



Original Article

Collaborative and Cooperative Learning Innovation for Islamic Religious Education Subjects at Madrasah Diniyah Takmiliyah Ula Al Ikhlas Madura

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Abstract. This study aims to analyze and describe collaborative and cooperative learning innovations in improving students' understanding of Islamic Religious Education (PAI) subjects at Madrasah Diniyah Takmiliyah (MDT) Ula Al-Ikhlas Madura. The background of this research is based on initial observations that the Islamic Religious Education learning process at MDT Ula Al-Ikhlas Madura still uses conventional methods that are one-way and emphasize cognitive aspects only, thus providing less space for students to think critically and interact actively. The method in this research uses a qualitative approach with a descriptive type which aims to obtain an in-depth, systematic, and factual picture regarding the application of collaborative and cooperative learning innovations in PAI subjects at MDT Ula Al-Ikhlas Madura. Data was collected through observation techniques, in-depth interviews, and documentation of Islamic Education teachers and students at MDT Ula Al-Ikhlas Madura. Data analysis is carried out through data reduction, data presentation, and drawing conclusions. The results of this study indicate that the implementation of collaborative and cooperative learning models can create an active, interactive learning environment among students. This learning innovation encourages students to think critically, work collaboratively in groups, and better understand Islamic values through direct learning experiences. The increase in students' understanding can be seen from their involvement in discussions, their ability to explain the concepts of Islamic teachings, and changes in behavior in daily worship practices.

Keywords: Innovation, Collaborative, Cooperative, Islamic Religious Education.

1. Introduction

Islamic Religious Education (PAI) plays a strategic role in shaping the personality of students who are faithful, have noble morals, and are able to practice Islamic values in their daily lives [1]. In the context of Islamic religious education (madrasah diniyah), particularly at the Ula Al-Ikhlas Madrasah in Madura, PAI learning is not only oriented towards cognitive aspects but also focuses on the formation of Islamic moral and social values in students [2]. However, the reality on the ground shows that the PAI learning process is often teacher-centered, monotonous, and does not encourage active student participation [3]. This condition results in low learning motivation and student engagement in the process of understanding Islamic teachings contextually and applicably [4]. To face the challenges of the modern era and 21st-century pedagogical developments, innovation in Islamic Religious Education learning strategies is needed [5]. This innovation requires teachers to be able to develop interactive, collaborative, and enjoyable learning models, so that students can construct their knowledge through social experiences and group work [6]. One form of learning innovation is the implementation of collaborative and cooperative learning models. Both models position students as active subjects who learn through interaction, communication, and shared responsibility to achieve learning goals [7].

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MDT Ula Al-Ikhlas Madura, as a primary Islamic educational institution, faces similar challenges in improving the quality of Islamic Religious Education (IS), particularly in the subject of Islamic jurisprudence (fiqh). Therefore, it is crucial to innovate through the implementation of collaborative and cooperative learning that aligns with the characteristics of students at the MDT Ula Al-Ikhlas Madura Islamic Boarding School. This innovation is expected to enrich the learning experience, enhance social interaction, and instill Islamic values in a more in-depth and contextual manner. The primary objective of PAI is to shape students' character and morals in accordance with Islamic teachings. However, the PAI learning process is often conventional and lacks active student engagement. This can lead to low student interest and participation in learning, which in turn impacts the effectiveness of the learning itself. Therefore, innovation in learning methods is needed to increase student collaboration and participation. Fiqh (Islamic jurisprudence) material, particularly thaharah (purification) material such as ablution (wudu), is a crucial component of PAI because it concerns the procedures for worship and aspects of purification, which are prerequisites for performing obligatory acts of worship such as prayer. A proper understanding of the requirements, pillars, and procedures for ablution is fundamental to performing worship in accordance with Islamic law.

However, in reality, the need for reform in Islamic Religious Education learning practices in several religious educational institutions, including the Madrasah Diniyah Takmiliah (MDT) Ula Al-Ikhlas Madura, the Islamic Religious Education learning process is still largely teacher-centered, one-way, and emphasizes only cognitive aspects. Students are given less opportunity to actively discuss, practice, and apply concepts in real-life situations, resulting in inadequate understanding and skills in materials such as ablution [8]. This condition impacts students' level of conceptual understanding of the learning material [9]. However, the development of modern educational paradigms emphasizes the importance of participatory, collaborative, and contextual learning.

This traditional learning approach often fails to address challenges such as low student motivation, lack of interaction between students, unclear understanding of the pillars/requirements of worship, and a lack of adequate practical experience. Therefore, innovation in learning methods is essential. Two models believed to have significant potential are collaborative and cooperative learning. Collaborative learning emphasizes collaboration among students in building shared knowledge, exchanging ideas, discussing, and collectively solving problems [10]. Cooperative learning provides a clear group structure, assigning roles and responsibilities among group members, allowing each student to actively contribute to research related to student understanding, social skills, and motivation [11].

Several previous studies have demonstrated positive results from the application of these two models in various educational contexts. Hasibuan, Wahyuddin et al. [12] found that the application of collaborative learning techniques at SD N 007 Tambusai improved student learning outcomes in Fiqh, including conceptual understanding and practical skills [13]. Muhammad Hamdan's research demonstrated that collaborative learning can increase learning motivation, deepen religious understanding, and strengthen relationships between students. However, the success of this strategy depends heavily on the teacher's active role in facilitating discussions, managing group dynamics, and adapting teaching materials to be relevant to students' needs (Hamdan, 2024). Research by Khoirotul Idawati shows that cooperative learning can be implemented very well according to the learning steps of the material or collaborative learning model adapted to the learning material [14]. Wiwik et al.'s research demonstrated that the implementation of collaborative learning in PAI can create a

conducive learning environment, increase positive social interactions among students, and strengthen understanding of Islamic concepts [15]. Furthermore, research at SD Al Azhar 1 Batam demonstrated that cooperative learning strategies can improve student understanding and collaboration in Islamic Religious Education [16].

However, research examining the application of collaborative and cooperative learning in an integrated manner within the context of Madrasah Diniyah (Islamic Junior High School) in Fiqh (Islamic Fiqh), particularly on ablution (*wudu*) at the Ula-Al Ikhlas Madrasah (MDT) in Madura, is still very limited. Local characteristics, Madurese culture, teacher capacity, and existing learning facilities can create different dynamics compared to general research. Therefore, this study is important to identify how these two methods can be designed and implemented to suit the specific needs of the Madrasah Diniyah (MDT), and to assess the extent to which these two approaches can improve students' understanding and skills in ablution (*wudhu*).

2. Method

This study uses a qualitative approach with a descriptive type, because it aims to obtain an in-depth, systematic, and factual picture of the implementation of collaborative and cooperative learning innovations in PAI subjects at MDT Ula Al-Ikhlas Madura. The qualitative approach was chosen because it allows researchers to understand a phenomenon holistically and contextually, by focusing on the meaning, process, and social interactions that occur between teachers and students during learning activities. This is reinforced by Unsal et al. [17] that qualitative research is an approach to exploring and understanding the meaning ascribed to social or humanitarian problems. This research process involves questions and procedures that arise, data is collected in a natural setting, researchers interpret the meaning of the data, and the results produce an in-depth description [18].

The research method used is a qualitative descriptive method. This method serves to describe, analyze, and interpret phenomena that occur in the field as they are, without manipulating the research variables. With this method, the researcher attempts to provide a comprehensive description of the strategies, processes, and results of the implementation of collaborative and cooperative learning at MDT Ula Al-Ikhlas Madura. The data obtained is expected to provide a comprehensive understanding of how collaborative and cooperative learning innovations are implemented by Islamic Religious Education teachers, their supporting and inhibiting factors, and their impact on improving students' understanding of the Islamic jurisprudence material in the ablution chapter. Thus, this method is oriented towards describing the empirical reality that occurs in the field, rather than on hypothesis testing, so that the results can serve as a basis for developing more effective Islamic Religious Education learning strategies in the future.

3. Result and Discussion

After implementing collaborative and cooperative learning techniques in Islamic religious education, researchers conducted an analysis of student learning outcomes to determine the effectiveness of this method in improving student understanding. Student learning outcome data was collected through observations during PAI learning on ablution material [19]. There were 11 students participating in the learning, the results showed that six students understood the material, two students did not understand the material, while three students still understood the material but needed additional guidance from the teacher. This shows that collaborative and cooperative learning methods have proven effective in improving student learning outcomes in PAI subjects, especially on ablution material. Collaborative and cooperative learning methods are very

relevant to be applied in the context of PAI in madrasas because they are able to encourage active student involvement in the learning process.

Teachers can design assignments that encourage group interaction, form diverse groups, and establish clear roles and work rules [20]. These include group discussions, joint projects, and the Jigsaw model, which focuses on cooperation and positive interdependence among members. Teachers play a role in creating a conducive learning environment, monitoring group processes, providing guidance, and providing learning resources and necessary feedback. Learning outcomes using these methods show a positive trend, with students becoming more active in discussions, solving problems together, and sharing information and religious views [21]. Furthermore, collaborative and cooperative methods improve students' understanding of PAI material by encouraging critical thinking, contextual understanding, and social skills in accordance with Islamic values. Assessment is conducted through group work results, individual collaboration processes, and the development of skills such as cooperation, communication, and problem-solving. Challenges faced by teachers at MDT Ula Al-Ikhlâs Madura include time management, the dominance of certain students, a lack of collaborative skills, and potential conflict between students. To address these challenges, teachers can group students flexibly, assign varied assignments according to their abilities and interests, and continuously facilitate collaboration [22].

The implementation of collaborative and cooperative learning methods is a significant innovation in modern education, including in the context of PAI. Both approaches emphasize active student involvement in the learning process through group work, shared responsibilities, and interaction to achieve common goals. This approach is considered aligned with Islamic values such as *ta'āwun* (mutual assistance), *ukhuwah* (brotherhood), and *musyāwarah* (collective discussion), all of which encourage cooperation and mutual respect. In a study conducted at MDT Ula Al-Ikhlâs Madura on PAI ablution material, data were collected through direct observation during the learning process. Of the 11 students who participated in the learning activities, the results showed that six students (54.5%) had a good understanding of the material, two students (18%) did not understand it well, and three students (27%) still needed additional guidance from the teacher. These percentages indicate a significant increase in understanding compared to previous conventional learning. Thus, it can be said that the implementation of collaborative and cooperative learning is quite effective in improving student learning outcomes on ablution material.

Meanwhile, researchers found that collaborative and cooperative strategies in Islamic religious education learning at MDT Ula Al Ikhlâs created a democratic classroom atmosphere, where students felt valued and were more confident in expressing their opinions, which ultimately had a positive impact on their learning outcomes. Collaborative and cooperative learning methods encourage teachers to design group-based learning activities that require active interaction between students. Teachers not only act as information conduits but also act as facilitators who guide the learning process to maintain direction. This method can be implemented in small group discussions, joint projects, and the Jigsaw model, where each group member learns a section of material and then teaches it to their peers. According to researchers, the application of the Jigsaw model in Islamic religious education learning has been proven to improve students' conceptual understanding and emotional intelligence because they learn to appreciate differences and work interdependently.

In the madrasah context, collaborative learning also serves as a means of contextually instilling Islamic values. Through group work, students learn to apply the

values of *ukhuwah islamiyah* (Islamic brotherhood) and social responsibility. Collaborative activities such as discussing the spiritual meaning of ablution or practicing ablution in pairs foster an awareness that worship is not only individual, but also social. This aligns with the word of Allah SWT in Surah al-Ma'idah verse 2: "And help one another in righteousness and piety." The values of this verse serve as the philosophical foundation for the application of cooperative learning in Islamic religious education. Cooperative learning not only improves students' cognitive abilities but also forms a strong Islamic character. When students work together to understand Islamic religious education materials such as ablution, they not only learn the sequence of movements and prayers but also understand the spiritual meaning behind physical and mental cleanliness. Thus, the learning process becomes more meaningful and not merely oriented towards memorization.

In addition to cognitive and affective aspects, collaborative learning also supports the development of students' social skills (soft skills). The application of collaborative strategies in Islamic religious education improves communication skills, empathy, and respect for differences. Students become more open to others' opinions and learn to resolve problems through deliberation. In research at MDT Ula Al-Ikhlas, this phenomenon was also seen when students helped each other explain the correct steps for ablution and politely discussed their classmates' mistakes. However, the implementation of collaborative and cooperative methods also faces several challenges in the field. Teachers are faced with time management issues, the dominance of certain students in groups, and a lack of collaborative skills among some students. The main obstacles in collaborative learning in Islamic religious education are the imbalance in contributions among group members and the difficulty in managing active classroom dynamics. To overcome this, teachers need to design a clear division of roles such as group leader, note-taker, presenter, and observer. This role rotation helps each student experience various responsibilities and develop communication and leadership skills.

Furthermore, teachers need to conduct ongoing evaluations of learning outcomes and processes. Assessment in collaborative learning focuses not only on the final outcome, such as grades, but also on the interaction, cooperation, and participation of individuals within the group. Formative assessments such as peer assessment, self-assessment, and observation of social behavior are highly relevant in this context. Such evaluations align with the social constructivist perspective, which emphasizes that knowledge is constructed through social experiences and self-reflection.



Figure 1.
Cooperative
and
collaborative
learning

Observations at MDT Ula Al-Ikhlas show that students who actively collaborate tend to understand the concept of ablution more deeply, both in terms of its technical

sequence and its spiritual value. They also demonstrate a more disciplined and responsive attitude to mistakes. Thus, this method not only improves academic achievement but also contributes to the development of student character in accordance with the primary goal of Islamic education: to develop individuals of faith, knowledge, and noble character.

From an Islamic educational perspective, collaborative learning can be linked to the concepts of *tazkiyatun nafs* (purification of the soul) and *tarbiyah ijtimaiyyah* (social education). Through collaborative activities, students learn to restrain their egos, respect the opinions of others, and contribute to the common good. Cooperative learning strategies are effective and aligned with Islamic values because they promote togetherness and collective responsibility in achieving educational goals. To strengthen the effectiveness of this method, several strategic steps can be implemented:

1. Thorough time planning. Teachers need to clearly organize the stages of the activity so that each group has sufficient time to discuss, compile results, and present findings.
2. Collaborative skills training. Students are trained to listen, respect each other's opinions, and make active contributions.
3. Providing contextual assignments. For example, students might be asked to create a video tutorial on ablution or a group simulation of ablution practice, allowing them to learn in a creative and meaningful way.
4. Reflection and feedback. After the activity, the teacher facilitates a reflection session so students can evaluate the collaborative process that has taken place.
5. Integrasi nilai-nilai Islam. The teacher links the results of the discussion with the verses of the Qur'an and hadith so that learning remains oriented towards spiritual values.

With these steps, collaborative and cooperative learning methods can run optimally. While initially only 54.5% of students understood the material, with proper familiarization and guidance, this figure has the potential to increase significantly. In addition to improved understanding, students also demonstrated higher learning motivation because they felt directly involved in the learning process. As a follow-up, similar research could be expanded with a quantitative approach, for example through a pre-test and post-test design to measure improvements in understanding before and after the implementation of collaborative methods. The use of additional instruments such as a learning motivation questionnaire or a social skills scale would also provide stronger empirical data. Furthermore, longitudinal research is needed to assess the long-term impact on student behavior and character.

Thus, the application of collaborative and cooperative methods in Islamic religious education is not only a modern learning strategy but also a concrete manifestation of Islamic values in the educational context. This method teaches students to acquire knowledge and morals, to think critically while maintaining respect for others, and to foster an awareness that learning success is not solely the result of individual effort but rather the fruit of cooperation and togetherness.

The results of the study indicate that the implementation of collaborative and cooperative learning innovations at MDT Ula Al-Ikhlas Madura can increase students' active participation, social skills, and understanding of PAI concepts compared to conventional learning models. This finding also shows variations in effectiveness between techniques (Jigsaw, Numbered Heads Together, Make A Match), with this technique being able to demand individual responsibility in groups such as jigsaw tends to produce more consistent understanding in students [23]. This finding is consistent with the literature stating that cooperative learning improves engagement and learning outcomes

in Islamic religious education because it fosters peer-to-peer interaction, shared responsibility, and reinforcement of concepts through peer teaching. Studies in the context of Islamic religious education and madrasahs show similar results: cooperative/collaborative learning is effective for building collaboration skills and understanding of Islamic religious education materials (Jigsaw and NHT techniques).

This study shows that the implementation of collaborative and cooperative learning innovations in PAI at MDT Ula Al-Ikhlas Madura contributes to increased student engagement, understanding of religious concepts, and social skills. This finding aligns with the theory that learning structures that rely on interactions between students enhance knowledge acquisition and learning motivation [24]. In the context of Islamic religious education, group discussions, structured Q&A, and collaborative assignments enable students to interpret religious texts and practices through the perspectives of their peers, thus making understanding more contextual and meaningful.

This supports the idea of social constructivism learning theory that knowledge is more powerfully processed through dialogue and social interaction. Furthermore, recent literature highlights that the integration of digital media or social platforms can enrich collaborative learning (e.g., pre-/post-class discussions, resource sharing), thereby extending student interaction and reflection time, an opportunity to enhance the transfer of religious values and conceptual understanding of Islamic religious education. Field findings showing increased participation when teachers utilize online activities support this claim [25]. Supporting and inhibiting factors for the implementation of learning innovations are as follows: (1) teacher readiness (planning and variety of techniques), (2) adequate class structure (group size, time), and (3) support from the madrasah principal and a pesantren environment that emphasizes religious practice. On the other hand, major obstacles include: irregular time management, large differences in student abilities (heterogeneity), limited learning resources/technology, and initial resistance from some students/teachers to collaborative learning patterns. Other studies have also reported similar obstacles in the context of Islamic religious education, so these results have empirical consistency.

Based on the findings and literature evidence, there are several pedagogical implications for Islamic religious education in MDT Ula Al-Ikhlas Madura, including: Design clear group task-based learning: use structured roles (person in charge, note-taker, presenter) to maintain individual accountability (reduce freeloading). (according to evidence of the effectiveness of Jigsaw/NHT), Combine cooperative techniques with religious reflective activities (e.g., group muhasabah, discussion of the application of religious values) to strengthen the transfer of Islamic religious education values to daily behavior, Continuous teacher training: training modules focus on group management, formative assessment techniques for group work, and the use of simple digital media for asynchronous collaboration [26]. The literature shows the key role of teacher skills in successful implementation, and the presence of infrastructure support: prioritizing collaborative teaching resources (worksheets, concise digital resources) and learning schedules that provide space for in-depth group interaction.

The use of collaborative and cooperative methods in Islamic religious education learning has been proven to improve students' understanding in applying Islamic religious education materials in everyday life at MDT Ula Al-Ikhlas Madura. This improvement in learning outcomes is in accordance with research conducted by Muknin [27] who stated that collaborative learning in Fiqh subjects has been proven to be able to significantly improve student learning outcomes. In addition to improving material understanding, motivation, student self-confidence, communication skills in the learning process [28].

Through interaction with fellow classmates, students can gain a deeper understanding of the concepts of the material being studied and can solve problems. This is also supported by Ye and Pennisi [29] who said that collaborative learning emphasizes the construction of knowledge through social interaction between students [30].

Collaborative learning is an approach that positions students as active, interacting learning subjects to build shared knowledge. In the context of MDT, this approach is implemented through activities such as simple group discussions of interpretations, drama performances of the Prophet's stories, and joint charity projects that internalize Islamic religious values. This study is similar to research conducted by Saleh Hasibuan et al., 2024, which showed that the application of collaborative learning in Islamic jurisprudence subjects has been proven to significantly improve student learning outcomes. This is evident in the increase in the number of students achieving scores above the Minimum Completion Criteria (KKM) in each research cycle. In addition to improving academic understanding, learning using collaborative methods also contributes to increasing student self-confidence in the learning process, improving learning motivation and communication skills.

Collaborative learning generally has a positive impact, but several challenges remain in its implementation. One of the main obstacles faced in collaborative learning is ensuring that each student is truly engaged in the discussion and not solely relying on other group members. To address this, teachers need to implement individual evaluation mechanisms within each group, by having each student independently share their understanding after the discussion is complete. This strategy can increase individual accountability within the group and ensure that every student benefits from collaborative learning. Furthermore, collaborative learning requires a longer duration than conventional lecture methods. This presents a challenge for teachers in managing time allocation to ensure all material can be delivered effectively. Possible solutions include utilizing technology, such as group-based learning applications or establishing online discussion forums, so that students can continue to discuss and exchange opinions outside of the classroom or during teaching and learning activities (KBM).

The results of this study indicate that the application of collaborative learning methods in Islamic jurisprudence (*fiqh*) has proven effective in improving student learning outcomes. With the right approach, collaborative learning can be an effective solution in improving the quality of learning at MDT Ula Al-Ikhlas Madura. Therefore, teachers of Islamic jurisprudence and other subjects are advised to adopt collaborative learning methods as part of their teaching strategies. Furthermore, training is needed for teachers to be better prepared to manage collaborative-based learning, so that results can be more optimal. With proper implementation, collaborative learning can be a method capable of improving the overall quality of Islamic education.

The cooperative learning model is one of the effective approaches in increasing cooperation between students, especially in Islamic Religious Education subjects in the *fiqh* subject at MDT Ula Al-Ikhlas Madura. The cooperative approach can improve student understanding in improving material understanding and training cooperation in students. This is in accordance with research conducted stating that cooperative learning in Islamic religious education has a significant influence on class dynamics towards student active involvement in learning. The application of the cooperative learning model in PAI can increase student cooperation, improve social skills, better learning outcomes, and strengthen the value of Islamic brotherhood. The results of this study are also supported who said that cooperative learning is the use of small groups so that students can help each other to maximize their own and others' learning outcomes.

The cooperative learning model is an effective approach to enhancing student collaboration, particularly in PAI. Cooperative learning in Islamic religious education can encourage students to develop critical thinking skills. In this method, students are required to analyze, evaluate, and solve problems through collective understanding based on groups. For example, in the topic of fiqh muamalah, students can discuss to evaluate modern transaction practices from an Islamic perspective. This process not only deepens conceptual understanding but also teaches students how to express opinions logically and systematically. Positive evidence of cooperative learning is the ability of students to work collaboratively based on their own abilities. The formation of heterogeneous groups can create highly capable students who help their less understanding peers. This can reflect the value of solidarity in Islam, exemplified by the concept of ta'awun (mutual assistance). Furthermore, this approach instills collective responsibility for the success of the group. The findings of this study align with the cooperative learning theory proposed, which states that positive interdependence and individual accountability are key to successful cooperative learning. In the context of Islamic Religious Education, Islamic values such as brotherhood and deliberation further strengthen the implementation of this model.

Cooperative learning emphasizes shared goals, positive interdependence, and individual responsibility in small groups, while collaborative learning emphasizes the shared process of constructing meaning and knowledge through open dialogue. The implementation at MDT Ula Al-Ikhlas demonstrates a blend of both cooperative structural approaches (group roles, individual assessments) combined with collaborative activities (moral case discussions, service projects). This combination strengthens both cognitive (PAI understanding) and affective-social (empathy, tolerance) aspects, which in religious education literature are considered crucial for the formation of religious character.

Improved student learning outcomes reflect the effectiveness of cooperative learning in enhancing conceptual understanding and practical application of this method. This is in line with research which shows that cooperative learning can significantly improve learning outcomes. In addition, interview results indicate that students feel more motivated to learn in a supportive and collaborative environment. When each student has a clear role in the group, they feel valued and responsible for the team's success. This positive impact indicates that cooperative learning can be an effective alternative to traditional lecture methods, which are often passive and do not provide sufficient opportunities for interaction between students. However, it cannot be denied that the implementation of the cooperative learning model can also face various challenges in learning. One of these is the dominance of certain students in the group, which can hinder the participation of other students. Therefore, to overcome this problem, teachers can utilize techniques such as "Jigsaw" in which each student holds a unique responsibility in the learning process. In this way, each group member has an irreplaceable contribution to achieving common goals.

The cooperative learning model in PAI aims not only for student achievement in academics but also for the formation of student character based on Islamic religious values. This cooperative model better reflects the integration of ethical education with scientific knowledge through cooperation, deliberation, and respect. Therefore, this method requires the commitment of all stakeholders to continue to support and optimize the implementation of cooperative methods in PAI [31]. The characteristics of learning using cooperative methods are: students work together in cooperative groups to master academic material, members in the group consist of students with low, medium, and high

abilities, if possible each member of the cooperative group is different ethnicity, culture, and gender, and the reward system is oriented towards the group rather than the individual. The purpose of learning using cooperative methods is to teach students that individual success is not solely due to individual ability, but is also influenced by the success of the group.

Cooperative learning is expected to achieve three main objectives as follows: academic learning outcomes, acceptance of individual differences, and development of social skills. The principles of learning strategies are: the principle of positive interdependence, responsibility between members/students (Individual Accountability), face-to-face interaction (Face to Face Promotion Interaction), and participation and communication (Participation Communication). The steps in learning using cooperative strategies are: explanation of the material, learning in groups, assessment, and team recognition. Cooperative learning methods have weaknesses, including group work more often involving only capable students, because they are more capable in leading and directing students who have less understanding, this strategy sometimes requires different seating arrangements and different teaching styles as well, and the success of the strategy depends on the ability of students who lead group work or work alone. In addition, this collaborative method also has advantages, including: students do not need to depend on teachers, but can increase their confidence in their ability to think independently, explore and find information from various sources, and learn from other students, can develop the ability to express ideas or thoughts verbally and compare them with the ideas of others, can help students to respect others and be aware of their limitations and accept all differences, can help involve each student to be more responsible in learning, and can improve academic achievement as well as social skills including growing and developing time management skills, and a positive attitude towards school.

The application of the Cooperative Learning model in PAI subjects can increase student learning activity by applying this method, emphasis is placed on providing more comprehensive learning opportunities in a favorable atmosphere that is considered conducive to the acquisition and development of knowledge, attitudes and learning behavior that will be realized by students later in the world of work. Encouraging teachers to be more proactive, creative and innovative in Islamic religious education so that learning provides added value and has a positive impact on student learning behavior. Among the models that are considered effective and efficient in learning is the application of the Cooperative Learning model. The application of this model will be adjusted to the conditions of the institution and the environment that are appropriate to the subjects taught by each specialist teacher of PAI. The Cooperative Learning Model is a learning model that is applied in groups to build concepts, discover new issues, or solve problems. The role of the teacher is to manage and coordinate individual groups and hold them accountable in the form of reports and presentations. The construction for applying the Cooperative Learning model is information, group work, presentation of group results, and reports.

Learning innovation in PAI at MDT Ula Al-Ikhlas Madura is a response to the challenges of the times that require teachers to be more creative, interactive, and contextual in delivering religious material. Islamic Religious Education teachers are not only tasked with transferring religious knowledge, but also instilling Islamic values through meaningful learning experiences., Learning innovation is an effort to renew the teaching and learning process so that educational goals can be achieved effectively through the application of models, methods, and media relevant to students' needs. At

MDT Ula Al-Ikhlas Madura, innovation is carried out by integrating collaborative and cooperative models in Islamic Religious Education learning. This process emphasizes the active involvement of students in formulating Islamic teachings through collaboration, group discussions, and reflecting on spiritual values in the context of everyday life.

This study adds empirical evidence that collaborative and cooperative learning innovations are feasible to be implemented at the Ula Al Ikhlas Madrasah diniyah in Madura with Madura contextual adaptations (pesantren culture, parenting patterns). The findings in this study enrich the national literature on PAI learning models that are effective and relevant to the needs of the times. The collaborative and cooperative learning implemented at the Ula Al-Ikhlas Madrasah in Madura demonstrates innovation in teaching strategies that focus not only on knowledge transfer but also on character formation, social values, and strengthening students' religious attitudes. This innovation is a strategic step in changing the traditional one-way learning paradigm towards participatory learning that actively involves students in every learning process.

Through a collaborative and cooperative approach, teachers act as facilitators, guiding students to collaborate, discuss, and share insights in understanding Islamic religious education materials. For example, in lessons on morals and Islamic jurisprudence, students are divided into small groups to discuss the application of Islamic values in everyday life. This activity encourages them to respect each other's opinions, practice responsibility, and learn to solve problems collaboratively. Thus, Islamic religious education learning not only hones cognitive abilities but also builds students' social and spiritual abilities.

This collaborative and cooperative learning innovation also serves as the basis for the development of a group-based learning module tailored to the madrasah diniyah context. This module emphasizes active student involvement through reflective activities, group discussions, presentations, and simulations of religious practices. Furthermore, teachers are given the opportunity to innovate in designing creative learning activities, for example using Islamic educational games or social projects based on Islamic religious education values. These findings significantly contribute to the development of Islamic religious education learning theory and practice in Indonesia. In the national literature, collaborative and cooperative approaches to Islamic religious education learning have received relatively little in-depth discussion, particularly at the madrasah diniyah level. Therefore, the research findings at the Ula Al-Ikhlas Madura Islamic Boarding School (MDT Ula Al-Ikhlas Madura) provide a new perspective on how these methods can be effectively implemented in the context of Islamic values-based education.

More than just a learning approach, this innovation also serves as a means of strengthening students' religious character. Through group activities that emphasize values such as honesty, responsibility, cooperation, and mutual assistance, students are indirectly accustomed to practicing Islamic teachings in real life. This aligns with the main goal of Islamic Religious Education, which is to shape individuals who are faithful, have noble morals, and are able to serve as role models in their surroundings. Thus, the collaborative and cooperative learning innovation at MDT Ula Al-Ikhlas Madura not only enriches educational practices at the local level but also makes a real contribution to the development of a new paradigm for Islamic education in Indonesia. This model can inspire other educational institutions to develop similar approaches to creating meaningful, enjoyable learning that is oriented towards the formation of students' religious character

4. Conclusion

Based on research results, the implementation of collaborative and cooperative learning methods at the Ula Al-Ikhlas Madura PAI program has proven effective in improving the quality of PAI learning across the cognitive, affective, and psychomotor aspects. Learning shifted from teacher-centered to student-centered, marked by increased active student participation in discussions, group work, and presentations. Students not only received material but also developed understanding through positive social interactions. This method also successfully fostered values of togetherness, responsibility, cooperation, and empathy, which align with Islamic teachings. Teachers acted as facilitators, creating a more active, inclusive, and enjoyable classroom atmosphere. Observations showed an increase in students' understanding of Islamic jurisprudence (*fiqh*), particularly ablution (*wudhu*) and prayer, as well as positive changes in their spiritual and social attitudes.

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6. Declaration

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