

Concentration on Learning Program Development in Islamic Education

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ABSTRACT: *An effort to educate learner in Islamic education as an order to the learner be able to change character and behavior. For Islamic education, learner hoped to be able to understand whole Islamic teachings and comprehend the aim of Islamic education entirely. Islamic subject Learning system has planned systematically and referred to learning components which have oriented to the new paradigm and the application of contextual teaching and learning approach; the class condition will be conducive and comfortable for the learner to be motivated to learn Islamic subject. In contextual teaching and learning approach be able to direct the process of Islamic teaching and learning for growing learner good behavior, character building, and moral values that will become human who has proper responsibility, emotional, intellectual, and human who has emotional intelligence in developing the learner potency in applying of Islamic educational making good relation between God with human being and doing whole Islamic teachings in Global Era. How the learner knows about Islamic teachings, but it discusses what has known and realized by learner after learning.? Learner hoped to be able to have a strong desire and a high commitment to understand and apply Islamic teachings.*

Suatu upaya mendidik peserta didik dalam pendidikan Islam agar siswa dapat mengubah karakter dan perilaku. Melalui pendidikan Islam, pelajar berharap dapat memahami seluruh ajaran Islam dan memahami sepenuhnya tujuan dari pendidikan Islam. Sistem pembelajaran mata pelajaran pendidikan Islam harus direncanakan secara sistematis dan harus mengacu pada komponen pembelajaran yang berorientasi pada paradigma baru dan penerapan pendekatan pembelajaran kontekstual, kondisi kelas akan kondusif dan mudah bagi peserta didik untuk termotivasi belajar Islam objek kajiannya. Tentunya pendekatan pembelajaran kontekstual dapat mengarahkan proses pembelajaran dan pembelajaran keislaman untuk menumbuhkan perilaku baik peserta didik, pembentukan karakter, dan nilai-nilai moral yang akan menjadi manusia yang memiliki tanggung jawab baik, emosional, intelektual, dan manusia yang memiliki kecerdasan emosional dalam mengembangkan potensi pelajar dalam menerapkan pendidikan Islam membuat hubungan yang baik antara Tuhan dengan manusia dan melakukan seluruh ajaran Islam di Era Global. Bagaimana pelajar tahu tentang ajaran Islam, tetapi membahas tentang apa yang telah diketahui dan disadari oleh pelajar setelah belajar? Setiap peserta didik dapat termotivasi serta memiliki keinginan yang kuat dan komitmen yang tinggi untuk mewujudkan dan menerapkan ajaran Islam.

Keywords: *Concentration of Learning, Contextual Teaching, Islamic Education*

I. INTRODUCTION

The future of Islamic education is in our hand because we are together as a determiner of destiny. Islamic culture is apart from National Education. From now, we begin to put Islamic education to the exact direction with our hope as stated in five basic principles of the Republic of Indonesia and constitution (Lukens-Bull, 2013: 23).

That is Islamic Education for the future of people; we need to discuss a central topic or subject. The base of carrying out of Islamic education is derived from the five basic principles in one God Al-Mighty, the state guaranteed free for every inhabitant to embrace religion and worship according to her or his faith and belief (Pohl, 2011: 402). The commitment of people on the application of the content of the five basic principles is not suitable for the fact.

The appearance of a multi-dimension crisis is because of educational failure in the past and present period (Hidayati, 2016: 45). One of the problems involved with the application of essential of education, more particularly in Islamic culture (Tan, 2011: 93). H.A.R. Tilaar, there are decreasing of learner character and moral value, the opportunity of learning, and human resource which are not professional (Tilaar, 2001: 102).

Islamic education only emphasizes on memorization not practice. Islam has many values that should be practiced. Islamic education more emphasizes on formal relation between human and God. Full religious values experience does not get attention (Raihani, 2014: 715); (Ikhwan, 2018).

I consider the above explanation; there are problems in the learning process. The issues will be explained as follows: Firstly, the learning and evaluation process in education, more particularly, in Islamic education more emphasizes on limited instructional aspect, namely the content mastery. In other word, it more emphasizes on cognitive aspect. So, it ignores another important side, namely character building and forming of Islamic value that becomes the primary function and primary objective of Islamic education. Secondly, class management is not able to create a favorable situation to develop learner learning experience as a foundation to develop intellectual capability (Hasyim, 2016: 48).

The learning process that has one direction and passive both in or out of a classroom, it will not give the outcome of the meaningful learning experience in the process of character building and forming of learner behavior (Usman, Shaharuddin, and Abidin, 2017: 98). It is essential for us as teachers to develop learning models, more particularly in Islamic education to create the process of fun learning. In teaching and learning Islamic subject, the teacher should allow the learners to learn with playing, asking, discussing, doing the mean something and motivating them to become learning activity to be an enjoyable experience (Ormrod, 2014: 73). That a learner wants to learn if

learner sees learning as a pleasant experience. If the learners are asked to answer the questions, discussion, or observation, learner brain will work better, so, the process of teaching and learning can be better too. If the teacher asks questions to the learners or orders them to discuss the material which has just explained, it will be able to increase learner evaluation score significantly. Finally, carrying out of extra curriculum activity as an instrument of socio pedagogy through usefulness of hands-on experience, it also has not been developed yet, so it cannot give meaningful contribution in balancing out between theoretical mastery with behavior construction, more particularly, it has relation with the life habit in an Islamic environment (Tilaar, 2012: 67).

Based on the above explanation indicates that it is essential if there are changes in learning of Islamic education to the new paradigm. The effort to build learner character, Islamic learner behavior, and moral value needed to educate the future of learner through Islamic teachings (Parker, 2014: 489). Tilaar states that the future human is human who has “IMTAQ”, without having “IMTAQ”, human will fall into the intellectual arrogance (Tilaar, 1999: 85).

II. DISCUSSION: THE DYNAMIC OF ISLAMIC EDUCATION

a. The Necessary of Islamic Education

Education is a process of preparing young people to live out and potential her or his destiny in a more effective and efficient (Azra, 2015: 105). In this regard, Hasan Langgulung stated that understanding of Islamic education as a process of preparing the younger generation to fill the role, transfer the knowledge and Islamic values are aligned with the function of man to do good in the world and reap benefits afterlife (Shobahiya, 2017: 5). In line with what was stated by Yusuf Al-Qardhawi, that Islamic education is the education of the whole person, mind, and heart, spiritual and physical, character and skill (Ismail, 2016: 43), (Ikhwan, 2014b).

Therefore, Islamic education is to prepare people for life in a state of either peace or war and prepare to face the public will all the good and evil, sweet and bitter. Meanwhile, al-Attas stated that the meaning of Islamic education consists of three terms, namely *tarbiyah*, *ta'lim* and *ta'dib* (Madani, 2016: 53).

According to the Islamic context, the totality of the tree must be understood together. The third term implies profound concerning man's relationship to society and the environment about God are related to each other. Based on the above explanation of the meaning of Islamic education is primarily the formation of the learner behavior changes which include the changes of cognitive, affective, and psychomotor aspects with moving and sinking the learners learning experience about beliefs, Islamic values and character (Sutomo, 2014: 294). So, after completing Islamic education, learners are expected to be able to practice and apply the teachings of Islam according to al-Qur'an and al-Hadis in real life.

Meanwhile, the meaning of Islamic education according to Abdul Karim Amrullah is an effort to build and educate learner to be able to understand whole Islamic teachings (Zulmuqim, 2015: 157). Learners have on comprehended fully of the aim of Islamic education and can apply the teachings of Islam and become Islamic religion as a way of life (Rahayu, 2017: 55).

The objective of Islamic education is to grow and increase human belief to God through giving knowledge, understanding thoroughly, application of teachings of Islam until becoming a Muslim and be able to study at the higher education level (Abdurrahmansyah, 2017: 81).

Based on the above explanation, it can be summarized that commitment of people on the content of the aim of Islamic education is not suitable with the fact of human life (Hasyim, 2016: 52). In really, Islamic culture has not given meaningful yet for development of learner behavior and aware of the meaning of life nature (Drees, 2017: 4). Relation to this, Soedijarto stated that education is not able to develop Indonesian religious people, patriotic, and people who have noble character (Ibnu Aqil, 2018: 3). Teaching and learning character building and Islamic value are not given in the form of exercises of experience to be a design of everyday life (Amir, 2013: 54). This condition resulted in education graduate had less sensitivity to build the bonds of friendship, tolerance, and equality in social life.

b. Concentration on Learning Program Development as a New Paradigm of Islamic Education

The effort to form and change learner behavior, character building, and Islamic value needed to make socialization of new paradigm of Islamic education with a concentration on learning program development with paying attention and applying of four learning principles (Patrick, 2017: 56). The four laws of learning as UNESCO shown are as follows: namely learning to know, learning to do, learning to live together and learning to be (Chapman, McNamara, Reiss, & Waghid, 2014: 26).

Learning to know, is learning process that enables learner to master the way of knowledge-inquiry as Philip Phoenix stated, learning to recognize is learning process to master techniques of knowing or mode of inquiry Through learning to understand, enables learner to continue to study and to be able to get new knowledge (Kizel, 2016: 30). Throughout learning to identify, learner hoped to be human, as "the child should make them his own and should understand their application here and now in the circumstances of his actual life" from the very beginning of his education, the child should have experienced the joy of discovery (Oderinde, 2015: 52); (Ikhwan, 2017).

Learning to do, is learning to do something in the concrete situation, it is not only limited to master the mechanical skill, but it also hoped to master communication, work together with other people, management and problem-solving. Through learning to do, means that learning is to develop thinking capability that is an active learning process. So, learning that does not enable the learner to be able to learn actively and solve the problem that is not a quality learning process. Learning to do is not only meant as

learning, involved learner psychomotorically but it is also as thinking activity and doing an imagination emotionally (Ekerholt & Bergland, 2019: 3).

Learning to live together, is supplying learner ability to live together with other people who have different faith with tolerance and mutual understanding without prejudice (Mutholib, 2018: 148). Relation to this, the principle of social and moral relevance as Israel Scheffler stated, it is conducive, the law needs to the learning situation inherently that consist of tolerance values, work together and thoughtful (Young, 2011: 288).

They are learning to have three principles, namely, learning to know, learning to do, and learning to live together. Through this learning hoped to be able to create learner be able to look for information and find out knowledge that can solve the problem, work together, thoughtful, and tolerance on the difference (Maksum, 2017: 407). If the three principles are success will grow the sense of self-confidence for the learner (Ingram, Peake, Stewart, & Watson, 2017: 2). So, the learner will become human who knows him or herself, a human who has a responsibility, emotional, intellectual, and a human who has mutual empathy (emotional intelligence).

In the development of Islamic learning program refers to the instructional system. In planning of instructional system using the system approach, this approach consists of (1) determining what should be known by learner after learning; (2) the effort that there is a relation between both components; and (3) doing empirical process and can be repeated (Dick, Carey, & Carey, 2009: 109).

In a system, the approach should be made by some steps, namely step of identification, the step of development, and the step of evaluation. In the level of identification consists of (a) identifying an instructional need and formulating general learning objective; (b) doing instructional analysis, and (c) identifying first ability and learner characteristic. In the step of development consist of (a) formulating specific learning objective; (b) composition of the test; (c) choosing learning strategy, and (d) developing learning material. While in the step of evaluation consists of (a) planning formative test; (b) doing revise; (c) doing the summative test. Usman stated that ability refers to an individual ability to do the task in work (Griffioen, Doppenberg, & Oostdam, 2017: 4). Ability in generally believed refers to potential capacity or power to do something, physical or mental. A similar definition of knowledge, that ability is the capability to do an activity as a result of heredity or learning (Louis & Murphy, 2017: 106).

This definition is further that the ability constitutes capability to perform an activity as the result of heredity and training. Ability is rational behavior to achieve the goal that should be suitable with the hoped condition. Rational behavior is the shape of personability (Hamdani, 2016: 102). It means a person who has the ability in her or his field, it recognized by "professional" terminology.

Islamic professional teacher should have the ability in giving motivation to the learner become happy in the classroom, so, this condition will build psychological health in the self of confidence and person of adequacy (Velzen, 2016: 24), (Ikhwan, 2014a). Relation to this, Abu Hamdi Usaman states that learner will become human who has a

responsibility in making his decision (Usman et al., 2017: 98). James M. Cooper says that there are four fields of teacher ability in order to be effective in achieving learning outcome, namely: (1) having knowledge of learning and human behavior; (2) showing attitude that will push education and having good relationships with people; (3) mastering knowledge of learning material that will be taught; and (4) mastering the teaching skill that will make easy for learner (Cooper & Irizarry, 2014: 18).

While the professional ability that should be owned by a teacher consists of (1) mastering the material; (2) managing the program of teaching and learning; (3) controlling the classroom; (4) applying media as source of knowledge; 5) mastering education bases; 6) maintaining the interaction of teaching and learning; (7) evaluating learning achievement for teaching need; (8) recognizing and carrying out of school administration; and (9) understanding principles of educational research product (Monchinski, 2011: 38-40).

Ideally, a professional teacher is a person who is the ability to demonstrate its accountable in implementing the service in total, because a professional teacher will be rewarded equally. A professional teacher has personal accountability of social, intellectual, moral, and spiritually (Harjanto, Lie, Wihardini, Pryor, & Wilson, 2017: 2).

The accountability of an independent person be able to understand, control, respect, and develop themselves. According to the law, No. 14/2005 on teachers and lecturers of article 1, paragraph 1, states that teachers are professional educators with the primary task of educating, teaching, guiding, directing, coaching, assessing, and evaluating students on early childhood education, primary education, formal education, and secondary education. Some criteria for a professional teacher mandated by the law are as follows: (1) having the talent, interest, call the soul, and idealism; (2) having the commitment to improve educational quality of faith, piety and noble character; (3) having academic qualifications and educational background in accordance with its assignment; and (4) having the competence.

Competencies that must be owned by a professional teacher according to ministerial regulation of National education, number 16, 2007 are as follows:

1. Pedagogy competence is the ability to manage learners included an understanding of learners, planning, and implementation of learning outcomes.
2. Social competence is the social ability reacted because the teacher is as a member of the community, then the teacher must be able to communicate and interact effectively with students, parents, and the surrounding community.
3. Personality competence is the ability of good personality, stable, adult, wise and becomes a good model for learners.
4. Professional competence is a mastery of material widely, genuinely, and allow guiding learners to meet the competency standards set out in the national education standards. The scope of professional competence will be explained as follows: (1) understand and be able to implement good educational grounding philosophy, psychology, and sociology; (2) understand and be able to handle and develop the flew of study to its responsibilities; (3) guess and be able to apply a variety of learning methods; (4) understand and be able to develop and use a variety of tools,

media, and learning resources; (5) understand and be able to organize and implement the learning program; (6) understand and be able to carry out evaluation of students learning outcomes; and (7) understand and be able to develop personality of students.

In Islamic teaching and learning, it will be better if the teacher uses a learning strategy/approach. Dick and Carey stated that learning strategy explains general components of the set of instructional material and procedures that will be used with materials together to produce specific learning outcome for the learner (Dick et al., 2009: 106). He stated that there are five general components in instructional strategy as follows: (1) pre-instructional activity; (2) information explanation; (3) learner participation; (4) test; (5) follow up. While Gagne and Briggs (1989) named with a set of instructional activity, namely: (1) giving motivation; (2) mention instructional objective to the learner; (3) memorizing pre-requisite competence; (4) giving stimulus; (5) giving learning method (how to learn); (6) growing learner performance; (7) providing feedback; (8) evaluating performance; and (9) concluding.

c. Complex Dynamic of Contextual Teaching and Learning

The application in the classroom, Islamic subjects have an essential role in applying of contextual teaching and learning. Contextual Teaching and Learning (CTL) is a concept that helps teachers relate subject matter to a real-world situation (Sears, 2002: 5). While M.P. Bindu defines contextual teaching and learning is a conception of education and learning that helps teacher relates subject matter content to real-world situations and motivates students to make the connection between knowledge and its application to their lives as family members citizens and work that leaving requires (M.P., 2017: 9).

Relation to this, Johnson gives the meaning of Contextual teaching and learning is a holistic system that helps students see sense in the academic material, they are studying by connecting academic subjects with the context of their daily lives (Johnson, 2002: 3). Contextual teaching and learning basically can be concluded into three words, namely meaning, having meaning, and meaningfulness. Johnson proposed that every material has quality sense. The quality sense is contextual meaning, i.e., by relation to the article with the learner social environment (Sears, 2003: 8). Seven principles of contextual teaching and learning are essential to be applied by an Islamic teacher (Kloos, 2016: 529); (Ikhwan, 2013).

1) Contextual Constructivism on the Teaching and Learning

Constructivism is philosophy thinking based on contextual teaching and learning, i.e., that knowledge built by a human being little by little, its result expanded through limited context, and it is not incidentally (Cobern, 2012: 54). Education is not a set of fact, concept, or norm that is ready to be taken and memorized (Tobin & Tippins, 2012: 8). Human must construct the knowledge and to give meaningful through real experience.

The learner needs to be a conventional process to solve problems, to find out useful something for her or himself, and wrestle with ideas (Tobin, 2012b: 217). The

facilitator is not able to give all of the knowledge for the learner. The learner must construct knowledge in her or his thought (Bettencourt, 2012: 42).

The Essential and theoretical constructivism is the idea that learner must find out and transform complex information into other situation, and if it desired, the data becomes her or his own. With the base, learning must to packed to become a process of 'constructing' not receiving of knowledge. In the process of learning, learner builds her or his knowledge actively in the process of teaching and learning. Learner becomes an activity center; not facilitator becomes an activity center. Constructivism thinking base differs from the view of objectivism, it emphasizes on learning outcome (Glaserfeld, 2012: 25).

In the view of constructivism, the strategy gets more comparing than the learner memorizes the knowledge. In this case, the task of facilitator is a facility of the above process as follows: 1) Becoming knowledge has meaningful and relevant for learner, 2) giving opportunity for learner to find out and apply her or his idea, and (3) Aware of learner in order to use her or his strategy in learning, knowledge grows up through experience. Understanding will develop deeply and strongly if it always tested with a new skill (Russell, 2012: 248).

2) Contextual Inquiry on the Teaching and Learning

The inquiry is the central part of contextual teaching and learning (Ruiz-Primo & Furtak, 2007: 78). Knowledge and skill that found by learner are not only as memorization product of a set of fact, but they are also as the product of her or his inquiry (García-Carmona, 2019: 3). The facilitator must to always control activity that refers to the inquiry activity about material has been taught (Riordan & Caillier, 2019: 122). The inquiry cycles consist of (1) observation; (2) questioning; (3) hypothesis (4) data gathering, and conclusion. While the steps of inquiry consisting of (1) formulating of problem; (2) doing observation; (3) analyzing, and explaining the product in writing, picture, report, draft, table and other works; (4) communicating or presenting of result of work for reader, colleague friends, facilitator, or different audience (Cook, 2019: 28).

3) Contextual Questioning on the Teaching and Learning

The knowledge that owned by a person always begins from 'questioning'. Questioning is the primary strategy in contextual teaching and learning (Patterson, 2019: 2). Questioning in education is considered as facilitator activity to push, to guide and to evaluate the learner thinking ability (Dökme & Koyunlu Ünlü, 2019: 2). For the learner, questioning movement is an essential part in inquiry-based learning, i.e., digging of information, confirming what has known, and paying attention to the unknown aspect (Prestridge, 2019: 18).

In productive learning, questioning activity has useful to: (1) dig information; both administration or academic; (2) check learner comprehension; (3) raise learner response; (4) know the knowledge that has been recognized by learner; (5) focus on

learner attention at something that facilitator desired; (6) raise many questions from learner; and (7) to refresh the learner knowledge (Vandermaas-Peeler, Mischka, & Sands, 2019: 10).

4) Contextual Community on the Teaching and Learning

The concept of learning community advice to the learning outcome found from together working with others person (Carpenter, 2019: 4). When a child begins to learn to sharpen a pencil from electronic shaped, she or he asks for her or his friend (Bartleet, Bennett, Power, & Sunderland, 2019: 16). "How is the way? Help me!" then her or his friend shows the way to use the tool. So, the two children have formed a learning community (James & Boeren, 2019: 2). Learning outcome found from "sharing" between friend, group, between known and unknown. In this room, class, environment, also persons who are outside, all are the members of the learning community (Duckworth & Smith, 2019: 154).

"Learning Community" can occur if there is a process of two communication directions (Clancy, 2019: 48). A facilitator teaches her, or his learner "is not the example of learning community because communication occurs only one direction, i.e., information comes from the learner, not from the facilitator. In a learning community, two or more groups involved in learning community occurs mutual learning. A person who engaged in learning community activity gives the information needed by her or his speaking friend and asks for information that needed from her or his learning friend (Sutton, 2019: 99).

The activity of mutual learning can occur if there is no dominant outsider in communication, there is no outsider who has respect to ask, there is no outsider who feels having more knowledge, all of the outsiders want to be mutual listening (Meir, 2019: 128). Every outsider has to think that every other person has knowledge, experience, or different skill needed to be learned (Sutton, 2019: 113).

If every person wants to learn from another person, so every other person can be a learning source, and it has meaning for every person who has rich knowledge and experience. Learning method with the technique of "learning community" can help the process of learning in the classroom. The plans will be explained as follows: 1) forming small group; (2) forming big group; (3) call for the expert to the class; (4) working with level grade, (5) group working with high quality; and (6) working with community (Jones, 2019: 195).

5) Contextual Modeling on the Teaching and Learning

Learning of individual skill or knowledge, there is a model that can imitate (Bowers, Smith, Ren, & Hanna, 2019: 5). The model can be a way to operate something, the way to make a territory budget estimate, and the way to solve social conflict (Lipka, Forkosh Baruch, & Meer, 2019: 13).

A part of facilitator gives an example of the way of working before learner does the task — for example, the idea of finding out of keyword of reading. In learning,

facilitator demonstrates the method of inquiry of crucial word in reading text rapidly with using of eyes movement (Popat & Starkey, 2019: 369).

When facilitator demonstrates the way of reading rapidly, learner watches facilitator who is learning and opening the text. Facilitator eyes movement in reading book becomes the main attention for the learner, with the example, learner knows how active eyes movement in scanning reading (Masek, 2019: 25).

The critical word found by facilitator explained to the learner as the outcome of learning activity to find out keyword rapidly, this activity is called modeling (Huang, Backman, Backman, McGuire, & Moore, 2019: 374). It means, there is a model that can be imitated and watched by the learner, before learner practice to find out keyword. In the case, facilitator becomes a model.

6) Contextual Reflection on the Teaching and Learning

Reflection is also an essential part of contextual teaching and learning (Reimer & Whitaker, 2019: 2). The thought is the way of thinking about what has been learned or thought (Ribchester & Healey, 2017: 9), what has done in last time. Learner placed what has been determined by her or himself as a structure of new knowledge. Reflection is a response to event, activity, or unique experience has received (Peters & Stokes-Levine, 2019: 246). For example, the learning end, learner thinks that if I do like this, the way to put file is wrong, I should put it by using the new technique that has learned, then my computer file has a suitable arrangement.

7) Contextual Authentic Assessment on the Teaching and Learning

Assessment is a process of data collection can described as learner learning development (Villarroel, Boud, Bloxham, Bruna, & Bruna, 2019: 4). The description of learner learning development needs to be known by the facilitator (Adnan, Nurkamto, & Setiawan, 2019: 702). To be able to confirm if there is progressive. Learning progressive is needed in the learning process, so assessment does not do at the end of learning, but it separates and integrates from learning activity (Trimmer, Newman, & Padró, 2019: 8).

The data has collected through assessment; it is not data to look for information about learner learning (Newman, Trimmer, & Padró, 2019: 15). The real education should be emphasized on the effort of helping learners to learn how to learn; it not stressed on getting of any information at the end of learning (Marrington, O'Shea, & Burton, 2019: 244). Assessment emphasizes on the learning process, so the data has collected should be got out of the real activity is done by the learner at the moment of the learning process (Karstadt, 2019: 155). Learning progressive is evaluated from the process, not from the outcome.

The characteristics of authentic assessment consists of (1) assessment is carried out of process and after the learning process takes place; (2) evaluation can be used for formative and summative test; (3) assessment measures performance and skill, it

does not memorize the fact; (4) persistence; (5) integrated; and (6) assessment can use as feedback (Johnson, 2002: 98).

The elements can be used as necessary to evaluate learner achievement consist to project (student report), homework, quiz, student work, and presentation (Chon & Shin, 2019: 65). Based on above explanation; Islamic education should be begun to be an educational program which has harmony relation between the approach of content-related, processed and value-based, it means, it minimizes didactic transmission modus and optimizes the application of the participative and interactive principle. To facility, the paradigmatic change from minimal category to the new group needed some elements, like the curriculum of the character-building base which has an orientation to develop intelligence, participation, and responsibility in the context of Islamic student life.

III CONCLUSION

Learning system must be planned systematically and has to refer to the learning components that have oriented to the new paradigm of Islamic education. Relation to this, Islamic education may not be confused, teaching and learning approach that planned and applied is an approach that can grow learner reasoning power, creativity, imagination, and intelligence (multiple intelligence). So, the learner will be able to have a sensitivity to the social environment where they live. The approach that needs to get attention and to be applied is contextual teaching and learning approach.

Through contextual teaching and learning approach be able to direct to the Islamic teaching and learning process as a tool for growing good learner behavior, character building and moral values that will be responsibility human, emotional, intellectual, and human who has mutual empathy (emotional intelligence) and culture in developing learner potency in applying of Islamic educational function, namely making relation between God with human being and doing whole Islamic teachings as future hope.

Islamic education does not discuss 'how the learner knows' about Islamic teachings but talk about what has known and realized by learner after learning. Besides that, learner also can have a strong desire and high commitment to understand and apply the Islamic teachings as the creation of God.

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