

The Implementation of Cooperative Learning to Enhance the Creativity and Learning Outcomes of Ninth-Grade Students in Islamic Religious Education (PAI) at SMP Negeri 4 Brebes

Lulu Rahma Detriska

Sekolah Tinggi Agama Islam (STAI) Brebes, Jawa Tengah, Indonesia
Email: detriskarahma@gmail.com

Didi Nur Hilal

Sekolah Tinggi Agama Islam (STAI) Brebes, Jawa Tengah, Indonesia
Email: didinurhilal@staibrebes.ac.id

Zahrotun Nisa

Sekolah Tinggi Agama Islam (STAI) Brebes, Jawa Tengah, Indonesia
Email: zahrotunnisa390@gmail.com

Annisa Anggraeni

Sekolah Tinggi Agama Islam (STAI) Brebes, Jawa Tengah, Indonesia
Email: annisaanggraeni451@gmail.com

Ati Umi Atun Nur Azizah

Sekolah Tinggi Agama Islam (STAI) Brebes, Jawa Tengah, Indonesia
Email: nz120605@gmail.com

Dewi Rizqiah

Sekolah Tinggi Agama Islam (STAI) Brebes, Jawa Tengah, Indonesia
Email: dewirizqiah15@gmail.com

Nur Kholidin

Sekolah Tinggi Agama Islam (STAI) Brebes, Jawa Tengah, Indonesia
Email: kholidin11184@gmail.com

Abstract

This study aims to analyze the implementation of the Cooperative Learning method in enhancing the creativity and learning outcomes of ninth-grade students in Islamic Religious Education (PAI) at SMP Negeri 4 Brebes, as well as to identify the supporting and inhibiting factors that influence its implementation. This study employed a qualitative approach with a case study design. Data were collected through observations, interviews, and documentation involving an Islamic Religious Education teacher and ninth-grade students. The findings reveal that the implementation of Cooperative Learning was carried out through three main stages: planning, implementation, and evaluation. The novelty of this study lies in its simultaneous analysis of the impact of Cooperative Learning on students' creativity and learning outcomes in Islamic Religious Education, while also identifying contextual factors that influence its effectiveness at the junior secondary school level.

Keywords: Implementation of Learning Methods, Cooperative Learning, PAI

Abstrak

Penelitian ini bertujuan untuk menganalisis penerapan metode Cooperative Learning dalam meningkatkan kreativitas dan hasil belajar siswa kelas IX pada mata pelajaran Pendidikan Agama Islam (PAI) di SMP Negeri 4 Brebes, serta mengidentifikasi faktor pendukung dan penghambat yang memengaruhi pelaksanaannya. Penelitian ini menggunakan pendekatan kualitatif dengan desain studi kasus. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi yang melibatkan guru Pendidikan Agama Islam dan siswa kelas IX. Hasil penelitian menunjukkan bahwa penerapan Cooperative Learning dilaksanakan melalui tiga tahap utama, yaitu perencanaan, pelaksanaan, dan evaluasi. Kebaruan penelitian ini terletak pada kajian yang secara simultan menganalisis pengaruh Cooperative Learning terhadap kreativitas dan hasil belajar siswa dalam pembelajaran PAI serta mengidentifikasi faktor-faktor kontekstual yang memengaruhi efektivitasnya di tingkat sekolah menengah pertama.

Kata Kunci: Penerapan Metode Pembelajaran, Pembelajaran Kooperatif, PAI.

A. Pendahuluan

Metode cooperative learning adalah metode pembelajaran yang berfokus pada penggunaan kelompok kecil peserta didik untuk bekerja sama dalam memaksimalkan kondisi belajar untuk mencapai tujuan belajar.¹ Ada tiga cara penggunaan pembelajaran kooperatif. Kelompok pembelajaran kooperatif formal dapat berlangsung selama satu jam pelajaran hingga beberapa minggu untuk menyelesaikan persyaratan kursus apa pun seperti memecahkan masalah, membaca materi teks yang kompleks, menulis esai atau laporan, melakukan survei atau eksperimen, mempelajari kosakata, atau menjawab pertanyaan di akhir bab. cooperative learning telah muncul sebagai pendekatan pedagogik mendasar dalam pendidikan kontemporer, berakar pada teori konstruktivisme sosial dan didukung oleh pengembangan empiris dan teoretis selama beberapa dekade, dengan demikian, metode cooperative learning menggunakan type jigsaw serta membutuhkan waktu yang lama untuk penerapannya.

Sekolah merupakan suatu tempat bagi siswa maupun siswi untuk mencari berbagai ilmu dan juga mengembangkan minat dan bakat siswa.² Hal ini tentunya juga sangat dibutuhkannya dukungan dari lingkungan belajar siswa yang sangat aktif, kreatif, inovatif dan juga menyenangkan sehingga dapat memungkinkan siswa-siswi untuk mencapai potensi penuh mereka dan berkembang secara optimal, khususnya yaitu materi pelajaran PAI dan Budi Pekerti menunjukkan masih banyak lagi siswa-siswi yang tidak termotivasi juga untuk belajar dan belajar.³ Manajemen pembelajaran berpikir kritis siswa oleh Guru PAI adalah upaya atau strategi yang telah dilakukan oleh guru PAI dengan menerapkan dan menggunakan cara-cara yang efektif untuk meningkatkan kemampuan, keterampilan, pemahaman atas konsep atau materi yang disajikan sehingga peserta didik dapat menafsirkan, mengevaluasi dan

¹ Dwi Mariyono, "Multicultural Values: Meeting Point of Two Forces in Developing Islamic Education," *Quality Education for All* 1, no. 1 (2024): 46–69, <https://doi.org/10.1108/QEA-02-2024-0018>.

² Rimbawan Rimbawan et al., "School Lunch Programs and Nutritional Education Improve Knowledge, Attitudes, and Practices and Reduce the Prevalence of Anemia: A Pre-Post Intervention Study in an Indonesian Islamic Boarding School," *Nutrients* 15, no. 4 (2023), <https://doi.org/10.3390/nu15041055>.

³ Nur Wakhidah and Erman Erman, "Examining Environmental Education Content on Indonesian Islamic Religious Curriculum and Its Implementation in Life," *Cogent Education* 9, no. 1 (2022), <https://doi.org/10.1080/2331186X.2022.2034244>.

menafsirkan serta menjelaskan secara rasional dan sistematis setiap materi pelajaran yang disajikan.

Dalam pembelajaran Pendidikan Agama Islam (PAI) ditemukan fenomena umum yang menunjukkan proses penyelenggaraan dalam Pendidikan agama Islam (PAI) masih berupa materi, pada umumnya pendidik masih dalam keadaan kurang mampu mengembangkan bentuk pembelajaran didalam kelas kurang aktif.⁴ Karena dapat dipahami proses pembelajaran masih cenderung didominasi oleh pendidik, di dalam suatu kelompok ini, siswa-siswi dapat mengasah dan peduli satu sama lain saat mereka memecahkan suatu masalah yang diberikan pengajar.⁵ Ada banyak pendekatan belajar kooperatif, di antaranya ialah model-model belajar STAD (Student Teams Achievement Divisions).

Lima karakteristik dasar pembelajaran kooperatif (ketergantungan positif, interaksi tatap muka yang suportif, akuntabilitas individu, keterampilan interpersonal dan kelompok kecil, serta penilaian proses kelompok) terkait erat dengan tiga isu dasar yang dikemukakan oleh Vygotsky, yaitu, penggunaan holistik aktivitas otentik, kebutuhan akan interaksi sosial, dan proses perubahan individu.⁶ Sistem Pengelompokan Kecil yang Heterogen siswa dibagi dalam kelompok kecil beranggotakan 4–6 orang dengan latar belakang berbeda kemampuan, jenis kelamin, ras, maupun suku (heterogen) saling ketergantungan Positif (Positive Interdependence) setiap anggota kelompok saling membutuhkan.⁷ Kesuksesan satu anggota berdampak positif pada kesuksesan anggota lain dan kelompok secara keseluruhan.⁸ Dimana masing-masing anggota kelompok bertanggung jawab untuk mempelajari materi pembelajaran tertentu dan menjelaskan ke teman lainnya begitupun kelompok anggota lainnya, Tujuan dari metode cooperative learning ini yaitu untuk meningkatkan kualitas hasil belajar akademik siswa, melatih sikap siswa dalam menerima keberagaman dari temannya, dan mengembangkan keterampilan sosial yang dimiliki oleh siswa

SMPN 4 Brebes merupakan salah satu lembaga pendidikan yang berupaya meningkatkan kualitas pembelajaran melalui penerapan berbagai model pembelajaran aktif, termasuk Cooperative Learning. Implementasi model pembelajaran ini dilakukan untuk meningkatkan keaktifan, kerja sama, dan hasil belajar siswa dalam proses pembelajaran. Guru berperan sebagai fasilitator yang membimbing siswa agar mampu bekerja sama secara efektif dalam kelompok. penelitian ini bertujuan untuk menganalisis implementasi Cooperative Learning di SMP N 04 Brebes dalam meningkatkan keaktifan dan hasil belajar siswa serta mengidentifikasi faktor pendukung dan penghambat dalam pelaksanaannya. Penelitian ini diharapkan dapat

⁴ Muhammad Roy Purwanto et al., "Optimization of Student Character Education through the Pesantren Program at the Islamic Boarding School of the Universitas Islam Indonesia," *Review of International Geographical Education Online* 11, no. 5 (2021): 2829–37, <https://doi.org/10.48047/rigeo.11.05.179>.

⁵ Nadya Huda et al., "Strategies for Strengthening Character Education in Islamic Boarding Schools Through Extracurricular Activities," *Munaddhomah* 5, no. 3 (2024): 354–66, <https://doi.org/10.31538/munaddhomah.v5i3.1397>.

⁶ Abdul Mu'ti, "Pluralistic Islamic Religious Education: A Vision for Indonesia," *Review of Faith and International Affairs* 21, no. 2 (2023): 121–27, <https://doi.org/10.1080/15570274.2023.2200280>.

⁷ Zainal Asril et al., "Advancing Educational Practices: Implementation and Impact of Virtual Reality in Islamic Religious Education," *Jurnal Pendidikan Islam* 9, no. 2 (2023): 199–210, <https://doi.org/10.15575/jpi.v9i2.20567>.

⁸ Harikumar Pallathadka et al., "The Study of Islamic Teachings in Education: With an Emphasis on Behavioural Gentleness," *HTS Teologiese Studies / Theological Studies* 79, no. 1 (2023), <https://doi.org/10.4102/hts.v79i1.8193>.

menjadi referensi bagi guru dan lembaga pendidikan dalam mengembangkan proses pembelajaran yang lebih efektif, aktif, dan kolaboratif.

B. Literature Review

I. Cooperative Learning

Cooperative Learning is a student-centered instructional approach that emphasizes collaboration among learners in small groups to achieve common learning goals. Unlike traditional teacher-centered methods, Cooperative Learning encourages students to actively participate in the learning process through discussion, problem-solving, and knowledge sharing.⁹ According to Johnson and Johnson, Cooperative Learning is designed to create positive interdependence among group members, where students understand that their success is connected to the success of others. This approach has gained significant attention in modern education because it promotes active learning and develops both academic and social competencies.

The theoretical foundation of Cooperative Learning is rooted in Social Interdependence Theory, which suggests that learning becomes more effective when individuals work together toward shared objectives. Johnson and Johnson explain that positive interdependence, individual accountability, promotive interaction, social skills, and group processing are the five essential elements of successful Cooperative Learning.¹⁰ These elements ensure that each student contributes meaningfully to group activities while developing responsibility for personal and collective achievement. Consequently, Cooperative Learning creates a learning environment that fosters mutual support and collaborative growth.

Various models of Cooperative Learning have been developed and implemented in educational settings. Some of the most widely used models include Student Teams Achievement Division (STAD), Jigsaw, Think-Pair-Share, Group Investigation, and Team Games Tournament (TGT).¹¹ Each model offers unique procedures that encourage student interaction and participation. For example, the Jigsaw technique requires students to become experts in specific topics before teaching their peers, while STAD emphasizes teamwork and individual improvement. These models provide teachers with flexible strategies to accommodate diverse learning needs and classroom conditions.

Researchers have consistently reported that Cooperative Learning positively influences students' academic performance and classroom engagement. Students participating in cooperative activities tend to demonstrate higher motivation, better communication skills, and stronger critical-thinking abilities than those taught through conventional methods.¹² Through group discussions and collaborative problem-solving, students are exposed to multiple perspectives that deepen their

⁹ Jonas Kolb, "Muslim Diversity, Religious Formation and Islamic Religious Education. Everyday Practical Insights into Muslim Parents' Concepts of Religious Education in Austria," *British Journal of Religious Education* 45, no. 2 (2023): 172–85, <https://doi.org/10.1080/01416200.2021.1911787>.

¹⁰ Ervan Nurtawab and Dedi Wahyudi, "Restructuring Traditional Islamic Education in Indonesia: Challenges for Pesantren Institution," *Studia Islamika* 29, no. 1 (2022): 55–81, <https://doi.org/10.36712/sdi.v29i1.17414>.

¹¹ Salami Mahmud et al., "Integrating Howard Gardner's Multiple Intelligences in Islamic Education: A Systematic Review of Indonesian Practices," *Jurnal Ilmiah Peuradeun* 12, no. 3 (2024): 1017–50, <https://doi.org/10.26811/peuradeun.v12i3.1215>.

¹² Nur Ali et al., "Interreligious Literacy Learning as a Counter-Radicalization Method: A New Trend among Institutions of Islamic Higher Education in Indonesia," *Islam and Christian-Muslim Relations* 32, no. 4 (2021): 383–405, <https://doi.org/10.1080/09596410.2021.1996978>.

understanding of learning materials. This interactive process contributes to meaningful learning experiences and long-term knowledge retention.

In addition to cognitive benefits, Cooperative Learning contributes significantly to students' social and emotional development. By working together, students learn important interpersonal skills such as leadership, conflict resolution, empathy, and teamwork.¹³ These competencies are essential for success both inside and outside the classroom. Therefore, Cooperative Learning is widely regarded as an effective instructional approach that promotes holistic student development while enhancing academic achievement.

2. Creativity in Learning

Creativity is a fundamental component of educational development and is considered one of the most important skills required in the twenty-first century. Creativity refers to the ability to generate new ideas, produce original solutions, and think innovatively when facing challenges. In educational contexts, creativity enables students to explore concepts from different perspectives and apply knowledge in meaningful ways.¹⁴ Modern educational frameworks emphasize creativity as a critical competency that supports lifelong learning and adaptability in an increasingly complex world.

Educational psychologists generally define creativity as the capacity to produce ideas or products that are both novel and useful. Torrance, one of the leading scholars in creativity research, identifies fluency, flexibility, originality, and elaboration as key indicators of creative thinking.¹⁵ Fluency refers to the ability to generate numerous ideas, flexibility involves considering various approaches, originality relates to producing unique ideas, and elaboration concerns developing ideas in detail. These dimensions provide a framework for assessing and fostering creativity among students.

The learning environment plays a significant role in the development of creativity. Classrooms that encourage inquiry, exploration, discussion, and collaboration tend to support creative thinking more effectively than rigid and teacher-dominated environments. When students are given opportunities to ask questions, express opinions, and solve problems independently, they become more confident in generating innovative ideas.¹⁶ Consequently, instructional strategies that promote active participation are considered essential for nurturing creativity.

Cooperative Learning has been identified as one of the instructional approaches capable of enhancing creativity. Through collaborative activities, students exchange ideas, challenge assumptions, and construct knowledge together. Group discussions expose learners to diverse viewpoints, encouraging them to think beyond conventional solutions. Such interactions stimulate higher-order thinking processes and create opportunities for creative problem-solving. As a result,

¹³ Masturin, "Development of Islamic Religious Education Materials Based on Religious Moderation in Forming Student Character," *Munaddhomah* 3, no. 4 (2022): 346–55, <https://doi.org/10.31538/munaddhomah.v3i4.310>.

¹⁴ M. Fajar Sidik et al., "Conceptualization of the Integrated Islamic Religious Education Curriculum: A Literature Study at Imam Hatip Schools Turkey and MAN Insan Cendekia Indonesia," *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 111–30, <https://doi.org/10.14421/jpai.v21i1.7617>.

¹⁵ Achruh and Sukirman, "An Analysis of Indonesian Islamic Higher Education Institutions in the Era of Globalization," *International Journal of Learning, Teaching and Educational Research* 23, no. 9 (2024): 78–102, <https://doi.org/10.26803/ijlter.23.9.5>.

¹⁶ Fathur Rohman, "Problem Based Learning in Islamic Religious Education: The Case of the Indonesian Pesantren," *Global Journal Al-Thaqafah* 12, no. 1 (2022): 82–97, <https://doi.org/10.7187/GJAT072022-5>.

students become more capable of generating original ideas and applying them in various learning situations.

In the context of Islamic Religious Education, creativity is important because it enables students to understand and apply Islamic values in contemporary life. Creative thinking helps learners analyze moral issues, interpret religious teachings critically, and develop practical solutions to everyday challenges. Therefore, fostering creativity in PAI classrooms is essential not only for academic development but also for preparing students to become thoughtful and responsible members of society.

3. Learning Outcomes

Learning outcomes refer to the knowledge, skills, attitudes, and competencies acquired by students as a result of participating in educational activities. They represent measurable indicators of the effectiveness of teaching and learning processes. Learning outcomes are commonly used to evaluate whether instructional objectives have been successfully achieved.¹⁷ In formal education, student achievement is often assessed through tests, assignments, observations, and other evaluation methods that reflect cognitive, affective, and psychomotor development.

According to Bloom's Taxonomy, learning outcomes can be classified into three domains: cognitive, affective, and psychomotor. The cognitive domain involves intellectual abilities such as remembering, understanding, applying, analyzing, evaluating, and creating.¹⁸ The affective domain relates to attitudes, values, and emotional development, while the psychomotor domain concerns physical skills and actions. Effective education seeks to develop all three domains to ensure comprehensive student growth and achievement.

Numerous factors influence student learning outcomes. Internal factors include intelligence, motivation, interest, learning styles, and prior knowledge. External factors encompass teaching methods, classroom environment, family support, and educational resources. Among these factors, instructional strategies play a particularly important role because they directly affect student engagement and understanding.¹⁹ Teachers who employ interactive and student-centered approaches are more likely to achieve positive learning outcomes than those relying solely on traditional lectures.

Research has consistently shown that active learning strategies contribute to improved learning outcomes. When students actively participate in discussions, collaborative activities, and problem-solving tasks, they develop a deeper understanding of subject matter.²⁰ Such engagement promotes critical thinking, knowledge retention, and meaningful learning experiences. Consequently, educational institutions increasingly encourage the use of innovative teaching methods that prioritize student involvement.

In Islamic Religious Education, learning outcomes encompass not only academic achievement but also the development of religious values and character.

¹⁷ Anar Mustafayeva et al., "Islamic Higher Education as a Part of Kazakhs' Cultural Revival," *Journal of Ethnic and Cultural Studies* 10, no. 3 (2023): 103–27, <https://doi.org/10.29333/ejecs/1515>.

¹⁸ Ahmad Juhaidi et al., "The Effect of Brand Personality, Brand-Self Congruity, and Brand Love on E-WOM in Islamic Higher Education in Indonesia: A Mediating Effect of Brand Trust," *Social Sciences and Humanities Open* 10 (2024), <https://doi.org/10.1016/j.ssaho.2024.100955>.

¹⁹ Suhayib and M. F. Ansyari, "Design of Islamic Religious Education: Purposes, Alignment of Curriculum Components and Contexts," *British Journal of Religious Education* 45, no. 4 (2023): 382–93, <https://doi.org/10.1080/01416200.2023.2220940>.

²⁰ Muh Idris et al., "Availability and Accessibility of Islamic Religious Education Elementary School Students in Non-Muslim Base Areas, North Minahasa, Indonesia," *Education Research International* 2022 (2022), <https://doi.org/10.1155/2022/6014952>.

Students are expected to acquire knowledge about Islamic teachings while demonstrating positive attitudes and behaviors in daily life. Therefore, effective PAI instruction should integrate cognitive, affective, and behavioral objectives. By doing so, educators can ensure that students achieve comprehensive learning outcomes that contribute to both personal and spiritual development.

4. Islamic Religious Education (PAI)

Islamic Religious Education (PAI) is an essential component of the Indonesian educational system that aims to develop students' understanding of Islamic teachings and values. PAI seeks to foster faith, piety, moral character, and responsible behavior based on Islamic principles. Through systematic instruction, students learn about the Qur'an, Hadith, Islamic jurisprudence, Islamic history, and ethical conduct.²¹ The ultimate goal is to help students become individuals who practice Islamic values in their daily lives.

The objectives of PAI extend beyond the transmission of religious knowledge. It also aims to cultivate spiritual awareness, strengthen moral character, and encourage social responsibility. Students are expected to understand religious concepts and apply them in real-life situations. Consequently, PAI emphasizes both intellectual and behavioral development.²² Effective instruction should therefore integrate cognitive understanding with practical application and character formation.

Traditional approaches to PAI often rely heavily on lectures and memorization. While these methods may facilitate the acquisition of factual knowledge, they may not adequately develop critical thinking, creativity, or active participation.²³ As educational paradigms shift toward student-centered learning, many educators recognize the need to adopt more interactive instructional approaches. Such approaches can make religious learning more engaging, meaningful, and relevant to students' experiences.

Modern educational theories support the integration of active learning strategies into PAI instruction. Cooperative Learning, problem-based learning, and inquiry-based approaches have been recommended as effective methods for enhancing student engagement and understanding.²⁴ These strategies encourage learners to discuss religious issues, analyze moral dilemmas, and collaborate in constructing knowledge. As a result, students become active participants rather than passive recipients of information.

Furthermore, the values embedded in Cooperative Learning align closely with Islamic teachings. Concepts such as cooperation (*ta'awun*), consultation (*shura*), mutual respect, and collective responsibility are fundamental principles in Islam.²⁵ Therefore, implementing Cooperative Learning in PAI classrooms not only supports

²¹ Zaenal Mustakim, Fachri Ali, and Rahmat Kamal, "Empowering Students As Agents of Religious Moderation in Islamic Higher Education Institutions," *Jurnal Pendidikan Islam* 7, no. 1 (2021): 65–76, <https://doi.org/10.15575/jpi.v7i1.12333>.

²² Amir A. Abdulmuhsin et al., "Impact of the Organizational Dimension of Workplace Friendship on Knowledge Management Processes: An Islamic Higher Education Perspective," *Journal of Islamic Accounting and Business Research*, 2025, <https://doi.org/10.1108/JIABR-10-2023-0364>.

²³ Wardana Said et al., "Marriage Traditions and Family Resilience in Bugis Bone Society: A Study of Islamic Law and Islamic Education," *Samarah* 8, no. 3 (2024): 1372–90, <https://doi.org/10.22373/sjhc.v8i3.23227>.

²⁴ A. Suradi, "The Social, Political, and Cultural Perspective of Islamic Education in Palembang Malay: A Continuous Evaluation from the Dutch Colonial Period to Today," *Journal of Ethnic and Cultural Studies* 9, no. 3 (2022): 56–71, <https://doi.org/10.29333/ejecs/1200>.

²⁵ M. Ya'kub Aiyub Kadir et al., "The Legal Vacuum on Access to Higher Education for Refugees in Indonesia: Islamic Claim for Aceh Responsibility," *Samarah* 7, no. 1 (2023): 522–54, <https://doi.org/10.22373/sjhc.v7i1.15454>.

academic achievement but also reinforces the moral and social values promoted by Islamic education. This alignment makes Cooperative Learning particularly suitable for teaching Islamic Religious Education.

5. The Implementation of Cooperative Learning to Enhance Creativity and Learning Outcomes in PAI

The implementation of Cooperative Learning in Islamic Religious Education has attracted considerable attention among educators and researchers. This instructional approach provides opportunities for students to actively engage in learning activities through collaboration and discussion.²⁶ In PAI classrooms, Cooperative Learning allows students to explore religious concepts collectively, share perspectives, and construct understanding through meaningful interaction. Such experiences create a dynamic learning environment that promotes both academic and personal growth.

One of the primary advantages of Cooperative Learning is its ability to enhance student creativity. Through group discussions and collaborative problem-solving, students are encouraged to generate ideas, evaluate different viewpoints, and develop innovative solutions.²⁷ These activities stimulate creative thinking by exposing learners to diverse perspectives and encouraging intellectual exploration. In PAI contexts, students can apply creative thinking to interpret religious teachings, analyze contemporary issues, and propose ethical solutions based on Islamic principles.

In addition to fostering creativity, Cooperative Learning significantly improves learning outcomes. Research findings indicate that students who participate in cooperative activities achieve higher academic performance than those taught through traditional methods.²⁸ Collaborative learning promotes deeper understanding of subject matter because students actively process information, explain concepts to peers, and engage in reflective discussions. Consequently, students develop stronger comprehension and retain knowledge more effectively.

The implementation of Cooperative Learning is particularly relevant for ninth-grade students who are undergoing important cognitive and social development. Adolescents naturally seek peer interaction and opportunities for self-expression.²⁹ Cooperative Learning accommodates these developmental needs by providing structured environments for collaboration and communication. Through teamwork, students develop confidence, leadership skills, and interpersonal competencies while achieving academic objectives.

Based on theoretical and empirical evidence, the implementation of Cooperative Learning in PAI offers a promising strategy for enhancing both creativity and learning outcomes among ninth-grade students. By combining collaborative learning experiences with Islamic educational values, teachers can create engaging

²⁶ Bahrin Abubakar et al., "Parenting Education in Islamic Families within the Framework of Family Resilience in Aceh, Indonesia," *Samarah* 7, no. 2 (2023): 1121–47, <https://doi.org/10.22373/sjhk.v7i2.17901>.

²⁷ Hülya Kosar Altinyelken, "Critical Thinking and Non-Formal Islamic Education: Perspectives from Young Muslims in the Netherlands," *Contemporary Islam* 15, no. 3 (2021): 267–85, <https://doi.org/10.1007/s11562-021-00470-6>.

²⁸ Lailial Muhtifah et al., "The Theology of Islamic Moderation Education in Singkawang, Indonesia: The City of Tolerance," *HTS Teologiese Studies / Theological Studies* 77, no. 4 (2021), <https://doi.org/10.4102/HTS.V77I4.6552>.

²⁹ Syamsul Ma'arif et al., "Islamic Moderation in Education and the Phenomenon of Cyberterrorism: A Systematic Literature Review," *Indonesian Journal of Electrical Engineering and Computer Science* 31, no. 3 (2023): 1523–33, <https://doi.org/10.11591/ijeecs.v31.i3.pp1523-1533>.

and meaningful learning environments.³⁰ This approach not only improves academic achievement but also supports the development of creativity, social responsibility, and religious character, making it highly relevant for contemporary Islamic education.

Metode Penelitian

Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian deskriptif studi kasus yang dilaksanakan di SMP Negeri 4 Brebes. Penelitian ini bertujuan untuk mendeskripsikan penerapan cooperative learning dalam meningkatkan percaya diri siswa, meliputi aspek perencanaan, pelaksanaan, evaluasi, serta faktor pendukung dan penghambat metode

Sumber data penelitian terdiri atas data primer dan data sekunder. Data primer diperoleh melalui wawancara dan observasi terhadap guru mata pelajaran PAI, serta peserta didik. Sementara itu, data sekunder diperoleh dari dokumen sekolah seperti profil sekolah, teknis kegiatan, dan laporan hasil belajar siswa.

Teknik pengumpulan data dilakukan melalui wawancara semi-terstruktur, observasi kegiatan pembelajaran menggunakan metode cooperative learning, dan dokumentasi. Data yang diperoleh kemudian dianalisis menggunakan model analisis data kualitatif interaktif yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan untuk memperoleh gambaran yang sistematis dan mendalam mengenai penerapan metode pembelajaran cooperative learning untuk meningkatkan kreativitas dan hasil belajar siswa kelas 9 pada mata Pelajaran PAI di SMP Negeri 4 Brebes.

Hasil Penelitian dan Pembahasan

Hasil penelitian menunjukkan bahwa penerapan metode pembelajaran cooperative learning pada mata Pelajaran PAI telah berjalan secara sistematis dan memberikan dampak positif terhadap keaktifan siswa. Pembelajaran kooperatif memberikan pengalaman belajar yang lebih menarik dan tidak monoton. Siswa merasa lebih mudah memahami materi karena adanya diskusi dan tukar pendapat dengan teman. Namun, penelitian juga menunjukkan adanya kesenjangan antara teori dan praktik. Secara teori, cooperative learning menuntut partisipasi aktif seluruh anggota kelompok dan adanya tanggung jawab individu. Akan tetapi, pada praktiknya masih ditemukan ketergantungan pada siswa yang lebih aktif, kurangnya kontribusi dari sebagian anggota kelompok, dan penolakan terhadap pembagian kelompok.

1) Strategi Perencanaan Metode Pembelajaran Cooperative Learning

Tahap perencanaan menjadi langkah awal yang sangat penting dalam menentukan keberhasilan dalam pembelajaran. Berdasarkan hasil wawancara dengan guru PAI dan beberapa siswa kelas 9, guru PAI terlebih dahulu menetapkan tujuan metode pembelajaran cooperative learning, yaitu meningkatkan keaktifan siswa, pembelajaran jauh lebih hidup dan interaktif, serta melatih kerjasama antar siswa.

Dalam proses perencanaan, guru menetapkan siswa kedalam beberapa kelompok. Selain itu, guru juga menyusun teknis pembelajaran dan pembagian sub materi secara sistematis sehingga kegiatan pembelajaran dengan metode cooperative learning dapat berjalan dengan baik serta memperoleh hasil yang baik.³¹ Guru juga

³⁰ Hariman Surya Siregar et al., "Enhancing Islamic Education Through Technology Integration: A Study of Teaching Practices in Indonesia," *Jurnal Ilmiah Peuradeun* 13, no. 2 (2025): 959–86, <https://doi.org/10.26811/peuradeun.v13i2.1875>.

³¹ Zulpahmi et al., "Evaluation of Awareness and Perception of Islamic Microfinance Institutions and Higher Education Institutions in Indonesia Towards the Implementation of Sharia Governance: Dyad'S Perspective," *International Journal of Professional Business Review* 7, no. 4 (2022), <https://doi.org/10.26668/businessreview/2022.v7i4.743>.

berperan sebagai fasilitator, dalam hal ini guru tidak hanya memberi materi, tetapi membantu dan memudahkan siswa dalam proses belajar.³² Guru berperan sebagai pendamping yang mengarahkan, memberi motivasi, menyediakan suasana belajar yang nyaman, dan membantu siswa menemukan pemahaman sendiri.

2) Pelaksanaan Kegiatan Metode Cooperative Learning

Pelaksanaan metode cooperative learning dilakukan dengan guru membagi siswa kedalam beberapa kelompok kecil, kemudian diberikann tugas untuk memahami sub materi dan mempresentasikannya di depan kelas dengan guru sebagai fasilitator. Metode tersebut menjadikan pembelajaran lebih hidup dan interaktif.

Dalam pelaksanaannya, Guru hanya membantu jalannya pembelajaran, sedangkan siswa lebih aktif bekerja sama, berdiskusi, bertukar pendapat, dan menyelesaikan tugas bersama kelompoknya.³³ Tugas guru dalam pembelajaran cooperative learning adalah membentuk kelompok belajar, menjelaskan tujuan dan aturan kerja kelompok, menyediakan materi atau tugas, membimbing diskusi jika diperlukan, mengawasi kerja sama antar siswa, memberi motivasi dan evaluasi hasil belajar.³⁴ Jadi, dalam cooperative learning, pusat kegiatan belajar lebih banyak berada pada siswa, sedangkan guru berfungsi sebagai pendamping proses belajar. Pelaksanaan kegiatan metode pembelajaran cooperative learning juga didukung oleh lingkungan sekolah. Berdasarkan hasil observasi, siswa lebih menyukai metode pembelajaran cooperative learning, hal ini dikarenakan siswa merasa lebih mudah memahami materi karena bisa berdiskusi langsung dengan teman-temannya.

3) Evaluasi Metode Pembelajaran Cooperative Learning

Evaluasi metode pembelajaran cooperative learning dilakukan setelah kegiatan pembelajaran selesai bertujuan untuk mengetahui perkembangan siswa dan efektivitas keberlangsungan hasil belajar siswa. Evaluasi dilakukan melalui penilaian keaktifan selama kegiatan pembelajaran berlangsung.³⁵ Guru mencatat perkembangan keaktifan siswa dalam buku nilai yang digunakan sebagai alat mengukur perkembangan peserta didik. Evaluasi tidak hanya menilai keaktifan siswa yang berpresentasi, tetapi juga memperhatikan audiens yang aktif dalam diskusi, baik bertanya maupun menambahkan.³⁶ Evaluasi tersebut bertujuan untuk mengetahui hambatan dan kekurangan metode cooperative learning dalam pembelajaran PAI, serta menentukan strategi perbaikan yang diperlukan agar pelaksanaan pembelajaran cooperative learning pada mata pelajaran PAI berjalan lebih optimal.³⁷

³² Semiyu Adejare Aderibigbe et al., "Fostering Tolerance and Respect for Diversity through the Fundamentals of Islamic Education," *Religions* 14, no. 2 (2023), <https://doi.org/10.3390/rel14020212>.

³³ Mochamad Irfan Yusuf et al., "Transformational Leadership of KH. Yusuf Hasyim in Preserving Traditional Islamic Education at Pesantren Tebuireng," *Munaddhomah* 5, no. 4 (2024): 383–94, <https://doi.org/10.31538/munaddhomah.v5i4.1430>.

³⁴ Maali Mohammed Jassim Alabdulhadi and Kalthoum Mohammed Alkandari, "Practices of Islamic Education Teachers in Promoting Moderation (Wasatiyyah) Values among High School Students in Kuwait: Challenges and Obstacles," *Cogent Education* 11, no. 1 (2024), <https://doi.org/10.1080/2331186X.2024.2365577>.

³⁵ Achruh et al., "Challenges and Opportunities of Artificial Intelligence Adoption in Islamic Education in Indonesian Higher Education Institutions," *International Journal of Learning, Teaching and Educational Research* 23, no. 11 (2024): 423–43, <https://doi.org/10.26803/ijlter.23.11.22>.

³⁶ Maurits S. Berger, "Shifting Paradigms in Islamic Higher Education in Europe: The Case Study of Leiden University," *Religions* 12, no. 1 (2021): 1–19, <https://doi.org/10.3390/rel12010063>.

³⁷ Mussa Saidi Abubakari, "Digital Technologies Adoption in Islamic Education for Fostering Lifelong Learning Culture: Pilot Survey Preliminary Insights," *Multi-Industry Digitalization and Technological Governance in the AI Era*, 2025, 103–25, <https://doi.org/10.4018/979-8-3373-1681-9.ch005>.

4) Dampak Metode Pembelajaran Cooperative Learning Pada Siswa

Metode pembelajaran cooperative learning pada siswa memberikan dampak positif terhadap peningkatan kemampuan hasil belajar siswa. Berdasarkan hasil wawancara dan observasi, sebagian besar siswa berpikir kritis pada peserta didik mendukung kemampuan peserta didik untuk mengetahui kemampuan diri, dapat menginterpretasikan permasalahan secara kritis, menguatkan siswa dalam mencari informasi baru yang belum diketahui sebelumnya.³⁸ Selain itu peserta didik dapat memahami kemampuan diri serta mencari cara yang efektif untuk memperbaikinya meningkatkan motivasi belajar siswa.

Pembahasan atau Diskusi

Hasil penelitian menunjukkan bahwa peran metode pembelajaran cooperative learning di SMP Negeri 4 Brebes telah berjalan sesuai dengan fungsi manajemen pendidikan yang meliputi perencanaan, pelaksanaan, dan evaluasi pembelajaran. Perencanaan yang dilakukan sekolah menunjukkan adanya pengelolaan kegiatan pembelajaran yang matang melalui penetapan tujuan, jadwal kegiatan, serta penyiapan tenaga pendidik yang kompeten

1) Pembahasan Perencanaan Metode Pembelajaran Cooperative Learning

Pembelajaran dengan metode cooperative learning pada mata Pelajaran PAI menunjukkan bahwa guru memiliki komitmen kuat dalam mengembangkan keaktifan siswa terutama dalam hal diskusi.³⁹ Penetapan tujuan pembelajaran yang difokuskan pada peningkatan keaktifan dan kemampuan berpikir kritis, keterampilan komunikasi, dan pemahaman konsep peserta didik.

Temuan penelitian ini sejalan dengan teori metode pembelajaran yang menyatakan bahwa perencanaan merupakan fungsi utama dalam menentukan arah dan keberhasilan suatu kegiatan pembelajaran. Perencanaan yang matang membantu guru menentukan target yang realistis dan strategi pelaksanaan yang efektif.

Metode pembelajaran cooperative learning juga menunjukkan bahwa guru menerapkan strategi pembelajaran yang kolaboratif dan interaktif. Setiap siswa memiliki kemampuan berpikir yang berbeda sehingga keaktifan siswa dalam pembelajaran tidak dapat disamaratakan.⁴⁰ Metode pembelajaran tersebut membantu siswa meningkatkan komunikasi dengan lebih baik.

Selain itu, penyusunan jadwal kegiatan pembelajaran dengan metode cooperative learning menunjukkan adanya pengelolaan waktu yang panjang. Hal tersebut penting agar kegiatan pembelajaran dapat berjalan lebih efektif. Hal ini sejalan dengan penelitian terdahulu yang menyatakan bahwa keberhasilan metode pembelajaran cooperative learning pada mata pelajaran PAI di nyatakan lebih efektif dan komunikatif.

2) Pembahasan Pelaksanaan Metode Pembelajaran Cooperative Learning

³⁸ Arbain Nurdin et al., "Developing the Islamic Religious Education Curriculum in Inclusive Schools or Madrasah and Its Implementation: A Systematic Literature Review," *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 94–110, <https://doi.org/10.14421/jpai.v21i1.6907>.

³⁹ Muhammad Anas Ma'arif, Muhammad Husnur Rofiq, and Akhmad Sirojuddin, "Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education," *Jurnal Pendidikan Islam* 8, no. 1 (2022): 75–86, <https://doi.org/10.15575/jpi.v8i1.19037>.

⁴⁰ Azwani Masuwai, Hafizhah Zulkifli, and Mohd Isa Hamzah, "Self-Assessment for Continuous Professional Development: The Perspective of Islamic Education," *Heliyon* 10, no. 19 (2024), <https://doi.org/10.1016/j.heliyon.2024.e38268>.

Pelaksanaan metode pembelajaran cooperative learning pada mata pelajaran PAI menunjukkan bahwa pembelajaran kelompok lebih efektif pada sekolah menengah dalam meningkatkan kualitas komunikasi dan berpikir kritis siswa. Sistem pembelajaran cooperative learning membantu guru mengurangi pembelajaran yang monoton serta meningkatkan hasil dan partisipasi siswa, sehingga kegiatan pembelajaran menciptakan suasana kelas lebih kondusif dan komunikatif.⁴¹ Penggunaan metode pembelajaran cooperative learning juga terbukti membantu meningkatkan kemampuan memecahkan masalah serta toleransi dan saling menghargai antar siswa. Metode ini membantu siswa meningkatkan rasa percaya diri sehingga siswa lebih berani untuk menyampaikan pendapat.

Hasil penelitian ini mendukung penelitian sebelumnya yang menyatakan bahwa pembelajaran cooperative learning merupakan salah satu metode pedagogik kolaboratif yang menekankan Kerjasama, interaksi, dan keaktifan siswa dalam proses pembelajaran.⁴² Lingkungan belajar yang kolaboratif memberikan pengaruh besar terhadap pembentukan sikap positif dan peningkatan hasil belajar siswa. Pembiasaan melalui diskusi kelompok, saling membantu, serta tanggung jawab bersama, siswa dapat lebih mudah memahami materi yang dipelajari. Metode ini juga meningkatkan kemampuan sosial, komunikasi, serta rasa kebersamaan antar peserta didik.

3) Pembahasan Evaluasi Metode Pembelajaran Cooperative Learning

Evaluasi metode pembelajaran cooperative learning pada mata pelajaran PAI di SMP Negeri 4 Brebes dilakukan insidental untuk memperoleh gambaran mengenai metode pembelajaran cooperative learning pada mata pelajaran PAI di SMP Negeri 4 Brebes khususnya pada siswa kelas 9. Evaluasi yang dilakukan tidak hanya menilai keaktifan siswa, tetapi juga memperhatikan pola pikir siswa, serta kemampuan komunikasi siswa yang baik.

Pelaksanaan evaluasi secara insidental menunjukkan bahwa Guru memiliki sistem monitoring yang baik terhadap kegiatan pembelajaran peserta didik. Guru dapat mengetahui kemampuan siswa secara lebih detail sehingga dapat memberikan bimbingan tambahan kepada siswa yang jarang aktif dalam berdiskusi.⁴³ Melalui evaluasi, Guru dapat mengetahui hambatan yang muncul selama kegiatan pembelajaran dan menentukan strategi perbaikan yang diperlukan. Temuan ini sesuai dengan teori evaluasi pendidikan yang menyatakan bahwa evaluasi berfungsi sebagai alat kontrol untuk meningkatkan hasil belajar siswa.

4) Pembahasan Dampak Metode Pembelajaran Cooperative Learning

Metode pembelajaran Cooperative Learning di SMP Negeri 4 Brebes memberikan dampak positif terhadap peningkatan hasil belajar dan keaktifan siswa di kelas. Berdasarkan hasil penelitian, sebagian besar siswa mengalami peningkatan pemahaman materi setelah mengikuti proses pembelajaran dengan metode

⁴¹ Susanto et al., "Trends of Educational Technology (EdTech): Students' Perceptions of Technology to Improve the Quality of Islamic Higher Education in Indonesia," *International Journal of Learning, Teaching and Educational Research* 21, no. 6 (2022): 226–46, <https://doi.org/10.26803/ijlter.21.6.14>.

⁴² M. Amin Abdullah, "Islamic Religious Education Based on Religious Intersubjectivity: Philosophical Perspectives and Phenomenology of Religion," *Jurnal Pendidikan Agama Islam* 19, no. 1 (2022): 141–63, <https://doi.org/10.14421/jpai.2022.191-11>.

⁴³ Akhmad Sirojuddin, Maskuri, and Junaidi Ghoni, "Integration of Higher Education Curriculum with Islamic Boarding Schools in the Perspective of Multicultural Islamic Education," *Nazhruna: Jurnal Pendidikan Islam* 8, no. 2 (2025): 265–81, <https://doi.org/10.31538/nzh.v8i2.163>.

Cooperative Learning.⁴⁴ Melalui kerja sama kelompok, siswa menjadi lebih mudah memahami materi karena dapat berdiskusi dan saling membantu dalam menyelesaikan tugas pembelajaran.⁴⁵

Selain meningkatkan hasil belajar, metode Cooperative Learning juga membantu membentuk sikap sosial peserta didik. Siswa menjadi lebih aktif dalam berkomunikasi, mampu bekerja sama dengan teman, serta memiliki rasa tanggung jawab terhadap tugas kelompok.⁴⁶ Hal tersebut menunjukkan bahwa metode Cooperative Learning memiliki kontribusi besar dalam meningkatkan kemampuan sosial dan sikap positif siswa pada proses pembelajaran di sekolah.

Kegiatan diskusi dan presentasi kelompok juga membantu meningkatkan rasa percaya diri siswa. Peserta didik menjadi lebih berani menyampaikan pendapat, bertanya, maupun mempresentasikan hasil diskusi di depan kelas. Dengan demikian, metode pembelajaran Cooperative Learning tidak hanya berdampak pada aspek akademik, tetapi juga pada aspek sosial dan mental peserta didik di SMP Negeri 4 Brebes.

5) Pembahasan Faktor Pendukung dan Penghambat Metode Pembelajaran Cooperative Learning

Keberhasilan penerapan metode pembelajaran Cooperative Learning di SMP Negeri 4 Brebes dipengaruhi oleh beberapa faktor pendukung, seperti dukungan pihak sekolah, kemampuan guru dalam mengelola kelas, tersedianya sarana dan media pembelajaran, serta partisipasi aktif siswa dalam kegiatan kelompok. Kerja sama yang baik antara guru dan siswa membantu proses pembelajaran menjadi lebih efektif dan kondusif.⁴⁷ Namun demikian, penelitian juga menemukan beberapa hambatan dalam penerapan metode Cooperative Learning.⁴⁸ Hambatan utama meliputi perbedaan kemampuan akademik siswa, kurangnya keaktifan sebagian siswa dalam diskusi kelompok, serta keterbatasan waktu pembelajaran di kelas. Selain itu, masih terdapat siswa yang kurang percaya diri dalam menyampaikan pendapat sehingga memengaruhi jalannya kerja sama kelompok.

Untuk mengatasi hambatan tersebut, guru melakukan berbagai upaya, seperti memberikan motivasi kepada siswa, menerapkan pendekatan individual kepada siswa yang kurang aktif, serta membagi kelompok belajar secara seimbang agar proses diskusi dapat berjalan lebih efektif. Guru juga menjalin komunikasi yang baik dengan siswa sehingga suasana belajar menjadi lebih nyaman dan mendukung keterlibatan

⁴⁴ Sukirman and Caroline Teresa Linse, "Examining ELT-Knowledge-Based Learning Outcomes Within the National Curriculum Guidelines of Indonesian Islamic Higher Education," *Studies in English Language and Education* 11, no. 1 (2024): 228–46, <https://doi.org/10.24815/siele.v11i1.30555>.

⁴⁵ A. N. Andri Nirwana et al., "SWOT Analysis of AI Integration in Islamic Education: Cognitive, Affective, and Psychomotor Impacts," *Qubahan Academic Journal* 5, no. 1 (2025): 476–503, <https://doi.org/10.48161/qaj.v5n1a1498>.

⁴⁶ Hariman Surya Siregar, "Perceived Usefulness and Perceived Ease of Use of Online Learning for Islamic Religious Education Teacher," *Jurnal Pendidikan Islam* 9, no. 1 (2023): 93–106, <https://doi.org/10.15575/jpi.v0i0.25518>.

⁴⁷ Wina Wardiana, Adi Fadli, and Masnun, "Contribution of Women in the Education Management of Islamic Boarding School," *Ulumuna* 28, no. 1 (2024): 398–423, <https://doi.org/10.20414/ujs.v28i1.805>.

⁴⁸ Munawar Rahmat and M. Wildan Bin H.M. Yahya, "The Impact of Inclusive Islamic Education Teaching Materials Model on Religious Tolerance of Indonesian Students," *International Journal of Instruction* 15, no. 1 (2022): 347–64, <https://doi.org/10.29333/iji.2022.15120a>.

seluruh peserta didik.⁴⁹ Secara keseluruhan, penerapan metode pembelajaran Cooperative Learning di SMP Negeri 4 Brebes telah berjalan dengan baik dan memberikan dampak positif terhadap peningkatan hasil belajar serta kemampuan sosial siswa. Temuan penelitian ini menunjukkan bahwa keberhasilan metode Cooperative Learning dipengaruhi oleh perencanaan pembelajaran yang matang, strategi pembelajaran yang tepat, kemampuan guru dalam mengelola kelas, serta kerja sama antara guru dan siswa dalam proses pembelajaran.

⁴⁹ Glory Islamic et al., "Character Education through Philosophical Values in Traditional Islamic Boarding Schools," *Kasetsart Journal of Social Sciences* 45, no. 1 (2024): 31–42, <https://doi.org/10.34044/j.kjss.2024.45.1.04>.

Kesimpulan

Hasil penelitian mengenai penerapan metode pembelajaran Cooperative Learning untuk meningkatkan kreativitas dan hasil belajar siswa kelas IX pada mata pelajaran Pendidikan Agama Islam (PAI) di SMP Negeri 4 Brebes menunjukkan bahwa metode ini telah dilaksanakan dengan baik melalui tahapan perencanaan, pelaksanaan, dan evaluasi yang sistematis. Pada tahap perencanaan, guru menyusun perangkat pembelajaran secara matang, mulai dari penyusunan tujuan pembelajaran, pemilihan materi, penentuan model Cooperative Learning yang sesuai, hingga penyusunan instrumen penilaian. Perencanaan yang terstruktur tersebut menjadi landasan penting dalam menciptakan proses pembelajaran yang efektif dan terarah. Selanjutnya, pada tahap pelaksanaan, siswa dibagi ke dalam kelompok-kelompok belajar yang heterogen sehingga mereka dapat saling membantu, berdiskusi, dan bertukar ide dalam memahami materi PAI. Sementara itu, tahap evaluasi dilakukan untuk mengukur tingkat pemahaman siswa serta menilai perkembangan kreativitas dan kemampuan bekerja sama selama proses pembelajaran berlangsung.

Keberhasilan penerapan metode Cooperative Learning tidak terlepas dari beberapa faktor pendukung yang berperan penting dalam proses pembelajaran. Salah satu faktor utama adalah kemampuan guru dalam mengelola kelas dan memfasilitasi kegiatan kelompok secara efektif. Guru tidak hanya berperan sebagai penyampai materi, tetapi juga sebagai fasilitator yang membimbing siswa untuk aktif berpartisipasi dalam diskusi dan pemecahan masalah. Selain itu, ketersediaan sarana dan prasarana pembelajaran yang memadai turut mendukung kelancaran proses belajar mengajar. Partisipasi aktif siswa juga menjadi faktor penting yang mendorong keberhasilan metode ini. Melalui kerja kelompok, siswa lebih berani mengemukakan pendapat, bertanya, serta memberikan tanggapan terhadap ide teman-temannya. Kondisi tersebut berdampak positif terhadap peningkatan kreativitas siswa dalam menemukan solusi, mengembangkan gagasan, dan memahami materi pembelajaran secara lebih mendalam, selain meningkatkan hasil belajar akademik, metode Cooperative Learning juga memberikan kontribusi yang signifikan terhadap perkembangan aspek sosial dan karakter siswa. Melalui interaksi dalam kelompok, siswa belajar bekerja sama, menghargai pendapat orang lain, serta menumbuhkan rasa tanggung jawab terhadap tugas yang diberikan. Kepercayaan diri siswa juga mengalami peningkatan karena mereka memperoleh kesempatan untuk menyampaikan ide dan hasil diskusi di depan teman-temannya. Namun demikian, pelaksanaan metode ini masih menghadapi beberapa tantangan, seperti perbedaan kemampuan berpikir antar siswa, rendahnya kepercayaan diri sebagian siswa dalam berpartisipasi, serta keterbatasan waktu yang tersedia untuk melaksanakan kegiatan kelompok secara optimal. Oleh karena itu, guru perlu menerapkan strategi yang tepat, seperti memberikan bimbingan yang lebih intensif kepada siswa yang mengalami kesulitan, menciptakan suasana belajar yang mendukung, serta mengatur waktu pembelajaran secara efektif agar seluruh siswa dapat terlibat aktif dan memperoleh manfaat yang maksimal dari penerapan metode Cooperative Learn

Daftar Pustaka

- Abdullah, M. Amin. "Islamic Religious Education Based on Religious Intersubjectivity: Philosophical Perspectives and Phenomenology of Religion." *Jurnal Pendidikan Agama Islam* 19, no. 1 (2022): 141–63. <https://doi.org/10.14421/jpai.2022.191-11>.
- Abdulmuhsin, Amir A., Amenah Ayad Ahmed AL-Taie, Abdulkareem H. Dbesan, Abeer F. Alkhwalidi, and Husni Samara. "Impact of the Organizational Dimension of Workplace Friendship on Knowledge Management Processes: An Islamic Higher Education Perspective." *Journal of Islamic Accounting and Business Research*, 2025. <https://doi.org/10.1108/JIABR-10-2023-0364>.
- Abubakar, Bahrun, Sanusi Sanusi, Razali Razali, Taat Kurnita Yeningingsih, and Mujiburrahman. "Parenting Education in Islamic Families within the Framework of Family Resilience in Aceh, Indonesia." *Samarah* 7, no. 2 (2023): 1121–47. <https://doi.org/10.22373/sjhk.v7i2.17901>.
- Abubakari, Mussa Saidi. "Digital Technologies Adoption in Islamic Education for Fostering Lifelong Learning Culture: Pilot Survey Preliminary Insights." *Multi-Industry Digitalization and Technological Governance in the AI Era*, 2025, 103–25. <https://doi.org/10.4018/979-8-3373-1681-9.ch005>.
- Achruh, Muh Rapi, M. Rusdi, and Ridwan Idris. "Challenges and Opportunities of Artificial Intelligence Adoption in Islamic Education in Indonesian Higher Education Institutions." *International Journal of Learning, Teaching and Educational Research* 23, no. 11 (2024): 423–43. <https://doi.org/10.26803/ijlter.23.11.22>.
- Achruh, and Sukirman. "An Analysis of Indonesian Islamic Higher Education Institutions in the Era of Globalization." *International Journal of Learning, Teaching and Educational Research* 23, no. 9 (2024): 78–102. <https://doi.org/10.26803/ijlter.23.9.5>.
- Aderibigbe, Semiyu Adejare, Mesut Idriz, Khadeegha Alzouebi, Hussain AlOthman, Wafa Barhoumi Hamdi, and Assad Asil Companioni. "Fostering Tolerance and Respect for Diversity through the Fundamentals of Islamic Education." *Religions* 14, no. 2 (2023). <https://doi.org/10.3390/rel14020212>.
- Alabdulhadi, Maali Mohammed Jassim, and Kalthoum Mohammed Alkandari. "Practices of Islamic Education Teachers in Promoting Moderation (Wasatiyyah) Values among High School Students in Kuwait: Challenges and Obstacles." *Cogent Education* 11, no. 1 (2024). <https://doi.org/10.1080/2331186X.2024.2365577>.
- Ali, Nur, Benny Afwadzi, Irwan Abdullah, and Muhammad Islahul Mukmin. "Interreligious Literacy Learning as a Counter-Radicalization Method: A New Trend among Institutions of Islamic Higher Education in Indonesia." *Islam and Christian-Muslim Relations* 32, no. 4 (2021): 383–405. <https://doi.org/10.1080/09596410.2021.1996978>.
- Altinyelken, Hülya Kosar. "Critical Thinking and Non-Formal Islamic Education: Perspectives from Young Muslims in the Netherlands." *Contemporary Islam* 15, no. 3 (2021): 267–85. <https://doi.org/10.1007/s11562-021-00470-6>.
- Andri Nirwana, A. N., Alfian Rifai, Mohamad Ali, Triono Ali Mustofa, Viky Nur Vambudi, Muh Nur Rochim Maksum, and Mush'ab Umar Budihargo. "SWOT Analysis of AI Integration in Islamic Education: Cognitive, Affective, and Psychomotor Impacts." *Qubahan Academic Journal* 5, no. 1 (2025): 476–503. <https://doi.org/10.48161/qaj.v5n1a1498>.
- Asril, Zainal, Syafrimen Syafril, Engkizar, and Zainul Arifin. "Advancing Educational

- Practices: Implementation and Impact of Virtual Reality in Islamic Religious Education.” *Jurnal Pendidikan Islam* 9, no. 2 (2023): 199–210. <https://doi.org/10.15575/jpi.v9i2.20567>.
- Berger, Maurits S. “Shifting Paradigms in Islamic Higher Education in Europe: The Case Study of Leiden University.” *Religions* 12, no. 1 (2021): 1–19. <https://doi.org/10.3390/rel12010063>.
- Erbil, D. G. (2020). A Review of Flipped Classroom and Cooperative Learning Method Within the Context of Vygotsky Theory. *Frontiers in Psychology*, 11, 1157. <https://doi.org/10.3389/fpsyg.2020.01157>
- Fijriah, H., & Ningsih, S. Y. (n.d.). Penerapan Strategi Pembelajaran Kooperatif Dalam Pembelajaran PAI Untuk Meningkatkan Keterampilan Kerjasama Siswa.
- Hamid, A., Pangestu, D. A., & Muhammad, D. H. (2022). Implementasi Model Pembelajaran Cooperative Learning Tipe STAD untuk Meningkatkan Hasil Belajar Siswa dalam Pembelajaran PAI dan Budi Pekerti di SMP Namira Kota Probolinggo. *AS-SABIQUN*, 4(5), 1225–1239. <https://doi.org/10.36088/assabiqun.v4i5.2233>
- Huda, Nadya, Bambang Sigit Widodo, Karwanto, Muhsin Aseri, and Wahyudin. “Strategies for Strengthening Character Education in Islamic Boarding Schools Through Extracurricular Activities.” *Munaddhomah* 5, no. 3 (2024): 354–66. <https://doi.org/10.31538/munaddhomah.v5i3.1397>.
- Idris, Muh, Saidna Zulfiqar Bin Tahir, Evra Wilya, Yusriadi Yusriadi, and Leeda Sarabani. “Availability and Accessibility of Islamic Religious Education Elementary School Students in Non-Muslim Base Areas, North Minahasa, Indonesia.” *Education Research International* 2022 (2022). <https://doi.org/10.1155/2022/6014952>.
- Islamic, Glory, Supriyono, M. Ishaq, and Umi Dayati. “Character Education through Philosophical Values in Traditional Islamic Boarding Schools.” *Kasetsart Journal of Social Sciences* 45, no. 1 (2024): 31–42. <https://doi.org/10.34044/j.kjss.2024.45.1.04>.
- Jannah, S. R., & Aisyah, N. (2021). Strategi Pembelajaran Kooperatif (Cooperative Learning) Guru Pendidikan Agama Islam (PAI) dalam Meningkatkan Kemampuan Hasil Belajar Siswa. *Ta’lim : Jurnal Studi Pendidikan Islam*, 4(1), 42–59. <https://doi.org/10.52166/talim.v4i1.2181>
- Johnson, D. W., & Johnson, R. T. (2002). Cooperative Learning and Social Interdependence Theory. In R. S. Tindale, L. Heath, J. Edwards, E. J. Posavac, F. B. Bryant, Y. Suarez-Balcazar, E. Henderson-King, & J. Myers (Eds.), *Theory and Research on Small Groups* (Vol. 4, pp. 9–35). Kluwer Academic Publishers. https://doi.org/10.1007/0-306-47144-2_2
- Juhaidi, Ahmad, Syaifuddin, Salamah, Hidayat Ma’ruf, Muhammad Yuseran, Shapiah, Raihanatul Janah, et al. “The Effect of Brand Personality, Brand-Self Congruity, and Brand Love on E-WOM in Islamic Higher Education in Indonesia: A Mediating Effect of Brand Trust.” *Social Sciences and Humanities Open* 10 (2024). <https://doi.org/10.1016/j.ssaho.2024.100955>.
- Kadir, M. Ya’kub Aiyub, Aditya Rivaldi, Lena Farsia, and Saifuddin Bantasyam. “The Legal Vacuum on Access to Higher Education for Refugees in Indonesia: Islamic Claim for Aceh Responsibility.” *Samarah* 7, no. 1 (2023): 522–54. <https://doi.org/10.22373/sjhk.v7i1.15454>.
- Kolb, Jonas. “Muslim Diversity, Religious Formation and Islamic Religious Education. Everyday Practical Insights into Muslim Parents’ Concepts of Religious Education in Austria.” *British Journal of Religious Education* 45, no. 2 (2023): 172–85. <https://doi.org/10.1080/01416200.2021.1911787>.

- Ma'arif, Syamsul, Hamidulloh Ibda, Farid Ahmadi, Nanang Qosim, and Nur Alfi Muanayah. "Islamic Moderation in Education and the Phenomenon of Cyberterrorism: A Systematic Literature Review." *Indonesian Journal of Electrical Engineering and Computer Science* 31, no. 3 (2023): 1523–33. <https://doi.org/10.11591/ijeecs.v31.i3.pp1523-1533>.
- Ma'arif, Muhammad Anas, Muhammad Husnur Rofiq, and Akhmad Sirojuddin. "Implementing Learning Strategies for Moderate Islamic Religious Education in Islamic Higher Education." *Jurnal Pendidikan Islam* 8, no. 1 (2022): 75–86. <https://doi.org/10.15575/jpi.v8i1.19037>.
- Mahmud, Salami, AM Riska Musfirah, Cut Nyak Marlina, Syiva Fitria, Hendriyanto Bujangga, Syatria Adymas Pranajaya, and Afif Alfianto. "Integrating Howard Gardner'S Multiple Intelligences in Islamic Education: A Systematic Review of Indonesian Practices." *Jurnal Ilmiah Peuradeun* 12, no. 3 (2024): 1017–50. <https://doi.org/10.26811/peuradeun.v12i3.1215>.
- Mariyono, Dwi. "Multicultural Values: Meeting Point of Two Forces in Developing Islamic Education." *Quality Education for All* 1, no. 1 (2024): 46–69. <https://doi.org/10.1108/QEA-02-2024-0018>.
- Masturin. "Development of Islamic Religious Education Materials Based on Religious Moderation in Forming Student Character." *Munaddhomah* 3, no. 4 (2022): 346–55. <https://doi.org/10.31538/munaddhomah.v3i4.310>.
- Masuwai, Azwani, Hafizhah Zulkifli, and Mohd Isa Hamzah. "Self-Assessment for Continuous Professional Development: The Perspective of Islamic Education." *Heliyon* 10, no. 19 (2024). <https://doi.org/10.1016/j.heliyon.2024.e38268>.
- Mu'ti, Abdul. "Pluralistic Islamic Religious Education: A Vision for Indonesia." *Review of Faith and International Affairs* 21, no. 2 (2023): 121–27. <https://doi.org/10.1080/15570274.2023.2200280>.
- Muhtifah, Lailial, Zaenuddin Hudi Prasajo, Sukman Sappe, and Elmansyah Elmansyah. "The Theology of Islamic Moderation Education in Singkawang, Indonesia: The City of Tolerance." *HTS Teologiese Studies / Theological Studies* 77, no. 4 (2021). <https://doi.org/10.4102/HTS.V77I4.6552>.
- Mustafayeva, Anar, Yktyar Paltore, Meruyert Pernekulova, and Meirim Issakhanova. "Islamic Higher Education as a Part of Kazakhs' Cultural Revival." *Journal of Ethnic and Cultural Studies* 10, no. 3 (2023): 103–27. <https://doi.org/10.29333/ejecs/1515>.
- Mustakim, Zaenal, Fachri Ali, and Rahmat Kamal. "Empowering Students As Agents of Religious Moderation in Islamic Higher Education Institutions." *Jurnal Pendidikan Islam* 7, no. 1 (2021): 65–76. <https://doi.org/10.15575/jpi.v7i1.12333>.
- Nurdin, Arbain, Hendra, Khozin, Abdul Haris, Nurul Zainab, and Mohammad Zaini Yahaya. "Developing the Islamic Religious Education Curriculum in Inclusive Schools or Madrasah and Its Implementation: A Systematic Literature Review." *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 94–110. <https://doi.org/10.14421/jpai.v21i1.6907>.
- Nurtawab, Ervan, and Dedi Wahyudi. "Restructuring Traditional Islamic Education in Indonesia: Challenges for Pesantren Institution." *Studia Islamika* 29, no. 1 (2022): 55–81. <https://doi.org/10.36712/sdi.v29i1.17414>.
- Pallathadka, Harikumar, Sulieman Ibraheem Shelash Al-Hawary, Iskandar Muda, Susilo H. Surahman, Ammar Abdel Amir Al-Salami, and Zarina Nasimova. "The Study of Islamic Teachings in Education: With an Emphasis on Behavioural Gentleness." *HTS Teologiese Studies / Theological Studies* 79, no. 1 (2023).

- <https://doi.org/10.4102/hts.v79i1.8193>.
- Purwanto, Muhammad Roy, Tamyiz Mukharrom, Supriadi, and Putri Jannatur Rahmah. "Optimization of Student Character Education through the Pesantren Program at the Islamic Boarding School of the Universitas Islam Indonesia." *Review of International Geographical Education Online* 11, no. 5 (2021): 2829–37. <https://doi.org/10.48047/rigeo.11.05.179>.
- Rahmat, Munawar, and M. Wildan Bin H.M. Yahya. "The Impact of Inclusive Islamic Education Teaching Materials Model on Religious Tolerance of Indonesian Students." *International Journal of Instruction* 15, no. 1 (2022): 347–64. <https://doi.org/10.29333/iji.2022.15120a>.
- Rimbawan, Rimbawan, Reisi Nurdiani, Purnawati Hustina Rachman, Yuka Kawamata, and Yoshizu Nozawa. "School Lunch Programs and Nutritional Education Improve Knowledge, Attitudes, and Practices and Reduce the Prevalence of Anemia: A Pre-Post Intervention Study in an Indonesian Islamic Boarding School." *Nutrients* 15, no. 4 (2023). <https://doi.org/10.3390/nu15041055>.
- Rohman, Fathur. "Problem Based Learning in Islamic Religious Education: The Case of the Indonesian Pesantren." *Global Journal Al-Thaqafah* 12, no. 1 (2022): 82–97. <https://doi.org/10.7187/GJAT072022-5>.
- Said, Wardana, Hukmiah, Suriani Nur, Sri Wahyuni, and Rahmatul Akbar. "Marriage Traditions and Family Resilience in Bugis Bone Society: A Study of Islamic Law and Islamic Education." *Samarah* 8, no. 3 (2024): 1372–90. <https://doi.org/10.22373/sjhk.v8i3.23227>.
- Sidik, M. Fajar, Vrisko Putra Vachruddin, Evi Fatimatur Rusydiyah, Ani Setya Pertiwi, and Mugthi Alintya Darmawan. "Conceptualization of the Integrated Islamic Religious Education Curriculum: A Literature Study at Imam Hatip Schools Turkey and MAN Insan Cendekia Indonesia." *Jurnal Pendidikan Agama Islam* 21, no. 1 (2024): 111–30. <https://doi.org/10.14421/jpai.v21i1.7617>.
- Siregar, Hariman Surya. "Perceived Usefulness and Perceived Ease of Use of Online Learning for Islamic Religious Education Teacher." *Jurnal Pendidikan Islam* 9, no. 1 (2023): 93–106. <https://doi.org/10.15575/jpi.v0i0.25518>.
- Siregar, Hariman Surya, Nurhamzah, M. Munir, and Miftahul Fikri. "Enhancing Islamic Education Through Technology Integration: A Study of Teaching Practices in Indonesia." *Jurnal Ilmiah Peuradeun* 13, no. 2 (2025): 959–86. <https://doi.org/10.26811/peuradeun.v13i2.1875>.
- Sirojuddin, Akhmad, Maskuri, and Junaidi Ghoni. "Integration of Higher Education Curriculum with Islamic Boarding Schools in the Perspective of Multicultural Islamic Education." *Nazhruna: Jurnal Pendidikan Islam* 8, no. 2 (2025): 265–81. <https://doi.org/10.31538/nzh.v8i2.163>.
- Suhayib, and M. F. Ansyari. "Design of Islamic Religious Education: Purposes, Alignment of Curriculum Components and Contexts." *British Journal of Religious Education* 45, no. 4 (2023): 382–93. <https://doi.org/10.1080/01416200.2023.2220940>.
- Sukirman, and Caroline Teresa Linse. "Examining ELT-Knowledge-Based Learning Outcomes Within the National Curriculum Guidelines of Indonesian Islamic Higher Education." *Studies in English Language and Education* 11, no. 1 (2024): 228–46. <https://doi.org/10.24815/siele.v11i1.30555>.
- Suradi, A. "The Social, Political, and Cultural Perspective of Islamic Education in Palembang Malay: A Continuous Evaluation from the Dutch Colonial Period to Today." *Journal of Ethnic and Cultural Studies* 9, no. 3 (2022): 56–71. <https://doi.org/10.29333/ejecs/1200>.
- Susanto, Evi Muafiah, Ayu Desrani, Apri Wardana Ritonga, and Arif Rahman Hakim.

- “Trends of Educational Technology (EdTech): Students’ Perceptions of Technology to Improve the Quality of Islamic Higher Education in Indonesia.” *International Journal of Learning, Teaching and Educational Research* 21, no. 6 (2022): 226–46. <https://doi.org/10.26803/ijlter.21.6.14>.
- Wakhidah, Nur, and Erman Erman. “Examining Environmental Education Content on Indonesian Islamic Religious Curriculum and Its Implementation in Life.” *Cogent Education* 9, no. 1 (2022). <https://doi.org/10.1080/2331186X.2022.2034244>.
- Wardiana, Wina, Adi Fadli, and Masnun. “Contribution of Women in the Education Management of Islamic Boarding School.” *Ulumuna* 28, no. 1 (2024): 398–423. <https://doi.org/10.20414/ujis.v28i1.805>.
- Yusuf, Mochamad Irfan, Agus Maimun, Basri, and Muhammad As’ad. “Transformational Leadership of KH. Yusuf Hasyim in Preserving Traditional Islamic Education at Pesantren Tebuireng.” *Munaddhomah* 5, no. 4 (2024): 383–94. <https://doi.org/10.31538/munaddhomah.v5i4.1430>.
- Zulpahmi, Arif Widodo Nugroho, Sumardi, and Bagus Pamungkas Wibowo. “Evaluation of Awareness and Perception of Islamic Microfinance Institutions and Higher Education Institutions in Indonesia Towards the Implementation of Sharia Governance: Dyad’S Perspective.” *International Journal of Professional Business Review* 7, no. 4 (2022). <https://doi.org/10.26668/businessreview/2022.v7i4.743>.