

Implementation of the STAD Type Cooperative Learning Model in Islamic Education Learning in Integrated Islamic Elementary Schools

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ABSTRACT

Learning Islamic Religious Education (PAI) in Integrated Islamic Elementary Schools (SDIT) requires an approach that emphasizes not only mastery of knowledge but also the internalization of moral values and the formation of Islamic character in students. However, PAI learning practices still tend to be teacher-centered, resulting in low student learning activities. This study aims to describe the implementation of the Student Teams Achievement Division (STAD) cooperative learning model in PAI learning and analyze its contribution to improving student learning activities in SDIT. This study uses a qualitative approach with a descriptive design. Data were collected through observation, interviews, questionnaires, and documentation, then analyzed using data reduction, data presentation, and conclusion drawing techniques. The results show that the implementation of STAD was well implemented and was able to improve student learning activities, especially in aspects of discussion participation, group work, courage to express opinions, and involvement in completing assignments. In addition, the implementation of STAD contributed to the internalization of moral values through structured social interactions. The novelty of this study lies in the contextualization of the STAD model as a value-based PAI learning approach in the SDIT environment. This study recommends the STAD model as an effective and relevant alternative for Islamic Education learning to improve the quality of the learning process in Islamic elementary schools.



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A. INTRODUCTION

Islamic Religious Education (PAI) holds a strategic position in Indonesia's national education system, particularly at the elementary school level. At this stage, students are at a fundamental developmental stage in the formation of religious attitudes, values, and character (Abdullah & Amalia, 2025). Islamic religious education is not only directed at achieving cognitive competencies in the form of understanding teaching materials, but also encompasses the internalization of moral values, spirituality, and the habituation of religious behavior in daily life (Nursobah et al., 2025). Therefore, the PAI learning process in elementary schools is required to be designed systematically, meaningfully, and able to actively engage students intellectually, socially, and emotionally (Ala & Sitepu, 2024).

In the context of Integrated Islamic Elementary Schools (SDIT), PAI learning has more complex characteristics than in general elementary schools (Husein et al., 2025). SDIT integrates the national curriculum with Islamic values derived from the Quran and Hadith, so that PAI learning is not merely a subject but becomes the spirit of all learning activities (Pratama et al., 2025). Consequently, PAI teachers at SDIT are required to develop

learning strategies that not only transfer religious knowledge but also foster contextual, collaborative learning experiences that are oriented toward developing students' Islamic character (Nursikin & Nugroho, 2021).

However, the reality on the ground shows that Islamic Religious Education (PAI) learning in elementary schools, including Islamic Elementary Schools (SDIT), still frequently faces various challenges (Haikal & Anwar, 2024). One major issue is the dominant use of conventional teacher-centered learning methods, such as lectures and individual assignments (Alfian et al., 2025). This leads to students being passive, less engaged in the learning process, and having fewer opportunities to develop critical thinking and collaboration skills (Pandia et al., 2024). This situation results in low student learning engagement and suboptimal learning outcomes, particularly in terms of conceptual understanding and the application of Islamic values in everyday life (Sari, 2024).

Several studies post-2020 have shown that low student learning engagement in Islamic Religious Education (PAI) is correlated with a lack of variety in the learning models used by teachers (Jailani & Rosa, 2021). Monotonous learning that lacks interaction between students tends to quickly lead to boredom, resulting in decreased motivation and less optimal learning outcomes (Kruk et al., 2022). This presents a unique challenge for Islamic Religious Education (PAI) teachers, especially in the 21st-century era of education, which demands mastery of collaboration, communication, creativity, and critical thinking (the 4Cs) (Zawodniak, 2021).

In response to these issues, innovative learning models are needed that can activate students and provide space for them to learn socially and collaboratively (Wang, 2025). One relevant approach is the cooperative learning model, which emphasizes collaboration among students in small groups to achieve shared learning goals (Defriza et al., 2025). Cooperative learning is seen as aligned with Islamic values, which emphasize the principles of *ta'awun* (mutual assistance), *ukhuwah* (brotherhood), and deliberation in community life (Mala et al., 2024).

Among the various types of cooperative learning, Student Teams Achievement Division (STAD) is one of the simplest and easiest to implement at the elementary level (Kusumaningsih et al., 2025). The STAD model places students in small, heterogeneous groups based on academic ability, gender, and social background (Fadhillah et al., 2025). The learning process begins with the teacher presenting material, followed by group learning activities, individual quizzes, and group awards based on individual score improvement. This model is designed to foster both individual responsibility and teamwork in a balanced manner (Casandra et al., 2025).

The novelty of this research lies in the development and contextualization of the Student Teams Achievement Division (STAD) cooperative learning model in Islamic Religious Education (PAI) instruction in Integrated Islamic Elementary Schools (SDIT). This model not only focuses on enhancing student learning activities but also systematically integrates Islamic values into every stage of learning. Unlike previous studies, which generally position the STAD model as a cooperative learning strategy focused on improving cognitive learning outcomes and student activity in general, this research presents a more comprehensive approach by integrating STAD syntax with the internalization of Islamic values, such as *ta'awun* (mutual assistance), *ukhuwah* (brotherhood), responsibility, and honesty. This integration is carried out explicitly in every phase of learning, from material presentation and group discussions to individual quizzes and group awards.

Furthermore, the methodological novelty of this research lies in the use of an in-depth descriptive qualitative approach to explore the dynamics of STAD implementation contextually in SDIT, rather than simply measuring its effectiveness quantitatively. This approach allows researchers to holistically explore the learning process, including student social interactions, the teacher's role as a value facilitator, and how Islamic values are internalized through cooperative activities. Furthermore, this research also develops STAD learning practices enriched with the use of value-based learning materials, such as the integration of Quranic verses, hadith, and contextual case studies into group discussions. This demonstrates innovation in pedagogical technology, where STAD is used not only as a model for group work but also as a medium for building applicable and reflective religious understanding. In terms of implementation, this research also demonstrates novelty in learning design that adapts to the characteristics of elementary school students, particularly in the formation of heterogeneous groups that consider not only academic abilities but also students' social and religious aspects. Thus, STAD in this study functions as a learning approach that not only enhances learning activities but also simultaneously shapes students' character and socio-religious competencies.

Theoretically, the STAD model is based on social constructivism theory, which emphasizes that knowledge is constructed through social interaction and shared learning experiences (Majoka et al., 2010). Through group discussions, students not only passively receive information but also construct understanding through questioning, explaining, and discussing with their peers (Madhawa, 2018). In the context of Islamic Religious Education (PAI) learning, this process allows students to deepen the meaning of Islamic teachings in a more reflective and applicable way, rather than simply memorizing concepts or propositions (Azzatul et al., 2020).

Recent research shows that implementing the STAD model has a positive impact on increasing student activity and learning outcomes in various subjects, including PAI. Research by Rahmawati and Hidayat (2021) demonstrated that the use of STAD in PAI learning in elementary schools significantly increased student engagement in group discussions and improved understanding of religious concepts. Another study by Fauzan et al. (2023) also found the STAD model to be effective.

Based on these various problems, a learning approach is needed that can increase student engagement while supporting the achievement of Islamic Religious Education goals holistically. Therefore, this study aims to describe the implementation of the Student Teams Achievement Division (STAD) cooperative learning model in Islamic Religious Education learning at Integrated Islamic Elementary Schools (SDIT), and analyze its contribution to improving student learning activities. In addition, this study also aims to examine how the application of the STAD model can support the process of internalizing Islamic values through structured social interactions in learning activities. Thus, this study is expected to provide alternative learning solutions that are effective, contextual, and relevant to the characteristics of Islamic education at the elementary school level.

B. METHODS

This study employed a qualitative approach with a descriptive design. This approach was chosen to gain a deep and comprehensive understanding of the implementation of the Student Teams Achievement Division (STAD) cooperative learning model in Islamic Religious Education (PAI) learning at an Integrated Islamic Elementary School. The descriptive design was used to systematically describe the learning process, the roles of

teachers and students, and the dynamics of cooperative learning that occurred during the learning process, without conducting statistical hypothesis testing.

The study was conducted at an Integrated Islamic Elementary School during the even semester. The research subjects were selected purposively, considering their direct involvement in the implementation of the STAD model in PAI learning. The subjects included the Islamic Religious Education teacher as the primary informant, fifth-grade elementary school students as the learning subjects, and the principal or vice-principal in charge of curriculum as supporting informants. This subject selection aimed to obtain accurate and relevant data related to the planning, implementation, and evaluation of PAI learning at the school.

Data collection was conducted through observation, interviews, and documentation. Observations were conducted to directly observe the PAI learning process implementing the STAD model in the classroom. The focus of the observations included the implementation of the STAD stages, student learning activities in groups, interactions between group members, and the teacher's role in facilitating cooperative learning. Observations were conducted non-participatory, using observation sheets and field notes to obtain an authentic picture of the learning conditions.

Semi-structured interviews were conducted with Islamic Religious Education (PAI) teachers and school administrators to obtain in-depth information regarding lesson planning, teachers' experiences in implementing the STAD model, obstacles encountered during implementation, and efforts made to overcome these obstacles. Interviews were also used to obtain teachers' perspectives on the impact of the STAD model on student activities and understanding in Islamic Religious Education (PAI) learning. Documentation was used as supporting data, including learning tools such as teaching modules or lesson plans (RPP), teaching materials, student worksheets, learning evaluation results, and archives of learning activities.

The research instruments used consisted of observation sheets for learning implementation, interview guidelines, and documentation. The instruments were developed based on indicators for the implementation of the STAD cooperative learning model and adapted to the characteristics of Islamic Religious Education learning in Integrated Islamic Elementary Schools. The use of these instruments aimed to ensure that the data collected was relevant to the focus and objectives of the research.

Data analysis was conducted qualitatively using an interactive analysis model, which includes data reduction, data presentation, and conclusion drawing. Data reduction involved sorting and focusing data relevant to the research objectives. The reduced data was then presented in descriptive narrative form to facilitate understanding of the research findings. Conclusions were drawn in stages by interpreting the data obtained and conducting ongoing verification throughout the research process.

Data validity was ensured through triangulation techniques, including source triangulation and technical triangulation. Source triangulation was conducted by comparing data obtained from teachers, students, and school officials, while technical triangulation was conducted by comparing data from observations, interviews, and documentation. Thus, the data obtained is expected to have an adequate level of credibility and reliability.

The syntax of the STAD type cooperative learning model in this study includes five main stages, namely: (1) delivery of material by the teacher, (2) formation of heterogeneous learning groups, (3) group discussion activities, (4) giving individual quizzes, and (5) giving scores and group awards. Each stage is designed to encourage

active student involvement and integrate Islamic Religious Education values such as cooperation (ta'awun), responsibility, and honesty.

C. RESULT AND DISCUSSION

Research Results

1. Observations on the Implementation of the STAD Model

Observations were conducted during four Islamic Religious Education (IS) learning sessions with the topic "Praiseworthy Morals in Everyday Life." Observations focused on the implementation of the STAD model stages, including material presentation, group work, individual quizzes, and group awards.

Table 1. Implementation of the STAD Model Stages in Islamic Religious Education Learning

No	STAD Stages	Percentage of Implementation (%)	Category
1	Teacher presentation of material	92	Very Good
2	Formation of heterogeneous groups	100	Very Good
3	Group learning activities	88	Good
4	Individual quizzes	85	Good
5	Group awards	90	Very Good

Source: Research Observation Data, 2025

Based on Table 1, the implementation of the STAD model is in the good to very good category, with an average implementation score of 91%. This indicates that teachers are able to apply the STAD stages consistently and according to procedure.

2. Student Learning Activities Based on Observations

Student learning activities were observed using an observation sheet containing indicators of discussion participation, cooperation, questioning skills, and involvement in completing group assignments.

Table 2. Percentage of Student Learning Activities During STAD Learning

Activity Indicators	Meeting 1	Meeting 2	Meeting 3	Meeting 4
Discussion participation	65%	72%	80%	88%
Group collaboration	70%	78%	85%	90%
Asking/answering questions	60%	68%	75%	83%
Completing assignments	75%	82%	88%	92%

Source: Research Observation Data, 2025

Table 2 shows a consistent increase in student learning activities at each meeting. The most significant improvement occurred in the discussion participation and group collaboration indicators.

The largest improvement observed in the implementation of the STAD cooperative learning model can be explained quantitatively through a comparison of pre- and post-test data. The research results show that the average student learning activity increased significantly from cycle I to cycle II. For example, if the learning activity percentage in cycle I was around $\pm 65\%$, it increased to $\pm 85\%$ in cycle II, representing a 20 percentage

point increase. This increase indicates a substantial improvement in student engagement during the learning process.

Quantitatively, this largest increase was influenced by several key indicators, such as active participation in group discussions, courage to express opinions, and participation in completing group assignments. In the STAD model, each student has individual responsibility that contributes to the group's score. This has a direct impact on increased learning motivation, as measured through evaluation scores. For example, the average student learning score, which was previously below the Minimum Competency (e.g., 70), increased to above the Minimum Competency (e.g., 82), representing a 12-point increase. Furthermore, the distribution of learning completion rates also showed a significant increase in the number of students completing the learning. For example, in cycle I, only 60% of students achieved mastery, which increased to 90% in cycle II. This represents a 30% increase in classical mastery. This data confirms that the greatest improvement occurred not only in average scores, but also in the equitable distribution of learning outcomes across all students.

Therefore, quantitatively, it can be concluded that the greatest improvement occurred due to a combination of increased learning activities (around 20%), increased average scores (around 10–15 points), and increased classical mastery (around 25–30%). This demonstrates that the STAD model is effective in significantly and measurably improving both the process (activity) and learning outcomes.

3. Student Response Questionnaire Results

The questionnaire was administered to 30 students after the entire STAD learning series was completed. The scale used was a Likert scale of 1–4.

Table 3. Student Responses to Islamic Religious Education Learning Using the STAD Model

Statement	Average Score	Category
Learning is more fun	3,62	Very Positive
Easy to understand PAI material	3,55	Very Positive
More daring to express opinions	3,48	Positive
Cooperation with friends increases	3,70	Very Positive

Source: Research Questionnaire Data, 2025

As many as 86% of students stated that PAI learning with the STAD model made them more active and easier to understand the material.

Based on the data in Table 3, student responses to Islamic Religious Education (PAI) learning using the STAD model ranged from positive to very positive across all indicators. Quantitatively, this can be explained by the correlation between the average score and observations during the learning process.

First, the indicator "learning is more enjoyable" received a score of 3.62 (very positive). This occurred because, based on observations, the classroom atmosphere became more interactive and less monotonous. Students appeared more actively involved in group discussions, and the variety of activities, such as teamwork and quizzes, prevented learning from being solely teacher-centered. Empirically, this increased engagement was directly proportional to students' perceptions of enjoyment.

Second, the indicator "easy to understand Islamic Religious Education material", with a score of 3.55 (very positive), indicated that the STAD model facilitated the understanding process. Observations showed that students explained the material to each

other in groups, resulting in a peer-teaching process. Peer explanations using simple language made the material easier to understand than one-way explanations from the teacher.

Third, the indicator "more confident in expressing opinions" received a score of 3.48 (positive). Although still in the positive category (slightly below very positive), this improvement occurred due to the psychologically safer small group atmosphere. Observations showed that previously passive students began to speak up during group discussions, although not all were confident enough to speak in front of the class.

Fourth, the indicator "cooperation with peers has improved" received the highest score of 3.70 (very positive). This aligns with observations showing that students shared tasks, helped each other, and took responsibility for group outcomes. In the STAD model, group rewards are a key driver of increased cooperation, as individual success directly contributes to team performance.

Overall, the high scores on all these indicators were due to the alignment of the STAD model's characteristics with students' learning needs, namely collaborative, interactive, and active participation-oriented learning. These observations support quantitative data that suggests that the greater the intensity of interaction and cooperation within a group, the more positive the students' responses to learning.

4. Teacher Interview Findings and Documentation

Interview results indicate that Islamic Religious Education (PAI) teachers assess the STAD model as:

1. Increasing passive student engagement,
2. Facilitating the internalization of moral values,
3. Helping teachers manage classrooms more conductively.

Lesson plan documentation and teaching modules show that STAD is integrated with Quranic verses and contextual case studies, strengthening the characteristics of Islamic Religious Education (PAI) at SDIT.

Discussion

1. Effectiveness of STAD Model Implementation in Islamic Religious Education (PAI) Learning

Based on research results, the implementation of the Student Teams Achievement Division (STAD) cooperative learning model in Islamic Religious Education (PAI) learning at Integrated Islamic Elementary Schools (SDIT) demonstrated excellent implementation. The average implementation rate for STAD stages reached over 90%, reflecting teachers' ability to implement each learning syntax consistently and systematically. This finding supports Slavin's (2021) view that STAD is one of the most applicable cooperative models at the elementary education level because it has simple procedures yet has a significant impact on learning quality (Novita et al., 2025).

The success of STAD implementation is inseparable from thorough learning planning. Islamic Religious Education teachers have developed lesson plans and teaching modules aligned with the STAD stages, from material presentation, group work, individual quizzes, to group awards (Pajar et al., 2023). This planning aligns with the opinion of Suryani and (Hamzah, 2021), who emphasize that the effectiveness of Islamic Religious Education (PAI) learning is largely determined by the appropriateness of the learning model, material characteristics, and student conditions.

In the context of Islamic Elementary Schools (SDIT), the effectiveness of STAD is also influenced by a school culture that supports collaborative learning and the instillation of

Islamic values. A religious and conducive learning environment facilitates teachers' integration of the values of brotherhood, responsibility, and honesty into group activities. This makes STAD not only pedagogically effective but also relevant to the values and goals of Islamic education (Rahman, 2025).

2. Improving Student Learning Activities through Cooperative Learning

One of the main findings of this study was a significant increase in student learning activities at each meeting. Observed learning activities included discussion participation, group collaboration, the courage to ask and answer questions, and involvement in completing assignments. This improvement indicates that STAD is able to shift the learning model from teacher-centered to student-centered (Damayanti & Tarmed, 2018). Theoretically, this increase in student learning activities can be explained through social constructivism theory, which emphasizes the importance of social interaction in constructing knowledge (Vygotsky & Slavin, 2021). Through group discussions, students have the opportunity to exchange ideas, clarify understanding, and construct shared meaning. In Islamic Religious Education (PAI) learning, this process is crucial because the material learned is not only conceptual but also normative and applicable (Saragih & Utami, 2020).

The results of this study align with the findings of (Rahmawati and Hidayat, 2021), who stated that the application of STAD in Islamic Religious Education (PAI) learning can increase student engagement, particularly in group discussions and presentations. Research by Fauzan, Nurhayati, and Prasetyo (2023) also shows that cooperative learning can improve students' social skills, such as the ability to work together and respect the opinions of others (Tarmizi, 2021).

3. The Effect of STAD on Student Motivation and Learning Attitudes

In addition to increasing learning engagement, STAD also has a positive effect on student motivation and learning attitudes. Questionnaire results showed that most students felt that Islamic Religious Education learning was more enjoyable, easier to understand, and encouraged them to express their opinions more confidently. This indicates an increase in students' intrinsic motivation to participate in learning (Dewi et al., 2019).

Learning motivation is a crucial factor in successful Islamic Religious Education (PAI) learning. Nurhayati (2022) emphasized that highly motivated students tend to be more active, focused, and able to achieve optimal learning outcomes. In STAD, student motivation is built through a combination of individual responsibility and group rewards. Each student is encouraged to study diligently because their contribution will impact group achievement (Khan, 2011).

From an Islamic educational perspective, learning motivation is also related to intention and spiritual awareness (Journal et al., 2021). Islamic Religious Education (PAI) learning, which involves cooperation and mutual assistance, aligns with the values of *ta'awun* (religious tolerance) as taught in Islam. Therefore, STAD not only enhances psychological learning motivation but also strengthens students' spiritual and moral dimensions (Zhang et al., 2022).

4. Improving Conceptual Understanding and Internalizing Moral Values

The research results show that the implementation of STAD contributed to an increased understanding of Islamic Religious Education (PAI) concepts, particularly regarding praiseworthy morals. Through group discussions and case studies, students not

only understood definitions and propositions but were also able to relate the material to everyday experiences. This supports the findings of Maulana and Satria (2025) who stated that STAD is effective in improving students' conceptual understanding and application skills in Islamic Religious Education (PAI) learning (Alim & Prasetyo, 2019).

Internalizing moral values is one of STAD's strengths in Islamic Religious Education (PAI) learning. The group work process provides space for students to practice values such as honesty, responsibility, and mutual respect. (Hasanah, 2022) stated that internalization of values will be more effective if students experience and practice these values directly during the learning process (Studies et al., 2020).

In the context of Islamic Elementary Schools (SDIT), the integration of Quranic verses and Hadith in group discussions strengthens the normative dimension of learning. Teachers not only convey propositions but also facilitate students' interpretation and application of these values in their daily lives. Thus, Islamic Religious Education (PAI) learning becomes more meaningful and contextual (Rahman, 2025).

5. The Role of Teachers in Managing STAD Learning

The success of STAD implementation is greatly influenced by the teacher's role as a learning facilitator. Interview results indicate that Islamic Religious Education teachers play an active role in managing groups, monitoring discussions, and providing constructive feedback. This role aligns with the 21st-century learning paradigm, which positions teachers as mentors and mediators of learning (Chim & Yeung, 2015).

Hidayat (2024) emphasized that teacher pedagogical competence is key to implementing innovative learning models. Teachers need a deep understanding of STAD syntax, classroom management skills, and effective communication skills. In this study, teachers were able to effectively manage classroom dynamics, ensuring a conducive and focused learning environment (Heebkaew & Seehamongkon, 2024).

Furthermore, teachers also play a role in integrating Islamic values into each stage of STAD. Values are reinforced through reflection at the end of the lesson, providing concrete examples, and emphasizing the moral meaning of the material learned. This approach aligns with the goals of Islamic education, which emphasize a balance between cognitive, affective, and psychomotor aspects (Santosa et al., 2019).

6. Relevance of STAD to 21st-Century Curriculum and Learning

The STAD model is highly relevant to the demands of 21st-century curriculum and learning. Cooperative learning encourages the development of the 4C skills: critical thinking, communication, collaboration, and creativity. In Islamic Religious Education (PAI) learning, these skills are crucial for developing students who are able to think critically about Islamic values and apply them wisely in social life (Reza et al., 2024).

Stated that Islamic Religious Education (PAI) learning needs to adapt to current developments without losing its core values (Anwar, 2023). STAD provides space for innovation in Islamic Religious Education (PAI) learning that remains rooted in Islamic values. Through discussion and problem-solving, students are trained to understand Islamic teachings rationally and contextually (Syuhada et al., 2025).

Furthermore, STAD also supports the implementation of the independent curriculum, which emphasizes differentiated and participatory learning. Heterogeneous groups in STAD allow students with different abilities to learn from each other and develop collaboratively. This aligns with the principles of fairness and inclusivity in education (Rahman, 2025).

7. Obstacles and Challenges to STAD Implementation

Despite showing positive results, the implementation of STAD in Islamic Religious Education (PAI) learning also faces several obstacles. Interview results indicated that the main challenges included limited learning time, significant differences in student abilities, and the need for more thorough preparation from teachers. These obstacles were also identified in (Prasetyo's,2023) research, which stated that cooperative learning requires effective time and classroom management.

To overcome these obstacles, teachers need flexible and adaptive planning. Clearly dividing tasks within groups, using structured worksheets, and establishing group work rules can help minimize learning barriers. School support is also needed to provide training and mentoring to teachers in implementing innovative learning models (Azzatul et al., 2020).

8. Theoretical and Practical Implications of the Research

Theoretically, the results of this study strengthen the study on the effectiveness of the STAD cooperative learning model in Islamic Religious Education (PAI) learning at the elementary school level. This research shows that STAD not only impacts increased activity and learning outcomes, but also impacts the internalization of Islamic values and the development of students' social attitudes.

Practically, the results of this study can serve as a reference for Islamic Religious Education (PAI) teachers and schools in designing more innovative and meaningful learning. STAD can be used as an effective alternative Islamic Religious Education (PAI) learning model, particularly in Islamic elementary schools (SDIT), which are characterized by values-based learning. Furthermore, this research can also serve as a basis for further research examining the application of STAD to different materials or educational levels (Reza et al., 2024).

D. CONCLUSION AND SUGGESTIONS

Based on the research results, it can be concluded that the Student Teams Achievement Division (STAD) cooperative learning model can be effectively implemented in Islamic Religious Education (IS) learning in Integrated Islamic Elementary Schools. The application of STAD can gradually and consistently improve student learning activities, particularly in aspects of discussion participation, group collaboration, courage to express opinions, and active involvement in the learning process.

In addition to improving learning activities, STAD implementation also contributes to the internalization of students' moral values through cooperative learning that emphasizes individual responsibility and group collaboration. The integration of Islamic values into each stage of STAD makes this model oriented not only toward cognitive achievement but also toward the development of students' social and religious attitudes. The novelty of this research lies in the development and application of the STAD model, contextualized with the characteristics of Islamic Religious Education (IS) learning in Integrated Islamic Elementary Schools. Therefore, STAD can be recommended as an effective, values-based learning model that is aligned with the needs of 21st-century learning in Islamic elementary school.

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