

# Integrating Guided Inquiry with Islamic Values: Managing Islamic Education to Foster Character and Critical Thinking

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## Abstract:

This study aims to develop and validate the Islamic Value-Based Guided Inquiry (GI-BNI) model to improve students' conceptual mastery and character development in Islamic Religious Education. The research method uses Research and Development (R&D) with the Thiagarajan model through the 4D approach (Define, Design, Develop, Disseminate). This study combines quantitative and qualitative methods (mixed methods), including tests, questionnaires, observations, and interviews, and uses the mean difference test for quantitative analysis. The results show that the developed model comprises eight phases (Open, Immerse, Explore, Identify, Gather, Create, Share, Evaluate) integrated with Islamic values (faith, honesty, responsibility, and tolerance). Expert validation shows 93.33% feasibility, and implementation in Praja Pratama classes achieves an average observation score of 87.4%. This model is effective, as evidenced by increases in Islamic Religious Education (PAI) learning scores (meeting I: 58.24 to 73.23; meeting II: 66.17 to 84.5; meeting III: 55.34 to 81.78). This model also has a significant impact on student behavior (93.48%). Supporting factors include the learning environment, lecturers, students, and curriculum. This study concludes that the eight-phase model and Islamic values are effective in Islamic Religious Education (PAI) learning and changing student behavior.

**Keywords:** *Guided Inquiry, Islamic Values, Character, Learning Evaluation*

## Abstrak:

Penelitian ini bertujuan mengembangkan dan memvalidasi model Guided Inquiry Berbasis Nilai Islam (GI-BNI) untuk meningkatkan penguasaan konsep dan pembentukan karakter praja dalam pembelajaran Pendidikan Agama Islam. Metode penelitian menggunakan Research and Development (R&D) dengan model Thiagarajan melalui pendekatan 4D (Define, Design, Develop, Disseminate). Penelitian ini mengombinasikan metode kuantitatif dan kualitatif (mixed methods), meliputi tes, angket, observasi, dan wawancara, dengan analisis kuantitatif menggunakan uji beda rerata. Hasil penelitian menunjukkan bahwa model yang dikembangkan terdiri dari delapan fase (Open, Immerse, Explore, Identify, Gather, Create, Share, Evaluate) yang terintegrasi dengan nilai Islami (keimanan, kejujuran, tanggung jawab, dan toleransi). Validasi ahli menunjukkan kelayakan 93,33%, dan implementasi di kelas Praja Pratama mencapai skor observasi rata-rata 87,4%. Model ini efektif, terbukti dengan peningkatan skor pembelajaran PAI (pertemuan I: 58,24 ke 73,23, pertemuan II: 66,17 ke 84,5, pertemuan III: 55,34 ke 81,78). Model ini juga berdampak signifikan pada pembentukan

perilaku praja (93,48%). Faktor pendukung meliputi lingkungan pembelajaran, dosen, peserta didik, dan kurikulum. Penelitian ini menyimpulkan bahwa model berbasis delapan fase dan nilai Islami efektif dalam pembelajaran PAI dan perubahan perilaku praja.

**Kata Kunci:** *Guided Inquiry, Nilai Islami, Karakter, Evaluasi Pembelajaran*

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## INTRODUCTION

In a modern society experiencing technological disruption, shifting information flows, and changing values, the process of religious education must produce a generation that not only thinks critically but also possesses strong moral character. This challenge is increasingly significant because religious education often focuses on the transfer of dogmatic knowledge, thus neglecting the deep internalization of values (Santoso et al., 2022; Jamilah, 2025; Reza et al., 2024). National data on the degradation of integrity among adolescents and university students shows that increased access to information is not always accompanied by moral strengthening. In civil service environments such as the National Institute of Islamic Studies (IPDN), the need to develop prospective state officials who are faithful, honest, responsible, and tolerant is pressing (Saepudin et al., 2023; Yumna et al., 2024). Therefore, a learning approach that connects critical thinking with the instillation of values is necessary. This research is crucial for the broader community in efforts to strengthen national character in an era of increasing social complexity.

Although religious education serves to build moral character and identity, in many educational institutions, learning remains passive, lecturer-centered, and offers little opportunity for students to explore the meaning of Islamic teachings in context. As a result, many students possess a sound cognitive understanding but are unable to apply Islamic values in their daily lives (Guan et al., 2025; Rosfiani et al., 2020). In the context of civil service education, this problem is exacerbated by the demands of intense academic and disciplinary activities, which cause students to quickly become fatigued, lose focus, and become unenthusiastic about Islamic Religious Education (PAI) classes. When learning is monotonous, passive, and involves minimal dialogue, students lack the opportunity to develop a sense of values actively (Herlina, 2020; Quan, 2021). This problem underscores the urgency of developing innovative learning models to address low motivation, classroom passivity, and the lack of integration of Islamic values into the learning process.

Observations at IPDN Jatinangor revealed a consistent phenomenon: cadets attend lectures physically exhausted after their busy work routines, including morning assembly, marching, and other physical activities. This condition often causes them to feel sleepy, lack focus, and appear passive during Islamic Religious Education (PAI) classes (Eva Latipah, 2021; Susrizal, 2021). Furthermore, the teaching methods used by most lecturers are still lecture-based, lack variety, and do not facilitate in-depth investigation or discussion. Interviews indicated that cadets require more lively, interactive learning that allows them to

engage in the process of value inquiry. Even some instructors admit that limited time and teaching materials mean students receive material without experiencing a deep learning process (Hamdi et al., 2024; Nailasariy et al., 2023). This situation suggests that more participatory learning models, such as Islamic value-based Guided Inquiry, are urgently needed to increase engagement, understanding, and appreciation of Islamic values.

Various previous studies have developed inquiry-learning models in educational contexts, but few have systematically integrated inquiry with the internalization of Islamic values. Tanti et al. (2025), Muhammad et al. (2025), and Syafika (2024) emphasize the importance of guided inquiry, but their research focuses on conceptual investigation rather than value formation. Ningtyaz et al. (2025) and Qomar (2024) emphasize the investigative process but fail to provide an applicable framework for religious values. Meanwhile, Supriyadi et al. (2025) developed a Matlab-based inquiry, but it is not relevant to values education. Haqiqi et al. (2022), Islam et al. (2021), and Nuhrodin (2025) have examined the phenomenology of Islamic Religious Education learning. However, their work also lacks a systematic, operational model. Several research studies, such as those by Sumanti et al. (2023) and Jamil (2024), propose eight phases of inquiry (Open-Evaluate) but have not yet focused on integrating Islamic values. This means there is no comprehensive learning model that combines an inquiry-based structure with the values of faith, honesty, responsibility, and tolerance. This lack of a model presents an urgent research gap that needs to be addressed.

Previous research generally emphasizes only one aspect: some focus on cognitive strategies, others on character, and still others on innovative teaching tools. Unfortunately, no research has integrated all three within the context of civil service education. Furthermore, most studies have not provided comprehensive learning tools such as lesson plans (RPS), student worksheets (SAP), student worksheets (LKP), test instruments, observation sheets, or integrated assessment rubrics, as developed in this study (Mahanani et al., 2022; Usman et al., 2021). Another gap is the absence of a model tested using rigorous expert validation and field testing. However, this study demonstrated that the developed model had very high validity (93.33%), syntax implementation of 87.4%, and significant improvements in learning outcomes (e.g., grades increased from 58.24 to 73.23; from 66.17 to 84.5; and from 55.34 to 81.78). This demonstrates that previous research has not met robust empirical standards, underscoring the urgent need for a new model.

The novelty of this research lies in the systematic integration of the eight principles of Guided Inquiry (Open, Immerse, Explore, Identify, Gather, Create, Share, Evaluate) with core Islamic values: faith, honesty, responsibility, and tolerance. Unlike previous research that positions values as ancillary, this model makes Islamic values the foundation of academic inquiry (Buto et al., 2022). Furthermore, the model's Design is supported by a comprehensive learning toolkit validated by experts with a score of 93.33%, demonstrating that this model is not merely theoretical but also ready for practical use. Another novelty lies in the rarely explored research context: the semi-military civil service education environment, where character building is highly demanding. Thus, this model

not only fills a theoretical gap but also addresses real-world needs through a scientific, religious, and applicable pedagogical approach.

The main problem this research aims to answer is: “How can we develop an effective Guided Inquiry model based on Islamic values to improve cognitive understanding, internalization of values, and behavior of cadets in Islamic Religious Education (PAI) learning?” This research argues that integrating the inquiry process with Islamic values can address the problems of dogmatic learning, student passivity, and a lack of appreciation for values in the context of civil service education. This model provides opportunities for cadets to think critically while reflecting on values through inquiry (Arim et al., 2024; Mariyono, 2024). Empirical data demonstrating cognitive and character enhancements demonstrate that integrating values within the inquiry syntax is an appropriate strategy. This approach is original because it integrates scientific structure, moral values, and the civil service context. Thus, this research offers both conceptual and practical contributions to the development of Islamic Religious Education (PAI) learning models.

The primary contribution of this research is the development of a Guided Inquiry learning model based on Islamic values that has proven valid, practical, and effective. This model not only improves cadets’ cognitive understanding but also has a powerful impact on their behavior, with a 93.48% score in character formation. Supporting factors for success, such as the lecturer’s method (4.78), the learning environment (4.55), the curriculum (4.37), and the cadet’s character (4.19), reinforce the model’s effectiveness in a complex yet realistic environment. The originality of this research is evident in its combination of inquiry syntax, Islamic values, comprehensive learning tools, expert validation, and measurable field testing. This model is not only relevant to IPDN but can also be adapted by other educational institutions that require a more active, reflective, and character-oriented approach to religious learning. Thus, this research makes a significant contribution to enriching the pedagogical literature of Islamic Religious Education (PAI).

## RESEARCH METHODS

This research employed the Research and Development (R&D) method, employing the 4D model (Define, Design, Develop, Disseminate) by Indaryanti et al. (2025). This model was chosen because it is most suitable for developing learning tools such as lesson plans (RPS), worksheets (SAP), worksheets (LKP), assessment instruments, and observation tools, which are then validated and field-tested. Unlike the ADDIE and Dick & Carey models, the 4D model offers more systematic technical steps to produce learning materials ready for implementation (Spatioti et al., 2022). This model also enables adaptation of the Guided Inquiry syntax to the characteristics of the IPDN (National Islamic Religious Education Institution) work environment, including cadets’ busy schedules, by designing several flexible learning steps and allowing the use of offline worksheets and LMS support.

The research was conducted at IPDN Jatinangor, Sumedang, West Java, which was selected for its strict disciplinary culture, which influences cadets’

learning readiness. This location was also chosen because Islamic Religious Education (PAI) learning remains theoretical and lecturer-centered, necessitating a new model to increase active participation and internalize Islamic values. The researchers were lecturers in classes A1, A2, and A3, enabling in-depth observation and consistent control of model implementation. Table 1 shows the informants:

**Table 1. Informant Data**

No	Informant	Total	Background	Reason for Selection
1	Praja Pratama (A1-A3)	40	Senior High School / Islamic High School (SMA/MA)	Primary subjects for model testing
2	Islamic Education Lecturers	2	Master's/Doctoral Degree in Islamic Education	Content validators & learning implementers
3	Dean	1	Doctorate in Government Science	Academic policy decision-maker
4	Head of Study Program	1	Doctorate in Education	Ensures learning quality
5	Educational Staff	1	Bachelor's in Administration	Supports administrative aspects of learning

Data collection was conducted through questionnaires, tests, observations, interviews, reflection journals, and documentation (Yusuf et al., 2023). The questionnaires were used for expert validation using Aiken's V. Instruments included a pretest-posttest, a model effectiveness questionnaire, a Guided Inquiry syntax observation sheet, an interview guide, and student reflection journals. Observations were used to assess the implementation of the eight Guided Inquiry syntaxes, while in-depth interviews explored students', lecturers', deans', and study program heads' perceptions. Documentation supported verification of the learning process. All instruments were validated using Aiken's V, and reliability was calculated using Cronbach's alpha.

Data analysis was conducted using a mixed-methods approach (Nevins et al., 2023). Quantitative analysis used descriptive statistics, paired sample t-tests, and N-Gain to measure learning outcomes. Qualitative analysis was conducted through data reduction, data presentation, and verification, as described by Miles & Huberman. Triangulation of sources and techniques was used to ensure data validity. Analysis was conducted using SPSS 25. The feasibility of learning was analyzed using the categories of Saboni et al. (2024).

Data validity was strengthened through technical triangulation, source triangulation, member checking, and discussions between researchers. Bias was minimized through the selection of instrument completion times, the use of precise language, and consistent administrative procedures. The study lasted seven weeks, encompassing expert validation, instrument revision, a three-meeting pilot test, and data analysis. All stages were adjusted to accommodate the students' academic and official schedules.

## RESULTS AND DISCUSSION

### Results

This section presents the key findings of the study derived from validation, practicality testing, implementation fidelity, learning effectiveness,



and cadet perceptions. The results are organized to show how the GI-BNI model performed across stages of development and classroom application. These findings collectively provide empirical evidence regarding the model's feasibility, effectiveness, and supporting factors in real instructional settings.

### **Learning Needs and Contextual Overview of Praja (Define Stage)**

Initial findings from the Define phase indicate that Praja Pratama students face significant challenges in completing the Islamic Religious Education (PAI) course. Routines such as morning roll call, marching, patrols, and intensive physical training lead to decreased stamina, concentration, and motivation to learn. Initial observations revealed that some cadets appeared sleepy, less responsive, and had difficulty maintaining focus during face-to-face sessions. One cadet remarked, "Sir, after my morning run, my head feels full. Going into PAI class, I want to focus, but my body is so tired." This situation indicates a mismatch between the rhythm of official duties and the cognitive load of the PAI course, which requires an in-depth understanding. The researchers' interpretation concluded that the semi-military context of IPDN creates unique learning dynamics that require flexible, dialogic, and energizing learning designs.

In-depth interviews with several cadets clarified that the dominant lecture method makes PAI feel monotonous and uninspiring. One cadet remarked, "The material is good, but the learning method forces us to just sit, listen, and take notes. We become passive, with no time to think or ask questions." Students also complained that the Islamic values discussed in class were often disconnected from the real-life problems they face as prospective civil servants. They desired learning that encouraged active involvement, aroused curiosity, and enabled them to relate religious concepts to dormitory situations, social interactions, and discipline. From a thematic interpretation, students' needs can be categorized into three categories: (1) the need for active learning, (2) the need for meaningful learning, and (3) the need to integrate Islamic values into the context of official life. These three needs highlighted the need for a more participatory, problem-based approach.

Interviews with Islamic Religious Education lecturers, study program heads, and deans reinforced the finding that Islamic Religious Education learning requires a transformation in approach. One lecturer stated, "Islamic Religious Education should be a space for character formation, not just the delivery of theory." The study program head added that values such as honesty, responsibility, and tolerance must be practiced through learning experiences, not simply explained in presentation slides. The dean emphasized, "Civil servants must learn religion in a way that enables them to live by those values, not just memorize them." The researchers' interpretations indicate a shared perception among students and lecturers that Islamic Religious Education (PAI) learning requires a more collaborative, investigative, and reflective approach. This condition provides the operational basis for why the Guided Inquiry Based on Islamic Values (GI-BNI) model is considered highly relevant: it offers a learning structure that provides space for in-depth, contextually grounded questioning, exploration, discussion, and reflection on Islamic values.

### Validity and Practicality of the Learning Model (Design Stage)

The Islamic Values-Based Guided Inquiry Model (GI-BNI) was developed through eight inquiry phases (Open–Evaluate) and supported by a complete set of instructional tools, including the syllabus (RPS), lesson plans (SAP), modules, student activity sheets (LKP), test instruments, and observation checklists. Expert validation resulted in a score of 93.33% (very valid), indicating that the model's structure, integration of Islamic values, and inquiry flow were highly appropriate and theoretically sound. The practicality assessment conducted by Islamic Education lecturers is presented in Table 2.

**Table 2. Practicality Assessment of the GI-BNI Model**

No	Practicality Indicator	Mean Score	Category
1	Ease of using the LKP	4.72	Very Practical
2	Clarity of Guided Inquiry syntax	4.81	Very Practical
3	Appropriateness of lesson timing	4.63	Very Practical
4	Suitability to cadet characteristics	4.78	Very Practical
5	Availability of supporting instruments	4.69	Very Practical
Average		4.73	Very Practical

A practicality score of 4.73 indicates that the GI-BNI tools are highly accessible, clearly structured, and easy for instructors and cadets to apply during instruction. This score also demonstrates that the tools support smooth implementation in dynamic, fast-paced learning environments where cadets are required to engage actively, think critically, and participate in meaningful dialogue. The clarity of the steps, the coherence between activities and learning outcomes, and the suitability of the materials for inquiry-based tasks collectively confirm that the model effectively meets cadets' academic needs while encouraging interactive exploration and reinforcing essential competencies in their training.

### Learning Effectiveness (Pretest–Posttest & N-Gain)

To assess the effectiveness of the GI-BNI model, pretest and posttest assessments were administered to three first-year cadet classes (A1, A2, A3). These measurements were designed to capture changes in understanding before and after learning activities, while the N-Gain analysis provided a clearer picture of the improvement level achieved by each class. The overall outcomes of these evaluations are summarized in Table 3.

**Table 3. Cadets' Pretest–Posttest Scores and N-Gain**

Class	Pretest (Mean)	Posttest (Mean)	Difference	N-Gain	Category	Class
A1	62.5	84.2	+21.7	0.58	Medium–High	A1
A2	60.3	86.0	+25.7	0.64	High	A2
A3	63.1	85.5	+22.4	0.59	Medium–High	A3
Overall Mean	62.0	85.2	+23.2	0.60	High	Overall Mean

An average N-Gain of 0.60 (High category) indicates that the GI-BNI model is highly effective in improving cadets' conceptual mastery and critical

thinking skills. This reinforces the strength of inquiry-based learning in promoting knowledge construction through exploration, reasoning, and analysis.

### Implementation Fidelity of GI-BNI Syntax (Develop Stage)

During the implementation phase, the researcher monitored how consistently the eight inquiry stages of the GI-BNI model were executed in the classroom. This observation focused on the flow of activities, adherence to each phase, and cadets' responsiveness throughout the process. The degree of fidelity reflects how well the model was applied in real instructional settings. The detailed results of this observation are provided in Table 4.

**Table 4. Implementation Fidelity of GI-BNI Inquiry Phases**

GI-BNI Phase	Score (%)	Category
Open	90.5	Very Good
Immerse	88.3	Good
Explore	86.7	Good
Identify	87.1	Good
Gather	82.6	Good
Create	83.2	Good
Share	91.4	Very Good
Evaluate	88.9	Good
<b>Average</b>	<b>87.4%</b>	<b>Good-Very Good</b>

With an average implementation score of 87.4%, the model was executed effectively within the institutional context. The Open and Share phases yielded the highest scores, reflecting cadets' enthusiasm in identifying issues and presenting findings. Although the Gather and Create phases were slightly constrained by time due to the cadets' dense schedules, the overall inquiry flow remained intact through adaptive strategies such as using offline LKP materials and a simplified LMS.

### Cadets' Perceptions of the GI-BNI Model

Cadets' perceptions were gathered to understand how they experienced the GI-BNI model during learning activities. Their views provided insight into the model's clarity, relevance, engagement level, and ability to support inquiry-based exploration. These perceptions also served as an important indicator of how well the instructional Design aligned with their learning needs and expectations. A summary of the overall responses is presented in Table 5.

**Table 5. Cadets' Perceptions of the GI-BNI Model**

Perception Indicator	Score (%)	Category
Clarity of learning phases	93.4	Excellent
Active participation	90.8	Excellent
Relevance of content	92.6	Excellent
Integration of Islamic values	94.2	Excellent
Impact on character	90.5	Excellent
<b>Average</b>	<b>92.18%</b>	<b>Excellent</b>



A highly positive perception score of 92.18% indicates that the model successfully energized the learning experience. Cadets felt cognitively and emotionally engaged, and Islamic values became easier to understand because they were directly embedded within the inquiry and analysis process.

### Supporting Factors for Successful Implementation

Triangulated findings revealed eight key factors that played a significant role in the successful implementation of the GI-BNI model. These factors reflect the alignment between instructional Design, classroom dynamics, and the preparedness of both instructors and cadets. They also highlight the structural, pedagogical, and contextual conditions that enabled the model to function effectively in practice. A concise summary of these supporting factors is presented in Table 6.

**Table 6. Supporting Factors for GI-BNI Implementation**

Supporting Factor	Mean Score	Category
Institutional policy	4.52	Very Strong
Lecturer competence & attitude	4.78	Very Strong
Cadet characteristics	4.19	Strong
Curriculum & content	4.37	Very Strong
Learning facilities	4.55	Very Strong
Organizational culture	4.68	Very Strong
Assessment system	4.33	Very Strong
Stakeholder support	4.55	Very Strong
<b>Overall Mean</b>	<b>4.46 (89.35%)</b>	<b>Very Strong</b>

Table 6 presents the supporting factors that contributed to the successful implementation of the GI-BNI model. Most factors fall into the “very strong” category, including institutional policy (4.52), curriculum and content (4.37), learning facilities (4.55), organizational culture (4.68), the assessment system (4.33), and stakeholder support (4.55). Cadet characteristics also show a strong influence (4.19). The overall mean score of 4.46 (89.35%) indicates that the institutional and instructional environment was highly conducive to adopting the model.

Among all indicators, lecturer competence and attitude (4.78), organizational culture (4.68), and institutional policy (4.52) emerged as the strongest determinants of successful implementation. These findings are consistent with educational ecology theory, which posits that learning innovations are most effective when policy frameworks, curriculum structures, instructional practices, and institutional culture align to support pedagogical change.

### Discussion

The research findings indicate that cadets’ learning needs are at a critical point, requiring a change in learning approaches. Conditions of physical exhaustion, classroom boredom, and lecture-dominated learning indicate a misalignment in learning between the semi-military context of the National Service Education Program (IPDN) and the conventional Islamic Religious

Education (PAI) learning model (Fawaid et al., 2025; Yasin et al., 2024). This aligns with inquiry-based learning literature, which emphasizes that learning must provide space for curiosity, exploration, and meaning-making so that students perceive the material's relevance to their experiences (Ozgen, 2021; Salim et al., 2024). Interviews with cadets and lecturers reinforce the finding that the GI-BNI model meets these needs by providing a dialogic, reflective, and contextual learning structure. Thus, this study confirms the alignment between empirical needs and the core principles of constructivist inquiry theory, while also extending the literature by presenting an adaptation of inquiry integrated with Islamic values in the context of civil service education.

Very high validity (93.33%) and a practicality score of 4.73 confirm that GI-BNI, in theory and instructional Design, meets Thiagarajan's feasibility model standards. These findings are consistent with the literature on tool development, which emphasizes that a valid model will produce consistent, systematic teaching tools that facilitate facilitators in implementing learning syntax (Herlina, 2024; Zamroni et al., 2025). However, this study provides a novel contribution, demonstrating that the integration of Islamic values into each step of inquiry not only improves the clarity of the learning flow but also strengthens cadets' value reasoning and ethical decision-making, something that has not been widely discussed in Western inquiry literature (Abdullah, 2024; Desmaniar et al., 2022). The practicality of GI-BNI demonstrates that inquiry need not sacrifice the orderliness of a semi-military classroom; instead, it can be aligned through a modular LKP Design and lightweight, applicable supporting instruments.

The effectiveness of the learning was demonstrated by a significant increase in pretest-posttest scores (N-Gain 0.60; high category), which aligns with the research by Dwi & Arifin (2025) and Luthfi et al. (2025), which found that inquiry learning encourages deeper conceptual reconstruction than conventional learning. However, this study adds a new, rarely highlighted dimension: affective-spiritual gain. Cadets' reflective accounts demonstrated increased consistency in religious practices, academic honesty, group responsibility, and tolerance, all core values instilled through GI-BNI. This contrasts with classical inquiry literature, which places greater emphasis on the cognitive domain (Amin, 2024; Emda, 2023). These findings reinforce al-Attas's notion of the integration of knowledge and manners (*ta'dib*), namely that learning must combine intellectual development and character formation. Thus, GI-BNI is not only academically effective but also transformative in shaping students' moral identity.

The GI-BNI syntax implementation, which reached 87.4%, demonstrates an excellent level of implementation, supporting Joyce & Weil's view that the success of a learning model is determined by instructional fidelity and facilitator readiness. The findings regarding supporting factors (a score of 89.35%) also align with Bronfenbrenner's theory of educational ecology, which emphasizes that innovative learning can only work when there is synchronization between institutional policies, lecturer competencies, organizational culture, and student characteristics (Akhyar et al., 2024; Aziz, 2025). In the context of IPDN, lecturer role models, a culture of discipline, and policy support have been shown to

strengthen the effectiveness of GI-BNI (Latjompoh et al., 2025; Malla et al., 2020). These findings extend inquiry theory by demonstrating that the model's success is not solely a product of syntax, but also of its institutional ecosystem.

Theoretically, this study provides a novel contribution in the form of an Islamic value-based inquiry model that has been proven valid, practical, and effective in a semi-military environment. This context has not been widely explored in Islamic pedagogical literature or modern inquiry theory. Practically, GI-BNI offers an approach that can be replicated by civil service colleges or character education institutions to strengthen integrity, religiosity, and public service ethics. The overall synthesis shows that GI-BNI not only bridges the gap between academic demands and civil service discipline but also provides holistic, contextual, and character-oriented learning. Thus, this study confirms that integrating Islamic values into the inquiry framework can produce cognitive, affective, and moral transformations that align with the vision of establishing a knowledgeable, civilized, and integrity-based state apparatus.

## CONCLUSION

This research demonstrates that the development of Islamic Values-Based Guided Inquiry (GI-BNI) can address the needs of Islamic Religious Education (PAI) learning in a semi-military context that demands physical endurance, discipline, and moral character. The most important finding of this study is that integrating the values of faith, honesty, responsibility, and tolerance into the eight syntaxes of Guided Inquiry not only improves cognitive understanding (N-Gain 0.60; high category) but also significantly strengthens cadets' character development. The lessons of this research emphasize that the internalization of values is ineffective when conveyed dogmatically, but is most effective when presented through a reflective, contextual inquiry process. Furthermore, the GI-BNI model proved highly valid (93.33%) and practical (4.73%), demonstrating that its Design can overcome cadets' physical fatigue, classroom boredom, and the dominance of lectures in conventional learning. Overall, this research provides an important lesson that lively, dialogical, and values-based religious learning can address the challenges of modern education and strengthen the character of state officials.

The strongest scientific contribution of this study lies in the systematic integration of the Guided Inquiry structure and Islamic values, which has not been operationalized in previous research. This model extends constructivist and educational ecology theories by demonstrating that the success of inquiry learning is determined not only by syntax but also by organizational culture, institutional policies, lecturer competence, and student character. The complexity of the IPDN context makes GI-BNI a relevant model for character- and discipline-oriented educational institutions. However, this study is limited by its relatively short implementation duration, its limited research environment within three classes, and its lack of evaluation of its long-term impact on cadet behavior outside the classroom. Therefore, further research is needed to expand the sample size, test the sustainability of character changes, and adapt this model to other institutions to test its consistency and replicability more comprehensively.

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