Implementation of the Inquiry Model in Islamic Cultural History Learning at Islamic Junior High Schools in Sidikaling Subdistrict

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ARTICLE INFO	ABSTRACT
	This research focuses on the application of the inquiry learning model in learning Islamic Cultural History at MTs in Sidikalang sub-district. The problem faced is the low involvement of students in learning history who tend to be passive, where the learning model used still focuses on lectures and memorization, without providing space for critical thinking and connecting material with everyday life. This study aims to describe the implementation of the inquiry model, identify supporting and inhibiting factors, and explore the experiences of teachers and students in this learning. The research used a qualitative approach with case study method, involving in-depth interviews, observation, and documentation as data collection techniques. The results showed that the application of the inquiry model in MTs in Sidikalang sub-district has improved students' critical thinking skills, independence, and self-confidence. However, challenges such as time constraints, inadequate resources, and students' difficulties in formulating relevant questions remain obstacles. Nevertheless, the inquiry model has succeeded in creating more dynamic and relevant learning. This study concludes that the application of the inquiry model is effective in improving the quality of learning and can be applied optimally with adequate support.

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INTRODUCTION

Sanjaya (2016) It states that learning is a process of a person's mental activity in interacting with their environment so that it produces positive behavioral changes, both changes in aspects of knowledge, attitudes, and psychomotors. Sardiman (2012) Affirming that learning is a change in behavior or skills acquired through a series of activities such as reading, observing, listening, imitating, and practicing.

In learning the History of Islamic Culture at the Madrasah Tsanawiyah level, especially in the Sidikalang District area, students' active involvement in exploring historical events is often still low. The learning process still tends to place students as passive recipients of information, rather than as discoverers of the meaning of the historical events studied. This is due to the learning approach that has not yet fully provided space for students to think critically, ask questions, and discover the meaning behind historical events (Mulyawati, 2024; Rosideh, 2024; Satrial, 2024).

Most Islamic Cultural History teachers in madrassas still use lecture and memorization methods that are oriented towards low-level cognitive outcomes such as remembering and understanding historical facts without relating them to the social, cultural, and Islamic contexts that are relevant in daily life (Qorib & Lubis, 2024). This teacher-centered learning model makes learning

Islamic Cultural History less interesting and less challenging for students. As a result, students' analytical and reflective thinking skills have not been optimally developed, and historical values have not been deeply embedded in them (Gold, 2024; Gorib & Wirian, 2023).

In fact, according to Slameto (2003), learning is a process of effort made by a person to obtain behavior changes as a result of experience and interaction with the environment. Therefore, the study of Islamic Cultural History should be designed to enable students to play an active role in discovering the meaning of history, interpreting the moral values it contains, and relating it to their lives.

It is in this context that the inquiry learning model becomes relevant to be applied in the learning of Islamic Cultural History at MTs. The inquiry model provides a space for students to investigate a historical event, ask questions, look for evidence, analyze data, and conclude meaning based on the results of their own discoveries. Thus, learning is not only informative, but also transformative—fostering the critical, creative, and reflective thinking skills that are the demands of 21st-century learning.

However, the implementation of the inquiry model in madrasas does not always run ideally. Based on initial observations in several MTs in Sidikalang District, it was found that there were variations in the implementation of Islamic Cultural History learning using the inquiry model. Some teachers have tried to implement it, but still face obstacles such as time constraints, the ability to design research activities, and the lack of motivation and readiness of students to learn independently. On the other hand, there are also supporting factors such as the availability of learning resources, madrasah policies, and conducive learning environment support.

The study of Islamic Cultural History should not only serve as a conveyance of information about Islamic history, but also as a means of forming students' character and spiritual values. Through the application of the inquiry model, students are invited to find the exemplary values of Islamic figures independently, understand the social and cultural dynamics of Muslims, and develop a scientific attitude in interpreting history as a life lesson. With this approach, Islamic Cultural History can be an effective forum in fostering a sense of love for Islamic civilization as well as developing higher order thinking skills.

Anshori (2021) Define inquiry as a series of learning activities that involve the maximum extent of students' ability to search and investigate systematically, critically, logically, and analytically, so that they can formulate their own discoveries with confidence. In line with that, Vienna Sanjaya mentioned that the inquiry learning model emphasizes the process of thinking critically and analytically to find answers to a problem through dialogue, reflection, and discovery. Through this process, students not only acquire knowledge, but also understand how that knowledge is formed. Based on the description above, it can be concluded that the application of the inquiry model in learning Islamic Cultural History is very important to improve the quality of learning in MTs in Sidikalang District. This model is expected to be able to change students' learning patterns from passive to active, from memorizing to reasoning, and from receiving to discovering.

The distinction of this research lies in the placement of the inquiry learning model as a holistic approach that not only aims to improve cognitive learning outcomes, but also to foster students' historical and spiritual awareness in learning the History of Islamic Culture in madrasas. In contrast to previous research that emphasized more on improving cognitive aspects, as done by Sholihuddin (2011) and Huwaida (2022), which focuses more on understanding historical material, this study highlights the integration of Islamic values in the inquiry process. Students are invited to explore, interpret, and reflect on Islamic historical events in a critical and meaningful way, connecting historical knowledge with the spiritual dimension. This research distinguishes itself by its contribution to enriching SKI learning which is not only informative, but also forms religious and critical character among madrasah students. This is reflected in the approach used by Sirojuddin (2020), which emphasizes critical thinking skills through inquiry, but does not integrate the spiritual aspect. This research aims to produce students who not only master Islamic history, but also have a deeper understanding of the relevance of history in daily life and religious life. In addition, Fitrianani's research (2023) shows the relevance of inquiry in developing critical thinking skills, but

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does not relate it to the learning of Islamic Cultural History in particular. With this approach, this research offers an important contribution to the development of a more comprehensive and meaningful learning model of Islamic Cultural History.

Based on this background, this study aims to describe the implementation of the inquiry model in the learning of Islamic Cultural History in MTs in Sidikalang District, identify the supporting and inhibiting factors in the application of the inquiry model in the learning of Islamic Cultural History in MTs in Sidikalang District, and explore the experience of teachers and students in implementing the inquiry model in learning Islamic Cultural History in MTs in Sidikalang District. The urgency of this research lies in the demands of SKI learning transformation in order to be able to develop high-level thinking skills and students' spiritual character in a balanced manner, according to the needs of 21st century education. The novelty of this research is characterized by an emphasis on the integration of Islamic values in the process of holistic inquiry, so that learning does not only focus on cognitive achievement, but also on strengthening students' historical awareness and religiosity as the main goal of education in madrasas.

METHODS

This study uses a qualitative approach with case studies to analyze the implementation of the inquiry model in the learning of Islamic Cultural History in MTs in Sidikalang District. The case study approach was chosen because it allows researchers to conduct an in-depth exploration of a phenomenon in a real context in a comprehensive manner (Creswell, 2018). Through case studies, researchers can explore in detail how the inquiry model is applied, the supporting and inhibiting factors, and the dynamics that occur in the practice of learning Islamic Cultural History. This approach provides a space to holistically understand the process, experience, and interaction of teachers and students in the implementation of the inquiry model in MTs in Sidikalang District.The location of the research was carried out in MTs spread across Sidikalang District, with the reason that this area has diversity in the application of inquiry learning methods and can provide a representative picture of the implementation of the model at the madrasah level. The primary data source in this study was informants consisting of 15 people, consisting of school principals, teachers of Islamic Cultural History, and several students who were directly involved in the inquiry learning process. The selection of informants was carried out purposively, namely based on their involvement in learning the history of Islamic culture with an inquiry model.

Secondary data sources in this study were obtained from related documents, such as learning implementation plans, activity reports, and books and articles relevant to the research topic. This secondary data is used to support understanding and analysis in examining the implementation of the inquiry model.

The data collection techniques used were in-depth interviews, direct observation, and documentation. In-depth interviews were conducted to obtain information about the informant's perceptions and experiences, while observations were used to see firsthand the implementation of inquiry learning. Documentation is used to support data obtained from interviews and observations.

The data analysis technique used is thematic analysis, in which the researcher identifies the main themes that emerge from the interview and observation data. The researcher also used triangulation to verify the validity of the data, namely by comparing the results of the interviews with observations and related documents, as well as cross-checking between informants to ensure the consistency of the data. This triangulation is carried out to increase the credibility and validity of the research results.

FINDINGS AND DISCUSSION
Application of the Inquiry Learning Model to the learning of Islamic Cultural History

The application of the inquiry learning model to the learning of Islamic Cultural History in MTs, which involves three madrasas, namely MTs Dairi, MTs Pesantren Dairi, and MTs, shows a systematic and structured pattern. The results of interviews with various parties involved, both

madrasah heads, teachers, and students, provide a clear picture of the positive impact of the application of the inquiry learning model in the learning of Islamic Cultural History.

From an interview with Umi Nurhayati Kaloko, head of MTsN Dairi, it was explained that the application of the inquiry model has a positive impact on students' critical thinking skills. This is in line with the view of Vienna Sanjaya (2006), which states that the inquiry learning model emphasizes on the development of students' critical, analytical, and logical thinking skills. Through the experiences gained in the learning process, students not only passively receive information, but also actively engage in the process of finding and solving problems. This strengthens students' understanding of Islamic Cultural History material in a more in-depth and meaningful way.

A similar statement was also conveyed by Ustad Ismail Soleh Banurea, head of MTs Pesantren Dairi, who emphasized that the inquiry model can improve students' critical thinking skills and solve problems. This is in accordance with the theory put forward by Kuslan and Stone (1995), explaining that the inquiry model prioritizes student involvement in the process of data collection, hypothesis testing, and problem-solving. In the context of learning the History of Islamic Culture, this model provides opportunities for students to explore and interpret historical events, rather than just memorize facts.

Meanwhile, Umi Ratimah Kaloko, head of MTs Sidikalang, added that the inquiry model also has a significant impact on students' learning motivation. Students who were previously passive have become more proactive in asking, researching, and looking for solutions. This shows that the inquiry model not only impacts the development of cognitive skills, but also on changing students' attitudes towards learning. As stated by Hamruni (Hamruni, 2010), the inquiry learning model is able to foster students' confidence and make them more independent in the learning process.

Teachers of Islamic Cultural History, such as Umi Emi Nuraini Matanari at MTs Dairi, also revealed that students are more active in asking questions and finding solutions to the problems given. This reflects the main feature of the inquiry model, where students are not only the recipients of information, but as active subjects in the learning process. Similar results were also found in MTs Pesantren Dairi, where Umi Sedit Rahayu explained that the application of the inquiry model makes learning more active and students more confident both in the school environment and in the community.

Statements from some students, such as Alia Dwi Karina Bancin, also indicated that the application of the inquiry model made learning more enjoyable. This shows that learning not only improves students' understanding of the material, but also makes the learning experience more engaging and enjoyable. Fun learning will increase students' motivation to learn, which is in line with Arends' opinion (2012), which states that an active learning model can make students feel more challenged and motivated.

From these findings, it can be concluded that the application of the inquiry learning model to the learning of Islamic Cultural History in MTs throughout Sidikalang District has succeeded in changing the way students learn. Students who were previously passive now become more active, confident, and independent in the learning process. This inquiry model not only improves students' critical thinking skills, but also has a positive impact on students' motivation and attitudes towards learning. Learning becomes more meaningful and relevant, as students can relate the knowledge gained to daily life, in accordance with educational principles that prioritize hands-on experience and problem-solving.

Supporting and Inhibiting Factors for the Application of the Inquiry Model in Islamic Cultural History Learning

The application of the inquiry learning model in the learning of Islamic Cultural History in MTs in Sidikalang District, although it has shown positive results, is inseparable from the supporting and inhibiting factors that affect the success of its implementation. Based on the results of interviews with madrasah heads, teachers, and students, as well as observations made during the research, several supporting factors and several obstacles were found that needed to be considered in the application of this inquiry model.

One of the main supporting factors in the implementation of the inquiry learning model is the commitment and support from the madrasah management, both madrasah heads and teachers. Based on interviews with Umi Nurhayati Kaloko, the head of MTsN Dairi, and Ustad Ismail Soleh Banurea, the head of MTsS Pesantren Dairi, they revealed that the management always gives full support to the implementation of the inquiry model, because they realize the importance of developing students' critical thinking skills. According to them, management support for teacher training and skill development in the application of the inquiry model is the key to the successful implementation of this model.

In addition, another supporting factor is the readiness of teachers in implementing this model. For example, teachers of Islamic Cultural History such as Umi Emi Nuraini Matanari (MTsN Dairi) and Umi Sunting Rahayu (MTsS Dairi Islamic Boarding School) revealed that they felt helped by the training given to them on the use of the inquiry model. This shows that teacher training and capacity building is essential in ensuring the effectiveness of the implementation of inquiry learning models.

In addition, the support of the students themselves is also a supporting factor. From an interview with Alia Dwi Karina Bancin, one of the students at MTsS Sidikalang, information was obtained that students found learning to be more fun and interesting when the inquiry model was applied. Students become more active in asking questions, finding solutions, and doing assignments independently. Students' activeness in learning is an indication that they feel emotionally and intellectually engaged in learning, which is in line with the principles of the inquiry model.

Another supporting factor is the school environment that supports the implementation of the inquiry model, such as adequate learning facilities. Inquiry learning often requires access to a variety of resources, such as books, props, and technology. In several MTs in Sidikalang District, there are facilities such as libraries and laboratories that support the implementation of inquiry models based on experiments and investigations.

However, although there are many supporting factors, there are also some obstacles encountered in the application of the inquiry learning model. One of the main obstacles is the limited time available to execute this model optimally. Based on interviews with several teachers, they revealed that the time available in the learning schedule is often not enough to carry out the full inquiry model. This model takes longer because it involves the process of information searching, experimentation, and reflection. Students also need time to delve deeper into the material, which can sometimes be difficult to achieve in a limited learning duration.

Another barrier identified is resource limitations, especially related to teaching aids and technologies that support inquiry learning. Although some madrassas in Sidikalang District have provided adequate facilities, there are times when some of the props needed for further experiments or investigations are not available or are not complete enough. This makes it difficult for teachers and students to apply the inquiry model to the maximum.

Additionally, not all students have enough critical thinking skills to actively engage in the inquiry model. Some students still have difficulty in formulating relevant questions or in identifying problems that need to be investigated. This requires more effort from teachers to guide students in the development of critical and analytical thinking skills. According to Sanjaya, this critical thinking ability can develop along with the learning experience, but for students who are less familiar with this approach, the process can be challenging (Fauzi, 2021; Sanjaya, 2006a, 2006b).

Finally, parental participation also affects the effectiveness of the implementation of the inquiry model. Some students at MTs in Sidikalang District come from families that are less supportive in terms of learning at home. Although the inquiry model is applied in schools that involve many activities outside of conventional learning, without parental support at home, students tend to be less than optimal in following this learning.

Based on the above findings, the supporting and inhibiting factors in the application of the inquiry model are strongly related to several existing educational theories. According to Arends (2012), the inquiry learning model prioritizes the development of critical thinking skills, which is in accordance with the principle of active learning in which students are directly involved in the process

of finding and solving problems. Support from madrasah management and trained teachers is key in creating a learning environment that supports the implementation of this model.

However, the obstacles found, such as time and resource constraints, indicate the need for more careful learning planning and better provision of facilities. This is also in line with Hamruni's opinion, which states that the success of the inquiry model is highly dependent on the physical and mental readiness of students and the readiness of schools in providing adequate facilities. In this case, the role of parents in supporting the learning process outside of school is no less important for the successful implementation of this model. Thus, although the application of the inquiry model shows positive results, efforts need to be made to overcome the existing obstacles so that the learning process can run more effectively and optimally(Hamruni, 2010; Wahyudi, 2023).

Teacher and Student Experience Implementing the Inquiry Model in Islamic Cultural History Learning

The application of the inquiry learning model to the learning of Islamic Cultural History in MTs throughout Sidikalang District not only has an impact on changes in student learning patterns, but also provides new experiences for both teachers and students. Based on the results of interviews, observations, and documentation, various experiences were found that reflected the challenges, successes, and impacts caused by the application of this model.

Teachers in MTs in Sidikalang District, as conveyed by Umi Emi Nuraini Matanari (teacher of Islamic Cultural History at MTsN Dairi), felt the positive impact of the application of the inquiry learning model. According to him, this model makes learning more dynamic and fun. In an interview, he stated, "In the classroom, the application of the inquiry model makes students much more active. They not only receive material from me, but also ask questions and find answers on their own." This experience shows that the inquiry model transforms the role of teachers from being a knowledge center to a facilitator and motivator. Teachers no longer rely on lectures as the main method, but rather to ask questions that stimulate students' critical thinking. This is in line with Sanjaya's opinion (2006b), which states that the inquiry learning model allows students to actively engage in the learning process and develop critical thinking skills.

However, while teachers benefit from the inquiry model, they also face some challenges. One of them is the difficulty in managing time. As revealed by Umi Sedit Rahayu, a teacher at MTsS Pesantren Dairi, "The inquiry model takes longer to explore and discuss the questions asked by students, so sometimes we have difficulty completing the material on schedule." This time challenge is one of the inhibiting factors mentioned earlier. Nevertheless, teachers are still trying to overcome this by designing flexible learning and curating materials that can be studied more deeply through inquiry activities, albeit in limited time.

Based on interviews with several students, such as Alia Dwi Karina Bancin, a student at MTsS Sidikalang, they felt that learning became more interesting and fun after the inquiry model was applied. Alia revealed, "When teachers apply the inquiry model, I feel that learning becomes morelively and I become more asking questions and finding out." This shows that students feel actively involved in the learning process, which was previously more passive in traditional learning models. According to Hamruni, the inquiry learning model focuses not only on cognitive learning outcomes, but also on the development of students' scientific attitudes, which is reflected in their willingness to continue to seek knowledge and not be afraid to make mistakes (Hamruni, 2010; Rusman, 2013).

In addition, students also feel more confident in expressing opinions and discussing with classmates. This is in accordance with the statement of the head of MTsS Sidikalang, Umi Ratimah Kaloko, who said that the inquiry model improves students' ability to work together in a team. Learning based on discussion, experimentation, and problem-solving makes students better prepared to face social and intellectual challenges, as well as build social skills that are so much needed in the modern world.

However, despite the positive impact felt, some students also expressed difficulties, especially in formulating relevant questions and understanding complex material. One of the

students, who did not want to be named, said, "Sometimes I find it difficult to formulate the right questions about Islamic history, and sometimes I am not sure if my questions are relevant to the material being studied." This suggests that although the inquiry model can stimulate students' curiosity, not all students have the same skills in critical thinking and formulating relevant questions. This requires more intensive guidance from teachers in developing students' critical thinking skills, as suggested by Piaget in constructivist learning theory (Piaget, 1970).

These findings indicate that the application of the inquiry learning model has a significant impact on increasing student engagement and motivation in learning the History of Islamic Culture. However, the challenges faced, especially related to students' limited time and critical thinking skills, require further attention. As stated by Arends (2012), the success of the inquiry model is highly dependent on the readiness of teachers to manage time and learning materials effectively, as well as students' skills in critical thinking. In this context, teachers need to develop more flexible learning strategies to overcome time constraints and continue to guide students in formulating sharper and more relevant questions.

Overall, despite the several obstacles faced, the application of the inquiry model to the learning of Islamic Cultural History in MTs throughout Sidikalang District has proven effective in improving the quality of learning. Learning becomes more dynamic, students are more active and independent, and have better critical thinking skills. This shows that the inquiry model can be an effective alternative in developing more meaningful and relevant learning in madrasas.

CONCLUSION

This study concludes that the application of the inquiry learning model to the learning of Islamic Cultural History in MTs in Sidikalang District shows a positive impact on the quality of learning. The inquiry model successfully improves students' critical thinking skills, independence, and confidence, as well as makes learning more active and enjoyable. Students who were previously passive are now more proactive in asking, researching, and finding solutions. Nonetheless, the challenges faced in the implementation of this model include time constraints, lack of supporting resources, and the difficulty of some students in formulating relevant questions. Madrasah management support and teacher training are the main supporting factors in the successful implementation of the inquiry model. Teachers act as facilitators and motivators, while students are actively involved in the learning process. Although some barriers have arisen, such as limited time and limited props, overall the inquiry model has improved the quality of learning of Islamic Cultural History by providing opportunities for students to think critically and independently. This research shows that the inquiry learning model can be an effective approach that can be applied optimally if balanced with careful preparation from various parties. The findings of this study confirm that the integration of Islamic values in the inquiry process is able to strengthen students' historical awareness and religious character, so that SKI learning is not only oriented to factual knowledge but also to the formation of spiritual personality. Further research is suggested to develop more systematic inquiry learning tools, utilize digital technology as a medium of historical exploration, and expand the research location to obtain stronger generalizations of results.

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