

THE APPLICATION OF ISLAMIC CRITICAL THINKING IN INQUIRY-BASED LEARNING IN TRADITIONAL ISLAMIC EDUCATIONAL INSTITUTIONS

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Submitted: 23/01/2025

Revised: 27/05/2025

Accepted: 18/06/2025

Published: 01/07/2025

Abstract

This study aims to examine the application of Islamic Critical Thinking as an approach in the inquiry-based learning model within the traditional Islamic educational environment (dayah), with a case study at Dayah Jamiah Al-Aziziyah Bireuen, Aceh. In the context of the modernization of Islamic education, the reinforcement of critical thinking rooted in Islamic values has become an urgent necessity to shape a generation of santri who are intellectual, reflective, and reasoned. This research employs a qualitative method with a field study approach. Primary data were collected through participatory observation, in-depth interviews with teachers and dayah leaders, and documentation of learning activities. Data sources consisted of key informants (teachers and dayah leaders) and supporting informants (santri). The data analysis technique was conducted inductively through stages of data reduction, data display, and conclusion drawing. The results indicate that the integration of Islamic Critical Thinking values—such as open-mindedness, truth-seeking, and ethics of dialogue—into the inquiry-based learning model significantly enhances active participation, intellectual sensitivity, and the depth of students' understanding of Islamic materials. Moreover, the dayah caretakers and teachers play a central role in guiding the process of critical thinking based on revelation and the Islamic scientific tradition. These findings make a significant contribution to the development of an Islamic education model that is responsive to contemporary challenges while remaining firmly rooted in Islamic values.

Keywords

Dayah, Islamic Critical Thinking, Inquiry Model, Islamic Education, Santri.



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INTRODUCTION

Dayah, as a traditional Islamic educational institution in Aceh, has a historically significant role in shaping the character, morality, and Islamic knowledge of Muslim generations. However, the changing times—characterized by globalization, advances in information technology, and social dynamics—pose serious challenges to the sustainability and effectiveness of the dayah education system. In this context, it is no longer sufficient for santri to merely memorize (Muhammad Jafar, 2020); (Shobirin, 2018) and understand classical texts (Noorazmah, 2016); (Nugraheni & Firmansyah, 2021), but they must also develop critical and reflective thinking skills (Arifin, 2019); (Hasan, 2021). In order to respond to contemporary issues wisely, argumentatively, and in accordance with Islamic values (Aji, 2025); (Rizky & Moulita, 2017); (Aqilla et al., 2023); (Muhtarudin & Muhsin, 2019). Dayah Jamiah Al-Aziziyah Bireuen Aceh, as one of the leading Islamic educational institutions in northern Aceh, has pioneered innovation in education by implementing an inquiry-based learning model grounded in Islamic Critical Thinking (ICT) (Preliminary Observation Results, January 2025). The academic problem that this study seeks to address is how to formulate a pedagogical approach that synergizes traditional Islamic values with a mode of critical thinking aligned with the Islamic worldview, and how this approach is operationalized within the dayah, which has a unique structure of scholarly authority and tradition.

Conceptually, Islamic Critical Thinking encompasses principles such as *tafaqquh fi al-din* (comprehensive religious understanding), *ikhtilaf* (acceptance of differing opinions), *nashihah* (wise counsel), and *ijtihad* (independent reasoning based on evidence) (Nurhasanah, 2021); (Ritonga, 2016); (Muhammad Yasir et al., 2024); (Raharjo et al., 2025). These principles are inherently in line with inquiry-based learning approaches that emphasize exploration, open-ended questioning, discovery of meaning, and deep reflection on texts and reality (Prasetiyo & Rosy, 2020); (Abdullah & Boleng, 2023); (Wicaksana et al., 2022). At Dayah Jamiah Al-Aziziyah, the inquiry model is implemented through interactive *halaqah* sessions, open discussions of classical and contemporary texts, and assignments that require santri to conduct social inquiries based on *ayat kauniyah* and *qauliyah*. In practice, santri are not merely asked "what is in the book," but are also encouraged to answer "why is the text relevant," "how can the text be applied in the modern context," or "what are the implications of scriptural values for social phenomena" (Teacher Interview Results, January 2025). This model does not contradict Islamic scholarly principles; rather, it encourages santri to revive the traditions of *ijtihad* (Lawang, 2022) and *tadabbur* as central to dynamic Islamic education

(Amanda, 2022); (Hidayat & Nizar, 2021). This integration allows the inquiry approach to avoid becoming secular-rationalistic as in Western education, and instead remain grounded in Islamic epistemology (A. Ma'arif, 2015).

However, applying the ICT approach in the dayah context is not without challenges, both pedagogical and cultural (Sujana, 2019). Pedagogical challenges stem from the dominance of one-way lecturing and scholarly taqlid, where teachers are seen as the sole authoritative source, and santri tend to passively receive information (Khasan, 2019); (Ritonga, 2016). This situation calls for pedagogical training for dayah teachers so they can become facilitators of open, dialogical, and reflective critical thinking (Ritonga, 2016); (Mawardi, 2019). Culturally, the inquiry approach is sometimes viewed as undermining scholarly traditions that emphasize absolute obedience to teacher authority (keuneubah). Furthermore, in some cases, critical santri are deemed "rebellious" for asking questions beyond the texts being taught. Nonetheless, preliminary findings indicate that when Islamic Critical Thinking is implemented with an emphasis on proper dialogue etiquette, respect for teachers, and argumentation based on sharia evidence, santri experience significant cognitive transformation. They become more reflective, less judgmental of differing opinions, and capable of bridging Islamic texts with contemporary realities. This suggests that this approach is not merely a learning method, but also a vehicle for forming an intellectual Islamic personality that balances reason and revelation, as well as tradition and modernity.

Previous studies have highlighted the importance of applying Islamic Critical Thinking (ICT) and the inquiry learning model in Islamic education. For instance, the study by (Junoh et al., 2021) analyzes the significance of critical thinking in Islam by referring to the Qur'an and scholars' views. They affirm that critical thinking in Islam does not contradict faith; rather, it is a key instrument for contextually and deeply understanding revealed texts. In alignment, (Nurfazri & Septi Irwansyah, 2024) developed discourse on the "what" and "how" of critical thinking practices in Islam, emphasizing methodological aspects such as reflective inquiry, logical reasoning, and maqasid-oriented analysis as the foundation for a contemporary and adaptive Islamic education.

In the context of inquiry-based learning, the study by Wicaksana et al (2022) explored its application among junior high school students in science subjects and concluded that the approach improves logical and experimental thinking skills. However, this approach has not been deeply integrated with Islamic values. In contrast, Abdullah & Boleng (2023) developed innovative inquiry learning strategies more adaptive to Islamic educational contexts, although their study was

conceptual and did not involve implementation in pesantren-based institutions. The research by (Zarkasyi et al., 2024) is also noteworthy for highlighting the development of critical thinking skills in modern pesantren, though it focuses more on technological and digital aspects of learning rather than integrating ICT within traditional pedagogical frameworks.

In the discourse of contemporary Islamic education, the integration of critical thinking into the learning system has gained serious attention. Nafasabilla emphasized the importance of *ta'dib* as the ultimate goal of Islamic education, which includes the balanced development of intellect, rationality, and spiritual awareness (Nafasabilla et al., 2025). This idea aligns with the principles of Islamic Critical Thinking, which emphasizes not only logical and analytical thinking but also ethical consciousness and Qur'anic values (Maisyanah et al., 2024); (Nurhabibi et al., 2025); (Junoh et al., 2021). In the context of inquiry learning, discovery learning can serve as a strategic reference in which learning is directed toward active exploration and autonomous meaning-making by students (Zarkasyi et al., 2024); (Gunardi, 2020). When this approach is synergized with the principles of *tafaqquh*, *ijtihad*, and *tadabbur*, an Islamic inquiry learning model emerges that upholds intellectual freedom within the framework of *adab* and revelation. Thus, the integration of relevant Western theories into the Islamic educational paradigm does not signify a compromise of values but a contextual epistemological reinterpretation.

Based on the aforementioned studies and discourses, it is evident that research integrating Islamic Critical Thinking with the inquiry learning model in traditional *dayah* settings, such as *Dayah Jamiah Al-Aziziyah Bireuen Aceh*, remains limited. This study seeks to fill that gap by exploring in depth how Islamic critical reasoning values are implemented in an inquiry-based learning model grounded in pesantren traditions. Through a field approach that traces the actual practices of teachers and students, this research presents novelty in two key aspects: (1) the strengthening of integration between ICT values and inquiry strategies within a traditional *salafiyah*-style *dayah* context, and (2) the identification of an adaptive Islamic inquiry learning model that is contextual and relevant to contemporary developments and 21st-century learning needs. However, most of the related studies remain conceptual or are conducted in formal education institutions such as *madrasahs* and Islamic schools. There is still a lack of specific research examining the application of Islamic Critical Thinking in inquiry learning within traditional *dayah* environments, such as those in Aceh, particularly at *Dayah Jamiah Al-Aziziyah*. In fact, *dayah* possesses a unique structure of learning and scholarly culture distinct from general schools.

Therefore, this study offers novelty in terms of location and context, namely, the application of ICT in the inquiry model within dayah that merges traditional and modern approaches.

This study aims to analyze in depth the application of Islamic Critical Thinking in the inquiry-based learning model at Dayah Jamiah Al-Aziziyah Bireuen Aceh, with a focus on the processes, methods, and interaction dynamics between teachers and students. The study also seeks to identify the pedagogical and cultural challenges faced and to explore adaptive strategies used in integrating Islamic critical thinking values into the traditional dayah learning system. Theoretically, this research is expected to enrich the literature on the integration of Islamic epistemology and modern pedagogy, particularly in the pesantren-based education context. Pragmatically, the results of this study may serve as a reference for dayah administrators and Islamic educators in designing curricula and teaching methods that are more contextual, critical, and responsive to contemporary challenges, without losing the authenticity of Islamic values. Hence, this research is expected to make a concrete contribution to the development of a holistic and transformative Islamic education system.

METHOD

This study employs a qualitative approach with a type of field research that is descriptive-analytical (Moleong, 2007); (Endah Marendah Ratnaningtyas et al., 2023). This approach was chosen because it enables the researcher to deeply examine educational phenomena within the distinctive social and cultural context found in the learning environment at Dayah Jamiah Al-Aziziyah Bireuen, Aceh. The primary focus of this study is to analyze how the values of Islamic Critical Thinking (ICT) are integrated into the inquiry-based learning model developed in the dayah, as well as how this process shapes the character and critical reasoning of the santri. In this respect, the qualitative approach is particularly relevant, as it is capable of capturing complex realities that cannot be quantitatively measured, such as social interactions, values, and tradition-based educational practices.

This research was conducted over a period of 2 months, from January 2 to February 28, 2025, at Dayah Jamiah Al-Aziziyah, a traditional Islamic educational institution long recognized in Aceh as a center for the development of Islamic knowledge based on values and tradition. The selection of this location was based on the consideration that the dayah not only maintains a strong Salafiyah learning system but also shows openness to developing contextual and modern educational

methods. Thus, the context of this research is very strategic for exploring the practice of integrating ICT values into inquiry-based learning.

The types of data collected in this study include empirical data sourced from the dayah's learning activities, insights from policymakers and education practitioners, as well as supporting written documents. The primary data consist of information regarding the implementation of Islamic critical thinking values in the learning process, the perceptions of teachers and santri toward the inquiry method, and the curriculum structure and pedagogical practices within the dayah. Data sources were obtained from three main groups: the management of Dayah Jamiah Al-Aziziyah, the teaching staff, and senior santri actively involved in study circles and inquiry-based learning.

Data collection techniques were carried out through participatory observation, in-depth interviews, and document studies. Observations were conducted to obtain a direct account of the learning practices and the interaction dynamics between teachers and santri in a teaching process oriented toward Islamic critical values. These observations focused on classroom activities, halaqah sessions, and discussion forums involving elements of reflection and meaning-making. In parallel, in-depth interviews were conducted using instruments in the form of interview guides and open questionnaires. These instruments were designed to elicit the respondents' views on the ICT concept, its teaching strategies, as well as the challenges and opportunities for its implementation in the dayah setting. Interview respondents were purposively selected based on their competence, experience, and roles within the dayah education system.

In addition to observation and interviews, the researcher also collected data through document studies of various relevant written materials. These documents include the dayah profile, curriculum structure, teaching syllabi, internal education policies, and teaching records that depict the learning process and materials used. This documentation serves to enrich the field data and strengthen the analysis of the presence of ICT values within the dayah's learning system.

The collected data were then analyzed using thematic analysis techniques (Sugiono, 2016); (Conny R. Semiawan, 2010). This technique began with the process of data reduction, that is, filtering and selecting relevant information from the observations, interviews, and documents. Subsequently, the reduced data were grouped into specific themes related to the research objectives, such as Islamic critical thinking values, the inquiry-based learning model, and the strategies for integrating the two within the dayah context. At the data presentation stage, the researcher compiled an analytical narrative based on the field findings, which was then interpreted through critical analysis by

referencing theories of Islamic education, critical pedagogy, and inquiry-based approaches. The final stage of the analysis involved drawing conclusions and verification, which was systematically conducted by comparing the findings with relevant theories as well as with results from previous research that are related.

FINDINGS AND DISCUSSION

Findings

This research yielded several key findings regarding the application of Islamic Critical Thinking within the inquiry-based learning model at Dayah Jamiah Al-Aziziyah Bireuen, Aceh. These findings were derived from field observations, in-depth interviews with teachers and students, as well as document analysis of teaching materials and instructional records.

Table 1. The Application of Islamic Critical Thinking in Inquiry-Based Learning at Dayah Jamiah Al-Aziziyah Bireuen, Aceh

Value Integration	Model Implementation	Role of Teacher	Challenges	Impact
Tadabbur Value	<i>Talaqqi</i> approach	As a spiritual supervisor and guide in interpreting social reality	Cultural resistance	Improved analytical thinking among students
Musyawarah Value	<i>Talaqqi</i> and case study approach	As a facilitator and stimulator of critical reasoning	Balancing classical tradition with contemporary approaches	Enhanced ability to articulate opinions with evidence
Justice Value	Classical text discussion and case study	As a facilitator, critical reasoning motivator, and guide in social reality	Limited modern references and balancing classical tradition with contemporary approaches	Improved analytical thinking and articulation of well-supported opinions
Amar Ma'ruf Value	Text discussion, case studies, guided Q&A	As a facilitator, critical reasoning motivator, and guide in social reality	Limited modern references and balancing classical tradition with contemporary approaches	Enhanced ability to think analytically and integrate Islamic knowledge with social issues
Nahi Munkar Value	Text discussion, case studies, guided Q&A	As a facilitator, critical reasoning motivator, and guide in social reality	Limited modern references and balancing classical tradition with contemporary approaches	Enhanced ability to think analytically and integrate Islamic knowledge with social issues
Scientific Ethics Value	Case studies and guided Q&A	As a motivator of critical thinking	Balancing classical tradition with	Improved ability to think analytically

grounded Islamic reasoning	in dialogue and interpretation guide	through reflective social approaches	contemporary knowledge with social issues	and integrate Islamic knowledge with social issues
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In the context of learning at Dayah Jamiah Al-Aziziyah Bireuen, Aceh, the integration of Islamic Critical Thinking (ICT) values constitutes a strategic effort to make critical thinking an integral part of the students' spiritual and intellectual development. These values include core Islamic principles such as *tadabbur* (deep reflection on the verses of Allah), *musyawarah* (consultation rooted in ethics and Islamic argumentation), as well as *amar ma'ruf nahi munkar* (promoting good and preventing evil), which are nurtured in both classroom settings and religious gatherings. Furthermore, values of justice ('*adl*) and scientific integrity ('*amanah 'ilmiyyah*) are embedded within the thinking process of the students, as reflected in their engagement with classical texts (*turats*) and the social realities they encounter. Through this approach, Islamic values serve not merely as content but as an epistemological framework that guides students' thinking and actions. This process is not purely theoretical but is instilled through the teachers' exemplary conduct, learning ethics, and evaluation methods grounded in moral values. This demonstrates that ICT values can serve as a moral and methodological foundation in inquiry-based learning at the dayah.

The inquiry-based learning model implemented at Dayah Jamiah Al-Aziziyah demonstrates a synthesis between traditional methods and modern inquiry approaches grounded in Islamic values. In practice, the *talaqqi* method (direct learning from a teacher) remains the primary foundation, enriched by activities such as critical discussions of classical texts, contemporary case studies analyzed through the lens of *fiqh* and Islamic ethics, and guided Q&A sessions emphasizing rational argumentation and textual references. In one teaching session, for example, the teacher presents a case study on digital economic transactions and asks students to assess the case based on the principles of *maqashid syariah*. This process encourages students not only to memorize but also to analyze and interpret Islamic meanings within contemporary contexts. The method is applied progressively, beginning with literal understanding, followed by logical analysis, and culminating in reflection and value synthesis. This approach has fostered an integrative tradition of thinking within the dayah, where classical texts are not merely heritage, but sources of solutions.

Teachers at Dayah Jamiah Al-Aziziyah play a central role in shaping an environment of Islamic critical thinking. They serve not only as educators (*mu'allim*), but also as spiritual mentors (*murabbi*), facilitators of dialogue (*musyarraf*), and stimulators of reasoning (*mufakkir*). In teaching

classical texts such as Tafsir Jalalayn, Fathul Qarib, or Ta'limul Muta'allim, teachers encourage students to ask "why" and "how" questions, linking the material to contemporary realities. Teachers like Tgk. Ahmad Yani, M.Pd and Tgk. Abdul Aziz, M.Sos actively motivates students to express opinions respectfully and guides them in constructing arguments based on both scriptural (naqli) and rational ('aqli) reasoning. The Q&A process is dialogical and exploratory rather than one-directional. Teachers' exemplary conduct is also the main model for imparting ICT values, as in the dayah tradition, a teacher's character is considered the primary reflection of knowledge. Hence, teachers become the locus of integration between values, knowledge, and methods in fostering Islamic critical thinking.

Although the application of Islamic Critical Thinking has yielded many positive impacts, its implementation at Dayah Jamiah Al-Aziziyah is not without challenges. One of the primary challenges is cultural resistance from certain circles who perceive critical thinking as potentially lacking in reverence (ta'dzim) toward texts and teachers. Additionally, limited access to contemporary literature or modern sources presents obstacles to broadening students' intellectual horizons. Not all teachers and students are familiar with analytical reasoning methodologies, as traditional dayah education emphasizes memorization and mastery of foundational texts (matan). Methodological challenges also arise in aligning the exploratory nature of inquiry-based learning with the dayah's densely structured and classical curriculum. However, through continuous mentorship, pedagogical training, and reflective practices, these challenges are gradually being addressed. This indicates that pedagogical transformation within the dayah requires patience, gradual implementation, and strong institutional support.

The application of Islamic Critical Thinking in inquiry-based learning at Dayah Jamiah Al-Aziziyah has significantly impacted the intellectual development and character formation of the students. Based on observations and interviews, students have shown improved abilities in articulating arguments supported by evidence, analyzing social issues from an Islamic perspective, and being more open to dialogue and differing views. They also demonstrate greater confidence in posing critical questions and reflecting on religious and social phenomena. Their thinking has evolved beyond literal understanding to the levels of analysis, synthesis, and evaluation. For instance, in fiqh muamalah discussions, students are able to map out digital economic issues and examine their alignment with Sharia principles. This reflects the development of a more reflective and contextualized mode of thinking. Culturally, the students continue to uphold scholarly ethics

and the pesantren tradition, ensuring that the implementation of ICT does not undermine the dayah's identity. Thus, the outcome is the formation of a generation of students who are intellectually resilient and spiritually mature.

Discussion

The research findings indicate that the implementation of Islamic Critical Thinking (ICT) in the inquiry-based learning model at Dayah Jamiah Al-Aziziyah is not merely theoretical, but has taken root organically through the intellectual tradition developed within the dayah environment. However, these findings should not be interpreted linearly without first situating them within a broader conceptual framework and the epistemological dynamics of Islamic education.

One prominent finding is that the values of Islamic critical thinking have long been embedded in the teaching and learning process at the dayah, even though they have not been formally labeled as "Islamic Critical Thinking." This demonstrates continuity between traditional values and the modern educational concepts developed today. The inquiry-based learning model applied by teachers at the dayah represents a transformation of classical teaching methods—which emphasize textual analysis, understanding of legal evidence (*dalil*), and inter-madhab scholarly discourse—into a more systematic and responsive approach to contemporary challenges (Sofiatil et al., 2024).

Here, it is evident that innovation in Islamic education does not necessarily entail creating something entirely new, but rather re-packaging enduring values in ways that are more relevant. As Ritonga and others have argued, the essence of Islamic education is the integration of 'ilm (knowledge) and adab (ethics) (Ritonga, 2016); (Nurhasanah, 2021); (Apriliana et al., 2018). The inquiry-based learning process at Dayah Al-Aziziyah illustrates how students (*santri*) are trained to think critically, yet within a moral framework and clear Sharia boundaries.

The next discussion emphasizes that critical thinking in Islam encompasses broader dimensions compared to secular models of critical thinking, which often emphasize logic and rationality alone (A. Ma'arif, 2015); (Hidayatullah, 2020). In the ICT approach, the abilities to analyze, evaluate, and synthesize information remain crucial, but must be rooted in the values of tauhid, ethics, and social responsibility. In other words, Islamic critical thinking is not value-free; it is based on the principles of justice, truth, and divine blessing.

The finding that students are guided to consider authentic legal evidence, examine opinions across different schools of thought, and formulate their own conclusions while maintaining adab reflects the internalization of ICT's moral dimension. This aligns with Ma'arif's (2015) idea that Islamic epistemology must shape individuals who are not only critical but also spiritually and socially responsible (A. Ma'arif, 2015). This is particularly relevant amid the currents of liberal and extremist ideologies within the contemporary Muslim world (S. Ma'arif, 2011); (Qomar, 2015). Students equipped with ICT skills possess the resilience to reject blind textualism while also engaging with global discourses without compromising Sharia principles.

Implementing the inquiry model in the dayah setting is not without challenges. Interestingly, however, teachers have not rejected this approach; instead, they have adapted it to align with the values and unique structure of the dayah. In this context, contextual inquiry proves more suitable than pure discovery learning (Abdullah & Boleng, 2023); (Zulfikar, 2022). Teachers act as guides in the thinking process, not neutral facilitators, because Islamic values are not relativistic. In practice, discussions on masa'il, student-led presentations, and small-scale research projects represent tangible applications of the inquiry model. The process of sourcing legal evidence, mapping differing opinions, and presenting religious solutions to contemporary issues (Ismail Pane et al., 2022) shows that learning is no longer unidirectional.

Nonetheless, the model still requires reinforcement in the areas of instructional tools and teacher training. Without formal modules and contemporary pedagogical literacy, the model risks reverting to traditional patterns that rely solely on teacher authority. In fact, the essence of inquiry is to build ownership of knowledge, whereby students feel that the knowledge acquired is the result of their own discovery and reflection.

A key novelty of this study lies in the proposition that Islamic Critical Thinking is not only relevant in formal educational settings such as schools and universities but can also be effectively applied within traditional institutions like the dayah. This research challenges the assumption that pesantren or dayah education merely produces passive and uncritical graduates.

On the contrary, with the right approach, traditional education has a strong spiritual and epistemological foundation for cultivating deeply rooted and ethical Islamic critical reasoning. This is the principal academic contribution of this study: positioning pesantren or dayah not merely as objects of educational reform, but as epistemological subjects with the potential to contribute a contextual and adaptive model of Islamic learning (Syarifuddin, 2011); (Zulfikar, 2022). This also

enriches the discourse on inquiry-based learning, which has been dominated by Western approaches. Integrating ICT into the inquiry model is not merely about inserting Islamic values into a modern pedagogical structure; it is about transforming the inquiry model itself into a more holistic system.

The implications of this study are far-reaching. First, dayah teachers need training in developing ICT- and inquiry-based learning modules so that their application becomes more structured and systematic. Second, dayah institutions could design internal academic forums, such as scholarly halaqah or student symposiums, to reinforce a culture of Islamic critical thinking. Third, the government and Islamic education stakeholders must pay particular attention to integrating ICT as a core competency within religious education curricula. Meanwhile, for students, this learning model helps them understand that being critical does not contradict faith; rather, it is part of their religious responsibility (*taklif*) to contemplate and deeply understand the signs (*ayat*) of Allah. This will foster a spirit of *tafaqquh fi al-din* that is not only textual but also reflective, analytical, and responsive to the problems of modern life.

CONCLUSION

This study examines in depth the application of Islamic Critical Thinking in inquiry-based learning at Dayah Jamiah Al-Aziziyah, Bireuen, Aceh. The findings reveal that the values of Islamic critical thinking are holistically integrated through the principles of *tadabbur*, *musyawarah*, justice, and *amar ma'ruf nahi munkar*. In the learning process, the inquiry model is applied with a unique dayah-based approach that combines *talaqqi*, classical text discussion, and contextual case studies. Teachers play a pivotal role as facilitators of reasoning and spiritual mentors who guide students to think analytically based on Islamic values. Despite challenges such as limited access to modern references and cultural resistance, the pedagogical strategies employed have successfully promoted positive transformations in students' thinking processes. The application of Islamic Critical Thinking has enhanced students' ability to analyze, present evidence-based opinions, and connect knowledge with social realities in a critical and Islamic manner. These findings align with the study's objective to identify models for applying critical values in learning based on Islamic principles within dayah environments. Thus, the application of ICT in inquiry-based learning not only strengthens cognitive aspects but also enriches students' spirituality and character, fostering a generation of learners who are deep-thinking, reflective, and ethically and socially responsible. This study is expected to serve

as a reference for developing curricula and critical Islamic learning methods in other traditional educational settings.

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