

IMPLEMENTATION OF THE INQUIRY LEARNING MODEL TO ENHANCE STUDENTS' CONCEPTUAL UNDERSTANDING IN ISLAMIC RELIGIOUS EDUCATION: A QUALITATIVE STUDY AT A STATE VOCATIONAL HIGH SCHOOL IN TEBO, INDONESIA

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Abstrak

Pendidikan Agama Islam (IRE) di tingkat menengah atas di Indonesia terus didominasi oleh pengajaran berbasis ceramah, yang membatasi keterlibatan aktif peserta didik dengan konstruksi spiritual abstrak seperti mahabbah (cinta), khauf (ketakutan), raja' (harapan), dan tawakkal (kepercayaan kepada Tuhan). Studi ini mengkaji bagaimana model inkuiri-pembelajaran dioperasionalkan di ruang kelas IRE di sekolah menengah kejuruan negeri dan mengidentifikasi kondisi yang memungkinkan atau membatasi implementasinya. Desain deskriptif kualitatif diterapkan di SMK Negeri 2 Rimbo Bujang, Kabupaten Tebo, antara bulan Juni hingga September 2024. Data dihasilkan melalui delapan observasi kelas non-peserta, dua belas wawancara semi-terstruktur dengan kepala sekolah, guru IRE, dan siswa kelas-XI, dan analisis dokumen rencana pelajaran dan artefak pengajaran. Data dianalisis menggunakan model interaktif Miles-Huberman, dan kredibilitas ditetapkan melalui triangulasi sumber dan teknik serta pemeriksaan anggota. Temuan ini menunjukkan bahwa model inkuiri-pembelajaran terungkap di lima tahap operasional dan diberlakukan melalui delapan teknik pedagogis, termasuk pbingkai kontekstual, pertanyaan terpandu, diskusi kasus, bermain peran, jurnal reflektif, dan pemetaan konsep. Implementasi didukung oleh ruang kelas dan sumber belajar yang memadai, namun terkendala oleh peralatan media yang terbatas, kesiapan guru yang tidak merata, kebisingan lingkungan, dan keterlambatan siswa. Model ini memperkuat keterlibatan peserta didik dan pemahaman konseptual ketika guru merancang pertanyaan yang menghubungkan konstruksi spiritual dengan pengalaman hidup peserta didik. Studi ini menyumbangkan catatan berbasis konteks tentang pembelajaran inkuiri dalam IRE kejuruan dan menawarkan kerangka kerja praktis bagi guru dan pemimpin sekolah yang bertujuan untuk bergerak melampaui pengajaran ekspositori.

Kata kunci: Pembelajaran Inkuiri; Pendidikan Agama Islam; Pemahaman Konseptual; Sekolah Menengah Kejuruan; Penelitian Kualitatif

Abstract

Islamic Religious Education (IRE) at the senior secondary level in Indonesia continues to be dominated by lecture-based instruction, which limits learners' active engagement with abstract spiritual constructs such as mahabbah (love), khauf (fear), raja' (hope), and tawakkal (trust in God). This study examines how an inquiry-learning model is operationalized in IRE classrooms at a state vocational high school and identifies the conditions that enable or constrain its implementation. A qualitative descriptive design was applied at SMK Negeri 2 Rimbo Bujang, Tebo Regency, between June and September 2024. Data were generated through eight non-participant classroom observations, twelve semi-structured interviews with the principal, the IRE teacher, and grade-XI students, and document analysis of lesson plans and teaching artefacts. Data were analyzed using the Miles–Huberman interactive model, and credibility was established through source and technique triangulation as well as member checking. The findings show that the inquiry-learning model unfolds across five operational stages and is enacted through eight pedagogical

techniques, including contextual framing, guided questioning, case discussion, role play, reflective journaling, and concept mapping. Implementation is supported by adequate classroom space and learning resources, but is constrained by limited media equipment, uneven teacher readiness, environmental noise, and student tardiness. The model strengthens learner engagement and conceptual understanding when teachers design questions that connect spiritual constructs to learners' lived experiences. The study contributes a context-grounded account of inquiry learning in vocational IRE and offers a practical framework for teachers and school leaders aiming to move beyond expository instruction.

Keywords: *Inquiry Learning; Islamic Religious Education; Conceptual Understanding; Vocational High School; Qualitative Research*

Introduction

Islamic Religious Education (IRE) occupies a central place in Indonesia's national curriculum because it is expected to do more than transfer doctrinal knowledge. The subject is mandated to nurture faith, ethical conduct, and a sense of personal and social responsibility from primary school to senior secondary school, including in vocational tracks where students are simultaneously preparing for the labor market. Within vocational high schools (SMK), where contact hours for general subjects are typically compressed in favor of technical training, the pedagogical efficiency of IRE becomes particularly consequential. Teachers must therefore be able to engage students with abstract spiritual concepts in a limited time while keeping the lesson connected to the learners' developmental, social, and vocational realities. National-level monitoring, however, has reported that teacher competencies in delivering high-quality, learner-centered instruction remain unevenly distributed across regions of Indonesia, particularly in rural and peripheral districts.

A growing body of Indonesian classroom research has explored learner-centered pedagogies for IRE, including project-based learning, video-mediated learning, differentiated instruction, and inquiry learning. Studies on inquiry learning at the junior secondary level have reported gains in motivation and surface-level comprehension when students are guided through structured questioning and group exploration (Roiyani, 2022; Syamsidah & Ratnawati, 2020). Complementary research at the elementary and tertiary levels has shown that inquiry-oriented and differentiated approaches can support active engagement and conceptual depth across diverse content areas (Andriyadi et al., 2023; Muzakki et al., 2025; Wandira et al., 2025). At the same time, scholarship on IRE in vocational settings has emphasized that the meaning of religious learning is shaped by the school's socio-economic environment and by teachers' professional readiness (Khamim et al., 2024; Sulaiman & C. W., 2019). Pedaste et al. (2015) provide an internationally cited synthesis that conceptualizes inquiry-based learning as a cyclical process of orientation, conceptualization, investigation, conclusion, and discussion, offering a useful reference architecture against which classroom enactments can be compared.

Despite this expanding literature, three gaps remain. First, most empirical accounts of inquiry learning in IRE focus on cognitive outcomes such as test scores rather than on how teachers operationalize the model in everyday classrooms. Second, vocational high schools are underrepresented in IRE pedagogy research, even though their student demographics, time allocations, and facility constraints differ markedly from those of academic secondary schools. Third, abstract affective-spiritual constructs such as *mahabbah*, *khauf*, *raja'*, and *tawakkal* which are central to IRE syllabi but resist reduction to factual recall have rarely been examined as the substantive content of inquiry-based lessons. There is, accordingly, limited descriptive

evidence on how these constructs can be made tractable to inquiry questioning, and on which contextual factors enable or impede such enactment in vocational settings.

This study addresses these gaps by examining how the inquiry-learning model is implemented in IRE at a state vocational high school in Tebo Regency, Indonesia, and by mapping the supporting and inhibiting factors that shape its enactment. The research is guided by three questions: (1) How is the inquiry-learning model operationalized across the stages of an IRE lesson on mahabbah, khauf, raja', and tawakkal? (2) Which pedagogical techniques do teachers use within those stages to scaffold conceptual understanding? (3) What classroom and school-level factors support or inhibit implementation? The contribution of the article is a context-grounded description of inquiry learning as it is actually performed in a vocational IRE classroom, complemented by an analysis of enabling and constraining conditions that can inform teacher professional development and school-level policy. The remainder of the paper presents the qualitative descriptive method employed, the findings organized around the three research questions, a discussion that places the findings in dialogue with existing scholarship, and the conclusions and implications.

METHOD

Research Design

This study employed a qualitative descriptive design, which is suited to producing a detailed account of a phenomenon within its natural setting without imposing a predetermined theoretical frame on participants' meanings (Sugiyono, 2020; Aggito & Setiawan, 2018). The unit of analysis was a series of IRE lessons in which the inquiry-learning model was used to teach the affective-spiritual constructs of mahabbah, khauf, raja', and tawakkal. The three research questions—on the operational stages of the model, the pedagogical techniques used, and the supporting and inhibiting factors structured both data collection and analysis, and the order in which they are reported in this section is mirrored in the Results section.

Research Setting and Participants

Fieldwork was conducted at SMK Negeri 2 Rimbo Bujang, Tebo Regency, Jambi Province, Indonesia, between June and September 2024. The school was purposefully selected for two reasons: it offers IRE as part of its general curriculum across all vocational tracks, and preliminary observation on 12 June 2024 indicated that the IRE teacher had begun to use inquiry-oriented techniques alongside lecture-based instruction. Participants were recruited through purposive sampling on the basis of relevance to the research questions. The final sample consisted of one school principal, one senior IRE teacher with more than five years of teaching experience, and ten grade-XI students drawn from two parallel classes. Informed consent was obtained verbally before each interview, and pseudonyms or role descriptors are used throughout.

Data Collection

Three data-generation techniques were used. First, non-participant classroom observation was conducted across eight IRE lessons, each lasting 80 minutes. An observation protocol recorded the teacher's actions, the questions posed, student responses, and the use of physical and digital resources, with timestamps. Second, semi-structured interviews of 30 to 45 minutes were conducted with the principal and the IRE teacher, and shorter interviews of 15 to 25 minutes were conducted with the ten student informants. Interviews were audio-recorded with permission and transcribed verbatim within 48 hours. Transcription accuracy was verified

through a second pass against the audio file, and any unclear passages were resolved through follow-up clarification with the participants, with a tolerance of zero unresolved ambiguities. Third, documentation included lesson plans (RPP), the school profile, teacher and student rosters, and photographs of student work. Audio recording used a smartphone device at a sampling rate of 44.1 kHz, and field notes were time-stamped to the nearest minute.

Data Analysis

Data were analyzed using the Miles and Huberman interactive model, which proceeds through three concurrent activities: data condensation, data display, and conclusion drawing and verification (Miles et al., 2014). Transcripts, observation notes, and document excerpts were coded inductively in three rounds. The first round produced descriptive codes anchored in participants' words; the second round grouped these into the operational stages of the inquiry-learning model and the pedagogical techniques used within them; the third round organized supporting and inhibiting factors into thematic clusters. Data displays in the form of matrices were used to compare codes across observation sessions and across informants, allowing patterns and divergences to be identified before conclusions were drawn.

Trustworthiness

Credibility was strengthened through three procedures. Source triangulation cross-checked accounts of the same lesson by the teacher, students, and the principal. Technique triangulation aligned interview data with observation notes and lesson documents. Member checking was conducted with the IRE teacher and four students after preliminary themes were drafted, and revisions were made when participants disputed an interpretation. The audit trail comprises original audio files, transcripts, observation logs, coded extracts, and analytic memos, retained by the corresponding author and available on reasonable request.

RESULTS AND DISCUSSION

Operational Stages of the Inquiry-Learning Model

Across the eight observed lessons, the IRE teacher enacted the inquiry-learning model through five sequential stages. The first stage was orientation, in which the teacher set the context for the lesson and connected the day's topic for example, mahabbah to a real-life situation such as preparing for a final examination. The second stage was exploration, during which students were divided into groups of four to five, given a short video or scenario, and asked to identify the spiritual concept at work. The third stage was concept formation, in which each group articulated, in its own words, what mahabbah, khauf, raja', or tawakkal entailed in the case under discussion. The fourth stage was application, in which students proposed concrete actions that operationalized the concept in their own lives. The fifth stage was closure, in which the teacher synthesized the contributions and connected them back to canonical references. The five stages were observed in sequence in seven of the eight lessons; in one lesson, the application stage was abbreviated due to time constraints associated with a school assembly.

Pedagogical Techniques Employed Within the Stages

Within the five-stage architecture, eight pedagogical techniques were used to scaffold student understanding, summarized in Table 1. The techniques were not used in every lesson; rather, they were selected by the teacher according to the affective construct being taught and the time available. The most frequently observed techniques were contextual framing and guided question-and-answer, both of which were used in all eight lessons. Reflective journaling

and personal-life application were the least frequent, used in three lessons each, but were the techniques most strongly associated by student informants with deeper understanding.

Table 1. Pedagogical techniques observed within the inquiry-learning stages

No.	Technique	Operational description	Frequency (of 8 lessons)
1	Contextual framing	Lesson opens with a real-life scenario (e.g., final-exam anxiety) connected to the target spiritual construct.	8/8
2	Guided question-and-answer	Teacher poses open questions and probes student responses to surface misconceptions.	8/8
3	Case study	A short narrative or video illustrating <i>khauf</i> or <i>tawakkal</i> is analyzed in groups.	6/8
4	Group discussion	Groups of 4–5 students compare interpretations and reach a shared formulation.	7/8
5	Simulation and role play	Students enact a scenario in which a peer pressures them to cheat, foregrounding <i>khauf</i> and <i>tawakkal</i> .	4/8
6	Reflective journaling	Students write a short personal reflection on a recent experience of <i>mahabbah</i> or <i>raja'</i> .	3/8
7	Concept mapping	Groups draw a map linking <i>mahabbah</i> , <i>khauf</i> , <i>raja'</i> , and <i>tawakkal</i> to daily life situations.	5/8
8	Application in daily life	Students commit to a concrete action and report back in the next lesson.	3/8

Supporting and Inhibiting Factors

Three classes of supporting factors and four classes of inhibiting factors emerged from the analysis. Supporting factors comprised adequate classroom space, the availability of basic learning resources such as textbooks and reference materials, and a school management that endorsed the use of varied pedagogical models. Inhibiting factors comprised four conditions. Limited media equipment was reported across all eight observations: only two of the school's fourteen general classrooms were equipped with a working projector, which constrained the teacher's ability to use video-based cases. Uneven teacher readiness was identified by the principal and corroborated by the teacher, who reported that designing inquiry questions for affective constructs took, on average, twice as long as preparing a traditional lecture. Environmental noise from adjacent technical workshops was logged in five of the eight observations as audible above 65 decibels for sustained periods. Student tardiness was observed in three lessons, with between two and four students arriving more than ten minutes after the scheduled start time, which compressed the orientation stage.

The findings extend earlier qualitative work on inquiry learning in IRE in three respects. First, the five-stage architecture observed in this study aligns broadly with the inquiry-cycle synthesis offered by Pedaste et al. (2015), which describes orientation, conceptualization, investigation, conclusion, and discussion as the canonical phases of inquiry-based learning. The principal divergence is that, in the IRE setting examined here, the conceptualization phase and the discussion phase are merged into what teachers and students described as concept formation, while application is treated as a distinct fourth stage closely tied to learners' lived experience. This convergence with, but adaptation of, an internationally cited framework suggests that inquiry learning is being localized rather than transplanted.

Second, the prominence of contextual framing and guided question-and-answer in every observed lesson is consistent with prior Indonesian classroom studies that have emphasized the centrality of teacher questioning in IRE (Roiyani, 2022; Khamim et al., 2024). The present study, however, qualifies that emphasis by showing that techniques perceived by students as most generative of understanding namely reflective journaling and application in daily life were used in only three of the eight lessons. Earlier studies have tended to report on aggregate frequency of techniques without disaggregating their relative contribution to learner sense-making; the matrix-level data displays used here make that distinction visible. The pattern echoes Muyassaroh et al. (2023), who found that media-rich and reflective tasks were associated with deeper engagement in Islamic learning even when they were less frequently used.

Third, the inhibiting factors identified limited media equipment, uneven teacher readiness, environmental noise above 65 decibels, and student tardiness exceeding ten minutes give a more granular picture than the broad categories of "infrastructure" and "discipline" that have appeared in earlier reports (Frendi et al., 2024; Khamim et al., 2022). Quantifying these factors clarifies what counts as a binding constraint: a single working projector serving fourteen classrooms is qualitatively different from a generic shortage. This level of specification matters for practice, because it reframes school-level intervention from generic capacity building toward targeted procurement, scheduling, and classroom-noise mitigation.

The study's findings should be read with two limitations in mind. The single-site design at one vocational high school limits the transferability of the descriptive account to other settings, particularly to schools with markedly different facility profiles or teacher-preparation backgrounds. The absence of pre- and post-instruction measurement of conceptual understanding means that claims about learning gains rest on participants' accounts and on observable artefacts of student work, not on standardized assessment. Future studies could combine the present descriptive approach with a pretest–posttest design, and could extend the inquiry to multiple vocational schools across districts to examine how facility and teacher-readiness profiles interact with inquiry-learning enactment

CONCLUSION

This study set out to describe how the inquiry-learning model is operationalized in IRE at a state vocational high school in Tebo Regency and to identify the conditions that shape its enactment. The inquiry-learning model was implemented through five operational stages and eight pedagogical techniques tailored to the affective–spiritual constructs of mahabbah, khauf, raja', and tawakkal, with contextual framing and guided questioning used in every lesson and reflective tasks reserved for selected lessons. Implementation was supported by adequate classroom space, basic learning resources, and managerial endorsement, and was constrained

by limited media equipment, uneven teacher readiness, environmental noise, and student tardiness. The contribution of the article lies in providing a context-grounded, technique-level account of inquiry learning in vocational IRE that can inform teacher professional development, school-level resource planning, and curriculum design. Further research is recommended in three directions: comparative studies across multiple vocational schools, mixed-methods designs that pair classroom description with measured changes in conceptual understanding, and longitudinal studies that track how teachers refine inquiry questioning for affective content over successive school terms.

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