

RESEARCH

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Contextual Learning of Islamic Religious Education with a Social Learning Approach for Class X Senior High Schools in East Jakarta

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Abstract

This research is motivated by the low student attitude scores in Islamic Religious Education learning in East Jakarta State Senior High Schools, especially in Jakarta State Senior High School 1 and Jakarta State Senior High School 2. Based on preliminary data, student attitude scores in both schools only reached 40% of each class. This condition indicates that Islamic Religious Education learning has not been fully able to shape religious attitudes, discipline, responsibility, social awareness, and positive behavior in students' daily lives. Therefore, it is necessary to develop a learning model that is able to connect Islamic Religious Education materials with the real-life context of students. The purpose of this research is to develop contextual learning of Islamic Religious Education with a social learning approach to improve student attitude scores in Jakarta State Senior High School 1 located in Ciracas District and Jakarta State Senior High School 2 located in Cipayung District, East Jakarta. The research method used is Research and Development (R&D) with the ADDIE development model, which includes the stages of analysis, design, development, implementation, and evaluation. The results of this research will produce a valid, practical, and effective learning model in improving student attitude scores. Contextual learning in Islamic Religious Education using a social learning approach can be a relevant alternative learning strategy to strengthen student character development in schools. Indicators show an average increase of 90% from the previous achievement of only 40%.

Keywords: Contextual Learning, Islamic Religious Education, Social Learning

Introduction

Islamic Religious Education learning is not only aimed at improving students' cognitive understanding of religious teachings, but also aims to shape attitudes and behaviors that reflect Islamic values in everyday life (Masuwai et al., 2025). Islamic Religious Education is a subject that plays a crucial role in shaping students' personalities, morals, and character (Milerski & Karwowski, 2023).

Through Islamic Religious Education, students are expected to understand, internalize, and practice religious teachings in real-life ways, both in their relationships with God, fellow human beings, and their social environment (Wazdy, 2024). Therefore, the success of ISE

learning can be seen not only in terms of knowledge, but also in changes in student attitudes, such as religiousness, discipline, responsibility, social awareness, courtesy, honesty, and the ability to demonstrate positive behavior in daily life (Zaluchu et al., 2025).

In its implementation, Islamic Religious Education learning in schools still faces various challenges, particularly in the aspect of shaping student attitudes (Anas et al., 2025). Some students are still unable to consistently apply religious values in their daily behavior (Alfawzan et al., 2024). This is evident in low discipline in participating in learning activities, a lack of responsibility for assignments, a weak concern for friends and the school environment, and a suboptimal religious attitude reflected in daily habits. These conditions indicate that Islamic Religious Education learning has not fully succeeded in connecting the teaching material with students' real-life experiences (Roshid & Haider, 2024).

This problem was also found in 10th-grade students at high schools in East Jakarta, particularly at Jakarta Islamic School 1 and Jakarta Islamic School 2. Based on preliminary data, students' attitude scores in Islamic Religious Education learning at both schools only reached 40% (Doan & Wu, 2025). This percentage indicates that students' attitude achievement is still relatively low and does not align with the goal of Islamic Religious Education learning, which is the formation of noble character (Bai et al., 2025). This low attitude score indicates that students have not fully been able to internalize the values taught in Islamic Religious Education learning into real-life behavior. In other words, the understanding of religion gained in class has not fully influenced students' attitudes and actions in everyday life (Tandika et al., 2025).

Table 1: Initial indicator achievements

No	Attitude Aspect	Measurement Indicators	Average Maximum Score
1	Religiosity	Carry out worship according to religious teachings, pray before and after learning, and show gratitude	20
2	Honesty	Speak and act according to the facts, do not cheat, and be responsible for your assignments.	20
3	Discipline	Arrive on time, follow the learning rules, and complete assignments according to the provisions.	20
4	Responsibility	Seriousness in following learning, actively completing assignments, and accepting the consequences of actions	20
5	Social Care and Morals	Respect teachers and friends, cooperate, and demonstrate polite behavior in social interactions.	20

Average attitude value of mid-semester results

The following is the initial learning data from the attitude values of class X students:

Figure 1. Learning outcomes of class X students of Senior High School (SMA) Jakarta Islamic School 1, Ciracas District, East Jakarta

Succeed :  12 student (40%)

Not yet successful :  18 student (60%)

Figure 2. Learning outcomes of class X students of Senior High School (SMA) Jakarta Islamic School 2, Cipayung District, East Jakarta

Succeed :  13 student (43,3%)

Not yet successful:  17 student (56,7%)

Based on preliminary data on the attitude scores of 10th-grade students in Islamic Religious Education learning at Jakarta Islamic School 1 Senior High School, East Jakarta, it was

found that out of 30 students, only 12 students, or 40%, achieved the successful category. Meanwhile, 18 students, or 60%, were still in the unsuccessful category (Sugiarti et al., 2022). This condition indicates that the achievement of student attitude scores at Jakarta Islamic School 1 Senior High School is still relatively low. This low achievement indicates that the Islamic Religious Education learning process has not been fully able to shape religious attitudes, discipline, responsibility, social awareness, and positive behavior in students' daily lives (Happ et al., 2025).

A similar trend was also observed in the initial data for 10th-grade students at Jakarta Islamic School 2 High School, East Jakarta. Of the 30 students, 13, or 43.3%, achieved success, while 17, or 56.7%, were still in the unsuccessful category. Although the success rate at Jakarta Islamic School 2 High School was slightly higher than at Jakarta Islamic School 1 High School, this achievement still indicates that the majority of students have not achieved the expected attitude values in Islamic Religious Education learning (Y. Wang et al., 2025).

Tenth-grade students are in the transition period from junior high school to senior high school. At this stage, they are experiencing quite dynamic psychological, social, and emotional development (Breeze et al., 2020). They are beginning to discover their identity, develop new social patterns, and adjust to a different school environment. In these circumstances, attitude formation becomes crucial because students need guidance, examples, and learning experiences that can guide their thinking (Hang & Guo, 2025).

If Islamic Religious Education is delivered solely theoretically, students may memorize the material but may not be able to apply it in their daily lives. Therefore, Islamic Religious Education needs to be designed to be more relevant to students' real-life situations (Ramakgolo & Niyitunga, 2025). One factor suspected of contributing to low student attitude scores is a learning approach that fails to fully address students' social and real-life experiences (Kim & Kwon, 2025).

Learning that is still teacher-centered, one-way, and emphasizes the delivery of material can make students less active in understanding the meaning of religious values (Busa & Chung, 2024). Students tend to simply listen, take notes, and memorize material, while opportunities to discuss, observe, emulate, practice, and reflect on religious values remain limited (Lawrence et al., 2024). As a result, Islamic Religious Education learning has not fully developed students' awareness to change their attitudes and behavior (Treve, 2024).

Based on these conditions, contextual learning is a relevant approach to Islamic Religious Education. Contextual learning emphasizes the connection between subject matter and students' real-life situations (Ma et al., 2025). Through this approach, students not only learn religious concepts as knowledge but also understand their benefits and applications in everyday life. Material on honesty, discipline, responsibility, social awareness, tolerance, and noble character can be connected to students' experiences at school, at home, and in the community (Haque & Abulaish, 2025).

In practice, learning becomes more meaningful because students are able to see the direct connection between religious teachings and the behaviors they are expected to demonstrate. Contextual learning in Islamic Religious Education can also help students develop a deeper understanding of religious values (Kostiainen & Pöysä-Tarhonen, 2025). When students are given the opportunity to discuss material with real-life problems, they will more easily understand that Islamic teachings are not just theories learned in class, but rather guidelines for life that must be put into action (B. Y. Wang et al., 2025).

Material on social awareness can be linked to behaviors such as helping friends,

respecting teachers, keeping the classroom clean, and contributing to a harmonious school atmosphere. In addition to contextual learning, the social learning approach also plays a crucial role in shaping students' attitudes (Bervell et al., 2025). The social learning approach emphasizes that individuals learn through observation, imitation, role modeling, and social interaction (Hapsary et al., 2024). In Islamic Religious Education learning, students are not only given explanations about good behavior but also need to see concrete examples from teachers, peers, and the school environment (Ahmed et al., 2020).

Religious attitudes, discipline, responsibility, and social awareness will be more easily formed if students are surrounded by an environment that consistently provides positive role models. Islamic Religious Education teachers play a crucial role in the social learning approach because they serve not only as transmitters of material but also as role models for students (Illicic & Brennan, 2025). The way teachers speak, express opinions, manage the classroom, respect student opinions, enforce rules, and demonstrate concern are all part of the learning process observed by students (Ziller & Hummler, 2025).

Students can learn directly from their teachers' behavior, so the values of Islamic Religious Education are not only conveyed through words but also realized through concrete actions. In addition to teachers, peers can also be a source of social learning because students often imitate the behavior that develops in their group (Ortegon-Sanchez et al., 2025). The combination of contextual learning with a social learning approach is considered appropriate to address the low attitude scores of grade X students at Senior High School (SMA) Jakarta Islamic School 1 and Senior High School (SMA) Jakarta Islamic School 2. Contextual learning provides space for students to understand Islamic Religious Education material based on real experiences, while the social learning approach strengthens the process of attitude formation through role models, observation, and social interaction (Indawati et al., 2024).

By combining these two approaches, students are expected to not only understand religious material theoretically but also be encouraged to demonstrate positive behavior in their daily lives (Sheridan & Gigliotti, 2023). Through contextual learning of Islamic Religious Education with a social learning approach, the learning process can be made more active, meaningful, and closer to the realities of students' lives. Students can be invited to observe social phenomena in the school environment, discuss moral issues they face, model positive behavior, practice commendable attitudes, and reflect on their experiences (Libório et al., 2023).

The low attitude scores of students, reaching only 40%, are a significant issue that requires serious attention. If this issue is not addressed immediately, the goal of Islamic Religious Education, which is to develop noble character, is feared to be less than optimally achieved. Students may be able to understand the material cognitively, but are unable to apply religious values in real life (Romem et al., 2023). Yet, Islamic Religious Education holds a significant responsibility in shaping a generation that is not only intellectually intelligent but also possesses good character, noble morals, and is able to live harmoniously within society (Porter et al., 2020).

Based on these problems, research on contextual learning of Islamic Religious Education with a social learning approach in Senior High Schools in East Jakarta is necessary. This research is based on the discrepancy between the ideal goals of Islamic Religious Education learning and the actual conditions of the attitudes of grade X students at Senior High School (SMA) JIS 1 and Senior High School (SMA) JIS 2. Initial data showing that students' attitude scores only reached 40% is the basis for the need for more effective, meaningful, and

developmentally appropriate learning efforts. Through contextual learning combined with a social learning approach, it is hoped that students will be able to understand the values of Islamic Religious Education, emulate positive behavior, and apply them in their daily lives.

Method

The research method used in this study is Research and Development (R&D) (Yin & Chen, 2025). This method was chosen because the research not only aims to describe a phenomenon or test the relationship between variables, but also directed to produce a learning product that can be used in the educational process (Schwartz et al., 2025). The product developed in this study is a contextual learning design for Islamic Religious Education with a social learning approach that is expected to be able to improve the attitude values of grade 10 students at high schools in East Jakarta, especially at SMA Jakarta Islamic School 1 and SMA Jakarta Islamic School 2.

The research subjects were 10th-grade students selected through purposive sampling based on their involvement in Islamic Religious Education learning. The research stages included needs analysis, design, development, expert validation, trial testing, and product revision. Data were collected through attitude questionnaires, observations, interviews, and expert validation sheets. Instrument validity was conducted through expert assessment, while reliability was tested using Cronbach's Alpha. Data were analyzed quantitatively and qualitatively to assess the feasibility of the learning design and improve student attitudes. The research was conducted with due regard for ethical principles through school approval, voluntary participation, and confidentiality of participant data.

By using the R&D method, this research seeks to produce learning tools or models that are not only theoretical, but also practical, tested, and relevant to the needs of students and learning conditions in schools.

Analysis

The first stage in the ADDIE model is analysis. At this stage, researchers identified the learning problems of Islamic Religious Education in grade X students of Senior High School (SMA) Jakarta Islamic School 1 and Senior High School (SMA) Jakarta Islamic School 2 in East Jakarta. The analysis was conducted to determine the initial conditions of students, their achievement of attitude values, their characteristics, their learning needs, and the obstacles faced by teachers in shaping students' attitudes (Mudjisusatyo et al., 2025). The results of the initial analysis showed that students' attitude values were still not optimal. Most students had not achieved the successful category in the attitude aspect, so learning that was closer to their lives was needed (Ji et al., 2024).

Design

In the design phase, learning is designed to emphasize not only cognitive mastery of the material but also to guide students to understand, internalize, and apply Islamic values in their daily lives. Therefore, learning activities are structured by linking Islamic Religious Education material to real-life situations experienced by students in their school, family, and community environments (Cotter et al., 2023).

Development

Learning activities that incorporate contextual and social learning elements. In this development, researchers considered the appropriateness of Islamic Religious Education material, student characteristics, learning objectives, and the approach used. The social learning approach was incorporated through observation activities, role models, group discussions, behavioral reflection, positive attitude practices, and social interactions within the learning process (Saeidnia et al., 2022).

Implementation

Students are guided to actively relate subject matter to life experiences, observe positive behavior, discuss, collaborate, and practice Islamic values in learning activities. Through this implementation, it is hoped that students will not only understand Islamic Religious Education material but also demonstrate positive behavioral changes (Nugraha & Setiyawan, 2025).

Evaluation

Evaluation was conducted to determine the effectiveness, feasibility, and success of the learning products developed and implemented. The evaluation in this study not only examined learning outcomes in terms of knowledge but also emphasized student attitudes. The assessment was conducted to determine whether contextual Islamic Religious Education learning using a social learning approach was able to improve students' religious attitudes, discipline, responsibility, social awareness, and positive behavior (Liu, 2024).

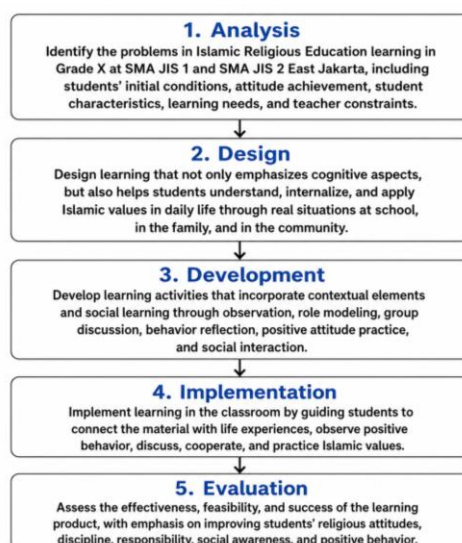


Figure 3. research steps of ADDIE model development

Results

Development, Contextual learning innovation, social learning in students

This contextual learning activity was carried out for one semester, namely from January to June 2026. During this period, class X students at East Jakarta Senior High School were directed to follow a series of learning activities that integrated Islamic Religious Education material with real activities in the school and community environment.

Contextual learning activities were implemented over one semester, January–June 2026, with a total of 12 meetings in Islamic Religious Education. The learning was designed by integrating a social learning approach through the connection between Islamic Religious Education material, real-life experiences, reflection, and social service activities. The first meeting included a learning orientation, an introduction to Islamic character values, and identification of social issues in the school environment.

These activities included collecting and distributing simple aid, sharing food, caring for the school community, and social activities with the surrounding community, all supervised by teachers. The ninth and tenth meetings were used for reflection on experiences, presentations of activity results, and connecting social experiences with Islamic Religious Education (PAI) concepts such as morality, responsibility, and Islamic humanitarian values. The eleventh meeting evaluated attitude changes through observation, reflective discussions, and filling out attitude instruments. While the

twelfth meeting was used to conclude the learning and strengthen commitment to implementing Islamic values in daily life.

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Learning innovation by evolving the Islamic Religious Education learning process, which previously took place primarily in the classroom, into a more contextual learning process that is closer to students' real lives (Moya & Camacho, 2023). Learning no longer focuses solely on delivering material, explaining concepts, or discussing theories in the classroom, but continues with real-life activities that allow students to directly experience Islamic values in social life (Luthfi et al., 2025).

Through this approach, students not only understand religious teachings as knowledge, but also learn to internalize and apply them in everyday life (Kidwell, 2025). The implementation of contextual learning in Islamic Religious Education using a social learning approach at East Jakarta Senior High Schools involves students directly engaging in real-life activities related to Islamic values. One such activity is the "Friday Blessings" program, which involves sharing food with online motorcycle taxi drivers after Friday prayers (Solechan et al., 2024).

Learning activities that integrate Islamic Religious Education (PAI) material with real-life activities, particularly through the Friday Blessings program, encourage students to apply religious values in their daily lives. Students not only understand the concepts of morality and social awareness theoretically, but also demonstrate active involvement in activities such as sharing, collaborating, and helping the surrounding environment. These findings demonstrate that hands-on learning experiences can strengthen the internalization of religious values, making Islamic Religious Education (PAI) learning more effective in shaping students' attitudes and character.

Contextual learning is a form of innovation because Islamic Religious Education material is linked to students' real-life experiences in the school and community. Values such as social awareness, responsibility, discipline, empathy, charity, and mutual assistance are not only explained through theory but also demonstrated through hands-on activities (de Boer et al., 2025). One example of this implementation is the Friday Blessings program, which involves sharing food after Friday prayers with online motorcycle taxi drivers. This activity provides a means for students to understand that Islamic teachings about sharing and helping others have real meaning in life (Dardari et al., 2020).

This program is designed as part of a learning process that emphasizes not only a theoretical understanding of religious material but also provides students with the opportunity to experience, observe, and practice Islamic values in social life. Through the Friday Blessings activity, students are encouraged to understand that Islamic teachings on social awareness, almsgiving, mutual assistance, and compassion for others are not merely concepts discussed in class, but rather values that must be embodied in concrete actions (Shamsudin et al., 2025).

Prior to the activity, the Islamic Education teacher provided guidance on the meaning of sharing in Islam, the importance of helping others, and proper social etiquette. Students were then involved in the preparation process, from collecting food, assembling packages, assigning tasks, and handing the food directly to online motorcycle taxi drivers (Mwakalila, 2025).

Student involvement in this activity is an important part of contextual learning because it allows them to connect Islamic Religious Education material to real-world situations in their surroundings. Students not only hear explanations about charity and social care but also experience firsthand how the process of sharing is carried out. They learn that religious attitudes are not only seen in worship rituals but also in caring for others.

This activity provides a more meaningful learning experience because students directly observe the responses of aid recipients and understand how simple actions can benefit others. A social learning approach is evident in the process, as students learn through observation, role modeling, and social interaction. Teachers act as role models, demonstrating caring, politeness, and responsibility in guiding students.

In addition, students also learn from their peers through collaboration, sharing tasks, and helping each other during activities. They observe positive behavior, imitate it, and then put it into practice. Thus, learning is not passive but becomes a social process that encourages students to develop positive attitudes and behaviors.

The Friday Blessings program also trains students to develop a sense of responsibility and discipline. They are required to arrive on time, complete agreed-upon tasks, maintain good manners when interacting with online motorcycle taxi drivers, and ensure the event runs smoothly (Raiden & King, 2021). In this process, students learn that every social action requires cooperation, caring, and sincerity. These values align with the learning objectives of Islamic Religious Education, which is to develop students who not only understand religious teachings but are also able to practice them in their daily lives (John & Mishra, 2023).

Sharing food after Friday prayers provides a powerful spiritual and social experience for students. This post-Friday prayer activity has special significance because it occurs at a time synonymous with togetherness, worship, and increasing good deeds (Ponce-De-León et al., 2022). Students are guided to understand that worship of God must be accompanied by concern for others. In this way, Islamic Religious Education learning becomes more alive as students gain direct experience of the relationship between religious values and social behavior (Airlangga PH et al., 2024).

Through this implementation, contextual learning of Islamic Religious Education using a social learning approach is expected to improve students' attitudes, particularly in aspects of religiosity, discipline, responsibility, social awareness, and positive behavior (Nurdalia, 2023). The Friday Blessings program serves as a concrete learning tool because students are actively involved in activities directly related to the community. Through this experience, students not only understand the importance of sharing but also learn to build empathy, appreciate the struggles of others, and foster a sense of sustainable good deeds.

Evaluation results on learning outcomes

Evaluation was conducted at the end of the semester through a summative test. The evaluation results showed that the application of contextual learning in Islamic Religious Education with a social learning approach provided a more meaningful learning experience for students. Learning, which initially took place primarily in the classroom, was then developed through real-life activities in the social environment, enabling students to more easily understand Islamic values in everyday life (Panesar et al., 2025).

Table 2. Average Increase

Attitude Indicators	Pre-test (%)	Post-test (%)	Increase (%)	Attitude Indicators
Religiosity	42	92	50	Religiosity

Honesty	39	89	50	Honesty
Responsibility	40	91	51	Responsibility
Discipline	41	88	47	Discipline
Social Concern	38	90	52	Social Concern
Average	40	90	50	Average

One of the activities implemented is the Friday Blessings program, which involves sharing food after Friday prayers with online motorcycle taxi drivers. This activity serves as a direct learning tool for students to practice the values of social care, responsibility, discipline, empathy, and religious attitudes. The evaluation was conducted to determine the extent to which the learning implemented over the semester, from January to June 2026, was able to encourage changes in student attitudes.

Based on observations during the activity, students appeared to be more actively engaged in the learning process. They not only received Islamic Religious Education material theoretically but also began to demonstrate the ability to connect the material to real-life experiences. When learning the values of charity, mutual assistance, and caring for others, students not only understood the meaning through the teacher's explanation but also put them into practice through community activities (Fang et al., 2023).

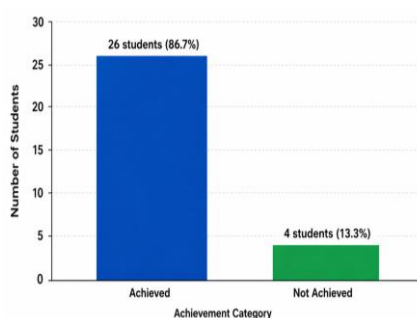


Figure 4. Learning outcomes of 10th grade students at Jakarta Islamic School 1 Senior High School, Ciracas District, East Jakarta

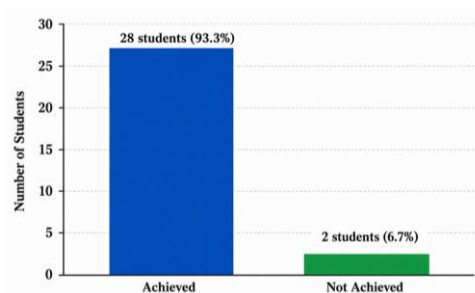


Figure 5. Learning outcomes of 10th grade students at Jakarta Islamic School 2 Senior High School, Cipayung District, East Jakarta

Based on the evaluation results of Islamic Religious Education learning after the implementation of contextual learning with a social learning approach, it is clear that there is a fairly high level of success among 10th grade students at SMA Jakarta Islamic School 1 and Senior High School (SMA) Jakarta Islamic School 2 East Jakarta. Data at Senior High School (SMA) Jakarta Islamic School 1 shows that out of a total of 30 students, 26 students or 86.7% have achieved the successful category. Meanwhile, only 4 students or 13.3% are still in the unsuccessful category. This achievement indicates that the majority of students at Senior High School (SMA) JIS 1 have been able to follow the learning process well and show positive developments in the attitude aspect.

Higher results were seen in the 10th grade of Jakarta Islamic School 2 High School, East Jakarta.

Of the 30 students, 28 students, or 93.3%, achieved the success category, while 2 students, or 6.7%, still did not achieve the success category. These data indicate that the success rate of students at Jakarta Islamic School 2 High School is in the very good category. The number of successful students is far more dominant than those who have not succeeded, so it can be said that the applied learning has a positive impact on the achievement of student attitudes.

When comparing the two schools, Senior High School (SMA) Jakarta Islamic School 2 demonstrated a higher success rate than Senior High School (SMA) Jakarta Islamic School 1. Senior High School (SMA) Jakarta Islamic School 1 achieved a success rate of 86.7%, while Senior High School (SMA) Jakarta Islamic School 2 achieved 93.3%. Despite the differences in achievement, both schools demonstrated good results as the majority of students achieved the success category. This illustrates that contextual learning of Islamic Religious Education with a social learning approach can help students understand and practice Islamic values more effectively in their daily lives.

These improved outcomes are inseparable from the implementation of learning, which is not only conducted in the classroom but also continued through contextual activities in the social environment. One form of implementation is the Friday Blessings program, which involves sharing food after Friday prayers with online motorcycle taxi drivers. Through this activity, students not only learn the values of caring, charity, responsibility, and empathy theoretically but also practice them directly. This real-life experience makes learning Islamic Religious Education more meaningful because students can see the connection between the subject matter and social life.

Evaluation results at Jakarta Islamic School 1 and Jakarta Islamic School 2 Senior High Schools show that contextual learning with a social learning approach positively contributes to the success of Islamic Religious Education learning. Students become more active, caring, disciplined, responsible, and able to demonstrate positive behavior in real-life activities. The high level of success at both schools is evidence that learning innovations that connect religious material with social experiences can be an effective alternative in improving the attitude values of grade 10 students at East Jakarta Senior High Schools.

Table 1. Interview with student representatives of Jakarta Islamic School 1 High School, Ciracas, East Jakarta

No.	Student Name	Interview Questions	Student Short Answers	Emerging Attitude Indicators
1	Student 1	How do you feel after participating in the Blessed Friday activity?	I felt happy because I was able to share food with online motorcycle taxi drivers. This activity made me more aware of the importance of helping others.	Social concern and empathy
2	Student 2	What Islamic Religious Education values did you learn from this activity?	I learned about charity, mutual assistance, and the importance of being kind to others. It turns out the material I learned in class can be applied directly.	Religious and socially concerned
3	Student 3	Did this activity make you understand the Islamic Religious Education material better?	Yes, because I not only listened to the teacher's explanation, but directly practiced the value of sharing with others.	Understanding the values and practice of positive attitudes
4	Student 4	What changes in attitude did you feel after participating in this activity?	I became more disciplined and responsible because I had to arrive on time, prepare food, and distribute it in an orderly manner.	Discipline and responsibility
5	Student 5	Do you think this kind of learning is more interesting than just studying in class?	I think it's more interesting, because we can learn from real experiences and see firsthand the benefits of good deeds.	Active learning and caring

Table 2. Interview with student representatives of Jakarta Islamic School 2 High School, Cipayung District, East Jakarta

No.	Student Name	Interview Questions	Student Short Answers	Emerging Attitude Indicators
1	Student 1	What do you think after participating in the Blessed Friday activity?	I feel this activity is very useful because we can learn to share directly with other people, especially with online motorcycle taxi drivers.	Social concern and empathy
2	Student 2	What PAI values do you feel most from this activity?	I learned that giving charity doesn't require having a lot of money. By giving food, we can already help others.	Religious and caring
3	Student 3	Does this activity make Islamic Education learning easier to understand?	Yes, because usually we only learn the material in class, but through this activity we can directly practice Islamic teachings about sharing and helping others.	Understanding social values and practices
4	Student 4	What changes in attitude did you feel after participating in this activity?	I became more responsible and disciplined, because in this activity we had to arrive on time, prepare food, and distribute it in an orderly manner.	Discipline and responsibility
5	Student 5	Do you think this kind of learning needs to be continued?	I think it is necessary, because activities like this make us care more about others and not just learn religion from books.	Activeness, caring, and positive behavior

Interviews were conducted with 5 grade 10 students selected using purposive sampling technique. The selection of informants took into account active involvement in the Friday Blessings activities, the ability to reflect on learning experiences, and representation of attitude changes in aspects of religiosity, social concern, empathy, discipline, responsibility, and the application of Islamic Religious Education values in daily life. Interview data were used as supporting data to strengthen the quantitative results regarding the improvement in student attitudes after the implementation of contextual learning based on social learning.

Based on the results of brief interviews with grade X students of Senior High School (SMA) Jakarta Islamic School 1 and Senior High School (SMA) Jakarta Islamic School 2 East Jakarta, it can be seen that the implementation of contextual learning of Islamic Religious Education with a social learning approach through the Friday Blessing program provides a meaningful learning experience for students (Sperber et al., 2023). The students said that the activity of sharing food with online motorcycle taxi drivers after Friday prayers made them understand the values of Islamic Religious Education more concretely. Materials previously learned in class, such as almsgiving, helping each other, social awareness, responsibility, and empathy, are no longer only understood as theory, but can also be practiced directly in everyday life (Narikbayeva et al., 2025).

Interviews with Jakarta Islamic School 1 Senior High School students showed that they felt happy and were more aware of the importance of helping others. They felt that the Friday Blessings activity provided an opportunity to learn to share directly with the community. Students also stated that this type of learning made Islamic Religious Education material easier to understand because they not only listened to the teacher's explanation but also experienced the process of sharing, collaborating, and interacting with the recipients. The students' responses indicated the development of social awareness, empathy, discipline, responsibility, and positive behavior.

Meanwhile, interviews with Jakarta Islamic School 2 Senior High School students also showed a positive response. Students stated that the Friday Blessings activity was very beneficial because it fostered awareness that charity doesn't have to be done in large amounts, but can start with simple

actions like sharing food. Students also felt that learning Islamic Religious Education became more engaging because it wasn't just conducted through textbooks and classroom explanations, but also through real-life experiences in the social environment. This indicates that the activity was able to help students understand the meaning of Islamic teachings more closely related to their lives.

From both schools, it's clear that the social learning approach plays a crucial role in shaping students' attitudes. Students learn through observing teachers' role models, collaborating with peers, and interacting directly with the community. They not only receive instruction but also observe examples, imitate positive behaviors, and practice them directly. This process makes Islamic Religious Education learning more active, applicable, and engaging with students' attitudes (Alsswey et al., 2025).

Interview results indicate that contextual learning of Islamic Religious Education using a social learning approach through the Friday Blessings program has a positive impact on the attitude development of 10th-grade students at Jakarta Islamic School 1 and Jakarta Islamic School 2 Senior High Schools in East Jakarta. This activity is able to increase social awareness, a sense of responsibility, discipline, empathy, and religious awareness among students. Furthermore, students also feel that learning becomes more meaningful because Islamic values can be directly applied in real life.

Discussion

The implementation of contextual learning in Islamic Religious Education with a social learning approach in high schools in East Jakarta has resulted in positive changes in the attitudes of 10th grade students, especially in Jakarta Islamic School 1 and Jakarta Islamic School 2. This study was initiated by the problem of low student attitude scores in Islamic Religious Education learning. Initially, the achievement of student attitude scores in Jakarta Islamic School 1 only reached 40%, while in Jakarta Islamic School 2 it reached 43.3%. These data indicate that before the implementation of learning innovations, most students had not achieved the successful category in the attitude aspect.

This low achievement illustrates that Islamic Religious Education learning, which previously took place primarily in the classroom, was not fully effective in encouraging students to internalize Islamic values in real-life situations. Researchers developed Islamic Religious Education learning through a contextual approach combined with social learning. Learning that initially focused primarily on explaining material in the classroom was then developed into learning that connects the teaching material to students' real-life situations. This innovation was implemented for one semester, from January to June 2026.

During this period, students not only receive theoretical Islamic Religious Education material but are also involved in real-life activities that allow them to directly experience religious values in social life. One form of contextual learning is the "Friday Blessings" program. This program involves students sharing food with online motorcycle taxi drivers after Friday prayers (Sahadewa et al., 2024).

This activity serves as a concrete learning tool because students not only learn the values of charity, mutual assistance, social awareness, responsibility, and empathy through teacher explanations, but also directly instill them. Through this activity, participants are trained to understand that Islamic teachings are not only related to worship rituals but also encompass concern for fellow human beings.

Students are involved from the preparation stage through the implementation of the activity. They help prepare food, divide tasks, organize the distribution process, guard the food, and hand it

over directly to online motorcycle taxi drivers. This involvement provides a more meaningful learning experience because students can see firsthand the benefits of sharing. Students learn to respect others, communicate politely, cooperate with peers, and take responsibility for assigned tasks. Thus, Islamic Religious Education learning is not only an academic activity in the classroom, but also a process of developing attitudes through social experiences.

The evaluation results after the implementation of the learning showed a very good improvement. At Senior High School (SMA) Jakarta Islamic School 1, located in the Ciracas District, East Jakarta, of 30 grade 10 students, 26 students or 86.7% achieved the successful category, while 4 students or 13.3% were still in the unsuccessful category. This achievement shows a significant increase compared to the initial data which only reached 40%. This increase shows that the majority of students at Senior High School (SMA) Jakarta Islamic School 1 have shown positive development in the attitude aspect after participating in contextual learning with a social learning approach.

Higher results were seen at Jakarta Islamic School 2 High School, located in the Cipayung District of East Jakarta. Of the 30 10th grade students, 28 students, or 93.3%, achieved the success category, while 2 students, or 6.7%, still did not achieve the success category. This achievement also shows a significant improvement compared to the initial level of only 43.3%. The data indicates that the implemented learning has had a positive impact on changing student attitudes. The majority of students have demonstrated improved attitudes, especially in aspects of religiosity, discipline, responsibility, social awareness, and positive behavior.

When comparing the two schools, Senior High School (SMA) Jakarta Islamic School 2 achieved a higher success rate than SMA Jakarta Islamic School 1. Senior High School (SMA) Jakarta Islamic School 1 achieved a success rate of 86.7%, while Senior High School (SMA) Jakarta Islamic School 2 achieved 93.3%. Despite the difference in percentages, both schools showed excellent results. This indicates that contextual learning of Islamic Religious Education with a social learning approach can be implemented effectively in both schools. These differences in achievement can be understood as part of the variation in student conditions, class readiness, learning dynamics, and the level of student engagement during the activity.

The improvement in attitude learning outcomes indicates that learning linked to real-life experiences is more easily accepted by students. Students not only understand the material as concepts, but also directly experience the meaning of the Islamic values they are learning. The Blessed Friday activity provides a space for students to learn through concrete actions. They learn that charity can be done in simple ways, social concern can be demonstrated through caring for others, and responsibility can be practiced through carrying out shared tasks. These values become easier to understand because students experience them directly (Fandos-Herrera et al., 2023).

Short interviews with students also supported these findings. Jakarta Islamic School 1 Senior High School students expressed that the Friday Blessings activity made them happy because they were able to share directly with online motorcycle taxi drivers. They felt that Islamic Religious Education lessons were easier to understand because they were not only explained in class but also through real-life practice. Several students stated that the activity made them more aware of the importance of helping others, more concerned about their surroundings, and more responsible in carrying out their duties.

Meanwhile, Jakarta Islamic School 2 High School students also provided positive feedback. They stated that the Friday Blessings activity made learning Islamic Religious Education more engaging and meaningful. The students understood that giving alms doesn't require having a lot of wealth, but can start with something as simple as sharing food with those in need. They also felt that

this type of learning should be continued because it can foster a sense of caring, empathy, and the habit of doing good. These responses demonstrate that contextual learning activities are able to more strongly engage students' affective aspects (Khilmiyah & Wiyono, 2021).

The social learning approach is clearly evident in the ongoing learning process. Students learn through observation, role modeling, imitation, cooperation, and social interaction. Islamic Religious Education teachers act as mentors and role models, demonstrating caring, politeness, discipline, and responsibility. Students observe the behavior of their teachers and peers, then imitate and practice these positive behaviors in real-life situations. In this way, the process of attitude formation occurs not only through advice or presentation of material, but also through concrete examples and direct experience (Aryani et al., 2024).

In addition to fostering social awareness, this activity also fosters discipline and responsibility in students. They must arrive on time, follow the teacher's directions, work together in groups, maintain order during food distribution, and greet beneficiaries politely. This process teaches students that good behavior requires practice and habituation. Values such as discipline, responsibility, and caring are not simply understood but must be consistently practiced in daily life (Hetemi et al., 2023).

The results of this study indicate that Islamic Religious Education learning will be more effective if it emphasizes not only knowledge but also provides students with real-life experiences. Contextual learning enables students to understand the relationship between subject matter and their social lives. Meanwhile, a social learning approach helps students shape attitudes through role models, observation, and interaction. The combination of the two makes learning more active, applicable, and meaningful (Kurmanova et al., 2024).

Thus, the results of the study indicate that the application of contextual learning of Islamic Religious Education with a social learning approach through the Friday Blessings program is able to improve the achievement of attitude scores of grade X students at Senior High School (SMA) Jakarta Islamic School 1 and Senior High School (SMA) Jakarta Islamic School 2 East Jakarta.

The increase from 40% to 86.7% in Senior High School (SMA) Jakarta Islamic School 1 and from 43.3% to 93.3% in SMA Jakarta Islamic School 2 indicates that this learning innovation has a positive influence on the formation of student attitudes. Students become more religious, disciplined, responsible, socially aware, and able to demonstrate positive behavior in everyday life. This research demonstrates that contextually developed Islamic Religious Education based on social learning can be an effective alternative to address low student attitude scores. The Friday Blessings activity serves as a concrete example that religious learning need not be confined to the classroom but can be expanded into social activities relevant to students' lives. Through direct experience, students not only learn about Islamic teachings but also learn to practice them in real-life situations.

Conclusion

The results of the study showed that before the implementation of contextual learning, students' attitude scores were still relatively low. At Jakarta Islamic School 1 High School, student attitude success only reached 40%, while at Jakarta Islamic School 2 High School it reached 43.3%. This condition indicates that the majority of students have not achieved the successful category in the attitude aspect, especially in terms of religiosity, discipline, responsibility, social awareness, and positive behavior. After contextual learning with a social learning approach was implemented for one semester, from January to June 2026, there was an increase in student attitude scores. At Jakarta Islamic School 1 High School, 26 students, or 86.7%, achieved the successful category.

Meanwhile, at Jakarta Islamic School 2 High School, out of 30 students, 28 students, or 93.3%, achieved the successful category. This increase indicates that learning that connects Islamic Religious Education material with real-life experiences can help students better understand and apply Islamic values.

The Friday Blessings program is one form of effective learning implementation. Through the activity of sharing food with online motorcycle taxi drivers after Friday prayers, students learn directly about the values of charity, social awareness, empathy, responsibility, discipline, and cooperation. This activity makes Islamic Religious Education learning more meaningful because students not only receive explanations from the teacher, but also experience the process of practicing Islamic teachings in social life. Contextual learning of Islamic Religious Education with a social learning approach is effective in improving the attitude values of grade X students at East Jakarta High School. This learning is able to shape students who are more religious, disciplined, responsible, socially concerned, and have positive behavior. Therefore, this learning model can be used as an alternative innovation in Islamic Religious Education learning to improve the quality of students' attitudes and character. The results of this study have limitations because they were only conducted on 10th-grade students at a high school in East Jakarta, within a specific school context and with specific student characteristics. Therefore, it cannot be broadly generalized. Islamic Religious Education teachers are advised to integrate relevant social activities with the learning material, along with structured attitude indicators and evaluations, so that the learning process can strengthen students' character development.

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