

# Contextual PAI Learning Design: Integration of Contextual Teaching and Learning with Islamic Epistemology in the Society 5.0 Era

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## ABSTRACT

The Era of Society 5.0 places Islamic Religious Education (PAI) at a critical intersection between the necessity of pedagogical adaptation and the obligation to maintain transcendental integrity. The Contextual Teaching and Learning (CTL) approach, which is derived from Western pragmatism epistemology, has proven to have an ontological deficit because it negates the transcendental dimension as the main axis of religious education. On the other hand, there is currently no instructional syntax that comprehensively deconstructs secular CTL and reconstructs it based on Islamic Epistemology to address the challenges of Society 5.0 disruption. Objective: This research aims to (1) analyze the epistemological limitations of Western CTL thru the perspective of Islamic Epistemology, and (2) formulate an instructional syntax for contextual PAI learning design that operationally integrates the pillars of CTL with evidence from the Qur'an and Hadith. Method: This qualitative research based on library research applies the Conceptual Framework Analysis approach integrated with qualitative content analysis. Data was extracted from authoritative texts of the Qur'an, Hadith, tafsir books, and globally reputable journal literature (Scopus and Web of Science), verified thru source triangulation. Results: This research produces: (1) An Epistemological Deconstruction Matrix that maps the limitations of the seven pillars of secular CTL and the Islamic foundation as its alternative; and (2) A Contextual PAI Instructional Design in the form of a continuous seven-phase syntax cycle: Bina' Ma'rifah, Istiqra' wa Tadabbur, Sual wa Jawab, Majelis Ilmi wa Syura, Uswah Hasanah, Muhasabah, and Mizanul Amal. This design has proven to realize the eight dimensions of the graduate profile of the Merdeka Curriculum and acts as a proactive mitigation instrument against moral crises and digital radicalism. The novelty of this study lies in the formulation of a closed-loop instructional system that is adaptive to the disruptions of Society 5.0 civilization with a comprehensive eschatological accountability.

## 1. INTRODUCTION

The dynamics of global civilization today have culminated in the era of Society 5.0, a sociological order where digital technology innovations, big data, and artificial intelligence are massively integrated into the center of human life. In this disruptive landscape, Islamic Religious Education (PAI) faces a very sharp relevance crisis if educational institutions only rely on rigid dogmatic and textual transmission methods (Suhendi, 2024). The complexity of modernity's challenges demands that religious education not merely produce students who can mechanically memorize fiqh legal doctrines, but rather formulate a reformulation of learning that is agile, adaptive, and applicable in solving contemporary daily problems of students. Facing the onslaught

of limitless global information in cyberspace, madrasahs and Islamic schools are required to strengthen ideological resilience thru pedagogical strategies that can present curriculum material empirically and contextually without in any way reducing the sacredness of the value of monotheism (Ismail et al., 2023). Furthermore, the shift in times necessitates a fundamental transformation in the management of Quran and Sunnah education to mitigate the failures of traditional pedagogy, so that educational institutions can produce resilient graduates and provide meaningful social impact for civilization (Amran et al., 2025). As a strategic step to respond to the methodological stagnation, curriculum designers and educators in the field have widely begun to adopt the Contextual Teaching and Learning (CTL) model. This instructional approach is empirically recognized to be able to shift the passive learning climate to a more dynamic one by directly linking academic substance to the empirical realities in the students' environment (Hidayat & Syahidin, 2019). The success of CTL in bridging the classroom with real-world problems has proven effective in elevating metacognitive abilities and significantly fostering learning motivation among middle school students (Das et al., 2022). Even when calibrated with a humanistic approach, this contextual method has proven capable of empowering the affective domain, such as fostering students' concern for the environmental sustainability crisis from a theological perspective. (Mardhiah, 2021). Although its operational efficacy is undoubtedly recognized in various exact and social science disciplines, the adoption of Western CTL theory into the realm of Islamic Religious Education is often carried out in a reductionist and partial manner. CTL, which is rooted in the pure tradition of Western philosophy, is solely based on the epistemology of pragmatism and secular constructivism, where the "context of life" is exclusively limited to the material anthropocentric dimension and the resolution of sociological problems alone. (Dainuri, 2025). This paradigm experiences a fatal ontological disorientation when blindly applied to PAI, because the Western approach inherently delegitimizes the transcendental dimension of the afterlife (eschatological), which is essentially the central axis in religious value education. (Selsuk, 2021). If religious education merely borrows secular contextual instruments in pursuit of market relevance or modernity, it risks excluding the spiritual reality of its students and covertly triggering the secularization of knowledge. (Sahin, 2021).

The discourse on the adaptation of contextual learning and the integration of Islamic values in the digital era has sparked a constellation of dynamic academic debates. A review of the latest literature reveals several key research trends in responding to Society 5.0. First, research focusing on digital transformation and macro curriculum synchronization. Suhendi (2024) emphasizes that the innovation of the PAI curriculum must accommodate digital literacy in the Society 5.0 era to avoid falling behind, while Abdillah et al. (2025) prove that digital transformation in PAI learning in formal schools has begun to be implemented, although it often gets stuck in hardware digitization without essential updates to teaching methodologies. On the other hand, Amalia et al. (2024) explored the compatibility of educational reform thru the Merdeka Curriculum framework and found that Islamic values in madrasahs are indeed very relevant to the demands of independent learning as long as they are guided by the right paradigm. Second, research oriented toward the development of tactical instruments and thematic models. Kawakip & Nawafil (2025) successfully demonstrated the effectiveness of developing an integrated e-module specifically designed to facilitate discourse on religious moderation, which proved significant in increasing student vigilance and neutralizing exposure to radicalism in cyberspace. Furthermore, in an effort to mediate the dichotomy between religious studies and science, Rahmatika (2024) formulated a theoretical synthesis thru the Socio-science spirituality (3S) model, which has proven successful in integrating science inquiry process skills with the cultivation of students' spiritual resilience thru problem-solving scenarios. The integration of disciplines based on the supremacy of Islamic

law is also confirmed by Masdin (2025) as a crucial pillar for maintaining an agile and secularism-free learning ecosystem. The map of contradictions and achievements from the previous literature review ultimately reveals a very fundamental research gap. The majority of contemporary applied research focuses on downstream areas, such as merely testing digital e-module media, aligning the curriculum at the macro level, or simply adding an Islamic touch to exact subjects. Until today, there has not been a single authoritative literature that dares to dismantle and deconstruct the philosophical roots (ontological and epistemological foundations) of the Western seven pillars of CTL itself, only to then radically reassemble it into a complete instructional syntax of PAI based on the parameters of Islamic Epistemology. The impact of the absence of an operational framework in this upstream domain is very real and concerning; a recent empirical investigation by Yaakob et al. (2025) revealed the fact that PAI teachers in the field are still very poor in mastering contextual strategies. As a result of the absence of a standard model, educators always resort to rigid textual approaches when they have to facilitate highly sensitive fiqh topics that directly intersect with the biological realities of students' daily lives. Based on the gap in the literature, this research specifically focuses on dissecting and reconstructing the architecture of PAI learning. This study dismantles the hegemony of secular pragmatism in the principles of CTL, then formulates an alternative pedagogical syntax that marries rational-empirical sharpness with the authority of the holy texts of the Qur'an and Sunnah.

The ability to explore innovations in orchestrating scripture-based teaching methods is the key differentiator to ensure that the contextual approach does not lose its sacred essence. The urgency and significance of this research provide a dual contribution that is very vital for the development of Islamic education science. Theoretically, this research contributes to saving the epistemology of religious education from the threat of disorientation and the reduction of Western secularism, by offering a conceptual aggregation that places revelation as the central point (integrator) in responding to sociological realities. Practically, the outcomes of this research have a very urgent significance in addressing the crisis of educator competence in the field. If this issue is resolved, madrasah institutions, curriculum designers, and PAI teachers will have a prototype of a standard instrument in the form of operational steps validated for their theological authenticity. This syntax will enable teachers to conduct learning that is sociologically agile, inclusive, analytically sharp, yet firmly adheres to faith. In order to structure the direction of the investigation and achieve the intended outcomes, the entire review in this research is directed toward answering two main research questions that will be thoroughly discussed in the Results and Discussion section: (1) How does the epistemological critique address the limitations and flaws of the Western Contextual Teaching and Learning (CTL) model's pragmatism foundation when examined using the Islamic Epistemology analysis? ; and (2) How to formulate a definitive instructional syntax in the contextual PAI learning design by integrating CTL instruments with Quranic and Hadith evidence to respond to the dynamics of value disruption in the Society 5.0 era?.

## 2. METHODS

This research is designed using a qualitative research type with the specification of library research, where the investigation process is entirely focused on the tracing, review, and critical synthesis of academic literature without direct field intervention. (Zed, 2014). Methodologically, this study applies a philosophical-epistemological and pedagogical approach, which is sharply used to uncover the ontological and axiological roots of a grand theory of education, to then be reconstructed into a new instructional paradigm (Creswell & Poth, 2018). In its operationalization, the research data is systematically excavated from two classifications of sources. Primary sources are based on

authoritative texts that underpin the theoretical instruments of Contextual Teaching and Learning (CTL), as well as fundamental literature that serves as the pillars of Islamic Epistemology, which includes the holy texts of the Qur'an, Hadith, and the canon of Islamic educational philosophy. Meanwhile, secondary sources are gathered from globally and nationally reputable journal articles (such as from Scopus, Web of Science, and Sinta databases), as well as contemporary textbooks that present empirical discourse on the implementation of Islamic Religious Education (PAI) in the Society 5.0 era to broaden the horizon of perspectives and build a comprehensive foundation for argumentation (Sugiyono, 2019). To ensure the validity and credibility of the analyzed data, this research strictly applies the source triangulation technique, which is a cross-verification mechanism conducted by comparing and confirming the theoretical constructs from various literatures with different perspectives to minimize the bias of the researcher's subjectivity (Yin, 2018). After the literature data has been verified for its validity, the analysis stage is executed using qualitative content analysis techniques specifically integrated with the Conceptual Framework Analysis approach (Krippendorff, 2018). The integration of this approach is crucial because the research orientation does not stop at a passive literature review, but rather focuses on reconstructing abstract theoretical variables into a standardized pedagogical instrument. The analysis process proceeds in a circular and interactive manner thru stages of data condensation related to CTL anomalies and Islamic Epistemology values, presentation of deconstructed data into a comparative matrix, concept mapping to formulate instructional procedures, and finally drawing logical conclusions (Miles et al., 2014). Thru this analytical lens, the normative doctrines of religion and secular pedagogical theories have been assertively synthesized to yield practical outputs in the form of a 7-stage syntax for PAI learning design. Systematically, the entire investigation procedure from literature review to the formulation of instructional outputs in this research is represented thru the research steps flowchart in Figure 1 below.

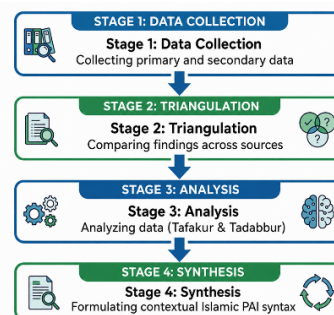


Figure 1. Flow of research steps

### 3. RESULTS AND DISCUSSION

#### 3.1 Epistemological Deconstruction and the Limitations of Pragmatic CTL

A deep critical analysis of contemporary pedagogy literature shows that the architecture of Contextual Teaching and Learning (CTL) is fundamentally constructed on the foundations of pragmatism and secular constructivism epistemology, which apriori places the significance of learning solely on the process of engaging students to relate the material to real-life contexts (Hidayat & Syahidin, 2019). Functionally and operationally, this contextual instrument is widely recognized as highly valid and tested in elevating students' metacognitive skills thru the process of planning, implementation, and reality-based evaluation (Das et al., 2022). Furthermore, applied literature also proves that the implementation of a contextual approach in the development of learning modules can overcome cognitive stagnation thru innovations that bridge academic abstraction with practical

calculations in the real world (Syahrir, 2019). Nevertheless, a philosophical examination reveals that the definition of "contextual" within the foundational framework of Western CTL theory is essentially reductionist, as it confines human rational experience exclusively to the boundaries of physical and sociological dimensions. The implication is that when this Western paradigm is implanted into the domain of religious subjects, this approach inherently experiences an ontological deficit because it negates the authority of sacred texts as the primary source of truth, thus necessitating the emergence of a hermeneutic pedagogy that integrates theological reasoning (aql) and text transmission (naql) in its entirety (Selsuk, 2021). The epistemological clash between Western materialist pragmatism and the sacred values of religion is becoming increasingly escalated amidst the turmoil of civilization disruption in the Society 5.0 era. In this era of modernity, the dynamics of teaching have become very complex, making it evident that maintaining a purely dogmatic and textual model of delivering Islamic knowledge has become outdated and fails to provide space for critical analysis of social realities (Aripin et al., 2025). On the other hand, the euphoria of adopting instructional technology and digital-based sociocultural problem-solving strategies is unlikely to have a permanent transformative impact if Islamic educational institutions fail to make pedagogical adaptations to strengthen their ideological bastions against the threat of secularization (Ismail et al., 2023). Although the integration of Information and Communication Technology (ICT) is essential for enriching the sociocultural approach in the classroom, its application in religious education environments still requires special adjustments that are sensitive to local cultural and theological values (Alfisuma et al., 2025). This discursive reality aligns with the challenge of critical pedagogy, which confirms that the religious education of modern countries, which merely borrows secular interactive instruments to produce "inclusive" identities, ultimately creates an educational narrative that excludes the spiritual reality of its own students (Sahin, 2021).

Table 1. Pragmatic CTL Limitations

Aspect	Research Findings
<b>Main Finding</b>	Western CTL contains an ontological deficit: negating the transcendental dimension of the religious learning process
<b>Foundation of Western CTL</b>	Epistemology of pragmatism & secular constructivism (focus on purely material-sociological context)
<b>Impact on PAI</b>	Religious education is reduced to solving sociological problems without theological accountability
<b>Empirical Evidence</b>	PAI teachers experience pedagogical disorientation when the topic of fiqh clashes with the biological realities of students (Yaakob et al., 2025)
<b>Implication</b>	A reconstruction of syntax based on Islamic Epistemology is needed as an ontological antithesis to secular CTL

### 3.2 Fundamentals of Islamic Epistemology as the Basis for Reconstructing Pedagogy

As a comprehensive antithesis to all the ontological limitations of that pragmatic CTL, recent Islamic literature reviews affirm that the foundation of Islamic Epistemology is the most precise pillar for reconstructing the design of Islamic Religious Education. Differing diametrically from the dichotomy of science and religion in the secular realm, Islamic epistemology assertively orchestrates an interdisciplinary approach deeply rooted in Islamic law, where the integration of the normative

doctrines of the Qur'an and Sunnah with modern scientific disciplines has proven capable of forming a collaborative and adaptive learning ecosystem (Masdin, 2025). The process of contextualizing the curriculum from the perspective of Islamic philosophy is designed to transform into robust character education, firmly adhering to the dogma of ushul fiqh in preserving noble and good traditions (*al-muhafadhatu 'ala al-qadim as-sholih*) while adopting new innovations that are more relevant (*wal akhdu bi al-jadid al-ashlah*) (Mujahid, 2021). This paradigmatic alignment becomes even more complete when reinforced by the operationalization of contextual jurisprudence (fiqh al-waqi'), a practical theological instrument that provides a hermeneutic space for educators to engage the imagination of faith while guiding students thru moments of crisis in real life (Majid & Laird, 2023). The curriculum renewal based on this epistemological foundation will address the challenges faced by religious education institutions not just to survive, but to produce adaptive graduates ready to make a real social impact in the community (Amran et al., 2025). The comprehensive application of Islamic Epistemology into the architecture of learning design ultimately directs pedagogical outcomes toward the holistic and complete maturity of students. The injection of religious values into the teaching landscape in a measured way has been validated as a key catalyst in fostering prosocial behavior, promoting interpersonal justice, and strengthening empathy bonds among students (Hady et al., 2025). Furthermore, the humanistic-contextual approach guided by Islamic theological orientation is capable of transforming theological abstractions into practical actions, which are explicitly manifested in the increasing concern of students for ecological sustainability as an embodiment of their spiritual and social maturity (Mardhiah, 2021). The superiority of this synthesis becomes increasingly undeniable when the learning model combines the discourse of socio-science issues with spiritual strength (Socio-science spirituality), which has proven successful in simultaneously accelerating science inquiry process skills and students' spiritual resilience (Rahmatika et al., 2024). However, ironically, amidst the abundance of this theoretical design, field investigations reveal that the majority of teachers still have limited content mastery and rarely practice contextual learning approaches when dealing with sensitive topics of Islamic law that directly intersect with students' biological realities (Yaakob et al., 2025). This series of anomalies and empirical evidence justifies the absolute conclusion that the secular framework absolutely requires a radical syntactic reconstruction based on Islamic Epistemology in order to be operationalized by educators in the field.

Table 2. Fundamentals of Islamic Epistemology Based on Pedagogical Reconstruction

Aspect	Research Findings
<b>Main Finding</b>	Islamic epistemology provides an interdisciplinary foundation that integrates reason (aql) and sacred texts (naql) as a holistic unity
<b>Key Principle</b>	The integration of tafakur (observation of nature) and tadabbur (spiritual awareness) as an inseparable unity of the inquiry process
<b>Normative Basis</b>	Q.S. Ali Imran: 190-191 (Ulul Albab), Maqashid Shariah, Fiqh al-Waqi'
<b>Empirical Validation</b>	Islamic value-based learning has been proven to foster prosocial behavior and empathy (Hady et al., 2025)

### 3.3 Integrative Conceptual Synthesis: Matrix of Deconstruction of CTL Principles and Islamic Epistemology

A systematic effort to bridge the ontological gap between pragmatic educational theory and theological paradigms requires a robust conceptual aggregation and must not contradict the authoritative principles of sacred text interpretation. The process of deconstructing the seven main pillars of secular Contextual Teaching and Learning (CTL) reveals that the pedagogical foundation can be holistically reconstructed when placed under the umbrella of Islamic Epistemology hermeneutics. Table 3 conceptualizes a comparative synthesis between the limitations of the secular CTL principles and the completeness of the theological foundations derived from the Qur'an and Hadith, validated thru the perspectives of interpreters and education experts.

Table 3. Matrix of Epistemological Deconstruction and Contextual Pedagogy Reconstruction

Main Pillars of Secular CTL	Limitations of Pragmatic Epistemology	Foundation of Islamic Epistemology (Evidence & Concepts)	Direction of Reconstruction of PAI Design in the Society 5.0 Era
<b>1. Constructivismo</b>	Knowledge is constructed solely from empirical material observations.	Q.S. Al-An'am: 76-79: The construction of rational monotheism (The story of Prophet Ibrahim's search for God).	Bina' Ma'rifah: The construction of knowledge that requires a combination of logical intelligence and heart intuition to filter the turbulence of digital information.
<b>2. Inquiry</b>	Purely oriented research to solve sociological problems.	Q.S. Ali 'Imran: 190-191: The Concept of Ulul Albab (Integration of Tafakur and Tadabbur).	Induction and Reflection: Empirical observation based on scientific data literacy that deterministically leads to the acknowledgment of God's greatness
<b>3. Questioning</b>	Asking questions is used merely as a mechanical cognitive instrument.	H.R. Muslim (Hadith of Jibril): Interactive dialog Malaikat Jibril dan Rasulullah SAW.	Sual wa Jawab: A critical dialog to dissect Sharia and counter misinformation and radicalism in cyberspace
<b>4. Learning Community</b>	Collaboration is designed for the efficiency of achieving temporary projects	Q.S. Asy-Syura: 38: The Basis of Syura (consultation) and Ta'awun (mutual assistance).	Majelis Ilmi wa Syura: A cross-intelligence learning community amplified by digital collaboration, rejecting individualistic competition.
<b>5. Modeling</b>	Demonstration of mechanical procedures so that	Q.S. Al-Ahzab: 21: Manifestation of	Uswah Hasanah: Educators demonstrate moral integrity and

	students become skilled at imitating the tool.	Uswatun Hasanah (Perfect Exemplary)	sharia comprehensively, both in physical interactions and digital (virtual) footprints.
<b>6. Reflection</b>	Cognitive reflection on the material learned that day.	Q.S. Al-Hasyr: 18: The Dimension of Muhasabah (Existential Introspection for the Hereafter).	Muhasabah: An existential evaluation of intentions and moral accountability in every sociocultural interaction in the modern era.
<b>7. Authentic Assessment</b>	Assessment of the process and portfolio based on material performance.	Q.S. At-Taubah: 105 & Az-Zalزالah: 7-8: The justice of the scale of deeds (Mizan).	Mizanul Amal: A comprehensive evaluation that measures cognitive accuracy and real social deeds thru a value-based digital portfolio (value-based assessment), intention (affective), and real deeds.

Referring to the conceptual aggregation in Table 3, the instruments of Constructivism and Inquiry in the secular pedagogical taxonomy truly find their most perfect epistemological foundation in the holy text of the Qur'an. Thru a pedagogical hermeneutics approach, the manifestation of the Ulul Albab concept in Q.S. Ali 'Imran: 190-191 mandates an inseparable dual inquiry process. This is authoritatively emphasized in Tafsir Al-Mishbah, which interprets that sound reasoning (ulul albab) must integrate scientific observation of natural phenomena (tafakur) that ultimately leads to a spiritual awareness of the Creator's greatness (tadabbur) (Shihab, 2002). This Islamic inquiry radically rejects secular pragmatism that only stops at the discovery of mechanical science laws, as the process of contextualization absolutely involves reason to connect academic material with transcendental meaning (Selsuk, 2021). The philosophical construction of this exegesis is empirically validated by contemporary applied research, which confirms that the application of a sociological inquiry approach based on the creed of monotheism not only makes religious learning more interactive but also highly functional for students to solve their life dilemmas in the future (Noh et al., 2020). The strengthening of this narrative is also supported by findings that inquiry-based learning, which combines sociocultural values with academic material, is able to drastically reduce student boredom (Hidayat & Syahidin, 2019). Furthermore, a fundamental philosophical overhaul is also carried out on the pillars of Questioning and Learning Community, which are often reduced merely to instruments of cognitive provocation in public schools. In Western literature, classroom collaboration often gets trapped in the efficiency of task completion competition, whereas the Islamic paradigm designs learning communities thru the spirit of Syura (consultation) and the method of critical dialog (Sual wa Jawab). The authoritative basis for this method is clearly recorded in Syarah Shahih Muslim, which explains that the interaction between Angel Gabriel and the Prophet Muhammad (PBUH) serves as a blueprint for a structured questioning methodology aimed at testing, dissecting religious law, and consolidating the community's understanding of the pillars of religion without appearing to be preachy (An-Nawawi, 2001). In the realm of practice, the integration of instructional strategies that promote the dialog method (faith-based dialog) within the learning communities of pesantren and madrasah has empirically proven capable of fostering tolerance

competence, promoting religious moderation, and effectively countering exposure to extremist doctrines (Amalia et al., 2024). The transformation of this learning community becomes even more effective when educators optimize Qur'anic stories as a catalyst for reflective question-and-answer activities, where exemplary narratives are brought to life through contemporary sociolinguistic approaches (Irwansyah, 2021). This simultaneously emphasizes the urgency of adopting value-based digital instruments, such as the development of integrated e-modules, to facilitate constructive dialog and neutralize digital radicalism in the Society 5.0 era (Kawakip & Nawafil, 2025).

The eschatological dimension (accountability in the hereafter) and moral integrity become the most essential differentiators when Islamic Epistemology reconstructs the principles of Modeling, Reflection, and Authentic Assessment. The concept of Modeling in PAI is forbidden to be reduced to merely a demonstration of mechanical worship procedures; it demands the presence of *Uswatun Hasanah* as outlined in Q.S. Al-Ahzab: 21. Referring to the canonical view of Tafsir Ibn Kathir, perfect exemplarity demands a complete and seamless unity between the moral integrity of the educator's actions and the truth of their verbal expressions, so that the teacher does not merely transfer *fiqh* laws but embodies them (Katsir, 2000). Ironically, the empirical reality in secondary schools reveals serious pedagogical anomalies; educators often experience a deficit in contextual competence and revert to rigid textual patterns when teaching highly sensitive *fiqh* topics related to students' biological realities (such as menstruation), thus failing to provide exemplary problem-solving (Yaakob et al., 2025). The crisis of exemplary role models and the absence of *Muhasabah* instruments is also reflected at the higher education level, where students sharply criticize the lack of role models and the minimal use of authentic assessment rubrics (value-based assessment) that can measure the extent to which Islamic ethics are practically applied in the field (Yunita et al., 2025). To bridge this gap, the optimization of ICT and digital spaces must be utilized socioculturally by teachers not merely as transmission media, but as a platform for creating virtual role models, enhancing motivation, and comprehensive assessment instruments that weigh deeds (Mizanul Amal) (Alfisuma et al., 2025).

### **3.4 Operational Syntax Formulation of Contextual PAI Learning Design in the Society 5.0 Era**

Transformasi filosofis dari Epistemologi Islam tidak akan membuahkan dampak empiris di ruang kelas apabila tidak dikonversi ke dalam sebuah desain instruksional yang operasional dan terstandarisasi. Pada era Society 5.0, perombakan kurikulum Pendidikan Agama Islam (PAI) menghadapi urgensi yang mendesak untuk merumuskan ulang metode pengajaran agar tidak sekadar terjebak pada transmisi dogmatis, melainkan adaptif terhadap disrupsi modernitas (Aripin et al., 2025). Implementasi model pembelajaran kontekstual mutlak membutuhkan rekayasa pedagogis agar mampu menjembatani kesenjangan antara kompetensi lulusan sekolah Islam dengan tuntutan peradaban yang serba digital, tanpa mengorbankan sakralitas hukum agama (Amran et al., 2025). Oleh karena itu, matriks dekonstruksi asas CTL yang telah dirumuskan pada tahap sebelumnya direkonstruksi secara metodologis menjadi sebuah sintaks mengajar yang utuh dan aplikatif. Kerangka desain pembelajaran PAI Kontekstual ini dioperasionalisasikan secara sekuensial ke dalam tujuh fase instruksional yang saling berkesinambungan dan dikelompokkan ke dalam tiga tahapan utama. Pendekatan sintaks ini terbukti secara empiris tidak hanya mampu mengelevasi taraf berpikir analitis peserta didik, tetapi juga mentransformasi ruang kelas menjadi ekosistem pendewasaan spiritual (Hidayat & Syahidin, 2019).

### 3.4.1 Phase of Knowledge Construction and Transcendental Inquiry

The fundamental stage in the syntax of Islamic contextual learning begins with the Phase of Bina' Ma'rifah (Knowledge Construction). In this phase, educators explicitly abandon the conventional lecture method and shift to presenting real sociocultural phenomena or anomalies to stimulate students' cognitive structures in constructing initial understanding. This concept of Islamic constructivism rejects shallow material empiricism; instead, students are invited to observe contemporary issues, such as the environmental preservation crisis or bioethical dilemmas, and then guided to analyze them using an analytical lens based on normative religious texts (Mardhiah, 2021). The process of engaging prior knowledge is widely recognized as highly effective in bridging the abstraction of scientific knowledge, such as calculus or biology, with the functional reality framed by Islamic law (Syahrir, 2019). The formation of this meaning is an absolute prerequisite before proceeding further, because the process of contextualization in Islamic education must involve reason to communicate academic material with transcendental meaning and the demands of a pluralistic society (Selsuk, 2021). After the initial cognitive structure is established, the syntax continues to the Istiqra' wa Tadabbur Phase (Transcendental Inquiry). Students are directed to conduct observations, collect empirical data, and perform critical analysis of the presented phenomena. Unlike Western inquiry, which stops at scientific conclusions, Islamic inquiry demands the integration of reason and heart, where deterministic natural observation (tafakur) must culminate in a spiritual acknowledgment of God's greatness (tadabbur) as mandated by the concept of Ulul Albab (Shihab, 2002). In the era of Society 5.0, this investigative process is maximally supported by the utilization of technology, such as the use of artificial intelligence and natural language models to accelerate precise access to Hadith reference searches in the problem-solving process (Ni'mah & Yunitarini, 2024). The orchestration between sociological investigation and spiritual awareness is validated by applied research that convincingly proves that the Socio-science spirituality inquiry model successfully accelerates both science process skills and students' level of religiosity simultaneously (Rahmatika, 2024). This is also in line with empirical evidence that inquiry grounded in a solid metacognitive foundation will result in far more permanent and functional learning outcomes (Das et al., 2022).

### 3.4.2 Phase of Critical Dialog and Collaboration of Learning Communities

The instructional syntax then enters the stage of social interaction thru the Question and Answer Phase and the Scientific Assembly and Consultation Phase (Learning Community). The classroom design was transformed from a one-way transmission format into an interactive peer-based dialog ecosystem. In the Sual wa Jawab phase, the teacher does not use questions merely as instruments of mechanical provocation, but rather stimulates critical dialog to dissect religious law, directly inspired by the educational interaction methodology between the Angel Gabriel and the Prophet Muhammad (An-Nawawi, 2001). In the realm of contemporary practice, the application of this interactive dialog method has empirically proven capable of fostering tolerance competence, promoting religious moderation among students, and serving as a robust shield against the early infiltration of extremist ideology (Aziz et al., 2026). The effectiveness of this dialog is also supported by the integration of electronic modules (e-modules) specifically designed to facilitate critical discussions on issues of radicalism, which significantly enhance students' awareness and understanding of the importance of religious moderation in the digital realm (Kawakip & Nawafil, 2025). At the same time, the Majelis Ilmi wa Syura phase shifts the paradigm of individualistic competition typical of capitalist education to a collaborative climate that upholds the principle of mutual assistance (ta'awun). Students are organized into cross-intelligence investigation groups to

formulate solutions to the problems presented at the beginning of the learning process. The implementation of this learning community reflects an interdisciplinary approach deeply rooted in Islamic law, where the dialectical process between various disciplines in group discussions has proven capable of forming a learning ecosystem that is agile, adaptive, and collaborative (Masdin, 2025). Psychologically and sociologically, the conditioning of this egalitarian learning community is believed to be the most crucial instrument in shaping a moderate Muslim identity ready to contribute to preserving the tradition of goodness amidst the onslaught of globalization (Mujahid, 2021). Field evidence also confirms that the positive atmosphere built from peer interactions in Islamic learning communities significantly contributes to shaping students' empathy, interpersonal justice, and prosocial attitudes in a tangible way (Hady et al., 2025). Moreover, this approach makes the learning of sacred verses and sharia a cohesive and enjoyable sociological experience, distancing PAI from the impression of being an isolating subject (Noh et al., 2020).

### **3.4.3 Phase of Comprehensive Modeling, Reflection, and Authentic Assessment**

The pinnacle stage of value crystallization in the syntax of Contextual PAI is placed in the Phase of Uswah Hasanah (Modeling). When students face turbulence in contextualizing religious law with the complexities of Society 5.0 reality, educators are required to be present as exemplary role models, demonstrating perfect exemplarity by combining the truth of verbal doctrine with impeccable moral integrity in actions (Katsir, 2000). This modeling phase becomes a critical point because empirical investigations reveal the fact that many PAI teachers still lack mastery of contextual material and often behave awkwardly when they have to provide exemplary explanations related to private fiqh topics, such as issues of women's blood (haidh and istihadhah), which are essential for students' lives (Yaakob et al., 2025). To address this gap in exemplary figures, educators can utilize the integration of Information and Communication Technology (ICT) and sociocultural approaches, such as producing educational video content or digital talk shows, to reach students' understanding in a more intimate and relevant manner with their generation's language (Alfisuma et al., 2025). After the modeling process, educators guide students to engage in the Muhasabah Phase (Transcendental Reflection). This is not merely a cognitive reflection on the formulas memorized that day, but rather an existential introspection where students evaluate the sincerity of their learning intentions and consider the extent to which that knowledge will be beneficial as a provision for accountability in the afterlife. This reflective strength becomes the main pillar of prophetic pedagogy, which not only guides students in understanding religious doctrines but also trains them to navigate their social lives independently, requiring flexibility and contextual jurisprudence (fiqh al-waqi') from educators (Majid & Laird, 2023). Without reflective pedagogy that responds to social pluralism, religious education will only become a cognitive burden that triggers identity alienation amidst the ever-changing majority and minority societies (Sahin, 2021). As the final stage to ensure the internalization of values is complete, the syntax is concluded with the Mizanul Amal Phase (Authentic Assessment). In this educational architecture, assessment is returned to its fundamental function: a comprehensive scale of justice to measure not only the accuracy of answering exam papers but also the correctness of affective responses and real deeds holistically. The assessment design in Society 5.0 must accommodate the demands of digital literacy without losing the spirit of spirituality, which requires the development of a structured value-based assessment model to capture how students implement Islamic entrepreneurial ethics, community economic empowerment, and environmental care in practice (Yunita et al., 2025). More fundamentally, this authentic assessment should not wait until students are adults; it must be incubated from an early age with moral measurement instruments aligned with prophetic values, such as honesty, patience, and compassion (Ramly et al., 2026). To reach this stage, educators can use problem-solving-based reflection

methods thru Qur'anic stories as performance rubrics, assessed by how well students can draw moral lessons (ibrah) to respond to the challenges of the times (Irwansyah, 2021). The Mizanul Amal assessment is essentially a gateway that validates that religious educational institutions have successfully maintained their ideology while also winning the competition amidst the onslaught of global technological disruption (Ismail et al., 2023). Based on an in-depth deconstruction of the principles of secular Contextual Teaching and Learning (CTL) and its reconstruction using the framework of Islamic Epistemology mentioned above, this research formulates a comprehensive learning syntax. All of these instructional phases do not work in isolation; instead, they form a cohesive cycle of pedagogical continuity to simultaneously nurture the rational and spiritual reasoning of the learners. The conceptual aggregation of these seven operational pillars is comprehensively visualized in the image below, which illustrates the flow of contextual PAI learning in the Society 5.0 era.



Figure 2. Contextual PAI Learning Syntax Cycle Diagram

As illustrated in Figure 2, this learning cycle offers novelty in the form of a closed-loop pedagogical flow, where each phase is ensured to have theological accountability. The fundamental advantage of this cycle lies in the central position of Phase 5. Uswah Hasanah (Ideal Modeling) and Phase 6. Muhasabah (Transcendental Reflection). Unlike the Western CTL model, which tends to stop at cognitive-empirical satisfaction, this cycle requires educators to be present as real-life role models, followed by students' independent spiritual reflection to evaluate the purity of their intentions before God (Shihab, 2002; Yaakob et al., 2025). The dynamics of this cycle also show that Figure 2 is designed to be responsive to the digital challenges of the Society 5.0 era without losing the foundation of monotheism. This is evident from the connection between Phase 1, Bina' Ma'rifah (Knowledge Construction), and Phase 7, Mizanul Amal (Authentic Assessment). Empirical validation shows that when students are given the space to construct knowledge using ICT while still being guided by authentic prophetic value-based assessments, they are proven to be able to develop more robust prosocial behavior, honesty, and empathy within society (Ramly et al., 2026). Thus, the visualization of the flow in Figure 2 emphasizes that Islamic Religious Education is no longer merely the transmission of sacred texts, but rather a cycle of human empowerment, sociocultural development, and an orientation toward the hereafter.

### 3.5 Pedagogical Implications and Mitigation of Disruption Challenges in the Era of Society 5.0

In the landscape of Society 5.0, the implementation of contextual PAI syntax based on Islamic Epistemology brings very radical pedagogical implications for the redefinition of the educator's role in the classroom. Islamic Religious Education teachers no longer have the privilege of merely acting as agents of textual information transmission (content transmitters), but are structurally compelled to mutate into sociocultural facilitators and civilization creators (Wantini et al., 2023). This paradigm shift has become imperative because artificial intelligence can easily take over the function of instant

cognitive knowledge transfer, yet technology will never possess the ontological capacity to instill a sensitivity of conscience and provide genuine demonstrations of moral exemplarity (Chardonnens, 2025). Therefore, the first mitigation step that must be executed by educational institutions is to accelerate the enhancement of their educators' hermeneutic competencies and digital literacy, so that they are proficient in presenting doctrinal material thru contextual approaches relevant to the sociological realities of students (Amran et al., 2025). Unfortunately, this transformation is still often hindered by empirical realities on the ground; where the majority of PAI teachers still exhibit resistance and weaknesses in mastering agile pedagogical strategies, especially when they are required to address contemporary fiqh issues that directly intersect with the biological realities of the students (Yaakob et al., 2025). This competency gap justifies the urgency of conducting continuous training focused on the internalization of contextual PAI syntax as a definitive teaching operational standard. The macro implications of the application of this contextual syntax are the creation of a harmonious convergence between the existential goals of Islamic education and the broader targets of the national curriculum. The Contextual PAI Design, which systematically integrates rational inquiry (Istiqra') and transcendental reflection (Muhasabah), has convincingly proven to be the main instrument in realizing the eight dimensions of the graduate profile within the framework of the Merdeka Curriculum currently implemented nationally (Suhendi, 2024). The eight dimensions of this educational architecture, which encompass faith, global diversity, independence, mutual cooperation, critical reasoning, and creativity, truly find their most original epistemological resonance in the values of monotheism and the method of consultation (shura) offered by this instructional design (Hady et al., 2025). Furthermore, the adoption of this syntax ensures that madrasah and Islamic school institutions do not experience identity disorientation amidst the euphoria of digitalization; where technological innovations can be optimally utilized to enrich students' sociocultural experiences, but their execution remains strictly monitored by the supremacy of sharia law to avoid secularization bias (Masdin, 2025). This theoretical and practical alignment effectively transforms Islamic Religious Education from merely a supplementary subject into a central axis for character formation of a resilient generation that maintains its orthodox identity while being competitive in the arena of modern civilization (Mujahid, 2021).

In the dimension of sociological security, this contextual learning design acts as a proactive ideological defense mechanism in mitigating the negative effects of the disruption whirlpool of the Society 5.0 era. The relentless flow of limitless information and the massification of artificial interactions in cyberspace often expose adolescent learners to identity crises, moral alienation, and the threat of digital radicalism that undermines religious rationality (Ismail et al., 2023). In the context of mitigating this crisis, the phases of *Majelis Ilmi wa Syura* and *Sual wa Jawab* within the PAI syntax have empirically proven capable of providing an interactive dialog space that is crucial for promoting the values of religious moderation, dampening exclusivist attitudes, and countering the infiltration of extremist doctrines from an early stage (Kawakip & Nawafil, 2025). These mitigation efforts become even more precise when schools integrate value-based digital media, such as the development of interactive e-modules specifically designed to dissect religious discourse in a moderate manner, thereby equipping students with theological literacy that is resilient against the provocation of negative content in the digital world (Abdillah et al., 2025). Ultimately, the success of this instructional design supremacy is not merely measured by the students' agility in navigating social pluralism in the real world, but rather by their maturity in applying eschatological values to evaluate and account for every digital footprint and social action in the future (Sahin, 2021).

#### 4. CONCLUSION

This research conclusively proves that the dominance of the secular Contextual Teaching and Learning (CTL) theory contains ontological defects when applied in Islamic Religious Education (PAI) because it reduces the learning experience to merely an anthropocentric dimension and mechanical sociological problem-solving. As an antithesis, Islamic Epistemology offers a holistic interdisciplinary foundation by uniting rational observation of natural phenomena (tafakur) and spiritual awareness culminating in the recognition of God's greatness (tadabbur). This philosophical reconstruction has been successfully converted into an operational contextual PAI instructional design thru seven continuous syntactic cycles: Bina' Ma'rifah (Knowledge Construction), Istiqra' wa Tadabbur (Transcendental Inquiry), Sual wa Jawab (Critical Dialogue), Majelis Ilmi wa Syura (Collaborative Learning Community), Uswah Hasanah (Exemplary Modeling), Muhasabah (Existential Reflection), and Mizanul Amal (Authentic Assessment). This pedagogical transformation ensures that the religious education curriculum no longer operates as an outdated instrument of textual indoctrination, but rather transforms into an ecosystem of cognitive and spiritual maturation that is highly agile in responding to the complexities of civilization disruption in the Society 5.0 era without losing the foundation of Sharia orthodoxy. The fundamental novelty of this study lies in the integration of two unprecedented contributions in the PAI literature: (1) The Epistemological Deconstruction Matrix, which systematically dissects the limitations of each pillar of secular CTL using the analytical lens of Islamic Epistemology based on the Qur'an and Hadith; and (2) The seven-phase closed-loop system instructional syntax that operates entirely under Islamic eschatological accountability. This integrative formulation breaks the binary dilemma in previous literature that forces Islamic Religious Education (PAI) to choose between maintaining stagnant traditional methods or blindly adopting a secular contextual approach that alienates transcendental values. The practical implications of this research encompass three dimensions: for PAI teachers, this syntax serves as an operational guide that can be directly implemented in the classroom; for curriculum designers, this syntax offers a reconstruction model that can be replicated for other religious subjects; and for education policymakers, this research provides conceptual evidence that Islamic religious education can be fully compatible with the demands of the Merdeka Curriculum and Society 5.0 without sacrificing its epistemological identity. To empirically validate the robustness of this design, further research is recommended to test the effectiveness of the Contextual PAI syntax thru comparative experimental research in various types of schools and madrasahs, in order to quantitatively measure its impact on the formation of metacognitive intelligence, moral resilience, and the level of spiritual competence of students in a measurable way.

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