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STRENGTHENING ELEMENTARY SCHOOL STUDENTS' RELIGIOUS CHARACTER THROUGH A CONTEXTUAL-BASED ISLAMIC RELIGIOUS EDUCATION MODEL

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Abstract
Religious character is an essential aspect that must be considered in the learning process because strong religious values can serve as a safeguard against anarchic attitudes, moral decline, and various criminal behaviors commonly found in primary education. Therefore, this study focuses on: (1) how a contextual-based Islamic Religious Education (PAI) learning model is implemented to strengthen the religious character of elementary school students; (2) the strategies used by PAI teachers to develop and reinforce students' religious character through contextual learning; and (3) the implications of applying the contextual PAI model on strengthening students' religious character. Islamic Religious Education as a problem-solving approach cannot be effective if taught merely textually; it needs to be presented contextually. This research employs a qualitative approach with observation, interviews, and documentation as data collection methods, and uses Miles and Huberman's data analysis techniques, including data grouping, data processing, data verification, and conclusion drawing. The results of the study produced: (1) a contextual-based PAI learning model for forming students' religious character; (2) teacher strategies in shaping students' religious character; and (3) the implications of the contextual PAI model for strengthening students' religious character.
Keywords: Islamic Religious Education, Contextual Approach, Religious Character.

INTRODUCTION

Education is part of the formation of the human person and significantly contributes to the development of identity, which is rooted in the nation's culture. Technological developments are so fast that the digital era that is currently endemic is not entirely positive for students (Aguilera-Hermida, 2020). Currently, behaviours that indicate the occurrence of moral decline, loss of manners, and crime are increasing among students (Daulay et al., 2021)

Behavioural deviations and ethical violations such as fighting, smoking, free sex, and bullying are endemic among elementary school students. In addition, the BNPT revealed that a group of terrorists used technology to target the younger generation as targets of indoctrination (Yani, 2021); in 2019, out of 13,700 respondents in 32 provinces, 12.3% of women and 12.2% of men were exposed to radicalism. In line with (Torrington et al., 2023) research results, deviations among elementary school students

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occur because of the loss of parental control over the use of technology, such as cell phones, so that violent content and fights are accessed by children (Joshi, 2022; Mustafa, 2023).

A moral crisis is far more dangerous than other crises because a moral crisis can paralyse all aspects of people's lives. The moral crisis occurs because the religious attitude of children is not well-formed (Zellma et al., 2022). Religiosity is the level of knowledge, belief, implementation, and appreciation of a person towards religious teachings that are believed and applied in daily behaviour (Abazi, 2023; Leka, 2023). So, religious behaviour is all forms of deeds, words, and thoughts in worship (Dein & Watts, 2023). Implementative religiosity will process young humans into mature humans in the individual, social, and moral senses (Koonce & Hyrkas, 2022)

A person's values of good religiosity should encourage him to behave well as a form of obedience to religion. However, this condition has not occurred among elementary school students. Religious education in elementary schools emphasises transforming spiritual knowledge for students, not the transformation of noble religious values to guide them to become human beings with solid personalities and noble characters (Anam et al., 2019). In line with Anam et al. statement, Islamic religious education that has continued until now seems to be still trapped in the dogmatic cognitive realm of teaching, which is busy teaching knowledge of religious regulations and laws with the discipline of fiqh as its orientation so that fiqh is considered a religion itself (Syarif, 2020).

Elementary school students are between 8 and 10 years old, and their religious character is at the attribute themes stage, where God is seen as having the same characteristics as humans; children aged 11–13 (adolescents) are in personalisation themes, where God is considered not to have the same physical form as humans. Humans, while children aged 14–15 years understand interiorization themes, that God is entirely different from humans, and that God created humans. Based on this mapping, religious behaviour is reflected in 3 functional relationship patterns, namely the relationship between humans and God (hablun minallâh), humans with each other (hablun minannas), and humans with nature or their environment (hablun minal 'Alam).

Therefore, PAI lessons must be developed in elementary schools using a contextual approach that integrates students' daily activities to be functional. Surawan et al., (2022) stated that the religious character formed in students can increase discipline, hard work, and high honesty in the school and community environment. Supported by the opinion of Gebauer & Sedikides, (2021) the internalisation of contextual religious values can affect a person's religiosity, it has an impact on the stability of his emotional behaviour (Schnitker et al., 2021; & Lang & Kundt, 2020). And praying is one way to grow religiosity; through prayer, individuals can reinterpret the situation that occurs so that it becomes positive (Muhtar et al., 2019; & Haynes, n.d.).

Chanifah et al., (2021); and Alimron et al., (2023) stated the purpose of Islamic religious education is to cultivate awareness of the physical and spiritual development of students towards the formation of the primary personality (insan kamil) with a pleasing personality (Akhlaqul Karimah). Likewise, Mahmud, (2023) stated that religious education is a forum to shape children's character to conform to the values of Islamic teachings that are sourced from the Qur'an and as-Sunnah.

The reconstruction of the scientific-doctrinal-based PAI learning approach is a necessity that must be applied. Students are allowed to carry out inner and intellectual

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encroachments to find in themselves religious maturity, both in terms of religious affection and intellectual dimensions. Scientific-contextual-based PAI is an alternative that teachers can do by combining two approaches at once, namely science and doctrine, and innovation of PAI teaching methods are more contextual at the content modern-contemporary life.

According to Mas'udah, Salamah, and Saiban, the development of interactive e-modules for Islamic Religious Education (PAI) is highly feasible and effective as learning media for children, with high expert validation scores and very positive student responses in both small and large-scale trials, enhancing clarity, usability, and understanding (Laili Mas'udah, Umi Salamah, 2022).

A scientifically based approach to contextualising PAI learning based on the understanding of Islamic religious teachings is not rigid but flexible. It remains within the corridor of a valid methodology. This concept promoted a methodological concept for studying religious phenomena on an empirical-modern-constructive basis with a scientific-contextual approach. The contextual approach as a learning development framework is used to understand, respond to, and decide the best thing to do after a learning experience.

This approach is good to use so that religion is functional in modern life through identification, observation, analysis, and giving students different experiences in attitude, discourse, and decision-making (Luckmann, 2022). The model that needs to be developed based on this approach is reformist religion, where religion functions as a driving force for change by making religion always in touch with modern concepts and critical of the ideological-revolutionary approach so that it develops a reformative-evolutionary approach (Tsygankov, 2022; Van den Brink, 2020).

Referring to the rules of contextual learning, the reconstruction has a shift in direction, namely the shifting of the principle from students being told (teacher-centred learning) to students finding out (student-centred learning). Thus, fostering the religious character of students based on a contextual approach at MIS Guppi 12 Lubuk Kembang, Rejang Lebong Regency, Bengkulu, is expected to provide experience for teachers in developing new approaches to learning, especially PAI subjects.

LITERATURE REVIEW

The contextual approach is a holistic educational process (Springer, 2009), It was aims to help students understand the meaning of lessons by relating the material to the context of everyday life. Contextual learning is a learning concept that links material to real-life situations and encourages (Pangemanan, 2020). It will make connections between the knowledge they have and its application in life. And Contextual-based learning is a strategy to empower students' potential through concrete guidance and teaching (Mukti et al., 2019).

Three focuses are emphasised on students in contextual learning (Balschweid, 1998), namely: (1) contextual emphasis emphasises student involvement in discovering material through direct experience; (2) encourages students to find connections between the material studied and real-life situations; and (3) encourages students to apply their knowledge in life. At the application stage, contextual-based learning consists of the following syntax: modelling, inquiry, asking, grouping, constructing, reflecting, and assessing for all subjects.

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Contextual learning is a learning concept that helps teachers relate the material being taught to students' real-life situations and encourages students to make connections between their knowledge (Afni, 2020; Johnson, 2002; Lotulung et al., 2018). Moreover, contextual-based learning is a learning strategy that optimally empowers students' potential through guidance and teaching (Nurfadila, 2021).

Character building activities integrated into work-based learning in business units foster students' religious character, such as responsibility, perseverance, gratitude, patience, and seriousness in work, which in turn enhance their life skills (Umi Salamah, Kasuwi Saiban, Triyo Supriyatno (Umi Salamah, Kasuwi Saiban, Triyo Supriyatno, 2022).

Character comes from Greek, namely "Kharrase, which means to sculpt or carve (to inscribe or engrave), while in Latin, character means distinguishing between signs, mental characteristics, and character. So, character is closely related to a person's attitude and personality. So, a person has good character (person of character) if that person's behaviour is in accordance with moral rules.

According to Tohri et al., (2022) the character is a person's natural nature in responding to moral situations. The character is closely related to "habit", or habits are continuously carried out (Lockwood, 2013). Meanwhile, Uge & Neolaka (2019) stated that character is an effort to educate children to make wise decisions and practise them in everyday life, thus contributing positively to the environment.

Religion is the attitude and behaviour of being obedient in carrying out the teachings of the religion one adheres to, being tolerant of worshipping other religions, and living in harmony with other religions. Religiousness is a character value related to God (Gorgol et al., 2022; Saroglou, 2009); a person's thoughts, words and actions are always based on divinity or the teachings of his religion. The values of religiosity are a significant strengthening of character (Subiyakto et al., 2023); in other words, a person with character is religious s.

Based on this perspective, the character is the values of human behaviour related to God Almighty, oneself, fellow humans, and the environment, manifested in thoughts, attitudes, words, feelings and actions based on religious norms, law, karma, and culture. Birhan et al., (2021) believes that strengthening students' character functions to develop their potential to have good hearts, good thoughts and good behaviour in improving the nation's comparative civilisation on the global stage.

Strategies to shape students' religious character (Dwi Astuti et al., 2020), they are (1) Moral knowing/learning to know: This stage is the first step oriented towards mastering knowledge about values, where students must be able to differentiate between noble and despicable moral values logically and rationally (not dogmatically and doctrinally); (2) Moral loving/Moral feeling; learn to love by serving others. This stage is intended to foster a sense of love and need for noble moral values.; (3) Moral doing/learning to do; The pinnacle of success in cultivating character is that students practice these noble moral values in their daily behaviour.

The subject of Islamic Religious Education (PAI) is a process of conscious guidance towards the physical and spiritual development of students towards the formation of a prominent personality (insan kamil) and producing people with good personalities (akhlaqul karma). Besides that, Kosim (2015) stated that PAI is a learning program that aims to develop human potential, including spiritual, intellectual, emotional, and physical, in accordance with Islamic teachings, which are based on the Koran and Sunnah.

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The 2013 PAI curriculum in elementary schools aims to form students' noble morals understanding their relationship to God, humans and nature. In elementary schools, PAI learning is carried out to help students understand and comprehend their tasks individually and as social beings. Relevant to the opinion of Suryana (2016), PAI in elementary schools also aims to develop students' thinking abilities, values and ethics, responsibility and social participation. Research results from Firdaus dan Jani (2013) reveal that the process of instilling religious values in students is carried out by introducing God, introducing worship to Allah SWT, and instilling good morals.

The Islamic Religious Education material taught is sourced from (1) al-Qur'an, (2) as-Sunnah, and (3) ijtihad. These three sources process continuously. Al-The Qur'an is the first and primary source as the most complete guide covering all aspects of life and is universal. As-Sunnah is the actions, words or confessions carried out by the Prophet Muhammad SAW in his daily life as an example for his people. Meanwhile, ijtihad, namely the reconstruction of thinking produced by Muslim scientists regarding matters whose laws have not been confirmed in the Al-Qur'an and Sunnah, is achieved (Syafaruddin et al., 2017).

METHOD

This study used a qualitative approach. Qualitative research methods are used to capture the needs of teachers for the development of the contextual Islamic education concept—the interview and observation to collect data techniques. Data analysis was carried out qualitatively with the following steps: 1) data reduction, namely selecting and focusing on information or transforming through data obtained from data collection; 2) data presentation, namely presenting a collection of information from the results of data reduction which will be used as data for decision making; 3) verification and concluding, namely activities to verify and conclude the data obtained from the data reduction results to achieve a strong level of robustness.

This study's primary data source is direct information from the subjects: the Head of MIS Guppi 12, the teacher of Islamic Education, Mis Guppi 12, and students of MIS Guppi 12. Meanwhile, secondary documents are obtained from the study theory library in the form of tables, notes, SMS, photos, and others that support the results of this study.

The data collection method used is direct observation by researchers, direct interviews, and documentation according to data needed to support the results of the research carried out. The data analysis technique in this qualitative research is carried out through four paths, according to Huberman & Miles (2002) and data wetness tests include source and method triangulation techniques. Clearly, this is described as follows:

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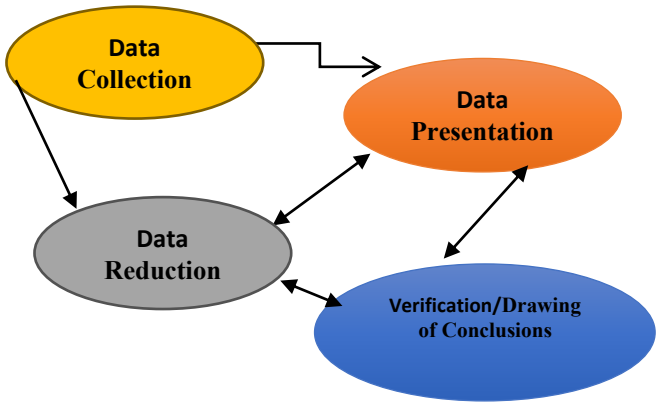


Figure 1. The Stages of the Data Analysis Process

The interview instruments used in this research can be seen in the following table:

Table 1.1: Research Interview Instrument

No	Question Items	Teacher's Answer	Conclusion
PAI Learning Process			
1	What is the process you usually do from the beginning to the end of PAI learning?		
2	What are the activities and learning outcomes of students in PAI learning?		
Contextual Approach			
3	Do you use contextually-based PAI teaching materials?		
4	How do we integrate students' daily life values into PAI-Contextual learning?		
5	What facilities do you provide when learning PAI?		
6	How do you hone students' abilities in asking questions, observing, analysing arguments and concluding in PAI-Contextual?		
Student Religiosity			
7	How do you shape students' religiosity when studying PAI?		
8	How do PAI activities support the strengthening of students' religious character?		
9	What strategies are used to form students' religiosity in learning?		
10	What strategies do you apply to strengthen students' religious character?		
11	What is the impact of the contextual approach taken on strengthening student religiosity?		

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12	Have students ever created work that illustrates the student's religiosity?

FINDINGS AND DISCUSSION

Contextualised Islamic Learning Model

Based on the findings produced by researchers regarding how teachers overcome the problem of students' religious character, namely presenting a contextual-based PAI learning model designed based on the results of the analysis that teachers have previously carried out on students.

The contextual-based PAI learning model designed by the teacher was developed based on the needs of students. Several aspects that are taken into consideration by teachers in designing the concept of this contextually based PAI model are syntax, reaction principles, social systems, and available supporting factors. In detail, the design process carried out by the teacher regarding the development of this contextually based PAI model as in the interview with Mrs. Sutini, PAI teacher MIS Guppi 12 in her statement:

> -...The development of the class V PAI-Contextual model at MIS Guppi was based on needs analysis by referring to the previous PAI learning process that was not significant for strengthening students' religious character in daily life, observing during learning, analyzing student characteristics, analyzing existing teaching materials, and PAI instruments used…‖ (Sutini).
>
> -…The basis for developing the PAI-Contextual model is that students complain of boredom, sleepiness, and a lack of enthusiasm. This can also be seen from the PAI learning outcomes of students who are still weak in answering PAI questions related to management, analysing, and solving problems concretely…‖ (Wulandari).

Based on the needs analysis, we found that (1) the PAI learning process is still conventional; (2) students take more notes; (3) teaching materials used only one book published by Erlangga; and (4) the ability of students to answer questions in the form of analysis is only partially able to answer Him‖ (Lestari).

Next, the draft contextual-based PAI model developed by the teacher is well constructed, where the components can be seen in the following picture:

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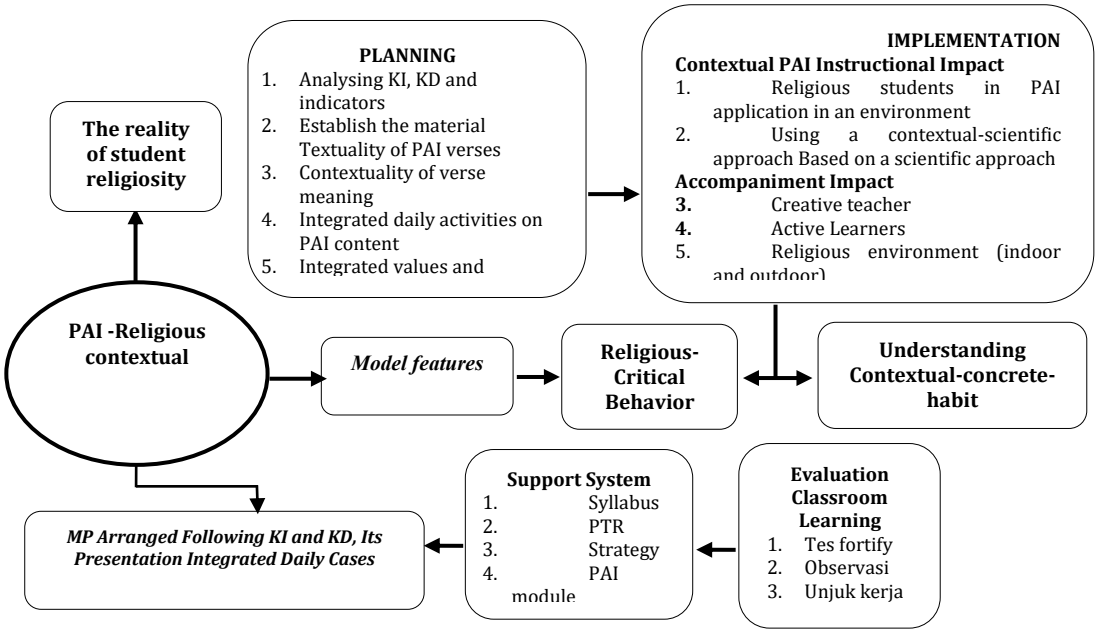


Figure 3.2 Conceptual Framework of the PAI-Contextual Model

Based on the picture above, it can be understood that the conceptual draft of the PAI-Contextual model presented by the teacher at MIS Guppi 12 Rejang Lebong has the following significance: (1) The PAI content or material developed is taken from KI 3 aspects of knowledge; (2) review and determine the Core Competencies (KI) and Basic Competencies (KD) of PAI material that will be taught using the PAI-Contextual model; (3) PAI content in the form of texts of Al-Qur'an verses is the core material in PAI learning; (4) Students learn verses from the Koran by presenting concrete examples; (5) presenting scientific experiences and based on daily activities as an application of PAI material in students' lives; (6) integrating religious values in PAI learning and; (7) presenting an indoor and outdoor-based religiosity environment as a support for the successful development of the PAI-Contextual model.
The results of implementing the PAI-Contextual model developed by PAI teachers at MIS Guppi provide changes in the learning experience of students as per the results of interviews with research informants as follows:

> Through the PAI-contextual model that we apply, students better understand the contextuality of the verses of the Qur'an because the learning presents concrete examples from the student's immediate environment, so an understanding of the meaning of the learning experience grows (Wulandari).

> -…PAI-Contextual is developed by presenting learning activities that involve the process of analysing, assessing, and applying PAI in strengthening the character of religiosity in students' daily lives as a result of contextualising the PAI learning activities that have been learned …‖ (Sutini).

Apart from that, the PAI-Contextual learning model developed by PAI teachers at MIS Guppi 12 has syntax as a guide for teachers in implementing this model so that learning processes optimally. Syntax invites students to reason scientifically through a

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process: (1) Modeling, (2) Inquiry, (3) Questioning, (4) Learning Community, (5) Constructivism, (6) Reflection, and (7) Authentic Assessment. The contextual-based PAI learning application in MIS Guppi 12 Rejang Lebong is carried out with a systematic syntax as described below:

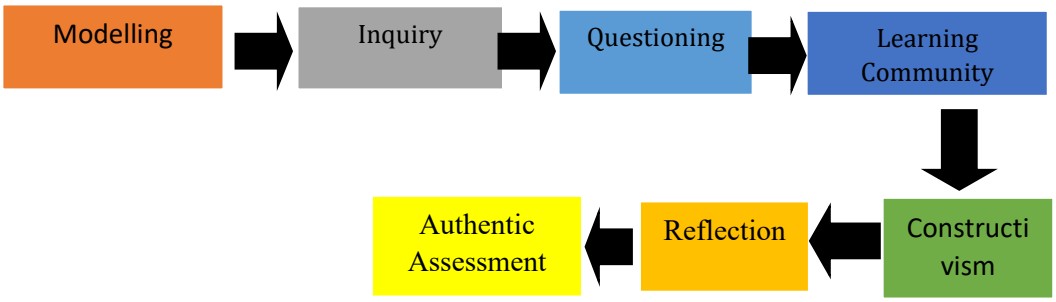


Figure 5. Basis of Contextual Approach

Based on that stage, students' religious character values are applied holistically by integrating daily activities such as cultural, social, and personal aspects of learning. Through this activity, students are expected to be able to interpret every sunshine they get as a religious character grows along with the process of experiencing what they do. In addition, the application of contextual-based PAI is easy to do because it does not require infrastructure facilities that are difficult to obtain, and its activities can be carried out in the classroom and outside the classroom; the focus of learning is process rather than outcome; Learning is challenging, active and meaningful.

To facilitate the operational stages of contextual-based PAI learning at MIS Guppi in shaping the religious character of students, students have systematic stages by presenting *Learning Syntax* as follows:

No	Learning Syntax	Teacher Activities	Student Activities
1	Modelling	• Motivate students by *Ice Breaking Gym* • Convey learning objectives and relate the material to previous learning...	• Students follow the teacher's instructions • Students listen to the teacher's delivery of learning objectives
2	Inquiry	• Presenting material in the form of information/readings that contain issues or facts/events related to the material to be studied	• Identify information presented by teachers.
3	Questioning	• Conduct question-and-answer activities to provoke students' critical thinking skills	• Students conduct questions and answers and provide answers related to the material asked

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4	Learning Community	• Forming groups of students to cooperate in carrying out learning/experimenting activities • Integrating the character of religiosity in cooperation and social interaction	• Students group up and conduct experiments according to the teacher's instructions. • Students display the character of religiosity when together in groups.
5	Constructivism	• Observing, understanding, analysing, and developing learning activities with groups related to the material presented.	• Students analyse and observe according to the material given
6	Reflection	• Students write and summarise the results of the learning material overview in the form of a Mind Map • Students write down the character of religiosity contained in the texts of the Qur'anic verses studied • Students display the character of religiosity with the group in the form of simple works/posters, etc	• Students record and make conclusions about the material through a Mind Map. • Students analyse the religious character contained in the readings and materials provided • Students develop religious character from the meaning of the material discussed with the group
7	Authentic Assessment	• Evaluate student work and provide an assessment of the work produced	• Students follow the teacher's instructions

Mrs. Ira briefly explains the learning process with the above syntax as the principal through the following statement:

> -…The PAI-Contextual syntax is scientific-constructive, where students are given experience to analyse the texts of the Qur'anic verses in the PAI material, continue the meaning of the texts of the Qur'anic verses, provide collaborative activities to observe the environment, students present concrete examples as a result of their meaning of the content learned and then create works from these activities …‖ (Ira).

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This is also supported by Mrs Sutini's statement, as follows:

> The syntax of the PAI-Contextual model of students provides experience to exemplify the values of lessons they get through this material in simple works such as posters, stories, speeches, and drama activities (Sutini).

In addition to syntax, the successful implementation of PAI-Contextual in MIS Guppi 12 uses several supporting factors, namely: (1) PAI-Contextual Syllabus which includes a) writing down the identity of the syllabus; (b) writing down KI and KD; (c) formulate indicators; (d) compile the subject matter; (e) determine the type of assessment; (f) determine the allocation of time; and (g) determine learning resources. (2) PAI-Contextual RPP, namely: (a) writing down the identity of the RPP; (b) writing down KI and KD; (c) writing down indicators; (d) writing down the purpose of the study; (e) write down teaching materials; (f) write down methods; (g) develop learning steps; (h) write down learning tools/materials/resources; (i) write judgments.

PAI Teachers' Strategies for Shaping Students' Religious Character

Through the PAI-Contextual learning model, the improvement of students' religious character is carried out by teachers with various strategies and religious activities and experiences in the school environment, indoors and outdoors. Among the strategies implemented by PAI teachers at MIS Guppi, 12 include:

Strategies Through Habituation

The habituation strategy is one-way PAI teachers shape students' religious character in the PAI-Contextual model. Concrete activities carried out by teachers through exemplary strategies in the MIS Guppi 12 environment are congregational prayers on time, muraja'ah al-Qur'an, and interpreting verses of the Qur'an.

The activities of congregational prayer (Dhuha and Dzuhur), muraja'ah al-Qur'an, and interpreting verses of the Qur'an have been running for one year, and this activity has had a significant impact on changing behaviour to be more disciplined, as stated by Mrs. Wulandari and Sutini as PAI teachers below:

> -…The religious character of students through the habituation of congregational prayers fosters friendship, solidarity and affection and grows a strong sense of solidarity among students to help each other …‖ (Wulandari).

> The habituation strategy of interpreting the Qur'an verses significantly impacts forming students who are courteous, hospita*ble, tawadhu'*, patient, sincere, and honest so that people can follow their behaviour (Sutini).

> -…Another habituation carried out is infaq activities. This character teaches the importance of sharing and social empathy with friends, teachers and the community around the school …‖ (Ira).

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Strategy Through *Mau'Izah* (Advice)

The advice strategy is one of the strategies carried out by teachers in the PAI - Contextual model by providing direct advice accompanied by stories of various experiences from both teachers and students. Advice provides wisdom and understanding for students by feeling what they have gained from the advice or stories they have heard from the teacher. The realisation of the advice strategy is carried out by employing reminding students, reminding fellow friends, motivating students, giving rewards, showing punishment if they are wrong, and preventing mistakes.

The following is Mrs. Ira's statement as the principal in applying this advice strategy to students.

> -…Advice strategies through storytelling experiences that are carried out foster students' confident character, caring, accepting and caring for their friends …‖ (Lestari).

In addition, PAI teachers Mrs Sutini and Wulandari explained that the advice strategy in the learning process was carried out in the following way:

> -…My advice strategy is accompanied by telling historical stories from the student's area or environment. This activity triggers the growth of the character of togetherness among students, an attitude of help, and obedience to the teacher's orders…‖ (Sutini).
>
> Stories told from people, history, and historical places in Rejang Lebong, such as heroism, can make students enthusiastic, unyielding, hard-working, and caring. This was seen when one of the students gave an idea for the teacher to help landslide victims in Karang Tinggi Bengkulu (Wulandari).

1) Strategy *Qashash* (Story)

Telling stories through student experiences is one-way teachers in the PAI-Contextual model hone students' ability to tell stories about things they experience in their environment. This activity has a significant impact on students in cultivating social empathy characters. In addition, this strategy can also be realised through the story method; the teacher tells stories of the prophets stories of successful people in the local area, shows videos of successful people's stories, and brings in some people who have graduated from schools and have been successful.

> -…The learning process with PAI-Contextual makes students happy and understand faster. Moreover, students are directly involved in learning activities such as asking questions and expressing their opinions. So far, the activities to strengthen the religious character of our students have only been limited to reading the verses in the book …‖ (Wulandari).
>
> -…We make a habit of telling stories so that children automatically, without being ordered, can confidently move forward to communicate things they find in the environment, family and internal school. This activity fosters analytical and communication skills in learning PAI …‖ (Lestari).

2) Strategy *Amtsal* (simile)

Strategi Amsal (memberi perumpamaan) merupakan salah satu strategi yang dilakukan guru PAI dalam membentuk karakter religius siswa . The realization of the

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parable method at MIS Guppi 12 is carried out by; direct examples of the verses from the Qur'an with everyday life, making models as a tool to illustrate student questions. This strategy is juxtaposed with students' experience of direct storytelling in brainstorming. Brainstorming ideas or ideas are told by students in front of friends and teachers from experiences they do directly when at home. Brainstorming or ideas is a scientific analysis carried out sebelum_nya from a series of activities given by the teacher to observe the PAI content of the master taught.

Students can express the wisdom of the ideas they have obtained and display the wisdom of PAI material they observe in the field through simple works such as poster appearances, speeches, and short story books. This activity improves students' religious character, such as never giving up, daring to do good, and loving others. Furthermore, the application of this strategy was explained by Mrs Wulandari, a PAI teacher, as follows;

> -…The brainstorming strategy becomes a means of communication for students to convey their problems to classmates and teachers. Through this tool, we can facilitate students in solving problems with classmates and, simultaneously, reconcile if they are involved in an argument…‖ (Sutini).

The principal of MIS Guppi 12 said the brainstorming strategy could provide solutions and break up students with problems with their friends at school.

> -…brainstorming strategies/ideas in shaping the religious character of students are combined with telling exemplary figures, prophets and apostles of God. From this activity, students are accustomed to imitating the praiseworthy behaviour of God's prophets at home and school…‖(wulandari).

The implementation of PAI-Contextual learning strategies is integrated with PAI content to form students' religious character in the classroom. Spiritual reinforcement is done in the school and community environment. PAI-Contextual changes the learning atmosphere to become contextual and scientific learning. This activity is to foster students' awareness sustainably by providing examples and implementation of religious values in students' lives.

PAI-Contextual reconstructs textual learning into modern-contextual learning. The normative-textual Islamic normativity values are developed into modern-constructive through a series of scientific observations. As a result, learning becomes meaningful, fosters students' religious awareness and forms religious characters consciously.

PAI-Contextual provides a new touch for students in linking sound religiosity/spirituality intellectual and emotional values. Learning using the PAI-Contextual model changes learning to be Happy, enthusiastic and meaningful.

Implications of PAI-Contextual on Student Religiosity

Learning is a process of student interaction with educators and learning resources in a learning environment. Learning embodies acquiring knowledge and knowledge, mastering skills and habits, and strengthening students' attitudes and beliefs. Through learning concepts created based on analysis of students' needs and learning styles, learning activities can be directed well and optimally.

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PAI-Contextual changes the PAI learning process in a modern direction by presenting various scientific evidence in the learning process both indoors (in class) and outdoors (outside the classroom). The implications of this PAI-Contextual model in PAI learning include:

1) A transformative direction of learning.
   The implementation of PAI-Contextual is based on the analysis of Indicators and Learning Objectives, where PAI-Contextual presents a transformative learning process but is based on Islamic normativity. The PAI-Contextual application provides support in the form of a Syllabus, RPP, and Teaching Module, which has stages and syntax for teachers and students in learning.

   -…Teachers in the learning process apply character values by providing freedom to achieve learning objectives while still carrying out activities according to existing rules and procedures …‖ (Wulandari).

   In accordance with the results of interviews regarding the learning transformation obtained by teachers in the PAI-Contextual application by one of the class V students at MIS Guppi 12 as follows:

   -…We like to learn the PAI-Contextual model because we are invited to process learning by searching for various information for the tasks given by the teacher, in groups, try to present examples of behaviour that are included in the content of Qur'anic verses in the material studied …‖ (Asyifa).

Initiate student learning styles comprehensively.

PAI-Contextual has implications in meeting students' learning needs and covering all student learning styles so that learning makes students active, creative, and happy in carrying out learning activities.

-…Through PAI-Contextual learning, teachers emphasise creativity, build learning experiences with various process skills and gain experience so that students have various new skills, including intellectual, emotional and spiritual skills…‖ (Lastri).

In line with the results of interviews regarding the fulfilment of student learning styles in the application of PAI-Contextual by one of the class V students at MIS Guppi 12 as follows:

-…In addition to the form of posters, we also carry out social activities such as berinfaq, quoting donations for landslide victims, and visits to orphanages to deliver suitable items for children in the Orphanage; we must not bully fellow friends because we are created equal by Allah …‖(Alfaro)

Presenting concrete-contextual learning

Through daily activities in PAI learning content, honing students' abilities in reasoning, observing and solving natural (concrete) problems is the main focus of this PAI-Contextual learning activity.

-…The behaviour of students from PAI-Contextual activities triggers new thinking and awareness for students to apply values that are understood in the form of cooperation activities with residents, throwing away smash indiscriminately, not committing violence, not smoking and not bullying classmates …‖ (Ira)

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In accordance with the results of the interview regarding the implications of implementing PAI-Contextual by one of the class V students at MIS Guppi 12 as follows:

> -…After finishing learning with the group and the guidance of our teachers, usually make a poster, picture or short story about a topic related to the PAI material we learn…‖ (Aisyah)

Integrate religious character values in content and implementation

Implementing PAI values in students' religious activities within the school, home and community. The application of religious character is conceptualised starting from the planning stage, learning activities and learning evaluation.

> -…Strengthening student character values, including religious, nationalist, integrity, independence, and mutual assistance, is very much in line with freedom of learning to build character…‖(Sutini).

> -…When studying PAI with teachers, we were asked to create various works as illustrations of the learning activities we did, including making socio-dramas with the theme of stories in the PAI material we learned…‖ (Indah).

Based on the results of the data obtained, it can be concluded that the imlementation of contextual-based learning models to strengthen students' character is carried out by teachers through the integration of teaching material with daily life, nature-based learning, linking the meaning of the Koranic verses with students' lives; and presenting project lesson work. The strengthening of religiosity is carried out by religious activities and practices in the school environment, such as interpreting the meaning of the Koran, dhuha prayers, congregational prayers, friday alms, and social empathy.

DISCUSSION

The discussion section contains: 1) Meaning / interpretation of the results of data analysis; 2) compare with the results of previous research findings; 3) integrating research results into an established pool of knowledge; 4) preparation of new theories or modification of existing theories and 5) Implications of research results.

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