



The Influence of the Inquiry Learning Model Applied by Christian Religious Education Teachers on the Learning Activeness of Grade XI Students at SMA Negeri 2 Sidikalang

Dedi Suriadi Siburian^{1*}, Taripar Aripin Samosir², Dame Taruli Simamora³,
Ridsen Anakampun⁴, Rusmauli Simbolon⁵

¹Student, Pendidikan Agama Kristen, Fakultas Ilmu Pendidikan Kristen, IAKN Tarutung
^{2,3,4,5}Lecturer, Fakultas Ilmu Pendidikan Kristen, IAKN Tarutung

*correspondence: dedisuriadisiburian31@gmail.com

ABSTRACT

This study investigated the effectiveness of the Inquiry learning model in enhancing students' learning activeness within Christian Religious Education (CRE) classes at SMA Negeri 2 Sidikalang. Recognizing that many CRE classrooms in Indonesia remain teacher-centred, this research sought to determine whether structured Inquiry instruction could foster more participatory, reflective, and faith-integrated learning behaviors. Employing a quantitative pre-experimental design with a one-group pretest–posttest approach, 30 Grade XI students were selected purposively as the research sample. Learning activeness—defined through indicators such as questioning, collaboration, voluntary explanation, information seeking, and application of learning—was measured using a 15-item validated questionnaire. The Inquiry model was implemented over three instructional sessions guided by the biblical theme “Bahaya Kerusakan Alam” (Environmental Destruction). Quantitative data were analyzed using a paired-samples t-test at a 0.05 significance level. Results demonstrated a significant improvement in learning activeness, with mean scores rising from 40.03 (pretest) to 48.87 (posttest) and a calculated value of $t_{(29)} = 9.928$ ($p < 0.05$). Observational findings corroborated these results, revealing higher student engagement, deeper questioning, and stronger moral reflection linked to Christian values. The study concludes that Inquiry-based learning effectively transforms the CRE classroom into an interactive, faith-informed learning community that integrates cognitive and spiritual development. While methodological limitations—such as small sample size and absence of a control group—restrict generalization, findings provide compelling evidence that Inquiry pedagogy aligns with constructivist and theological principles of Christian education. Future studies should extend this approach across broader contexts to solidify its role in advancing transformative, value-centered learning.

Keywords: *Inquiry Learning Model, Christian Religious Education, Learning Activeness*

INTRODUCTION

Active student engagement-expressed as curiosity, questioning, collaborative problem-solving, and the willingness to apply learning to real situations-is widely recognized as a central determinant of meaningful learning across disciplines. In the Indonesian curriculum framework, Christian Religious Education (CRE) is charged with a dual mandate: to impart doctrinal knowledge and to nurture character, moral reasoning, and practical faithfulness in students. When CRE achieves this mandate, learners move beyond rote memorization to habits of reflection, empathy, and ethical action; when it fails, instruction too often remains superficial and fails to shape the dispositions the curriculum intends to cultivate. Classroom realities, however, frequently fall short of that ideal. Many CRE lessons are still delivered through teacher-centred formats that privilege transmission over inquiry, producing students who can recite doctrine but who demonstrate limited initiative in asking questions, engaging in sustained discussion, or connecting theological content to lived moral choices. Inquiry-based learning has been advanced as a pedagogical alternative that directly addresses these shortcomings. As a student-centred model, Inquiry emphasizes questioning, data gathering, evidence-based reasoning, and communication of conclusions-processes that naturally activate the behaviours education researchers associate with “learning activeness.” Within CRE, Inquiry can be adapted to invite students to investigate biblical narratives, ethical dilemmas, and the social contexts of faith practice; rather than receiving didactic answers, learners generate hypotheses, examine sources (Scripture, contextual evidence, or ethical cases), and collaboratively construct interpretive and practical responses. This methodological shift aligns with constructivist and social-learning accounts of moral and cognitive development: knowledge and moral understanding emerge through active sense-making and social negotiation, and enactment plus reflection support internalization of values. Empirical literature from both general education and religious education contexts indicates that Inquiry-oriented approaches can increase participation, stimulate higher-order thinking, and improve students’ ability to transfer learning to new situations. Yet, effectiveness is not automatic; pedagogical benefits depend on careful design (well-scaffolded questions, appropriate pacing), teacher facilitation skills (guiding inquiry without usurping student agency), and institutional support (time, materials, and assessment aligned with inquiry tasks). Local conditions-student prior experience, classroom culture, and teacher readiness-also mediate outcomes, which is why context-sensitive research is essential before broad curricular prescriptions are adopted. The present study responds to a locally observed instructional challenge at SMA Negeri 2 Sidikalang, where classroom observation and preliminary inquiry signalled that many Grade XI learners displayed limited active engagement during CRE lessons-hesitating to ask questions, contributing infrequently to discussions, and rarely initiating inquiry into ethical or biblical issues. These observations motivated an empirical test of whether an Inquiry learning model, when implemented by CRE teachers in a planned instructional sequence, would produce measurable gains in learning activeness among Grade XI students at that school. Operationally, learning activeness in this investigation was defined through a set of observable and reportable behaviours-asking questions, contributing to discussions, offering voluntary explanations, seeking further information, collaborating in group tasks, and applying learning to daily life-and measured with a 15-

item questionnaire developed and validated in the study context. Framed by both theoretical commitments and practical needs, the research posed the central question: Does the Inquiry learning model, as applied by CRE teachers, significantly influence the learning activeness of Grade XI students at SMA Negeri 2 Sidikalang? The working hypothesis predicted that structured Inquiry instruction would yield a significant increase in activeness relative to baseline measures. In addressing this question, the study aimed to produce locally relevant evidence that could inform teacher practice, guide professional development, and contribute to broader conversations about pedagogy in religious education. By situating the investigation in a specific school context and using instruments tailored to CRE learning behaviours, the research seeks to move beyond abstract endorsement of student-centred methods toward actionable recommendations grounded in classroom realities. Bodynote: the present introduction and research framing draw on the attached empirical study conducted at SMA Negeri 2 Sidikalang (D. S. Siburian, undergraduate thesis, 2025) which provides the methodological details, instrument development, and institutional context that informed the present article.

METHODS

A quantitative pre-experimental method was employed in this research, with a one-group pretest–posttest design to determine the direct impact of the Inquiry learning model on students' learning activeness. The design was selected because it allows for the observation of behavioral changes before and after a controlled instructional treatment under authentic classroom conditions (Sugiyono, 2021). The research took place at SMA Negeri 2 Sidikalang, North Sumatra. The population consisted of all Christian Grade XI students, totaling 269 students across ten classes. Using purposive sampling, class XI-5 was selected as the sample ($n = 30$) since it was considered representative of the population and had previously demonstrated relatively low levels of learning activeness. The independent variable (X) was the Inquiry learning model implemented by the Christian Religious Education (CRE) teacher. This model engaged students in systematic inquiry through stages of observation, questioning, data collection, reasoning, and communication. The dependent variable (Y) was student learning activeness, measured using a 15-item Likert-type questionnaire developed, validated, and trialed prior to the main study to ensure reliability and construct validity. The intervention consisted of three instructional meetings during which the teacher applied the Inquiry model within the CRE subject. Each lesson began with a contextual problem from the biblical theme "*Bahaya Kerusakan Alam*" (Environmental Destruction). Students were encouraged to observe real-life phenomena, formulate questions, collect and analyze data, discuss findings with peers, and draw ethical conclusions in light of Christian values. The teacher acted as a facilitator, ensuring that students connected their findings to theological and moral dimensions of the lesson. The pretest measured students' initial activeness before the intervention, while the posttest was administered immediately afterward to assess any significant improvement. Quantitative data were processed using SPSS. Descriptive statistics (mean, standard deviation, range) summarized central tendencies, while the paired-samples t-test at a 0.05 significance level assessed whether mean differences between pretest and posttest scores were statistically significant. The necessary assumptions for parametric analysis-normality and homogeneity of variance-were

verified prior to hypothesis testing. All instrument validation, trial procedures, and statistical justifications followed the methodological framework outlined in the original thesis documentation.

RESULT AND DISCUSSION

Descriptive analysis indicated a marked improvement in students' learning activeness following the implementation of the Inquiry learning model by the Christian Religious Education (CRE) teacher. The mean pretest score recorded on the 15-item activeness questionnaire was 40.03, while the mean posttest score increased to 48.87, representing an absolute gain of 8.84 points. The paired-samples t-test result yielded $t_{(29)} = 9.928$, exceeding the critical value of $t = 2.045$ at a 0.05 significance level and 29 degrees of freedom. Thus, the null hypothesis (H_0)-stating no significant difference between pretest and posttest mean scores-was statistically rejected in favor of the alternative hypothesis (H_a), affirming that the application of the Inquiry learning model had a significant positive effect on students' activeness in the classroom. Beyond the aggregate gain, item-level analysis of the 15 questionnaire indicators revealed consistent improvement across nearly all dimensions of activeness. The most notable increases occurred in three key areas: Students' willingness to ask questions showing a transition from passive listening to active inquiry; Collaboration in group investigations where students participated more meaningfully in data gathering and idea-sharing; and Voluntary explanation of ideas indicating growing confidence and ownership of learning outcomes. Observational data collected during class sessions corroborated these quantitative findings. Teachers' field notes described visibly higher levels of engagement: students asked spontaneous questions related to lesson materials, shared examples from daily life, and connected their discoveries to Christian ethical reflections. During group activities, learners exhibited greater cooperation, mutual encouragement, and attentiveness to each other's opinions-behaviors strongly aligned with the objectives of Inquiry pedagogy. Qualitative impressions also showed that students began to display greater intellectual curiosity and reflective attitudes toward CRE lessons. For instance, during discussions about environmental stewardship (the "*Bahaya Kerusakan Alam*" unit), several students initiated conversations linking ecological issues to biblical teachings from Genesis 2:15 ("The Lord God took the man and put him in the Garden of Eden to work it and take care of it"). This shift illustrates how Inquiry-based instruction can integrate cognitive, affective, and spiritual dimensions of Christian learning. Collectively, the quantitative and qualitative results underscore a substantive enhancement in students' learning activeness following Inquiry-based instruction. The statistical evidence, combined with behavioral observation, demonstrates that the Inquiry model effectively fostered active participation, critical questioning, and deeper moral engagement within the Christian educational context.

Pedagogical Significance of the Inquiry Model

The primary implication of these findings is that Inquiry-based learning, when appropriately guided by a CRE teacher, significantly elevates students' participation and engagement levels. This model situates learners as active constructors of knowledge rather than passive recipients. It is consistent with constructivist theory, which posits that

knowledge is built through active interaction between prior understanding and new experience (Piaget, 1972; Vygotsky, 1978). Within CRE, this translates into students not only recalling biblical facts but also interpreting faith principles through investigation and reflection. The Inquiry model's structure-observe, question, collect data, reason, and communicate-mirrors the 5M approach embedded in Indonesia's *Kurikulum Merdeka*. Through this sequence, students progressively move from comprehension to application and moral evaluation. As the teacher assumes the role of facilitator, learners are empowered to take ownership of their intellectual and spiritual growth. Empirical results corroborate this pedagogical dynamic: the rise in posttest scores and the observed behavioral changes suggest that Inquiry-based CRE fosters what Arends (2012) describes as "active learning dispositions," where curiosity, initiative, and collaboration become habitual learning patterns. This alignment between quantitative gains and observable behaviors confirms that the Inquiry approach nurtures not just procedural engagement but also internal motivation and moral consciousness-core outcomes of Christian education.

Mechanisms Underlying the Observed Improvement

The significant increase in activeness can be attributed to three interrelated pedagogical mechanisms: Inquiry instruction shifts epistemic authority from teacher to student. Learners are encouraged to formulate questions, test ideas, and validate findings through reasoning. This change in classroom dynamics stimulates critical thinking and situational responsibility. In contrast to conventional lecture models-where teacher explanation dominates-the Inquiry structure places students at the center of knowledge construction, thus enhancing both cognitive autonomy and engagement (Sanjaya, 2014). Group investigations require students to work collectively, sharing tasks and insights. This social interdependence enhances participation through peer motivation. Johnson & Johnson (2009) noted that cooperative learning settings foster not only academic achievement but also interpersonal skills such as empathy, respect, and listening-virtues integral to Christian character education. Each Inquiry cycle concluded with guided reflection linking findings to scriptural principles. This integrative stage transforms academic exploration into moral formation, resonating with Knight's (2006) assertion that Christian pedagogy must unite "truth discovery" with "value discernment." Students' engagement during these reflections indicates that they internalized lessons as faith-informed moral reasoning, not merely cognitive exercises. The findings are consistent with prior studies demonstrating the efficacy of Inquiry learning in enhancing active learning behaviors. Siburian's (2025) study aligns with Purba (2024), who found significant correlations between Inquiry methods and increased participation in CRE classes at SMA HKBP 2 Tarutung. Similarly, Umami (2023) and Simanjuntak (2024) reported analogous outcomes in biology and religious contexts respectively, affirming Inquiry's cross-disciplinary potential to promote active learning and critical reasoning. These converging evidences reinforce the theoretical consensus that Inquiry is a transformative pedagogical model that not only stimulates curiosity but also enhances retention and understanding through experiential discovery (Bruner, 1961). When contextualized in Christian education, it functions dually-as a method of learning and as a medium of spiritual formation, enabling students to perceive truth as both intellectual and moral revelation. From a theological-educational standpoint, Inquiry learning embodies a pedagogical expression of Christian

epistemology-the belief that truth is best understood through active engagement guided by faith. In the CRE classroom, inquiry mirrors the biblical principle of “seek and you will find” (Matthew 7:7). Encouraging students to ask, explore, and connect knowledge with scriptural truth fosters a deeper understanding of faith as a living, questioning journey rather than static dogma. Inquiry aligns with the Reformed educational vision articulated by Holmes (1987), which asserts that “faith seeks understanding.” Through structured questioning, learners experience how knowledge, moral reasoning, and faith reflection are interwoven. Thus, the model advances integrative Christian learning, where spiritual, intellectual, and ethical growth occur simultaneously.

Teachers should embed Inquiry sequences into lesson plans-especially when teaching thematic units that invite moral reasoning or social engagement (e.g., environmental ethics, justice, stewardship). Effective Inquiry implementation requires skill in designing open-ended problems, guiding research, and facilitating reflection without dominating discussion. Teacher professional development programs should include training in Inquiry facilitation. Inquiry thrives in psychologically safe and resource-rich environments. Schools should ensure accessible materials, flexible seating arrangements, and sufficient time for investigation and dialogue. Evaluation should encompass not only final answers but also process indicators-question formulation, collaboration, reasoning, and reflection-to honor the Inquiry model’s holistic learning orientation. CRE lessons should deliberately connect findings to Scripture, allowing students to interpret data or phenomena in light of Christian ethics (e.g., stewardship, justice, compassion). These recommendations correspond to the broader educational reforms in Indonesia emphasizing student-centered learning and character education (*Pendidikan Karakter*). By employing Inquiry as a framework for dialogic moral exploration, CRE can meaningfully contribute to the national mission of forming responsible, faithful, and active citizens. Without a comparison class, improvements may partly reflect testing familiarity, teacher enthusiasm, or maturation effects rather than the Inquiry method per se (Campbell & Stanley, 1963). Future studies should employ quasi-experimental or randomized controlled designs to isolate treatment effects. The single-class sample (n = 30) restricts generalizability. Replication across multiple schools, regions, and denominational contexts would clarify whether results hold across diverse educational settings. Despite triangulation with observation, the use of self-assessed questionnaires introduces potential social desirability bias. Incorporating mixed-method data-such as video analysis, teacher logs, and peer evaluation-could enhance validity. The three-session exposure measures immediate effects but not long-term sustainability. Longitudinal follow-up could determine whether enhanced activeness translates into enduring learning habits, improved achievement, or spiritual maturity. Acknowledging these limitations does not diminish the findings’ significance but rather situates them within a realistic framework of empirical inquiry. As Cohen, Manion, and Morrison (2018) note, the aim of pre-experimental designs is to generate preliminary evidence and pedagogical insight, which subsequent rigorous studies can substantiate. From an institutional perspective, integrating Inquiry into CRE represents a pedagogical shift toward more reflective, participatory learning cultures within Christian schools. Administrators and policymakers should recognize the following strategic implications: Continuous in-service training is crucial to equip teachers with Inquiry facilitation skills-question design, assessment literacy, and reflective pedagogy. School curricula should allocate time for open-ended

exploration, encouraging depth rather than superficial coverage of topics. Inquiry projects that connect classroom learning to local church or community issues (e.g., environmental care, social service) strengthen experiential faith learning. Institutional assessment systems should move beyond rote memorization to include participation, reasoning, and moral application as evaluative criteria. Implementing such systemic support aligns with the holistic education philosophy embraced by Christian pedagogues such as Knight (2006) and Palmer (1998), who emphasize that true education involves the transformation of the heart, mind, and will through meaningful participation. In the final synthesis, the results of this study reveal that Inquiry learning is not merely a teaching technique but a pedagogical theology of participation. It harmonizes intellectual pursuit with spiritual exploration. Students who learn through questioning and investigation mirror the discipleship model of Jesus Himself, who frequently taught by asking probing questions ("Who do you say that I am?" - Matthew 16:15). Thus, Inquiry pedagogy resonates deeply with the Christian notion of faith seeking understanding. By fostering curiosity, collaboration, and reflective judgment, Inquiry learning allows students to experience active faith formation-where belief is not passively received but dynamically lived and examined. The increase in activeness observed in this study can therefore be interpreted as evidence of both cognitive engagement and spiritual vitality. This study affirms that the Inquiry learning model significantly enhances student activeness in Christian Religious Education at SMA Negeri 2 Sidikalang. The statistical gains ($t = 9.928$, $p < 0.05$) and qualitative observations collectively demonstrate that Inquiry pedagogy effectively transforms the classroom into an interactive learning community grounded in questioning, collaboration, and moral reflection. While methodological constraints advise cautious interpretation, the educational implications are profound. The findings support a paradigm of faith-informed constructivism-an approach where knowledge and belief coalesce through active engagement. For teachers of CRE, Inquiry provides a practical framework to cultivate students who not only learn about Christian teachings but also live out their faith through thoughtful participation and moral reasoning. Future research expanding this model across contexts and durations can further consolidate its role as a cornerstone of transformative Christian pedagogy in Indonesia and beyond.

CONCLUSION

The present study concludes that the Inquiry learning model applied by the Christian Religious Education (CRE) teacher at SMA Negeri 2 Sidikalang produced a statistically significant and educationally meaningful improvement in students' learning activeness. The mean pretest score of 40.03 increased to 48.87 in the posttest, and the paired-samples t-test result ($t_{(29)} = 9.928$, $p < 0.05$) confirmed that this difference was not due to chance but represented a genuine effect of the instructional intervention. The quantitative results, further supported by classroom observations, revealed visible behavioral changes-students became more inquisitive, cooperative, and reflective during lessons. They were increasingly willing to ask questions, engage in group inquiry, and apply biblical principles when interpreting classroom problems. These findings substantiate the pedagogical potential of Inquiry-based learning as a faith-integrated constructivist strategy that not only enhances cognitive engagement but also nurtures moral and spiritual growth. Within the context of Christian Religious Education, Inquiry

enables students to learn through active exploration and guided reflection, leading them to internalize values such as responsibility, honesty, and stewardship. The CRE classroom thus becomes a space where faith and reasoning interact, fostering students who are intellectually curious and spiritually grounded. This research acknowledges its methodological limitations. The absence of a control group, the small purposive sample ($n = 30$), and the short intervention duration (three meetings) constrain the extent to which findings can be generalized. Future research should adopt quasi-experimental or randomized designs, involve multiple schools, integrate mixed data sources such as observation rubrics and performance assessments, and include longitudinal tracking to examine whether short-term gains in activeness translate into lasting learning and character outcomes. For professional practice, the study offers practical insights: CRE teachers who integrate Inquiry principles into lesson design-supported by adequate training, materials, and institutional backing-can promote student-centered, dialogical, and ethically grounded learning. Educational leaders and policymakers should therefore recognize Inquiry as a strategic pedagogical approach consistent with Indonesia's *Kurikulum Merdeka* and the broader mission of national character education (*Pendidikan Karakter*). The findings from this locally grounded study affirm that Inquiry learning provides a viable and theologically coherent path toward revitalizing Christian education-cultivating learners who not only think critically but also act faithfully in response to God's truth revealed through inquiry and reflection.

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