KAFFAH: JURNAL PENDIDIKAN DAN SOSIO KEAGAMAAN

ANALYSIS OF STUDENT'S ISLAMIC RELIGION EDUCATION LEARNING OUTCOMES USING THE INQUIRY LEARNING MODEL IN THE INDEPENDENT CURRICULUM

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Abstract

This study aims to analyze whether or not there is a difference between student learning outcomes using the inquiry model in Islamic Religion Education learning based on the origin of the student's school towards the implementation of an independent curriculum in their school. This research was conducted at SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel with a quantitative research approach. This research method uses the survey method and Analysis of Variance test analysis with a sample of 33 students at SMPN 1 Cisarua, 35 students at SMPN 2 Parongpong, and 38 students at SMPN 2 Ciampel with a total of 106 students in inferential statistical analysis. In this study, it was found that there were differences between student learning outcomes in Islamic Religion Education using the inquiry learning model at SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel. The differences that occur among the three schools occur in SMPN 1 Cisarua with SMPN 2 Parongpong and SMPN 2 Parongpong with SMPN 2 Ciampel. Meanwhile, SMPN 1 Cisarua and SMPN 2 Ciampel have no difference. Thus, further research is expected that can be done by testing the Analysis of Variance to see the differences and interactions that occur between student learning outcomes based on school origin and gender.

Keywords: Inquiry Model, School Origin, Islamic Religion Education

INTRODUCTION

Today, there is still criticism of the implementation of Islamic Religion Education learning which is considered to be somewhat stagnant and tends to focus on memorization techniques, causing students to not feel enthusiastic and learning to be less meaningful (Ihsanti, 2024). An educator is expected to develop inventive ideas in the learning process so that it can run optimally, especially in the contemporary era where the curriculum has transformed into an Independent curriculum. The Independent Curriculum requires educators to be able to facilitate

students to be able to think creatively and critically (Marlina, 2023). This provides challenges for educators to choose learning models that are appropriate and effective in helping students, especially in learning Islamic Religion Education, which generally uses conventional learning models (Heriyudanta, 2021).

In connection with these problems, it is necessary to have a learning model that can support the achievement of learning objectives, among the learning models that can be used is the inquiry learning model (Heriyudanta, 2021; Rosidi, 2023b; Sabarudin et al., 2023). The learning system using the inquiry model orients students to increase their thinking power in solving a problem that is correlated with their lives (Rosidi, 2023). Then in learning, there is a positive cooperative holistically, so that learning becomes more meaningful and takes place systematically, critically, and logically, and analyzes (Febrian et al., 2022; Masfaratna, 2022; Mutho'I et al., 2023; Prasetiyo & Rosy, 2021; Sarifah & Nurita, 2023).

So far, quite a lot of research on the inquiry learning model has been conducted only in schools that implement curriculum 13, so in schools that implement their curriculum, only a few have studied the inquiry learning model, especially in Islamic Religion Education subjects (Budiman & Munfarid, 2017; Fadli, 2019; Rosidi, 2023). In addition, the application of the inquiry model in learning is also only carried out in one school by selecting a research sample, so this study offers an analysis of the application of the inquiry model in Islamic Religion Education learning based on the school of origin of students whose curriculum uses independent aspects of learning.

Thus, to fill the gaps in previous research, this study aims to further analyze whether or not there is a difference between student learning outcomes using the inquiry model in Islamic Religion Education learning based on the origin of student's schools towards the implementation of an independent curriculum in their schools. Given that the post-pandemic independent curriculum has begun to be comprehensively implemented there is still a transition in its application today.

METHOD

This research was conducted at SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel with a quantitative research approach. This research method uses the survey method and Analysis of Variance test analysis to see the difference in learning outcomes of Islamic Religion Education using an inquiry learning model based on student's school origin. The population in this study were VIII grade students at SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel with a sample of 33 students at SMPN 1 Cisarua, 35 students at SMPN 2 Parongpong, and 38 students at SMPN 2 Ciampel with a total of 106 students in the inferential statistical analysis. If the data is normally distributed, it will be continued with the One Way ANOVA test, but if the data is not normally distributed, it will be continued with the Kruskal-Wallis test which is then carried out the Post Hoc Test if there is a difference but the Post Hoc Test is not carried out if there is no significant difference between student learning outcomes and their school of origin.

RESULT AND DISCUSSION
RESULT

The alternative hypothesis (H_1) and null hypothesis (H_0) in this study are as follows.

H_0 : There are no differences in student learning outcomes in Islamic Religion Education using the inquiry learning model based on school origin at SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel.
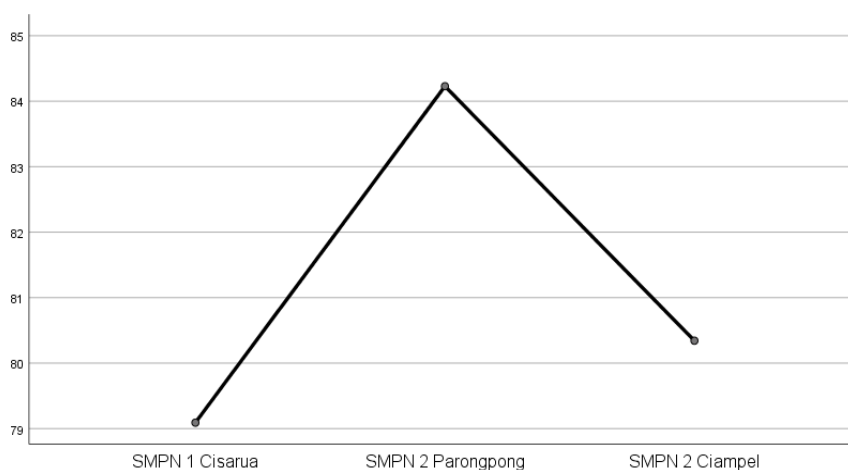
H_1 : There are differences in student learning outcomes in Islamic Religion Education using the inquiry learning model based on school origin at SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel.

Based on the test criteria, namely accept the null hypothesis if the significance value is more than 0.05 and reject the null hypothesis if the significance value is smaller than 0.05.

Table 1. Descriptive Statistics

Asal Sekolah	$\bar{x}$	σ	n
SMPN 1 Cisarua	79.09	4.275	33
SMPN 2 Parongpong	84.23	3.812	35
SMPN 2 Ciampel	80.34	2.397	38
Total	81.24	4.126	106

Based on the Descriptive Statistics output above, it can be seen that the average value of students on the learning outcomes of Islamic Religion Education of students who use the inquiry learning model of SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel is 79.09, 84.23, and 80.34. The standard deviation values are 4.275, 3.812, and 2.397. So the total average value and standard deviation as a whole are 81.24 and 4.126.


Picture 1. Estimated Marginal Means

Based on Figure 1 above, it can be seen that the average score of students at SMPN 2 Parongpong occupies the top position then followed by the average score of students at SMPN 2 Ciampel and SMPN 1 Cisarua, while the average score of students at SMPN 2 Ciampel is higher than the average score of students at SMPN 1 Cisarua. However, this needs to be proven further using inferential statistics to see if there is a significant difference in student learning outcomes in Islamic Religion Education using the inquiry learning model based on school origin at SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel.

Table 2. Tests of Normality

|	Kolmogorov-Smirnov	
School Origin	Statistic	Sig.
SMPN 1 Cisarua	.194	.003

Based on the Tests of Normality output above, it shows that the significance value of student learning outcomes at SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel is 0.003, 0.200, and 0.000. This shows that the significance value at SMPN 2 Parongpong is greater than 0.05 while the significance value at SMPN 1 Cisarua, and SMPN 2 Ciampel is below 0.05. So it can be concluded that the data is not normally distributed.
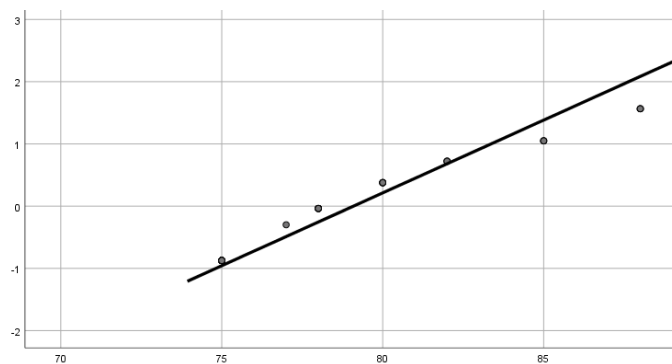
Picture 2. Normal Q-Q Plot of SMPN 1 Cisarua
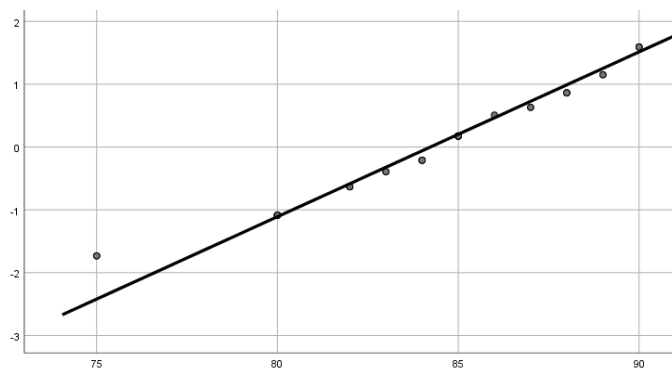
Picture 3. Normal Q-Q Plot of SMPN 2 Parongpong
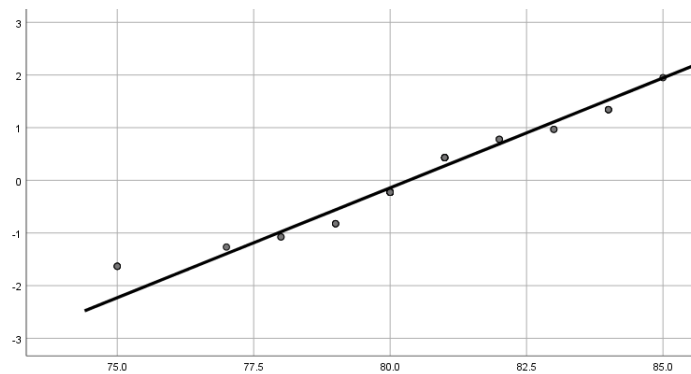
Picture 4. Normal Q-Q Plot of SMPN 2 Ciampel

Based on the output on the Normal Q-Q Plot of SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel, it can be seen that the points or data on student learning outcomes are not located or far apart on the diagonal line. So this shows that the data on student learning outcomes in Islamic Religion Education using the Inquiry learning model is not normally distributed.

Table 3. Levene's Test of Equality of Error Variances[a,b]

	Levene Statistics	df1	df2	Sig.
Based on Mean	6.592	2	103	.002

Based on Levene's Test output above, it can be seen that the significance value of Based on Mean is 0.002. From these data, it can be seen that the significance value is smaller than 0.05 so it can be said that the data on student learning outcomes in Islamic Religion Education using the Inquiry learning model does not have the same variance or it can be said that the data is not homogeneous.

Table 4. Ranks

School Origin	n	Mean Rank
SMPN 1 Cisarua	33	37.20
SMPN 2 Parongpong	35	75.76
SMPN 2 Ciampel	38	47.16

Based on the Ranks output above, it can be seen that the Mean Rank value based on student learning outcomes in Islamic Religion Education using the inquiry learning model at SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel is

37.20, 75.76, and 47.16. From the data, it can be seen that the average ranking of student learning outcomes at SMPN 2 Parongpong is higher than SMPN 2 Ciampel and SMPN 1 Cisarua which are at the bottom of the rankings.

Table 5. Test Statistics[a,b]

	Learning Outcomes
Kruskal-Wallis H	29.766
Asymp. Sig.	.000

Based on the data in Table 5 above, shows that the significance value in the Krukal-Wallis Test is 0.000. From these data, it can be seen that the significance value is smaller than 0.05 so it can be concluded that there are differences in student learning outcomes in Islamic Religion Education using the inquiry learning model based on school origin at SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel. Due to the significant differences in student learning outcomes, the MannWhitney Test will then be carried out one by one or can be done with the Post Hoc Test to see in more detail the differences that occur among student learning outcomes at SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel.

Table 6. Multiple Comparisons

School Origin	School Origin	Sig.
SMPN 1 Cisarua	SMPN 2 Parongpong	0.000
	SMPN 2 Ciampel	0.304
SMPN 2 Parongpong	SMPN 2 Ciampel	0.000

Based on the output in Table 6 above, it can be seen that the significance value of SMPN 1 Cisarua with SMPN 2 Parongpong and SMPN 2 Parongpong with SMPN 2 Ciampel has a significance value of 0.000. This shows that the significance value is smaller than 0.05. While the significance value at SMPN 1 Cisarua with SMPN 2 Ciampel has a significance value of 0.304. This shows a significance value greater than 0.05. So it can be concluded that there is a difference in student learning outcomes in Islamic Religion Education using an inquiry learning model on the application of an independent curriculum between student learning outcomes at

SMPN 1 Cisarua and SMPN 2 Parongpong and SMPN 2 Parongpong and SMPN 2 Ciampel. Meanwhile, SMPN 1 Cisarua and SMPN 2 Ciampel do not have significant differences in learning outcomes.

DISCUSSION

Based on the explanation of the research results above, it can be seen that the application of the independent curriculum carried out at SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel to the learning outcomes of Islamic Religion Education using the inquiry learning model is not normally distributed because there are some data whose significance value is below 0.05. In addition, it was found that the data on student learning outcomes did not have the same variance because the significance value was 0.002. Therefore, non-parametric statistical testing is then carried out using the Kruskal-Wallis Test.

From the inferential statistical testing, the null hypothesis is accepted so that it can be said that there is a difference between student learning outcomes in Islamic Religion Education using the inquiry learning model at SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel. Then the differences that occur between the three schools show that there are differences in student learning outcomes in Islamic Religion Education using the inquiry learning model on the application of an independent curriculum between student learning outcomes at SMPN 1 Cisarua with SMPN 2 Parongpong and SMPN 2 Parongpong with SMPN 2 Ciampel. Meanwhile, SMPN 1 Cisarua and SMPN 2 Ciampel have no difference. In addition, the differences that occur in student learning outcomes on the independent curriculum implemented in schools are in line with previous research which states that independent learning for potential students has significant differences or no differences due to the independent curriculum which is still in the transition stage (Eviati, 2023; Nadhiroh & Anshori, 2023; Qolbiyah, 2022; Setiyaningsih & Subrata, 2023; Susilowati, 2022).

The inquiry learning model is a process of teaching and learning activities accompanied by the advantages of each learner. In this method, students and educators work together to make learning more useful so that students can have a

broader insight to find out and investigate something systematically, critically, and logically, and analyze related to various concepts (Majajareng, 2021). This learning model directs learners to be more progressive and active in understanding the meaning of learning. This learning process supports various abilities of students to be more active, think critically, and have high reasoning power, or can be said to be Higher Order Thinking Skills. One of the advantages of this inquiry learning model is influential in improving students' learning outcomes (Febrian et al., 2022). The inquiry model is a way to prepare students to independently understand what is conveyed while learning takes place. Educators must be able to provide real learning experiences to students by adjusting learning activities with students. The application of the inquiry learning model has several steps, namely, educators must understand learning first before delivering it to students, the second step is that educators provide problems that are by theme so that students can develop their reasoning power (Sarifah & Nurita, 2023).

Learning Islamic Religion Education is an effort of educators to explain learning that aims to provide understanding to students in the field of Islamic religion. The Al-Quran explains in Surah Al-Baqarah verse 31: *"And he taught Adam the names of all things, then he showed them to the angels and said tell me the names of these things if you are the true ones"*

Often students feel bored with the learning process of Islamic Religion Education because students are only silent and sit listening to what educators explain without any interaction between educators and students. Along with the increasingly boring learning process, the inquiry learning model is expected to be able to provide innovations in the learning process of Islamic Religion Education which will be able to help students to think more critically and creatively (Fahlawi et al., 2024).

The main purpose of inquiry learning is to build intellectual skills, think critically, and solve problems scientifically (Fananto & Nurita, 2020). The objectives of inquiry learning include: a) Fixing students in learning and educators prepare learning materials to be delivered in class, b) Reducing students' dependence on educators so that students can gain their own learning experience, c) Getting

students used to looking for and utilizing the environment as an endless source of learning, d) Educators provide lifelong experience to students.

The benefits of the inquiry learning model are having a real learning experience because educators provide freedom to think in a crisis (Masfaratna, 2022). Crisis thinking is a way of high thinking used in the creation of conceptual methods for students, crisis thinking can also help students to solve stages of problems and use materials that have been studied in the form of community life, and daily life both at home and at school (Musriah, 2023).

The inquiry learning program has advantages and disadvantages, regarding the advantages in the inquiry learning program, among: a) emphasizes the progress of cognitive and affective aspects, so that this inquiry learning program is considered more useful, b) educators must be able to meet the needs of students who have potential above average so that students who have higher potential are not hindered by students who are slow in learning, c) educators can build learners themselves, so that students can understand the basic program and inspiration better. This inquiry learning program provides opportunities to make decisions and build expertise to overcome a problem, this program requires communication between educators and students so that students can ask logical and meaningful questions and thoughts (Hermawati, 2021).

This inquiry learning model is obtained from the stages of observing, finding data, studying data, and drawing conclusions. So in this inquiry, what students know about knowledge or skills comes from their discoveries, not remembering what the educator says. Furthermore, the inquiry program must also have disadvantages, among others: a) it is difficult to control the learning activities and success of students, b) it is not easy to design a learning program because it is hampered by the habits of students, c) the implementation of the learning program requires a very long time, so it is difficult for educators to manage time with what has been set, it is clear that this inquiry learning model has advantages and disadvantages (Prasetiyo & Rosy, 2021).

Based on some of the explanations above, inquiry learning can be formulated as a learning strategy that involves linking all students' abilities to search and

investigate systematically, critically, and logically, with this method students are free to find and draw conclusions with estimates so that students can formulate their own without the help of educators who have to think in crisis.

Islamic Religion Education lessons are one of the subjects studied in schools, both at the PAUD, SD, SMP, and SMA levels. As time goes by, now in schools it is no longer using curriculum 13 but using an independent curriculum, the change is not without cause, but with the causes resulting from various lines of research both domestically and research from abroad. With the various cases in the world of education, especially in Indonesia, which are known based on data generated from sources that can be accounted for, as a result, it turns out that there are a lot of Indonesian children who still cannot understand a reading, assignment and about how to apply their learning rules with existing learning concepts (Qolbiyah, 2022). Sometimes a student does not understand a lesson he is facing because there may be no match between the learning carried out at school and the situation of the times.

With the various cases or negative impacts that appear to be a crisis with the continued use of the curriculum that has been running, among others, curriculum 13, there needs to be an update of the new learning concept system and of course, it is very adapted to the circumstances of this digital era, and one of these learning concepts is the concept of curriculum, which must be a curriculum change because the curriculum can determine, influence and even help the needs of the learning process for both educators and students (Damiati et al., 2024).

The independent curriculum is certainly different from curriculum 13, especially in Islamic Religion Education learning, because in its cognitive conception, an educator applies a method, namely a written test, an oral test to students, and an assignment (Fauziah et al., 2023). Then not only with cognitive conception but also with affective conception, namely an educator conducts observation, self-assessment of students, peer assessment, articles, journals, and even personal notes of an educator in assessing the daily lives of students. Not only that, an educator also uses psychomotor conception with the use of project techniques, work performance, and portfolios, with these three categories an

educator can find out an overview of the results of a student's competency achievement from learning carried out at school (Aminah & Sya'bani, 2023).

At the beginning of his tenure, Minister of Education and Culture Nadiem Makarim introduced the "Merdeka Belajar" policy. This policy includes 4 things: (1) National standardized school exams that are realized and developed by the school; (2) National exams that have turned into minimum competency assessments and character surveys; (3) The freedom of an educator or educators in designing and designing the Learning Implementation Plan; and (4) The flexibility of the rules for admitting new students or the New Student Admission Regulations.

The concentration of the readiness of an educator in pursuing learning activities that use the independent learning curriculum is that an educator has freedom in its implementation, in the sense that it is not like usually an educator is so busy with administration that the educator forgets about his educational role, especially based on independent learning, the role of an educator varies greatly not only as a teacher but as a facilitator of independent learning activities, being an imaginative, inventive and creative educator (Jannati et al., 2023). Educators and students carry out learning with freedom, students are given the right to think creatively and carry out learning activities happily, without feeling burdened by rules that restrain students from thinking creatively and freely determining the sources related to the learning task, so that students can widely develop their creative thoughts that lead to positive values and help their success in learning.

In connection with the existence of policies such as those listed above, in fulfilling the competencies that are needed in the era of the Industrial Revolution 4.0 which can improve the quality of a student's learning and educators are highly required to improve learning activities by carrying out a learning that is cespleng and efficient, so that later an educator is truly prepared to face the independent learning curriculum of the Indonesian Minister of Education and Culture regarding USBN, RPP and PPDB Zoning, even facilities are also the most important thing and must be properly prepared in memaping the independent learning policy, do not let the facilities in schools not meet the needs which are certainly very much needed both by educators and by students, to avoid unexpected things.

Seeing the changing times that are developing so rapidly, the competence of an educator plays a very important role in dealing with this independent learning curriculum, because education is a process of transferring knowledge from an educator to students, therefore an educator must really master educational science, especially those aspects of the competence of an educator, starting from pedagogical values, sociality, personality and professional spirit, because educators are also at the forefront and must even be an enviable figure for students to explore the wheels of education that are increasingly developing here, With the figure of a quality educator, especially in moral values, a quality student will be born as well, apart from that an educator is also a determinant of the future of students in the future, the success and failure of students depends on how the educator prints the students, how later a student behaves well, has noble character and of course is based on akhlaqul karimah behavior if the educator does not behave like that (Pillawaty et al., 2023).

Then with the holding of regulation by the minister of education and culture in the face of an independent curriculum, it means that every student has the right to carry out learning properly, think creatively in all fields of learning, in determine and seek knowledge in a modern way from trusted sources of trusted people of course so that it will produce a high quality learning and later students can face competition with the outside world according to the current development of education that is increasingly advanced and developing.

The development of Islamic Religion Education lessons in schools, of course, is closely related to the use of the independent curriculum, because it has to do with ethics as in the values of Pancasila because, education is to mature a learner in all aspects, be it in terms of a learner's personality, a learner's mentality and even his thinking power, with a learning process that truly implements the rules that have been set in which there is guidance, direction, coaching, and provides the right for students to develop what he can in improving his creative thinking will indirectly mature a learner later (Mutho'I et al., 2023).

CONCLUSION

In this study, it can be concluded that there are differences between student learning outcomes in Islamic Religion Education using the inquiry learning model at SMPN 1 Cisarua, SMPN 2 Parongpong, and SMPN 2 Ciampel. The differences that occur among the three schools show that there are differences in student learning outcomes in Islamic Religion Education using the inquiry learning model on the application of an independent curriculum between student learning outcomes at SMPN 1 Cisarua with SMPN 2 Parongpong and SMPN 2 Parongpong with SMPN 2 Ciampel. Meanwhile, SMPN 1 Cisarua and SMPN 2 Ciampel have no difference. Thus, further research is expected to be done with Analysis of Variance testing to see the differences and interactions that occur between student learning outcomes based on school origin and gender whose learning uses the inquiry model.

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