

Integrating Mathematics and Islamic Da'wah in Education: Bridging the Gap Between Science and Religious Values

Ibnu Imam Al Ayyubi^{1*}, Rima Ayu Handayani², Nayla Damai Vadlina Putri³

¹ Institut Darul Falah Bandung Barat, Indonesia

² Universitas Hamzanwadi Lombok Timur, Indonesia

³ Al-Azhar University, Cairo, Egypt

*ibnuimam996@indaf.ac.id

Abstrak

Perkembangan ilmu pengetahuan dan budaya digital menuntut dakwah Islam untuk mengadopsi pendekatan yang lebih kontekstual dan inovatif agar relevan bagi generasi muda. Salah satu pendekatan yang potensial adalah integrasi disiplin ilmu dalam proses pendidikan. Penelitian ini bertujuan menganalisis implementasi pendekatan kontekstual dalam pengembangan dakwah Islam kontemporer melalui pendidikan matematika di lingkungan pendidikan Islam. Penelitian ini menggunakan pendekatan kualitatif berbasis lapangan dengan teknik pengumpulan data melalui wawancara mendalam, observasi, dan analisis dokumen. Hasil penelitian menunjukkan bahwa konsep-konsep matematika seperti pola, logika, proporsi, dan keteraturan diintegrasikan dengan nilai-nilai tauhid, refleksi spiritual, dan etika Islam dalam kegiatan pembelajaran dan dakwah. Integrasi ini meningkatkan relevansi dakwah sekaligus memperkuat pemahaman bahwa matematika dan ajaran Islam memiliki keterkaitan epistemologis. Kebaruan penelitian ini terletak pada pemanfaatan pendidikan matematika sebagai media integratif dalam dakwah kontekstual yang menjembatani rasionalitas ilmiah dan nilai-nilai religius. Meskipun demikian, tantangan yang ditemukan meliputi keterbatasan kompetensi guru dan minimnya bahan ajar integratif. Penelitian ini memberikan implikasi bagi pendidik, dai, dan pembuat kebijakan dalam mengembangkan strategi dakwah yang inovatif dan berkelanjutan.

Kata kunci : Pendidikan Matematika; Dakwah Islam; Integrasi Sains dan Agama; Nilai-Nilai Islam; Pembelajaran Berbasis Agama; Pendidikan Holistik.

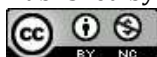
Abstract

The rapid development of science and digital culture has challenged Islamic da'wah to adopt more contextual and innovative approaches that resonate with younger generations. One emerging strategy is integrating educational disciplines with religious messages. This study aims to analyze the implementation of a contextual approach in developing contemporary Islamic da'wah through mathematics education within Islamic educational settings. Using a qualitative field-based design, data were collected through in-depth interviews with da'wah leaders, mathematics educators, and participants, as well as direct observations and document analysis. The findings reveal that mathematical concepts such as patterns, logic, proportion, and order are contextualized to illustrate Islamic values, including tawhid, ethical reflection,

How to Cite

Al Ayyubi, Imam, Ibnu, *et.al.* (2026). Integrating Mathematics and Islamic Da'wah in Education: Bridging the Gap Between Science and Religious Values. *Al-Bustan: Jurnal Pendidikan Islam* 3 (1).

Published by



Sekolah Tinggi Ilmu Tarbiyah Bustanul 'Ulum Lampung Tengah

<https://creativecommons.org/licenses/by-sa/4.0/>

and spiritual awareness. This integration enhances the relevance of da'wah and strengthens the epistemological connection between mathematics and Islamic teachings. The study's novelty lies in proposing mathematics education as an integrative medium for contextual Islamic da'wah, bridging scientific reasoning and religious values. However, challenges remain, including limited teacher competence and insufficient instructional resources. The study offers practical implications for educators, preachers, and policymakers in developing innovative and sustainable da'wah strategies.

Keywords: *Mathematics Education; Islamic Da'wah; Science Religion Integration; Islamic Values; Religious Based Learning; Holistic Education.*

Submitted: December 25, 2025, Approved: January 20, 2065, Online Date: March 10, 2026, Published: March 14, 2026

Introduction

The development of technology and globalization has brought about significant changes in various aspects of life, including da'wah (Islamic preaching)¹. Modern da'wah is required to be more adaptive and relevant to the dynamics of contemporary society². 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

¹ M Choirul Muzaini, Andi Prastowo, and Umi Salamah, "Peran Teknologi Pendidikan Dalam Kemajuan Pendidikan Islam Di Abad 21," *Jurnal IHSAN Jurnal Pendidikan Islam* 2, no. 2 (2024): 70–81, <https://doi.org/10.61104/ihsan.v2i2.214>.

² Muzayyanah Yuliasih, "The Strategy Using Youtube As Da'wah Media Today," *Jurnal Da'wah: Risalah Merintis, Da'wah Melanjutkan* 5, no. 1 (2022): 29–41, <https://doi.org/https://doi.org/10.38214/jurnaldawahstidnatsir.v5i1.128>; Empower Students)," *Jurnal Dakwah Risalah* 32, no. 1 (2021): 112–29, <https://doi.org/http://dx.doi.org/10.24014/jdr.v32i1.12866>.

creation, and balance in life³. 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 context⁴.

This issue is increasingly significant as education-based da'wah in mathematics offers a promising avenue for conveying Islamic messages in ways that resonate with contemporary youth. While a contextual approach positions da'wah as both a spiritual and intellectual instrument capable of responding to modern challenges, the effectiveness and practical implications of such integration remain insufficiently examined. Therefore, this study seeks to address the following research questions: (1) How is a contextual approach implemented in integrating Islamic values into mathematics education within contemporary da'wah practices? (2) What strategies are employed by educators and da'wah practitioners to make this integration meaningful and relevant for younger generations? (3) What challenges and structural barriers arise in the process of integrating Islamic values into mathematics education in the digital era? By articulating these questions, the study aims to provide a clearer analytical focus and contribute to the development of an integrative model of mathematics-based Islamic da'wah.

In recent years, the integration of science and Islamic values in education has received increasing attention in contemporary educational studies, particularly in

³ Rahmita Yuliana Gazali and Muh. Fajaruddin Atsnan, "Peningkatan Motivasi Dan Minat Belajar Matematika Siswa Melalui Pendekatan Kontekstual Dalam Pembelajaran Matematika Yang Bermakna," *PYTHAGORAS Jurnal Pendidikan Matematika* 12, no. 2 (2017): 123–34, <https://doi.org/10.21831/pg.v12i2.15987>.

⁴ Linda Fajariyah et al., "Pengaruh Penggunaan Modul Digital Berbasis Konteks Personal Terhadap Hasil Belajar Siswa SMA," *SINAPMASAGI (Seminar Nasional Pembelajaran Matematika, Sains Dan Teknologi Pengaruh* 4 (2024): 10–16.

the field of mathematics education. This approach aims to develop learning processes that emphasize not only cognitive achievement but also the moral and spiritual development of students. Integrating Islamic values into mathematics learning is viewed as a strategic effort to connect scientific rationality with religious values, thereby creating a more holistic learning experience. Research indicates that mathematics can serve as a medium for instilling Islamic ethical values such as honesty, justice, and responsibility through contextual learning activities. For instance, a study by Mumtazah demonstrates that the integration of Islamic moral values into mathematics education can create a balance between faith and logic while increasing students' learning motivation and awareness of the relevance of mathematics in everyday life.⁵

Other studies have also confirmed that integrating Islamic values into mathematics learning can strengthen students' character education. Research conducted by Rusydiyah, Rahman, Wulandari, and Abidin shows that combining Islamic religious education with mathematics learning enhances conceptual understanding while fostering students' religious character through the integration of mathematical content with ethical and spiritual values.⁶ Furthermore, integrating Islamic values into mathematical topics such as social arithmetic has been shown to improve the quality of learning while simultaneously cultivating students' faith and piety. Through this approach, students not only understand mathematical concepts technically but also recognize the relationship between mathematics and the ethical values embedded in Islamic teachings.⁷

Recent research also highlights the importance of developing mathematics teaching materials integrated with Islamic values. Ghifari, through a systematic literature review, found that Islamic value-based mathematics teaching materials

⁵ N Nurhikmah, N., Al-Ayyubi, I. I., Maulana, E. P., Jamaliah, D., & Mumtazah, "Equilibrium of Faith and Logic: Integrating Islamic Moral Values and Mathematics Education in Various Contexts.," *International Journal of Education Management and Religion* 1, no. 2 (2024): 127-144, <https://doi.org/https://doi.org/10.71305/ijemr.v1i2.167>.

⁶ A. Z Rusydiyah, E. F., Rahman, M. R., Wulandari, L., & Abidin, "Integration of Islamic Religious Education Learning in Mathematics as an Effort to Strengthen Student Character Education.," *TADRIS: Jurnal Pendidikan Islam* 18, no. 1 (2023): 1-20, <https://doi.org/https://doi.org/10.19105/tjpi.v18i1.7073>.

⁷ M Sulastri, S., Baharullah, B., & Mukhlis, "Integration of Islamic Values in Social Arithmetic Learning: A Systematic Review Study.," *EduMatSains: Jurnal Pendidikan, Matematika Dan Sains* 10, no. 1 (2025): 195-208., <https://doi.org/https://doi.org/10.33541/edumatsains.v10i1.6914>.

can support the achievement of learning objectives in both cognitive and affective domains, as students learn mathematical concepts while internalizing religious values during the learning process.⁸ In addition, a study by Ulpah, Setiani, and Ramadani reveals that integrating Islamic values into the mathematics education curriculum in Islamic higher education institutions provides a more meaningful and holistic learning experience. This integration allows students to understand that mathematical concepts are not merely abstract knowledge but are also connected to ethical and spiritual values within Islamic teachings.⁹

Moreover, recent bibliometric analyses indicate a significant increase in research related to the integration of Islamic values in mathematics education. A study conducted by Yakoh shows that the theme of integrating Islam, mathematics, and education has gained increasing attention in academic literature due to the growing need for holistic education that combines intellectual, moral, and spiritual dimensions in the learning process.¹⁰

Overall, these studies demonstrate that integrating Islamic values into mathematics education holds considerable potential for developing a more holistic educational framework that combines intellectual and spiritual dimensions. However, most existing studies focus primarily on integrating Islamic values within classroom learning, curriculum development, or teaching materials. Research that explicitly positions mathematics as a medium for Islamic da'wah in education capable of bridging scientific reasoning and religious values remains limited. Therefore, exploring mathematics-based Islamic da'wah in education becomes essential for developing new approaches that integrate scientific rationality, spiritual values, and da'wah messages within the educational process.

⁸ M. T Rahmah, H., Turmudi, T., & Ghifari, "Research and Development of Mathematics Teaching Material Integrated with Islamic Values: A Systematic Literature Review.," *Prisma Sains* 12, no. 2 (2024): 158–170., <https://doi.org/https://doi.org/10.33394/j-ps.v12i2.9519>.

⁹ N Ulpah, M., Setiani, R. E., & Ramadani, "Integrating Islamic Values in the Mathematics Education Curriculum.," *Circle: Jurnal Pendidikan Matematika* 5, no. 2 (2025): 218–231, <https://doi.org/https://doi.org/10.28918/circle.v5i2.11738>.

¹⁰ M Hamdanah, H., Crismono, P. C., & Yakoh, "Islamic Values in Mathematics Education: A Bibliometric Analysis with Emphasis on Educational Management Trends.," *Al-Tanzim: Jurnal Manajemen Pendidikan Islam*, 9, no. 4 (2025): 1025–1040, <https://doi.org/https://doi.org/10.33650/al-tanzim.v9i4.12163>.

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 students¹¹. 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 times¹².

Method

This study uses a qualitative method to deeply explore the implementation of a contextual approach in the development of mathematics-based da'wah¹³. 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 approach¹⁴, 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. This study adopts a qualitative case study design to explore the implementation of mathematics-based da'wah within its real-life educational

¹¹ Wiranthy Nur Syawitri and Shobah Shofariyani Iryanti, "Islam Dan Pendidikan Adab Modern: Dakwah Kekinian Sebagai Kontra Narasi Di Dalam Tiktok," *Al-I'tibar: Jurnal Pendidikan Islam* 11, no. 1 (2024): 11–20, <https://doi.org/10.30599/jpia.v11i1.3261>.

¹² Aminah Fikriyah Nur Miyazaki et al., "Tantangan Dan Solusi Dalam Menghadapi Era Digital: Pendidikan Anak Di Zaman Teknologi," *JUPEIS: Jurnal Pendidikan Dan Ilmu Sosial* 3, no. 3 (2024): 127–35, <https://doi.org/10.57218/jupeis.vol3.iss3.1149>.

¹³ Zaenal Arifin, "Transformasi Karakter Qurani: Tinjauan Materi Dakwah," *Ad-Da'wah Jurnal Dakwah Dan Komunikasi* 22, no. 2 (2024): 40–56.

¹⁴ John W Creswell, *Research Design Pendekatan Kualitatif, Kuantitatif, Dan Mixed* (Yogyakarta: Pustaka Pelajar, 2010).

context. A case study approach enables the researcher to gain an in-depth understanding of the local setting in which mathematics-based da'wah is practiced, including institutional culture, societal values, and school conditions. Through this design, the study captures contextual dynamics and participants' perspectives that shape the integration of Islamic values into mathematics education.. 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 were analyzed using thematic analysis to identify key themes related to the strategies, challenges, and opportunities in implementing the contextual approach. To ensure credibility and trustworthiness, the study employed methodological triangulation through multiple data sources, including interviews, observations, and document analysis. Member checking was conducted by returning preliminary findings to selected participants to confirm the accuracy of interpretations. In addition, an audit trail was maintained to document the research process systematically, ensuring transparency and dependability of the analytical procedures. 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.

Results and Discussion

Result

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 students¹⁵. According to the theory proposed by John Dewey, education should focus on the experiences and relevance to the real life of the students¹⁶. 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 experiences¹⁷.

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 presented¹⁸. 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

¹⁵ Romli Lie, "Model Pembelajaran Kontekstual (Contextual Teaching Learning) Pada Pelajaran PAI Sebagai Salah Satu Inovasi Pengembangan Kurikulum Di Sekolah," *Eduagama: Jurnal Kependidikan Dan Sosial Keagamaan* 8, no. 2 (2022): 258–69, <https://doi.org/10.32923/edugama.v8i2.2590>;

¹⁶ A Priyanto, "Manajemen Pembelajaran Matematika Berbasis Religius Dan Lingkungan Di MTs Negeri 1 Banyumas," *IAIN PURWEKORTO* (2021).

¹⁷ Irmawati Irmawati, Muflihah Baktiar, and Bilferi Hutapea, "Pemanfaatan E-Modul Bahan Ajar Berbasis Aplikasi Canva Pada Prodi Pendidikan Matematika Dalam Proses Pembelajaran Jarak Jauh," *Jurnal Pendidikan Sains Dan Komputer* 3, no. 01 (2023): 145–52, <https://doi.org/10.47709/jpsk.v3i01.2738>.

¹⁸ Hidayatul Muamanah and . Suyadi, "Pelaksanaan Teori Belajar Bermakna David Ausubel Dalam Pembelajaran Pendidikan Agama Islam," *Belajea; Jurnal Pendidikan Islam* 5, no. 1 (2020): 161, <https://doi.org/10.29240/belajea.v5i1.1329>.

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 follows¹⁹.

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 students²⁰.

According to²¹ learning with a contextual approach begins by connecting the material with students' real lives, encouraging students to link their knowledge and

¹⁹ Sonny Rohimat, R.A Annita Meilina A, and Anita Siallagan, "Efektivitas Pembelajaran IPA Berbasis Geopark Di Pulau Belitung," *Prosiding Temu Ilmiah Nasional Guru XIV Univesitas Terbuka, Semarang* 14, no. 1 (2022): 245–54.

²⁰ Nenden Mutiara Sari et al., "Pelatihan Pembuatan Storyboard Dan Games Interaktif Untuk Guru Dan Mahasiswa Magister Pendidikan Matematika," *Transformasi: Jurnal Pengabdian Masyarakat* 19, no. 1 (2023): 153–66, <https://doi.org/10.20414/transformasi.v19i1.6724>.

²¹ Mytra et al. (2023)

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 education²². 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

²² Rasna, Maria F.V Ruslau, and Khumaeroh D. Nur'aini Nur'aini, "Kesiapan Mengajar Mahasiswa Jurusan Pendidikan Matematika Ditinjau Dari Konsep Diri Akademik," *Jurnal Ilmiah Matematika Realistik (JI-MR)* 4, no. 1 (2023): 63–72.

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 الْقُرْبَى وَالْيَتَامَى 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 society²³.

Discussion

By combining both aspects, this approach aims to create students who are not only academically intelligent but also possess caring, just, and socially responsible character²⁴. 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

²³ M Isa Yusuf, "Nilai-Nilai Pendidikan Dalam Al-Qur'an (Kajian Surat Al-Baqarah Ayat 177)," *Intelektualita* 10, no. 1 (2021), <https://doi.org/http://dx.doi.org/10.22373/ji.v10i01.10638>.

²⁴ Iwan Usma Wardani, Ni Ketut Suarni, and I Gede Margunayasa, "Systematic Literature Review Etnomatematika: Pendidikan Matematika Pada Kearifan Lokal Sasak," *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran* 4, no. 2 (2023): 2845–58, <https://doi.org/10.62775/edukasia.v4i2.688>.

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.

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 dawah²⁵. 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

²⁵ Abdul Hafiz, Abdul Mu'ti, and Alpha Amirrachman, "Dakwah Dalam Perspektif Pendidikan: Integrasi Nilai-Nilai Islam Dalam Proses Pembelajaran Dan Peran Kecerdasan Buatan Dalam Meningkatkan Efektivitas Pembelajaran," *Rayah Al-Islam* 8, no. 3 (2024): 1140–56, <https://doi.org/10.37274/rais.v8i3.1063>.

just as a subject of calculation but as a tool to understand and contribute to societal and religious life.

In daily life, mathematics is often seen as a precise science related only to numbers, formulas, and logic²⁶. 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 values²⁷. 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 dawah²⁸. Etymologically, zakat refers to a certain portion of wealth that is obligatory for a Muslim to give to those entitled to receive it²⁹.

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 it³⁰. 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 social³¹. 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

²⁶ Ibnu Imam Al Ayyubi et al., "Pengaruh Model Cooperative Learning Terhadap Hasil Belajar Matematika Dalam Keberagaman Peserta Didik," *Journal of Nusantara Education* 3, no. 2 (2024): 30–38, <https://doi.org/https://doi.org/10.57176/jn.v3i2.94>;

²⁷ Mohammad Sabarudin et al., "The Effect of Contextual Teaching and Learning Models on Al-Quran and Hadith Subjects," *At-Tadzkir: Islamic Education Journal* 2, no. 2 (2023): 129–42, <https://doi.org/https://doi.org/10.59373/attadzkir.v2i2.43>;

²⁸ Ushie Uswatun Hasanah, Kurnia Utami Nursholichah, and Muh Asharif Suleman, "Pemikiran K . H . Ahmad Dahlan Tentang Pendidikan Dan Relevansinya Dengan Pendidikan Kontemporer," *IHSANIKA: Jurnal Pendidikan Agama Islam* 2, no. 4 (2024): 160–77, <https://doi.org/https://doi.org/10.59841/ihsanika.v2i4.1957>.

²⁹ Anang Waliang, "Pengembangan Media Dakwah Kontemporer Berbasis Website : Studi Kasus Pada WWW . Assajidin . Com," *Jurnal Komunikasi Islam Dan Kehumasan (JKPI)* 3, no. 1 (2019): 1–21.

³⁰ Alimuddin Alimuddin, Masmuddin Masmuddin, and Effendi P, "Implementasi Moderasi Beragama Dalam Menjaga Kerukunan Di Desa Rinjani Luwu Timur," *Jurnal Intelektualita: Keislaman, Sosial Dan Sains* 12, no. 1 (2023): 35–52, <https://doi.org/10.19109/intelektualita.v12i1.16458>.

³¹ Arif Noor Dhaiman and Tatang Hidayat, "Manajemen Kurikulum Pendidikan Masa Kekhalifahan Abbasiyah," *Mauriduna: Journal of Islamic Studies* 4, no. 1 (2023): 1–17, <https://doi.org/10.37274/mauriduna.v4i1.683>.

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 give³². 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:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ
وَلَسْتُمْ بِأَخَذِهِ إِلَّا أَنْ تُعْضُوا فِيهِ ۖ وَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

"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

³² Mu Tijah, "Model Integrasi Matematika Dengan Nilai-Nilai Islam Dan Kearifan Lokal Budaya Dalam Pembelajaran Matematika," *Jurnal Pendidikan Matematika (Kudus)* 1, no. 2 (2019), <https://doi.org/10.21043/jpm.v1i2.4878>.

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 Jalalayn³³ 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. 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 knowledge³⁴. 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.

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

³³ Adib Rifqi Setiawan and Whasfi Velasufah, "Nilai Pesantren Sebagai Dasar Pendidikan Karakter," *Pelantan*, no. September (2020): 1–8.

³⁴ Muhammad Zainul Ansori et al., "Revolusi Pembelajaran Di Pesantren Modern: Pengaruh Dan Implikasi Pembelajaran Bersanad," *Jurnal Ilmiah Global Education* 5, no. 1 (2024): 54–62, <https://doi.org/10.55681/jige.v5i1.2377>.

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 times³⁵. 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 horizon³⁶.

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 Maksum 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

³⁵ Siti Muhibah, "Model Pengembangan Pendidikan Karakter Melalui Pendidikan Agama Di Perguruan Tinggi: Studi Kasus Di Universitas Serang Raya," *EDUKASI: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 18, no. 1 (2020): 54–69, <https://doi.org/10.32729/edukasi.v18i1.683>.

³⁶ Ahmad Hatip Ninik Mardiana, "Hipersemiotika Bahasa Operasional Matematika Dalam Meme Di Media Sosial," *Jurnal Ilmiah Fenomena* 3 (2019): 273–347.

reference sources used, but all aim to provide consistent and practical prayer time guidance for Muslims³⁷.

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 sky³⁸. 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

³⁷ Alfian Mubarak, "Integrasi Matematika Dan Islam Dalam Pembelajaran Matematika," *Jurnal Ilmiah Pendidikan Dan Keislaman* 1, no. 1 (2021): 1–9, <https://doi.org/10.55883/jipkis.v1i1.1>.

³⁸ Muallimul Huda and Mutia Mutia, "Mengenal Matematika Dalam Perspektif Islam," *FOKUS Jurnal Kajian Keislaman Dan Kemasyarakatan* 2, no. 2 (2017): 182, <https://doi.org/10.29240/jf.v2i2.310>.

and structured practice of religious duties³⁹. 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 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 practical⁴⁰.

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 there⁴¹. The goals of spreading information vary, ranging from entertainment,

³⁹ I Nursalam., Nurhikmah., & Purnamasari, N, "Nilai Pendidikan Karakter Dalam Teks Sastra Lisan Kelong Makassar," *Jurnal Lingue : Bahasa, Budaya, Dan Sastra* 1, no. 1 (2019): 88–95.

⁴⁰ Naila Tsabitah, Salsabila Amalia, and Pinka Laviola, "Kajian Teori : Pendekatan Pembelajaran Kontekstual Guna Meningkatkan Kemampuan Pemecahan Masalah Matematis," *PRISMA, Prosiding Seminar Nasional Matematika* 4 (2024): 324–27.

⁴¹ Fajar Buyun and Wahyu Setiawan, "Penerapan Pembelajaran " Two Stay-Two Stray " Dengan Pendekatan Kontekstual Terhadap Pemahaman Matematika Siswa Kelas XII," *Jurnal*

communication, information dissemination, critique, or even to harm someone or a group. Social media often contains long narratives, short films, animations, images, or memes⁴². 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. 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 operations⁴³. 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

Pembelajaran Matematika Inovatif 7, no. 1 (2024): 239–46, <https://doi.org/10.22460/jpmi.v7i1.18635>.

⁴² Sainee Tamphu et al., "Building Bridges to the Future of Learning: Exploring Artificial Intelligence Research Using R- Studio Assisted Bibliometrics," *Cogent Education* 11, no. 1 (2024), <https://doi.org/10.1080/2331186X.2024.2417623>.

⁴³ Nurhikmah Nurhikmah, "Character Education Islam From the Views of Imam Al-Ghazali," *Jurnal Al Burhan* 4, no. 1 (2024): 53–66, <https://doi.org/10.58988/jab.v4i1.300>.

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 numbers⁴⁴. 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 them⁴⁵. 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 meaning⁴⁶. 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. 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

⁴⁴ Nahrowi Adjie, Suci Utami Putri, and Finita Dewi, "Penerapan Pendidikan Matematika Realistik (PMR) Dalam Meningkatkan Pemahaman Konsep Bilangan Cacah Pada Anak Usia Dini," *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 4, no. 1 (2019): 336, <https://doi.org/10.31004/obsesi.v4i1.338>.

⁴⁵ Nanda Dwi Utami, "Penerapan Pendekatan Concret-Pictorial-Abstrack (CPA) Untuk Meningkatkan Kemampuan Pemecahan Masalah Matematis Siswa Di Sekolah Dasar," *Jurnal Pendidikan Guru Sekolah Dasar* 1, no. 2 (2019): 1–9.

⁴⁶ Ayundini Yuliantina Sambonu and Ode Sofyan Hardi, "Efektivitas Model Pembelajaran Contextual Teaching and Learning Dalam Meningkatkan Pemahaman Dan Minat Belajar Di Sekolah Dasar," *Didaktika: Jurnal Kependidikan* 13, no. 4 (2024): 5033–44.

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. The use of social media and digital technology expands the reach and effectiveness of Islamic da'wah, making value-integrated mathematics education more relevant to contemporary learners. Practically, educators and da'wah practitioners should develop structured digital content that integrates

Islamic values into mathematics learning. However, this study is limited by its qualitative and context-specific design, which may limit broader generalization. Future research is recommended to apply mixed-method or experimental approaches to examine the measurable impact of mathematics-based digital da'wah on students' learning outcomes and religious understanding across diverse settings.

References

- Ahmad Mukhtar, Ruslaini, Sukma Erita, Rahmawati Shoufiah, Wakib Kurniawan, and Naufal Qadri Syarif. *Metode Penelitian Pendidikan*. Jln. Sungai Lareh No.26, Kel. Lubuk Minturun, Kec. Koto Tangah, Kota Padang, Sumatera Barat: AIKOMEDIA PRESS, 2024.
- Adjie, Nahrowi, Suci Utami Putri, and Finita Dewi. "Penerapan Pendidikan Matematika Realistik (PMR) Dalam Meningkatkan Pemahaman Konsep Bilangan Cacah Pada Anak Usia Dini." *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 4, no. 1 (2019): 336. <https://doi.org/10.31004/obsesi.v4i1.338>.
- Ali, Mukti, and Saipullah Hasan. "Da'wah Bi Al-Hal in Empowering Campus-Assisted Community through Waste Bank Management." *Ilmu Dakwah: Academic Journal for Homiletic Studies* 13, no. 2 (2019): 201–19.
- Alimuddin, Alimuddin, Masmuddin Masmuddin, and Effendi P. "Implementasi Moderasi Beragama Dalam Menjaga Kerukunan Di Desa Rinjani Luwu Timur." *Jurnal Intelektualita: Keislaman, Sosial Dan Sains* 12, no. 1 (2023): 35–52. <https://doi.org/10.19109/intelektualita.v12i1.16458>.
- Ansori, Muhammad Zainul, Abdul Fattah, Ulyan Nasri, and Fathurrahman Muhtar. "Revolusi Pembelajaran Di Pesantren Modern: Pengaruh Dan Implikasi Pembelajaran Bersanad." *Jurnal Ilmiah Global Education* 5, no. 1 (2024): 54–62. <https://doi.org/10.55681/jige.v5i1.2377>.
- Arifin, Zaenal. "Transformasi Karakter Qurani: Tinjauan Materi Dakwah." *Ad-Da'wah Jurnal Dakwah Dan Komunikasi* 22, no. 2 (2024): 40–56.
- Arsyad, Arsyad, Wahyu Bagja Sulfemi, and Tia Fajartriani. "Penguatan Motivasi Shalat Dan Karakter Peserta Didik Melalui Pendekatan Pembelajaran Kontekstual Pada Mata Pelajaran Pendidikan Agama Islam." *POTENSIA: Jurnal*

- Kependidikan Islam* 6, no. 2 (2020): 185.
<https://doi.org/10.24014/potensia.v6i2.9662>.
- Ayyubi, Ibnu Imam Al, Hadi Ahmad Bukhori, Candra Komara, Erni Yulianti, and Erma Mahriah. "Pengaruh Model Cooperative Learning Terhadap Hasil Belajar Matematika Dalam Keberagaman Peserta Didik." *Journal of Nusantara Education* 3, no. 2 (2024): 30–38.
<https://doi.org/https://doi.org/10.57176/jn.v3i2.94>.
- Ayyubi, Ibnu Imam Al, Ai Faridatul Hayati, Elsa Nurul Azizah, Risman Herdiansyah, and Ucu Mirayanti. "Pendidikan Humanis Paulo Freire Dalam Pembelajaran Matematika MI." *Wulang: Jurnal Pendidikan Guru Madrasah Ibtidaiyah* 1, no. 1 (2024): 1–15.
- Ayyubi, Ibnu Imam Al, Ai Faridatul Hayati, Abdul Muhaemin, Firda Noerzanah, and Dewi Syifa Nurfajriyah. "Analisis Pemahaman Siswa Pada Materi Sejarah Kebudayaan Islam Berdasarkan Asal Sekolah." *Ngaos: Jurnal Pendidikan Dan Pembelajaran* 2, no. 1 (2024): 1–9.
<https://doi.org/https://doi.org/10.59373/ngaos.v2i1.6>.
- Ayyubi, Ibnu Imam Al, Nendi Rohaendi, Risman Herdiansyah, and Tesha Puspita. "Implementasi Model Problem Based Learning Pada Pembelajaran Matematika." *Tadrusuun: Jurnal Pendidikan Dasar* 3, no. 1 (2024): 206–16.
<https://doi.org/https://doi.org/10.62274/tadrusuun.v3i1.121>.
- Ayyubi, Ibnu Imam Al, Rifqi Rohmatulloh, Irfan Suryana, and Tommy Tanu Wijaya. "Improving Students' Creative Thinking Skills Assisted by GeoGebra Software." *Noumerico: Journal of Technology in Mathematics Education* 2, no. 1 (2024): 23–34. <https://doi.org/https://doi.org/10.33367/jtme.v2i1.4244>.
- Azmi, Syahrul, Sripatmi Sripatmi, and Wahidaturrahmi Wahidaturrahmi. "Pengembangan Buku Ajar Komputer Matematika Untuk Meningkatkan Kemampuan Komunikasi Matematis Mahasiswa Pendidikan Matematika." *Jurnal Cendekia : Jurnal Pendidikan Matematika* 7, no. 2 (2023): 1087–1102.
<https://doi.org/10.31004/cendekia.v7i2.1925>.
- Bukhori, Hadi Ahmad, and Ibnu Imam Al Ayyubi. "Hubungan Hasil Belajar Mata Pelajaran Pendidikan Agama Islam Dengan Perilaku Siswa Di SMPN 3 Cihampelas KBB." *Al-Mubin; Islamic Scientific Journal* 6, no. 1 (2023): 17–30.

- <https://doi.org/https://doi.org/10.51192/almubin.v6i01.425>.
- Buyun, Fajar, and Wahyu Setiawan. "Penerapan Pembelajaran " Two Stay-Two Stray " Dengan Pendekatan Kontekstual Terhadap Pemahaman Matematika Siswa Kelas XII." *Jurnal Pembelajaran Matematika Inovatif* 7, no. 1 (2024): 239–46. <https://doi.org/10.22460/jpmi.v7i1.18635>.
- Creswell, John W. *Research Design Pendekatan Kualitatif, Kuantitatif, Dan Mixed*. Yogyakarta: Pustaka Pelajar, 2010.
- Dhaiman, Arif Noor, and Tatang Hidayat. "Manajemen Kurikulum Pendidikan Masa Kekhalifahan Abbasiyah." *Mauriduna: Journal of Islamic Studies* 4, no. 1 (2023): 1–17. <https://doi.org/10.37274/mauriduna.v4i1.683>.
- Fajariyah, Linda, Jauhara Dian, Nurul Iffah, and Syarifatul Maf. "Pengaruh Penggunaan Modul Digital Berbasis Konteks Personal Terhadap Hasil Belajar Siswa SMA." *SINAPMASAGI (Seminar Nasional Pembelajaran Matematika, Sains Dan Teknologi Pengaruh* 4 (2024): 10–16.
- Fuad, Asep Rifqi, and Ibnu Imam Al Ayyubi. "Tasawuf Sunni: Berkenalan Dengan Tasawuf Junaidi Al-Bagdadi." *Jurnal Al Burhan* 1, no. 2 (2021): 21–29. <https://doi.org/https://doi.org/10.58988/jab.v1i2.43>.
- Gazali, Rahmita Yuliana, and Muh. Fajaruddin Atsnan. "Peningkatan Motivasi Dan Minat Belajar Matematika Siswa Melalui Pendekatan Kontekstual Dalam Pembelajaran Matematika Yang Bermakna." *PYTHAGORAS Jurnal Pendidikan Matematika* 12, no. 2 (2017): 123–34. <https://doi.org/10.21831/pg.v12i2.15987>.
- Hafiz, Abdul, Abdul Mu'ti, and Alpha Amirrachman. "Dakwah Dalam Perspektif Pendidikan: Integrasi Nilai-Nilai Islam Dalam Proses Pembelajaran Dan Peran Kecerdasan Buatan Dalam Meningkatkan Efektivitas Pembelajaran." *Rayah Al-Islam* 8, no. 3 (2024): 1140–56. <https://doi.org/10.37274/rais.v8i3.1063>.
- Hasanah, Ushie Uswatun, Kurnia Utami Nursholichah, and Muh Asharif Suleman. "Pemikiran K. H. Ahmad Dahlan Tentang Pendidikan Dan Relevansinya Dengan Pendidikan Kontemporer." *IHSANIKA : Jurnal Pendidikan Agama Islam* 2, no. 4 (2024): 160–77. <https://doi.org/https://doi.org/10.59841/ihsanika.v2i4.1957>.

- Hidayatullah, Ahmad. "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, no. 1 (2021): 63–78.
- Huda, Mualimul, and Mutia Mutia. "Mengenal Matematika Dalam Perspektif Islam." *FOKUS Jurnal Kajian Keislaman Dan Kemasyarakatan* 2, no. 2 (2017): 182. <https://doi.org/10.29240/jf.v2i2.310>.
- Irmawati, Irmawati, Muflihah Baktiar, and Bilferi Hutapea. "Pemanfaatan E-Modul Bahan Ajar Berbasis Aplikasi Canva Pada Prodi Pendidikan Matematika Dalam Proses Pembelajaran Jarak Jauh." *Jurnal Pendidikan Sains Dan Komputer* 3, no. 01 (2023): 145–52. <https://doi.org/10.47709/jpsk.v3i01.2738>.
- Kholis, Nor, M Mudhofi, Nur Hamid, and Elvara Norma Aroyandin. "Dakwah Bil-Hal Kiai Sebagai Upaya Pemberdayaan Santri (Action Da'wah by the Kiai as an Effort to Empower Students)." *Jurnal Dakwah Risalah* 32, no. 1 (2021): 112–29. <https://doi.org/http://dx.doi.org/10.24014/jdr.v32i1.12866>.
- Lie, Romli. "Model Pembelajaran Kontekstual (Contextual Teaching Learning) Pada Pelajaran PAI Sebagai Salah Satu Inovasi Pengembangan Kurikulum Di Sekolah." *Edugama: Jurnal Kependidikan Dan Sosial Keagamaan* 8, no. 2 (2022): 258–69. <https://doi.org/10.32923/edugama.v8i2.2590>.
- M Choirul Muzaini, Andi Prastowo, and Umi Salamah. "Peran Teknologi Pendidikan Dalam Kemajuan Pendidikan Islam Di Abad 21." *Jurnal IHSAN Jurnal Pendidikan Islam* 2, no. 2 (2024): 70–81. <https://doi.org/10.61104/ihsan.v2i2.214>.
- Mailani, Ikrima. "Implementasi Pendekatan Kontekstual Teaching and Learning Dalam Pendidikan Agama Islam." *Jurnal AL-HIKMAH* 1, no. 1 (2019): 16–25.
- Muamanah, Hidayatul, and . Suyadi. "Pelaksanaan Teori Belajar Bermakna David Ausubel Dalam Pembelajaran Pendidikan Agama Islam." *Belajea; Jurnal Pendidikan Islam* 5, no. 1 (2020): 161. <https://doi.org/10.29240/belajea.v5i1.1329>.
- Mubarok, Alfian. "Integrasi Matematika Dan Islam Dalam Pembelajaran Matematika." *Jurnal Ilmiah Pendidikan Dan Keislaman* 1, no. 1 (2021): 1–9. <https://doi.org/10.55883/jipkis.v1i1.1>.
- Muhibah, Siti. "Model Pengembangan Pendidikan Karakter Melalui Pendidikan Agama Di Perguruan Tinggi: Studi Kasus Di Universitas Serang Raya." *EDUKASI:*

- Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 18, no. 1 (2020): 54–69.
<https://doi.org/10.32729/edukasi.v18i1.683>.
- Murharyana, Murharyana, Ibnu Imam Al Ayyubi, Rifqi Rohmatulloh, and Shoutika Nawadya Ikromi. "The Effects of Islamic Religious Education Learning on Students' Motivation." *At-Tadzkir: Islamic Education Journal* 3, no. 1 (2024): 1–14. <https://doi.org/https://doi.org/10.59373/attadzkir.v3i1.44>.
- Murharyana, Murharyana, Ibnu Imam Al Ayyubi, Rifqi Rohmatulloh, and Irfan Suryana. "Behavior Change of Darul Falah Senior High School Students After Attending Tabligh Akbar." *Dirasah International Journal of Islamic Studies* 1, no. 2 (2023): 68–77. <https://doi.org/https://doi.org/10.59373/drs.v1i2.17>.
- Mytra, Prima, Andi Kaharuddin, Fatimah Fatimah, and Fitriani Fitriani. "Filsafat Pendidikan Matematika (Matematika Sebagai Alat Pikir Dan Bahasa Ilmu)." *AL JABAR: Jurnal Pendidikan Dan Pembelajaran Matematika* 2, no. 2 (2023): 60–71. <https://doi.org/10.46773/aljabar.v2i2.731>.
- Ninik Mardiana, Ahmad Hatip. "Hipersemiotika Bahasa Operasional Matematika Dalam Meme Di Media Sosial." *Jurnal Ilmiah Fenomena* 3 (2019): 273–347.
- Nur Miyazaki, Aminah Fikriyah, Hanisa Buabara, Andi Nur Rahmi, Rusmayadi Rusmayadi, and Herman Herman. "Tantangan Dan Solusi Dalam Menghadapi Era Digital: Pendidikan Anak Di Zaman Teknologi." *JUPEIS : Jurnal Pendidikan Dan Ilmu Sosial* 3, no. 3 (2024): 127–35. <https://doi.org/10.57218/jupeis.vol3.iss3.1149>.
- Nurhikmah, Nurhikmah. "Character Education Islam From the Views of Imam Al-Ghazali." *Jurnal Al Burhan* 4, no. 1 (2024): 53–66. <https://doi.org/10.58988/jab.v4i1.300>.
- Nursalam., Nurhikmah., & Purnamasari, N, I. "Nilai Pendidikan Karakter Dalam Teks Sastra Lisan Kelong Makassar." *Jurnal Lingue : Bahasa, Budaya, Dan Sastra* 1, no. 1 (2019): 88–95.
- Priyanto, A. "Manajemen Pembelajaran Matematika Berbasis Religius Dan Lingkungan Di MTs Negeri 1 Banyumas." *IAIN PURWEKORTO*, 2021.
- Purnomo, M Hadi. "Managing YouTube Channel as a Virtual Da'wah Movement for Islamic Moderatism." *MUHARRIK: Jurnal Dakwah Dan Sosial* 4, no. 01 (2021): 97–109.

- Rasna, Maria F.V Ruslau, and Khumaeroh D. Nur'aini Nur'aini. "Kesiapan Mengajar Mahasiswa Jurusan Pendidikan Matematika Ditinjau Dari Konsep Diri Akademik." *Jurnal Ilmiah Matematika Realistik (JI-MR)* 4, no. 1 (2023): 63–72.
- Rohimat, Sonny, R.A Annita Meilina A, and Anita Siallagan. "Efektivitas Pembelajaran IPA Berbasis Geopark Di Pulau Belitung." *Prosiding Temu Ilmiah Nasional Guru XIV Universitas Terbuka, Semarang* 14, no. 1 (2022): 245–54.
- Sabarudin, Mohammad, Ibnu Imam Al Ayyubi, and Rifqi Rohmatulloh. "Strategi Pembelajaran PAI Berbasis Inkuiri Dan Kemampuan Berpikir Kritis Mahasiswa." *Kaffah: Jurnal Pendidikan Dan Sosio Keagamaan* 2, no. 2 (2023): 84–92.
- Sabarudin, Mohammad, Ibnu Imam Al Ayyubi, Rifqi Rohmatulloh, and Siti Indriyani. "The Effect of Contextual Teaching and Learning Models on Al-Quran and Hadith Subjects." *At-Tadzkir: Islamic Education Journal* 2, no. 2 (2023): 129–42. <https://doi.org/https://doi.org/10.59373/attadzkir.v2i2.43>.
- Sambonu, Ayundini Yuliantina, and Ode Sofyan Hardi. "Efektivitas Model Pembelajaran Contextual Teaching and Learning Dalam Meningkatkan Pemahaman Dan Minat Belajar Di Sekolah Dasar." *Didaktika: Jurnal Kependidikan* 13, no. 4 (2024): 5033–44.
- Sari, Nenden Mutiara, Poppy Yaniawati, Eka Firmansyah, Melinda Putri Mubarika, Nurani Assegaff, and Nurul Septiyani Ayu Purwanti. "Pelatihan Pembuatan Storyboard Dan Games Interaktif Untuk Guru Dan Mahasiswa Magister Pendidikan Matematika." *Transformasi: Jurnal Pengabdian Masyarakat* 19, no. 1 (2023): 153–66. <https://doi.org/10.20414/transformasi.v19i1.6724>.
- Setiawan, Adib Rifqi, and Whasfi Velasufah. "Nilai Pesantren Sebagai Dasar Pendidikan Karakter." *Pelantan*, no. September (2020): 1–8.
- Tamphu, Sainee, Imam Suyitno, Gatut Susanto, Nia Budiana, and M Rais Salim. "Building Bridges to the Future of Learning : Exploring Artificial Intelligence Research Using R- Studio Assisted Bibliometrics." *Cogent Education* 11, no. 1 (2024). <https://doi.org/10.1080/2331186X.2024.2417623>.
- Tijah, Mu. "Model Integrasi Matematika Dengan Nilai-Nilai Islam Dan Kearifan Lokal Budaya Dalam Pembelajaran Matematika." *Jurnal Pendidikan Matematika (Kudus)* 1, no. 2 (2019). <https://doi.org/10.21043/jpm.v1i2.4878>.

- Tsabitah, Naila, Salsabila Amalia, and Pinka Laviola. "Kajian Teori : Pendekatan Pembelajaran Kontekstual Guna Meningkatkan Kemampuan Pemecahan Masalah Matematis." *PRISMA, Prosiding Seminar Nasional Matematika 4* (2024): 324–27.
- Utami, Nanda Dwi. "Penerapan Pendekatan Concret-Pictorial-Abstrack (CPA) Untuk Meningkatkan Kemampuan Pemecahan Masalah Matematis Siswa Di Sekolah Dasar." *Jurnal Pendidikan Guru Sekolah Dasar* 1, no. 2 (2019): 1–9.
- Waliang, Anang. "Pengembangan Media Dakwah Kontemporer Berbasis Website : Studi Kasus Pada WWW . Assajidin . Com." *Jurnal Komunikasi Islam Dan Kehumasan (JKPI)* 3, no. 1 (2019): 1–21.
- Wardani, Iwan Usma, Ni Ketut Suarni, and I Gede Margunayasa. "Systematic Literature Review Etnomatematika: Pendidikan Matematika Pada Kearifan Lokal Sasak." *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran* 4, no. 2 (2023): 2845–58. <https://doi.org/10.62775/edukasia.v4i2.688>.
- Winata, Koko Adya, I Solihin, Uus Ruswandi, and Mohamad Erihadiana. "Moderasi Islam Dalam Pembelajaran PAI Melalui Model Pembelajaran Konstekstual." *Jurnal Penelitian Dan Pengembangan Pendidikan* 3, no. 2 (2020): 82–92.
- Wiranthy Nur Syawitri, and Shobah Shofariyani Iryanti. "Islam Dan Pendidikan Adab Modern: Dakwah Kekinian Sebagai Kontra Narasi Di Dalam Tiktok." *Al-I'tibar : Jurnal Pendidikan Islam* 11, no. 1 (2024): 11–20. <https://doi.org/10.30599/jpia.v11i1.3261>.
- Yuliasih, Muzayyanah. "The Strategy Using Youtube As Da'wah Media Today." *Jurnal Da'wah: Risalah Merintis, Da'wah Melanjutkan* 5, no. 1 (2022): 29–41. <https://doi.org/https://doi.org/10.38214/jurnaldawahstidnatsir.v5i1.128>.
- Yusuf, M Isa. "Nilai-Nilai Pendidikan Dalam Al-Qur'an (Kajian Surat Al-Baqarah Ayat 177)." *Intelektualita* 10, no. 1 (2021). <https://doi.org/http://dx.doi.org/10.22373/ji.v10i01.10638>.