



INTERDISCIPLINARY CONTEXTUAL LEARNING MODEL IN ISLAMIC RELIGIOUS EDUCATION: CULTIVATING STUDENTS' CONTEXTUAL AWARENESS IN ELEMENTARY SCHOOLS

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Abstract: This study aimed to analyze the implementation of the Islamic Religious Education learning model in fostering contextual awareness among elementary school students and to examine the teaching methods and techniques used to develop students' contextual understanding of Islamic values. This study employed a qualitative case study approach. Data were collected through observation, interviews, and documentation and analyzed using Yin's case study analysis techniques, including pattern matching, explanation building, time-series analysis, and repeated observations. The findings showed that the implementation of learning consists of planning, implementation, and evaluation stages. During implementation, teachers integrate students' real-life experiences with Islamic Religious Education through six interconnected stages: Constructivism, Interdisciplinary Concept Mapping, Inquiry, Collaborative Learning, Contextual Application, and Authentic Assessment. Teachers also support learning through cooperative learning with a student-centered approach, combined with discussion, question-and-answer, simulation, assignments, modeling, and reflection. Despite these practices, several challenges remain, including differences in students' learning styles, varying levels of understanding, classroom management, and maintaining students' engagement. The study proposed the Interdisciplinary Contextual Learning Model (ICLM) as a theoretical contribution, offering an inclusive framework that integrates Islamic values with interdisciplinary knowledge and students' everyday experiences to strengthen contextual awareness in Islamic Religious Education.

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INTRODUCTION

Islamic Religious Education (IRE) at the elementary school level plays a key role in shaping students' overall personality through character building, morality, and the application of Islamic values in daily life. Essentially, the educational process is designed to develop students' full potential by introducing new and meaningful learning experiences (Salamuddin et al., 2024; Wisono et al., 2023; Yuliana et al., 2025). Ideal IRE learning should not merely focus on mastering the cognitive domain or memorizing theoretical concepts. Instead, the learning process must effectively integrate affective aspects (attitudes) and psychomotor aspects (practical skills) in a balanced manner (Guilfoyle et al., 2023; Hannon et al., 2024; John et al., 2023). Through this integration, IRE can foster contextual awareness and strengthen children's pedagogical thinking structures from an early age (Baričević & Luić, 2023; R, 2025).

However, amid the rapid development of the digital technology era, the learning process of IRE at the elementary school level still faces fairly complex challenges. Learning activities in classrooms generally tend to be normative, textual, and separated from the social realities experienced by children. Traditional passive learning methods, such as one-way lectures, still dominate interactions between teachers and students in the classroom. This rigid teaching pattern indirectly suppresses the development of students' critical thinking skills and creativity. Consequently, a clear gap emerges between the religious material delivered by teachers in school and the social experiences and phenomena faced by students in community life.

To bridge this gap, the implementation of Contextual Teaching and Learning (CTL) and integrative learning serves as a highly strategic solution. Through a contextual approach, teachers do not merely deliver memorized content, but connect religious concepts with concrete examples from students' daily experiences. Integrative learning also acts as an applicable bridge to build students' understanding in a structured and comprehensive manner. Furthermore, the use of cooperative learning models can train Generation Alpha students to actively engage in problem-solving, decision-making, and teamwork. The combination of these various models is believed to be capable of increasing learning interest while strengthening students' character and practical skills.

Various previous studies have proven that the teacher's role and the choice of learning models serve as the fundamental basis in optimizing the achievement of IRE objectives. These studies demonstrated that contextual and holistic approaches are effective in enhancing students' knowledge and religious character without separating attitude and skill dimensions ('Aziz & Aditya Hidayah, 2024; Faizal et al., 2023; Habibah et al., 2023). Optimally designed learning has also been proven capable of fostering changes across children's cognitive, affective, and psychomotor domains. However, most findings from prior research still focus on normative and theoretical analyses (Al Abri et al., 2024; Yang et al., 2024). The majority of previous studies have not deeply examined the interconnection between learning design, the process of connecting

values, and its impact on the actual formation of students' contextual awareness (Haidar, 2025; Haryanti et al., 2023; Hickey & Correia, 2024).

The urgency of this research lies in the pressing need to present an IRE learning model capable of responding to the empirical social realities of elementary school students. The novelty of this study focuses on an empirical analysis of integrated and contextual IRE learning practices as implemented at Sekolah Dasar Islam Al Kayyis Buyuk Gresik. At this research site, teachers consistently link religious materials with students' factual experiences in both school and community environments. This study addresses a gap in the scientific literature, which has so far been very limited in examining the cultivation of contextual awareness as the main focus of research analysis. The presence of this study offers a fresh contribution regarding how IRE can shape children's thinking structures, attitudes, and religious behavior contextually at the elementary school level.

Based on this urgency and research gap, this study aims to analyze in depth the implementation of IRE learning models in fostering contextual awareness among elementary school students. More specifically, this research focuses its analysis on three interconnected primary objectives. The first focus is to analyze the IRE learning models applied to build students' contextual awareness in elementary school. The second focus aims to identify the methods and techniques used by IRE teachers to develop students' religious understanding contextually. Finally, the third focus describes the various challenges faced by IRE teachers along with the implemented solutions in building students' contextual awareness within the school environment.

RESEARCH METHOD

The research method used a qualitative method with a case study approach. As stated by Yin (in Bryda & Costa, 2023; Tracy, 2024) the main objective of this research is to analyze in depth the process of implementing Islamic Religious Education learning models in fostering contextual awareness among elementary school students. The data sources in this study focus on two types of sources, namely: primary data sources, which include Headmaster, four Islamic Religious Education teachers and two students, and secondary data sources, which are obtained from school curriculum documents and Islamic Religious Education teaching modules in the elementary school. The data collection techniques in this study were conducted comprehensively and in depth through three components. First, observation techniques were carried out directly by observing every Islamic Religious Education learning process. Including the use of learning methods and techniques that support contextual awareness in students' lives. Second, data collection through semi-structured and in-depth interviews, which focused on the planning, implementation, and evaluation carried out by teachers in every Islamic Religious Education learning activity. Third, the documentation technique was used to collect supporting data relevant to the research problems, such as learning planning documents,

teaching modules, annual programs, semester programs, and photographs documenting student activities.

The collected data were analyzed using Yin case study analysis procedures, which included pattern matching, explanation building, time-series analysis, and repeated observation. Pattern matching was employed to compare empirical findings with relevant theoretical perspectives, while explanation building was used to develop comprehensive interpretations of the implementation of the Islamic Religious Education learning model. Time-series analysis enabled the researcher to identify changes in teachers' instructional practices and students' contextual awareness throughout the learning process, whereas repeated observation strengthened the consistency and accuracy of the findings through continuous field engagement. The data validity was established through data, source, and theory triangulation by systematically cross-checking evidence collected from multiple sources and methods.

RESULT AND DISCUSSION

Result

Stages of the Interdisciplinary-Contextual Learning Model (ICLM) in Cultivating Students' Contextual Awareness

The findings reveal that the implementation of Islamic Religious Education learning at Al Kayyis Islamic Elementary School Buyuk Gresik is highly systematic through an interdisciplinary approach and the contextualization of students' real-life experiences. The implementation is organized into three interconnected stages: planning, interdisciplinary-contextual learning implementation, and evaluation, all of which are designed to foster students' contextual awareness. During the planning stage, teachers prepare adaptive teaching modules and learning activities by integrating Islamic, moral, and cultural values into learning objectives, classroom activities, and assessment. Lesson planning is intentionally designed to connect Islamic teachings with students' experiences both at school and at home, ensuring that learning becomes meaningful and relevant to their daily lives. The teacher explained that the instructional process begins with a planning stage, where learning instruments are designed by integrating Islamic values into each activity. During implementation, the teacher consistently connects the learning material with students' daily experiences both at school and at home to help them better understand and practice Islamic teachings.

The implementation stage reflects the realization of these plans through interdisciplinary-contextual learning. The learning process begins with the presentation of real problems or stories (constructivism) through narratives, videos, or everyday situations that are close to students' lives. Students actively engage in initial discussions to identify connections between Islamic teachings and their own experiences, such as honesty, responsibility, and social obligations (Interdisciplinary Concept Mapping). Next, students develop their understanding through discussions, question-and-answer sessions, and information searching related to Islamic Religious Education materials (Inquiry).

Afterwards, students work collaboratively to exchange ideas, formulate answers, and present their findings (Collaborative Learning), while the teacher functions as a facilitator who guides students' thinking rather than directly providing answers. Both teacher and student accounts confirm a student-centered approach where lessons begin with contextual stories or videos, leading into collaborative group problem-solving, textbook inquiry, and class presentations under the teacher's guidance as a facilitator.

In the following stage, students are encouraged to practice the values of honesty, responsibility, discipline, cleanliness, and other Islamic values through authentic learning activities (Contextual Application). Classroom observations further showed that these values were reinforced through routine religious practices, including praying before and after lessons, responding to the adhan, maintaining classroom discipline, and completing personal worship journals involving parents. The final stage is evaluation, in which teachers implement comprehensive Authentic Assessment through observations of students' attitudes, reflective journals, portfolios, group presentations, project assignments, written tests, and reports on students' religious practices. Rather than focusing solely on cognitive achievement, the evaluation process continuously monitors the development of students' contextual awareness and the practical application of Islamic values in their everyday lives.

Overall, the findings demonstrate that the implementation of Islamic Religious Education learning at Al Kayyis Islamic Elementary School Buyuk Gresik is organized into a coherent interdisciplinary-contextual learning sequence. The instructional process begins with Constructivism, where authentic problems and students' real-life experiences are used to activate prior knowledge. It is followed by Interdisciplinary Concept Mapping, enabling students to connect Islamic teachings with moral, social, and everyday life contexts. Students then develop understanding through Inquiry, actively exploring information and constructing knowledge before engaging in Collaborative Learning to discuss, negotiate ideas, and present solutions collectively. The learning process is subsequently reinforced through Contextual Application, in which students practice Islamic values in authentic situations both at school and at home. Finally, teachers conduct Authentic Assessment by evaluating cognitive achievement alongside students' attitudes, skills, and the consistent application of Islamic values through observations, portfolios, reflective journals, and daily religious practices. These six interconnected stages collectively foster students' contextual awareness by transforming Islamic learning from the acquisition of religious knowledge into meaningful understanding and sustainable religious practice in everyday life.

Combination of Cooperative Learning Methods and Active Instructional Techniques Based on Student-Centered Learning

The findings indicate that Islamic Religious Education teachers at Al Kayyis Islamic Elementary School Buyuk Gresik employ cooperative learning as the primary instructional method, supported by various active learning techniques

to develop students' contextual understanding of Islam. The selection of methods and techniques is adjusted to students' developmental characteristics and learning objectives, enabling Islamic values to be understood cognitively while being practiced in authentic daily situations. Overall, the instructional approach reflects a student-centered orientation that actively involves students in constructing knowledge through collaboration, discussion, and direct experience. During classroom implementation, teachers predominantly apply cooperative learning, allowing students to work together in solving problems, exchanging ideas, and constructing understanding based on their own experiences. According to the interview findings, cooperative learning serves as the primary method to accommodate students' baseline experiences, supplemented by discussion, direct practice, and reflective journaling to bridge theoretical Islamic concepts with practical daily habits.

The interview findings further reveal that the cooperative method is implemented flexibly according to students' characteristics. In lower grades, teachers employ educational games and collaborative activities to cultivate cooperation, patience, and mutual respect. In upper grades, cooperative discussion is emphasized to strengthen critical thinking, communication, and teamwork. Across grade levels, teachers consistently integrate various instructional techniques, including discussion, question-and-answer sessions, simulations, assignments, role modelling, and reflective journals, to reinforce students' understanding and practice of Islamic values. According to the teacher's account, employing interactive techniques—including role-playing, simulation, and discussion alongside interdisciplinary connections and reflective journaling enables students to internalize Islamic principles within their everyday contexts.

Table 1. Implementation Matrix and Synthesis of Contextual IRE Learning Findings

Learning Stage	Instructional Methods & Techniques	Teacher Role / Accentuation	Student Response & Impact
Planning	• Integration of Islamic values in learning instruments • Design of daily material connections	Formulator of instruments and designer of contextual material connections	Facilitates students' initial understanding in a structured manner from the preparation stage.
Contextual Trigger / Orientation	• Delivery of contextual stories • Projection of real-problem-based videos	Problem-setter and initial context director	Sparks curiosity and encourages active student engagement from the beginning of class.
Inquiry & Group	• Cooperative Learning	Facilitator, guide of thinking processes,	Students learn together, exchange thoughts

Learning Stage	Instructional Methods & Techniques	Teacher Role / Accentuation	Student Response & Impact
Discussion	• Group discussions & textbook inquiry	and adapter of learning strategies	according to comprehension levels, and discover answers independently.
Contextual Application & Simulation	• Role-playing • Simulations & direct practice	Observer, modeler, and mentor in practicing values	Constructs theoretical understanding into active, engaging, and hands-on real-world experiences.
Sharing & Presentation	• Group result presentations • Question-and-answer (Q&A) sessions	Moderator and conceptual reinforcer	Builds self-confidence and clarifies material comprehension through collective thinking.
Reflection & Internalization	• Student personal reflective journaling • Interdisciplinary integration with other subjects	Mentor in value internalization and evaluator of character development	Students successfully internalize and apply Islamic values in daily life at home and school.

These findings were also confirmed through classroom observations. Teachers commonly began lessons with questions, stories, or contextual situations before facilitating group discussions and collaborative problem-solving. Simulations and direct practice were implemented in topics such as prayer, zakat, buying and selling, and thaharah, while teachers continuously demonstrated Islamic values through role modelling and daily classroom interactions. Reflection activities were strengthened through students' personal journals involving parents in monitoring religious practices at home. Student feedback confirmed that direct involvement facilitated through introductory stories or questions, group discussions, practical application, and presentations enhanced engagement and simplified material comprehension. The findings demonstrate that cooperative learning functions as the core instructional method, while discussion, question-and-answer sessions, simulations, assignments, role modelling, and reflection serve as complementary instructional techniques that strengthen contextual learning. The integration of these methods and techniques creates an active, collaborative, applicative, and student-centered learning environment, enabling students not only to understand Islamic teachings conceptually but also to internalize and practice Islamic values consistently in their everyday lives.

Instructional Challenges and Adaptive Strategies of Islamic Education Teachers in Building Students' Contextual Awareness

The findings indicate that the implementation of contextual Islamic Religious Education learning at Al Kayyis Islamic Elementary School Buyuk Gresik is accompanied by several instructional challenges. The primary challenge lies in the diversity of students' learning styles, developmental characteristics, and levels of understanding, which require teachers to continuously adapt learning models, instructional media, and classroom strategies. In addition, maintaining students' engagement while creating an active and conducive classroom environment remains an important concern throughout the learning process. According to the interview findings, accommodating diverse learning styles (visual, auditory, and kinesthetic) presents a major instructional challenge, which teachers mitigate through ongoing professional training, digital media integration, and collaborative engagement with parents and peers.

The interview findings further reveal that teachers continuously adapt instructional practices by selecting learning models, methods, and media that correspond to students' characteristics. Rather than relying on a single instructional approach, teachers integrate discussions, simulations, practical activities, storytelling, and digital learning resources to reduce student boredom and maintain active classroom participation. They also prepare adaptive teaching modules and continuously develop their professional competencies through training, peer collaboration, and self-directed learning using digital platforms. Reinforcing these observations, the Vice Principal for Student Affairs highlighted that accommodating varied learning preference ranging from narrative and practical modalities to direct supervision demands instructional creativity to ensure sustained student participation.

Observation findings support these interview results. Teachers were observed using videos, visual media, storytelling, discussions, simulations, educational games, and practical religious activities to accommodate different learning styles and sustain students' engagement. Classroom instruction also showed flexible classroom management, with teachers adjusting instructional strategies according to students' responses and classroom dynamics. The findings demonstrate that the major challenges in developing students' contextual awareness stem from learner diversity, varying levels of understanding, and the need to maintain active classroom engagement. To address these challenges, teachers implement adaptive instructional planning, diversify learning methods and media, strengthen classroom management, and continuously enhance their professional competencies through training, digital learning resources, and collaborative professional development. These efforts enable Islamic Religious Education learning to remain contextual, engaging, and meaningful while supporting students in understanding and practicing Islamic values in their everyday lives.

Based on the stages or syntax implemented by Islamic Religious Education teachers at Al Kayyis Islamic Elementary School Buyuk Gresik, the emphasis is

placed on integrating and contextualizing the learning process. As a result, learning focuses on the integration between the Interdisciplinary Learning model and Contextual Learning, forming what is referred to as the Interdisciplinary-Contextual Learning Model (ICLM) as a framework for developing students' Islamic understanding. In detail, this model differs from Contextual Teaching and Learning developed and Interdisciplinary Learning developed by Klein, The similarities and differences can be seen in the table below:

Table 2. Similarities and Differences in the Stages/Syntax of the Interdisciplinary-Contextual Learning Model

No	Contextual Teaching and Learning Johnson	Interdisciplinary Learning Model Klein	Interdisciplinary-Contextual Learning Model in Al Kayyis Islamic Elementary School Buyuk Gresik
1	Constructivism	Defining the Problem	Constructivism
2	Inquiry	Disciplinary Grounding	Interdisciplinary Concept Mapping
3	Questioning	The Integrative Process	Inquiry
4	Learning Community	Integration & Synthesis	Collaborative Learning
5	Modeling	Reflections and Applications	Contextual Application
6	Reflection	-	Authentic Assessment

Based on the table above regarding the Interdisciplinary-Contextual Learning Model, it essentially cannot stand alone, as teachers in the implementation of Islamic Religious Education learning develop students' contextual Islamic understanding through strengthening classroom management, such as selecting appropriate methods, approaches, and learning techniques that align with students' needs. This fact was also found among Islamic Religious Education teachers at Al Kayyis Islamic Elementary School Buyuk Gresik, who employ a variety of learning methods, such as the selection of cooperative learning methods to support teachers in strengthening collaboration among students, thereby reducing individualistic tendencies among elementary school students.

Discussion

The condition is consistent with what is carried out by teachers at Al Kayyis Islamic Elementary School Buyuk Gresik. At the learning planning stage, teachers design adaptive learning by connecting moral, cultural, and religious values within the teaching modules. These modules include the selection of learning media according to students' needs, learning steps, and authentic assessment capable of measuring cognitive abilities, attitudes, and the practical application of Islamic values in students' daily lives. Habibatul Imamah (2025) and Khanif (2023) strengthens the importance of teachers in preparing learning plans, starting from selecting effective strategies, engaging materials, and strengthening collaboration among teachers. Through effective preparation, it is expected that the entire series of learning implementation can be carried out according to the predetermined objectives. Lee et al. (2024); Mukhsin et al.(2026)

and Niskaromah et al. (2025) that findings indicated that this planning stage becomes effective because teachers intentionally integrate students' real-life experiences into instructional design from the beginning of the learning process. Rather than treating Islamic values as abstract concepts, teachers embed them into learning objectives, teaching activities, and assessment practices. This integration enables students to perceive Islamic teachings as directly relevant to their daily experiences, thereby facilitating the development of contextual awareness rather than merely conceptual understanding (K. & K., 2024; Nursyamsiyah, 2023; Pratiwi & Fauzi, 2025).

Meanwhile, in the implementation of Islamic Religious Education learning to foster children's contextual awareness, teachers tend not to focus on only one specific learning model in practice. As found in the research, the syntax or learning stages implemented by teachers show both similarities and differences in certain stages. The first stage is Constructivism, where the teacher presents real problems or stories that are close to students' lives, such as the story of a child who finds money in the classroom. The teacher may ask what should be done according to Islamic teachings when someone finds money. This process represents cognitive construction based on students' cognitive memory rather than merely transmitting knowledge from teacher to student. This process encourages active learning in building new knowledge. The second stage is Interdisciplinary Concept Mapping, in which the teacher connects Islamic values (such as honesty) with other subjects, for example civic education (PPKn), emphasizing students' obligation to behave honestly and linking it with real-life situations such as returning found items to their rightful owners. This stage can expand students' pedagogical awareness and strengthen interdisciplinary understanding.

In the learning implementation, the third stage is Inquiry, where the teacher invites students to search for answers beginning with guiding questions as a means of exploring information related to students' lives. For example, students discuss the importance of honesty and its consequences. The inquiry stage aligned with the contextual teaching and learning model, which emphasizes the importance of interaction between teachers and students (Rizal et al., 2023; Roy et al., 2023; Sahlberg, 2023). The fourth stage in implementing learning to develop children's contextual Islamic understanding is Collaborative Learning, where students collaborate in groups by discussing honest and trustworthy behavior in life (Purnama Sari et al., 2024; Sandy et al., 2024). Afterwards, each group presents their results in front of the class. The collaborative learning is distinct from simple group work, because group work only focuses on successful task completion, whereas collaborative learning serves as an initial training for group skills that can increase benefits in the future (Adhinugraha et al., 2024; Nuraini et al., 2025).

In the fifth stage, the syntax implemented by teachers is Contextual Application, where teachers guide students in direct practice. For example, in learning about the values of honesty in Islam, students are invited to simulate honest buying and selling activities, taking care of friends' belongings, or

practicing speaking honestly to teachers. This stage demonstrates a process that helps students connect religious material with real-life experiences. -- argues in his work on the Interdisciplinary Learning model that contextual practice allows students to gain meaningful learning experiences that are easier to understand. The sixth stage is Authentic Assessment, where teachers conduct evaluation through direct observation, starting from attitudes, group discussions, to students' reflections on their experiences in practicing honesty at school. -- notes that authentic assessment is useful for exploring students' performance according to the learning objectives.

The findings suggest that this instructional combination emerged because teachers recognized that no single learning model or teaching method could adequately accommodate the diverse developmental characteristics, learning styles, and contextual experiences of elementary school students. Consequently, teachers intentionally integrated the interdisciplinary-contextual learning model with cooperative learning methods, adaptive instructional approaches, and various classroom techniques to create meaningful and participatory learning experiences (Pinar et al., 2025; Safitri, 2024; Sapuadi et al., 2024). This pedagogical integration enables students not only to construct conceptual understanding but also to internalize and apply Islamic values through collaborative interaction, authentic practice, and continuous reflection. As a result, students' contextual understanding of Islam develops across cognitive, affective, and behavioral dimensions rather than remaining limited to conceptual knowledge (Diana et al., 2024; Guilfoyle et al., 2023; Shakeel et al., 2023).

In addition, another challenge in implementing Islamic Religious Education learning models to build children's contextual awareness is monotonous learning processes, which can cause students to quickly experience boredom. One solution is that teachers must introduce innovation in learning, such as utilizing digitalization and selecting learning strategies that match students' needs. Another challenge is the difference in students' levels of understanding in comprehending learning materials. In addition, elementary school students tend to be highly active in the classroom, requiring teachers who are capable of managing the classroom effectively and creating a conducive environment. The effective classroom management will result in effective learning, enabling optimal interaction among students. At this point, the role of elementary school teachers cannot be replaced, because poorly managed classrooms will reduce students' interest in learning. Therefore, teachers are required to continuously upgrade their basic competencies, in order to manage classrooms effectively and create a learning atmosphere that is conducive, enjoyable, and meaningful for students.

This study makes a significant contribution to the development of the Islamic Religious Education learning model based on the Interdisciplinary-Contextual Learning Model (ICLM), which is practically integrated into the school curriculum. Theoretically, this study enriches the literature on strategies for integrating religious values with students' factual experiences and their interconnections with other subjects. Practically, this study provides a

methodological guide for educators in designing contextual learning instruments ranging from the planning stage and the utilization of interactive media such as simulations and role-playing, to the implementation of reflective personal journaling which are proven effective in facilitating deep understanding, enhancing active engagement, and shaping students' character and contextual awareness amidst the diversity of their learning styles.

CONCLUSION

In summary, the implementation of the Islamic Religious Education learning model in fostering contextual awareness among students at Al Kayyis Islamic Elementary School Buyuk Gresik begins with optimal planning through the design of adaptive learning tools that integrate Islamic values and culture into teachers' teaching modules. In the implementation stage, teachers apply interdisciplinary-contextual learning by connecting students' real-life experiences with Islamic Religious Education materials through the stages of Constructivism, Interdisciplinary Concept Mapping, Inquiry, Collaborative Learning, Contextual Application, and Authentic Assessment as a comprehensive and continuous evaluation process, supported by cooperative learning with a student-centered approach and techniques such as discussion, question and answer, simulation, assignments, modeling, and reflection. However, several challenges remain, including differences in students' learning styles and levels of understanding, monotonous learning processes that may cause boredom, and the need for effective classroom management to maintain a conducive and enjoyable learning environment. Theoretically, this study contributes the Interdisciplinary Contextual Learning Model (ICLM), which emphasizes that Islamic Religious Education is not an isolated subject but is interconnected with other fields of knowledge and students' everyday lives. Practically, the model can serve as an alternative learning approach for Islamic Religious Education teachers by integrating Islamic values with students' real-life experiences. Nevertheless, this study is limited to one institution, namely Al Kayyis Islamic Elementary School Buyuk Gresik; therefore, future research should measure improvements in students' cognitive understanding, religious development, and practical abilities by quantitatively comparing learning outcomes between students using the ICLM model and those using conventional learning models.

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