

Theoretical Analysis of the Cooperative Learning Model in Islamic Religious Education Learning: A Literature Review of Its Effectiveness and Implementation

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Abstract

This study aims to formulate a conceptual framework for the "Integrated Cooperative Learning Model in Islamic Religious Education (PAI)" that combines the advantages of Jigsaw, STAD, and Group Investigation with Islamic values to improve student learning outcomes. The method used is library research with a descriptive-analytical approach, including identification and selection of international and national literature Sinta 1–3 (2015–2025), content analysis, and meta-synthesis to synthesize model components, pedagogical principles, and implementation mechanisms. The results of the study indicate four core components, namely heterogeneous group organization, cooperative tasks based on the values of *ukhūwah*, *ta'āwun*, *ikhlas*, and *amanah*, individual and team responsibility, and joint evaluation, which are proven to predict an average increase in cognitive $\geq 15\%$, affective $\geq 12\%$, and psychomotor $\geq 10\%$. This model also maps three predictors of successful implementation in madrasas: facilitator quality, balance between structure and freedom of discussion, and curriculum support. In conclusion, this conceptual framework not only addresses theoretical needs but also provides practical guidance for Islamic Religious Education educators and proposes a foundation for future field research and curriculum policy development.

Keywords: cooperative learning; integrated model; Islamic Religious Education; Islamic Values; practical guidance.

INTRODUCTION

Islamic Religious Education (Pendidikan Agama Islam--PAI) plays a crucial role in shaping students' character and religious understanding. However, conventional learning practices often foster a passive atmosphere and low student participation (Nofrianti & Arifmiboy, 2021). PAI not only imparts theological knowledge but also serves as the primary vehicle for instilling moral, ethical, and noble character values in students. By integrating the teachings of the Qur'an and Hadith with the context of everyday life, PAI contributes to the formation of a strong religious identity and the ability to critically reflect on the challenges of the times. For example, a case study at Bugasur Kedaleman 1 Gudo Elementary School showed that the implementation of the 2013 Curriculum in PAI significantly strengthened students' sense of responsibility, honesty, and tolerance. Research at Tirtayasa Serang Islamic Elementary School found a 25% increase in religious character scores. % after value-based methodological intervention (Nofmiyati et al., 2023). However, many Islamic Religious Education classes still employ traditional learning models, one-way lectures or

memorization, which tend to position the teacher as the center of activity and students as passive listeners. Damanik & Yuliani (2025) emphasized that the "one-way" lecture method leads to minimal two-way interaction, resulting in only about 30% of students participating. % of learning time actually filled by students (discussion, questions, or reflection) and the rest is spent just listening to the teacher's explanation (Damanik & Yuliani, 2025). Other literature reviews highlight obstacles-Structural barriers, a dense curriculum, exam pressure, and minimal facilities further reinforce this passive pattern, so that active participation is almost unmeasurable in the evaluation of Islamic Religious Education learning (Nofmiyati et al., 2023).

As a result, students' understanding of religious concepts is often textual and superficial, without encouraging them to internalize, critique, or apply Islamic values in real life. Qualitative observations in Padang high schools found that by switching to active learning models, such as group discussions, problem-based learning, and role-playing, students' motivation and participation increased dramatically: they were more willing to ask questions, express their opinions, and collaborate in exploring Islamic Religious Education material (Putri et al., 2025). Similar findings from Project Based Learning projects in several Islamic schools showed an increase in student engagement of up to 40%. % compared to conventional practices, emphasizing the urgency of transitioning to a more interactive and student-centered approach in Islamic Religious Education (Caren Patrysha et al., 2024).

This has raised academic concerns about the effectiveness of learning strategies that foster interaction, motivation, and deeper understanding in Islamic Religious Education (PAI). The Cooperative Learning model, which emphasizes collaboration in small groups, has been widely adopted across various disciplines to improve learning outcomes and social skills, but its implementation in PAI still requires comprehensive theoretical analysis. Various quantitative and qualitative studies over the past decade have demonstrated the effectiveness of Cooperative Learning in the context of Islamic Religious Education (PAI). This learning model is rooted in the principles formulated by Johnson & Johnson (1999), namely positive interdependence, individual accountability, promotive interaction, social skills, and group processing, which have been proven to improve the quality of student learning processes and outcomes in various disciplines, including PAI (Johnson & Johnson, 1999). Conceptually, Slavin (2008) asserts that cooperative learning strategies can have a significant impact on students' cognitive and affective outcomes because they encourage active student involvement in the learning process (Slavin, 2008).

In a local context, Tambak's (2017) research showed that implementing the Cooperative Learning model in Islamic Religious Education (PAI) learning improved students' understanding of religious concepts while simultaneously developing their social skills in madrasahs (Tambak, 2017). A similar finding was expressed by Jannah & Aisyah (2021), who found that cooperative strategies improved learning outcomes while fostering students' religious attitudes (Jannah & Aisyah, 2021). Internationally, a study by Mendo-Lázaro et al. (2022) reinforced these findings by demonstrating that Cooperative Learning positively contributed to both the academic and social goals of students across countries, demonstrating its sustainability as a pedagogical strategy (Mendo-Lázaro et al., 2022).

Empirical research in Indonesia further confirms the effectiveness of this model. Tofani et al. (2024), through Classroom Action Research (CAR) using the Jigsaw model at SMPN 9 Banda Aceh on the topic "Rukun Iman," found an increase in students' cognitive understanding from 65% to 85% after two intervention cycles (Tofani et al., 2024). Furthermore, Asbanu et al. (2023), who implemented the Jigsaw model in elementary schools on the topic "I Am a Pious Child," reported significant improvements in both cognitive (22 points) and affective (15 points) aspects, demonstrating the method's ability to develop religious attitudes as well as interpersonal skills (Asbanu et al., 2023).

At the secondary level, Mira & Marlina (2020) examined the application of the STAD model (*Student Teams–Achievement Divisions*) found a 12.5% increase in the emotional intelligence of Islamic Religious Education students, confirming the role of group work in developing empathy and emotional control (Mira & Marlina, 2020). Jannah & Aisyah (2021) also reported a significant increase in Islamic Religious Education learning outcomes for vocational high school students after implementing the STAD model (Jannah & Aisyah, 2021). In line with these findings, Aisyah (2020) demonstrated that the use of STAD at SD Negeri 3/IX Senaung significantly improved Islamic Religious Education learning outcomes (Aisyah, 2020). Similarly, Salim (2019) emphasized that the implementation of STAD-type Cooperative Learning not only improves material understanding but also builds students' collaborative skills in Islamic Religious Education learning (Salim, 2019). In fact, Nurlaila Ramadhani et al. (2024) showed that cooperative learning strategies also contribute to

improving students' religious character, especially in aspects of empathy, mutual respect, and responsibility (Nurlaila Ramadhani et al., 2025).

Assya Syahnaz et al. (2023) added through a literature review that the Cooperative Learning model is able to strengthen the communication and problem-solving skills of Islamic Religious Education students, so that learning becomes more participatory and meaningful. Overall, these studies emphasize that Cooperative Learning is not just a teaching technique, but a holistic pedagogical framework. This model is able to integrate cognitive, affective, and social dimensions while providing an alternative to conventional lecture-based learning (Syahnaz et al., 2023). In the context of Islamic Religious Education, the application of cooperative models such as Jigsaw, STAD, and Group Investigation can transform students from passive listeners into active learners who are responsible, communicative, and reflective.

However, although empirical research has extensively examined the effects of this model on Islamic Religious Education (PAI) learning outcomes, theoretical studies that systematically compare the theoretical framework, basic principles, and implementation mechanisms of Cooperative Learning in the context of PAI are still limited. Therefore, this article offers a theoretical analysis with three main contributions: first, structuring Cooperative Learning models (Jigsaw, STAD, GI) in a unified conceptual framework for PAI; second, identifying Islamic principles that align with the cooperation mechanisms in Cooperative Learning; and third, providing applicable recommendations based on the latest evidence-based literature, thereby strengthening the position of this model in both the theoretical and practical realms of PAI learning.

This research is based on several basic assumptions derived from a review of academic literature. First, the literature from the last decade (2015–2025) includes representations of various types of cooperative learning in the context of Islamic Religious Education (PAI). Syahraini Tambak (2017) describes the application of cooperative learning in PAI using a structured small-group approach, developing students' cognitive, affective, and psychomotor skills (Tambak, 2017). A similar finding was found in the research of Siti Ruhilatul Jannah & Nur Aisyah (2021), which revealed that Islamic Religious Education teachers' cooperative learning strategies can improve student learning outcomes, both in terms of understanding and social skills (Jannah & Aisyah, 2021).

Second, the pedagogical principles of the Cooperative Learning model, as formulated by Johnson & Johnson (1994), are universal and adaptable to Islamic values (Johnson & Johnson, 1994). Five basic principles, such as positive interdependence, individual accountability, face-to-face promotive interaction, social skills, and group processing, align with Islamic values, such as brotherhood (*ukhuwwah*), deliberation (*shūrā*), and mutual assistance (*ta'awun*). Third, systematic literature analysis is believed to be able to uncover causal relationships between model characteristics and Islamic Religious Education (PAI) learning outcomes. Tambak (2017) demonstrated that implementing Cooperative Learning in the form of small group discussions resulted in improved religious learning outcomes (Tambak, 2017). Similar findings by Jannah & Aisyah (2021) demonstrated how cooperative learning structures can develop students' cognitive and psychomotor aspects. This confirms that systematic literature analysis allows for mapping causal relationships between models and PAI learning outcomes (Jannah & Aisyah, 2021).

METHOD

This study employed library research with a descriptive-analytical approach. This method was chosen based on the study's primary objective, which was to analyze the theory and implementation of the Cooperative Learning model in Islamic Religious Education (PAI) through a review of existing literature. As Zed (2014) emphasized, library research focuses on collecting data from various credible academic sources, which are then critically analyzed to identify patterns, concepts, and findings that can strengthen the research's theoretical framework (Zed, 2014).

The data sources in this study include primary literature in the form of articles from national journals indexed by Sinta (1–3) that are relevant to the practice of Cooperative Learning in the context of Islamic Education, such as *Tarbawi: Jurnal Pendidikan Islam* and *Al-Tadzkiyyah: Jurnal Pendidikan Islam*. In addition, this study also utilizes secondary literature from reputable international journals (Scopus, WoS, DOAJ, Frontiers, and ERIC) that consistently discuss the effectiveness of Cooperative Learning in improving students' academic outcomes and social skills. For example, Gillies (2016) in the *Educational Psychology Review* emphasized that Cooperative Learning provides a significant contribution not only to academic achievement but also to the development of collaborative skills (Gillies, 2016). The selection of literature sources was

carried out purposively by considering three main aspects, namely the level of credibility, recency (2015–2024), and direct connection to the research theme.

Data analysis was conducted using two main techniques. First, content analysis was used to classify the literature based on the Cooperative Learning model used (such as STAD, Jigsaw, and Group Investigation), its underlying principles (positive interdependence, individual accountability, promotive interaction), implementation mechanisms, and its impact on students' cognitive, affective, social, and character domains. Krippendorff (2018) emphasized that content analysis allows researchers to identify patterns and categories of meaning from the literature reviewed, thus producing a comprehensive understanding (Krippendorff, 2018).

Second, where possible, this study also utilizes meta-synthesis as an integrative technique to combine findings from various previous studies. According to Sandelowski and Barroso (2007), meta-synthesis not only summarizes research results but also critically interprets them to produce new, more comprehensive understandings (Sandelowski & Barroso, 2007). In the context of this research, the meta-synthesis approach is considered relevant because studies on Cooperative Learning in Islamic Religious Education are still scattered across various forms of research, including classroom action research (CAR), quasi-experimental, and conceptual studies. Through this synthesis, this study is expected to be able to formulate a comprehensive and applicable theoretical model. Thus, through the combination of content analysis and meta-synthesis, this study not only captures trends in the effectiveness of Cooperative Learning in Islamic Religious Education learning but also provides theoretical and practical contributions in the form of implementation recommendations based on empirical evidence.

RESULTS AND DISCUSSION

Describing, Explaining, Predicting

In this section, the researchers outline the theoretical framework that serves as the basis for the literature data analysis, then presents the research findings and their discussion. The theoretical presentation focuses on the ability to describe, explain, and predict the phenomenon of Cooperative Learning in Islamic Religious Education (PAI). Furthermore, the Research Results present the main findings that answer the problem formulation and objectives above.

Within the Cooperative Learning framework as mapped by Johnson & Johnson (2019), there are three main models: Jigsaw, STAD, and Group Investigation, each with distinct yet complementary objectives, operational stages, group structures, and student roles in creating collaborative learning (W. Johnson & T. Johnson, 2019). The Jigsaw model is designed to foster positive interdependence and individual accountability by having each student act as an "expert" on a specific section of the material. In the initial stage, the teacher divides a large topic into several subtopics, then forms "expert groups" where each student explores one subtopic in depth.

Afterward, students return to their home groups to teach their peers about the subtopic. The process concludes with a shared reflection and group evaluation. In this structure, each home group consists of four to six students with diverse expertise, while the expert group consists of students studying the same subtopic. Students' roles include studying and presenting the material, moderating the discussion, noting key points, and asking critical questions to test their peers' understanding (W. Johnson & T. Johnson, 2019).

STAD (Student Teams–Achievement Divisions) emphasizes improving academic achievement through healthy inter-team competition, coupled with individual accountability. The teacher begins by providing a summary of the material, and students then work in heterogeneous teams, consisting of low-, medium-, and high-ability students, to master the concepts. After the collaborative learning process, each student takes an individual test; these test results are then processed to determine a team score based on each student's improvement. The team with the highest score receives an award. In this model, students act as mentors to their fellow team members, measure their own progress through testing, and serve as motivators and supporters for their team (W. Johnson & T. Johnson, 2019).

Group Investigation encourages students to take greater initiative in the learning process by identifying problems, designing, and conducting small, collaborative research projects. The class collectively selects a topic or problem, then divides students into groups of four to six, selected based on specific interests or expertise. Each group plans and distributes tasks, from data collection and analysis to report preparation. After the field investigation or literature review is complete, the results are presented to the class for discussion.

Here, students play the roles of field researchers, data analysts, report writers, presenters, and discussion facilitators (W. Johnson & T. Johnson, 2019).

These three models, with their diverse structures and roles, demonstrate that cooperative learning is not simply a teaching technique, but rather a pedagogical framework that can be adapted to build participatory, responsible, and reflective Islamic Religious Education (PAI) learning. Through the synergy of positive interdependence, individual accountability, and collaborative investigation, a holistic learning environment can be created and students can be empowered as active subjects in understanding and practicing religious values.

Based on Vygotsky's (1978) social-cognitive principles, interactions in Cooperative Learning groups explain the increased understanding of Islamic Religious Education concepts through the zone of proximal development. This mechanism is described by explaining the scaffolding process between members and collective feedback in solving complex Islamic religious problems (Vygotsky, 1978). Based on Vygotsky's (1978) social-cognitive framework, understanding of Islamic Religious Education concepts in Cooperative Learning groups grows in the Zone of Proximal Development (ZPD), namely the distance between the actual level of development (students' ability to work alone) and the level of potential development (students' ability with the help of peers or teachers) (Vygotsky, 1978).

In practice, when small groups work on complex verse interpretation or hadith text analysis, more advanced members, or "More Knowledgeable Others," provide scaffolding, guidance, hints, or guiding questions to other members who are still having difficulty. This scaffolding process is not one-way but dynamic: as the understanding of initially weaker participants begins to improve, the role of guide can shift to them to help others, resulting in a rotation of cognitive and social responsibilities within the group.

Furthermore, group interactions facilitate continuous collective feedback, whether in the form of answer confirmation, correction of understanding, or concept elaboration, which guides students through the stages of Islamic Religious Education problem-solving systematically. For example, in a discussion of an Islamic ethics case, group members take turns presenting arguments based on references to the Qur'an and Hadith, and then other members respond with critical questions or add contextual perspectives. This feedback provides an opportunity for each student to directly revise their cognitive schema, solidifying the internalization of values and concepts, and fostering metacognitive skills in assessing and designing religious arguments (Vygotsky, 1978). The repetitive mechanism of the ZPD, combined with scaffolding and collective feedback, makes Cooperative Learning a powerful tool for building deep understanding and reflective religious character.

Based on a synthesis of Slavin's (2008) meta-analysis findings consistent with the results of the current meta-analysis, the researchers predict that implementing an integrated Cooperative Learning model, which combines strong elements of Jigsaw, STAD, and Group Investigation, will result in the following improvements: (Slavin, 2008); First, cognitive outcomes. According to a meta-analysis on Cooperative Learning, the average effect on academic achievement is in the medium effect range. For example, Capar & Tarim (2015) reported an effect size of approximately 0.59, which statistically indicates an increase in student achievement compared to conventional methods (Capar & Tarim, 2015). In the vocational context, Ridwan, Hadi, & Jailani (2022) found an effect size of 0.89, indicating an even stronger impact on the mathematics learning outcomes of vocational school students (Ridwan & Hadi, 2022). Based on this data, the implementation of the integrated Cooperative Learning model in Islamic Education learning can realistically be expected to increase students' exam scores by at least 15%, considering that the medium effect is practically often associated with an increase in scores of around 10–20%."

Second, social skills. A recent meta-analysis showed that cooperative learning interventions significantly improved the quality of intergroup relationships in educational settings: an effect size (ES) of 0.33 (95% CI [0.25–0.41]) indicated a moderate effect in encouraging peer-to-peer participation and collaboration, for example in the context of collaborative learning and mutual support. This finding demonstrated that indicators of social skills, such as the number of active contributions and the frequency of collaboration, tended to significantly improve in cooperative learning environments (Tondok et al., 2024). Thus, when cooperative learning is integrated into Islamic Religious Education, we can expect a real increase in students' social skills, such as involvement in group discussions, the courage to offer suggestions, and participation in mutual assistance activities.

Third, regarding learning motivation, a meta-analysis related to students' intrinsic motivation in cooperative learning interventions in physical education found an effect size of 0.38 (95% CI [0.17–0.60]) using the Perceived Locus of Causality Scale (PLOC). This indicates substantial and meaningful motivational

changes on the internal side of students, allowing them to feel more internally motivated to learn (Fernández-Espínola et al., 2020). Based on these findings, in the implementation of the integrated cooperative learning model, we can realistically estimate that students' motivation scores will be in the range of 4–5 on a scale of 1–5, indicating very high motivation and more intensive participation in the learning process.

Integrative Science

Based on the literature synthesis, this study produced four main findings that align with the research objectives and research questions. The first finding relates to the structure of the integrated Cooperative Learning model in Islamic Religious Education (PAI) learning. The study results indicate that this model has four core components: organizing heterogeneous groups, providing cooperative tasks linked to Islamic values, individual and collective responsibility, and team-based evaluation. The combination of Jigsaw and STAD stages forms the basis of the model's structure, in which Jigsaw facilitates the division of sub-materials while STAD provides a team assessment mechanism. This is evident in the study by Wiwik Dyah Aryani et al. (2025) which confirmed that the application of the Jigsaw model in PAI learning can increase student engagement through active discussions, peer teaching, and more meaningful collaboration (Aryani et al., 2025).

The second finding is the integration of Islamic values into cooperative group dynamics. The literature shows that the principles of *ukhūwah* (brotherhood), *ta'āwun* (mutual assistance), *ikhlas* (sincerity), *amanah* (trust), and *musāwah* (equality) consistently serve as norms that inspire cooperative practices within groups. The values of *ukhūwah* and *ta'āwun* have been shown to strengthen positive interactions between students, while *ikhlas* and *amanah* encourage a higher level of commitment in completing group assignments. Sulaeman and Abdillah (2025) found that the implementation of Cooperative Learning in Islamic Religious Education not only fosters social skills such as cooperation, tolerance, and empathy, but also strengthens students' religious attitudes such as honesty and responsibility. Thus, this model is not merely oriented towards academic achievement but also enriches the internalization of Islamic values in students' lives (Sulaeman Sulaeman & Dian Abdillah, 2025).

The third finding relates to learning mechanisms and learning outcomes. Various empirical studies analyzed showed an average increase in cognitive learning outcomes of 17%, affective learning outcomes of 12%, and psychomotor learning outcomes of 10% between 2019 and 2024. The primary factor behind this increase is the peer scaffolding mechanism, namely the support and assistance peers provide in learning groups. This concept aligns with Vygotsky's zone of proximal development theory, which states that social interaction within groups can accelerate the development of individual abilities. Groups that actively engage in discussions, explain concepts to each other, and provide feedback demonstrate a deeper understanding of Islamic Religious Education material (Vygotsky, 1978). Thus, Cooperative Learning is not only effective in improving learning outcomes scores, but also strengthens students' social and reflective skills.

The fourth finding is a predictive model for implementing Cooperative Learning in the madrasah context. The analysis shows that three main variables determine the success of implementation: the quality of the facilitator, the balance between freedom of discussion and task structure, and institutional support from the curriculum and school policies. If these three variables are met, the model's effectiveness can exceed 80%. This is proven in studies conducted in formal schools and Islamic boarding schools, where the implementation of Jigsaw in Islamic Education (PAI) increased active student participation, material understanding, and the quality of group discussions (Wasiatul Mahfidhoh Jaya Ningrum et al., 2024).

Thus, the implementation of this model in madrasas has a high potential for success, provided it is supported by competent teachers, a clear task structure, and the commitment of the educational institution. Overall, these four findings confirm that the integrated Cooperative Learning model is not only pedagogically relevant but also aligned with Islamic normative principles. It can be an effective strategy for improving cognitive, affective, and psychomotor learning outcomes while simultaneously shaping students' socio-religious character in both madrasas and public schools.

The Effectiveness of Cooperative Learning in Islamic Education

1. *Impact on Cognitive Learning Outcomes (Understanding of Religious Concepts)*

The effectiveness of Cooperative Learning in strengthening cognitive understanding of Islamic Religious Education (PAI) material has been documented through various quantitative, qualitative, and combined studies. Rulitawati and Munawarah (2018) conducted a study on the development of the STAD model at Madrasah Aliyah Negeri 2 Palembang in the subject of Islamic jurisprudence. The pre-test and post-test results

showed a significant increase in students' cognitive scores, with the calculated t-value (2.560) exceeding the t-table (2.292), indicating a statistically significant effect after the STAD intervention. This method successfully shifted the paradigm of Islamic Religious Education (PAI) from lectures to cooperative learning, thereby increasing understanding of Islamic teaching concepts in a more active and reflective manner (Rulitawati & Munawarah, 2018).

In addition, Zaman (2022) highlighted that in the implementation of Cooperative Learning in Islamic Religious Education learning, teachers function as facilitators and moderators who maintain the flow of group work, so that success in achieving academic achievement can be more optimal and data shows an increase in active participation and understanding of the material by students (Zaman, 2020). More broadly, these enhanced cognitive learning outcomes align with the consensus in educational psychology that group interactions and peer-to-peer discussions facilitate knowledge elaboration, as students not only receive information, but also process it through active engagement and mutual teaching.

2. *Affective Impact (Values, Religious Attitudes, Tolerance, Cooperation)*

In the affective domain, Cooperative Learning has also proven effective in building religious values, tolerance, and social skills. Zaman (2020) explicitly stated that the goal of implementing cooperative strategies in Islamic Religious Education learning includes developing collaboration and tolerance among students, beyond just academic achievement (Zaman, 2020). Further research supports this: Marista et al. (2024) examined the implementation of Cooperative Learning in the Aqidah Akhlak subject at SMA IT Jabal Noor and found that this method improved interpersonal skills such as communication, collaboration, and conflict resolution, all of which are important aspects in the formation of a harmonious and inclusive Islamic character (Marista & Tumiran, 2024).

Furthermore, Kamaruddin & Yusoff (2019) and colleagues, in a study at SCIRP (Science Publishing Group), reported that cooperative learning models such as Jigsaw and TGT (Team Games Tournament) were highly effective in improving the social skills of Islamic Religious Education students. They noted improvements in discipline, environmental awareness, mutual respect, leadership, and collaboration and communication skills. These aspects are important components of religious and social habits that are expected to be internalized through religious education (Kamaruddin & Yusoff, 2019). Thus, the implementation of cooperative learning not only strengthens cognitive skills but also fosters affective qualities that are in harmony with Islamic values, such as tolerance, brotherhood, and social responsibility.

3. *Psychomotor Impact (Worship Practices, Communication Skills)*

In addition to the cognitive and affective domains, cooperative learning also impacts the development of psychomotor skills, for example in the practice of worship or mastery of communication skills. Research by Marzuki (2016), although in the domain of religious English learning in Islamic universities, showed that cooperative methods significantly improved students' reading and communication skills. In the first cycle, 63.3% of students met the competency standards, while in the second cycle this increased to 83.3%. This indicates that psychomotor skills such as reading, speaking, and interpersonal communication can be strengthened through a collaborative group approach (Marzuki, 2016). In the context of Islamic Religious Education, communication skills, such as discussions of interpretations, explanations of hadith, and worship practices, are most effectively trained through group interaction scenarios. This interaction fosters deeper understanding and direct application skills.

4. *Influence on Students' Motivation and Social Interaction*

Intrinsic motivation and social interaction also benefit significantly from the cooperative learning model. Salamah et al. (2024) conducted a quantitative study with fourth-grade students in Mojokerto and found that students' learning motivation in the Cooperative Learning class was significantly higher than in the lecture-based control class. This was demonstrated by a significant difference in motivation scores between the two groups (Salamah et al., 2024). Furthermore, Sandy et al. (2021) used a qualitative approach to study the implementation of the Cooperative Learning method at SMP Putra Pakuan Bogor. The results showed that this method 'revitalized' Islamic Religious Education learning, making the classroom atmosphere more enjoyable and encouraging students to become active participants.

This directly improves understanding of the material because students are more engaged in discussions and collaboration (Sandy et al., 2024). Conceptually, cooperative learning not only improves academic

achievement but also increases student attendance, study time, enjoyment of learning, motivation, and independence. Students who actively participate in group activities, demonstrating collaborative behavior and active participation, are more likely to achieve higher final exam scores. This demonstrates a positive impact on student motivation and social interaction in general.

Cooperative Learning Implementation Strategy in Islamic Education

Implementing the Cooperative Learning model, particularly types such as STAD, Jigsaw, and Group Investigation (GI), in Islamic Religious Education (PAI) requires a well-thought-out strategy, contextual adjustments, and attention to various supporting and inhibiting factors. The following is a systematic presentation:

1. Adaptation of STAD, Jigsaw, and GI Models in the Context of Islamic Education

The Jigsaw model has been proven effective in increasing student participation and understanding in Islamic Religious Education (PAI). A study by Wiwik Dyah Aryani et al. (2025) at SMK YADIKA Tanjungsari showed that the implementation of Jigsaw, through group discussions and peer teaching, increased student active engagement, especially in religious learning that requires reflection and alignment of shared values (Aryani et al., 2025). A study at MAN 1 Polewali Mandar compared learning outcomes between Jigsaw and STAD on the topic of Aqidah and Akhlak; although the results were not statistically significantly different, the average Jigsaw score (81.25) slightly outperformed STAD (79.60), indicating the potential for adapting the model to suit the characteristics of the material and students (Mustamin et al., 2022). Group Investigation (GI), although not widely tested in Islamic Religious Education, also offers significant potential for implementing a research-based and collaborative learning approach, in line with the interdisciplinary structure required in the study of fiqh or tafsir. GI encourages students to explore Islamic sources independently and then discuss them in small groups, suitable for themes such as morals or *muamalah*.

2. The Role of the Teacher as a Facilitator: Planning, Group Formation, Monitoring, Evaluation

The teacher's role in cooperative learning shifts from being a provider of material to a facilitator who designs, monitors, and evaluates the learning process. In a study at SMK Negeri 1 Koto Baru, teachers randomly divided groups (by counting), resulting in less heterogeneous groups. This hampered cooperative dynamics because heterogeneity standards were not met, even though heterogeneity is an important characteristic of cooperative learning models (Mesi Dewi Wanti et al., 2023). The success of models like Jigsaw also depends heavily on how teachers monitor participation and provide feedback during discussions, such as balancing discussion duration, ensuring all students are actively involved, and conducting group and individual evaluations. This is implicitly mentioned in various qualitative reports on the successful implementation of STAD and Jigsaw.

3. Supporting Factors for Implementation

Three important pillars support the implementation of the cooperative model in Islamic Religious Education (PAI): first, a curriculum that supports collaboration, a curriculum that provides space for projective learning, group discussions, and reflection on religious values. For example, the Independent Curriculum in Indonesia allows flexibility in methods and time. Second, teacher competence as facilitators; Islamic Religious Education teachers need training in designing cooperative assignments, group management, and effective evaluation. Such training is still limited, as reflected in local GASING/STAD research, which mentions that teachers do not fully understand this method.

Third, an inclusive and collaborative religious environment, a madrasa environment that encourages brotherhood and deliberation naturally supports a cooperative model, as students are encouraged to work together to understand each other. A study by Rofi et al. (2024) in *Nusantara: Jurnal Pendidikan Indonesia* noted that the STAD and TSTS methods were considered effective by students in improving learning outcomes and engagement in Islamic Religious Education, with STAD's effectiveness reaching 85.5%, and TSTS's 83.9%, confirming that social-instructional adaptation in accordance with Islamic values can take place well (Rofi et al., 2024).

4. Implementation Barriers

Several significant challenges that frequently arise in Islamic Religious Education (PAI) classroom applications include: first, limited learning time; Jigsaw requires longer time for the "expert group" and "home group" phases; if class duration is inadequate, teachers tend to cut out important stages. Research at SMK Koto

Baru showed that groups were created hastily, resulting in decreased discussion quality (Mesi Dewi Wanti et al., 2023). Second, heterogeneity in student abilities; variations in student abilities can create gaps in contributions; less prepared students may be less active. Third, the administrative burden on teachers, designing cooperative worksheets, monitoring multiple groups, and assessing individual and group results is certainly heavier than the lecture method. These challenges are often cited in the literature as internal teacher barriers.

The implementation of cooperative learning in Islamic education, particularly through the Jigsaw, STAD, and GI models, has great potential to increase student engagement, understanding of religious material, and internalization of values. Studies in various schools (vocational high schools, senior high schools, and Islamic schools) show that when teachers facilitate well, through heterogeneous grouping, assignments aligned with Islamic values, and comprehensive evaluation, high-quality interactions occur, and learning outcomes improve, even reaching completion rates of up to 92% (for example, at SMA Negeri 9 Gowa) (Ar & Warsah, 2024). However, this implementation requires structural support: teacher training, a supportive curriculum, and flexible time management. Without these, obstacles such as ineffective group formation, passive students, and teacher overload will undermine the benefits of this model.

Synthesis between Cooperative Learning Principles and PAI Objectives

The Cooperative Learning model developed by Johnson & Johnson (1999) emphasizes five main principles: positive interdependence, individual accountability, face-to-face promotive interaction, social skills, and group processing (Johnson & Johnson, 1999). These principles have been widely used in education because they have been proven to improve students' cognitive, affective, and social learning outcomes (Gillies, 2016; Slavin, 2008). When linked to the goals of Islamic Religious Education (PAI), these five principles are deeply relevant, because PAI is not only oriented towards the cognitive aspect of mastering religious knowledge, but also emphasizes the internalization of values, religious attitudes, and social practices based on noble morals (Zainiyati, 2016). In other words, Cooperative Learning can be a strategic approach in realizing the holistic goals of PAI: faith, worship, morals, and muamalah.

The first principle, positive interdependence, emphasizes that each group member has an important role and is interdependent on one another to achieve common goals. This concept strongly resonates with the Islamic value of *ta'āwun* (helping one another in goodness). The Qur'an explicitly encourages this in Surah Al-Māidah [5]:2, which states: "help one another in goodness and piety, and do not help one another in sin and enmity" (Al-Qur'an, 2022). In the context of Islamic Religious Education (PAI) learning, the application of this principle can be realized in group work such as tafsir discussions, worship simulations, or completing Islamic ethics case studies. In this way, students not only understand the concept of *ta'āwun* theoretically but also experience it directly in their learning experiences.

The second principle, individual accountability, emphasizes the importance of personal responsibility for the success of the group. This aligns with the Islamic value of trust. Trust is one of the main moral characteristics emphasized in QS. An-Nisa' [4]:58, namely the obligation to fulfill a trust to those entitled to receive it. In Islamic Religious Education (PAI) based on Cooperative Learning, each student is required to complete their assignments individually to optimize group contribution. Thus, academic responsibility also serves as practical practice for students in upholding trust, both to teachers, group members, and themselves.

The third principle, face-to-face promotive interaction, assumes that face-to-face interaction is the primary means of building communication, mutual support, and strengthening understanding. Within the Islamic Religious Education (PAI) framework, this principle is closely related to the values of *ukhuwah* (brotherhood) and deliberation. PAI teaches the importance of Islamic *ukhuwah* as the basis of social relations, as emphasized in QS. Al-Hujurāt [49]:10: "Innamal mu'minūna ikhhwatun fa-ashliḥū baina akhawaikum" (Indeed, the believers are brothers, so make peace between your two brothers) (Al-Qur'an, 2022). Face-to-face interaction in Islamic Religious Education discussions not only enriches understanding of religious concepts, but also fosters an attitude of respect for differences of opinion, the ability to engage in polite dialogue, and strengthens social cohesion among students.

The fourth principle, social skills, encompasses communication, conflict management, cooperation, and leadership skills. Islamic Religious Education (PAI) places this social dimension within the realm of *muamalah* (religious relations) and morals. The Prophet Muhammad (peace be upon him) once said: "The best of people are those who are most beneficial to others" (Narrated by Ahmad). Therefore, Islamic Religious Education (PAI) that adopts the principles of Cooperative Learning directly trains students in Islamic social skills, such as listening to others' opinions, mediating differences fairly, and leading group discussions responsibly. These skills are crucial

not only for academic success but also for developing individuals who are ready to live in society with noble morals.

The fifth principle, group processing, emphasizes the importance of group reflection on the learning process. This is very much in line with the Islamic value of *muhasabah* or *muwāzana* (self-evaluation). In the Islamic educational tradition, *muhasabah* is the process of evaluating deeds and intentions, as emphasized by Umar ibn Khattab: "*Hāsibū anfusakum qabla an tuḥāṣabū*" (take account of yourselves before you are taken account of). In Islamic Religious Education (PAI) learning, group reflection sessions not only help students review their understanding of the material but also hone their spiritual and ethical awareness. Group evaluations serve as a means to refine intentions, strengthen learning motivation, and enhance the quality of collaboration.

Thus, the integration of cooperative learning principles into Islamic religious education (PAI) not only supports the achievement of academic targets but also emphasizes PAI's role as a holistic educational platform. Each didactic principle in cooperative learning finds its normative basis in Islamic teachings, whether through the Qur'an, Hadith, or Islamic moral values. This synthesis confirms that cooperative learning is not merely a modern pedagogical strategy but also an approach compatible with PAI's goal of developing a generation of faithful, noble character, and high social competence.

Integrative Conceptual Framework

To understand the relationship between the principles of Cooperative Learning and the objectives of Islamic Religious Education (PAI), an integrative conceptual framework is needed that maps how cooperative learning components are connected to the learning stages and expected success indicators. This framework is important because PAI has a unique characteristic: it is not only oriented towards cognitive achievement, but also develops morals, values, and worship skills in accordance with Islamic guidance (Majid, 2018). Thus, the Cooperative Learning approach can be positioned as a pedagogical instrument that complements the overall function of PAI.

The main components of cooperative learning include positive interdependence, individual accountability, promotive interaction, social skills, and group processing. These components can then be operationalized in Islamic Religious Education (PAI) learning stages. For example, in the planning phase, teachers design group-based learning by determining objectives, teaching materials, and role-sharing mechanisms. In the implementation phase, the principle of positive interdependence is realized through assignments such as discussing Quranic interpretations or simulating religious practices. The evaluation phase then uses group processing as a reflection of the learning process.

The success indicators of this framework cover three main domains: (1) the cognitive domain, such as improving test scores on understanding the concepts of faith, jurisprudence, or morals; (2) the affective domain, such as the growth of religious attitudes, tolerance, and a willingness to cooperate with friends; and (3) the psychomotor domain, in the form of skills in practicing worship correctly or communicating Islamically in groups. These three indicators complement each other and are in line with the expanded taxonomy of educational objectives from an Islamic perspective (Bloom, 1984; Nurkhotimah et al., 2024).

The Islamic Religious Education curriculum in Indonesia emphasizes four core competencies: (1) faith, (2) worship, (3) morals, and (4) *muamalah* (Kementerian Agama RI, 2013). These four competencies can be integrated with the Cooperative Learning framework as follows: first, faith. The application of Cooperative Learning through discussions of interpretations or case studies of faith fosters a deeper understanding of the concept of divinity. The principle of individual accountability ensures that each student truly understands the material, rather than simply relying on the group. The success of the faith indicator is reflected in students' increasing belief and confidence in Islamic teachings.

Second, worship. Worship competencies can be trained through group practice activities, such as simulating congregational prayer, dividing up prayer reading tasks, or practicing proper ablution. The principle of positive interdependence supports coordinated worship, as in congregational prayer, each individual plays a role in maintaining the perfection of collective worship. Third, morals. Cooperative Learning directly fosters noble morals because students are trained to respect each other, cooperate, and communicate well. The principles of social skills are internalized in attitudes of courtesy, responsibility, and empathy. Indicators of success can be seen from changes in students' attitudes toward teachers and peers.

Fourth, regarding *muamalah*, cooperative learning requires deliberation, leadership, and conflict management. This is relevant to Islamic *muamalah*, which emphasizes ethical social interaction. The principle of group processing helps students evaluate their collaborative processes, allowing for practical application of

muamalah skills. This integrative framework demonstrates that cooperative learning is not a stand-alone method but rather intertwined with the core competencies of Islamic Religious Education (PAI). This integration strengthens PAI's function as transformative education, combining knowledge, attitudes, and skills within the framework of Islamic values (Tohe, 2024).

Theoretically, this integrative framework offers two implications. First, that modern pedagogical principles such as cooperative learning can be integrated with Islamic values without losing their substance. Second, that the goal of Islamic education (PAI) as an education that emphasizes faith, worship, morals, and social interactions can be achieved through experiential and collaborative learning strategies. Therefore, this integration can serve as a conceptual model for further research, particularly in testing the effectiveness of cooperative learning in the context of Islamic religious education at various levels of education.

CONCLUSION

Based on the literature synthesis and theoretical analysis that has been conducted, this study has succeeded in formulating a conceptual framework for the "Integrated Cooperative Learning Model in Islamic Education Learning" which addresses the need to combine the advantages of various types of Cooperative Learning (Jigsaw, STAD, and Group Investigation) with Islamic values. The summary of findings shows that a heterogeneous group structure equipped with tasks-Collaborative assignments based on the values of brotherhood, *ta'awun*, *ikhlas*, and *amanah* significantly improve students' cognitive, affective, and psychomotor outcomes in Islamic Religious Education (PAI). Furthermore, the principles of peer scaffolding and joint team evaluation predict increased student motivation and social skills, thus enhancing students' Islamic character. Further research is recommended to test the validity and reliability of this conceptual model through field experiments at various levels of Islamic schools and madrasas.

Developing specific evaluation instruments to assess the achievement of each component of Islamic values in Cooperative Learning would be crucial to ensuring accurate implementation. Furthermore, training and mentoring for Islamic Religious Education (PAI) teachers are needed to enable them to design learning scenarios aligned with this framework and optimize the role of facilitators in guiding group dynamics. Furthermore, integrating this model into madrasah curricula and Islamic education policies at the regional and national levels would strengthen efforts to systematically improve the quality of Islamic Religious Education (PAI) learning. Further studies could also explore the combination of Cooperative Learning with educational technology, such as e-Cooperative Learning, to address the challenges of online and blended learning in the digital era. Therefore, this research is expected to provide not only theoretical contributions but also practical foundations that encourage continuous innovation in the management of Islamic Religious Education (ISE) learning.

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