

Creates Strengthening Students' Attitude of Gratitude and Religion through Model Group Investigation on the Topic Cadu Sakti

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Keywords:	Abstract
<p>Group Investigation, Cadu Sakti, Attitude of Gratitude, Religiosity.</p>	<p>This research is in the discourse of religious and character education, especially Hindu Religious Education at the elementary school level. This article aims to analyze the effectiveness of the Group Investigation model in strengthening students' attitude of gratitude and religion on Cadu Sakti material. The research uses a qualitative approach with a case study design in grade IV, through participatory observation, in-depth interviews with teachers and students, document analysis (learning implementation plans, student worksheets, work results, reflections), and triangulation of techniques and sources. The working hypothesis of this study states that the application of Group Investigation is able to shift learning from the memorization of theological concepts to spiritual meaning reflected in real behavior. The results of the research show increased student involvement, the emergence of more authentic expressions of gratitude, consistent prosocial behavior, and the ability to connect the concept of Cadu Sakti with daily experiences. These findings contribute to the development of Hindu Religious Education pedagogy by showing that abstract theological concepts can be operationalized pedagogically through an investigative-collaborative model to form character. Overall, the results of the study emphasized the importance of group inquiry-based learning design as an effective strategy to strengthen students' gratitude and religiosity.</p>

Kata kunci:	Abstrak
<p>Group Investigation, Cadu Sakti, sikap syukur, religiusitas.</p>	<p>Penelitian ini berada dalam diskursus pendidikan agama dan karakter, khususnya Pendidikan Agama Hindu pada level sekolah dasar. Artikel ini bertujuan menganalisis efektivitas model Group Investigation dalam menguatkan sikap syukur dan religius peserta didik pada materi Cadu Sakti. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus di kelas IV, melalui observasi partisipatif, wawancara mendalam dengan guru dan siswa, analisis dokumen (rencana pelaksanaan pembelajaran, lembar kerja siswa, hasil kerja, refleksi), serta triangulasi teknik dan sumber. Hipotesis kerja penelitian ini menyatakan bahwa penerapan Group Investigation mampu menggeser pembelajaran dari hafalan konsep teologis menuju pemaknaan spiritual yang tercermin dalam perilaku nyata. Hasil riset menunjukkan peningkatan keterlibatan siswa, munculnya ekspresi syukur yang lebih otentik, perilaku prososial yang konsisten, serta kemampuan menghubungkan konsep Cadu Sakti dengan pengalaman sehari-hari. Temuan ini berkontribusi pada pengembangan pedagogi Pendidikan Agama Hindu dengan menunjukkan</p>

<i>bahwa konsep teologis yang abstrak dapat dioperasionalkan secara pedagogis melalui model investigatif-kolaboratif untuk membentuk karakter. Secara keseluruhan, hasil penelitian menegaskan pentingnya desain pembelajaran berbasis penyelidikan kelompok sebagai strategi efektif penguatan syukur dan religiusitas peserta didik.</i>
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I. INTRODUCTION

The character learning approach in the last decade shows significant developments in primary education, especially in efforts to strengthen religious and moral values relevant to the profile of 21st-century learners. Spiritual-based character learning has been proven to be able to improve emotional regulation, psychological well-being, and human relationships in the context of schools (Darmansyah, 2025). In Hindu education, the value of gratitude and religiosity is an inseparable part of the understanding of Cadu Sakti which includes Wibhu Sakti, Prabhu Sakti, Jnana Sakti, and Kriya Sakti, which affirms the aspect of the presence and omnipotence of Hyang Widhi Wasa (Mariani, 2024). Rapid social change, especially due to technological advances, demands a learning model that is not only cognitive but also able to internalize spiritual values contextually (Syafe'i, 2022). These developments indicate the need for an investigative and collaborative approach so that students not only understand theological concepts, but also live them in behavior.

Learning in elementary schools in the context of Hindu Religious Education still faces the challenge of low internalization of gratitude and religious values, even though students are able to memorize basic concepts of Hinduism. The researchers' initial observations of grade IV students showed that the practice of gratitude mostly appeared at the verbal or formal ritual level but was less visible in everyday prosocial behavior. Interviews with teachers show that students often express "thank you" without understanding the meaning of gratitude as an awareness of Hyang Widhi's grace. In addition, interactions between students show a tendency for minor conflicts, low collaboration, and limited empathic responses when their friends are struggling. The findings indicate a gap between religious knowledge and the implementation of values in real action.

This gap was strengthened by the initial data of the study in the form of observation results and a simple questionnaire of 28 students, which showed that only 38% of students were able to show spontaneous gratitude behaviors, such as helping unsolicited friends or maintaining the classroom environment. As many as 43% of students admitted that they did not understand the relationship between the concept of Cadu Sakti and the application of gratitude in daily life. Interviews with some students showed that they understood Wibhu Sakti and Prabhu Sakti as "the power of God," but were unable to connect the concept to concrete religious behavior. The data confirms that learning so far is still transmissive and does not provide space for students to construct understanding through social processes.

Previous research in the last ten years has shown an increased focus on learning models that foster religious character, such as contextual, cooperative, and value-based classroom action. By 2025, the "Gratitude in Action" model has been proven to increase students' attitudes of gratitude and collaboration through a hands-on experience approach (Darmansyah, 2025). In 2024, the Direct Learning model shows success in increasing students' understanding of Cadu Sakti and achieving learning outcomes significantly (Mariani, 2024). In 2023–2022, research on Cooperative Learning shows the strengthening of motivation and religious character at various levels of education (Hasriani, 2023). These studies provide a solid basis that models involving intensive social interaction can improve the quality of religious learning.

Research in the 2018–2020 period also showed the effectiveness of cooperative learning in building students' religious attitudes and prosocial behaviors, although its implementation still largely focused on cognitive achievement. The STAD model has been proven to increase motivation and learning outcomes of Hyang Widhi's Almighty material as Cadu Sakti through team collaboration and healthy academic competition (Yarsa, 2019). Another study found that the group approach can strengthen students' sense of belonging, empathy, and spiritual motivation in undergoing learning activities (Ritonga, 2018). However, there have not been many studies that specifically associate the concept of Cadu Sakti with strengthening the attitude of gratitude through investigative cooperative models such as Group Investigation. Thus, this research gap is still open and relevant to be explored.

The main gap that emerged from the literature review and initial observations was the absence of an investigational-based learning model that integrated the theological understanding of Cadu Sakti with the strengthening of students' attitude of gratitude and religiosity. Existing learning models tend to focus on knowledge transfer or improving academic scores, while affective aspects—especially the internalization of gratitude—have received less attention (Mariani, 2024; Darmansyah, 2025). In fact, Hinduism emphasizes that gratitude is not just a speech, but a form of spiritual awareness of the existence of Brahman in all things. The absence of an investigative approach makes students not have enough space to explore the meaning of teaching independently, critically, and collaboratively. This gap is an important foundation for this research.

The researcher's scientific argument arises from the need to develop a learning model that not only facilitates the cognitive aspect but also provides opportunities for learners to investigate, discuss, and relate the concept of Cadu Sakti to real-life conditions. The Group Investigation model provides a space for students to investigate phenomena, formulate problems, gather information, conduct group discussions, and present their findings independently (Sharan, 2018). This approach is believed to deepen theological understanding while strengthening gratitude behavior through reflective social processes. Thus, this research has the potential to make a theoretical and practical contribution to Hindu education.

The purpose of this study is to analyze the effectiveness of the Group Investigation model in increasing students' attitude of gratitude and religiosity, especially in the Cadu Sakti material. The use of investigative and collaborative approaches is expected to be able to help students interpret the concepts of Wibhu Sakti and Prabhu Sakti contextually and relevant to daily life. This research also aims to develop a learning strategy that strengthens the relationship between theological aspects and spiritual character in students. Thus, this study not only evaluates learning achievements but also encourages behavior change.

The benefits of this research include theoretical and practical contributions to Hindu education in primary schools. Theoretically, this study enriches the study of the integration of investigative cooperative models in the learning of spiritual values and religious characters. Practically, teachers can use the results of this research as a guideline to design more meaningful, reflective, and contextual learning. Students will gain a more in-depth learning experience through investigative activities involving observation, discussion, and collaboration. In addition, schools can use research findings as the basis for developing character-based curriculum.

The theoretical study of this research includes the concept of Cadu Sakti as a theological basis, the theory of gratitude in a Hindu perspective, and the cooperative learning theory of Group Investigation. Cadu Sakti explains the aspects of the omnipotence of Brahman in the form of existence (Wibhu Sakti), power (Prabhu Sakti), knowledge (Jnana Sakti), and actions (Kriya Sakti) which are the basis of students' religious behavior (Made, 2017). Gratitude is understood as spiritual awareness manifested in tangible actions through gratitude, care, and collaboration (Darmansyah, 2025). Meanwhile, the theory of Group Investigation is based on social constructivism that emphasizes investigation, interaction, and collective responsibility in the learning process (Sharan & Sharan, 2018). The synergy of the three concepts forms a strong theoretical framework for this research.

The hypothesis of this study states that the application of the Group Investigation model has a positive and significant effect on students' attitude of gratitude and religiosity, especially in the learning of Cadu Sakti material. This model is predicted to be able to improve theological understanding while encouraging chabehaviourspiritual behavior through investigative and collaborative experiences. With a systematic group investigation process, students are expected to be able to relate the teachings of Cadu Sakti to the practice of gratitude in real life. Therefore, this hypothesis is relevant to be tested as a scientific contribution to the development of character-based religious learning models.

II. METHOD

This research uses a qualitative approach with a case study design at SD Inpreorganisesgi which organizes Hindu Religious Education and Ethics in grade IV with a special focus on learning Cadu Sakti material through the application of the Group Investigation model; The main subjects of the study were one Hindu teacher and about 25–30 students who were selected purposively based on their active

involvement in the learning process. The researcher first conducted a field survey, asked the school for official permission, had a dialogue with the princiteachers, and andeligious teachers, then made preliminary observations on the learning patterns commonly used by teachers as well as the gratebehaviourbehaviourreligious behavior of students in classroom situations and outside the classroom. After that, the researcher collaborates with the teacher to develop a Group Investigation-based learning tool (learning implementation plan, student worksheet, Group Investigation step scenario, group division, worksheet, and reflection guide) that explicitly relates students' investigative experiences to strengthening gratitude and religious attitudes and then implements them in 3–4 consecutive learning meetings. The research instruments used were in the form of the researcher himself as the main instrument who made direct observations, assisted by structured observation sheets and detailed field notes about group dynamics, how students discussed, how they expressed gratitude and religious values, and interaction with teachers; semi-structured interview guidelines for teachers before and after implementation, as well as small group (focus group) interviews with selected students; learning documents such as learning implementation plans, student worksheets, group work results, students' written reflections; and when it allows audio or video recordings to capture the details of interactions that are not manually recorded. During the group investigation process, the researcher observed how students chose subtopics related to Cadu Sakti, formulated questions, sought information from books and the environment, compiled reports, presented findings, and reflected, while marking moments when expressions of gratitude, spontaneous prayer, mutual aid, or other religious behavior appeared.

The data interviews with the teachers explored perceptions of changing student attitudes, the challenges of implementing Group Investeachers' and the teachers' strategies to steer the discussion towards the meaning of gratitude and religiosity, while interviews with students explored their subjective experiences, what they felt while working in a group, and how they interpreted the relationship between Cadu Sakti, grabehaviour. behaviour. d daily behavior. Data analysis was carried out in stages by collecting all field notes, interview transcripts, student work documents, and observation results, then ththememresearcher read it repeatedly to code the parts of the text related to the initial categories such as "expressions of gratitude", "religious practice", "group dynamics", "role of teachers", and "learning barriers". The codes are then grouped into sharper categories and subthemes, such as the pattern of gratitude in action, changes in the way students interpret Cadu Sakti, shifts in the classroom atmosphere during Group Investigation, and supporting and inhibiting factors in strengthening gratitude and religious attitudes. To maintain the validity of the data, the researcher triangulates sources (comparing findings from teachers, students, and observations), triangulates techniques (linking the results of observations, interviews, and documents), and member checks with teachers by presenting a summary of provisional findings and asking for confirmation or correction if there is an incorrect interpretation. The entire process, from entering the field, preparing the device,

implementing Group Investigation, data collection, to analysis, is documented in the form of audit trails (research diaries, coding schemes, and category revisions), so that other researchers have sufficient opportunities to carry out procedural replication and verification of the consistency of the findings of this research in a similar context.

III. RESULTS AND DISCUSSION

1. Research Results

The results of this study show that the application of the Group Investigation model to Cadu Sakti material significantly changes the dynamics of learning in grade IV, especially in terms of emotional and spiritual involvement of students. An initial teacher-centred classroom atmosphere, with superficial discussions and very little spontaneous reference by students to the experience of gratitude in daily life. After three cycles of meetings with the Group Investigation pattern, interaction between students began to shift to be more dialogical; they seemed to ask more questions, respond to each other, and dare to relate the explanations of Wibhu Sakti and Prabhu Sakti to concrete situations such as family health, the environment, and personal experiences when helping others. This pattern is in line with the findings that structured cooperative learning can drive students' cognitive and affective participation (Ritonga, 2024; Wahed, 2023). This change in the classroom atmosphere is an important foundation for strengthening gratitude and religious attitudes because it provides space for meaning to be constructed together, not just passively accepted.



The results of observations during the group's investigative activities showed that students' expressions of gratitude no longer appeared only in speeches but speeches but actual speeches, but began to appear in simple, consistent actions. In some groups, students spontaneously lend each other stationery, help friends who have difficulty understanding the text about Cadu Sakti, and teacher but

the teacher, but also the group friends after the presentation. Field notes show an increase in the frequency of prosocial behavior that students associate with the teachings about the omnipotence of God, such as the statement, "If plants can live because of God, we must take care of them, which is also a sign of gratitude." This pattern is in line with the "Gramodel, model, e in Action" model which shows that learning designs that associate religious concepts with real activities can strengthen the attitude of gratitude more deeply (Darmansyah, 2025). Thus, Group Investigation in the context of Cadu Sakti not only facilitates the concepts but concepts but of concepts, but also shifts gratitude from the cognitive level to daily practice.

The findings from the group interviews with students corroborated the results of these observations by providing a subjective picture of the changes in the way they interpreted gratitude and religiosity. Most students admitted that before the Investigation, they understood gratitude as "praying you, "saying thank you, while after the investigation process and group discussion, they began to associate gratitude with the actions of maintaining cleanliness, obeying school rules, and helping parents at home. Some students explained that the discussion about Cadrealiserealise made them realize that "Hyang Widhi is everywhere," that good behavior is seen as a form of respect for Him, not just a social obligation. This narrative shows that Group Investigation opens up a space for collective reflection that helps students integrate theological knowledge with the value scheme they live by, as also shown in experiential religious learning studies and value reflection (Mariani, 2024). Critically, it can be seen that the main strength of this model lies in the combination of self-exploration and dialogue between friends, the internalization of meaning.

In-depth interviews with Hindu teachers revealed that teachers felt a shift in their role from center to a facilitator of the process of investigation and reflection of values. The teacher explained that at first he was worried that students would "go off track" when allowed to choose subtopics and formulate their own questions, but it turned out that the questions that arose actually touched a lot of ethical and spiritual dimensions, such as "If we destroy nature, is it the same as not appreciating Cadu Sakti?" or "How can we be *grasad?*" *sad?*" *hen we are sad?*". Teachers see that group discussions bring out the courage of students who were previously passive, because they feel safer speaking in front of their peers before appearing in front of the class. This experience is consistent with the findings of the Group Investigation research on education, religious education, which shows a similar shift in the role of teachers and the emergence of more lively two-way communication (Ritonga, 2024). Critically, teachers consider that although Group Investigation takes more time for classroom preparation and management, its impact on students' depth of understanding and spiritual attitude is much more pronounced than one-way learning.

Document analysis in the form of group worksheets, student reflection notes, and presentation products showed that there was an improvement in the quality of argumentation and the association of the concept of Cadu Sakti with the reality of daily life. In the initial task, many groups simply repeated

the definitions of Wibhu Sakti and Prabhu Sakti without elaboration or meeting. At the next meeting, they began to compile concrete examples such as day-night regularity, plant growth, and the experience of healing from illness as manifestations of Hyang Widhi's omnipotence. In written reflection, some sentences combine gratitude with responsibility, such as the idea that "gratitude is not just saying thank you but using your body for good things." This change in the quality of expression shows that Group Investigation encourages students to move from information reproduction to structured personal meaning, in line with the characteristics of investigative cooperative learning that emphasizes the construction of knowledge through projects and discussions (Hasriani, 2019; Wahed, 2023). Critically, these findings indicate that students' documents can be an important indicator of academic ability, but also of the development of their spiritual way of thinking.

Observation data also revealed that group dynamics play an important role in the success of strengthening gratitude and religious attitudes, as well as being one of the weak points that need to be anticipated. Some groups that showed high cohesion from the beginning seemed to find it easier to divide tasks, respect each other's opinions, and express gratitude in the form of appreciation for their friends' contributions, while those with dominant and shy students tended to experience voice inequality and occasionally make disparaging comments. Teachers and researchers must make subtle interventions to balance participation, for example, by giving rotating roles in presentation and report writing. This condition corroborates previous studies that the success of cooperative models, including Group Investigation and STAD, is greatly influenced by the quality of group management and teachers' sensitivity to social dynamics in the classroom (Yarsa, 2025). Analytically, it can be concluded that strengthening gratitude and religiosity through Group Investigation is more important, but it depends on the teacher's ability to direct the dynamics of the group to remain inclusive and supportive.

Overall, the results of this study show that the Group Investigation model on the Cadu Sakti material can integrate the learning of theological concepts with the development of gratitude and religious attitudes in a more organic manner than traditional lecture patterns. The combination of self-investigation, group discussion, and collective reflection resulted in visible changes both at the level of discourse (the way students talk about the gratitude and omnipotence of Hyang and at the behavioral level (frequency of prosocial actions, concern for the classroom environment, and expressions of respect in interactions). These findings are in line with but also surpass previous studies on contextual and cooperative learning in the field of religious education, as they specifically show how Cadu Sakti can be used as an entry point to build an awareness of gratitude embedded in life practices (Darmansyah, 2025; Mariani, 2024; Ritonga, 2024). Thus, the results of this study not only strengthen the theoretical arguments about the effectiveness of Group Investigation learning but also offer an operational model that can be replicated and adapted in various elementary school contexts that teach Hinduism and Ethics education.

2. Discussion

The learning that took place through the Group Investigation model on the Cadu Sakti material showed significant changes in the way students constructed the meaning of gratitude and religiosity, which was seen through increased prosocial interaction, discussion participation, and the ability to connect theological concepts with real experiences. These findings show that learners build spiritual understanding through collaborative processes that allow space for personal and collective interpretation, a finding that supports the principles of social constructivism. Critical analysis shows that the success of Group Investigation lies not only in the structure but also of its steps, but in the quality of the learning dialogue that provides opportunities for more authentic spiritual experiences. This phenomenon is in line with the improvement in the quality of moral reflection in cooperative learning found by Ritonga (2024), but this study offers a further contribution by showing how Hindu values, especially the concept of Cadu Sakti, can be used as a medium for forming an attitude of gratitude through investigative dialogue.

The integration of Cadu Sakti into the learning of Group Investigation gives a new color to the pedagogic approach based on religious values. A group investigation process that allows for subtopic and chooses subtopics, seeks answers through observation and discussion, and creates learning conditions that encourage deeper internalization of spiritual values. These findings differ from conventional learning of Hindu Religious Education, which tends to be oriented towards memorizing theological concepts. Hasriani's (2019) research shows that cooperative models can improve cognitive learning outcomes, but it has not elaborated on the depth of integration of gratitude values as an indicator of religiosity. This research expands this understanding by emphasizing that Group Investigation can be a space for the growth of gratitude awareness that is not only verbal but also manifested in daily actions such as helping friends, maintaining cleanliness, and respecting others. Thus, this study provides empirical evidence that the delivery of spiritual values can be strengthened through participatory pedagogic strategies.

The findings of this study also challenge the assumption that religious values can only be formed through direct methods of lectures and moral reinforcement. Students' involvement in investigative discussions shows that spiritual meanings that grow from horizontal dialogue between students can be more inherent than the unilateral transfer of values from teachers. This is in line with the value education literature, which shows that social reflection and collective dialogue can strengthen moral development (Mariani, 2024). However, this study adds a new dimension by emphasizing that Hindu mystical-theological concepts such as Wibhu Sakti and Prabhu Sakti can be understood more contextually when students are allowed to relate them to real experiences. This contribution expands the research landscape of Hindu education, which has so far focused more on ritual implementation than reflective pedagogy.

Comparison with previous research also shows that Group Investigation has a stronger potential to strengthen the value of gratitude than other cooperative models, such as STAD or Jigsaw. Yarsa (2025) emphasises the importance of group dynamics in cooperative models, but the research focuses more on the impact on academic achievement. This study shows that group dynamics in Group Investigation not only have an impact on the cognitive dimension but also form an emotional atmosphere conducive to the emergence of gratitude in the form of real actions. Observations show that students are more likely to express appreciation, help each other, and show empathy when engaging in joint investigations, a phenomenon that has not been uncovered in previous cooperative studies. Thus, this study offers a theoretical contribution that group dynamics are not only factors that support learning but are social spaces that trigger the internalisation of religious values.

The results of this study also enrich the discourse on modern Hindu paedagogy, especially in the context of value education in elementary schools. Most of the research on Hindu Religious Education in the last decade has focused on the implementation of the Tri Hita Karana, ethics, and practical spirituality (Darmansyah, 2025). However, few studies have linked basic theological concepts – such as Cadu Sakti – to character formation through investigation-based learning models. This research fills this gap by showing that the concept of Cadu Sakti can function as a framework for reflection for students in understanding the relationship between God, nature, and humans. The integration of these concepts through group dialogue seems to strengthen students' spiritual understanding in a way that is more relevant to their lives. This is one of the unique contributions of this research to the pedagogy of contemporary Hindu education.

Further critical analysis shows that the role of teachers as facilitators is the key to the success of this research. Unlike previous research that showed that teachers have difficulty implementing cooperative approaches in religious education (Wahed, 2023), this study found that teachers are able to adopt a facilitative role effectively when the Group Investigation structure is applied systematically. The teacher not only regulates the dynamics of the group but also guides students in elaborating reflective questions so that the investigative process remains directed to the religious context. The teacher's success in creating this space for critical spiritual dialogue makes an important contribution to the understanding that religious paedagogy does not have to be dogmatic but can be value-based.

From the perspective of learning theory, this study shows that Group Investigation not only develops investigative skills but also strengthens the affective domain through meaningful social experiences. Previous research on ritual and religiosity (Mariani, 2024) suggests that emotional experiences are the main foundation of religiosity. This study expands on this theory by showing that religious emotional experiences can arise from collaborative activities involving assignment work, argumentation, and reflective discussion. Thus, the theoretical contribution of this research lies in the integration of epistemic and affective aspects as two pillars that reinforce each other in the formation of gratitude.

The originality of this research lies in three main aspects: first, the use of the Group Investigation model specifically to strengthen the value of gratitude and religiosity in Hindu Religious Education; second, the integration of the concept of Cadu Sakti as theological material that is used as a point of reflection in student investigations; and third, empirical evidence that dialogue between students can result in a stronger internalisation of spiritual values than traditional approaches. These three aspects have not been explicitly found in previous studies, so this study makes a significant conceptual and methodological contribution.

CONCLUSION

Based on the results of data analysis and discussion, it can be concluded that the application of the Group Investigation model to Cadu Sakti material effectively strengthens students' attitude of gratitude and religion through real changes in the way they understand, pronounce, and practice gratitude in daily life. The group investigation process that provides space for exploration, discussion, and reflection together has been proven to shift learning from mere memorisation of theological concepts to a more personal and contextual spiritual meaning, reflected in the increase in prosocial behaviour, concern for friends and the environment, and the ability to relate Hyang Widhi's omnipotence to concrete experiences. The role of the teacher as a facilitator who directs dialogue and maintains group dynamics makes Group Investigation not only an ordinary cooperative strategy but also a vehicle for the formation of a religious and reflective classroom atmosphere. This finding presents a new contribution to the development of religious education, especially Hindu Religious Education, namely that complex theological concepts such as Cadu Sakti can be operationalised pedagogically through an investigative-collaborative model to form the character of gratitude and religiosity more profoundly and sustainably.

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