

A Contextual Approach to Contemporary Da'wah: Bridging Legal Education and Mathematics-Based Curriculum Development

¹Nurhikmah, ²Ibnu Imam Al Ayyubi, ³Namiyah Fitriani, ⁴Ari Limay Trisno Putra, ⁵M. Baihaki Hidayatullah

¹Universitas Islam Negeri Alauddin Makassar, Indonesia, ²Sekolah Tinggi Agama Islam Darul Falah, Indonesia, ³Universitas Islam Negeri Maulana Malik Ibrahim, Indonesia, ⁴Universitas Nahdlatul Ulama Sumatera Barat, ⁵Al-Ahgaff University, Yaman

[¹hikmahnur192@gmail.com](mailto:hikmahnur192@gmail.com), [²ibnuimam996@staidaf.ac.id](mailto:ibnuimam996@staidaf.ac.id), [³namiyahfitriani@gmail.com](mailto:namiyahfitriani@gmail.com), [⁴aribiozer6@gmail.com](mailto:aribiozer6@gmail.com), [⁵mbaihakilintang30@gmail.com](mailto:mbaihakilintang30@gmail.com)

Correspondence Email: ibnuimam996@staidaf.ac.id

Abstract: This study aims to examine the implementation of the contextual approach in the development of contemporary Islamic da'wah through legal education and the development of a mathematics education-based curriculum tailored to the needs of modern youth. Qualitative research methods were employed, using in-depth interviews, direct observation, and document analysis for data collection. The contextual approach was chosen for its ability to integrate Islamic values with legal principles and mathematical concepts such as patterns, logic, and regularity, so that da'wah becomes not only a spiritual tool but also an intellectual tool. Data were analyzed using thematic analysis to identify key themes relating to strategies, opportunities and challenges in applying this approach. The findings show that the application of the contextual approach to math-based da'wah in legal education enhances students' logical and practical understanding of Islamic values and legal principles. However, challenges faced such as limited teacher competence in integrating these areas and lack of relevant teaching materials were identified. This research provides practical recommendations for preachers, educators, and policy makers to support innovative, relevant, and sustainable da'wah strategies. Therefore, this research contributes to the development of effective da'wah methods.

Keywords: Contextual Approach, Contemporary Dakwah, Legal Education, Mathematics Education

INTRODUCTION

The development of technology and globalization has brought about significant changes in various aspects of life, including da'wah (Islamic preaching). Modern da'wah is required to be more adaptive and relevant to the dynamics of contemporary society (Ali & Hasan, 2019; Hidayatullah, 2021; Kholis et al., 2021; Purnomo, 2021; Yuliasih, 2022). Da'wah is one of the key pillars in conveying Islamic values to the community, aiming to shape individuals and communities based on Islamic teachings. However, amid the evolving times, traditional da'wah methods often face challenges in reaching the younger generation, who tend to be more critical,

logical, and contextual in understanding religious values. Therefore, there is a need for an innovative approach that can connect Islamic values with their intellectual needs and life context. One approach that can serve as a solution is education-based da'wah through the application of a contextual approach in mathematics education.

Mathematics education, with its logical, systematic, and order-based characteristics, has great potential to serve as a medium for da'wah that not only strengthens intellectual abilities but also conveys Islamic values in an applied manner. Mathematical concepts such as patterns, proportions, and balance can be contextualized to explain Islamic principles, such as justice, the order of Allah's creation, and balance in life (Gazali & Atsnan, 2017). The implementation of a contextual approach in mathematics-based da'wah is an interesting phenomenon worth deeper study. This is because mathematics, as a universal science, can be used to convey Islamic values logically, applicably, and relevantly to everyday life.

The contextual approach in education emphasizes meaningful learning by linking lessons to real-life situations experienced by students. In the context of da'wah, this approach can be an effective means of explaining Islamic values through mathematical concepts such as justice, balance, and resource management. However, its implementation is not without challenges, such as the lack of supporting resources, the limited understanding of educators regarding this approach, and the need for the development of da'wah media relevant to the digital context (Fajariyah et al., 2024). This issue becomes increasingly crucial because education-based da'wah in mathematics can provide a new perspective in conveying Islamic messages that meet the needs of today's youth. By using a contextual approach, da'wah becomes not only a spiritual instrument but also an intellectual one capable of addressing the challenges of the times. However, this phenomenon also raises important questions about effective strategies for integrating Islamic values into mathematics education and how to address existing barriers.

This study aims to explore the application of the contextual approach in the development of contemporary mathematics-based da'wah and to identify the challenges faced in its implementation. Using a qualitative approach, this research will delve into the experiences and views of educators, da'wah activists, and students (Syawitri & Iryanti, 2024). Data collection

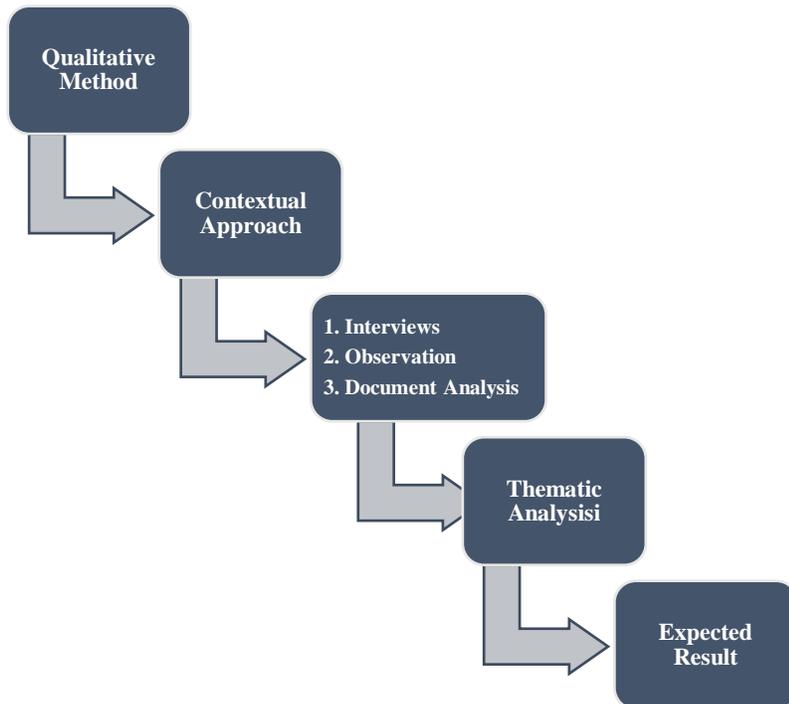
techniques will include in-depth interviews and direct observation, analyzed using thematic analysis to identify strategic patterns and emerging barriers. The findings of this study are expected to make a significant contribution to the development of innovative, adaptive, and relevant da'wah methods that meet the needs of modern society. Thus, this research not only discusses an important phenomenon in the fields of education and da'wah but also offers practical solutions to address the challenges of the times (Nur Miyazaki et al., 2024).

METHOD

This study uses a qualitative method to deeply explore the implementation of a contextual approach in the development of mathematics-based da'wah (Arifin, 2024). This approach is chosen because it allows for a deep understanding of the meanings, experiences, and perceptions from various stakeholders involved, such as teachers, students, and education experts. In this study, data will be collected through observations, in-depth interviews, and document analysis to obtain a comprehensive picture of how Islamic values can be integrated into mathematics learning contextually. Through the qualitative approach (Creswell, 2010), this study focuses not only on what is being applied but also on how the implementation is carried out, including the challenges, opportunities, and innovations that arise during the process. The qualitative approach enables the researcher to understand the local context in which mathematics-based da'wah is applied, including the culture, societal values, and school conditions. Therefore, the findings of this study are expected to provide both practical and theoretical recommendations on the most effective strategies for integrating Islamic values into mathematics education.

The data collection techniques used in this study include: (1) in-depth interviews with da'wah activists, educators, and students to understand their experiences, views, and the strategies applied; (2) direct observation of da'wah practices that integrate mathematics education in various contexts, both in formal and non-formal educational settings; and (3) document analysis to examine the da'wah materials and teaching media used. The data obtained will be analyzed using thematic analysis, which allows the identification of key themes relevant to the strategies, challenges, and opportunities in applying this approach. The expected outcome of this research is

to provide new insights into how the contextual approach can support the development of innovative and relevant da'wah in the modern era. Furthermore, this study also aims to provide practical recommendations for da'wah activists, educators, and policymakers to optimize the integration of Islamic values with mathematics education. Thus, this study is not only theoretical but also practical, supporting the sustainability of Islamic da'wah that is relevant to the needs of the times. Additionally, it is expected to contribute significantly to the development of a learning model that not only focuses on intellectual intelligence but also on character building based on Islamic values.



Picture 1. Research Methodology

RESULT AND DISCUSSION

Mathematical concepts can be linked with Islamic principles through the use of a contextual approach. This approach not only makes learning more meaningful but also provides a strong spiritual foundation for students. By integrating mathematical concepts with Islamic teachings,

educators can create a curriculum that resonates with the values and beliefs of students, fostering a deeper understanding of both subjects. This connection is further explored in the following discussion, where we will examine specific strategies for implementing this approach in legal education and how it can enhance the effectiveness of contemporary da'wah efforts.

Implementation of the Contextual Approach in Mathematics Education

Contextual learning, or Contextual Teaching and Learning (CTL) is an approach that emphasizes the importance of relating the material being studied to the real-life contexts of students (Arsyad et al., 2020; Lie, 2022; Mailani, 2019; Winata et al., 2020). According to the theory proposed by John Dewey, education should focus on the experiences and relevance to the real life of the students (Priyanto, 2021). Azmi et al. (2023) emphasized that meaningful learning is learning that can be connected to everyday situations, so students not only understand the theory but are also able to apply it practically. According to Johnson, contextual learning encourages students to build meaning from the knowledge they acquire by relating it to real-life experiences. In other words, contextual learning is not just about transferring knowledge from the teacher to the student, but rather a process of knowledge construction carried out by students themselves through their interactions with their environment and real experiences (Irmawati et al., 2023). Additionally, contextual learning aligns with the constructivist theory proposed by Jean Piaget, where knowledge cannot be simply transferred from one person to another, but must be constructed by the individual through active interaction with their environment. In this case, students need to be actively involved in the learning process so that they can internalize the meaning of the material presented (Muamanah & ., 2020). Contextual learning provides students with the opportunity to become independent, critical, and reflective learners. Moreover, this approach also encourages collaborative learning, where students can learn through discussions and interactions with their peers, thereby enriching their understanding.

Contextual Approach (CTL) is a method of education that emphasizes the strong connection between the learning material and the real-life experiences of students. This approach focuses on how students can understand and apply the concepts they learn in everyday life, making

the learning process not only theory-oriented but also practically relevant and meaningful. The characteristics of the contextual approach can be summarized as follows (Rohimat et al., 2022).

Table 1. Characteristics of the Contextual Approach

Characterisitics	Explanation
Holistic	This approach is comprehensive, meaning it not only develops the cognitive aspect of students but also encompasses the affective (attitudes and values) and psychomotor (skills) aspects. Education becomes not only a means of acquiring knowledge but also a process of shaping students' character.
Real Life Context	In CTL (Contextual Teaching and Learning), the lesson material is delivered by relating it to the students' real-life experiences, whether in personal (self), social (interaction with the community), or cultural (local culture) contexts. For example, teaching the concept of justice through a simulation of zakat distribution or the division of prayer times.
Intrinsic Motivation	This approach aims to motivate students to actively engage in learning, with the understanding that what they are learning is relevant to their lives. This motivation comes from within the students themselves, who recognize the benefits of the learning, rather than from external factors (such as the threat of bad grades).
Active Learning	Students are not just passive listeners but also play an active role in the learning process through discussions, group work, case studies, and project-based activities.

In CTL, the lesson material is linked to students' real-life experiences, whether in personal (self), social (interaction with the community), or cultural (local culture) contexts. For example, teaching the concept of justice through simulations of zakat distribution or the division of prayer times. This approach aims to motivate students to engage actively in learning, understanding that what they are learning is relevant to their lives. This motivation comes from within the students themselves, who realize the benefits of learning, rather than from external factors (such as the threat of low grades). Students are not just passive listeners but also take an active role in the learning process through discussions, group work, case studies, and project-based activities.

Contextual Teaching and Learning (CTL) is not just a teaching method, but also a philosophy of education that places students as the main subjects of the learning process. Through this approach, education does not only create academically intelligent individuals, but also those who can contribute positively to society and understand the values that guide their actions. CTL is a learning concept that emphasizes the involvement of all students in understanding the material provided by the teacher by relating the learning content to real-life contexts experienced by the students, making it easier for them to grasp the material and resulting in diverse thoughts and understandings among students (Sari et al., 2023).

According to Mytra et al. (2023) learning with a contextual approach begins by connecting the material with students' real lives, encouraging students to link their knowledge and experiences with the material being taught by the teacher. In this learning process, student activities focus on problem-solving so that students can derive simple concepts and connect them to previously known concepts. In this contextual approach, students are given ample opportunity to explore their existing knowledge and experiences and relate them to the mathematics concepts they are learning. This process helps students better remember the material because they discover the math concepts themselves. Afterward, students can conclude the material with formulas or concepts to solve the math problems they encounter. The application of a contextual approach in mathematics education provides students with the opportunity to learn abstract concepts through relevant real-life contexts. In the context of dawah (Islamic preaching), this approach is well-suited to integrate Islamic values into mathematics lessons. A concrete example is through calculations related to zakat, charity, and inheritance distribution, which not only enhance understanding of mathematics concepts but also instill values of justice, care, and social responsibility. Explaining these examples serves as an introduction to applying the contextual approach in mathematics education (Rasna et al., 2023). Further steps in applying these real-world concepts in mathematics education are discussed below. The first step in the lesson is introducing the topic to be studied, such as the concepts of zakat, charity, and inheritance distribution in Islam. The teacher begins by explaining the meaning and importance of zakat as a duty for Muslims to help others, charity as an unlimited act of goodwill, and inheritance distribution as a form of justice according to Islamic law. This

explanation aims to provide relevant context so that students can understand why this material is important to learn, both from a religious perspective and as a real-world application.

After the introduction, the teacher presents a real-world problem related to the topic. For example, in the case of zakat, the teacher might give a scenario such as: "A farmer harvests 700 kg of rice, which exceeds the nisab limit (520 kg). Since he uses natural irrigation, he must pay 10% zakat. How many kilograms of rice should he give as zakat?" For charity, the teacher might provide an example of a student who wants to set aside 20% of their pocket money. These problems are designed to spark students' curiosity and connect mathematics concepts (such as percentages or fractions) with situations that are familiar to them. After presenting the problems, students work in small groups to solve them. In the groups, students discuss to understand the provided information, determine the calculation steps, and perform the calculations together.

The teacher acts as a facilitator, observing, providing guidance, and ensuring the discussion is effective. For instance, in the zakat case, students analyze the steps to calculate 10% of 700 kg, which involves multiplying 700 by 0.1. This discussion process not only hones critical thinking and problem-solving skills but also develops communication and collaboration skills. As a closing, the teacher connects the lesson to practical applications in daily life. The teacher emphasizes that calculations like these are relevant for real-life situations, such as calculating zakat, planning for charity, or understanding inheritance distribution in families. In this way, students realize that mathematics is not just an abstract subject but also an important tool that can help them live out their religious teachings and tackle life's challenges more effectively. Through these steps, the contextual approach in mathematics education not only enhances students' understanding of mathematical concepts but also instills deep religious values.

In an interview with a mathematics teacher at an Islamic school, she explained, "*We deliberately link mathematics lessons to these topics because it not only teaches mathematical concepts but also educates students on the importance of sharing and justice in their lives.*"

This statement reflects the holistic goal of the contextual approach in education. Essentially, education aims not only to teach knowledge or academic skills but also to shape students' character and social values. In this context, linking mathematics lessons with topics like

zakat, charity, and inheritance distribution brings two benefits at once: 1) Learning Mathematical Concepts, by using zakat, charity, or inheritance distribution as teaching materials, students can learn mathematics concepts such as percentages, fractions, and division. For example, calculating zakat involves numbers and percentages that can help develop students' math skills in a more relevant and practical way. 2) Teaching Social and Religious Values, on the other hand, these lessons teach important values like sharing (through zakat and charity) and justice (in inheritance distribution). Students learn not only numbers but also the importance of sharing wealth with those in need and adhering to principles of justice in religion. This integrates academic learning with moral and social values, helping students understand their roles in society. This aligns with the Quranic verse from Al-Baqarah [177].

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

It means: "Virtue is not about turning your face toward the east and the west, but virtue is (the virtue of) one who believes in Allah, the Last Day, the angels, the holy books, and the prophets; gives their beloved wealth to relatives, orphans, the poor, travelers, beggars, and (frees) slaves; performs prayer; pays zakat; keeps promises when they make them; is patient in hardship, suffering, and during battle. These are the ones who are truthful, and these are the ones who are pious." This verse reminds us that goodness encompasses many acts, including social deeds like giving some of our wealth through zakat and charity. This can teach children the important value of sharing in society (Yusuf, 2021).

By combining both aspects, this approach aims to create students who are not only academically intelligent but also possess caring, just, and socially responsible character (Wardani

et al., 2023). For example, when students learn about zakat, they don't just learn how to calculate the amount to be given, but they also reflect on the reasons behind the obligation of zakat, which are to purify wealth and help those in need. Thus, education becomes more meaningful and relevant to their lives.

Overall, the application of a contextual approach in mathematics education is an effective method for linking mathematical concepts to the real-life experiences of students, making learning more relevant and meaningful. By connecting math material, such as zakat, charity, and inheritance distribution, with religious and social values, students not only deepen their understanding of mathematical concepts but also learn about the importance of sharing, justice, and social responsibility. The application of the contextual approach in mathematics education leads to more holistic learning, where students develop not only cognitively but also affectively and morally. This approach encourages students to see mathematics not just as a subject of calculation but as a tool to understand and contribute to societal and religious life.

The Relationship Between Mathematics and Da'wah

In daily life, mathematics is often seen as a precise science related only to numbers, formulas, and logic. However, mathematics actually has a much broader dimension, one that can touch upon the spiritual and social aspects of human life. In Islam, mathematics is not just a tool for solving practical problems, but also a means to implement religious values. Dawah, the effort to convey the messages of Islam, requires creative approaches that are relevant to the lives of the people. In this context, mathematics can serve as an effective medium for dawah (Hafiz et al., 2024). For example, when students learn about zakat, they don't just learn how to calculate the amount to be given, but they also reflect on the reasons behind the obligation of zakat, which are to purify wealth and help those in need. Thus, education becomes more meaningful and relevant to their lives.

Overall, the application of a contextual approach in mathematics education is an effective method for linking mathematical concepts to the real-life experiences of students, making learning more relevant and meaningful. By connecting math material, such as zakat, charity, and inheritance distribution, with religious and social values, students not only deepen their understanding of

mathematical concepts but also learn about the importance of sharing, justice, and social responsibility. The application of the contextual approach in mathematics education leads to more holistic learning, where students develop not only cognitively but also affectively and morally. This approach encourages students to see mathematics not just as a subject of calculation but as a tool to understand and contribute to societal and religious life.

The Relationship Between Mathematics and Dawah

In daily life, mathematics is often seen as a precise science related only to numbers, formulas, and logic (Al Ayyubi, Bukhori, et al., 2024; Al Ayyubi, Hayati, Azizah, et al., 2024; Al Ayyubi, Hayati, Muhaemin, et al., 2024; Al Ayyubi, Rohaendi, et al., 2024; Al Ayyubi, Rohmatulloh, et al., 2024; Bukhori & Al Ayyubi, 2023). However, mathematics actually has a much broader dimension, one that can touch upon the spiritual and social aspects of human life. In Islam, mathematics is not just a tool for solving practical problems, but also a means to implement religious values (Fuad & Al Ayyubi, 2021; Murharyana et al., 2023, 2024; Sabarudin, Al Ayyubi, & Rohmatulloh, 2023; Sabarudin, Al Ayyubi, Rohmatulloh, et al., 2023). Dawah, the effort to convey the messages of Islam, requires creative approaches that are relevant to the lives of the people. In this context, mathematics can serve as an effective medium for dawah (Hasanah et al., 2024). Etymologically, zakat refers to a certain portion of wealth that is obligatory for a Muslim to give to those entitled to receive it (Waliang, 2019).

According to Law No. 38 of 1998 on the management of zakat, zakat is defined as wealth that a Muslim or an institution owned by Muslims must set aside according to religious provisions and give to those entitled to receive it (Alimuddin et al., 2023). Meanwhile, Mas'udi in the book *Masdar Farid* defines zakat as religious funds and taxes as state funds. Based on the religious concept, zakat is spiritual and personal, while from the institutional concept, zakat is profane (non-religious) and social (Dhaiman & Hidayat, 2023). From these explanations, it can be concluded that zakat cannot be separated from taxes; zakat is like the soul and taxes are like the body. Paying taxes with the intention of zakat to the state/government, which has been considered valid, fulfills the religious obligation. Therefore, zakat can be defined as the act of giving a certain amount of

wealth because it has reached the required threshold and is mandated by Allah SWT to be given to those who are entitled to receive it, according to the applicable conditions.

In addition, zakat is one of the pillars of Islam that requires mathematical understanding, particularly in the concepts of percentages and fractions, to determine the amount a Muslim must give (Tijah, 2019). The use of percentage concepts in zakat calculations is an example of how mathematics can support the implementation of Islamic law while also serving as a medium for dawah. By presenting this material, Muslims are invited to understand and fulfill their duties correctly, strengthening the values of sharing and justice through a simple yet meaningful logical approach. In the context of education, teaching zakat calculations using percentages can be part of a mathematics lesson based on Islamic values. This material not only teaches mathematical skills but also instills spiritual values, such as justice, responsibility, and social care.

For example, a teacher could begin with a real-life illustration, like this:

"A merchant has a net income of IDR 50,000,000 in one year. Based on Islamic law, this income has met the zakat threshold, which is equivalent to 85 grams of gold (for example, IDR 85,000,000). How much zakat should the merchant pay with a zakat rate of 2.5%?"

Then, the teacher can guide the students to solve the problem and discuss the religious values embedded in zakat, such as the importance of sharing wealth with those in need, instilling justice in wealth distribution, and building social responsibility as Muslims. The explanation can be reinforced by quoting relevant verses from the Qur'an, such as QS. Al-Baqarah (2:267), which means:

"O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim for the defective therefrom to spend it, while you would not take it except with closed eyes. And know that Allah is Free of need and Praiseworthy."

According to the Tafsir Jalalayn this verse advises giving zakat from good and pure wealth, such as grains and fruits, and not intentionally choosing bad or defective items for zakat, because one would not even want to accept such items for themselves. How could one dare to give such items to fulfill Allah's right? This emphasizes the importance of giving zakat from wealth that is

good and pure (Setiawan & Velasufah, 2020). The process of calculating zakat through percentages demonstrates the symbiosis between mathematics and dawah. Mathematics provides a logical and applicable tool for teaching religious teachings, while dawah adds spiritual meaning to the process of learning mathematics. In this way, students not only learn arithmetic but also understand the philosophy of zakat as a form of worship to Allah and social responsibility.

Buya Hamka in his Tafsir Al-Azhar, emphasized that Islam is a rational religion that is open to knowledge (Ansori et al., 2024). To him, mathematics is a science that supports human life and strengthens the implementation of religious teachings. Muhammad Abduh, a reformist scholar, also believed that rational sciences such as mathematics should be used to strengthen religion and build an advanced Islamic society. In the context of dawah, both saw the use of mathematics as a tool to understand Islamic law as a practical and logical form of dawah. Scholars, both classical and contemporary, agree that mathematics plays an important role in understanding Islamic law. Mathematical science is seen as a tool that not only supports the precise implementation of Islamic law but also strengthens faith and dawah. By teaching muslims the importance of mathematics as part of the implementation of Islamic law, scholars use this knowledge as a bridge between the world of science and religion, creating harmony between revelation and logic.

Prayer Time Calculation

Mathematics is also used to calculate prayer times, such as the prayer schedule that depends on the position of the sun. The movement of the sun serves as the primary reference for Muslims in determining the time for prayer throughout the year. Based on observations, the sun rotates around its axis every day, and knowledge of this movement is essential because the sun's position on a given day and location is a key element in determining prayer times (Muhibah, 2020). Here is an explanation of the prayer times: 1) Dhuhr Time, begins when the sun has passed the zenith line, or when the sun leaves the meridian after reaching its peak, which is when the shadow of an object begins to lengthen longer than the object itself. 2) Asr Time, this time is determined based on two versions of hadith from the Prophet Muhammad SAW. The first version states that Asr time begins when the shadow of an object is equal in length to the object itself. The second version mentions that Asr time starts when the shadow of an object is twice the length of the object. This difference

leads to variations in the astronomical interpretation of Asr prayer times. 3) Maghrib Time, begins when the sun sets. There are two perspectives regarding the definition of sunset. The first view is that the sun is considered to have set when it reaches the horizon. The second view states that the sun is completely set when its entire disk is below the horizon. 4) Isha Time, begins when the sky is completely dark, marked by the disappearance of sunlight below the horizon and the fading of the red light in the western horizon. 5) Subuh Time, begins at dawn, when the sky starts to brighten due to the refraction of sunlight by the Earth's atmosphere, even though the sun is not yet visible above the horizon.

The "eternal prayer schedule" refers to a schedule that can be used throughout the year without requiring updates. This schedule is generally designed to cover prayer times from January to December, typically printed on a large sheet of paper, and is used by the community on a recurring basis. The schedule often includes the names of the individuals who compiled or calculated the prayer times. For example, in Medan, there is an eternal prayer schedule compiled by figures such as Syekh Hasan Maksud and Bustami Ibrahim. Additionally, there is a similar schedule designed by the Ministry of Religious Affairs of the Republic of Indonesia. The differences in these eternal prayer schedules lie in the calculation methods or reference sources used, but all aim to provide consistent and practical prayer time guidance for Muslims (Mubarak, 2021).

In determining and calculating prayer times, mathematical concepts, particularly trigonometry, play a significant role. Trigonometry is used to determine prayer times, such as the time of sunrise (Subuh) and sunset (Maghrib). One of the key aspects in this calculation is the sun's elevation angle, which is calculated using trigonometric formulas to determine the exact time according to the geographical position. In the method of *hisab* (astronomical calculation) for prayer times, there are several formulas used to calculate the time angle or t . This calculation is based on several key variables: 1) Solar Declination (δ), The angle between the sun's rays and the celestial equator, which changes throughout the year. 2) Latitude of the Location (ϕ), the geographical position of the location based on its northern or southern latitude. 3) Solar Height (h), the position of the sun above or below the horizon at a specific time.

The formulas used in prayer time calculations are essentially similar, as they all focus on calculating the time angle t , which indicates how long the sun has been or will be moving from a certain position in the sky (Huda & Mutia, 2017). If the formula:

$$\cos A = \frac{(\cos a) - (\cos b)(\cos c)}{(\sin b)(\sin c)} = \frac{\cos a}{\sin b \cdot \sin c} - (\cotan b) (\cotan c)$$

involves a change in symbols or signs:

$$A = t$$

$$a = 90^\circ - h$$

$$b = \delta \varphi - h$$

$$c = 90^\circ - \varphi$$

it could be expressed as:

$$\cos t = \frac{(\sin h) - (\sin \varphi)(\sin \delta)}{\cos \varphi)(\cos \delta)}$$

$$\cos t = \frac{(\sin h)}{\cos \varphi)(\cos \delta)} - (\tan \varphi)(\tan \delta)$$

$$\cos t = -(\tan \varphi)(\tan \delta) + (\cos \varphi)(\cos \delta)(\sin h)$$

$$\cos t = -(\tan \varphi)(\tan \delta) + (\sec \varphi)(\sec \delta)(\sin h)$$

$$\cos t = -(\tan \varphi)(\tan \delta) + (\sin h) / (\cos \varphi)(\cos \delta)$$

$$\cos t = -(\tan \varphi)(\tan \delta) + (\sin h) / (\cos \varphi) / (\cos \delta)$$

Then, using the formula:

$$\sin^2 \frac{1}{2} t = \frac{\sin(s-b) \cdot \sin(s-c)}{\sin b \cdot \sin c}$$

If symbol or sign changes are applied, the equation $2s = a + b + c$ becomes:

$$(90^\circ - h) + (90^\circ - \delta) + (90^\circ - \varphi) = 270^\circ - (h + \delta + \varphi)$$

To calculate using the formula::

$$\sin^2 \frac{1}{2} t = \frac{\cos(s-\varphi) \cdot \cos(a-\delta)}{(\cos \varphi)(\cos \delta)}$$

It is typically written in the following form:

$$\begin{aligned} \sin^2 \frac{1}{2} t &= \frac{\sqrt{\cos(s+\varphi) \cdot \cos(a+\delta)}}{(\cos \varphi)(\cos \delta)} \\ 2s &= 270^\circ - (h+\delta + \varphi) \\ s &= \frac{270^\circ - (h+\delta + \varphi)}{2} \end{aligned}$$

Accurate prayer time calculation can be performed using mathematical concepts, particularly trigonometry. In this case, trigonometric formulas are used to determine prayer times, such as the time of sunrise (Subuh) and sunset (Maghrib), based on astronomical variables like solar declination, latitude, and solar height. By applying these formulas, we can obtain precise prayer times according to the sun's position in the sky, which in turn helps Muslims perform their prayers on time. This mathematical approach, through the use of astronomical calculations (*hisab*), offers a scientific and systematic way to determine prayer times, which can be used consistently over time. By integrating mathematics with Islamic teachings, Muslims not only gain academic insights but also strengthen their faith through the measured and structured practice of religious duties. Mathematics becomes a tool that not only educates academically but also becomes a part of *dakwah* (Islamic outreach) to reinforce values of sharing, justice, and social responsibility according to Islamic guidance. This integration makes religious education not only theoretical but also practical and relevant to daily life.

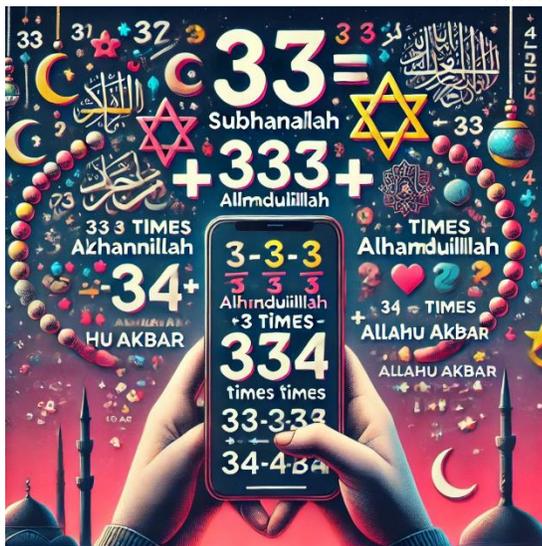
Contemporary Dakwah with a Touch of Mathematics

Contemporary dakwah with a touch of mathematics refers to the application of mathematical concepts in Islamic outreach, aiming to convey religious values in a relevant, practical, and easily understood manner, particularly for younger generations who are familiar with science and technology. This approach integrates Islamic teachings with mathematics lessons, making the teaching and learning process more engaging, practical, and meaningful. One way to implement this concept is by using technology for mathematical dakwah, through modern approaches that integrate technology with Islamic dakwah principles, especially in teaching mathematics to Muslims. Technology can simplify the delivery of mathematical content while effectively conveying dakwah messages in a way that appeals to the younger generation, who are

more acquainted with the digital world, thus making dakwah more relevant, engaging, and practical (Tsabitah et al., 2024).

Social media networks are internet-based software services that allow users to interact and share data with others on a large scale. Some popular social media platforms include Facebook, Twitter, Instagram, Path, WhatsApp, and other similar sites. Besides expanding friendships, social media serves as a platform for self-expression and even generating income. Given the limitless ideas of human beings, social media provides a channel for the spread of unlimited information and expression. Creative ideas, whether in the form of written works, images, or short films, constantly emerge to spread messages to others. Today, social media has become an essential factor in everyday life. Any information can be easily accessed there (Buyun & Setiawan, 2024). The goals of spreading information vary, ranging from entertainment, communication, information dissemination, critique, or even to harm someone or a group. Social media often contains long narratives, short films, animations, images, or memes (Tamphu et al., 2024). Dakwah messages are also diverse in nature and vary in how they are delivered. Social media can be utilized to spread mathematical dakwah to a wider audience. The platform allows for lighter and more creative content that can capture the attention of younger audiences while still conveying dakwah messages related to mathematical concepts.

Religious-themed posts on social media are constantly evolving with new creations, and this is reflected in examples like the following.



Picture 2. Dakwah poster using mathematical operations

In the social media post above, a religious tone is used through the form of the content. Among the many types of posts, some incorporate mathematical operations to deliver religious messages. The creative poster combines the concept of *Dzikir* (Islamic remembrance) with mathematical operations (Nurhikmah, 2024). The design blends mathematical symbols such as addition and multiplication with religious elements, visually conveying how these two domains can unite to deliver a meaningful spiritual message. The poster is vibrant and modern, appealing to a younger audience while emphasizing the importance of integrating spirituality with everyday mathematical operations. Posts that combine *Dzikir* with mathematical concepts aim to deliver spiritual messages in a creative and engaging way, especially to the younger generation who are very familiar with the digital world and social media. In this case, mathematics, often perceived as complex and unrelated to spirituality, is used to convey Islamic values through familiar symbols.

In Islam, *Dzikir* or the remembrance of Allah has many forms, such as "Subhanallah" (Glory be to Allah), "Alhamdulillah" (All praise is due to Allah), and "Allahu Akbar" (Allah is the Greatest). This post adapts the concept of mathematical operations to show how many times these phrases should be recited. For example, "33 times Subhanallah + 33 times Alhamdulillah + 34 times Allahu Akbar" is written in the form of addition or repetition operations. According to the Indonesian Dictionary, mathematics is the study of numbers, relationships between numbers, and

the operational procedures used in solving problems related to numbers (Adjie et al., 2019). Mathematics is a language that represents a series of meanings in statements we wish to convey. Mathematical symbols are artificial and gain meaning once a definition is given to them (Utami, 2019). Without this, mathematics would just be a collection of symbols and formulas without meaning. The language of mathematics strives and succeeds in avoiding ambiguity, as every term or variable in mathematics has a definite meaning (Sambonu & Hardi, 2024). Some basic mathematical operations often used, like addition (+) or multiplication (\times), in the context of *Dzikir*, create an interesting nuance, where both, although seemingly different, can be combined to create harmony. This shows that mathematics is not rigid or difficult but can be used for deeper, more spiritual purposes. The poster design incorporates Islamic elements such as *tasbeih* (prayer beads), the crescent moon, stars, and calligraphy, alongside mathematical elements like numbers and formulas. This fusion creates a visual that is not only captivating but also sparks curiosity, particularly among those more familiar with social media and technology.

In addition to conveying mathematical concepts, this post also carries an important message about the significance of *Dzikir* in daily life (Al Ayyubi, Nurhikmah, et al., 2025; Al Ayyubi, Prayetno, et al., 2024, 2025; Andriani et al., 2025; Sabarudin et al., 2024). By using mathematics, this message becomes easier to remember and understand. It also suggests that every aspect of our daily lives, including worship and *Dzikir*, can involve a structured and organized approach, much like mathematics. The objectives of the post are (1) Bringing Religion and Knowledge Closer Together, this post aims to eliminate the perception that mathematics and religion are separate or cannot be interconnected. Instead, it shows how they can synergize to achieve a greater purpose both in terms of knowledge and strengthening faith; (2) Making Education Enjoyable, by utilizing technology and creativity, this post offers a new way to learn and engage in *Dzikir*. Additionally, it provides an opportunity for people to see mathematics from a different perspective not just as an abstract science but also as a tool to deepen one's connection with God; (3) Increasing Social Media Engagement, with an attractive design and relevant message, this post can more easily grab the attention of young audiences who frequently interact with social media. It is a dakwah strategy that integrates religious values with modern developments, making it more acceptable and

understandable. Overall, this post demonstrates how creativity in the digital world can be used to bring people closer to religious teachings in a way that is engaging, relevant, and easily accessible.

CONCLUSION

The application of a contextual approach in contemporary da'wah based on mathematics education demonstrates great potential in connecting knowledge with spiritual values. By utilizing mathematical concepts in da'wah, such as the use of mathematical operations in Dhikr, da'wah becomes more relevant and engaging for the younger generation familiar with technology and social media. This allows the community to integrate religious teachings into daily life, particularly in aspects that may seem unrelated, like mathematics. This approach also helps eliminate the perception that mathematics and religion are separate entities. On the contrary, they can complement each other, with mathematics providing a clear structure in delivering da'wah messages more systematically. This integration makes da'wah more easily accepted, especially by younger audiences who are more inclined toward creative and applicable forms of learning.

Overall, contemporary da'wah based on mathematics education not only introduces religious values in a more engaging way but also educates the community on how knowledge, including mathematics, can be used to deepen faith and enrich spiritual experiences. By utilizing social media and technology, da'wah can be spread more widely in a more efficient and effective manner, making religious education more relevant to the challenges of the times. This study examines the implementation of the contextual approach in developing contemporary Islamic da'wah through legal education and a mathematics-based curriculum tailored to modern youth. The findings indicate that this approach enhances students' understanding of Islamic values and legal principles, while also providing practical recommendations for educators and policymakers to support effective and sustainable da'wah strategies.

REFERENCE

Adjie, N., Putri, S. U., & Dewi, F. (2019). Penerapan Pendidikan Matematika Realistik (PMR) dalam Meningkatkan Pemahaman Konsep Bilangan Cacah pada Anak Usia Dini. *Jurnal*

Obsesi : Jurnal Pendidikan Anak Usia Dini, 4(1), 336.

<https://doi.org/10.31004/obsesi.v4i1.338>

Al Ayyubi, I. I., Bukhori, H. A., Komara, C., Yulianti, E., & Mahriah, E. (2024). Pengaruh Model Cooperative Learning terhadap Hasil Belajar Matematika dalam Keberagaman Peserta Didik.

Journal of Nusantara Education, 3(2), 30–38.

<https://doi.org/https://doi.org/10.57176/jn.v3i2.94>

Al Ayyubi, I. I., Hayati, A. F., Azizah, E. N., Herdiansyah, R., & Mirayanti, U. (2024). Pendidikan Humanis Paulo Freire Dalam Pembelajaran Matematika MI. *Wulang: Jurnal Pendidikan Guru Madrasah Ibtidaiyah*,

1(1), 1–15.

<http://ojs.staisdharma.ac.id/index.php/wjp/article/view/178>

Al Ayyubi, I. I., Hayati, A. F., Muhaemin, A., Noerzanah, F., & Nurfajriyah, D. S. (2024). Analisis Pemahaman Siswa Pada Materi Sejarah Kebudayaan Islam Berdasarkan Asal Sekolah.

Ngaos: Jurnal Pendidikan Dan Pembelajaran, 2(1), 1–9.

<https://doi.org/https://doi.org/10.59373/ngaos.v2i1.6>

Al Ayyubi, I. I., Nurhikmah, N., Prayetno, E., Noerzanah, F., & Musaldin, L. O. (2025). Determination of Prayer Times Through Islamic Astronomy Applications: Repositioning Traditional Authority in the Digital Era. *Borneo International Journal of Islamic Studies*,

7(1), 1–18.

Al Ayyubi, I. I., Prayetno, E., Annastasya, T., & Rahmawati, S. (2025). The Influence of Islamic Religious Education (PAI) on Students' Mathematical Logical Thinking Skills in Junior High School. *IJEMR: International Journal of Education Management and Religion*,

2(1), 1–14.

<https://doi.org/https://doi.org/10.71305/ijemr.v2i1.168>

Al Ayyubi, I. I., Prayetno, E., Jamaliah, D., & Mumtazah, N. (2024). Equilibrium of Faith and Logic: Integrating Islamic Moral Values and Mathematics Education in Various Contexts. *IJEMR: International Journal of Education Management and Religion*,

1(2), 127–144.

<https://doi.org/https://doi.org/10.71305/ijemr.v1i2.167>

Al Ayyubi, I. I., Rohaendi, N., Herdiansyah, R., & Puspita, T. (2024). Implementasi Model Problem Based Learning pada Pembelajaran Matematika. *Tadrusuun: Jurnal Pendidikan*

Dasar, 3(1), 206–216. <https://doi.org/https://doi.org/10.62274/tadruusun.v3i1.121>

Al Ayyubi, I. I., Rohmatulloh, R., Suryana, I., & Wijaya, T. T. (2024). Improving Students' Creative Thinking Skills Assisted by GeoGebra Software. *Noumerico: Journal of Technology in Mathematics Education*, 2(1), 23–34. <https://doi.org/https://doi.org/10.33367/jtme.v2i1.4244>

Ali, M., & Hasan, S. (2019). Da'wah bi al-Hal in Empowering Campus-Assisted Community through Waste Bank Management. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 13(2), 201–219.

Alimuddin, A., Masmuddin, M., & P, E. (2023). Implementasi Moderasi Beragama dalam Menjaga Kerukunan di Desa Rinjani Luwu Timur. *Jurnal Intelektualita: Keislaman, Sosial Dan Sains*, 12(1), 35–52. <https://doi.org/10.19109/intelektualita.v12i1.16458>

Andriani, A., Al Ayyubi, I. I., Apriyanti, N. S. N., & Rahmawati, S. (2025). Measuring Faith with Numbers: Can Islamic Religious Education Exams Assess Spiritual Understanding? *Bustanul Ulum Journal of Islamic Education*, 3(1), 37–59. <https://doi.org/https://doi.org/10.62448/bujie.v3i1.170>

Ansori, M. Z., Fattah, A., Nasri, U., & Muhtar, F. (2024). Revolusi Pembelajaran di Pesantren Modern: Pengaruh dan Implikasi Pembelajaran Bersanad. *Jurnal Ilmiah Global Education*, 5(1), 54–62. <https://doi.org/10.55681/jige.v5i1.2377>

Arifin, Z. (2024). Transformasi Karakter Qurani : Tinjauan Materi Dakwah. *Ad-Da'wah Jurnal Dakwah Dan Komunikasi*, 22(2), 40–56.

Arsyad, A., Sulfemi, W. B., & Fajartriani, T. (2020). Penguatan Motivasi Shalat Dan Karakter Peserta Didik Melalui Pendekatan Pembelajaran Kontekstual Pada Mata Pelajaran Pendidikan Agama Islam. *POTENSIA: Jurnal Kependidikan Islam*, 6(2), 185. <https://doi.org/10.24014/potensia.v6i2.9662>

Azmi, S., Sripatmi, S., & Wahidaturrahmi, W. (2023). Pengembangan Buku Ajar Komputer Matematika untuk Meningkatkan Kemampuan Komunikasi Matematis Mahasiswa Pendidikan Matematika. *Jurnal Cendekia : Jurnal Pendidikan Matematika*, 7(2), 1087–1102. <https://doi.org/10.31004/cendekia.v7i2.1925>

- Bukhori, H. A., & Al Ayyubi, I. I. (2023). Hubungan Hasil Belajar Mata Pelajaran Pendidikan Agama Islam Dengan Perilaku Siswa Di SMPN 3 Cihampelas KBB. *Al-Mubin; Islamic Scientific Journal*, 6(1), 17–30. <https://doi.org/https://doi.org/10.51192/almubin.v6i01.425>
- Buyun, F., & Setiawan, W. (2024). Penerapan Pembelajaran " Two Stay-Two Stray " Dengan Pendekatan Kontekstual Terhadap Pemahaman matematika Siswa kelas XII. *Jurnal Pembelajaran Matematika Inovatif*, 7(1), 239–246. <https://doi.org/10.22460/jpmi.v7i1.18635>
- Creswell, J. W. (2010). *Research Design Pendekatan Kualitatif, Kuantitatif, dan Mixed*. Pustaka Pelajar.
- Dhaiman, A. N., & Hidayat, T. (2023). Manajemen Kurikulum Pendidikan Masa Kekhalifahan Abbasiyah. *Mauriduna: Journal of Islamic Studies*, 4(1), 1–17. <https://doi.org/10.37274/mauriduna.v4i1.683>
- Fajariyah, L., Dian, J., Iffah, N., & Maf, S. (2024). Pengaruh Penggunaan Modul Digital Berbasis Konteks Personal Terhadap Hasil Belajar Siswa SMA. *SINAPMASAGI (Seminar Nasional Pembelajaran Matematika, Sains Dan Teknologi Pengaruh)*, 4, 10–16.
- Fuad, A. R., & Al Ayyubi, I. I. (2021). Tasawuf Sunni: Berkenalan Dengan Tasawuf Junaidi Al-Bagdadi. *Jurnal Al Burhan*, 1(2), 21–29. <https://doi.org/https://doi.org/10.58988/jab.v1i2.43>
- Gazali, R. Y., & Atsnan, M. F. (2017). Peningkatan Motivasi Dan Minat Belajar Matematika Siswa Melalui Pendekatan Kontekstual Dalam Pembelajaran Matematika Yang Bermakna. *PYTHAGORAS Jurnal Pendidikan Matematika*, 12(2), 123–134. <https://doi.org/10.21831/pg.v12i2.15987>
- Hafiz, A., Mu'ti, A., & Amirrachman, A. (2024). Dakwah dalam Perspektif Pendidikan: Integrasi Nilai-Nilai Islam dalam Proses Pembelajaran dan Peran Kecerdasan Buatan dalam Meningkatkan Efektivitas Pembelajaran. *Rayah Al-Islam*, 8(3), 1140–1156. <https://doi.org/10.37274/rais.v8i3.1063>
- Hasanah, U. U., Nursholichah, K. U., & Suleman, M. A. (2024). Pemikiran K. H. Ahmad Dahlan tentang Pendidikan dan Relevansinya dengan Pendidikan Kontemporer. *IHSANIKA : Jurnal Pendidikan Agama Islam*, 2(4), 160–177. <https://doi.org/https://doi.org/10.59841/ihsanika.v2i4.1957>

- Hidayatullah, A. (2021). Walisongo Da'wah Strategy: Analysis of the Symbolism of Amar Ma'ruf Nahi Munkar in Semar and Togog Characters. *Munazzama: Journal of Islamic Management and Pilgrimage*, 1(1), 63–78.
- Huda, M., & Mutia, M. (2017). Mengenal Matematika dalam Perspektif Islam. *FOKUS Jurnal Kajian Keislaman Dan Kemasyarakatan*, 2(2), 182. <https://doi.org/10.29240/jf.v2i2.310>
- Irmawati, I., Baktiar, M., & Hutapea, B. (2023). Pemanfaatan E-Modul Bahan Ajar Berbasis Aplikasi Canva pada Prodi Pendidikan Matematika dalam Proses Pembelajaran Jarak Jauh. *Jurnal Pendidikan Sains Dan Komputer*, 3(01), 145–152. <https://doi.org/10.47709/jpsk.v3i01.2738>
- Kholis, N., Mudhofi, M., Hamid, N., & Aroyandin, E. N. (2021). Dakwah Bil-Hal Kiai sebagai Upaya Pemberdayaan Santri (Action Da'wah by the Kiai as an Effort to Empower Students). *Jurnal Dakwah Risalah*, 32(1), 112–129. <https://doi.org/http://dx.doi.org/10.24014/jdr.v32i1.12866>
- Lie, R. (2022). Model Pembelajaran Kontekstual (Contextual Teaching Learning) Pada Pelajaran PAI Sebagai Salah Satu Inovasi Pengembangan Kurikulum di Sekolah. *Edugama: Jurnal Kependidikan Dan Sosial Keagamaan*, 8(2), 258–269. <https://doi.org/10.32923/edugama.v8i2.2590>
- Mailani, I. (2019). Implementasi Pendekatan Kontekstual Teaching and Learning dalam Pendidikan Agama Islam. *Jurnal AL-HIKMAH*, 1(1), 16–25.
- Muamanah, H., & . S. (2020). Pelaksanaan Teori Belajar Bermakna David Ausubel Dalam Pembelajaran Pendidikan Agama Islam. *Belajea; Jurnal Pendidikan Islam*, 5(1), 161. <https://doi.org/10.29240/belajea.v5i1.1329>
- Mubarok, A. (2021). Integrasi Matematika Dan Islam Dalam Pembelajaran Matematika. *Jurnal Ilmiah Pendidikan Dan Keislaman*, 1(1), 1–9. <https://doi.org/10.55883/jipkis.v1i1.1>
- Muhibah, S. (2020). Model Pengembangan Pendidikan Karakter Melalui Pendidikan Agama Di Perguruan Tinggi: Studi Kasus Di Universitas Serang Raya. *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan*, 18(1), 54–69. <https://doi.org/10.32729/edukasi.v18i1.683>

- Murharyana, M., Al Ayyubi, I. I., Rohmatulloh, R., & Ikromi, S. N. (2024). The Effects of Islamic Religious Education Learning on Students' Motivation. *At-Tadzkir: Islamic Education Journal*, 3(1), 1–14. <https://doi.org/https://doi.org/10.59373/attadzkir.v3i1.44>
- Murharyana, M., Al Ayyubi, I. I., Rohmatulloh, R., & Suryana, I. (2023). Behavior Change of Darul Falah Senior High School Students After Attending Tabligh Akbar. *Dirasah International Journal of Islamic Studies*, 1(2), 68–77. <https://doi.org/https://doi.org/10.59373/drs.v1i2.17>
- Mytra, P., Kaharuddin, A., Fatimah, F., & Fitriani, F. (2023). Filsafat Pendidikan Matematika (Matematika Sebagai Alat Pikir Dan Bahasa Ilmu). *AL JABAR: Jurnal Pendidikan Dan Pembelajaran Matematika*, 2(2), 60–71. <https://doi.org/10.46773/aljabar.v2i2.731>
- Nur Miyazaki, A. F., Buabara, H., Rahmi, A. N., Rusmayadi, R., & Herman, H. (2024). Tantangan dan Solusi Dalam Menghadapi Era Digital: Pendidikan Anak di Zaman Teknologi. *JUPEIS : Jurnal Pendidikan Dan Ilmu Sosial*, 3(3), 127–135. <https://doi.org/10.57218/jupeis.vol3.iss3.1149>
- Nurhikmah, N. (2024). Character Education Islam From the Views of Imam Al-Ghazali. *Jurnal Al Burhan*, 4(1), 53–66. <https://doi.org/10.58988/jab.v4i1.300>
- Priyanto, A. (2021). Manajemen Pembelajaran Matematika Berbasis Religius dan Lingkungan di MTs Negeri 1 Banyumas. In *IAIN PURWEKORTO*.
- Purnomo, M. H. (2021). Managing YouTube Channel as a Virtual Da'wah Movement for Islamic Moderatism. *MUHARRIK: Jurnal Dakwah Dan Sosial*, 4(01), 97–109.
- Rasna, Ruslau, M. F. ., & Nur'aini, K. D. N. (2023). Kesiapan Mengajar Mahasiswa Jurusan Pendidikan Matematika Ditinjau Dari Konsep Diri Akademik. *Jurnal Ilmiah Matematika Realistik (JI-MR)*, 4(1), 63–72.
- Rohimat, S., A. R. . A. M., & Siallagan, A. (2022). Efektivitas Pembelajaran IPA Berbasis Geopark di Pulau Belitung. *Prosiding Temu Ilmiah Nasional Guru XIV Univesitas Terbuka, Semarang*, 14(1), 245–254.
- Sabarudin, M., Al Ayyubi, I. I., Fitriyah, D., Diba, D. I. F., Setiawan, S. S. R., Sholeh, M. I., & Ho, P. V. P. (2024). Analysis Of Islamic Religion Education Learning On Independent

- Curriculum Based On School Origin. *EDUMULYA: Jurnal Pendidikan Agama Islam*, 2(1), 32–47. <https://doi.org/https://doi.org/10.59166/edumulya.v2i1.195>
- Sabarudin, M., Al Ayyubi, I. I., & Rohmatulloh, R. (2023). Strategi Pembelajaran PAI Berbasis Inkuiri dan Kemampuan Berpikir Kritis Mahasiswa. *Kaffah: Jurnal Pendidikan Dan Sosio Keagamaan*, 2(2), 84–92. <https://jurnal.unmabanten.ac.id/index.php/kaffah/article/view/532>
- Sabarudin, M., Al Ayyubi, I. I., Rohmatulloh, R., & Indriyani, S. (2023). The Effect of Contextual Teaching and Learning Models on Al-Quran and Hadith Subjects. *At-Tadzkir: Islamic Education Journal*, 2(2), 129–142. <https://doi.org/https://doi.org/10.59373/attadzkir.v2i2.43>
- Sambonu, A. Y., & Hardi, O. S. (2024). Efektivitas Model Pembelajaran Contextual Teaching and Learning dalam Meningkatkan Pemahaman dan Minat Belajar di Sekolah Dasar. *Didaktika: Jurnal Kependidikan*, 13(4), 5033–5044.
- Sari, N. M., Yaniawati, P., Firmansyah, E., Mubarika, M. P., Assegaff, N., & Purwanti, N. S. A. (2023). Pelatihan pembuatan storyboard dan games interaktif untuk guru dan mahasiswa magister pendidikan matematika. *Transformasi: Jurnal Pengabdian Masyarakat*, 19(1), 153–166. <https://doi.org/10.20414/transformasi.v19i1.6724>
- Setiawan, A. R., & Velasufah, W. (2020). Nilai Pesantren Sebagai Dasar Pendidikan Karakter. *Pelantan, September*, 1–8.
- Syawitri, W. N., & Iryanti, S. S. (2024). Islam dan Pendidikan Adab Modern: Dakwah Kekinian Sebagai Kontra Narasi di dalam Tiktok. *Al-I'tibar: Jurnal Pendidikan Islam*, 11(1), 11–20. <https://doi.org/https://doi.org/10.30599/jpia.v11i1.3261>
- Tamphu, S., Suyitno, I., Susanto, G., Budiana, N., & Salim, M. R. (2024). Building bridges to the future of learning : Exploring artificial intelligence research using R- Studio assisted bibliometrics. *Cogent Education*, 11(1). <https://doi.org/10.1080/2331186X.2024.2417623>
- Tijah, M. (2019). Model Integrasi Matematika Dengan Nilai-Nilai Islam Dan Kearifan Lokal Budaya Dalam Pembelajaran Matematika. *Jurnal Pendidikan Matematika (Kudus)*, 1(2). <https://doi.org/10.21043/jpm.v1i2.4878>
- Tsabitah, N., Amalia, S., & Laviola, P. (2024). Kajian Teori : Pendekatan Pembelajaran Kontekstual Guna Meningkatkan Kemampuan Pemecahan Masalah Matematis. *PRISMA*,

Prosiding Seminar Nasional Matematika, 4, 324–327.

Utami, N. D. (2019). Penerapan Pendekatan Concret-Pictorial-Abstrack (CPA) Untuk Meningkatkan Kemampuan Pemecahan Masalah Matematis Siswa Di Sekolah Dasar. *Jurnal Pendidikan Guru Sekolah Dasar, 1(2), 1–9.*

Waliang, A. (2019). Pengembangan Media Dakwah Kontemporer Berbasis Website : Studi Kasus pada WWW . Assajidin . Com. *Jurnal Komunikasi Islam Dan Kehumasan (JKPI), 3(1), 1–21.*

Wardani, I. U., Suarni, N. K., & Margunayasa, I. G. (2023). Systematic Literature Review Etnomatematika: Pendidikan Matematika pada Kearifan Lokal Sasak. *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran, 4(2), 2845–2858.*
<https://doi.org/10.62775/edukasia.v4i2.688>

Winata, K. A., Solihin, I., Ruswandi, U., & Erihadiana, M. (2020). Moderasi Islam Dalam Pembelajaran PAI Melalui Model Pembelajaran Konstekstual. *Jurnal Penelitian Dan Pengembangan Pendidikan, 3(2), 82–92.*
<http://ejournal.upg45ntt.ac.id/index.php/ciencias/index>

Yuliasih, M. (2022). The Strategy Using Youtube As Da'wah Media Today. *Jurnal Da'wah: Risalah Merintis, Da'wah Melanjutkan, 5(1), 29–41.*
<https://doi.org/https://doi.org/10.38214/jurnaldawahstidnatsir.v5i1.128>

Yusuf, M. I. (2021). Nilai-nilai Pendidikan dalam Al-Qur'an (Kajian Surat Al-Baqarah Ayat 177). *Intelektualita, 10(1).* <https://doi.org/http://dx.doi.org/10.22373/ji.v10i01.10638>