

APPLICATION OF CONTEXTUAL TEACHING AND LEARNING MODEL IN DEVELOPING CRITICAL THINKING SKILLS IN FIQH THAHARAH LESSONS (A CASE STUDY AT THE ANNUR DARUNNAJAH 8 ISLAMIC BOARDING SCHOOL IN CIDOKOM, BOGOR REGENCY)

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Abstract

This study aims to describe the implementation of the Contextual Teaching and Learning (CTL) model in fiqh thaharah learning and to analyze its implications for students' critical thinking skills at Pondok Pesantren Annur Darunnajah 8 Cidokom, Bogor. Using a qualitative case study design, the research was conducted in the fiqh class of upper secondary level students. Data were collected through participatory observation, in-depth interviews with school leaders, curriculum staff, fiqh teachers, and students, as well as documentation of lesson plans and learning outcomes. Data were analyzed using Miles and Huberman's interactive model, including data reduction, data display, and conclusion drawing, and were validated through source, technique, and time triangulation and member checking. The findings show that the CTL model has been implemented through seven core components constructivism, inquiry, questioning, learning community, modeling, reflection, and authentic assessment which are integrated into fiqh thaharah learning and pesantren daily practices such as wudu, maintaining cleanliness, and worship routines.

Keywords: Contextual Teaching and Learning, Fiqh thaharah, Critical Thinking, Islamic Education, Islamic Boarding School.

Abstrak

Penelitian ini bertujuan untuk mendeskripsikan penerapan model pembelajaran Contextual Teaching and Learning (CTL) dalam pembelajaran fikih thaharah serta menganalisis implikasinya terhadap kemampuan berpikir kritis santri di Pondok Pesantren Annur Darunnajah 8 Cidokom, Kabupaten Bogor. Dengan menggunakan pendekatan kualitatif jenis studi kasus, penelitian ini dilakukan pada kelas fikih tingkat SMA. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam dengan pimpinan pesantren, kepala sekolah, bagian kurikulum, guru fikih, serta santri, dan dokumentasi berupa silabus, RPP, perangkat evaluasi, serta catatan hasil belajar. Analisis data menggunakan model interaktif Miles dan Huberman yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan, sedangkan keabsahan data diperkuat melalui triangulasi sumber, teknik, dan waktu, serta member check. Hasil penelitian menunjukkan bahwa model CTL telah diterapkan melalui tujuh komponen utama konstruktivisme, inkuiri, bertanya, masyarakat belajar, pemodelan, refleksi, dan penilaian autentik yang diintegrasikan dalam pembelajaran fikih thaharah dan aktivitas

keseharian pesantren, seperti praktik wudu, penjagaan kebersihan, dan ibadah berjamaah.

Kata kunci: *Contextual Teaching and Learning, Fikih thaharah, Berpikir kritis, Pendidikan Agama Islam, Pesantren.*

INTRODUCTION

Islamic Religious Education (PAI) plays a fundamental role in shaping students' character, morals, and outlook on life, but classroom teaching practices often remain theoretical, teacher-centered, and focused on memorizing material (Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System). This condition results in students not being fully able to relate religious teachings to real-life contexts, so that the Islamic values they learn are not deeply internalized in their attitudes and behavior.

In the context of fiqh learning, especially in the subject of thaharah, this phenomenon is evident in the habit of students who understand the laws of purification textually, but are not yet trained to relate them to practical issues such as the use of limited water, the cleanliness of the dormitory environment, or the determination of the status of impurity in everyday situations in Islamic boarding schools. The researcher's initial observations at the Annur Darunnajah 8 Cidokom Islamic Boarding School show a gap between the ideal goal of fiqh learning, which is the formation of critical and applicable normative understanding, and learning practices that are still dominated by lectures, note-taking, and textbook-based assignments.

On the other hand, the demands of the Merdeka Curriculum and 21st-century learning emphasize the importance of developing critical thinking skills as one of the main competencies that students must have (Nurhayati et al., 2024). Critical thinking skills enable students to analyze information, weigh arguments, and make rational and responsible decisions, including when dealing with complex religious and social issues.

The *Contextual Teaching and Learning* (CTL) model is considered relevant to bridge the gap between the ideal goals of PAI learning and the reality in the field. CTL emphasizes the relevance of subject matter to the real-life contexts of students, so that knowledge is not merely memorized but constructed through direct experience, inquiry, collaboration, and reflection (Sanjaya, n.d., 2020). In John Dewey's perspective, learning is more meaningful when students are involved in experiences related to their lives. This approach is in line with the views of Islamic education experts who emphasize the importance of humanistic, contextual learning that humanizes students (Munir, 2020).

Previous studies have shown that CTL has a positive effect on student activity and critical thinking skills in various subjects and levels of education (Suhardin, 2018). However, most of these studies still focus on improving learning outcomes or student activity, and not many have specifically examined the development of critical thinking skills in the context of learning fikih thaharah in Islamic boarding schools, which have different characteristics from public schools (Nugraha et al., 2024).

Based on this background, this study attempts to fill the gap by focusing on: (1) how the CTL learning model is applied to the subject of fiqh thaharah at the Annur Darunnajah 8 Cidokom Islamic Boarding School; (2) how it impacts the development of critical thinking skills among students; and (3) the factors that support and hinder the implementation of CTL in fiqh learning in the pesantren environment. The research questions in this study are: (1) How is Contextual Teaching and Learning (CTL) applied to fiqh lessons at the Annur Darunnajah 8 Cidokom Islamic Boarding School? (2) What are the implications of the application of CTL in the development of critical thinking skills in fiqh lessons at the Annur Darunnajah 8 Cidokom Islamic Boarding School? (3) What are the factors that support and hinder the implementation of CTL in critical thinking skills in fiqh lessons at the Annur Darunnajah 8 Cidokom Islamic Boarding School?

This research is expected to provide theoretical contributions to the development of contextual learning studies in Islamic education, as well as practical benefits for teachers, Islamic boarding schools, and policy makers in designing more contextual, critical, and applicable fiqh learning (Munir, 2020).

METHOD

This study uses a qualitative approach with a case study type of research. The qualitative approach was chosen because the purpose of the study was to gain an in-depth understanding of the process of applying the CTL model in the real context of learning fiqh thaharah, as well as to reveal its meaning and implications for the critical thinking skills of santri (Arikunto, 2016). Case studies are used to examine phenomena holistically in one location and with specific subjects, namely the fiqh class at the Annur Darunnajah 8 Cidokom Islamic Boarding School.

This study used primary data sources (boarding school leaders, school principals, curriculum departments, fikih thaharah teachers, and santri) as well as secondary data sources (curriculum documents, syllabi, lesson plans, assessment tools, grade archives, learning outcome records, and boarding school profiles). Data was collected through classroom observation, in-depth interviews, and documentation studies (Arikunto, 2016). The main instrument was the researcher himself, who was guided by the CTL components and Robert Ennis' critical thinking indicators. Data analysis used the Miles and Huberman model (data reduction, data presentation, and conclusion-verification), while data validity was maintained through triangulation of sources, techniques, time, and member checks with informants (Arikunto, 2016).

RESULTS AND DISCUSSION

Application of the CTL Model in Teaching Fiqh Thaharah.

Lesson Planning. Analysis of lesson plans and interviews with fiqh teachers showed that lesson planning had integrated CTL principles with the learning objectives of fiqh thaharah. Teachers formulate objectives not only in the cognitive domain (understanding types of impurities, invalidators of wudu, etc.), but also in the psychomotor domain (being

able to practice proper *thaharah*) and the affective domain (fostering awareness of maintaining cleanliness and purity). Learning activities were designed in the form of direct observation, case discussions, simulations, and field practice in the *pesantren* environment (Sanjaya, n.d.).

The constructivist component is evident when the teacher begins the lesson by exploring the students' initial experiences related to purification habits, for example, through questions about the limited use of water or the condition of the dormitory bathrooms. From these experiences, students are invited to build a new understanding of the rules of *thaharah* based on relevant *fiqh* arguments.

Implementation of Learning. The implementation of CTL in learning *fiqh thaharah* can be described as follows: *First, Constructivism:* Teachers invite students to relate the material on *thaharah* to their daily experiences at the *pesantren*. For example, when discussing *najis*, teachers ask students to recount concrete cases in the bathroom or wudu area, then together they compile a classification of the laws and methods of purification. *Second, Inquiry:* Learning is carried out through simple investigative tasks. Students are divided into small groups to observe the wudu facilities and bathrooms, noting potential *fiqhiyyah* issues that arise (used water, impure splashes, water flow, etc.), then presenting their findings and *fiqh* solutions based on book references and teacher explanations. *Third, questioning:* Questioning is conducted in two directions. Teachers stimulate students' curiosity with open-ended questions, such as, "What is the ruling on using water whose purity is doubtful in the *pesantren* environment?" Students are also given ample space to ask critical questions related to cases of *thaharah* that they encounter. The intensity of this question and answer session appears to increase with the implementation of CTL. *Fourth, learning community:* Teachers form discussion and practical work groups. Students are encouraged to exchange views, examine arguments, and compare opinions of different schools of thought. However, teachers acknowledge that not all students are active; some still depend on more dominant friends, so this aspect of the learning community is considered suboptimal. *Fifth, Modeling:* Teachers and students who are already proficient demonstrate wudu and *tayamum* in accordance with *fiqh* provisions, including in special conditions (e.g., very limited water or injuries to the limbs used for wudu). The model displayed becomes a direct reference for other students, followed by individual practice. *Sixth, Reflection:* At the end of the lesson, the teacher asks students to write down or verbally convey new things they have understood, difficulties they have encountered, and how they will apply the rules of *thaharah* in their daily lives. This reflection helps students become aware of their thought processes and assess their own progress in understanding. *Seventh, Authentic assessment:* Assessment is not only in the form of written tests, but also practical assessment of *thaharah*, active participation in discussions, case-solving skills, and task portfolios, although this portion is still limited. This pattern is in line with the findings of CTL research in the context of PAI and IPA (Hendra, 2021).

In general, the results show that CTL has been functionally implemented in the teaching of *thaharah* fiqh, although some components still need to be strengthened in order to run more consistently and systematically in each meeting (Santi, 2022). The above findings are in line with the characteristics of CTL, which emphasizes the relevance of subject matter to the reality of students' lives and the active process of constructing knowledge. The dominant components of constructivism, inquiry, and questioning support previous research findings that CTL is effective in encouraging students' cognitive engagement and developing higher-order thinking skills (Suhardin, 2018).

In the context of *fiqh thaharah*, CTL enables students to not only memorize the definitions and types of *najis*, but also to test the application of these rules in real situations in the *pesantren* environment. This shifts the position of teachers from mere conveyors of information to facilitators of the learning process, as emphasized by Sanjaya and Rohman in their theory of contextual learning (Sanjaya, n.d.). Constraints in the aspects of *learning community* and authentic assessment show that the implementation of CTL in the field is greatly influenced by structural factors (number of students, time allocation, curriculum demands) and cultural factors (lecture- and memorization-based learning habits), as also found in studies on the application of CTL PAI in other educational institutions (Santi, 2022).

Implications of CTL for the Development of Critical Thinking Skills in Santri

Analysis of santri learning behavior, observation results, interviews, and documentation showed positive changes in critical thinking ability indicators adapted from Robert Ennis. These findings reinforce the results of research confirming that CTL-based PAI learning and similar approaches can improve students' critical thinking skills (Nugraha et al., 2024).

First, Interpretation: Santri demonstrated better ability in understanding the meaning of arguments and *fiqh* texts related to *thaharah*. They did not just repeat definitions, but re-explained them in their own words and related them to real situations (e.g., the difference between *musta'mal* water and *mutanajjis* water in practice). *Second*, Analysis. Through case discussions, santri are trained to distinguish between facts, assumptions, and opinions in *fiqh* discussions. For example, when discussing the status of water in a bathtub used by many people, santri examine the factual conditions first before making a legal decision. *Third*, Evaluation. Students begin to be able to assess the arguments put forward by friends or teachers, raise objections politely, and refer to *fiqh* arguments or rules as a basis for assessment. This ability is particularly evident during group presentation sessions. *Fourth*, Inference. In some cases, students are able to draw preliminary conclusions based on field data and then test them against relevant *fiqh* arguments. For example, they concluded that it was necessary to reorganize the wudu water channel to avoid impurity based on direct observations in the field. *Fifth*, Explanation. The application of CTL encourages santri to explain their thoughts orally and in writing. Their explanations become more coherent: they describe the problem, mention the arguments,

analyze, and conclude with a legal conclusion. *Sixth*, self-regulation. Regular reflection at the end of the lesson helps students correct misunderstandings and be open to feedback. They become more aware of their intellectual responsibility in understanding and applying fiqh. The pattern of strengthening this indicator is in line with the critical thinking framework used in PAI learning research (Nurhayati et al., 2024).

Overall, CTL contributes significantly to shifting students' mindset from mere memorization to critical and analytical thinking in understanding the laws of thaharah. This is consistent with various studies that conclude that CTL has positive implications for the development of critical thinking skills in PAI learning and other subjects (Hendra, 2021).

Supporting and Hindering Factors in CTL Implementation

Supporting factors consist of: *First*, the religious culture of Islamic boarding schools, which emphasize discipline in worship, cleanliness, and communal living, provides a rich real-world context for the application of CTL in thaharah fiqh. Second, institutional support. Pesantren leaders and school officials provide space for teachers to develop innovative methods, including CTL, and facilitate field practice activities. Third, teacher commitment. Fiqh teachers have a strong awareness of the importance of contextual learning oriented toward the development of critical thinking, so they are willing to design learning tools in accordance with CTL principles. *Fourth* Availability of real learning objects. Worship facilities and hygiene facilities in Islamic boarding schools (mosques, wudu facilities, bathrooms, dormitories) become “living laboratories” for students to practice and test the rules of taharah fiqh (Munir, 2020).

The inhibiting factors consist of: *First*, the number of students and time allocation. Large classes and limited lesson time make it difficult for teachers to facilitate in-depth discussions and authentic assessments evenly for all students. Second, memorization-based learning habits. Some students are accustomed to the DDCH (sit, listen, take notes, memorize) learning pattern, so they need time to adapt to actively asking questions, discussing, and testing ideas. Third, variations in academic ability. Differences in students' basic abilities in understanding Arabic texts and fiqh literature cause some students to lag behind in discussions that require critical analysis. Fourth, the evaluation system is still predominantly cognitive. Administrative demands and formal assessment standards that emphasize written test results have prevented teachers from fully developing authentic assessment instruments that comprehensively assess critical thinking processes (Santi, 2022). These findings reinforce the results of research by Tri Santi (2022) and Munir (2020), which emphasize that the success of contextual learning is highly dependent on systemic support, teacher readiness, and student learning culture (Munir, 2020).

CONCLUSION

Based on the results of the research and discussion, it can be concluded that the application of CTL in teaching fiqh thaharah at the Annur Darunnajah 8 Cidokom Islamic Boarding School has been implemented through seven main components of CTL (constructivism, inquiry, questioning, learning community, modeling, reflection, and authentic assessment) which are integrated with the context of the students' lives at the boarding school (Sanjaya, n.d.). This implementation can be seen in the lesson plan, classroom and field learning activities, and the evaluation method that combines written tests and practical tests. However, the learning community and authentic assessment components still need to be strengthened to be more consistent and comprehensive (Santi, 2022).

The implications of CTL implementation on students' critical thinking skills can be seen in the strengthening of indicators of interpretation, analysis, evaluation, inference, explanation, and self-regulation. Students not only understand the laws of thaharah textually, but are also better able to relate them to real issues in the pesantren environment, construct arguments based on arguments, evaluate opinions, and reflect on their thinking processes. Thus, CTL contributes positively to developing students' critical thinking skills in fiqh learning (Nugraha et al., 2024).

The main supporting factors for CTL implementation include a conducive religious culture in the pesantren, institutional support for learning innovation, the commitment of fiqh teachers, and the availability of real learning objects in the daily lives of students. The inhibiting factors include time constraints and the large number of students, learning habits that are still oriented towards memorization, heterogeneity in academic abilities, and an evaluation system that still tends to emphasize cognitive aspects (Munir, 2020). The practical implications of this study are the need to strengthen teacher training on CTL-based authentic assessment design, reorganize classroom management and learning time, and develop pesantren policies that more explicitly encourage contextual learning and strengthen critical thinking skills in all PAI subjects, especially fikih thaharah (Nugraha et al., 2024).

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