

Group Investigation Learning Model: an Effort to Reconstruct Students' Learning Independence and Social Skills

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Abstract: *This study examines the conceptual reconstruction of the Group Investigation learning model within Islamic Religious Education to enhance students' learning independence and social competence in accordance with 21st-century learning principles. Although Group Investigation has been widely studied, prior research has predominantly focused on cognitive outcomes and collaboration, while its integration with learning independence and social competence grounded in Islamic pedagogy remains limited. Employing a qualitative library research approach, this study synthesizes classical theories of cooperative learning and constructivism with Islamic pedagogical values to develop an integrative framework encompassing cognitive, affective, social and spiritual dimensions. The result of the analysis indicate that the Group Investigation model promotes academic autonomy through inquiry-based collaboration while strengthening moral and social awareness through values such as ta'awun, musyawarah, sidq, and amanah. The study's theoretical contribution lies in reconstructing Group Investigation as a holistic, faith-based pedagogical framework within Islamic Religious Education. This model offers a transformative approach for developing holistic learning communities, with future research encouraged to empirically examine its implementation.*

Keywords: *Group Investigation Learning Model, Learning Independence, Social Skills*

Abstrak: Penelitian ini mengkaji rekonstruksi konseptual model pembelajaran Group Investigation dalam Pendidikan Agama Islam sebagai upaya meningkatkan kemandirian belajar dan kompetensi sosial peserta didik sesuai dengan prinsip pembelajaran abad ke-21. Meskipun telah banyak diteliti, kajian sebelumnya masih berfokus pada aspek kognitif dan kerja sama, sementara integrasi kemandirian belajar dan kompetensi sosial berbasis nilai-nilai Islam masih terbatas. Penelitian ini menggunakan pendekatan kepustakaan kualitatif dengan mensintesis teori pembelajaran kooperatif, konstruktivisme, dan pedagogi Islam untuk membangun kerangka integratif yang mencakup dimensi kognitif, afektif, sosial, dan spiritual. Hasil analisis menunjukkan bahwa model Group Investigation

mendorong kemandirian akademik melalui pembelajaran berbasis inkuiri serta memperkuat kesadaran moral dan sosial melalui nilai ta'awun, musyawarah, sidq, dan amanah. Kontribusi teoritis penelitian ini terletak pada rekonstruksi model Group Investigation sebagai kerangka pedagogis holistik berbasis iman yang mengintegrasikan kemandirian belajar dan kompetensi sosial dalam Pendidikan Agama Islam. Model ini menawarkan pendekatan transformatif untuk mengembangkan komunitas belajar holistik, dengan penelitian selanjutnya disarankan untuk menguji implementasinya secara empiris.

Kata Kunci: Model Pembelajaran *Group Investigation*, Kemandirian Belajar, Keterampilan Sosial

Introduction

21st-century learning requires students to develop critical, collaborative, communicative, and independent thinking skills, necessitating a paradigm shift from teacher-centered to learner-centered instruction.^{1,2} This shift aligns with constructivist pedagogy, which views learning as an active process of meaning-making through collaboration and reflection. However, educational practices particularly in the context of Islamic Religious Education, often remain focused on knowledge transmission, limiting opportunities for students to develop autonomy, critical reflection, and social awareness, competencies emphasized within the 21st-century learning framework.³ As a result, students' learning independence and social skills, which are essential for religious character and socio-spiritual development, remain underdeveloped in the Islamic Religious Education context.

The Group Investigation model, introduced by Joyce & Weil, represents a cooperative and inquiry-based learning approach that emphasizes social interaction, participation, and investigation in constructing

¹ Ani Khoirotun Nisa et al., "Transisi Pembelajaran Teacher Centered Menuju Student Centered: Penguatan Literasi Teknologi Siswa Sekolah Dasar," *Ideguru: Jurnal Karya Ilmiah Guru* 9, no. 3 (June 21, 2024): 1453–60, <https://doi.org/10.51169/ideguru.v9i3.920>.

² Fifi Risana et al., "TRANSFORMASI METODE PEMBELAJARAN PENDIDIKAN AGAMA ISLAM: DARI KONVENSIIONAL KE PENDEKATAN STUDENT-CENTERED LEARNING," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 10, no. 1 (2025): 619–32, <https://doi.org/https://doi.org/10.23969/jp.v10i01.23618>.

³ Ulrich Dettweiler et al., *Fostering 21st Century Skills through Autonomy Supportive Science Education Outside the Classroom* (Cham, Switzerland: Springer International Publishing, 2022).

knowledge.^{4,5,6} This model positions students as active co-investigators who collaboratively explore, discuss, and synthesize knowledge⁷, allowing for the integration of cognitive, affective, and social learning processes.^{8,9} Within Islamic Religious Education, Group Investigation holds particular relevance, as collaborative inquiry and reflection align with the Islamic concept of *ta'dib*, which frames learning as a holistic integration of intellectual, moral, and spiritual development.

Learning independence, or self-directed learning, extends beyond learning without teacher assistance to include metacognitive abilities such as goal setting, strategic planning, monitoring, and reflection.^{10,11} Zimmerman's self-regulated learning model emphasizes that independent learners actively plan, monitor, and evaluate their learning through motivation, self-efficacy,

⁴ Dettweiler et al.

⁵ Ayu Uswah Munjiah Ayu, Siti Nurfadhlah Fadhlah, and Ratna Sari Dewi Ratna, "PENGARUH MODEL PEMBELAJARAN KOOPERATIF TIPE GROUP INVESTIGATION TERHADAP HASIL BELAJAR KOGNITIF PESERTA DIDIK KELAS V PADA MATA PELAJARAN IPS," *P2M STKIP Siliwangi* 12, no. 1 (May 20, 2025): 19–27, <https://doi.org/10.22460/p2m.v12i1.5920>.

⁶ Ayu, Fadhlah, and Ratna.

⁷ Tefera Tadesse et al., "Enhancing Student Engagement and Outcomes: The Effects of Cooperative Learning in an Ethiopian University's Classrooms," *Education Sciences* 14, no. 9 (September 4, 2024): 975, <https://doi.org/10.3390/educsci14090975>.

⁸ Iwan Suteja, Dadang Kurnia, and Dada Djuanda, "Penerapan Model Group Investigation (GI) Untuk Meningkatkan Hasil Belajar Siswa," *Jurnal Pena Ilmiah* 3, no. 2 (2020), <https://doi.org/https://doi.org/10.17509/jpi.v3i2.27785>.

⁹ Suteja, Kurnia, and Djuanda.

¹⁰ Tetep et al., "Meningkatkan Kemandirian Belajar PPKn Melalui Penerapan Model Self Directed Learning (SDL) Di SMPN 6 Garut," *PTK: Jurnal Tindakan Kelas* 5, no. 2 (May 3, 2025): 438–50, <https://doi.org/10.53624/ptk.v5i2.579>.

¹¹ Muhamad Yusuf Wijayakusuma, "Ren Penelitian Keterampilan Belajar Mandiri Dalam Jurnal Pendidikan Bahasa Inggris Di Indonesia: Dari Desain Penelitian Hingga Analisis Data," *Jurnal Manajemen Pendidikan Dan Ilmu Sosial (JMPIS)* 5, no. 5 (2024): 1793–1808, <https://doi.org/https://doi.org/10.38035/jmpis.v5i5.2388>.

and reflection.^{12,13} However, in reality, independent learning is not always evenly distributed. Research by Sefna Rismen et al. (2022) showed that the level of student independence at Lubuk Malako Madrasah, South Solok Regency, was only 39%, in the moderate category.¹⁴ Then, based on the research results of Arwinda Wulandari (2022), it was shown that the overall level of student learning independence was still relatively low at 50.52%.¹⁵ Although these studies were conducted in general Islamic education context, they suggest that similar challenges may persist in Islamic Religious Education, where instructional practices frequently remain teacher-dominated.

In addition to learning independence, social skills such as communication, cooperation, empathy, and conflict resolution are essential for effective participation in group learning.^{16,17,18} Social competence, as conceptualized by Gresham and Elliot, encompasses social awareness, relationship skills, and responsible decision-making.¹⁹ Several studies report

¹² Ernesto Panadero and Jesús Alonso-Tapia, "¿Cómo Autorregulan Nuestros Alumnos? Modelo de Zimmerman Sobre Estrategias de Aprendizaje," *Anales de Psicología* 30, no. 2 (May 1, 2014), <https://doi.org/10.6018/analesps.30.2.167221>.

¹³ Barry J Zimmerman, "Attaining Self-Regulation," in *Handbook of Self-Regulation* (San Diego: CA: Academic Press., 2000), 13–39.

¹⁴ Sefna Rismen, "ANALISIS KEMANDIRIAN SISWA DI ERA NEW NORMAL," *Jurnal Lemma* 9, no. 1 (November 28, 2022), <https://doi.org/10.22202/jl.2022.v9i1.5839>.

¹⁵ Arwinda Wulandari, "Analisis Kemandirian Belajar Siswa Pada Pembelajaran Matematika," *Journal of Mathematics Learning Innovations* 1, no. 2 (2022): 151–62, <https://doi.org/https://doi.org/10.35905/jmlipare.v1i2.3648>.

¹⁶ Rista Andini, "Analisis Keterampilan Sosial Peserta Didik Dalam Pembelajaran Tematik Berbasis Model Cooperative Learning Kelas V Sekolah Dasar," *Didaktika Dwija Indria* 11, no. 1 (December 7, 2023), <https://doi.org/10.20961/ddi.v8i01.39777>.

¹⁷ Muhammad Hanif and Nur Insaeni Barokah, "Peran Faktor Emosional Dan Kognitif Dalam Membentuk Dinamika Kepribadian Religius," *Jurnal Studia Insania* 13, no. 1 (2025): 1–22, <https://doi.org/https://doi.org/10.18592/jsi.v13i1.15532>.

¹⁸ Zurhaida Zurhaida, Diah Gusrayani, and Rana Gustian Nugraha, "Pengaruh Model Project Based Learning Terhadap Keterampilan Sosial Siswa Dalam Pembelajaran IPS Di SDN Panyingkiran I," *Al-Madrasah Jurnal Pendidikan Madrasah Ibtidaiyah* 9, no. 1 (January 30, 2025): 420, <https://doi.org/10.35931/am.v9i1.4273>.

¹⁹ Frank M Gresham and Stephen Nelson Elliot, "Social Skills Assessment and Training in Emotional and Behavioral Disorders," in

that students still experience difficulties in collaboration, communication, and social initiative during learning activities.²⁰ Then, based on the research results of Aurelia, it was found that the lack of social skills in students was caused by a lack of social interaction, difficulties in communication and a lack of initiative in helping friends.²¹ This research shows that not all students possess good social skills. Although not dominant, they still require guidance to develop this essential interpersonal competence. This condition with the global 21st-century competency framework, emphasizing collaboration and communication as core educational outcomes.²²

Islamic Religious Education inherently emphasizes values of responsibility, deliberation, honesty, and social empathy as foundation of community life. However, these values are often taught normatively rather than experientially, limiting students' opportunities to internalize them through meaningful social interaction. The Group Investigation model offers a pedagogical alternative by integrating inquiry-based and cooperative learning experiences that support cognitive, affective, and spiritual growth.

Globally, research on the Group Investigation model has expanded toward digital collaboration, social competence development, and metacognitive engagement.²³ In contrast, studies in Indonesia predominantly focus on cognitive achievement, motivation, and general collaboration

Handbook of Evidence-Based Practices for Emotional and Behavioral Disorders, Edited by H. M. Walker and F. M. Gresham (New York: The Guilford Press, 2014), 152.

²⁰ Kharisa Amalia Yasmiyanah and Diani Ayu Pratiwi, "MENINGKATKAN KETERAMPILAN SOSIAL MENGGUNAKAN MODEL INSPIRED DAN MEDIA EDUCAPLAY SDN MELAYU 5," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 9, no. 4 (2024): 233–47, <https://doi.org/https://doi.org/10.23969/jp.v9i4.17318>.

²¹ Gracea Margaret Aurelia, Yulianti Fitriani, and Pepi Nuroniah, "Dampak Keterampilan Sosial Emosional Rendah Terhadap Komunikasi Anak Usia 5 Tahun : Studi Kasus," *Murhum : Jurnal Pendidikan Anak Usia Dini* 5, no. 1 (June 6, 2024): 546–57, <https://doi.org/10.37985/murhum.v5i1.596>.

²² Branden Thornhill-Miller et al., "Creativity, Critical Thinking, Communication, and Collaboration: Assessment, Certification, and Promotion of 21st Century Skills for the Future of Work and Education," *Journal of Intelligence* 11, no. 3 (March 15, 2023): 54, <https://doi.org/10.3390/jintelligence11030054>.

²³ Caroline Dominguez et al., "Enhancing Digital Skills in Higher Education: Effects of the Group Investigation Cooperative Learning Method in 1st Year Engineering Education Students," in *4th International Conference on Technology and Innovation in Learning, Teaching and Education, TECH-EDU 2024* (Abu Dhabi: Springer Science and Business Media Deutschland GmbH, 2025), 389–402.

skills.^{24,25,26} Research explicitly linking Group Investigation to learning independence and social skills within the framework of Islamic Religious Education remains limited, indicating a clear research gap. In an ideal scenario, Islamic Religious Education ought to cultivate the full spectrum of human potential-cognitive, emotional, spiritual, and social-in line with national education goals.^{27,28} This research gap highlights the need for a theoretical reconstruction and contextual adaptation of the Group Investigation model that is contextually grounded in Islamic pedagogy and responsive to students' socio-religious realities.

Based on this context, the problem addressed in this study is how the Group Investigation learning model can be conceptually reconstructed to function as a strategy for enhancing students' learning independence and social competence in Islamic Religious Education. The novelty of this study lies in its effort to reinterpret Group Investigation by integrating social and spiritual dimensions within a unified pedagogical framework aligned with 21st-century learning principles and national education goals. Through this conceptual analysis, the study aims to position Islamic Religious Education not merely as content transmission, but as a transformative space for developing students' intellectual, social, and spiritual character through collaborative inquiry.

Method

This study employed a qualitative integrative literature review approach. This method was chosen to examine and synthesize theoretical and empirical literature relevant to the Group Investigations learning approach and its potential in fostering students' learning independence and social competence within the context of Islamic Religious Education. The integrative

²⁴ Kartini Kartini, Muhammad Turmuzi, and Heri Hadi Saputra, "Pengaruh Model Pembelajaran Kooperatif Tipe Group Investigation Terhadap Hasil Belajar Matematika Kelas V SDN 31 Woja," *Jurnal Ilmiah Profesi Pendidikan* 7, no. 2 (June 22, 2022): 487-95, <https://doi.org/10.29303/jipp.v7i2.681>.

²⁵ Ayu, Fadhlah, and Ratna, "PENGARUH MODEL PEMBELAJARAN KOOPERATIF TIPE GROUP INVESTIGATION TERHADAP HASIL BELAJAR KOGNITIF PESERTA DIDIK KELAS V PADA MATA PELAJARAN IPS."

²⁶ Ayu, Fadhlah, and Ratna.

²⁷ Ayu, Fadhlah, and Ratna.

²⁸ Feri Indra Irawan et al., "Pendidikan Dan Pembentukan Karakter Peserta Didik Perspektif Teologi Pendidikan Islam," *Journal of Education and Social Culture* 1, no. 1 (June 30, 2025): 40-48, <https://doi.org/10.58363/jesc.v1i1.18>.

review approach allows for critical interpretation and conceptual reconstruction rather than statistical generalization.

The literature analyzed consisted of peer-reviewed journal articles and authoritative theoretical books related to cooperative learning, self-directed learning, social competence, and Islamic pedagogy. The selection criteria for the literature included: (1) relevance to the Group Investigation model or cooperative inquiry-based learning, (2) discussion of learning independence, social skills, or Islamic educational values, and (3) academic credibility, indicated by peer-reviewed publication or recognized scholarly authorship.

Literature sources were identified through searches of academic databases and digital journal repositories using keywords such as Group Investigation, cooperative learning, self-directed learning, social competence, and Islamic Religious Education. In addition to contemporary journal articles, classical theoretical works, including Joyce and Weil's *Model of Teaching*, Vygotsky's *Mind in Society*, and Freire's *Pedagogy of the Oppressed*, were incorporated as foundational references that provide philosophical and pedagogical grounding of the analysis.

Data analysis was conducted using an integrative review procedure aimed at developing a conceptual synthesis. The analysis followed several steps: (1) Identifying key concepts within Group Investigation theory and social learning principles; (2) categorizing literature finding based on the focus, particularly learning independence and social skills; (3) Analyzing the relationship between Islamic Religious Education learning theory and practice; and (4) constructing a conceptual synthesis that explains how the Group Investigation model can function as a pedagogical strategy for reconstructing students' learning independence and social values.

This research procedure followed the logic of a non-systematic integrative review, emphasizing analytical depth and thematic relevance over quantitative accumulation of studies. The purpose of this method was not to generalize findings, but to reconstruct theoretical understanding through critical interpretation and integration of existing educational theories and research.

To ensure academic rigor, the analysis involved data reduction by selecting the most relevant literature, data display through thematic organization connecting Group Investigation, self-regulated learning, and social competence, and conclusion drawing and verification through reflective and comparative analysis. Credibility and dependability were ensured through source triangulation, cross-referencing between classical and contemporary literature, and consideration of publication credibility.

In summary, the methodological orientation of this study emphasizes qualitative interpretative depth and theoretical reconstruction. The ultimate goal of this approach is to develop a conceptual framework that explain how the Group Investigation model can reconstruct students' learning independence and social skills through an Islamic pedagogical perspective.

Result and Discussion

Conceptualization of the Group Investigation Learning Model

The first conceptual finding of this study indicates that the Group Investigation learning model can be reconstructed as a socio-constructivist and value-based pedagogical framework within Islamic Religious Education. According to Joyce & Weil, the Group Investigation Model belong to the social family of learning models that emphasize social interaction and collaboration as the foundation of knowledge formation. The model involves six main stages: topic identification, collaborative planning, investigation, data analysis, presentation of results, and reflection or evaluation.^{29,30} This stages position students as active participants who are collectively responsible for the learning process.

Within the context of Islamic Religious Education, the Group Investigation model can adapted to explore religious concepts such as morality, tolerance, trustworthiness, and social justice through collaborative inquiry rooted in students' real-life experiences. This orientation aligns with Slavin's cooperative learning theory, which emphasize that group goals and individual accountability foster both academic achievement and social development.³¹ Furthermore, the model is grounded in Vygotsky's social constructivism, which views knowledge as being constructed through social interaction and guided participation within the Zone of Proximal

²⁹ Irawan et al.

³⁰ Bruce R Joyce and Marsha Weil, *Models of Teaching*, 2nd ed. (New Jersey: Prentice-Hall, 1986).

³¹ Robert E Slavin, *Cooperative Learning: Theory, Research, and Practice* (Boston: Allyn & Bacon., 1995).

Development.^{32,33,34} Thus, Group Investigation functions not merely as a teaching technique, but as an epistemological approach that facilitates meaning-making through dialogue, deliberation and joint reflection.³⁵

From an Islamic Religious Education, this approach resonates with the concept of *ta'dib*, which understands as the integration of intellectual, moral and spiritual dimensions. By emphasizing collaborative inquiry and ethical interaction, Group investigation aligns with the goals of Islamic education that seek to balance *tafaqquh fi ad-din* (religious understanding) and *mu'amalah* (social responsibility) as reflected in Al-Attas' conception of *adab* as knowledge guided by moral and spiritual discipline.^{36,37}

Reconstructing Learning Independence through Group Investigation

The second conceptual finding highlights that the Group Investigation model has strong theoretical potential to reconstruct students' learning independence through inquiry autonomy and self-regulated learning processes. Independent learning not only the ability to learn without constant teacher guidance, but also students; metacognitive capacity to set goals, plan strategies, monitor progress, and reflect on learning

³² Michaela Zebada Faustina Agrippine Amahorseya and Sjafiatul Mardiyah, "IMPLIKASI TEORI KONSTRUKTIVISME VYGOTSKY DALAM PENERAPAN MODEL PEMBELAJARAN KELOMPOK DENGAN SUDUT PENGAMAN DI TK ANAK MANDIRI SURABAYA," *Jurnal Buah Hati* 10, no. 1 (March 30, 2023): 16–28, <https://doi.org/10.46244/buahhati.v10i1.2024>.

³³ Lev Semenovich Vygotsky, *Mind in Society: Development of Higher Psychological Processes* (Cambridge, Massachusetts: Harvard University Press, 1978).

³⁴ Rob Wass and Clinton Golding, "Sharpening a Tool for Teaching: The Zone of Proximal Development," *Teaching in Higher Education* 19, no. 6 (August 18, 2014): 671–84, <https://doi.org/10.1080/13562517.2014.901958>.

³⁵ Supardi Ritonga et al., "Metode Pembelajaran Group Investigation Dalam Pembelajaran Pendidikan Agama Islam," *Communnity Development Journal* 5, no. 3 (2024): 4330–37, <https://doi.org/https://doi.org/10.31004/cdj.v5i3.28550>.

³⁶ Muhammad Ardiansyah et al., "The Concept of Adâb by Syed Muhammad Naquib Al-Attas and Its Relevance to Education in Indonesia," *Ibn Khaldun Journal of Social Science* 1, no. 1 (2019): 52–63, <https://doi.org/https://doi.org/10.32832/ikjss.v1i1.2385>.

³⁷ Elit Ave Hidayatullah and Syamsuddin Arif, "Syed Muhammad Naquib Al-Attas' Exposition on the Concept of Ethics," *Jurnal Akidah & Pemikiran Islam* 24, no. 1 (June 30, 2022): 409–46, <https://doi.org/10.22452/afkar.vol24no1.12>.

outcomes.^{38,39,40} In the Group Investigation model, teacher shift their role from information transmitters to facilitators who guide the direction of inquiry, while students take responsibility for defining problems, collecting data, and synthesizing findings.

Zimmerman's model of self-regulated learning emphasizes that learners who actively plan, monitor, and evaluate their learning demonstrate higher levels of autonomy and motivation.^{41,42,43} Within an Islamic context, this process parallels the concept of *mujahadah an-nafs*, which emphasizes self-discipline and perseverance in the pursuit of knowledge. When students determine their learning pathway through Group Investigation project, they internalize not only academic responsibility but also ethical value such as sincerity (*ikhlas*) and accountability.

This concept relationship is further supported by Knowles' theory of Andragogy, which posits that learners become more independent when they are entrusted with goal setting and self-evaluation.⁴⁴ Empirical evidence from cooperative and inquiry-based learning models also suggests that learners autonomy increases through peer-driven inquiry and reflective activities.⁴⁵

³⁸ Langgeng Budianto and Andrea R Mason, "Autonomous Learning Features: A Case Study in an Indonesian ESP Classroom," *JEES (Journal of English Educators Society)* 7, no. 1 (December 5, 2021): 1-9, <https://doi.org/10.21070/jees.v7i1.1213>.

³⁹ M. S. Knowles, *Self-Directed Learning: A Guide for Learners and Teachers* (New York: Association Press, 1975).

⁴⁰ Richard M. Ryan and Edward L. Deci, "Intrinsic and Extrinsic Motivation from a Self-Determination Theory Perspective: Definitions, Theory, Practices, and Future Directions," *Contemporary Educational Psychology* 61 (April 2020): 101860, <https://doi.org/10.1016/j.cedpsych.2020.101860>.

⁴¹ Muhamad Khoirudin, "Teknik Self-Regulated Learning Untuk Meningkatkan Kemampuan Self-Regulated Learning Dan Kemandirian Belajar Siswa Dalam Situasi Belajar Online Covid 19," *Ideas: Jurnal Pendidikan, Sosial, Dan Budaya* 8, no. 3 (August 22, 2022): 987, <https://doi.org/10.32884/ideas.v8i3.897>.

⁴² Kun Murtiastuti, "Efektivitas Group Investigation Terhadap Kemandirian, Penalaran, Dan Self-Efficacy Matematika Peserta Didik," *Journal of Education Research* 5, no. 4 (December 15, 2024): 6266-71, <https://doi.org/10.37985/jer.v5i4.1952>.

⁴³ Zimmerman, "Attaining Self-Regulation."

⁴⁴ Knowles, *Self-Directed Learning: A Guide for Learners and Teachers*.

⁴⁵ Bin Shen, Barry Bai, and Weihe Xue, "The Effects of Peer Assessment on Learner Autonomy: An Empirical Study in a Chinese College English Writing Class," *Studies in Educational Evaluation* 64 (March 2020): 100821, <https://doi.org/10.1016/j.stueduc.2019.100821>.

Therefore, Group Investigation can be understood as a pedagogical bridge that integrates constructivist autonomy with Islamic moral agency, framing learning independence as both an intellectual and spiritual process.

Strengthening Social Skills Through Group Investigation Dynamics

The Group Investigation learning model requires students to work in diverse and heterogeneous groups, engaging in discussion, negotiation and shared decision-making.^{46,47} These interactions cultivate essential social skills such as empathy, communication cooperation, and respect for differing perspectives.

From an Islamic perspective, values such as Islamic *ukhuwah* (brotherhood), *musyawarah* (deliberation), and *'adl* (social justice) are internalized through active participation in collaborative learning. Gresham and Elliot define social competence as a multidimensional construct encompassing social awareness, cooperation, empathy, and relationship management, which align with Islamic ethical values.⁴⁸ Similarly, Bandura's social learning theory emphasizes that prosocial behavior develops through modelling and reciprocal interaction.⁴⁹

Through Group Investigation, students do not merely acquire social skills at technical level but practice ethical interaction and collective problem-solving as part of moral education. Deliberating on religious and social issues within group inquiry encourages students to embody *adab al-ikhtilaf* (ethic of difference), reinforcing tolerance and mutual respect in line with Islamic values and Indonesia's multicultural context.

Integrating Islamic Values and Socio-Cognitive Dimensions in Group Investigation

The Group Investigation model integrates cognitive, social, and spiritual learning dimensions in a unified pedagogical process. When student

⁴⁶ Nanda Aulia, Tatang Syaripudin, and Ruswandi Hermawan, "Penerapan Model Group Investigation Untuk Meningkatkan Aktivitas Belajar Siswa Kelas V Sd," *JPGSD: Jurnal Pendidikan Guru Sekolah Dasar* 5, no. 2 (2020): 22–34, <https://doi.org/doi.org/10.17509/jpgsd.v5i2.30015>.

⁴⁷ Kadek Sri Trisna Devi, I Made Citra Wibawa, and I Kadek Agus Sudiandika, "Penerapan Model Pembelajaran Group Investigation Untuk Meningkatkan Hasil Belajar Matematika Siswa Kelas V," *Mimbar Ilmu* 26, no. 2 (July 22, 2021): 233, <https://doi.org/10.23887/mi.v26i2.36079>.

⁴⁸ Gresham and Elliot, "Social Skills Assessment and Training in Emotional and Behavioral Disorders."

⁴⁹ Albert Bandura, *Social Learning Theory* (New Jersey: Prentice Hall, 1977).

investigate real-world issues through an Islamic lens, they develop deeper conceptual understanding alongside moral reasoning and social awareness. This orientation aligns with problem-based learning (PBL) principles that emphasizes inquiry into authentic context to foster critical thinking and collaboration.⁵⁰

For example, topics such as digital ethics, environmental responsibility, or social solidarity can be explored through Group Investigation by linking empirical inquiry with Qur'anic and ethical guidance. This process enables students to construct a conceptual and transformative understanding of Islamic teachings. John Dewey's pragmatist view of experiential learning further supports this integration, emphasizing experiential as the foundation of democratic and ethical education.⁵¹ As a result, Islamic Religious Education becomes more meaningful and responsive to contemporary challenges.

The Role of Islamic Religious Education Teachers in Group Investigation

In the implementation of Group Investigation, Islamic Religious Education teachers function as facilitators and moral mentors rather than authoritative transmitters of knowledge. Their role involves guiding inquiry, fostering ethical dialogues, and encouraging reflective learning without dominating the process.⁵² The reflection stage is particularly important in connecting students' findings with moral and spiritual implications, allowing learning outcomes to extend beyond cognitive achievement.

Within this process, educators also monitor interactions among group members to ensure that collaborative activities reflect Islamic ethics values such as honesty (*sidiq*), responsibility (*amanah*), and solidarity (*ukhuwah*). In this sense, teachers act as agents of spiritual transformation who bridge divine values with students' social realities. This role is consistent with Freire's

⁵⁰ Amirudin Amirudin, Iqbal Amar Muzaki, and Sri Nurhayati, "Problem-Based Learning as a Pedagogical Innovation for Transforming Higher Education Students' Islamic Religious Comprehension," *Educational Process International Journal* 18, no. 1 (2025), <https://doi.org/10.22521/edupij.2025.18.412>.

⁵¹ Andrii Synytsia, "EDUCATION AS A MEANS OF AFFIRMING DEMOCRACY VALUES IN JOHN DEWEY'S PRAGMATISM: FROM TODAY'S STANDPOINT," *Journal of Education Culture and Society* 11, no. 1 (June 26, 2020): 30–41, <https://doi.org/10.15503/jecs2020.1.30.41>.

⁵² Siti Fatimah and Sri Sumarni, "A HOLISTIC APPROACH TO ISLAMIC BASIC EDUCATION: SYNTHESIZING THE DEVELOPMENT OF STUDENTS' POTENTIAL FROM INTELLECTUAL, SPIRITUAL AND EMOTIONAL ASPECTS," *PIONIR: JURNAL PENDIDIKAN* 13, no. 2 (August 17, 2024): 106–16, <https://doi.org/10.22373/pjp.v13i2.24259>.

concept of dialogical pedagogy, which emphasizes that educators function as co-learners who empower students through dialogue rather than authority.⁵³

When applied effectively, the Group Investigation model transform classroom into learning communities characterized by collaboration, empathy, and reflective engagement. Teachers and students co-construct a moral and intellectual environment in which learning is not merely the transmission of religious knowledge, but a form of ethical practice and social participation. Through this dialogical and reflective process, Islamic Religious Education can be positioned as a transformative educational space that nurtures learning independence, social competence, and spiritual consciousness, rather than functioning solely as a doctrinal subject.

Critical Reflection, Limitations, and Comparative Perspective

Despite its conceptual strengths. The Group Investigation model also presents several limitations. The model requires sufficient instructional time, strong classroom management, and teachers' competence in facilitating inquiry-based dialogue. In Islamic Religious Education context where learning remains curriculum-driven and assessment-oriented, challenges may arise such as uneven students participation, limited evaluation of socio-spiritual outcomes, and students' varying readiness for autonomous learning.

Compared to other cooperative learning models such as Jigsaw or Think-Pair-Share, Group Investigation offers greater learner autonomy and deeper inquiry engagement, as students are involved in determining learning topics and research strategies. However, this advantage also entails higher complexity in implementation, making Group Investigation more demanding in terms of teacher preparation and classroom conditions. Therefore, contextual adaptation and teacher professional development are essential to ensure the effective application of the model.

Conclusion

This study concludes that the Group Investigation learning model has strong theoretical and practical potential to reconstruct students' learning independence and social competence within Islamic Religious Education. By shifting learning from a teacher-centered to a student-centered paradigm, Group Investigation positions students as active investigators, collaborators, and reflective learners. This model integrates cognitive, social, affective, and spiritual dimensions, enabling students not only to understand religious

⁵³ Paulo Freire, *Pedagogy of the Oppressed* (New York: Herder and Herder, 1970).

knowledge but also internalize Islamic values such as cooperation (*ta'awun*), deliberation (*musyawarah*), honesty (*sidq*), and responsibility (*amanah*).

The main theoretical contributions of this study lies in the conceptual reconstruction of Group Investigation as a holistic Islamic pedagogical framework, where learning independence is understood not merely as intellectual autonomy but also as spiritual discipline (*mujahadah an-nafs*) guided by sincerity (*ikhlas*). Likewise, social competence developed through Group Investigation embodies *adab al-ikhtilaf*, fostering empathy, tolerance, and ethical interaction in diverse learning communities.

Practically, this study implies that Islamic Religious Education teacher should adopt facilitative and dialogical roles that encourage inquiry, collaboration, and reflective learning. Through the application of the Group Investigation model, Islamic Religious Education can function not only as a medium for content transmission, but as a transformative space for developing students' intellectual, social, and spiritual character in alignment with 21st-century educational goals.

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