

Research Article

The Development of Guided Inquiry Learning Model Based on Islamic Values in Islamic Education Courses

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Abstract: Islamic education learning models in campus environments often face challenges in integrating critical thinking with religious character building. Dogmatic and lecturer-centered learning makes students less involved in discovering contextual religious meaning. This study aims to explore the development of an Islamic value-based Guided Inquiry learning model in Islamic education courses. The research method used is Research and Development (R&D) with an adaptation of the Thiagarajan, Semmel & Semmel model using the 4D approach (Define, Design, Develop, Disseminate), as well as a combination of quantitative and qualitative methods (mixed methods) through tests, questionnaires, observations, interviews, and reflective journals. Quantitative analysis used a mean difference test. The results showed that the developed model consisted of eight phases, namely Open, Immerse, Explore, Identify, Gather, Create, Share, and Evaluate, which were integrated with Islamic values, such as faith, honesty, responsibility, and tolerance. Expert validation showed high feasibility, namely 93.33%. The implementation in the student classroom showed the feasibility of the model syntax with an average observation score of 87.4%, with the Open and Share phases being the most consistent. Empirically, the developed model was effectively implemented in PAI learning with an increase in the average score in meeting I from 58.24 to 73.23, in meeting II from 66.17 to 84.5, and in meeting III, the average score increased from 55.34 to 81.78. The developed model had a very strong impact on shaping student behavior, as shown by the questionnaire results with a score of 93.48%. Supporting factors included the learning environment (with an influence score of 4.55), lecturers and teaching methods (influence score of 4.78), students (influence score of 4.19), and curriculum and material factors (score of 4.37). This means that these factors were identified as factors influencing the development of the learning model.

Keywords: Effectiveness; Guided Inquiry; Islamic Values; Model Development; PAI Learning.

1. Introduction

The effectiveness of Islamic Religious Education (PAI) in higher education is something that deserves attention, because it helps shape the character of Praja (the term for students at IPDN) to be people of integrity and morals. Through effective PAI learning, students gain a deep understanding of Islamic teachings, which helps them live their lives with good ethics and avoid negative influences such as radicalism. In addition, the values taught in PAI, such as discipline and responsibility, are trustworthy and integrity-based, which improve their academic performance so that they can prepare themselves better for the world of work. Furthermore, PAI learning strengthens students' identity and self-esteem as Muslims, while encouraging them to make a positive contribution to society. Therefore, PAI learning plays an important role in developing individuals with strong moral values to face various challenges

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around the world. One of the standards of quality in education is effectiveness itself, which is usually measured through the achievement of goals or accuracy in managing situations, or “doing the right thing.” In this situation, effectiveness centers on choosing the best strategies or actions to achieve goals (Peter F. Drucker, 1967). Therefore, in the world of education, effectiveness is a component used to assess the quality of the learning process, system, and institution. Effectiveness shows the extent to which educational goals are achieved. If the learning process or educational policy produces achievements in line with the targets (e.g., student competence, exam scores, attitude changes, etc.), then it is considered effective. However, the reality is that learning in higher education institutions is generally ineffective due to the use of monotonous lecture methods that do not actively involve students. This is as stated by Muhibin Syah (2000), who argues that monotonous lecture methods are often considered the root cause of verbalism among students, thereby rendering learning ineffective. In addition, there is a lack of technology and innovative teaching methods in the teaching and learning process, and assessments only focus on written exams without considering other aspects such as projects and discussions.

Islamic Religious Education (PAI) as one of the compulsory general courses (MKWU) in higher education institutions, including IPDN, is the subject of this study. PAI is responsible for developing civil servants who are faithful, have noble character, and possess high integrity. Through this course, students are guided to understand and practice Islamic teachings covering aspects of faith, sharia, and morals. They are also educated on values such as faith, honesty, responsibility, and tolerance as moral foundations for those who will become leaders of the nation. Thus, improving the effectiveness of PAI learning is important through the application of innovative and meaningful learning models, such as Guided Inquiry based on Islamic values. According to M. Athiyah al-Abrasyi (1993), Islamic values are fixed and unchanging because they originate from perfect revelation and cannot be wrong.

Substantially, PAI covers the three main pillars of Islamic teachings, namely *aqidah*, *sharia*, and *akhlak* (Qodri A. Azizy 2003). Through understanding these three aspects, students or civil servants are guided to build a balance between the dimensions of faith, science, and morality. Furthermore, in the context of character education, PAI instills the values of faith, honesty, responsibility, and tolerance, which serve as the ethical and spiritual foundation for students in responding to the dynamics and demands of modern life (Zainuddin, 2012). Thus, PAI learning is oriented not only towards cognitive aspects but also towards character building and moral integrity. In line with this, the application of innovative learning models such as Guided Inquiry based on Islamic values is believed to strengthen the active internalization of these values through critical, exploratory, and reflective thinking processes, in accordance with the essence of *ta'dib* in Islamic education (Muhammad Naquib Al-Attas, 1991).

However, a number of problems arise in the implementation of PAI learning. The material presented is generally uniform nationwide and lacks variety in its presentation methods. In addition, limited time allocation causes students to become less enthusiastic in following and understanding lectures (Abdul Rohim, 2016). Similarly, at IPDN, based on the researcher's observations, it appears that the methods used by teachers are still limited and do not use a variety of approaches. Furthermore, limited learning time also prevents the material from being developed optimally, causing students (known as *praja* at IPDN) to lose interest and even become sleepy, especially when they are physically tired due to their busy schedule. Therefore, a better learning model is needed, and lecturers must have sufficient pedagogical knowledge and skills to create an effective learning environment.

Based on the author's experience and observation, this phenomenon occurs at IPDN, where some lecturers use teaching methods that lack variety, resulting in monotonous and uninteresting lessons. This contributes to low activity levels in Islamic Education (PAI) classes, as students do not feel challenged or actively involved in the learning process, resulting in a lack of enthusiasm and drowsiness, especially given their physical exhaustion from participating in many activities outside of class hours, such as morning runs, dormitory environment surveys, afternoon runs, campus orientation programs, and other activities. This fatigue has a negative impact on their ability to focus and participate actively in class. A busy schedule with many physical and non-academic activities makes it difficult for students to find the time and energy to study optimally, so they feel tired and less enthusiastic when they are in class, making the learning process ineffective. In addition, the fundamental problem is the low level of active participation of students in Islamic Education learning, the lack of internalization of Islamic values, and the fact that the learning model is still one-way, leaving no room for exploration. The integration of Islamic values in the learning process is a fundamental aspect in developing the affective domain of students, so that they can produce graduates who have

the relevant soft skills to face global dynamics. Abdussakkir (2011) explains that Islamic values reflect a level of integrity that reaches the degree of morality, and has the characteristics of absolute, universal, and sacred truth.

Based on the author's experience in the teaching process, the Guided Inquiry learning model is considered an approach that has great potential to achieve these objectives. This model provides opportunities for students to actively engage in discovering knowledge, formulating questions, identifying problems, and drawing meaning from each learning experience related to Islamic values. Through a guided inquiry process, Islamic values are not only understood conceptually, but also internalized through repeated and reflective direct experiences. According to Khoirul Anam, Guided Inquiry is one level in the inquiry model, where students try to find answers to problems posed by educators with intensive guidance from educators (Khoirul Anam, 2022). Learning by applying the Guided Inquiry learning model is based on students asking why an event occurred, then engage in activities, collect and analyze data, until finally they find the answer to the question. Inquiry-based learning is a series of learning activities that emphasize critical and analytical thinking in seeking and finding answers to a very phenomenal problem (Nurhilaliati Azmar, 2021). Therefore, this study aims to explore the development of an Islamic value-based guided inquiry learning model in Islamic religious education courses.

2. Literature Review

According to Ann K. Caspari Carol C. Kuhlthau, Leslie K. Maniotes (2015), inquiry design is a framework for teacher librarians and other specialists to work together as a learning team in designing and guiding inquiry-based learning. A comprehensive design framework, with comprehensive examples, reproducible session plans, strategies, and tools. There are eight phases in Guided Inquiry Design, namely: Open, Immerse, Explore, Identify, Gather, Create, Share, and Evaluate. Guided Inquiry is integrated as one of the scientific approaches in the 2013 Curriculum. The stages include orientation, problem formulation, hypothesis formulation, data collection, hypothesis testing, and conclusion drawing (M. Hosnan, 2014). Guided Inquiry is not only an instructional framework, but also a means of collaboration between educators in facilitating in-depth inquiry-based learning experiences. Wina Sanjaya (2013) also said that the inquiry model is a learning method that focuses on improving critical and analytical thinking skills during the process of searching for and finding solutions to problems. Meanwhile, Syaiful Sagala (1966) states that the inquiry method is a learning model that aims to teach students the basics of scientific thinking. During this process, students are encouraged to be more creative and learn independently. This model makes learning a humanizing process, where students learn to discover meaning, rather than simply receiving information. Inquiry-based learning is considered an important part of changing the education system (Knud Illeris, 2009). This method encourages students to learn through active participation in various ideas and principles. Teachers help by providing learning experiences and experiments that allow students to discover these principles for themselves (Nurhadi & A. G Senduk, 2004).

Guided Inquiry is a learning model that is in line with the principles of constructivism, where students are asked to search for and find information independently to gain a better understanding. In educational philosophy, constructivism is defined as an effort to build a way of life that reflects modern culture (Agus N Cahyo, 2013). The Guided Inquiry learning model, for example, provides students with the opportunity to explore, ask questions, and draw conclusions independently. Educators act as facilitators and help them do so (Y. Abidin, 2014). This method not only improves students' understanding of concepts but also fosters character and values that are internalized during the learning process. Simply put, Guided Inquiry emphasizes independent exploration and discovery with guidance. In Islamic religious education, this approach is highly relevant because it allows students not only to understand Islamic teachings theoretically but also to shape behaviors related to their religion through meaningful learning experiences (Harun Nasution, 1978).

Values, according to the Big Indonesian Dictionary, are defined as qualities or things that are important and useful to humans and serve to perfect humanity (Tim Prima Pena, 2023). According to Zakiyah Darajat (1984), values can be understood as a set of beliefs or feelings that are considered part of one's identity, which in turn shape an individual's mindset, emotions, attachments, and behavior. Meanwhile, according to Harun Nasution in Aam Amirudin, Islam is a religion whose teachings were conveyed by Allah to humans through the Prophet Muhammad as His messenger. Islam does not only regulate one aspect of life, but

encompasses various dimensions related to human life. Therefore, Islamic values reflect a level of personality that achieves moral perfection or *insan kamil*. These values are also part of material values formed through spiritual and physical experiences (Aam Amirudin, 2008). According to (Abdussakkir, 2011), Islamic values have the nature of absolute, universal, and sacred truth, and they also reflect a level of integrity that achieves moral perfection. According to Hakim (2017), the values in Islamic teachings can essentially be grouped into three main categories, namely the values of faith, the values of sharia, and the values of morals. Verses in the Qur'an such as Surah Al-An'am verse 128, Al-Waqi'ah verses 7–14, Al-Fatihah verse 7, and Taha verse 6 illustrate these three categories of values. The values of faith and sharia can be described as the roots, and the values of morals as the fruit (Nilhayati, 2017). Islamic values show a level of perfect personality that achieves moral perfection towards becoming a perfect human being (Depdikbud, 1989).

3. Materials and Method

The research method used was Research and Development (R&D) with adaptation of the Thiagarajan, Semmel & Semmel model using the 4D approach (Define, Design, Develop, Disseminate), as well as a combination of quantitative and qualitative methods (mixed methods) through tests, questionnaires, observations, interviews, and reflective journals. The questionnaire in this study consisted of 138 items reflecting four indicators of Islamic values, namely faith, honesty, responsibility, and tolerance. There are also 25 questions on the impact of the Guided Inquiry model based on Islamic values on the formation of student behavior, and 20 questions on the factors that influence the development of the Guided Inquiry model based on Islamic values in Guided Inquiry learning. Next, a test in the form of questions was administered, consisting of objective questions in the form of multiple choice with four answer options and essay questions at the end of each session. The test questions used in this study had undergone a validation process by the lecturer in charge of the Islamic Education course. Quantitative analysis used the mean difference test. In the research process, the researcher first collected quantitative data through a Likert scale questionnaire on the effectiveness of the Guided Inquiry model based on Islamic values, which included aspects of faith, honesty, responsibility, and tolerance, with the steps of Guided Inquiry developed in the experimental process and learning outcome tests to measure the increase in students' understanding of Islamic Religious Education (IRE) material after the application of the learning model.

After quantitative data is collected and analyzed statistically using t-tests, descriptive analysis, or ANOVA, researchers can identify various issues related to the research focus. Sugiono explains that R&D is a type of research used to produce a specific product and test its effectiveness. This process involves analyzing needs to design appropriate products, as well as testing to ensure that these products can function optimally for students (Sugiono, 2012). This type of Research and Development (R&D) research refers to the 4D model (Define, Design, Develop, and Disseminate) developed by Thiagarajan et al. (1974). This approach is considered most relevant because it aims to develop, test, and evaluate an Islamic values-based Guided Inquiry learning model tailored to the characteristics of IPDN students. The 4D (Define, Design, Develop, and Disseminate) development model proposed by Thiagarajan, Semmel, and Semmel (1974) is essentially designed to produce systematic, valid, and effective learning products. However, in the context of this study, the model was not implemented rigidly, but was adapted flexibly to suit the characteristics of the academic and official environment at IPDN.

4. Results and Discussion

This study reports the results of developing an Islamic values-based Guided Inquiry learning model in Islamic Education (PAI) courses using the 4D approach (Define, Design, Develop, Disseminate). The 4D approach was chosen because it provides a systematic framework for developing learning models, from needs analysis to dissemination of the resulting products. The research flow followed four main stages, namely: First, Define, to analyze the needs, problems, and characteristics of the students.

The results of the research at the definition stage show that first-year students face high academic burdens, fatigue, and pressure that reduce their concentration, motivation, and

appreciation of Islamic values. PAI learning is still predominantly cognitive, so students tend to be passive, less critical, and have minimal internalization of values. With diverse religious backgrounds and experiences, they need contextual, active, and meaningful learning. Therefore, an Islamic values-based Guided Inquiry model was chosen to encourage activity, investigation, and the instilling of values of faith, honesty, responsibility, and tolerance. This is reinforced by the results of interviews, in which students expressed the view that learning using the Guided Inquiry model based on Islamic values could be one answer to the need for learning innovation at IPDN, especially in dealing with the real conditions of students who often feel tired due to their busy activities. According to the source, the use of the Guided Inquiry learning method based on Islamic values is very appropriate because it can reduce the tendency for students to fall asleep in class. This is because each student feels responsible for the tasks that must be completed on that day. With pre-tests and post-tests, students can better understand the material because they are invited to compare their answers before and after studying the material. This process makes knowledge stick better because it is done twice, before and after learning.

Based on the results of the interviews above, it can be concluded that Islamic values-based Guided Inquiry learning is seen as an appropriate innovation to address the needs of IPDN students who are often tired and sleepy in class. This method is considered capable of fostering responsibility, improving understanding through pre-tests and post-tests, and making learning more interesting and challenging, thereby reducing boredom. In addition, Guided Inquiry based on Islamic values is relevant to the demands of the world of work because it trains critical, analytical, and collaborative thinking. However, its application still requires adjustments to the actual conditions on campus, such as the busy activities of students and limited classroom facilities.

The Define stage was carried out using a descriptive qualitative approach oriented towards exploring learning needs and identifying actual problems in the implementation of Islamic Education (PAI) courses at the Institute of Public Administration (IPDN). Data collection was carried out using several complementary techniques, namely a review of the PAI curriculum and Semester Learning Plan (RPS) documents, focus group discussions (FGD), semi-structured interviews, classroom observations, and a survey after a trial run with students. The document review focused on the curriculum, learning outcomes, and learning activity designs that had been used to assess the suitability of learning objectives, methods, and assessments with the characteristics of IPDN students.

Meanwhile, the FGD involved five PAI lecturers, two dormitory supervisors, and six student representatives who were selected using purposive sampling based on their active involvement in academic and religious guidance activities. Semi-structured interviews were conducted with three senior lecturers, one head of study program, and eight students with varying academic backgrounds and regional origins to obtain a comprehensive view of the implementation of PAI learning. Classroom observations were conducted during three lecture sessions using an observation protocol developed based on indicators of student activity, the application of Islamic values, and lecturer-student interaction in the learning process. In addition, the researchers distributed a survey after the trial to assess user perceptions after the product was tested. In accordance with the R&D model (Borg & Gall, 1983; Thiagarajan, 1974) and the Mixed Methods approach by Creswell & Plano Clark (2011), questionnaires can be used in the final stage to reinforce the results of field trials. The instruments used have been validated by experts, making them suitable for distribution without the need for preliminary surveys.

The learning design that was developed was then implemented using a pre-experimental design approach with a pretest–posttest one-group design model. In this approach, one group of students was given a pretest, then received treatment in the form of Guided Inquiry learning based on Islamic values, and after that a posttest was conducted to see changes in learning outcomes and religious attitudes. The gradual implementation aimed to obtain a comprehensive picture of the effectiveness of the model, both in terms of syntactic feasibility, integration of Islamic values (faith, honesty, responsibility, and tolerance), and students' responses to the learning process. The results of the implementation are as follows:

Table 1. Pre-test and Post-test Data for Meetings 1 to 3.

No.	Meetings 1		Meetings 2		Meetings 3	
	Pretest	Posttest	Pretest	Posttest	Pretest	Posttest
1	50	70	65	95	57,5	70
2	62,5	65	72,5	85	55	90
3	50	77,5	67,5	92,5	45	70
4	67,5	70	60	97,5	70	98
5	50	60	70	80	45	90
6	50	70	45	87	55	80
7	50	80	70	90	55	80
8	65	70	45	75	50	90
9	60	72,5	62,5	85	60	87,5
10	57,5	75	75	90	60	85
11	65	77,5	65	80	62,5	90
12	67,5	80	62,5	87,5	50	80
13	50	70	87,5	90	65	80
14	62,5	80	80	92,5	65	90
15	65	80	62,5	87,5	62,5	67,5
16	60	80	70	80	60	85
17	50	80	70	90	50	80
18	62,5	70	72,5	85	50	87,5
19	50	67,5	65	82,5	50	65
20	50	62,5	57,5	87,5	50	97,5
21	72,5	80	65	70	45	90
22	70	80	57,5	60	50	97,5
23	67,5	77,5	77	95	60	90
24	50	70	50	70	80	98
25	50	80	90	95	77,5	97,5
26	50	80	62,5	90	60	80
27	50	70	75	95	45	60
28	55	62,5	50	60	50	70
29	50	65	67,5	87,5	50	90
30	55	67,5	40	67,5	45	65
31	70	80	50	70	45	50
32	60	72,5	60	90	50	80
33	67,5	77,5	90	92,5	50	80
34	67,5	70	87,5	92,5	60	90
35			77,5	92,5	50	92,5
36			57,5	75	67,5	72,5
37					45	60

(Source: Research Data, 2025).

The three implementations show that the application of the Guided Inquiry learning model based on Islamic values has a positive impact on improving student learning outcomes. In the first implementation (Islamic Civilization History material), the average score increased from 58.24 on the pretest to 73.23 on the posttest. The second implementation (Funeral Arrangements material) also showed an increase in the average score from 66.17 to 84.5. These

findings were further reinforced in the third implementation, with the average student score rising from 55.34 to 81.78. This shows that the implementation in the student classroom demonstrated the feasibility of the model with an average observation score of 87.4%, with the Open and Share phases being the most consistent. Empirically, the developed model was effectively implemented in PAI learning with an increase in the average score in meeting I from 58.24 to 73.23, in meeting II from 66.17 to 84.5, and in meeting III, the average score increased from 55.34 to 81.78. The developed model had a very strong impact on shaping student behavior, as shown by the questionnaire results with a score of 93.48%. Supporting factors include the learning environment (with an influence score of 4.55), lecturers and teaching methods (influence score of 4.78), students (influence score of 4.19), and curriculum and material factors (score of 4.37). This means that these factors have been identified as factors that influence the development of learning models.

Based on the above findings, it can be said that Islamic values-based Guided Inquiry is a guided inquiry learning model in which lecturers act as facilitators, while students remain active in the investigation process to find answers, with the stages of Open, Immerse, Explore, Identify, Gather, Create, Share, and Evaluate (Ann K. Caspari Carol C. Kuhlthau, Leslie K. Maniotes, 2015). In other words, the Islamic values-based Guided Inquiry model is a development of the guided inquiry model that emphasizes the active involvement of students in discovering concepts, principles, and knowledge through the process of questioning, exploring, and concluding, with structured guidance from lecturers. Furthermore, Ann K. Caspari, Carol C. Kuhlthau, and Leslie K. Maniotes (2015) mention that this step-by-step structure is in line with constructivist inquiry theory, which emphasizes learning as a process of constructing meaning through exploration, reflection, and step-by-step guidance.

Guided Inquiry based on Islamic values found in this study provides contextual experiences that serve as anchors for values, in accordance with experiential moral learning theory, whereby moral internalization occurs effectively when values are brought to life in real situations, rather than simply taught declaratively (Daniel K. Lapsley & Darcia Narvaez, 2004). Thus, the cognitive effectiveness of this model is substantive because it contributes to higher-order thinking skills, which are one of the main characteristics of inquiry-based learning (Ann K. Caspari Carol C. Kuhlthau, Leslie K. Maniotes (2015). This process reflects the core principle of Guided Inquiry according to Bruner (in G. Wood, D., Bruner, J. S., & Ross, 1976). Guided Inquiry is a search for meaning through a guided exploratory process, not a repetition of information. The improvement in this indicator also shows that critical thinking skills can grow naturally when inquiry is linked to values and life practices that are relevant to students' experiences. This process is in line with the value clarification theory of Merrill Harmin & Sidney B. Simon oLouis E. Raths, (1978), which emphasizes the importance of the reflective process in forming a commitment to values through three stages: choosing, appreciating, and acting in accordance with value choices.

From a pedagogical perspective, the eight-phase design of Islamic Values-Based Guided Inquiry requires a balance between the depth of inquiry and the time constraints that apply at IPDN. The results of pilot testing show that the Gather and Create phases often require more time than allocated in the RPS, mainly because the process of collecting field data and reflecting on Islamic values requires in-depth discussion. To overcome this, the Explore phase was condensed by integrating pre-inquiry activities into asynchronous tasks based on the Learning Management System (LMS). This strategy proved to increase time efficiency without reducing the essence of inquiry, as reflected in the increase in syntax implementation based on the fidelity checklist as presented in Table 1 above. These findings confirm the initial assumption that Praja are more receptive to the inquiry model when the problems presented are directly related to the reality of their official duties and dormitory life. This reinforces the finding that the integration of values through the inquiry mechanism not only adds to conceptual understanding but also triggers self-regulated moral action, namely the ability to act based on values without external coercion (Thomas Lickona, 1991).

Changes in the religious behavior of Praja Pratama students are the most crucial dimension of the implementation of the Islamic Values-Based Guided Inquiry learning model. The behavioral indicators measured include ritual, ethical, social, and reflective dimensions, which are derived from four main values: faith, honesty, responsibility, and tolerance. Data were obtained through triangulation of instruments in the form of religious behavior scales, reflective journals, observations, and administrative records of dormitory religious activities. The operational indicators used included the frequency and punctuality of congregational prayers, consistency in trustworthy behavior in completing official duties, politeness in communicating with superiors, participation in religious study activities, and the sustainability of action

plans developed after learning. These indicators were designed in line with the affective and behavioral frameworks/aspects described by Bloom & Masia Krathwohl (1964) and linked to the concept of integrative Islamic values, which include the dimensions of faith (iman), sharia (amal), and morals (akhlak).

In the next stage, students are directed to write value reflections and formulate personal action plans, which are then implemented and reinforced through peer reinforcement and modeling from lecturers. This mechanism reflects Bandura's (1986) social learning model, in which value behavior is formed through a process of observation, imitation, and social reinforcement. Within the framework of Islamic education, this mechanism can be equated with the principle of ta'dib—the process of character building through the habit of thinking and acting based on value awareness (Muhammad Naquib Al-Attas, 1991). Thus, the Guided Inquiry learning model based on Islamic values serves not only as a pedagogical strategy but also as a moral development system that synergistically integrates cognitive, affective, and social aspects. This integration supports C. Biggs, J., & Tang's (2011) concept of constructive alignment, which emphasizes that learning success depends on the extent to which goals, activities, and assessments operate within a single systemic framework. In addition, the availability of facilities and infrastructure as well as teaching styles also influence the success of model development. To strengthen the impact of the model, it is recommended that this learning integration be extended to non-academic environments through collaboration with dormitory supervisors and value-based extracurricular activities. This cross-unit collaboration will extend the effects of learning to the daily lives of students, as recommended in the integrative character education approach (M. C. Berkowitz, M. W., & Bier, 2004).

5. Comparison

A comparison with other studies can be seen in terms of novelty. This study has strong novelty because it focuses on the development of a Guided Inquiry Learning Model based on Islamic values in Islamic Education (PAI) courses in the context of civil service education, particularly in the Praja Pratama IPDN Jatiningor Sumedang class. Until this study was conducted, no academic study had been found that explicitly integrated the Guided Inquiry model with the values of faith, honesty, responsibility, and tolerance in the PAI learning process at government cadre institutions such as IPDN. Thus, this study offers a new approach that not only emphasizes scientific thinking and knowledge exploration but also builds Islamic character in line with the ethos of government leadership. Another important innovation lies in the development of innovative learning tools, ranging from value-integrated learning syntax, Islamic-based inquiry-based student worksheets, evaluation instruments, and post-test reflection models designed to strengthen students' spiritual awareness, ethics, and integrity. This model not only facilitates the mastery of Islamic teachings, but also internalizes Islamic values through reflective and contextual learning experiences in accordance with the academic and official culture of IPDN. In addition, this study offers a concept for implementing Guided Inquiry that is tailored to the government cadre education system, and produces a prototype learning model that can be applied and replicated in related courses at IPDN and other government education institutions. Through this approach, this study not only contributes theoretically to the development of Islamic value-based learning models, but also contributes practically to the formation of future national leaders with character, integrity, and religious values.

6. Conclusion

The guided inquiry learning model based on Islamic values (GI-BNI) in PAI courses is structured in eight phases: Open, Immerse, Explore, Identify, Gather, Create, Share, and Evaluate. Each phase is integrated with four core Islamic values—faith, honesty, responsibility, and tolerance—as the ethical and spiritual foundation of learning. This integration forms a unity between ta'lim, tarbiyah, and ta'dib. The validation results show an average I-CVI value of 0.93, which means that the model is feasible to implement with minor revisions to the wording of the Islamic value indicators. Expert validation shows high feasibility at 93.33%. Implementation in student classes shows the feasibility of the model syntax with an average observation score of 87.4%, with the Open and Share phases being the most consistent. Empirically, the developed model was effectively implemented in PAI learning with an increase in the average score in meeting I from 58.24 to 73.23, in meeting II from 66.17 to 84.5, and in meeting III, the average score increased from 55.34 to 81.78. The developed model had a very strong impact on shaping student behavior, as shown by the questionnaire results with a score of 93.48%. Supporting factors include the learning environment (with an influence score of 4.55), lecturers and teaching methods (influence score of 4.78), students (influence

score of 4.19), and curriculum and material factors (score of 4.37). This means that these factors have been identified as factors that influence the development of learning models.

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