

# The Implementation of Cooperative Learning in the Al-Qur'an Hadith Subject at MIS Mathla'ul Anwar, Pasar Baru, Pesawaran, Lampung, Indonesia

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**Abstract:** *This study aims to describe the implementation of the Student Teams Achievement Divisions (STAD) type cooperative learning model in learning the Qur'an Hadith in class V B MIS Mathla'ul Anwar Pasar Baru and evaluate its impact on student activities and collaboration. The approach used is qualitative with the type of field research. Data collection is carried out through observation, interviews, and documentation, then the data is analyzed through a process of reduction, presentation, and conclusion drawn. The findings of the study indicate that the STAD model is carried out in five phases, namely the presentation of materials, the formation of heterogeneous groups, learning activities in teams, individual quizzes, and the awarding of awards. The implementation of this model shifts the focus of learning from teachers to students. STAD has been proven to increase students' active participation, strengthen cooperation and responsibility in groups, and foster motivation and enthusiasm for learning. In addition, students become more courageous to express their opinions, be able to discuss effectively, and show a better understanding of the Qur'an Hadith material. These results show that the STAD model can be used as an alternative effective learning strategy at the Madrasah Ibtidaiyah level.*

**Keywords:** *Cooperative learning; STAD; Learning the Qur'an Hadith.*

**Abstrak:** *Penelitian ini bertujuan untuk mendeskripsikan implementasi model pembelajaran kooperatif jenis Student Teams Achievement Divisions (STAD) dalam pembelajaran Hadits Al-Qur'an di kelas V B MIS Mathla'ul Anwar Pasar Baru dan mengevaluasi dampaknya terhadap kegiatan dan kolaborasi mahasiswa.*

*Pendekatan yang digunakan bersifat kualitatif dengan jenis penelitian lapangan. Pengumpulan data dilakukan melalui observasi, wawancara, dan dokumentasi, kemudian data dianalisis melalui proses pengurangan, penyajian, dan kesimpulan yang ditarik. Temuan penelitian menunjukkan bahwa model STAD dilakukan dalam lima tahap, yaitu penyajian materi, pembentukan kelompok heterogen, kegiatan pembelajaran dalam tim, kuis individu, dan pemberian penghargaan. Penerapan model ini mengalihkan fokus pembelajaran dari guru ke siswa. STAD telah terbukti meningkatkan partisipasi aktif siswa, memperkuat kerja sama dan tanggung jawab dalam kelompok, serta menumbuhkan motivasi dan semangat untuk belajar. Selain itu, siswa menjadi lebih berani untuk menyampaikan pendapatnya, mampu berdiskusi secara efektif, dan menunjukkan pemahaman yang lebih baik terhadap materi Hadits Al-Qur'an. Hasil penelitian ini menunjukkan bahwa model STAD dapat digunakan sebagai alternatif strategi pembelajaran efektif di tingkat Madrasah Ibtidaiyah.*

**Kata kunci:** *Pembelajaran Kooperatif; STAD; Pembelajaran Al-Qur'an Hadits.*

## Introduction

Learning is not solely focused on improving students' cognitive abilities, but is also directed to form attitudes and personalities that are in line with religious values and social norms. According to Thomas Lickona, the purpose of character education is for students to understand moral values, develop a sense of concern for these values, and be able to apply them in daily life.<sup>1</sup> Therefore, educational institutions, including madrasahs, play an important role in instilling characters such as cooperation, a sense of responsibility, and social concern.

Character reinforcement is normatively regulated in Keputusan Presiden Number 87 of 2017 about Strengthening Character Education, which states that character education is carried out by integrating Pancasila values into various teaching and learning activities.<sup>2</sup> In line with the national education goals set out in Undang-Undang No. 20 of 2003.<sup>3</sup> In the madrasah environment, this goal is

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<sup>1</sup> Thomas Lickona, *Character Matters: How to Help Our Children Develop Good Judgment, Integrity, and Other Essential Virtues* (New York: Simon & Schuster, 2004), 17.

<sup>2</sup> Republic of Indonesia, *Presidential Decree Number 87 of 2017 concerning the Strengthening of Character Education*.

<sup>3</sup> Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 tentang Sistem Pendidikan Nasional, Pasal 3.

closely related to the teaching of Islamic Religious Education, especially in the subject of the Qur'an Hadith.

Learning the Qur'an Hadith has a crucial role in developing students' religious insight and character from an early age, reading, memorizing, and understanding the meaning and applying its values in daily life.<sup>4</sup> Therefore, the method of learning Qur'an Hadith must be actively designed and involve students in order to create positive social interaction between them.

One approach that can support this goal is cooperative learning of the Student Teams Achievement Divisions (STAD) type, which emphasizes cooperation in heterogeneous teams, individual responsibilities, and team evaluation based on each member's contributions.<sup>5</sup> In using the learning process, students discuss, help each other in understanding the material, and improve communication and collaboration skills, while emphasizing personal responsibility and team rewards as triggers for learning motivation.<sup>6</sup>

MIS Mathla'ul Anwar Pasar Baru was chosen as the research location because it consistently incorporates the learning of the Qur'an Hadith in the formation of students' character, as well as being open to learning innovation. Class V B was chosen because the students already have adequate basic competencies and show interaction dynamics that are suitable for the application of the STAD model, so that it is aligned with the research objectives.<sup>7</sup>

Although many studies indicate that the Student Teams Achievement Divisions (STAD) cooperative learning model is successful in improving student learning achievement, most studies focus more on quantitatively measured cognitive improvement, for example by comparing pre-test and post-test scores.<sup>8</sup> Research usually focuses on academic achievements, but studies that explore the application process in Islamic Religious Education learning are still quite limited.

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<sup>4</sup> Ramayulis, *Methodology of Islamic Religious Education* (Jakarta: Kalam Mulia, 2014), 21.

<sup>5</sup> Robert E. Slavin, *Cooperative learning: Theory, Research, and Practice*, 2nd ed. (Boston: Allyn and Bacon, 2005), 11.

<sup>6</sup> Anita Lie, *Cooperative learning: Practicing Cooperative learning in classrooms* (Jakarta: Grasindo, 2008), 28.

<sup>7</sup> Nur Handayani, "Observation of Learning Activities of Class V B Students" (MIS Mathla'ul Anwar, October 20, 2026).

<sup>8</sup> Isjoni, *Cooperative learning: The Effectiveness of Group Learning* (Bandung: Alfabeta, 2011), 23.

In addition, research on STAD is more applied to general subjects such as Mathematics, Science, or Social Studies,<sup>9</sup> however, the application in the learning of the Qur'an Hadith that emphasizes character values, moral internalization, and the formation of religious attitudes is still rarely studied thoroughly. In fact, the subject of the Qur'an Hadith does not only focus on understanding concepts, but also on forming attitudes and strengthening Islamic values in daily life.<sup>10</sup>

Meanwhile, there is still little qualitative research that describes in detail the stages of planning, implementation, evaluation, and the factors that support and hinder the implementation of the STAD model at the Madrasah Ibtidaiyah level, especially class V. Therefore, this study presents a comprehensive overview of the implementation of STAD-type *cooperative learning* in the teaching of the Qur'an Hadith at MIS Mathla'ul Anwar Pasar Baru.

## Method

The researcher applies a qualitative method with a qualitative descriptive approach, which is a type of research that seeks to describe, explain, and understand phenomena in depth through non-numerical data.<sup>11</sup> This study took subjects in the form of students of class V B at Madrasah Ibtidaiyah Private Mathla'ul Anwar Pasar Baru, with a total of 22 students consisting of 11 males and 11 females. Researchers collected primary data directly from the field through interviews with several informants. Secondary data is obtained from various documents, books, academic journals, and other sources relevant to the research topic.

The data collection methods applied include observation, interviews, and documentation. Data analysis is carried out through three stages, namely: first, data reduction, which is the process of summarizing, selecting, focusing, and simplifying raw data obtained from interviews, observations, and documentation in accordance with the purpose of the research<sup>12</sup>, 2) Data presentation is a step in organizing data that has been processed into a structured format so that

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<sup>9</sup> Agus Suprijono, *Cooperative learning: Theory and Application of PAIKEM* (Yogyakarta: Student Library, 2012), 74.

<sup>10</sup> Ramayulis, *Methodology of Islamic Religious Education*, 25.

<sup>11</sup> Sugiyono, *Qualitative Research Methods* (Bandung: Alfabeta, 2018), 9.

<sup>12</sup> M. B. Miles, A. M. Huberman, and J. Saldana, *Qualitative Data Analysis: A Methods Sourcebook*, 3rd ed. (Thousand Oaks, CA: Sage Publications, 2014), 10.

researchers can more easily understand the data as a whole<sup>13</sup>, 3) Conclusion drawing or verification is the final step in data analysis, where the meaning, patterns, and relationships of the data that have been collected are interpreted. The conclusions are provisional and must be retested through triangulation of sources and methods, re-checking the data, and conformity with relevant theories so that their validity is guaranteed and can be scientifically accounted for.<sup>14</sup>

This study highlights a detailed description of: (1) learning planning of the Qur'an and Hadith using the Student Teams Achievement Divisions (STAD) type cooperative learning model; (2) the implementation of learning which includes the stages of delivering material, working in teams, individual quizzes, and giving awards to groups; (3) student response and participation during the learning process; and (4) factors that support or hinder the application of the model. Thus, this study not only assesses the final results, but also examines the dynamics of the overall learning process.

### **Result/Finding And Discussion**

#### **Implementation of the Student Teams Achievement Divisions (STAD) Type Cooperative Learning Model in the Learning of the Qur'an Hadith**

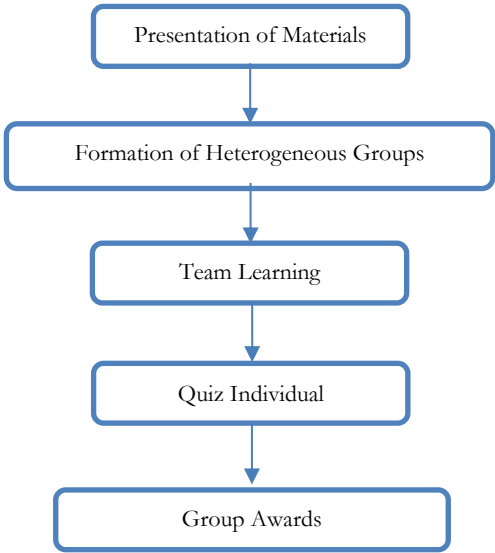
The results of the study show that the application of the cooperative learning model of the Student Teams Achievement Divisions (STAD) type in the subject of Al-Qur'an Hadith in class V B MIS Mathla'ul Anwar Pasar Baru has been carried out in a structured manner in accordance with the steps of the steps designed by the teacher. Based on observations, interviews, and documentation, teachers carry out the learning process through the stages of presenting material, forming heterogeneous groups, team learning activities, individual quizzes, and giving awards to groups.

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<sup>13</sup> Sugiyono, *Qualitative Research Methods*, 11.

<sup>14</sup> J. W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed. (Thousand Oaks, CA: Sage Publications, 2014), 185.

**Figure 1.** Stages of Implementation of the STAD Type Cooperative Learning Model



In the early stages of the learning process, teachers teach the material traditionally to give basic understanding to all students. The delivery of this material serves as a foundation before students carry out group learning activities. Furthermore, teachers organize groups of four to five students with varying levels of academic ability. The purpose of forming this heterogeneous group is so that students can help each other and collaborate in understanding the material being studied.

**Table 1.** Summary of Research Findings

| Aspects Examined            | Research Findings                                                                                                                                                                |
|-----------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Implementasi STAD           | Learning is carried out through the steps of presenting material, forming heterogeneous groups, teamwork ( <i>team study</i> ), individual quizzes, and giving awards to groups. |
| Student Activities          | The students participate in discussions, exchange opinions, ask questions, and help group members who are having difficulties.                                                   |
| Cooperation                 | Group members interact positively through learning together and completing tasks collaboratively.                                                                                |
| Individual Responsibilities | The students work diligently in individual quizzes because the results affect the group's scores.                                                                                |

|                            |                                                                                                                                 |
|----------------------------|---------------------------------------------------------------------------------------------------------------------------------|
| Learning Motivation        | Appreciation for the group fosters students' enthusiasm and enthusiasm in the learning process.                                 |
| Implementation Constraints | Limited time, a variety of students' academic abilities, and teachers' challenges in managing classes and assessing group work. |

The findings of the study indicate that the implementation of STAD in class V B is in line with the steps proposed by Slavin, which include presentations in front of the class, group work, personal quizzes, assessment of each student's improvement, and rewards for the team.<sup>15</sup> The presentation of material at the beginning of the lesson provides an opportunity for students to gain a uniform basic understanding, so that group discussions become more efficient. In addition to being a material presenter, teachers also function as facilitators who guide and guide the student learning process.

The findings of this study are consistent with Andi Milda Malia's research which emphasizes that the application of the STAD model in Islamic Religious Education learning can increase student participation in the learning process because they get active learning opportunities through group work.<sup>16</sup> These similarities show that the STAD model can be applied effectively to subjects related to religious education, as it provides a wide space for students to interact and build understanding together.

### Student Activities and Cooperation in STAD Learning

The observation results indicated that students actively participated during the team learning session. They discuss with each other, exchange views, ask questions, and help group mates who have difficulty understanding the material. Students with higher abilities try to explain the material to other group members, so that the learning process takes place collaboratively.

Student activity is no longer understood as a one-sided process of knowledge absorption from teacher to learner, but rather as a construction of knowledge built collaboratively through intensive social interaction. Slavin, as the originator of this model, asserts that an

<sup>15</sup> Robert E. Slavin, *Cooperative Learning: Theory, Research and Practice* (Bandung: Nusa Media, 2008), 148.

<sup>16</sup> Andi Milda Malia, "The Application of the STAD Type Cooperative Learning Model in Improving the Learning Outcomes of Islamic Religious Education," *IQRO: Journal of Islamic Education* 2, no. 2 (2019): 45.

individual's learning engagement is strongly determined by the quality of their contribution and involvement within a heterogeneous group formed on the basis of academic ability, gender, and social background.

This is in line with Vygotsky's constructivism, which emphasizes the importance of the zone of proximal development, where more capable students can serve as models for their peers. Activity in STAD is not merely a physical act of completing tasks, but rather a cognitive and affective process that is interconnected within the social space of learning. This is what makes STAD relevant to examine not only from a pedagogical perspective, but also from a philosophical perspective on the nature of human beings as creatures who learn through interaction.<sup>17</sup>

Cooperation within the STAD context holds a position that is far more fundamental than merely an instructional strategy for improving cognitive learning outcomes. It serves as a medium for internalizing social values such as shared responsibility, empathy, and sensitivity to others' needs in the learning process. When an academically capable student is willing to re-explain the material to a friend who does not yet understand it, what is actually occurring is a real practice of the principle of *ta'awun* or mutual help, which is one of the ethical pillars in Islamic education.<sup>18</sup>

This is important to emphasize because studies on STAD often become trapped in purely quantitative measurement, without tracing the value dimension that is actually the spirit of this cooperative activity. Harmonious cooperation will produce mutual trust, which in turn strengthens students' intrinsic motivation to learn. Therefore, teachers play a crucial role in cultivating a genuine culture of cooperation.

The individual accountability structure embedded in STAD's scoring system is in fact the model's main strength compared to other, looser cooperative models in measuring individual contribution. Discussion activities, peer tutoring, and mutual testing of understanding that occur within small groups create a livelier and more

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<sup>17</sup> Ressi Kartika Dewi, Munawir Yusuf, and Subagya Subagya, "Implementation of Vygotsky's Theory of Social Constructivism in Learning Pancasila Education in Elementary Schools As Strengthening Cooperation Attitudes," *Jurnal Paedagogy* 12, no. 1 (2025): 163–71.

<sup>18</sup> Misman Misman, "Penerapan Model Pembelajaran Kooperatif Tipe STAD Berbasis Nilai Islami Untuk Meningkatkan Karakter Keagamaan Siswa Dalam Pembelajaran PAI," *Jurnal Ilmu Tarbiyah Dan Keguruan (JITK)* 3, no. 1 (2025): 68–74.

participatory learning ecosystem compared to conventional one-directional learning. STAD not only changes the pattern of student interaction, but also transforms the teacher's role from the sole source of knowledge into a facilitator who carefully manages group dynamics.<sup>19</sup>

Student activity and cooperation in STAD can be interpreted as a field for the actualization of the concept of *ukhuwah* and *tarbiyah bil-jama'ah* which positions the learning community as a space for character formation, not merely a space for transmitting cognitive knowledge. This approach is consistent with the classical Islamic scholarly tradition in which the teaching-learning process within a halaqah or majelis ilmu (knowledge circle) has always involved dialogue, deliberation, and mutual correction among participants as an integral part of its pedagogical method. This argument strengthens the relevance of adapting STAD within Islamic educational institutions, since its group-work structure is substantially not in conflict with, and can in fact enrich, the long-established practice of learning grounded in Islamic values.<sup>20</sup>

The cooperation built within STAD groups, when contextualized with the values of *ta'awun ala al-birr wa al-taqwa*, will go beyond mere academic achievement and transform into the habituation of character. This affirms that the adoption of modern learning methods such as STAD need not be viewed as pedagogical Westernization, but can instead be creatively integrated with the epistemology of Islamic education, which already has a strong foundation regarding the importance of learning together. With this, STAD is no longer merely an instructional method, but becomes an instrument that can be substantively and contextually Islamized.<sup>21</sup>

These results are consistent with the concept of positive *interdependence* proposed by Johnson and Johnson. They argue that cooperative learning will be effective if each member of the group realizes that the team's success depends on the contribution of all its

<sup>19</sup> Linatus Shofiyah, "STAD-Type Cooperative Learning in IPS Lessons in Elementary School," *SHEs: Conference Series* 3, no. 3 (2020): 2251–56.

<sup>20</sup> Hironimus Dapa, Anugrah Giffari, and Ishomuddin Ishomuddin, "Integrasi Konten Lokal Dalam Kurikulum Pendidikan Agama Islam: Dinamika, Tantangan, Dan Peluang Di Era Kontemporer," *Al Marhalah* 10, no. 1 (2026): 11–19.

<sup>21</sup> Murtadha and Seri Mughni Sulubara, "Model Pembelajaran Kooperatif Tipe Stad (Student Teams Achievement Division) Di SMP IT Muhammadiyah Takengon," *Devantara : Jurnal Pendidikan Sosial Humaniora* 2, no. 1 (2023): 47–54.

members.<sup>22</sup> In this study, students showed awareness to help each other because they understood that the success of the group is not determined by just one person, but by all its members.

According to the social constructivism approach, discussion activities show that the learning process occurs through social interaction. Vygotsky stated that the development of students' knowledge is influenced by interaction with the social environment as well as peers who have higher abilities.<sup>23</sup> The results of the study indicate that students who master the material are better at indirectly providing help (*scaffolding*) to their friends through explanations and support during discussions.

The findings of this study are in line with Anita Lie's view that cooperative learning provides opportunities for students to hone social skills, communication skills, and thinking through group interaction.<sup>24</sup> In discussion activities, students learn to respect the opinions of others, work together in completing tasks, and build collective understanding. Therefore, the benefits obtained by students are not only limited to the academic aspect, but also to the development of social skills.

### **Individual Responsibility and Student Learning Motivation**

After the group activity ended, the teacher assigned each student to take a quiz individually. The quiz was carried out without help from group members. The quiz score was then added to the team's total points, so that each participant was responsible for their team's success. Observation and interview results show that students displayed seriousness while taking the individual quiz. They tried to re-master the material they had studied in the group discussion because they realized their achievement would affect the group's scores. This condition shows that the implementation of STAD can cultivate a sense of personal responsibility in the learning process.

Individual responsibility in STAD-type cooperative learning is a component that cannot be reduced merely to an administrative assessment mechanism, but must instead be understood as an epistemological foundation that ensures fairness in the learning process

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<sup>22</sup>David W. Johnson and Roger T. Johnson, *Learning Together and Alone: Cooperative, Competitive, and Individualistic Learning* (Boston: Allyn and Bacon, 2009), 93.

<sup>23</sup>Lev S. Vygotsky, *Mind in Society: The Development of Higher Psychological Processes* (Cambridge: Harvard University Press, 1978), 86.

<sup>24</sup>Anita Lie, *Cooperative Learning: Practicing Cooperative Learning in Classrooms*, 28.

amid the structure of group work. Slavin explicitly designed the individual improvement score system as a critical response to the fundamental weakness of conventional group learning models, in which collective achievement often masks the actual contribution of each member.<sup>25</sup>

Individual responsibility in STAD serves a dual function, namely as a measurement instrument as well as a means of forming independent character that does not depend on others' success. This is what makes the dimension of individual responsibility a structural prerequisite that determines the overall success of the cooperative system, rather than merely a complementary element of the instructional design.<sup>26</sup>

Students' learning motivation within the STAD context cannot be understood singularly, but must be analyzed through the dynamic interaction between intrinsic and extrinsic motivation, which mutually reinforce one another. Granting recognition to high-achieving groups does function as an effective external reinforcer in the short term, but a more substantive argument shows that lasting motivation actually grows from the sense of competence and self-worth experienced by students when their contribution is acknowledged by the group.<sup>27</sup>

McClelland's achievement motivation theory and Deci and Ryan's self-determination theory provide relevant analytical frameworks for explaining this phenomenon, in which the needs for competence, autonomy, and social connectedness are simultaneously fulfilled within the structure of STAD learning. Every student has an equal opportunity to make a maximal contribution to their group score, without being burdened by direct comparison with much higher-ability students; learning motivation thus grows more evenly than in conventional individual competition systems. This is a strong argument for why STAD is regarded as more psychologically fair than learning models oriented solely toward individual ranking. Therefore, motivation in STAD is actually the result of carefully engineered social

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<sup>25</sup> Riri Arianti Kuncono, Ruswandi Hermawan, and Arie Rakhmat Riyadi, "Pembelajaran Kooperatif Tipe STAD Untuk Meningkatkan Kerja Sama Siswa Kelas IV SD," *JPGSD* 4, no. 3 (2019): 298–306.

<sup>26</sup> Kuncono, Hermawan, and Riyadi, "Pembelajaran Kooperatif Tipe STAD Untuk Meningkatkan Kerja Sama Siswa Kelas IV SD."

<sup>27</sup> Muhammad Tegar Hussain, Isval Maulana, and Ma'mun Hanif, "Peran Motivasi Intrinsik Dan Ekstrinsik Dalam Upaya Meningkatkan Minat Belajar Siswa," *Al-Imiya: Jurnal Pendidikan Islam* 1, no. 3 (2025): 746–50.

learning structures, not merely a side effect of giving rewards or praise alone.<sup>28</sup>

High learning motivation will encourage students to become more responsible for their own learning process, including in preparing themselves for the individual quiz that determines the improvement score. This circular relational pattern affirms that STAD is not merely a technical teaching method, but rather a psychosocial ecosystem designed to cultivate a positive spiral between personal accountability and internal drive for achievement. This argument is reinforced by empirical findings across various studies showing a significant correlation between the implementation of the individual scoring system and increased active student participation in group discussions.<sup>29</sup>

This research not only strengthened students' sense of personal responsibility, but also showed an increase in learning motivation. This was reflected in students' enthusiasm while participating in learning, their seriousness in completing tasks, and their desire to earn group recognition. The group with the highest score was given a reward by the teacher in appreciation of the effort and achievement attained.

This finding is consistent with Yuli Fitriana's research, which showed that giving rewards to groups using the STAD model can boost students' learning motivation in the Al-Qur'an Hadits subject. The reward serves as a reinforcer that encourages students to maintain and improve their academic achievement. Therefore, the reward mechanism in STAD is not merely a sign of appreciation, but also a tactic for increasing student learning motivation.

### **Strengthening Students' Character and Social Skills**

The strengthening of students' character and social skills through STAD-type cooperative learning is a dimension that actually goes beyond the cognitive objectives that have so far been the main focus in studies on this model's effectiveness. Character, in a broader sense,

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<sup>28</sup> Muhammad Ridho, "Teori Motivasi McClelland Dan Implikasinya Dalam Pembelajaran PAI," *PALAPA: Jurnal Studi Keislaman Dan Ilmu Pendidikan* 8, no. 1 (2020): 1–16.

<sup>29</sup> Vivin Anis Faristin, Heri Saptadi Ismanto, and Venty Venty, "Faktor-Faktor Yang Mempengaruhi Motivasi Belajar Siswa SMA Factors Influencing High School Students' Learning Motivation," *Journal of Emerging Technology in Teaching and Learning (JETTL)* 1, no. 1 (2023): 125–53.

is not formed merely through verbal value transmission, but rather through habituation and direct experience within authentic social relationships among learners.

This is in line with Lickona's view of character education, which emphasizes the importance of knowing the good, desiring the good, and doing the good simultaneously, where the group-work structure in STAD provides a real space for these three dimensions to interact. When students face real situations requiring them to share understanding, respect differences in ability, and restrain selfish attitudes for the sake of the group, what actually occurs is a process of character formation far more effective than doctrinal value teaching in a conventional classroom. Social skills such as effective communication, negotiation of opinions, and resolution of minor conflicts also grow organically within the dynamics of the heterogeneous groups that characterize STAD. It can therefore be argued that STAD inherently has great potential as a laboratory for character formation, provided it is managed with adequate pedagogical awareness by the teacher.<sup>30</sup>

The character formed through STAD learning is not singular, but encompasses a broad spectrum of values, ranging from academic honesty and patience in guiding friends, to humility in accepting help from others. A high-ability student who consistently guides a friend without feeling superior is actually practicing the value of *tawadhu'* (humility), one of the core characters in Islamic moral tradition, while a student who is willing to accept help without shame is practicing intellectual honesty in acknowledging their own limitations.<sup>31</sup>

Studies on STAD's impact on character often stop at the descriptive level without tracing the actual roots of the values being formed through such interaction. The social skills developed in this context also include active listening ability, which is an important prerequisite for constructive dialogue within a learning group. Without good listening skills, group discussion will become merely an exchange of monologues that fails to produce substantial shared understanding. Therefore, teachers need to deliberately integrate the practice of these

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<sup>30</sup> Salamah Eka Susanti, "Pendidikan Karakter Dalam Membangun Kecerdasan Moral Bagi Anak Usia Dini Perspektif Thomas Lickona," *TRILOGI: Jurnal Ilmu Teknologi, Kesehatan, Dan Humaniora* 3, no. 1 (2022): 10–17.

<sup>31</sup> Misman, "Penerapan Model Pembelajaran Kooperatif Tipe STAD Berbasis Nilai Islami Untuk Meningkatkan Karakter Keagamaan Siswa Dalam Pembelajaran PAI."

social skills into the learning scenario, rather than leaving them to grow by chance without clear direction.<sup>32</sup>

Research shows that cooperative learning methods provide a learning experience that helps build positive character. In the context of Islamic education, the values of cooperation and mutual help that emerge during the learning process align with the concept of ta'awun, or helping one another in goodness. Studying the Qur'an and Hadith is not only intended to deepen students' understanding of religious material, but also to shape character and behavior in accordance with Islamic values.

### **Obstacles and Challenges of STAD Implementation**

The implementation of STAD in everyday learning practice never takes place in an ideal space free of structural or cultural constraints, so a comprehensive study of this model requires intellectual honesty in acknowledging the complexity of the challenges involved. One of the most fundamental obstacles is the limited learning time available at most educational institutions, which is often insufficient to carry out all phases of STAD in full, from material presentation and in-depth group work to individual quizzes and the recognition session.

Many studies on STAD tend to overlook the reality of limited class hours, which is a structural constraint in the field, so that its implementation is often carried out in a fragmented way and loses its methodological essence. When the group-work phase is shortened to keep up with curriculum targets, the cooperative dynamics that should grow organically become rushed and shallow, making the substantive benefits of this model difficult to achieve optimally.<sup>33</sup>

The next challenge, no less significant, is the issue of heterogeneity in students' academic ability, which, although a basic principle of group formation in STAD, can turn into a source of participation gaps if not managed with adequate pedagogical sensitivity. Students with lower academic ability often experience psychological obstacles in the form of low self-esteem when having to interact intensively with peers of

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<sup>32</sup> Wilda Sofia and Ade Irma, "Keterampilan Mendengarkan Aktif Dalam Meningkatkan Empati Komunikasi Antarpribadi Dengan Teman Sebaya," *JIMMI: Jurnal Ilmiah Mahasiswa Multidisiplin* 3, no. 1 (2026): 114–30.

<sup>33</sup> Marina Arjeni, Titi Falahiyah, and Oman Farhurohman, "Penerapan Model Pembelajaran Kooperatif Learning Tipe Stad Terhadap Hasil Belajar IPS Siswa Sekolah Dasar," *Jurnal Nakula: Pusat Ilmu Pendidikan, Bahasa Dan Ilmu Sosial* 3, no. 1 (2025): 66–73.

much higher ability, causing their participation in group discussion to become passive with minimal real contribution.

Another structural obstacle deserving serious attention is teachers' readiness to deeply understand the philosophy and technical implementation of STAD, given that not a few educators apply this model based only on a surface-level understanding without fully mastering its basic principles. Such shallow implementation is often reduced to merely dividing students into small groups without regard to the principle of heterogeneity, the individual improvement scoring system, or the recognition mechanism that constitutes STAD's authentic distinguishing features.

The findings indicate that the success of the implementation of STAD does not solely depend on the learning model chosen, but also on the capacity of teachers to manage the learning process. This research is consistent with the study conducted by Zulhijra and Firdaus Basuni, which emphasized that the effectiveness of STAD is greatly influenced by teachers' ability to organize groups, manage time, and facilitate student interaction during the learning process.<sup>34</sup>

On the contrary, the study revealed that there are still a number of students who are passive when engaging in group discussions. These results are not in line with Nani Toonaw's study which recorded an increase in the participation of all students equally after the implementation of STAD.<sup>35</sup> It is possible that the difference is triggered by factors such as student characteristics, classroom situations, and teachers' skills in regulating the dynamics of the study group.

## Implications and Novelty of Research Findings

The overall findings of this study show that the use of the STAD-type cooperative learning model has a beneficial effect in increasing learning activity, collaboration, personal responsibility, learning motivation, and the character development of students. These results support cooperative learning theory, which states that a learning

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<sup>34</sup>Zulhijra and Firdaus Basuni, "Implementation of the *Student Teams Achievement Divisions* (STAD) Type Cooperative Model in PAI Learning in Schools," *Muaddib: Islamic Education Journal* 6, no. 2 (2023): 72.

<sup>35</sup> Nani Toonaw, "Through the STAD Type Cooperative Learning Model Can Improve Student Learning Outcomes in QS Materials. Al-Hujurat Verse 13 in Grade 4 SD Negeri 8 Tolangohula Gorontalo Regency," *Al-Minhaj: Journal of Islamic Education* 4, no. 4 (2022): 458.

process relying on social interaction and teamwork can improve the quality of learning more effectively than teacher-centered methods.

The uniqueness of this research lies in its emphasis not only on assessing students' learning achievement, but also on exploring in detail the implementation of STAD in Al-Qur'an Hadits learning at the madrasah ibtidaiyah level. The research results show that the success of STAD is reflected not only in increased academic achievement, but also in the formation of cooperation, a sense of responsibility, motivation, and character throughout the learning process. Thus, this research makes a theoretical and practical contribution to the development of cooperative learning models in the Al-Qur'an Hadits subject at the madrasah ibtidaiyah level.

The theoretical implications of this finding enrich the body of cooperative learning literature, which has so far tended to be dominated by studies in science, mathematics, or general social studies subjects, while its application in Al-Qur'an Hadits learning remains relatively rarely explored in depth. This argument is important to raise given that the characteristics of Al-Qur'an Hadits as a subject laden with dimensions of memorization, textual understanding, and the internalization of spiritual values demand a different methodological adaptation compared to subjects based on exact sciences or general social studies.

This research finding confirms that STAD's basic principles, such as group heterogeneity, individual accountability, and the collective recognition system, remain relevant and can be contextually adapted in learning based on religious texts without reducing the depth of their scholarly substance. This research extends the theoretical boundaries of cooperative learning, which had previously touched relatively little on the domain of religious education specifically, while also opening the way for the development of other cooperative models more contextually suited to the characteristics of religious subjects.

This kind of theoretical contribution has broader significance, as it not only enriches the discourse on STAD in general, but also bridges the gap between modern cooperative learning theory and the distinctive contextual needs of Islamic education. Therefore, this finding deserves to be regarded as an initial stepping stone for further research seeking to integrate innovative learning models into the domain of religious education, which has so far tended to be conservative in its choice of teaching methods.

As for its practical implications, this finding provides a concrete reference for Al-Qur'an Hadits teachers at the madrasah ibtidaiah level in designing learning scenarios that are oriented not only toward achieving memorization and textual comprehension targets, but also toward the simultaneous formation of students' social dimensions and character. This argument is important to emphasize because the practice of teaching Al-Qur'an Hadits in many madrasahs still tends to be conventional and teacher-centered, so this research finding offers a more participatory methodological alternative oriented toward the holistic development of learners.

The novelty of this research also lies in its contribution to showing that success in religious learning need not be measured solely through memorization ability, but can also be seen in the growth of cooperation, responsibility, motivation, and character built throughout the learning process. This implication has strategic relevance for madrasah curriculum policy, which needs to consider integrating cooperative learning methods more systematically in developing the pedagogical competence of religious-subject teachers.

Dissemination and replication of this approach are important to apply to other madrasahs; otherwise, its practical contribution will remain confined to the research context alone, without a broader transformative impact on the practice of Al-Qur'an Hadits education nationally. Thus, this research offers not only locally grounded empirical findings, but also a broader reflection on how Islamic education can creatively adapt contemporary pedagogical innovations without sacrificing the depth and authenticity of the religious values that form the core of this subject.

## Conclusion

This study demonstrates that the implementation of the Student Teams Achievement Divisions (STAD) type cooperative learning model in Al-Qur'an Hadith learning in class V B MIS Mathla'ul Anwar Pasar Baru has been carried out in a structured and systematic manner, yielding significant positive impacts on the overall student learning process.

The implementation of STAD was conducted through five interrelated stages, namely material presentation, heterogeneous group formation, team learning, individual quizzes, and group recognition. The execution of these five stages has been proven to shift the learning paradigm from teacher-centered to student-centered, thereby creating a more participatory and dynamic learning ecosystem.

In terms of student activity and cooperation, students demonstrated a higher level of active engagement throughout the learning process. They engaged in discussions, exchanged views, helped one another in understanding the material, and organically developed their communication skills. This finding is consistent with Vygotsky's social constructivism theory, in which academically more capable students function as scaffolding for their peers within heterogeneous groups.

Beyond cognitive achievement, STAD has also proven to be a significant factor in the formation of students' character and social skills. Values such as *ta'awun* (mutual assistance), *tasamuh* (tolerance), and *ukhuwah* (brotherhood) were not transmitted verbally, but were directly experienced by students through the dynamics of group work. This demonstrates that STAD holds strong compatibility with the tradition of Islamic education, including the *halaqah* and *tarbiyah bil-jama'ah* traditions, so that its application in madrasah institutions does not constitute pedagogical Westernization, but rather a contextualization of modern methods within the framework of Islamic values.

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