	2,67
2	Be grateful	2,80	3,00	2,90
3	Pray before doing activities	2,80	3,00	2,90
4	Tolerance	3,00	3,00	3,00
Average Score		2,82	2,92	2,87

Source: Research Data, 2021

In the table of religious attitude achievement in the first trial data analysis results, the overall score of students' religious attitude achievement through the contextual learning model of Islamic-based civic education was 2,87 (Ratumanan & Laurens, 2011; Riduwan, 2010). Referring to the criteria for assessing religious attitudes, the average score of religious attitude achievement in the first trial was good enough category. In more detail, the table of religious attitude achievement explains that the tolerance aspect had the highest score, namely 3,00. Meanwhile, for the aspect of obedience to worship, the average score was 2,67. The aspect of gratitude and prayer before activities had the same average score, namely 2,90. The average score of religious attitudes from the first trial was still below the requirements, namely, ≥ 3.00 or in the good category. Therefore, applying the contextual learning model of Islamic-based civic education in learning needs to be evaluated, then re-trialed.

A trial of a contextual learning model for Islamic-based civic education to foster students' religious attitudes was conducted again. The results of the two models are shown in the table below:

Table 9. Religious Attitude Achievement in the Second Trial

No.	Aspect	Observation Score		Average
		I	II	
1	Obedience to worship	3,33	3,33	3,33
2	Be grateful	3,20	3,20	3,20
3	Pray before doing activities	3,20	3,20	3,20
4	Tolerance	3,33	3,33	3,33
Average Score		3,27	3,27	3,27

Source: Research Data, 2021

Referring to the table above, the second trial of students' religious attitudes through applying the contextual learning model based on Islamic values shows an average score of 3.27 for all aspects, which is in the good category (Ratumanan & Laurens, 2011; Riduwan, 2010). Based on the table above, students' religious attitudes in the second trial showed an

average score of 3.27 for all aspects. The aspects of obedience to worship and tolerance had the highest scores, averaging 3.33. Meanwhile, gratitude and prayer before activities received the same average score, namely 3.20. With the validation of the model book, it can serve as a guide for teachers in implementing a contextual learning model based on Islamic values.

Examining the scores at each stage of the first and second trials reveals an improvement in students' religious attitudes. This improvement in religious attitudes stems from the teaching materials being designed based on Islamic values and the learning process, which actively engages students through contextual learning models. Adapted teaching materials play a crucial role in learning (Sanjaya, 2008b; Siregar & Rachman, 2024). The model provides students with the opportunity to learn actively to provide them with the opportunity to develop their attitudes (Kurniawan & Afandi, 2016; Rahmawati & Wibawa, 2024). The interaction of the active learning process provides students with the opportunity to interact and develop stimuli for developing attitudes with friends and teachers (Lukluah, 2016b; Murningsih et al., 2016). In line with this, integrating Islamic values has also been proven to develop students' attitudes. (Lukluah, 2016b). According to Majid (2005), model books guide the presentation of the material and how to apply the models used to help teachers or instructors carry out learning activities.

3. Effectiveness of Models in Improving Learning Outcomes

The effectiveness of the contextual learning model was tested at MIN 1 Medan City with 32 students. The test was conducted by analyzing learning outcomes obtained through a pre-test and post-test. The pre-test (initial ability test) in this case was the subject's achievement score on the teaching material to be taught, while the post-test was the subject's achievement score on the teaching material that had been taught. The scores obtained from the pre-test and post-test were analyzed descriptively. The descriptive statistical analysis results can be seen in the table below.

Table 10. Descriptive Statistical Analysis Results

Variables	Groups	N	Min	Max	Mean	Std. Deviation
Learning Outcomes	Pre-test	32	50	65	56.72	4.685
	Post-test	32	65	90	80.47	5.442

Source: Research Data, 2021

Based on the table above, the average pre-test learning outcomes were 56,72, and the average post-test learning outcomes were 80,47. After descriptive statistical analysis, a normality test was then carried out. The normality test in this study used the Shapiro-Wilk test method. The normality test was conducted because the number of samples tested was less than 50. The results of the normality test yielded a significance value of less than 0.05 for all data (sig. <0.05), indicating that all data in this study were not normally distributed (Field, 2013; Ghasemi & Zahediasl, 2012).

Furthermore, the homogeneity test in this study used Levene's statistic test method. The results of the homogeneity test produced a significance value of 0.980, where the significance value is greater than 0.05 (sig.>0.05), so it can be concluded that the data variance in this study is homogeneous (Field, 2013; Levene, 1960). Meanwhile, the difference test used the non-parametric Wilcoxon test method. This difference test is because the data in this study are not normally distributed. The test results produced a significance value of 0.000, where the significance value is lower than 0.05 (sig.<0.05),

which means there is a difference in learning outcomes between the pre-test and post-test groups.

After the requirements have been met, the effectiveness test is carried out with normalized gain (N-Gain). The effectiveness test obtained a calculated t_{value} of 23.65 and a t_{table} with $N-1 = 32-1 = 31$ at $\alpha = 0.05$, 1,69. Because the calculated $t_{\text{value}} > t_{\text{table}}$, H_0 is rejected, it can be concluded that the contextual learning model product really affects student learning outcomes. The normalized gain (N-Gain) test results show that the N-Gain value is 0,55. Thus, it can be seen that with a coefficient of 0.55, the N-Gain category is medium (Hake & Reece, 1999; Triyono et al., 2024). The results of the N-Gain analysis can be seen in the table below:

Table 11. N Gain Score

No.	Pre-test	Post-test	Post-Pre	Skor Ideal (100-Pre)	N Gain Score	N Gain Score (%)	Category
1	60	80	20	40	0.50	50.00	Medium
2	60	85	25	40	0.63	62.50	Medium
3	50	65	15	50	0.30	30.00	Medium
4	50	75	25	50	0.50	50.00	Medium
5	65	85	20	35	0.57	57.14	Medium
6	55	70	15	45	0.33	33.33	Medium
7	55	80	25	45	0.56	55.56	Medium
8	60	85	25	40	0.63	62.50	Medium
9	65	80	15	35	0.43	42.86	Medium
10	60	85	25	40	0.63	62.50	Medium
11	55	75	20	45	0.44	44.44	Medium
12	55	80	25	45	0.56	55.56	Medium
13	60	80	20	40	0.50	50.00	Medium
14	55	85	30	45	0.67	66.67	Medium
15	50	80	30	50	0.60	60.00	Medium
16	55	75	20	45	0.44	44.44	Medium
17	60	85	25	40	0.63	62.50	Medium
18	55	75	20	45	0.44	44.44	Medium
19	60	80	20	40	0.50	50.00	Medium
20	55	70	15	45	0.33	33.33	Medium
21	60	85	25	40	0.63	62.50	Medium
22	50	80	30	50	0.60	60.00	Medium
23	60	80	20	40	0.50	50.00	Medium
24	65	85	20	35	0.57	57.14	Medium
25	50	80	30	50	0.60	60.00	Medium
26	55	85	30	45	0.67	66.67	Medium
27	55	85	30	45	0.67	66.67	Medium
28	60	85	25	40	0.63	62.50	Medium
29	50	90	40	50	0.80	80.00	High
30	60	85	25	40	0.63	62.50	Medium
31	50	80	30	50	0.60	60.00	Medium

32	60	80	20	40	0.50	50.00	Medium
Total					0.55	54.87	Medium

Source: Research Data, 2021

This contextual learning model book product is a learning tool designed for the needs of Civic Education learning for students of Madrasah Ibtidaiyah. In the design process, the model book goes through the stages of analyzing learning needs, student characteristics, designing objectives, developing assessment instruments, developing learning scenarios, with its uniqueness being the presentation of learning materials through themes according to the curriculum, then validated by experts so that this product is valid, implemented, and effectively used in learning. Majid (2005) explains that a model book is any material used to assist teachers/instructors in learning activities. The materials in question can be written or unwritten.

The results of the data analysis above indicate that a contextual learning model for civic education based on Islamic values can improve religious attitudes and student learning outcomes. This finding is understandable because contextual learning, as part of the constructivist approach, can improve students' mastery of content at a higher cognitive level (Adak, 2017). Furthermore, lesson planning using a contextual learning model through a model book optimally aligns with the CTL steps. After implementing the action, teacher performance in lesson planning improved, reaching the predetermined target (Handini et al., 2016).

Furthermore, Hasani's (2016) research shows that groups using contextual learning models have a greater impact compared to groups using non-contextual learning models, and there is a significant difference between argumentative writing skills between contextual learning groups and non-contextual learning groups in groups with high critical thinking skills. The results of Nurhadiyanta's (2013) research show that the use of the CTL method can increase student learning participation in civic education learning. Contextual learning models and their complete learning tools can support Civic Education by implementing contextual learning steps that align with the learning process's core principles, namely active, creative, effective, and enjoyable. In this approach, contextual learning focuses on actively involving learners in discovering and building their knowledge.

The urgency of applying contextual teaching and learning to meaningful and quality learning is explained by Safriadi (2016), who states that contextual learning derived from constructivist philosophy is learning that emphasizes the knowledge acquired is built by oneself. Knowledge is not a mere reflection of reality nor a direct representation of the existing world. Instead, knowledge results from individuals cognitively constructing reality through their actions. The construction process involves several skills, including: (1) the capacity to remember and express past experiences, (2) the capability to identify and evaluate similarities and differences, and (3) the skill to select one experience in preference to another.

This is explained by Parhan (2018) that contextual learning is an approach designed to assist students in finding meaning in academic content by linking the subject matter to their daily life contexts, including personal, social, and cultural situations. The implementation of this contextual learning model in classroom instruction from a student perspective can be described as follows: (1) expanding student access to learning resources that contain more varied Civic Education teaching materials, (2) activities contained in student books both carried out individually and in groups that discuss learning materials make students actively learn, and (3) individual and group learning to complete The tasks contained in the student book will make students actively do their work. In addition, the use of contextual learning

models in learning from the teacher's perspective is that learning models equipped with learning tools can facilitate teachers in carrying out Civic Education learning in the classroom.

CONCLUSION

ERD developed a contextual learning model book for Islamic-based civic education to guide teachers in implementing a contextual learning model based on Islamic values in the classroom. The model book is a printed learning tool. The prototype design of the model book was tested by design experts, content experts, linguists, and education practitioners and was declared valid after passing the second validity test. The validity test results obtained an average score of 3.26 for each aspect after revisions were made to several aspects according to suggestions and input from experts and education practitioners. After the validity test, it is necessary to test the validity of the contextual learning model for Islamic-based civic education in fostering students' religious attitudes. The observation results show that, referring to the table above, the second trial of students' religious attitudes through applying a contextual learning model based on Islamic values showed an average score of 3.27 for all aspects.

Meanwhile, normalized gain (N-Gain) was used to test effectiveness. The normalized gain (N-Gain) test results showed an N-Gain value of 0,55. Thus, with a coefficient of 0,55, the N-Gain category is considered moderate. The results of this effectiveness test indicate that the contextual learning model based on Islamic values has a significant, medium effect on student learning outcomes. This study shows that contextual learning for civic education based on Islamic values can be developed, foster students' religious attitudes, and effectively improve learning outcomes.

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