

IMPLEMENTATION OF AQIDAH LEARNING THROUGH INQUIRY LEARNING STRATEGIES IN ENHANCING STUDENTS' RELIGIOUS AWARENESS

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Abstrak

Penelitian ini bertujuan menganalisis implementasi strategi Inquiry Learning dalam pembelajaran Aqidah Akhlak untuk meningkatkan kesadaran beragama peserta didik di Madrasah Aliyah Swasta (MAS) Al-Manar. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian deskriptif. Informan penelitian terdiri atas guru Aqidah Akhlak, peserta didik, serta kepala madrasah atau wakil bidang kurikulum. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis menggunakan model interaktif Miles, Huberman, dan Saldaña melalui tahapan reduksi data, penyajian data, dan penarikan kesimpulan. Keabsahan data diperkuat melalui triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa strategi Inquiry Learning dilaksanakan melalui tahapan orientasi, perumusan masalah, pengajuan hipotesis, pengumpulan data, pengujian hipotesis, dan penarikan kesimpulan. Implementasi strategi tersebut mendorong keterlibatan aktif, kemampuan berpikir kritis, kemandirian belajar, serta pemahaman yang lebih mendalam terhadap nilai-nilai aqidah. Peningkatan kesadaran beragama tercermin dalam kedisiplinan melaksanakan ibadah, keterlibatan dalam kegiatan keagamaan, peningkatan akhlak, penguatan keimanan, serta kemampuan mengaktualisasikan nilai-nilai Islam dalam kehidupan sehari-hari.

Kata Kunci: Inquiry Learning, Pembelajaran Aqidah Akhlak, Kesadaran Beragama

Abstract

This study aims to analyze the implementation of the Inquiry Learning strategy in Aqidah Akhlak instruction to enhance students' religious awareness at Al-Manar Private Madrasah Aliyah (MAS). This study employs a qualitative approach with a descriptive research design. The research informants consisted of Aqidah Akhlak teachers, students, and the school principal or the vice principal in charge of the curriculum. Data were collected through observation, interviews, and documentation, then analyzed using the interactive model developed by Miles, Huberman, and Saldaña through the stages of data reduction, data presentation, and drawing conclusions. Data validity was strengthened through triangulation of sources and techniques. The research results indicate that the Inquiry Learning strategy was implemented through the stages of orientation, problem formulation, hypothesis formulation, data collection, hypothesis testing, and drawing conclusions. The implementation of this strategy fostered active engagement, critical thinking skills, independent learning, and a deeper understanding of religious values. Increased religious awareness was reflected in discipline in performing religious duties, participation in religious activities, improved moral character, strengthened faith, and the ability to apply Islamic values in daily life.

Keywords: Inquiry Learning, Aqidah Akhlak Learning, Religious Awareness

INTRODUCTION

Islamic religious education is one of the fundamental aspects in shaping students' character and personality. Through Islamic religious education, students are not only directed to acquire knowledge of religious teachings but are also expected to internalize the values of faith so that these values are reflected in their attitudes, behavior, and perspectives in everyday life. In the context of Islamic education, aqidah learning holds a highly important position because it serves as the primary foundation for shaping a Muslim's belief in Allah, the angels, the Books of Allah, His messengers, the Day of Judgment, and divine decree (qadha and qadar). Therefore, aqidah learning should not merely be oriented toward the cognitive aspect of mastering subject matter but should also address the affective and psychomotor aspects, thereby producing students with strong religious awareness (Nata, 2014).

Religious awareness refers to a condition in which individuals are able to understand, internalize, and practice religious teachings consciously and responsibly. Such awareness is reflected in positive behaviors, including obedience in worship, discipline, good moral conduct, and the ability to apply Islamic values in social interactions. According to Jalaluddin (2016), religious awareness does not emerge spontaneously but develops through educational processes, personal experiences, and environmental influences that contribute to an individual's religious development. Thus, educational institutions, particularly madrasahs, have a strategic responsibility to create learning processes capable of fostering students' deep religious understanding and internalization.

In its implementation, aqidah learning in madrasahs still faces various challenges. Learning processes that tend to be teacher-centered and emphasize lectures and memorization provide students with limited opportunities to think critically and discover the meaning of the material being studied. This condition may cause aqidah understanding to remain merely theoretical and fail to encourage behavioral changes toward better conduct. In fact, effective learning should provide learning experiences that actively engage students in acquiring knowledge and constructing their own understanding (Hamalik, 2014). Therefore, more innovative and participatory learning strategies are needed to connect aqidah concepts with students' real-life experiences.

One learning strategy considered appropriate for addressing these needs is the Inquiry Learning strategy. This strategy positions students at the center of the learning process through activities involving questioning, investigation, analysis, and concept discovery based on systematic thinking processes. From a constructivist perspective, learning that provides students with opportunities to discover knowledge independently will produce more meaningful and long-lasting understanding (Bruner, 2006). In line with this perspective, Sanjaya (2019) explains that the Inquiry Learning strategy can develop students' critical thinking skills, curiosity, and active engagement in the learning process.

The application of the Inquiry Learning strategy in aqidah learning is highly relevant because matters of faith require not only the ability to memorize religious evidence or concepts

but also processes of understanding, contemplation, and internalization of the values contained within them. Learning conducted through an inquiry approach can help students discover the meaning of aqidah teachings through discussion, reflection, and analysis of various phenomena in everyday life. This is consistent with the findings of Nurhayati (2019), who stated that the implementation of the Inquiry Learning strategy in Islamic religious education can increase students' activity and engagement in the learning process. In addition, Ridwan (2021) found that the Inquiry Learning strategy is effective in improving the quality of Islamic religious education learning outcomes.

From the perspective of Islamic education, the process of conveying knowledge should be conducted through a wise approach that is capable of engaging students' thinking. This principle is reflected in the Qur'an, Surah An-Nahl, verse 125, which emphasizes the importance of inviting people to the path of Allah through wisdom, good instruction, and respectful dialogue. This principle demonstrates that religious education should be implemented through approaches that provide students with opportunities to think, understand, and accept religious teachings consciously, rather than merely receiving information passively. Therefore, the use of learning strategies that emphasize thinking activities and the search for meaning is highly relevant to aqidah learning.

Madrasah Aliyah Swasta (MAS) Al-Manar, as an Islamic educational institution, plays an important role in developing students' religious awareness through aqidah learning. Based on preliminary observations, aqidah learning at the madrasah has demonstrated efforts to employ various learning methods. However, the implementation of learning strategies that specifically emphasize students' active involvement in constructing their understanding and internalizing the values of faith still requires further investigation. This condition is important to examine in order to understand how the Inquiry Learning strategy is implemented in aqidah learning and how it contributes to enhancing students' religious awareness.

Several previous studies have discussed aqidah learning and the application of the Inquiry Learning strategy in Islamic religious education. Aqidah learning is recognized as having an important role in shaping students' faith and character (Fauzi, 2018), while religious awareness is also influenced by educational processes and supportive learning environments (Hidayat, 2020). Nevertheless, research specifically examining the implementation of aqidah learning through the Inquiry Learning strategy to enhance students' religious awareness in the context of Madrasah Aliyah Swasta (MAS) Al-Manar remains very limited. Therefore, this study offers novelty by focusing on the relationship between the implementation of the Inquiry Learning strategy and the development of religious awareness in aqidah learning within a madrasah environment.

Based on the above discussion, research on the implementation of aqidah learning through the Inquiry Learning strategy to enhance students' religious awareness at Madrasah Aliyah Swasta (MAS) Al-Manar is important to conduct. This study is expected to provide theoretical contributions to the development of Islamic education studies, particularly regarding aqidah learning strategies oriented toward strengthening religious awareness. In addition, the

findings of this study are expected to provide practical input for teachers and madrasah institutions in developing learning processes that are more active, reflective, and meaningful for students.

METHOD

This study employed a qualitative approach with a descriptive research design to gain an in-depth understanding of the implementation of aqidah learning through the Inquiry Learning strategy in enhancing students' religious awareness at Madrasah Aliyah Swasta (MAS) Al-Manar. A qualitative approach was selected because this study was oriented toward exploring phenomena naturally based on the experiences, interactions, and perspectives of informants within the context of the ongoing learning process. Qualitative research enables researchers to obtain a more comprehensive understanding of the process of implementing learning strategies and changes in students' religious attitudes, which cannot be measured solely through numerical data. In this study, the researcher served as the primary instrument, directly observing and interpreting phenomena occurring in the field.

The research was conducted at Madrasah Aliyah Swasta (MAS) Al-Manar over a period of four months, from January to April. Research informants were selected using purposive sampling, namely, the selection of data sources based on the informants' involvement in and knowledge of the research subject. The research involved 30 informants, consisting of an aqidah teacher, Grade 10 students, and the head of the madrasah or the vice principal for curriculum affairs as supporting informants. These informants were selected to obtain in-depth information regarding the implementation of the Inquiry Learning strategy, the aqidah learning process, and the development of students' religious awareness.

Data were collected through observation, interviews, and documentation. Observation was conducted to obtain a direct description of the learning process, students' involvement, interactions between teachers and students, and behavioral indicators reflecting religious awareness. Interviews were conducted in structured and semi-structured forms with teachers, students, and madrasah administrators to explore their experiences, perceptions, and understanding of the implementation of the Inquiry Learning strategy. Meanwhile, documentation, including learning schedules, the madrasah profile, activity records, and attitude assessment documents, was used as supporting data to strengthen the findings obtained from observations and interviews.

Data analysis in this study employed the interactive model developed by Miles, Huberman, and Saldaña, consisting of three stages: data condensation, data display, and conclusion drawing (Miles et al., 2014). The data condensation stage involved selecting, categorizing, and coding data according to the research focus. Subsequently, the condensed data were presented in narrative form to enable the patterns and relationships among the findings to be systematically understood. The final stage, conclusion drawing, was conducted through the

interpretation of all data that had been verified using method triangulation and source triangulation to ensure a high level of credibility of the findings.

The process of data analysis and interpretation in this study was also grounded in theoretical perspectives on active and constructivist learning, which position students as the primary subjects in constructing knowledge through learning experiences (Bruner, 2006; Sanjaya, 2019). Thus, the research method employed is expected to produce an in-depth description of the implementation of the Inquiry Learning strategy in aqidah learning and its contribution to the development of students' religious awareness at MAS Al-Manar.

RESULTS AND DISCUSSIONS

Discussion of Aqidah Learning Planning through the Inquiry Learning Strategy

Based on the research findings obtained through observation, interviews, and documentation, it was found that the planning of Aqidah Akhlak learning through the Inquiry Learning strategy at MAS Al-Manar had been systematically and purposefully designed in accordance with the intended learning objectives. The teacher did not merely prepare lesson plans as a form of fulfilling educational administrative requirements but also regarded planning as a fundamental basis for creating an active and meaningful learning process capable of developing students' religious awareness.

The preparation of learning instruments, such as lesson plans containing learning objectives, materials, methods, media, learning procedures, and evaluation techniques, indicates that the teacher had carried out thorough planning before implementing the teaching and learning activities. This is consistent with Sanjaya (2015), who stated that instructional planning is a decision-making process concerning various learning components to ensure that learning activities can be carried out effectively and achieve the predetermined objectives. With good planning, teachers have clear guidelines for managing learning, making the learning process more structured.

The results of an interview with the Aqidah Akhlak teacher, Mrs. Latifah, indicated that each learning activity was always preceded by the preparation of a lesson plan containing the stages of Inquiry Learning, beginning with orientation, problem formulation, hypothesis formulation, data collection, hypothesis testing, and conclusion drawing. The teacher emphasized that the implementation of this strategy aimed not only to enable students to memorize aqidah concepts but also to help them understand the reasons and wisdom behind each Islamic teaching they studied. This statement demonstrates a learning orientation that emphasizes the development of deep understanding and the internalization of religious values.

In the context of Aqidah Akhlak learning, instructional planning is not only directed toward achieving cognitive outcomes in the form of mastering concepts of faith but also encompasses affective and psychomotor aspects. This can be seen in the formulation of learning objectives, which emphasizes students' ability to understand aqidah values, develop religious attitudes, and implement Islamic teachings in everyday life. Mulyasa (2016) explains that effective learning objectives should encompass the development of students' overall potential, including

knowledge, attitudes, and skills, so that the educational process can produce comprehensive behavioral changes.

The selection of the Inquiry Learning strategy in Aqidah Akhlak learning also demonstrates the compatibility between the characteristics of the subject matter and the learning approach employed. Aqidah material, which is related to faith, beliefs, and life values, requires a deep understanding process and therefore cannot be sufficiently delivered through lectures that position students as passive recipients of information. Through the Inquiry Learning strategy, students are given opportunities to ask questions, seek information, analyze evidence, and independently discover the concepts being studied. This approach is consistent with Bruner (2006), who stated that learning through discovery can enhance students' thinking abilities, independence, and understanding because they are directly involved in the process of acquiring knowledge.

Furthermore, the planning of learning resources, such as the Qur'an, hadith, textbooks, and discussion materials, demonstrates the teacher's efforts to provide a learning environment that supports inquiry activities. The availability of diverse learning resources enables students to obtain information from various perspectives, thereby making the process of developing religious understanding more comprehensive. From the constructivist perspective proposed by Piaget (2001), knowledge is not something that is fully transferred by the teacher to students but is constructed by students themselves through the interaction between their existing experiences and newly acquired information.

Thus, the research findings indicate that the successful implementation of the Inquiry Learning strategy in Aqidah Akhlak learning at MAS Al-Manar cannot be separated from the careful planning process undertaken by the teacher. Systematic planning provides clear direction for teachers in implementing learning activities while giving students opportunities to actively engage in the process of discovering the meaning of religious teachings. This condition serves as an important foundation for developing students' religious awareness because understanding acquired through processes of inquiry and verification tends to be more deeply internalized and capable of encouraging changes in attitudes and behaviors toward greater religiosity.

Discussion of Aqidah Learning Implementation through the Inquiry Learning Strategy

The research findings indicate that the implementation of Aqidah Akhlak learning through the Inquiry Learning strategy at MAS Al-Manar has been carried out in accordance with the stages of inquiry-based learning, namely orientation, problem formulation, hypothesis formulation, data collection, hypothesis testing, and conclusion drawing. The implementation of each stage demonstrates a shift in the teacher's role, from being the sole source of knowledge to serving as a facilitator who guides students in discovering and constructing their own understanding of Aqidah Akhlak material. This is consistent with Sanjaya (2016), who stated that the Inquiry Learning strategy is a series of learning activities that emphasizes critical and analytical thinking processes to independently seek and discover answers to a given problem.

The orientation stage serves as an important initial step in building students' readiness to learn. Based on the observations, the teacher began the lesson by greeting the students, leading a collective prayer, and providing an aperception that connected the learning material with students' real-life experiences. The teacher also posed stimulating questions related to everyday phenomena, such as why humans are required to believe in Allah even though they cannot see Him directly. These activities aimed to stimulate students' curiosity and encourage them to become actively involved in the learning process. In constructivist theory, learning becomes more meaningful when students are given opportunities to connect their prior knowledge with new experiences gained during the learning process (Piaget, 2001).

After receiving the initial stimulus, the learning process continued to the problem formulation stage. At this stage, students were encouraged to identify various issues related to aqidah material, such as evidence of the existence of Allah, the reasons why humans are required to have faith, and ways to improve the quality of their faith. The activity of formulating problems provided students with opportunities to develop curiosity, questioning skills, and critical thinking abilities. These abilities are among the primary objectives of implementing the Inquiry Learning strategy because, through questioning activities, students learn to analyze problems before finding answers based on reliable sources.

Next, during the hypothesis formulation stage, students were given opportunities to propose tentative explanations for the problems that had been formulated based on their prior knowledge and experiences. The teacher did not immediately determine whether the students' answers were correct or incorrect but instead gave them opportunities to verify the validity of their hypotheses through the process of seeking information. This activity demonstrates that Aqidah Akhlak learning through the inquiry strategy is not merely oriented toward the final outcome of obtaining the correct answer but also emphasizes students' thinking processes in developing understanding. Bruner (2006) emphasized that discovery-based learning can develop students' thinking abilities because they actively explore various sources of information and learning experiences.

The data collection stage constitutes the core of the inquiry learning process because, at this stage, students seek various sources of information that can support or refute the hypotheses they have proposed. Based on the research findings, students obtained data through the study of the Qur'an and hadith as the primary sources of Islamic teachings, textbooks, other references, group discussions, and additional explanations provided by the teacher. These activities demonstrate that students did not merely receive the material passively but were actively involved in the process of independently seeking knowledge. Such active involvement is consistent with the principles of constructivist learning, which position students as the primary subjects in constructing their own knowledge.

The next stage was hypothesis testing, namely the activity of analyzing the information obtained to determine whether the initial hypotheses could be accepted or needed to be revised. At this stage, students learned to connect the *naqli* evidence derived from the Qur'an and hadith with rational reasoning and phenomena encountered in everyday life. For example, students used

Qur'anic verses explaining the signs of Allah's greatness as a basis for understanding His existence and power. This process demonstrates that Aqidah learning does not merely emphasize memorizing religious evidence but also encourages students to understand its meaning and relevance to real life. According to Nata (2014), effective aqidah learning should be able to develop faith based on deep understanding, enabling students not merely to accept religious teachings formally but also to recognize the values and wisdom contained within them.

At the final stage, students and the teacher drew conclusions based on the results of discussions and the information-seeking process that had been conducted. This activity provided students with opportunities to reconstruct their understanding so that aqidah concepts could become more deeply embedded. The teacher then reinforced the conclusions presented by the students and clarified any misconceptions. This stage demonstrates that the teacher's role in the Inquiry Learning strategy remains important as a facilitator who guides the knowledge-construction process so that it remains aligned with the learning objectives.

The research findings also indicate that the implementation of the Inquiry Learning strategy had a positive impact on students' engagement throughout the learning process. This was reinforced by an interview with one of the students, who stated that Aqidah Akhlak learning became more interesting because students were given opportunities to search for religious evidence, engage in discussions, and independently discover the reasons behind particular religious teachings. This condition demonstrates that the learning process was no longer one-directional but had developed into a dialogical process that fostered students' curiosity and learning awareness. This perspective is consistent with Rogers' (1983) humanistic learning theory, which emphasizes that learning that provides students with freedom to explore knowledge produces more meaningful learning experiences and enables them to develop their potential optimally.

Thus, the implementation of Aqidah Akhlak learning through the Inquiry Learning strategy at MAS Al-Manar can be considered effective because each stage of the learning process encouraged students to think critically, actively seek information, and understand religious concepts through a process of discovery. Such active and reflective learning is an important factor in fostering a deeper understanding of aqidah and developing religious awareness that is not merely theoretical but is also reflected in students' attitudes and behaviors in everyday life.

Discussion of the Improvement of Students' Religious Awareness

Based on the results of observations, interviews, and documentation conducted at MAS Al-Manar, it was found that the implementation of the Inquiry Learning strategy in Aqidah Akhlak learning made a positive contribution to improving students' religious awareness. This improvement was not only evident in the cognitive aspect, as reflected in students' increased understanding of aqidah concepts, but also in the affective and psychomotor aspects through changes in attitudes, behaviors, and religious practices in everyday life. This indicates that Aqidah Akhlak learning implemented through an inquiry process can encourage students to understand

religious teachings more deeply, allowing Islamic values to be not merely understood as theoretical concepts but also internalized and practiced in real life.

Changes in students' religious awareness were evident in the aspect of worship. Based on the research findings, students demonstrated increased discipline in performing congregational prayers, including Dhuhr and Dhuha prayers within the madrasah environment. In addition, students' awareness of reading the Qur'an and their involvement in various religious activities, such as *tadarus*, *kultum*, and commemorations of Islamic holidays, also increased. These changes indicate that the understanding of faith values acquired through the learning process was able to foster an awareness of performing acts of worship more sincerely and responsibly.

An interview with one of the students revealed that, before participating in learning through the Inquiry Learning strategy, worship was often performed merely because of obligations and supervision from the surrounding environment. However, after students understood the reasons and wisdom behind worship through the process of searching for religious evidence and engaging in discussions, an internal awareness emerged that worship is a spiritual need rather than merely an obligation or habit. This finding is consistent with Jalaluddin (2016), who stated that mature religious awareness develops through a process of understanding and internalizing religious teachings, enabling individuals to engage in religious activities based on personal awareness rather than merely external factors.

In addition to the aspect of worship, increased religious awareness was also evident in students' moral behavior. Based on observations and information provided by the Aqidah Akhlak teacher, significant changes occurred in students' interactions with teachers and peers. Students demonstrated more polite attitudes, greater respect for others' opinions, increased social concern, and a stronger sense of responsibility toward assignments and regulations within the madrasah environment. The decrease in negative behaviors, such as using harsh language, disregarding school regulations, and showing a lack of concern for the surrounding environment, indicates that Aqidah Akhlak learning has influenced the development of students' character.

These behavioral changes demonstrate that the primary objective of Aqidah Akhlak learning is not merely the transmission of religious knowledge but also the process of internalizing values that can shape students' personalities. Muhaimin (2012) explains that Islamic religious education should be directed toward developing individuals who possess religious understanding while also being able to implement Islamic values in their attitudes and daily behaviors. Thus, the success of Aqidah Akhlak learning can be assessed by the extent to which students are able to actualize the values they have learned in their social lives.

The improvement of religious awareness was also evident in the aspect of faith or aqidah. Students were not only able to explain the concepts of *tawhid* theoretically, such as *tawhid rububiyah*, *uluhiyah*, and *asma wa sifat*, but were also able to connect these concepts with life phenomena and evidence of the greatness of Allah found throughout the universe. Students' ability to relate *naqli* evidence to rational reasoning demonstrates that the understanding of aqidah developed through the Inquiry Learning strategy became deeper and was not merely based on memorization.

Based on an interview with one of the students, it was found that learning through the inquiry process enabled students to better understand the reasons why they should believe in Allah because they were given opportunities to search for religious evidence, engage in discussions, and present arguments based on the understanding they had acquired. This demonstrates a shift from a learning pattern that previously tended to involve passively receiving information toward a learning process that required students to think actively and critically. According to Nata (2014), effective aqidah learning should be able to develop faith based on understanding and awareness rather than merely following traditions or accepting religious teachings without deep reflection.

The research findings also demonstrate that the Inquiry Learning strategy contributed to developing students' critical thinking skills regarding religious issues. When students were given opportunities to formulate problems, propose tentative hypotheses, seek sources of information, and draw their own conclusions, the resulting understanding became stronger and more enduring. This is consistent with the constructivist theory proposed by Piaget (2001), which explains that knowledge becomes more meaningful when it is constructed through students' experiences and active involvement in the learning process.

Furthermore, the successful improvement of students' religious awareness through the Inquiry Learning strategy did not occur instantly but developed through a continuous and sustained learning process. The teacher's role as a facilitator is crucial to the success of this process because the teacher not only provides information but also guides students in discovering the meaning behind each teaching they study. A learning approach that provides students with opportunities to ask questions, engage in discussions, and express their opinions creates more meaningful learning experiences and is capable of engaging the cognitive, affective, and psychomotor dimensions.

Thus, the findings of this study reinforce Daradjat's (2012) view that religious awareness is a condition in which individuals understand, internalize, and practice religious teachings in all aspects of their lives. The implementation of the Inquiry Learning strategy in Aqidah Akhlak learning at MAS Al-Manar has proven to be an effective learning strategy for enhancing students' religious awareness through strengthening worship practices, developing noble character, and fostering stronger aqidah. These findings also demonstrate that religious education that positions students as active subjects can produce deeper learning experiences, allowing religious values to move beyond the level of knowledge and develop into faith and behavior reflected in students' everyday lives.

Discussion of Aqidah Learning Evaluation through the Inquiry Learning Strategy and Data Validity (Triangulation)

The research findings indicate that the evaluation of Aqidah Akhlak learning through the Inquiry Learning strategy at MAS Al-Manar was conducted comprehensively by considering three main domains of learning: cognitive, affective, and psychomotor aspects. The

implementation of this evaluation demonstrates that teachers did not assess students' achievement solely based on their ability to master theoretical material but also considered changes in attitudes, worship practices, and the application of *aqidah* and moral values in everyday life. This comprehensive evaluation is important because the primary objective of *Aqidah Akhlak* learning is not merely to produce students who understand religious concepts but also to enable them to internalize and practice Islamic teachings through their actual behavior.

In the cognitive domain, the teacher conducted assessments through various forms of tests, including multiple-choice questions, essay questions, and daily assessments. These assessments aimed to determine students' level of understanding of the material that had been studied, including their understanding of the concept of *tawhid*, evidence related to faith, and commendable and blameworthy moral values. Within the context of the Inquiry Learning strategy, cognitive evaluation does not merely assess students' ability to recall information but also their ability to analyze, connect religious evidence with life phenomena, and present arguments based on the results of information-seeking activities. This is consistent with Sanjaya (2016), who explains that inquiry-based learning aims to develop systematic, logical, and critical thinking skills through the process of independently discovering knowledge.

Furthermore, evaluation of the affective domain was conducted through observations of students' attitudes and behaviors during the learning process and in their daily lives within the madrasah environment. The teacher observed indicators such as honesty, discipline, responsibility, politeness toward teachers, the ability to cooperate, and participation in religious activities. Assessment of the affective domain is highly relevant in *Aqidah Akhlak* learning because the success of learning is not only measured by the extent to which students can explain religious concepts but also by changes in character and behavior that reflect Islamic values. According to Muhaimin (2012), effective Islamic religious education should foster awareness and internalization of religious teachings so that they are reflected in students' attitudes and actions in everyday life.

In addition to the cognitive and affective aspects, the teacher also evaluated the psychomotor domain, which relates to students' ability to implement religious values through concrete actions. This assessment was reflected in observations of students' worship practices, involvement in religious activities, ability to express opinions during discussions, and active participation in various learning activities. In the Inquiry Learning strategy, the ability to express ideas and take responsibility for the results of one's thinking constitutes an important part of the learning process because it demonstrates students' development in thinking and social skills.

The implementation of evaluation covering these three aspects demonstrates alignment between the objectives, processes, and outcomes of *Aqidah Akhlak* learning. The teacher did not focus solely on learning achievement in the form of academic grades but also considered the process of developing students' religious character. This is consistent with Mulyasa (2016), who states that learning evaluation should provide a comprehensive overview of students' development in terms of knowledge, attitudes, and skills. Therefore, the implementation of comprehensive evaluation provides teachers with an opportunity to determine the extent to

which the Inquiry Learning strategy has been successfully implemented in enhancing students' religious awareness.

In this study, the validity of data concerning the implementation of Aqidah Akhlak learning through the Inquiry Learning strategy was strengthened through source triangulation and method triangulation. Source triangulation was conducted by comparing information obtained from various parties, namely the Aqidah Akhlak teacher, students, and the head of the madrasah. Meanwhile, method triangulation was conducted by comparing the results of observations, interviews, and documentation, allowing the data obtained to complement and reinforce one another.

The triangulation results demonstrated consistency among the data obtained from various sources. Observational findings indicating increased student engagement in learning activities, greater discipline in performing religious practices, and behavioral changes toward more positive conduct were supported by the results of interviews with teachers and students. The teacher reported that students had become more active in asking questions and participating in discussions, while students expressed that learning through the Inquiry Learning strategy helped them understand the reasons and meanings behind the religious teachings they studied. The consistency of information obtained from various sources strengthened the credibility of the research findings.

The use of triangulation in qualitative research plays an important role in increasing confidence in the data obtained. According to Sugiyono (2022), triangulation is a technique for examining data validity by utilizing different sources, techniques, or time periods to obtain more accurate and reliable data. Thus, the application of triangulation in this study demonstrates that the research findings regarding the effectiveness of the Inquiry Learning strategy in enhancing students' religious awareness at MAS Al-Manar have a strong level of validity because they are supported by the consistency of data obtained through observations, interviews, and documentation.

Overall, the discussion of evaluation and data validity demonstrates that the implementation of the Inquiry Learning strategy in Aqidah Akhlak learning has had a positive impact on both the learning process and outcomes. Comprehensive evaluation enables teachers to identify students' development in terms of religious knowledge, attitudes, and skills, while the use of triangulation strengthens the validity of the research findings. Therefore, the Inquiry Learning strategy can be regarded as an effective learning approach for developing a deep understanding of aqidah, fostering good moral character, and continuously enhancing students' religious awareness.

CONCLUSIONS

Based on the research findings and discussion regarding the implementation of Aqidah Akhlak learning through the Inquiry Learning strategy in enhancing students' religious awareness at MAS Al-Manar, it can be concluded that the implementation of the Inquiry Learning strategy

has been carried out effectively through interconnected stages of learning planning, implementation, and evaluation. At the planning stage, the teacher systematically prepared learning instruments by considering learning objectives that encompass cognitive, affective, and psychomotor aspects and by adapting the learning steps to the characteristics of the Inquiry Learning strategy. At the implementation stage, students were actively involved in the learning process through activities of observing, formulating problems, proposing hypotheses, seeking information, testing findings, and drawing conclusions. As a result, Aqidah Akhlak learning was no longer merely focused on memorization but developed into a meaningful learning process. The implementation of the Inquiry Learning strategy had a positive impact on enhancing students' religious awareness, as reflected in improved worship practices, the development of better moral character, and stronger understanding and conviction regarding Islamic aqidah values. Students demonstrated changes in their discipline in performing acts of worship, politeness, responsibility, social concern, and ability to relate religious evidence to real-life phenomena. Comprehensive learning evaluation covering knowledge, attitudes, and skills demonstrated that the learning process was capable of producing gradual and sustainable changes in students' religious behavior. Therefore, the Inquiry Learning strategy can serve as an effective alternative approach to Aqidah Akhlak learning in developing students who not only understand Islamic teachings conceptually but are also able to internalize and practice them in their everyday lives.

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