

Cooperative Learning: One Step in Answering the Complexity of Islamic Religious Education

Sofyan Rofi¹, Bahar Agus Setiawan¹, Tri Endang Jatmikowati¹, Dahani Kusumawati²,
Husnun Hanifah Darmayanti¹, Linda Damayanti¹
¹Universitas Muhammadiyah Jember, Indonesia
²Universitas Bondowoso, Indonesia

ABSTRACT

Purpose – The complexity of Islamic religious education learning, with its dogmatic and doctrinal patterns, can be a driving factor in students' boredom and passive attitude toward learning activities. This context requires teachers to be able to innovate and be creative in designing active, innovative, creative, and fun learning plans. Steps that can be taken include using cooperative learning models, with various types of existing methods, such as Student Team Achievement Division (STAD) and Two Stay Two Stray (TSTS).

Method – This research uses a qualitative approach with a case study type of research. The instrument used in this research is a questionnaire. The data analysis technique uses percentages to determine the level of student perception of the learning model used.

Findings – The results of the research prove that, from a student perspective, these two methods, which are part of the cooperative learning model, are very effective in improving student achievement and learning outcomes in Islamic religious education. The effectiveness of the Two Stay Two Stray (TSTS) method from the student perspective reached 83.9 percent. The percentage value for the Student Team Achievement Division (STAD) is 85.5 percent.

Research Implications – Using the TSTS and STAD models, which are part of the cooperative learning approach, has very good implications for increasing the effectiveness of Islamic religious education learning in schools. The adaptive nature of these two models can bridge the characteristics of Islamic religious education, which has dogmatic and doctrinal aspects. The results of this research confirm that TSTS and STAD can concretely and effectively improve student learning outcomes in Islamic religious education.

 OPEN ACCESS

ARTICLE HISTORY

Received: 21-04-2024

Revised: 30-04-2024

Accepted: 30-04-2024

KEYWORDS

cooperative learning,
islamic religious
education, stad, tsts,
complexity

Corresponding Author:

Sofyan Rofi

Universitas Muhammadiyah Jember, Indonesia

Email: sofyan.rofi@unmuhjember.ac.id

Introduction

The complexity of the learning process requires special attention from educators to produce a comprehensive learning implementation plan in order to realize ideal educational goals, namely the comprehensive development of all domains of student competence. The complexity dimension of the learning process is closely related to the fact that there are many influencing factors ranging from students' characteristics, psychology and cognition of student, the characteristics of the educators, which include those related to the learning styles, learning techniques, learning methods and models used by teachers (Rowikarim, 2017).

Changing the learning paradigm, from the dominance of the teacher centered learning concept, to implementation based on student or learner centered learning, is one effort to find a solution to the problems faced by the process of teaching and learning activities (Agrahari, 2016). The harmony of this context, confirms that the role of educators in the learning process is as a facilitator, not as a party who has dictatorship or full power (Anggraeni & Yusnita, 2017). In 21st century education era, teacher must be able to construct learning that is dynamic, creative, innovative, increases students' critical thinking, and boring and drab (Wartomo, 2016; Ngaamo & Lawrence, 2023).

The task of teacher or educators in designing and building effective and efficient learning is a necessity for educators to be able to make it happen (Larasati et al., 2020; Faryadi, 2012). The realization of this context cannot be separated from the profile of an effective educator or teacher, namely one who is able to develop various dimensions of student potential and competence and is able to position himself proportionally and completely. The task of teacher's not only as a facilitator, but can inspire and motivate so that students are successful in following the learning process (Hasan, 2022), at the ideal level is the student's ability to actualize himself concretely in community life (Behlol & Dad, 2010).

The central task of teacher as learning facilitators, is not only related to their personal competence, but on the other hand, is closely related to other learning components such as methods and models (Pane & Dasopang, 2017). The methods relate with how teacher to achieve learning objectives (Khoerunnisa et al., 2022; Hamid, 2019), while learning models are patterns, conceptual frameworks and approaches that describe procedures systematically with implementing the learning process (Mirdad, 2020). Furthermore, in terms of terminology, learning models are divided into four groups, namely information processing models, personal family models, social family models, and behavior models of teaching (Mirdad, 2020).

The four typology groups of learning models above are related to the existence of various learning models such as discovery learning, project based learning, self-directed learning, contextual learning, and cooperative learning. The two theoretical frameworks,

namely groups and types of learning models, can be constructed in the following tabulation:

Table 1. Clump Mapping, Principles and Types of Learning Models

Groups of Learning Models	Principles of Model	Types of Learning Model
Information Prossesing Models	This model focuses on cognitive aspects, has principles on processing information, processing data, and finding solutions. Focuses on students having the ability to process information.	Discovery Learning, Cooperative Larning, Project Based Learning
Personal Family Models	Developing self-concept, students are more creative, with increased independence so they have good self-awareness and responsibility.	Self-Directed Learning (SDL)
Social Family Models	The emphasis is on students being able to have personal and social relationships in the community. Ability to collaborate between students.	Contextual Teaching and Learning, Colaborative Learning, Cooperative Larning
Behaviour Models of Teaching	Focuses on strengthening student behaviour.	Role Playing Based Learning, Problem Based Learning

Adapted from Mirdad (2020)

Islamic religious education, although the dimensions of doctrine and dogma are the dominant elements inherent in the subject matter, on the other hand, cognitive or intellectual development is a learning orientation that cannot be put aside. The development of critical thinking skills in Islamic religious education learning must also be able to be realized concretely (Santoso et al., 2023). This context is in line with the term "*scientific cum doctrine*" proposed by Mukti Ali, that studying Islam is not only in the doctrinal dimension, but must have a scientific analytical perspective so that you can understand Islam comprehensively (Fadhilah et al., 2023).

The scientific dimension in the realm of learning can be found in the Information Processing Models group, with cooperative learning as one of the models that can be used in the teaching and learning process of Islamic religious education. Although in another

family of models, namely social family models, there are aspects of cooperation as characteristics inherent in cooperative learning, but essentially, the expected results are more focused on the realm of maximum cognitive development. The contextualization of the cognitive dimension can be referred explicitly to the meaning of "iqra", which can be interpreted as reading, understanding, analyzing everything related to human life, as a characteristic of the cognitive domain (Nadjmuddin, 2010).

Cooperative learning is universally a process of teaching and learning activities, which positions the teacher as a facilitator, by grouping students in small groups with 3-4 students in each group. The characteristics and characteristics of cooperative learning are cooperation between groups (Nadjmuddin, 2010; Slavin, 2015; Yang, 2023). Al-Qur'an perspective, the terminology of cooperative learning with the main identity, namely cooperation, can be based on the term "ta'awun", which etymologically means cooperation (Afandi, 2018; Zahra & Fasa, 2018). Simply put, cooperative learning emphasizes the dimension of cooperation between groups of students in improving and developing the cognitive domain. Learning using the cooperative learning method which emphasizes aspects of group learning activities, has very significant differences from learning individually (Guile & Wilde, 2022).

The use of the cooperative learning model in teaching and learning activities has several advantages, namely fostering cooperation and participation for each student so that it can encourage independent learning (Nurmi, 2010). Referring to these advantages, cooperative learning has several methods that can be used in the process of teaching and learning activities, including jigsaw, Team Game Tournament (TGT), Make a Machine, Two Stay Two Stray (TSTS), and Student Teams Achievement Deviation (STAD) (Himami, 2021). Referring to this method, especially TSTS and STAD, from the researcher's point of view, have a significant contribution in designing effective and efficient learning. This fact cannot be separated from several research studies produced, TSTS method can significantly improve student learning outcomes (Nisha, 2021).

The TSTS learning method, at a conceptual level, has the main aim of increasing student activity and learning outcomes simultaneously. This context can be analyzed from the process of implementing the method, which divides k students into several groups proportionally according to the number of students in one class. The level of implementation of the TSTS method in the learning process can be presented in the following picture:

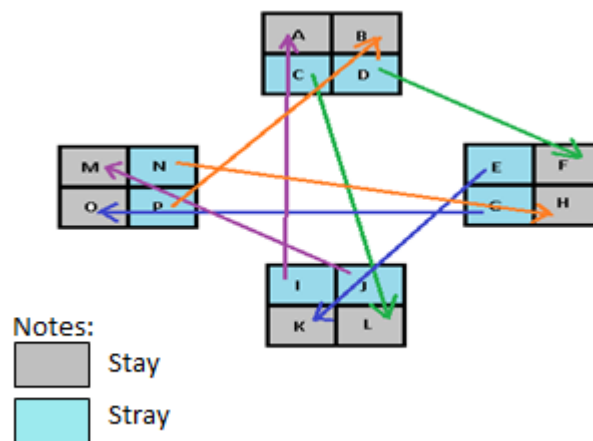


Figure 1. Implementation of the TSTS Method (Rofiqoh, 2020)

Regarding the STAD method, as one part of the method of the cooperative learning model, its advantages include being able to encourage and create active, creative, and interactive students (Wulandari, 2022; Esminarto et al., 2016). The essence of the STAD method is focused on how to increase learning activities with indicators of learning outcomes that are manifested in active and creative dimensions in learning. The use of the STAD and TSTS learning methods in Islamic religious education is used from elementary to upper secondary levels. The educational institutions SMAN Darussholah Singojuruh, and SMPIT Al-Ghozali Jember, have used this method in learning Islamic religious education.

Referring to several studies, as a basis for the literature review, the use of both methods in research is still partial or alone. One of the research using STAD, based on classroom action research, this research explains in two cycles, this method can improve student learning outcomes with the percentage of completeness classical 91.42 percent (Mira & Marlina, 2020). As for the TSTS method, also with an action research research basis, the results of the research show that completeness is achieved classical reached 76 percent with 75.6 as the average learning outcome score (Amin, 2015).

Referring to the review of the research results above, and several other studies, it can be seen that the research process for the two learning models was carried out separately in describing the benefits of the cooperative approach implementation process. On the other hand, the majority of these two models were researched using classroom action research, which simply has targets that must be completed so that the results obtained are positive. On the other hand, there has not been much research that analyzes these two learning methods simultaneously. This can be seen from the results of the literature analysis as follows:

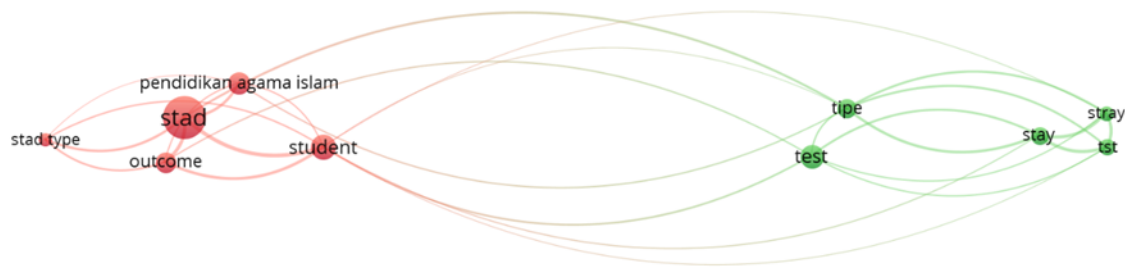


Figure 2. Results of Metadata Analysis of Research Using the STAD and TSTS Methods in Islamic Religion Education

Based on the data picture above, research on the use of the STAD method has higher popularity than the Two Stay Two Stray (TSTS) method, in research on Islamic religious education learning. On the other hand, these two methods, which are part of the cooperative learning model, have not been clearly used simultaneously in research on Islamic religious education learning. The use of this method in Islamic religious education is still partial, not simultaneously. Essentially based on these facts, the research to be carried out has a good level of novelty.

Methods

This research is based on a qualitative approach, with a multi-site based case study type of research. The location of this research was at two schools, namely SMAN Darussholah Singojuruh Banyuwangi, and SMPIT Al-Ghazali. The number of respondents respectively, 38 students at SMPIT Al-Ghazali, and 30 students at SMAN Darussholah. This research is not about comparison or comparison, but rather about describing the success of each method as part of the cooperative learning model. The data collection instrument is a structured interview with a questionnaire with answer value options provided. The research results are described descriptively, with data analysis using percentage techniques with reference to the following table:

Table 2. Percentage Descriptive Analysis Criteria

No	Percentage (%)	Criteria
1	86% – 100%	Very Effective
2	74% – 85%	Effective
3	54% – 73%	Adequete Effective
4	34% – 53%	Less Effective
5	20 % – 33%	Very Less Effective

Result

This research was carried out at two schools, namely SMAN Darussholah Singojuruh Banyuwangi and SMPIT AL-Ghazali Jember, with data collection through questionnaires as an instrument form of structured interviews, so the research data can be described as follows:

1. Use of the TSTS Method at SMAN Darussholah Singojuruh Banyuwangi

Based on research data with eleven structured interview questions regarding the use or utilization of the Two Stay Two Stray (TSTS) method at SMAN Darussholah Singojuruh Banyuwangi, the results of the percentage of students' answers to each question item can be described as follows:

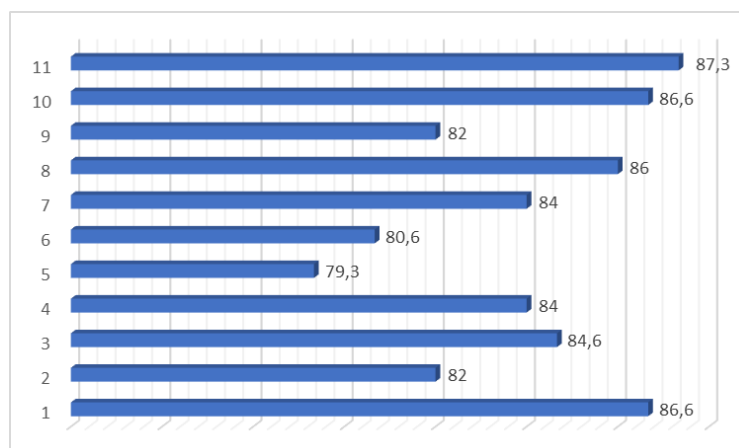


Figure 3. Percentage of Student Answer Results at SMAN Singojuruh Banyuwangi About TSTS Method

The percentage data above is a description of the answers to the TSTS method indicators in the questionnaire distributed to students. Based on this data, question number eleven, which explicitly explores data about the benefits of this method, can foster enthusiasm and make students feel happy or cheerful in the process of learning Islamic religious education. The percentage value was 87.3 percent, indicating that students who used this method agreed with the dimensions of the question, namely feeling enthusiastic or motivated, and having cheerful/happy feelings. The low percentage value data is in the indicator measurement of whether students are happy with the division into groups in the implementation of the TSTS method carried out by the teacher. The percentage scale is 79.3 percent, which means that students who are divided into groups by the teacher have a positive perspective.

The eleven statement items in the questionnaire are the four main indicators of the TSTS learning method used in Islamic religious education at SMAN Singojuruh Banyuwangi. Statements number 1 to 4 represent discussion indicators, statements number 5-7 relate to group division, and statements number 8-11 relate to the "stray" or visiting characteristic which is a characteristic of the TSTS method. Based on the data, the

results of the mapping of the three method indicators are depicted in the following diagram.

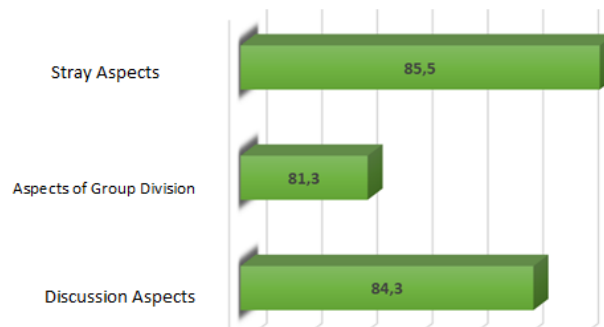


Figure 4. Percentage Diagram of TSTS Method Indicator Measurement Results

Referring to the image data above, the stray indicator is aspek which has a percentage value of 85.5 percent. The indicator aspect for group division was 81.3 percent, and the discussion aspect reached 84.3. Based on this data, although partially the data for statement number 5 achieved the lowest score, in terms of the visiting aspect indicator (stray), it has a high percentage value.

As for the overall average, the measurement of the TSTS learning model indicators used by teachers in learning Islamic religious education at SMAN Darussholah Singojuruh, reached a percentage of 83.93 percent, and referring to the descriptive analysis table, the achievement of this percentage value is in in the very effective category. In simple terms, from a student's perspective, the TSTS method can encourage and improve the cognitive domain and student learning outcomes. Explicitly meaning, TSTS, which is part of the cooperative learning model, has a very good perspective for students.

2. Use of the STAD Method at SMPIT Al-Ghazali Jember

Research data from a student perspective, regarding the measurement results of using the STAD method at SMPIT Al-Ghazali Jember, in learning Islamic religious education, can be seen in the bar diagram presented below.

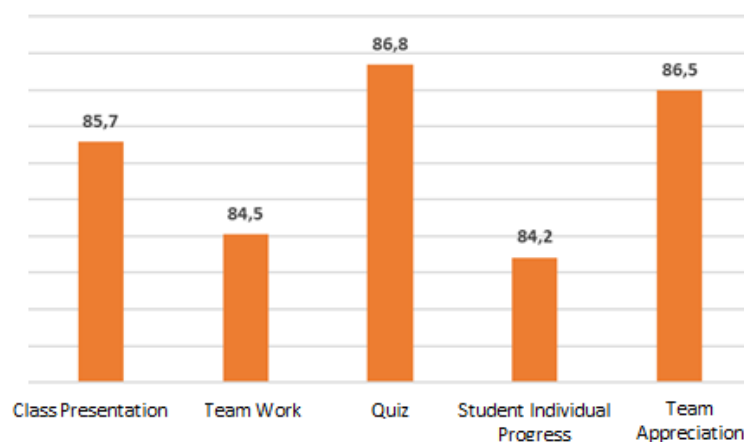


Figure 5. Percentage of Student Perspective Measurement Results Based on Student STAD Method Indicators

The picture of research data regarding the implementation of the STAD method above shows that the quiz indicator has the highest percentage level contribution of 86.8 percent. Quiz indicators are elements that can be used in implementing this method, to evaluate or measure students' level of understanding and achievement of the learning material studied. As for the results from the student perspective, with indicators of achievement progress or learning outcomes, a percentage of 84.2 percent shows a sign that students are making good progress.

These five indicators are formed from 11 statements with details: 3 statements on class presentation indicators, 5 statements on teamwork indicators, 2 statements on quiz indicators, 3 statements on individual student progress indicators, and measurement of reward indicators, using 3 statements on the sheet. questionnaire. The results of the research data, in more detail relating to student assessments of the STAD method, can be seen in the following bar diagram image.

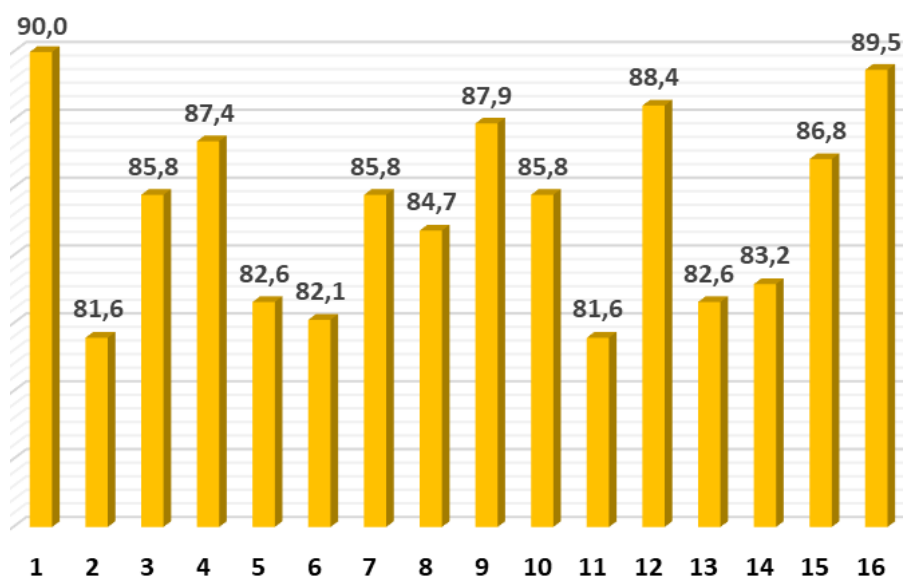


Figure 6. Percentage of Measuring Answers of SMPIT Al-Ghazali Students to the STAD Method in Learning Islamic Religious Education

The highest percentage of 90 percent is the result of measuring students' ability to present learning material assigned by the teacher. The second highest percentage is related to the student's perspective on whether the STAD method can foster learning motivation. Reaching 89.5 percent, stated that based on this data, students felt that learning conditions using the STAD method could create a pleasant learning atmosphere. As for the lowest percentage in question number two with the essence of students listening carefully, and the eleventh statement, related to the aspect of students studying hard in improving their grades with 81.6 percent each.

Discussion

Based on the data description above, the STAD method, from a student's point of view or point of view, is considered to be able to encourage and realize the achievement of good learning outcomes. This fact can be validated in the average percentage of the overall measurement results, 85.5 percent of students stated that the STAD method was effective in facilitating the implementation of learning Islamic religious education subjects at Al-Ghazali SMPIT.

Referring to the description of the research data, both the use of the TSTS method at SMAN Singojuruh Banyuwangi, and the STAD at SMPIT Al-Ghazali, can be seen clearly from the students' point of view or perspective as having a significant contribution. very effective in implementing Islamic religious education learning. Both are part of the cooperative learning model. The effectiveness of these two methods cannot be separated from the main basis and style of cooperative learning which emphasizes the student centered dimension rather than teacher centered learning, with a group learning style (Munawaroh, 2016; Murni, 2021).

Base on student centered, and has a group learning model, which is characteristic of the cooperative learning model, is based on constructivism theory, has a goal within the framework of building both abilities and understanding in the learning context. Providing space and freedom to students, so that interaction occurs between each other which can encourage the realization of social cognitive theory in teaching and learning activities. This reality is closely related to the advantages of constructivism, first, teachers are not the only source of learning, second, students in teaching and learning activities are more active and creative, third, learning is more meaningful, and fourth, learning has freedom in learning (Suparlan, 2019).

The content and learning material dimensions of Islamic religious education, which are dogmatic and doctrinal in nature, can cause boredom and passivity among students in the process of teaching and learning activities. The dogmatic and doctrinal dimensions are more focused on the context of cultivation, so that the Islamic religious education learning process tends to be conventional through the lecture method, so that the teacher plays the role of actor in learning activities, which has an impact on students' attitudes becoming passive and inactive. The emergence of constructivism, which underlies the philosophy of the cooperative learning model, is an antithesis to this context, namely the teacher as the center and dominating the process of teaching and learning activities (Mahmudah, 2016). In short, a cooperative model based on constructivism can be a problem solving in overcoming students' boredom and passivity in learning Islamic religious education.

Islamic religious education materials such as aqidah, morals, worship, Islamic Cultural History (SKI), fiqh and others are the subject matter of Islamic religious education

learning materials, which indeed appear to have the dimensions of dogma and doctrine. This is based on the fact that the material contextually refers to normative religious texts, namely the Al-Qur'an and Sunnah in totality and comprehensiveness, so that these materials have a high sacred value. The sacredness dimension contained in Islamic religious education material is due to the values that are strongly and concretely contained in the learning material.

Following up on this description, the use of cooperative learning models in Islamic religious education can have a positive influence so that the religious education process is not textual-cognitive in nature, using a religious-normative approach (Habibi, 2017). The use of the cooperative learning model provides ample space for students to be able to convey and accept differences in perspectives in understanding the learning material being studied. The cooperative learning model in implementing teaching and learning activities in Islamic religious education can bridge the dimensions of divinity and humanity in a complete way.

In the divine dimension, students can study Islam based on texts, but on the other hand they can also understand and interpret it contextually. The cooperative learning model can be a pathway in presenting an Islamic religious education process that is innovative, creative and fun, but cannot be separated from the essential goal, namely making and forming kaffah Muslims. Based on the explanation above, in connection with the research results and characteristics of Islamic religious education learning materials, this research confirms that learning with a cooperative approach, with these two models, is able to produce effective learning from the student's perspective. The results of this research further emphasize the adaptive dimension that can be based on a cooperative learning approach.

This research as a whole can provide implications for teachers to make the cooperative learning approach an option in designing the learning process. This approach can comprehensively mediate the learning characteristics of Islamic religious education which intersects a lot with the dimensions of dogma and doctrine. This is because the desired outcome of Islamic religious education is not related to students' freedom of thought and creativity, but to the dimension of obedience.

Conclusion

Referring to the problem formulation, based on research data on the TSTS and STAD learning models which are part of the cooperative learning approach, it explicitly explains that from the student's perspective these two models can create effective learning in Islamic religious education. The results of research on the TSTS model, the positive perspective of TSTS reached 83.9 percent, and in STAD the percentage of students' positive perspective was 85.9 percent. The results achieved by this percentage are included in the very good category. The results of this research can be used as study

material in carrying out research on learning models that are not partial, but can be carried out jointly. This is because the material and learning dimensions of Islamic religious education have different complexities from other subjects

References

- Afandi, S. (2018). Konsep Ta'awun (Cooperative Learning) Dalam Al-Qur'an. *EL-HIKMAH: Jurnal Kajian Dan Penelitian Pendidikan Islam*. <https://doi.org/10.20414/elhikmah.v0i0.344>
- Agrahari, R. (2016). The Nature of Educational Reform and Change: From Teacher-centered to Student-centered learning. *Educational Quest- An International Journal of Education and Applied Social Sciences*, 7(2). <https://doi.org/10.5958/2230-7311.2016.00030.1>
- Anggraeni, K. A., & Yusnita, R. (2017). Teachers' Role in 21st Century: Teacher is a Facilitator, not a Dictator. *LUNAR: Journal of English and Art*, 1(1).
- Amin, A. (2015). Pembelajaran Cooperative Tipe Two Stay Two Stray Berbasis Multimedia dalam Meningkatkan Hasil Belajar Siswa SMK pada Mata Pelajaran PAI. *At-Ta'lim: Media Informasi Pendidikan Islam*, 14(1).
- Esminarto, E., Sukowati, S., Suryowati, N., & Anam, K. (2016). Implementasi Model STAD Dalam Meningkatkan Hasil Belajar Siswa. *Briliant: Jurnal Riset Dan Konseptual*, 1(1). <https://doi.org/10.28926/briliant.v1i1.2>
- Fadhilah, M., Trisnani, A., & Awaludin, A. (2023). Scientific-Cum-Doctriner dalam Studi Islam Menurut Mukti Ali. *Aqlania*, 13(2). <https://doi.org/10.32678/aqlania.v13i2.6817>
- Faryadi, Q. (2012). Effective Teaching and Effective Learning: Instructional Design Perspective. *International Journal of Engineering Research and Applications*, 2(1).
- Guile, D., & Wilde, R. J. (2022). Complexity Theory and Learning: Less Radical than it Seems? *Educational Philosophy and Theory*. <https://doi.org/10.1080/00131857.2022.2132934>
- Habibi, M. M. (2017). Corak Pendidikan Islam Inklusif. *Jurnal EL-Tarbawi*, 10(1).
- Hamid, A. (2019). Berbagai Metode Mengajar bagi Guru dalam Proses Pembelajaran. *Jurnal Penelitian Sosial Dan Keagamaan*, 9(2).
- Hasan, M. (2022). What Makes an Effective Teacher in the 21st Century? *Educational Quest- An International Journal of Education and Applied Social Sciences*, 13(1). <https://doi.org/10.30954/2230-7311.1.2022.5>
- Himami, Z. H. & A. S. (2021). Model Pembelajaran Kooperatif Dalam Menumbuhkan Keaktifan Belajar Siswa. *Irsyaduna: Jurnal Studi Kemahasiswaan*, 1(1).
- Irah Larasati, Q., Cahyaningtyas, A., Mangzila, A., Agus Firawati, A., Munirotul Yuanita, S., & Lesmana, I. (2020). *The Role and Function of Teachers in Improving Effective Learning in Classes*. <https://doi.org/10.2991/coema-19.2019.4>

- Khoerunnisa, N., Akil, & Abidin, J. (2022). Urgensi Metode Pembelajaran Dalam Pendidikan. *PeTeKa (Jurnal Penelitian Tindakan Kelas Dan Pengembangan Pembelajaran)*, 5(14).
- Mahmudah, M. (2016). Urgensi Diantara Dualisme Metode Pembelajaran Ceramah Dalam Kegiatan Belajar Mengajar Untuk Siswa MI/SD. *Cakrawala: Jurnal Studi Islam*, 11(1). <https://doi.org/10.31603/cakrawala.v11i1.107>
- Mira, M., & Marlina, M. (2020). Penerapan Metode Pembelajaran Kooperatif Tipe STAD dalam Meningkatkan Hasil Belajar Pendidikan Agama Islam Siswa SMKN 1 Kendari : *Jurnal Pendidikan Islam*, 1(1).
- Mirdad, J. (2020). Model-Model Pembelajaran (Empat Rumpun Model Pembelajaran). *Jurnal Sakinah*.
- Munawaroh, S. (2016). Model Pembelajaran Kooperatif (Cooperative Learning) Dalam Strategi Belajar Mengajar Bahasa Arab. *Prosiding Konferensi Nasional Bahasa Arab II*.
- Murni, N. F. (2021). Upaya Meningkatkan Keaktifan Siswa Dalam Proses Pembelajaran. *Science, Engineering, Education, and Development Studies (SEEDS): Conference Series*, 5(1). <https://doi.org/10.20961/seeds.v5i1.56736>
- Nadjmuddin, M. (2010). Konsep Ilmu Dalam Alquran. *Inspirasi*, X.
- Ngaamo, R., & Lawrence, D. (2023). Learning is fun, or at least it should be. *Set: Research Information for Teachers*, 1. <https://doi.org/10.18296/set.1522>
- Nisha, H. (2021). Efektifitas Penerapan Model Pembelajaran Two Stay Two Stray Terhadap Hasil Belajar Peserta Didik Kelas XI Pada Mata Pelajaran Pendidikan Agama Islam Di SMA Negeri 5 Barru. *Uin Alauddin Makassar*.
- Nurmi. (2010). Strategi Pembelajaran Kooperatif Dalam Meningkatkan Kemandirian Belajar Peserta Didik. *Generasi Kampus*, 3(2).
- Pane, A., Dasopang, M. D. (2017). Belajar dan Pembelajaran. *Fitrah Jurnal Kajian Ilmu-Ilmu Keislaman*, 03(2).
- Rowikarim, A. (2017). Mengajar Yang Efektif Menjadi Penentu Kualitas Seorang Guru. *Jurnal Pendidikan UNIGA*, 7(1).
- Santoso, B., Triono, M., & Zulkifli, Z. (2023). Tantangan Pendidikan Islam Menuju Era Society 5.0: Urgensi Pengembangan Berpikir Kritis dalam Pembelajaran PAI di Sekolah Dasar. *Jurnal Papeda: Jurnal Publikasi Pendidikan Dasar*, 5(1). <https://doi.org/10.36232/jurnalpendidikdasar.v5i1.2963>
- Slavin, R. E. (2015). Cooperative learning in elementary schools. *Education 3-13*, 43(1). <https://doi.org/10.1080/03004279.2015.963370>
- Suparlan. (2019). Teori Konstruktivisme dalam Pembelajaran. *Islamika*, 01(02), 79–88.
- Wartomo, W. (2016). Peran guru dalam pembelajaran era digital. *Prosiding Temu Ilmiah Nasional Guru (Ting) Vii, November*.

- Wulandari, I. (2022). Model Pembelajaran Kooperatif Tipe STAD (Student Teams Achievement Division) dalam Pembelajaran MI. *Jurnal Papeda: Jurnal Publikasi Pendidikan Dasar*, 4(1). <https://doi.org/10.36232/jurnalpendidikandasar.v4i1.1754>
- Yang, X. (2023). A Historical Review of Collaborative Learning and Cooperative Learning. *TechTrends*. <https://doi.org/10.1007/s11528-022-00823-9>
- Zahra, D. N., & Fasa, M. I. (2018). The Cooperative Learning Concept On Qur'an. *HUNafa: Jurnal Studia Islamika*, 15(1). <https://doi.org/10.24239/jsi.v15i1.508.49-67>