

# Analysis of Collaborative Learning Implementation for Achieving Learning Outcomes Based on Mastery Standards in Islamic Education Subject

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## Abstract

This study aims to determine whether applying Collaborative Learning in Islamic Religious Education Subjects can achieve the learning outcomes of grade VIII students of Datok Sulaiman Junior High School Palopo Girls. The data sources used are primary data and secondary data. This type of research is descriptive qualitative, with data collection techniques, namely interviews, observation and documentation. The number of informants used in this study was 37 respondents. The results showed that the application of collaborative learning began with the teacher giving greetings, praying, dividing groups and materials, students conducting discussions and presentations in front of the class and, at the end of learning, doing quizzes as a form of evaluation. The application of collaborative learning provides ease in understanding learning more active, pleasant atmosphere. Obstacles in implementing cooperative learning include lack of cooperation, delivery of material in a small voice, relatively short processing time, limited internet access and differences of opinion. Learning outcomes through collaborative learning provide very satisfactory learning outcomes with a pass rate of 100% above KKM.

**Keywords:** *Collaborative Learning, Collaborative Learning Barrier, Study Outcomes, Islamic Religious Education, SMP Datok Sulaiman*

## Introduction

Education is crucial to achieving the quality of individuals who can face the challenges of the Industrial Revolution era 4.0 (Kahar et al., 2021). In line with Law No. 20 Article 3 of 2003 concerning the objectives of the national education system, education aims to develop students' potential to become people of faith, fear God Almighty, have noble character, healthy, knowledgeable, capable, creative, independent, and become democratic and responsible citizens (Fitriyani, 2018; Noor, 2018). However, the education situation in Indonesia shows low quality, which is reflected in several indicators, such as effectiveness, efficiency, and teacher standardization, that are not optimal (Suryana, 2020; Rachman, 2011; Madjid, 2016; Neolaka, 2020). In addition, the system of using curriculum based on

government knowledge without paying attention to the times and the community's needs also contributes to the low quality of education.

Recent research in this area highlights the importance of teachers and students as key drivers in improving the quality of education. The study emphasizes the need to improve the quality of teachers in the learning process to achieve national education goals. Successful learning must involve synergistic collaboration between teachers and students (Susilawati et al., 2021). In addition, the latest study also suggests learning strategies that are by the material and student comprehension, as well as the importance of introducing different student characteristics to create a learning atmosphere that suits their learning needs (Mulyani et al., 2018; Akbar 2020; Wuwung, 2020).

Although there is an emphasis on the importance of the role of teachers and students in improving the quality of education based on the latest research, there has been no specific study that analyzes the application of collaborative learning in achieving learning outcomes in Islamic Religious Education subjects at the junior high school level in Indonesia, especially in SMP Datok Sulaiman Putri Palopo Section. Previous studies tend not to be in-depth in identifying concrete problems experienced by students in junior high school, such as low enthusiasm for learning, student disinterest in participating in the learning process and absenteeism of female students in final exams (Funali, 2014; Pipsi, 2019; Widodo, 2013). Therefore, research is needed that focuses on analyzing the application of collaborative learning in achieving learning outcomes of Islamic Religious Education subjects in grade VIII students at SMP Datok Sulaiman Putri Palopo Section.

Based on the analysis of the gap between the latest study and the empirical situation at SMP Datok Sulaiman Putri Palopo Section, this study aims to conduct an in-depth analysis related to the application of collaborative learning in achieving learning outcomes of Islamic Religious Education subjects. The purpose of this study is to determine the application of collaborative learning in achieving learning outcomes in Islamic Religious Education Subjects, to describe obstacles in the application of collaborative learning in achieving learning outcomes in Islamic Religious Education Subjects, and to determine the learning outcomes of Islamic Religious Education. This research is expected to contribute positively and provide novelty in the context of education at the junior high school level, especially in implementing collaborative learning methods that have not been widely explored in the SMP Datok Sulaiman Putri Palopo Section.

## **Method**

This study used a descriptive qualitative research design. The qualitative approach is used because the data obtained include interview transcripts, field notes, and documents related to individual and group activities in the learning process (Rukajat, 2018). The descriptive qualitative design was chosen to provide an in-depth picture of the application of collaborative learning in achieving the learning outcomes of Islamic Religious Education subjects of grade VIII students at SMP Datok Sulaiman Putri Palopo Section.

The study population was grade VIII students at SMP Datok Sulaiman Putri Palopo Section. The sample was one class from class VIII students, class VIII A. The selection of this class was based on initial observations that showed problems related to the learning outcomes of Islamic Religious Education in the class. The research subjects consisted of teachers of Islamic Religious Education subjects and grade VIII A students as primary data sources, as well as heads of administration and vice principals of curriculum as secondary data sources.

Data collection is done through observation, interview, and documentation techniques. Observation was carried out passively, observing the learning process activities in class VIII A SMP Datok Sulaiman Putri Palopo Section. Interviews were conducted with structured interview guidelines for teachers and students to obtain information about the application of collaborative learning and learning outcomes. Documentation using cellphone camera tools to collect written data in the form of student report cards and photos of learning process activities.

Data analysis follows a qualitative approach with Miles and Huberman's theory. Data from observations, interviews, and documentation are reduced by summarizing, selecting the essentials, and looking for themes and patterns that emerge from the data collection results. The reduced data is then presented as a brief description or narrative to understand the application of collaborative learning in the subject of Islamic Religious Education class VIII A SMP Datok Sulaiman Putri Palopo Section. Drawing conclusions or verifying findings is done by sharpening and strengthening relevant evidence from the data collected to compile and credibly present research results.

## Results

### 1. Application of Cooperative Learning

Based on observations in schools, teachers start by giving greetings, prayers led by the class leader, and attendance before teachers implement collaborative learning. After that, the teacher divides the students into five groups as follows:

#### Group I:

- a. I believe in the books of Allah: the Torah (Moses), Zabur (the Prophet David (the Prophet Muhammad (peace be upon him), and the Qur'an (the Prophet Muhammad PBUH).
- b. The importance of loving the Qur'an because of its virtues, such as its existence that embraces the development of the times, beautiful language, and the value of worship in reading it.

#### Group II:

- a. Prohibit liquor, including khamr.
- b. Emphasizing that gambling undermines God's faith and hatred of it.
- c. Highlighting quarrels as a satanic trait that breaks relationships.

Group III:

- a. Prioritizing honesty in association.
- b. Declaring that honesty leads to goodness and heaven.
- c. Affirming the importance of training and habituating honesty and fairness.

Group IV:

- a. Practice sunnah prayers to get closer to Allah.
- b. Showing the benefits of Sunnah prayer in facing life's problems and gaining Allah's favour.
- c. Reminding about the importance of sunnah prayer as a complement to fardu.

Group V:

- a. Explain the prostration of thanksgiving as a form of gratitude for God's enjoyment.
- b. Expounding saw prostration as a correction when one forgets or hesitates in prayer.
- c. I was mentioning the prostration of tilawah when reciting prostrate verses in the Qur'an.

Students can more deeply understand and analyze these materials by applying collaborative learning. This helps them better understand religion and morals in everyday life.

The results of interviews conducted by researchers involving teachers and students reveal the application of collaborative learning in the SMP Datok Sulaiman Putri Palopo Section. In the learning process, several things are highlighted: *First*, teachers prepare learning by preparing Learning Implementation Plans (RPP) and preparing tools and materials such as markers, package books, and attendance. The analysis steps of implementing collaborative learning involve a series of stages, including preparation, implementation, and assessment of outcomes. The teacher begins the lesson by greeting, praying, and absenteeism.

*Second*, the collaborative learning process in Islamic Religious Education includes several steps, including dividing students into groups, presenting important sub-sub-sub-materials, and encouraging students to ask questions and discuss until students deliver the results of discussions in front of the class. Teachers monitor and facilitate the discussion process and give quizzes to students to gauge their understanding.

*Third*, the interview results revealed that collaborative learning provides a better understanding of the material because students are directed to solve problems and seek answers independently. There are also assignments to groups, where each group must understand, complete, and present the material. Groups are formed considering student potential, with more outstanding students divided equally.

*Fourth*, student activity in groups is an important part of collaborative learning. Students exchange explanations and responses to the material, making learning more interactive. Although there was some disagreement with group division initially, students' attitudes tended to accept group formation well.

*Fifth*, assessment criteria in the application of collaborative learning include cognitive aspects, student attitudes or activeness, and ability to work together. Understanding of the material is measured as a result of learning, while student attitude and activeness are indicators of learning success. Cooperation in groups assists students in solving problems together, demonstrating the effectiveness of collaborative learning in achieving learning objectives.

## 2. Barriers to the Application of Cooperative Learning

In applying Collaborative Learning, several obstacles are identified through interviews with teachers and students. Several obstacles arise on the teacher's side, such as in material delivery to each group. When the material was delivered, some female students were still actively talking to their group mates, resulting in a less conducive classroom atmosphere. Although the teacher acts as a mediator in collaborative learning, this still requires attention so that the right conclusion can be drawn at the end of the lesson.

No significant obstacles were found in the distribution of tasks to female students because all of them had the enthusiasm to do it. However, some obstacles arose at the time of the group's division. Before the group's division, some female students looked disorderly, disrupting the class arrangement. In addition, not all female students received the division well at the time of group division, which caused obstacles in group formation.

In terms of assessment, there are no significant obstacles because the assessment criteria have been clearly defined. Using facilities and infrastructure in the learning process also does not face obstacles because all the facilities needed are available.

From observations at SMP Datok Sulaiman Putri Palopo Section, several obstacles were found in applying collaborative learning. First, at the time of group division, some female students did not accept the division, so the classroom atmosphere became rowdy. Second, when explaining the mechanism of collaborative learning to one group, the other group continues to ask questions even though the explanation will be given to all groups.

From the perspective of female students, there are also obstacles identified. In understanding the material the teacher delivers, several obstacles arise, such as delivering material that is too fast for students to understand or delivered in an unclear voice, so students at the back have difficulty listening. The assignment also faced several obstacles, such as short collection times and difficulty accessing materials.

Students also face challenges in working on group assignments, such as some students who are inactive or work less effectively in groups. Too many opinions in the group can also make it difficult to reach an agreement. Character factors and differences in traits between female students in groups can also be obstacles. In addition, the perception of fear of being wrong and limited internet access also affect the quality of task work.

These barriers underscore the importance of good management and adaptation in applying collaborative learning to overcome emerging constraints.

### 1. Learning Outcomes of Islamic Religious Education Subjects

The learning outcomes of Islamic Religious Education subjects are taken from odd semester grades.

*Table 1. Learning Outcomes of Islamic Religious Education*

No	Name	Report Card Value
1	Afifah Aprilia Ibrahm	84
2	Almira Kesyha	80
3	Andi Masyita	84
4	Andi Putri Alikha Dewi Rahmi	82
5	Andi Putri Chantika Dewi Rahma	81
6	Anisah Hudani Nabila	92
7	Annisa Khumairah Ridwan	92
8	Ansti Zalsabilah Princess Anwar	77
9	Aqila Jusmal	94
10	Arsila Saidin	92
11	Asilah Nahda Mashudi	77
12	Aura Muthi'ah Izzanaira Bustar	87
13	Aryan Diva	86
13	Aryan Diva	86
14	Fadhillah Alifah Al Buharis	77
15	Farah Azhyla	84
16	Kaeyla Ayeesha Humairah	85
17	Keyzha Afrianty Sham	86
18	Mariska Nova Vebriyanti	85
19	Moza Kayla	78
20	Nailah Riskless	85
21	Najwa Lutfiah Khalis	92
22	Nayla Ramadhani	86
23	Nayla Sharen Keyla	87
24	Novita Az-Zahro	88
25	Nur Cinta Ramadhani	79
26	Nur Zayza Naila Irwan	87
27	Nurul Annisa S.	88
28	Nurul Azqiah	87
29	Nurul Faizah Mustafa	94
30	Nurul Istiana	87
31	Raqidha Nur Serena	88
32	Sayyidah Lathifah	88
33	Zahra Aulia	78
34	Zasqiyah Nur Aisya Rahma	87

*Table 2. KKM 75 predicate determination category*

Value	Predicate
93-100	Excellent
84-92	Good

75-83	Enough
<75	Less

From the list of values above, researchers can be interested in understanding that the Application of Collaborative Learning in achieving the learning outcomes of Datok Sulaiman Palopo Junior High School students in Islamic Religious Education subjects can provide excellent results seen from the results of achieving very satisfactory grades, namely two students who get 94 (very good), four students who get 92 (good), Four female students who scored 88 (good), six students who scored 87 (good), three students who scored 86 (good), three students who scored 85 (good), three students who scored 84 (good), one female student who scored 82 (enough), one person who scored 81 (enough), seven people who scored 80 (enough).

## Discussion

### 1. Believing in the Scriptures of Allah and Loving the Qur'an

The importance of believing in the Books of Allah and loving the Qur'an illustrates the creed as the main basis in the teachings of Islam. Aqidah, as the basis of belief, becomes a foothold in various daily attitudes and behaviours. For a person who believes in Islam, every action will be considered a Muslim's practice, whereas, without the Islamic creed, all charity has no value as a Muslim Amaliah. The Books of Allah, which include the Torah, Zabur, Injil, and the Qur'an, have an important role as a guide to life. Believing that God has sent down these books as an argument for man and a guide for life makes this teaching more than just a belief but also a foundation for directing daily actions.

### 2. Avoiding Liquor, Gambling and Quarrels

Avoiding alcohol, gambling, and quarrels reflects God's commandments and prohibitions to direct a fruitful and harmonious life. The command to consume halal food and drink and the prohibition of consuming haram reflect guidelines for maintaining purity of mind and behaviour. Prohibiting gambling, drinking, and conflict created a more peaceful and rewarding life. Avoiding these adverse actions is also in line with focus on daily tasks and responsibilities, thus avoiding the tendency to forget our responsibilities.

### 3. Prioritizing Honesty and Upholding Justice

Honesty and justice are also seen as important values in daily life taken from Islamic teachings. Honesty as a basis in every association illustrates the value of integrity in interacting with others. Dishonesty can harm oneself and others and destroy trust. On the other hand, the value of justice encourages giving rights according to their rights and putting everything in its place. Justice brings harmony to human relations, respecting the truth regardless of ethnic, national, or religious differences. This teaching underscores the importance of justice as a crucial element in building a civilized society.

#### 4. Get Closer to Allah by Practising Sunnah Prayers and prostration.

Practising sunnah prayers and prostration illustrates the daily effort to get closer to God. Sunnah prayers provide opportunities for further worship, strengthen ties with Allah, and form spiritual discipline. Practising Sunnah prayers is a real way to live religious principles in daily life. Prostration, as an act of self-servitude to Allah, shows humility and totality of devotion. By performing prostration in prayer, man symbolically shows complete dependence on Him.

Islamic religious values play an integral role in shaping an individual's views and behaviour in daily life. In living this teaching, man is guided to create a meaningful, harmonious, and closer life to God. Believing in the Books of Allah, avoiding harmful behaviour, prioritizing honesty and justice, and practising worship in sunnah prayers and prostration are real ways to integrate religious values in every aspect of life.

## Conclusion

The application of collaborative learning begins with the opening process, including greetings and prayers. The teacher then proceeded with group division and material assignment to students. In groups, students are involved in discussions and prepare material presentations that will be delivered in front of the class. While one group is making a presentation, the other group is actively listening and listening to the presentation. At the end of the lesson, an evaluation is carried out as a quiz to measure student understanding. This collaborative learning approach brings significant benefits, making it easier for students to understand the material, stimulating active engagement, and creating a more enjoyable learning atmosphere.

However, there are some barriers to implementing collaborative learning. One obstacle is a lack of cooperation among group members, which can hinder the effectiveness of discussions. In addition, the delivery of material in a small voice by female students can make students who sit behind to hear. The relatively short time of working on tasks can also pose challenges in completing tasks well. Limited internet access is also an obstacle, especially in using digital resources in learning. In addition, differences of opinion within the group can also slow down the progress of the discussion. The number of assignments from other subjects can also interfere with students' concentration on collaborative tasks.

Despite the obstacles, applying collaborative learning to Islamic Religious Education subjects resulted in encouraging achievements. A graduation rate that reaches 100% above KKM shows the effectiveness of this approach in facilitating student understanding. Thus, collaborative learning can positively contribute to the learning process of Islamic Religious Education in class VIII A SMP Datok Sulaiman Putri Palopo Section.



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