



Enhancing Student's Collaboration Through A Group Learning in Indonesian Madrasa

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Article History: Abstract:

Submitted:
21-06-2021

Accepted:
15-11-2021

Published:
18-02-2022

While madrasa is sometimes regarded as an undeveloped educational institution, it fosters cooperation, a unique quality that may assist students in surviving and succeeding in the twenty-first century. The purpose of this qualitative research is to examine how to improve student collaboration via group learning in madrasa. Documentation, interviews, and observations were used to collect the data. The descriptive-interpretive analysis reveals that madrasa may help students build collaborative attitudes via the use of group learning. Programs implemented as a form of group learning, specifically curriculum design that incorporates the value of collaboration, formation of student research teams, cooperative learning, integration of madrasa-pesantren, habituation, and extra-curricular activities, can improve student' attitudes toward collaboration.

Keywords: collaboration; learning in group, instructional, habituation, Madrasah.

Introduction

Despite the fact that collaboration is an Indonesian cultural legacy and a necessary twenty-first-century soft skill, it has lately become an issue in Indonesia. For example, nowadays it becomes difficult to find "Gampong Alue Raya", an Acehese communal tradition of cooperating on tasks.¹ High monopoly practices and unfair competition in trading and businesses,² high levels of corruption, collusion, and nepotism in the life of the nation and state,³ and a lack

of mutual regard amongst individuals as a result of their disparate background⁴ are empirical evidence that the value of collaboration or in our society is getting poor. In addition, Nahak's research (2019) also indicated that the local culture of Indonesia, which includes *gotong-royong* and is an essential asset of the Indonesian nation, is gradually fading over time.⁵

Collaboration is not a recent subject of research. Some studies on cooperation have been conducted before

¹Agustina Putra, "Analisis Kegiatan Gotong Royong Dalam Meningkatkan Pembangunan Gampong Alue Raya Kecamatan Sama Tiga Kabupaten Aceh Barat," *Program Studi Ilmu Administrasi Negara Fakultas Ilmu Sosial Dan Ilmu Politik Universitas Teuku Umar Meulaboh*, 2013.

²Putri Regina, "Praktik Monopoli Dan Persaingan Usaha Tidak Sehat Oleh Temasek Holding," *Zaiken: Journal of Civil and Business Law* 1, no. 1 (2020): 1-14, <https://doi.org/10.22437/zaiken.v1i1.8293>.

³Salma Napisa and Hafizh Yustio, "Korupsi di Indonesia (Penyebab, Bahaya, Hambatan Dan Upaya Pemberantasan, Serta Regulasi) Kajian Literatur Manajemen Pendidikan Dan Ilmu

Sosial," *Jurnal Manajemen Pendidikan Dan Ilmu Sosial* 15, no. 3 (2021): 249-62, <https://doi.org/10.38035/jmpis.v2i2.595>.

⁴Aulia Rahmawati and Joko Tri Haryanto, "Penguatan Toleransi Dan Identitas Sosial Melalui Halalbihalal Lintas Agama Pada Masyarakat Kampung Gendingan, Yogyakarta," *Jurnal SMART (Studi Masyarakat, Religi, Dan Tradisi)* 6, no. 1 (2020): 33-48, <https://doi.org/10.18784/smart.v6i1.988>.

⁵Hildigardis M I Nahak, "Effort to Preserve Indonesian Culture in the of Globalization," *Journal of Archipelago Sociology* 5, no. 1 (2019): 65-76, <https://doi.org/10.33369/jsn.5.1.65-76>.

and the majority of these studies have focused on three points. The first category of research focuses on the critical role of collaborative abilities in an individual's life and success in learning.⁶ The second category is research on collaborative skills at schools and madrasa (Islamic schools) under the Ministry of Education and Culture, where students do not reside in an integrated madrasa-pesantren (Islamic boarding schools).⁷ According to several studies, such madrasas have better educational institutional credentials. The third is research that examines both collaborative and non-

collaborative abilities, which may be a little too broad.⁸

This study will supplement prior research that has examined collaboration via group learning in the madrasa, an Islamic educational institution administered by the Ministry of Religion Affairs. Madrasas, which account for a sizable portion of the education system in Indonesia, are frequently characterized as an inadequate educational institution, old-fashioned, outdated facilities and infrastructure,⁹ less standardized learning processes, low-quality graduates,¹⁰ and a failure to keep up with modern

⁶J Van Wyk and F Haffejee, "Benefits of Group Learning as a Collaborative Strategy in a Diverse Higher Education Context," *International Journal of Educational Sciences* 18, no. 1-3 (2017): 158-63, <https://doi.org/10.1080/09751122.2017.1305745>.

⁷Yuni Kristianti, Mawardi Mawardi, and Suhandi Astuti, "Skill Dan Hasil Belajar Matematika Siswa Kelas 4 Melalui Model Teams Games Tournament," *PYTHAGORAS: Journal of the Mathematics Education Study Program* 8, no. 1 (2019): 1-10.

⁸Partono Partono et al., "Strategi Meningkatkan Kompetensi 4C (Critical Thinking, Creativity, Communication & Collaborative)," *Jurnal Penelitian Ilmu Pendidikan* 14, no. 1 (2021): 41-52, <https://doi.org/10.21831/jpipfip.v14i1.35810>.

⁹Mohammad Rizqillah Masykur, "Sejarah Perkembangan Madrasah Di Indonesia," *Jurnal Al-Makrifat* 3, no. 2 (2018): 31-45.

¹⁰Faridah Alawiyah, "Pendidikan Madrasah Di Indonesia," *Aspirasi: Jurnal Masalah-Masalah Sosial* 5, no. 1 (2014): 51-58.

development,¹¹ in fact, Madrasas have a unique ability to nurture students' soft skills, including collaboration and collaborative skills. The purpose of this research is to examine the effectiveness of group learning in developing students' collaborative abilities at MTs Banat NU Kudus in Central Java, Indonesia. This study argues that collaborative skills as an attitude or soft skill that students need to possess can be improved through learning in group strategies.

Literature Review

Collaborative Skills and the Challenge of Education in 21st Century

The twenty-first century is signified by rapid globalization brought about by the contemporary growth of digital technology which has altered fundamental aspects of living. The fast development of information technology has also

¹¹Hasbi Hasbi, "Peningkatan Mutu Pendidikan Madrasah Dalam Sistem Pendidikan Nasional Di Kota Palopo Tahun 2011-2012," *Jurnal Diskursus Islam* 1, no. 3 (2013): 381-95.

accelerated the transition from manual to digital labor, with emphasis on four factors: (1) easily accessible information, (2) high-speed processing, (3) huge automation, and (4) communication with everyone, from anywhere, at any time.¹² This discovery ushered in the industrial revolution 4.0, which fundamentally altered the industrial world.¹³ Education will undoubtedly be affected by these developments and must adapt to stay viable in the global world. According to curriculum theory, education must acknowledge and accept changes to avoid alienating students from innovations and allowing

¹²Rifa Hanifa Mardhiyah et al., "Pentingnya Keterampilan Belajar Di Abad 21 Sebagai Tuntutan Dalam Pengembangan Sumber Daya Manusia," *Lectura: Jurnal Pendidikan* 12, no. 1 (2021): 29-40.

¹³Aida Aryani Shahroom and Norhayati Hussin, "Industrial Revolution 4.0 and Education," *International Journal of Academic Research in Business and Social Sciences* 8, no. 9 (2018): 314-19, <https://doi.org/IJARBSS/V8-19/4593>.

education to act as a social reconstruction tool.¹⁴

UNESCO underlined that twenty-first-century education must be built on four pillars: learning to know, learning to do, learning to be, and learning to live together.¹⁵ Education must shift away from a paradigm of delivering and receiving information in which the teacher is at the center of the learning process (teacher-centered) toward a paradigm of learning in which students are active participants (student-centered).¹⁶ As a result, students in the twenty-first century need extra soft skills to aid their learning process. Critical skill, creative

skill, collaborative skill, and communication skills are four necessary skills for survival in the twenty-first century.¹⁷ In this century, soft skills are rapidly becoming a topic of conversation. Soft skills are seen as critical for an individual's success in the future workplace and the current academic achievement¹⁸ and increasing one's self-confidence.¹⁹ Soft skills are crucial to one's success in life and in business.

¹⁴William Henry Schubert, *Curriculum: Perspective, Paradigm and Possibility* (New York: Macmillan Publishing Company, 1986).

¹⁵Jacques Delors, "The Treasure within: Learning to Know, Learning to Do, Learning to Live Together and Learning to Be. What Is the Value of That Treasure 15 Years after Its Publication?," *International Review of Education* 59, no. 3 (2013): 319-30, <https://doi.org/10.1007/s11159-013-9350-8>.

¹⁶Roy Killen, *Effective Teaching Strategies: Lessons from Research and Practice* (Sydney: Cengage Learning Australia, 2006).

¹⁷Aslamiah Aslamiah, Ersis Warmansyah Abbas, and Mutiani Mutiani, "21st-Century Skills and Social Studies Education," *The Innovation of Social Studies Journal* 2, no. 2 (2021): 82-92, <https://doi.org/10.20527/iis.v2i2.3066>; Partono et al., "Strategi Meningkatkan Kompetensi 4C (Critical Thinking, Creativity, Communication & Collaborative)."

¹⁸Nisar Abid et al., "Students' Interpersonal Skills and Its Association with Their Academic Achievement in Secondary School of Pakistan," *International Journal of Evaluation and Research in Education (IJERE)* 11, no. 1 (2022): 143-51, <https://doi.org/10.11591/ijere.v11i1.21798>.

¹⁹Ita Rosita and Leonard Leonard, "Meningkatkan Kerja Sama Siswa Melalui Pembelajaran Kooperatif Tipe Think Pair Share," *Formatif: Jurnal Ilmiah Pendidikan MIPA* 3, no. 1 (2015).

Collaborative skills refer to abilities required to cooperate, to engage, and to foster cooperation with other parties,²⁰ building synergy amongst various elements, working together to accomplish aims,²¹ co-solving issues, co-completing activities, and co-achieving objectives.²² Humans are fundamentally social creatures with the capacity for cooperation (*zoon politicon*), and hence will achieve greater success in life if they collaborate. Their collaborative abilities will help them succeed in life. The greater the degree of good cooperation, the simpler it will be to achieve common goals and objectives. On the

other hand, the less skilled a person is at cooperating, the slower it will be to achieve success.

Internalizing a Collaboration into Individuals

Collaboration, which falls within the affective domain, does not occur spontaneously. The development of collaborative abilities in an individual involves instructional and learning processes. Methodologically, two techniques may be used to instill collaborative skill: behavioristic and cognitive approaches. The behavioristic viewpoint places importance on habituation and modeling. This technique does not focus on thinking and insight usage. "Something" that is seen to be beneficial is subsequently ingrained in students, and the teacher's modeling reinforces it. On the other hand, the cognitive method emphasizes the development of attitudes that value children's reason and insights. The reasoning is a critical component of this approach.²³ Krathwohl et al.

²⁰Kristianti, Mawardi, and Astuti, "Skill Dan Hasil Belajar Matematika Siswa Kelas 4 Melalui Model Teams Games Tournament."

²¹Vera Rosalina Bulu and Femberianus Tanggur, "The Effectiveness of STEM-Based PjBL on Student's Critical Thinking Skills and Collaborative Attitude," *Al-Jabar: Jurnal Pendidikan Matematika* 12, no. 1 (2021): 219-28.

²²Laal Marjan and Laal Mozghan, "Collaborative Learning: What Is It," *Procedia-Social and Behavioral Sciences* 31, no. 1 (2012): 491-95, <https://doi.org/10.1016/j.sbspro.2011.12.091>.

²³Abdul Rohman, "Internalisasi Nilai Disiplin Dan Tanggungjawab

(1974) defined the process of establishing a collaborative mindset as consisting of five stages: receiving, responding, valuing, organization, and characterization.²⁴

Numerous tools may be used to create a collaborative mindset among students. Yuni Kristianti, Mawardi, and Suhandi Astuti (2019) discovered that the Teams Group Tournament approach of instruction could significantly develop students' collaboration abilities.²⁵ Wyk and Haffejee (2017) also discovered that group learning aids in the development of collaborative abilities.²⁶ Bulu and Tanggur's study (2021) showed that STEM-Based PjBL effectively

built collaborative skills.²⁷ Partono et al (2021) showed that the discussion method in learning and participation in extracurricular activities is an excellent strategy to improve students' attitudes and collaboration skills.²⁸ Jigsaw learning was also influential in shaping students' collaboration skills.²⁹ Likewise, small group discussions had an impact on individuals' collaborative skills and attitudes.³⁰

²⁷Bulu and Tanggur, "The Effectiveness of STEM-Based PjBL on Student's Critical Thinking Skills and Collaborative Attitude."

²⁸Partono et al., "Strategi Meningkatkan Kompetensi 4C (Critical Thinking, Creativity, Communication & Collaborative)."

²⁹Sri Endah Indriwati, Herawati Susilo, and I Made Surya Hermawan, "Improving Students' Motivation and Collaborative Skills through Remap Jigsaw Learning Combined with Modelling Activities," *JPBI (Jurnal Pendidikan Biologi Indonesia)* 5, no. 2 (2019): 177-84, <https://doi.org/10.22219/jpbi.v5i2.7888>.

³⁰Debra Jackson et al., "Small Group Learning: Graduate Health Students' Views of Challenges and Benefits," *Contemporary Nurse* 48, no. 1 (2014): 117-28, <https://doi.org/10.1080/10376178.2014.11081933>.

Dalam Kurikulum Boarding School: Studi Pada SMP-SMA Semesta Bilingual Boarding School Kota Semarang" (Bandung: Universitas Pendidikan Indonesia, 2014).

²⁴David R. Krathwohl, *Taxonomy of Educational Objective Book II: Affective Domain* (London: Longman Group, 1974).

²⁵Kristianti, Mawardi, and Astuti, "Skill Dan Hasil Belajar Matematika Siswa Kelas 4 Melalui Model Teams Games Tournament."

²⁶Van Wyk and Haffejee, "Benefits of Group Learning as a Collaborative Strategy in a Diverse Higher Education Context."

Method

The current study is a qualitative study. The data were collected from the madrasah's principal, teachers, and students, as well as pesantren caregivers and students. The purpose of this study is to foster collaboration among students at Madrasah MTs Banat NU Kudus through group learning. This institution was chosen as the study site for several reasons. First, MTs Banat NU Kudus is a madrasa that integrates madrasa and pesantren. Second, it is a madrasa with students from diverse backgrounds. Third, it is a madrasa that has various programs that emphasize soft skills in students, especially collaborative skills.

Documentation, interviews, and observations were used to acquire the data. The document analysis was utilized to gather data on the curriculum, which serves as the learning foundation for students to develop collaborative skills and achievements via group learning. Interviews were undertaken to elicit information regarding group learning at madrasa and

pesantren, as well as students' collaborative skills. Finally, observation is employed to gather data on the learning process at MTs Banat NU Kudus, particularly about students' usage of group learning and collaborative abilities.

The interpretative descriptive analysis, in which the data is reported as-is and then patterned to provide a more full and comprehensive understanding, is used as the data analysis method. After obtaining the pattern, the data were given meaning and interpreted in light of existing theory. Existing theories provide direction for the study and serve as a basis for comparisons in the analysis stage. Similarly, comparable research that has been conducted earlier will be discussed to corroborate or contrast the conclusions of this study.

Results and Discussions

Curriculum as a Starting Point to Instill a Collaboration

The Banat Education Foundation manages MTs Banat NU Kudus in addition to other educational institutions: Raudlatul Athfal

(RA; kindergarten) Banat NU, Madrasah Ibtidaiyyah (MI; elementary school) Banat NU, Madrasah Tsanawiyah (MTs; junior high school) Banat NU Kudus, Madrasah Aliyah (MA; senior high school) Banat NU, Madrasah Aliyah Keagamaan (MAK; religious senior high school) Banat NU, and Sekolah Menengah Kejuruan (SMK; vocational high school) Banat NU. The project was established on January 2, 1957, in Kudus, Central Java, by a group of Ulama and Muslim community leaders, chaired by KH Masdain Amin (KH Arwani Amin's younger brother). They were motivated by the situation and developments of education for Muslims and the Indonesian nation at the time. This foundation was established on the basis of Pancasila, Islamic view of Ahlu Sunnah Wal Jamaah's, and the following objectives:

Constructing and advancing the education of Indonesian people, particularly female students, so that they can become capable and skilled citizens who are responsible for religion,

nation, and state; equipping Muslim women with Islamic knowledge so that they can practice and are capable of leading Islamic women to live in harmony with other communities; meeting contemporary demands and competing positively with other institutions physically and non-physically.³¹

As a madrasa under the Ministry of Religion's supervision, MTs Banat NU Kudus follows the Ministry of Religion's subject structure but adds local material to the curriculum. The subjects are divided into Group A comprises the Islamic education (PAI) cluster (Aqidah Akhlak, Al-Quran Hadith, Fiqh, and Islamic Cultural History), Arabic, Indonesian, English, Science, Social Sciences, Mathematics, and civic education (PPKn). Group B subjects include physical education (PJOK), Crafts, Cultural Arts, and local content (Javanese

³¹Tim MTs Banat, "Dokumen Profil MTs NU Kudus Jawa Tengah" (Kudus, 2021).

language and NU). As is customary in a pesantren-based madrasa, MTs Banat NU provides a typical pesantren learning resource to the PAI cluster's courses, including *Kitab Kuning* (literally: yellow book), that is traditional Islamic texts, including *Aqidah* with the *Aqidat al-Awwam* Book, Morals with *Ta'lim al-Muta'allim*, the Qur'an using *Tafsir Jalalain*, *hadith* using *al-Arba'in al-Nawawiyah*, *Fiqh* with *Taqrib*, Islamic history with *Sirah al-Nabawiyah*, Arabic with *al-Imrithy* (grammar) and *al-Maqsud* (semantics). Additionally, MTs Banat also emphasizes Koranic reading. Students must master Tajweed and are required to recite the Qur'an (musyafahah) to an ustad (Qur'an instructors) who have received authoritative Quranic sanad.

Additionally, MTs Banat students learn about Islam in Pesantrens (Islamic boarding schools) around the madrasa using kitab kuning curriculum offered at the pesantren, namely *Fiqh* using *Fath al-Qarib al-Mujib* book, the Qur'an using *Tafsir Jalalain*, *hadith* using *Majalis*

Saniyah book, *aqidah* using *Nasha'ih al-Ibad* book, and *akhlak* using *Akhlak li al-Banat* book. Seventy percent of MTs Banat students live in Islamic boarding schools integrated with the madrasa. The pesantren are *Ma'had Mubam* (*Mubarak Maimunah*), *Ma'had Musyiq* (*Ma'had fi Ulum al-Syar'iyah Yanbu' al-Quran*), *Ma'had Asnawiyah*, *Ma'had Manhaj al-Quran*, *Ma'had Wafy al-Quran*, *Ma'had Raudhot al-Muta'allimin*, *Ma'had Ash'ariyah*, *Ma'had al-Kharidat*, *Ma'had Riyad al-Shalihat*. Additionally, pupils learn about character values through habituation at MTs Banat Nu Kudus. Students are also educated and get used to worship and religious ceremonial traditions in madrasas and pesantren, such as congregational prayers five times a day, sunna prayers, sunna fasting, *Maulid al-Diba'*, *hadrah* (music), and *Tahsin al-Quran*, among others. They are also encouraged by the instructors' and caregivers' example in the pesantren where the students stay.

Santris learn the kitab kuning in pesantren through two main methods: *bandongan*

and *sorogan*.³² In the *bandongan* method, the Kiai normally reads the *Kitab Kuning* by describing the meaning and sentence structure of each set of sentences he reads from the *Kitab* (book), while the santri listen and write notes in their own books. Meanwhile, in the *sorogan* method, students read the text in front of the Kiai and explain it, the Kiai listens to each santri's reading and makes corrections if s/he makes errors. However, before pupils do *sorogan*, the santri normally prepare and study together first.

Student's Small Group Research as a Climate to Make Collaborative Culture

Students at MTs Banat Kudus (N=957) hail from a variety of places around Indonesia, including Java, Kalimantan, Papua, and Nusa Tenggara. This very sustainable madrasa has established a research program for its students. The MTs had six research groups

by 2020, namely: the hajj game team (an application about *hajj* and *umrah*), the *Kudus Muharram* game (an application about the procedure for *Buka Luwur* in Kudus), the *Foryopo* team (Yogurt formula from the Parijoto plant), the Robocov team (a robot to detect temperature), and an automatic hand washer team. In 2021, in spite of the five teams in 2020, another team was formed, namely the *becak wisata* team, so there are six teams. The *Becak Wisata* team in November participated in an international competition, which had previously been included in the top fifteen at the national level.³³

Students study in small groups (n=3) under the supervision of a teacher selected by the madrasa depending on their area of competence. Each study

³³Nur Khusumah, "Interview with Nur Khusumah, S.P., S.Pd., M.Pd, Principal of Madrasah Banat NU Kudus" (2021); Setiawan Hendra Kelana, "Ditunjuk Sekolah Penyelenggara Riset, MTs NU Banat Kudus Miliki Enam Tim," *Suara Merdeka*, 2021, <https://www.suaramerdeka.com/pendidikan/pr-041503147/ditunjuk-sekolah-penyelenggara-riset-mts-nu-banat-kudus-miliki-enam-tim>.

³²Zamakhsyari Dhofier, *Tradisi Pesantren: Studi Tentang Pandangan Hidup Kyai* (Jakarta: LP3ES, 1982), <http://digilib.fisipol.ugm.ac.id/handle/15717717/11106>.

group worked in teams to complete tasks. Through this research activity, students learn how to choose a subject or research challenge, write research proposals, perform experiments to test hypotheses, make a conclusion, write reports, prepare presentations, and present in forums. These kinds of activities need collaboration and teamwork to become essential for the success of the research. Jackson et al. (2014) asserted that learning in small groups would be more effective and productive in learning.³⁴ In this manner, students will be more engaged in exploring, experimenting, asking questions, and engaging in various other activities that will help them get a better understanding of the objects being examined.

According to learning theory, students have effectively implemented the concepts of active learning throughout their group learning process. It can be seen from students who collaborated, discussed, asked

questions, experimented, examined items, and drew conclusions about the findings of experiments. Psychologically, active learning results in improved learning outcomes and helps the learner develop long-term memory.³⁵ Learning outcomes obtained through direct experience will have better effectiveness.³⁶ Edgar Dale's research on the "Cone of experience" demonstrates unequivocally that the more authentic the students' experience, the more successful their learning results. Dale outlines six distinct levels of experience, positioning "real life" at the base of the pyramid in the experience cone.

³⁴Jackson et al., "Small Group Learning: Graduate Health Students' Views of Challenges and Benefits."

³⁵Ruslaini Ruslaini and Trisnia Novika, "Penerapan Strategi Pembelajaran Active Learning Pada Materi Ekosistem Untuk Meningkatkan Kemandirian Belajar Siswa," *Jurnal Geuthèè: Penelitian Multidisiplin* 4, no. 1 (2021): 1-9, <https://doi.org/10.52626/jg.v4i1.100>.

³⁶Maruf Maruf and Rahmini Hustim, "Pembelajaran Fisika Berbasis Cone of Experience Edgar Dale Pada Materi Elastisitas Dan Fluida Statis," *Jurnal Pendidikan Fisika* 6, no. 1 (2018): 1-12, <https://doi.org/10.26618/jpf.v6i1.1196>.

Additionally, by studying in small groups, students used contextual learning to apply known subjects to their own lives. According to learning theory, learning should take place progressively. Learning begins with the basics and progresses to the complex, from easy to difficult, from known to unknown, and from familiar to strange. This will facilitate the learning process and result in more effective learning results. Contextualization of learning becomes critical in order for students and the community to benefit from what is taught. Additionally, there is a recreational component to the small group learning process, which makes learning more enjoyable. Psychologically, studying in a pleasant environment effectively improves learning results.³⁷

The efficiency of group work at MTs Banat NU Kudus is shown in the teams'

achievement in a variety of contests. The santris' research team won several championships in 2020, namely: (1) The Automatic Hand Washer Team consisting of Citra Shofia Bilqis, Alfia Kurnia Wardani, Ludtviana Prity Eka Rahmawati, has won the Gold Medal Championship in ISIF 2020, Special Award from Iran in ISIF 2020, Bronze Medal at I2ASPO 2020, Bronze Medal at BUCA IMSEF 2020, Bronze Medal at AISEEF 2020. (2) Game of Hajj a team consisting of Syatta Imtiyaz Thuvaila Dea Maulina Zukhrufa has won the championship Silver Medal in KHAYYAM 2020, Silver Medal in I2ASPO 2020, Gold Medal in AISEEF 2020. (3) The Game of Kudus Muharram team consists of Aulia Nur Maulida, Almeera Naely Farcha, Mayang Fauny Nayla Azka, who won the Gold Medal Championship in I2ASPO 2020, Bronze Medal in KHAYYAM 2020, Honorable Mention in KSIEF, Gold medal in AISEEF 2020. (4) Robocov team consisting of Naila, Kaisha Raihanun, Jihan won the Honorable Mention championship at UNICE P 2020, Gold medal in

³⁷Arianti Arianti, "Urgensi Lingkungan Belajar Yang Kondusif Dalam Mendorong Siswa Belajar Aktif," *Didaktika: Jurnal Kependidikan* 11, no. 1 (2019): 41-62, <https://doi.org/10.30863/didaktika.v11i1.161>.

I2ASPO 2020, Bronze medal in AISEEF 2020. (5) The Foryopo team consisting of Syifa, Belva, Nahla Elma Zidna won a silver medal in I2ASPO 2020 and a Gold medal in AISEEF 2020.³⁸

In 2021, the research teams participated and won several championships organized by various institutions, including The MER (Merapi Evacuation Route) team consisting of Armilda, Najwa, Ludtviana Prity Eka Rahmawati has won the gold medal championship in ISIF 2021, Medal Gold medal in I2ASPO 2021, Special Award from YPPI in I2ASPO 2021. The GEDOR LAKON (Convalescent Plasma Blood Donor Movement) team consists of Syatta Imtiyaaz Thuvaila, Dea Maulina Zukhrufa, and won the gold medal in ISIF 2021, Gold medal in I2ASPO 2021, Special award from Macedonia in I2ASPO 2021. The BEWE (Android-Based Tourist Becak Application)

³⁸Tim MTs Banat, "Dokumen Profil MTs NU Kudus Jawa Tengah"; Khusomah, "Interview with Nur Khushomah, S.P., S.Pd., M.Pd, Principal of Madrasah Banat NU Kudus."

team consists of Najwa Mutia Tsani, Kaisha Raihanun, and won the 2nd place championship in MYRES 2021. The MAJANATIVE (Maja Fruit for Natural Preserving) team consisting of Bunga Putri Meisarah, Sabrina, Shira Narda has won the championship Silver Medal in ISIF 2021, Bronze Medal in G lokolis 2021, Gold medal in I2ASPO 2021, Special award from IYSA in I2ASPO 2021. The KOPIKO (Fermentation of Coffee and Kombucha) team consisting of Syifa, Belva, Nahla, Aisha has won the silver medal in ISIF 2021, Silver medal in I2ASPO 2021.³⁹

Group learning is vital in forming cooperative attitudes in developing affective aspects, where soft skills are included.⁴⁰ In this group

³⁹Tim MTs Banat, "Dokumen Profil MTs NU Kudus Jawa Tengah"; Khusomah, "Interview with Nur Khushomah, S.P., S.Pd., M.Pd, Principal of Madrasah Banat NU Kudus."

⁴⁰Sutarman, Dadang Sunendar, and Yeti Mulyati, "Investigating Cooperative Learning Model Based on Interpersonal Intelligence on Language Learners Skill to Write Article," *International Journal of Instruction* 12, no. 4 (2019): 201-18, <https://doi.org/10.29333/iji.2019.12>

work, students make a habit of doing work in groups. Habituation is the foundation for implanting affective values in a person.⁴¹ Cooperation cannot be produced by solo work; it can only be formed through group activity, in which people work together. Individuals may share and respect one another in group work. Group work cannot be accomplished effectively if each member wants to stand out and succeed on his or her own. These achievements demand experience and

habituation, which MTs Banat NU Kudus has done to develop collaboration as an attitude and competence. The teachers employed a peer tutoring process the group learns from one another and imparts knowledge. The peer tutoring model is an excellent strategy for maximizing emotional, cognitive, and psychomotor learning results.⁴²

413a; Ben Dyson, "Cooperative Learning in an Elementary Physical Education Program," *Journal of Teaching in Physical Education* 20, no. 3 (2001): 264-81, <https://doi.org/10.1123/jtpe.20.3.264>; Shlomo Sharan, Yael Sharan, and Ivy Geok-chin Tan, "The Group Investigation Approach to Cooperative Learning Technological University, Singapore," in *The International Handbook of Collaborative Learning* (Routledge, 2013), 363-81; Mitzi G Mitchell et al., "Group Investigation as A Cooperative Learning Strategy: An Integrated Analysis of the Literature," *Alberta Journal of Educational Research* 54, no. 4 (2008).

⁴¹Abdul Rohman, "Pembiasaan Sebagai Pondasi Dalam Penanaman Akhlak Remaja," *Nadwa: Jurnal Pendidikan Islam* 6, no. 1 (2012): 155-78.

⁴²Jonathan G Tullis and Robert L Goldstone, "Why Does Peer Instruction Benefit Student Learning?," *Cognitive Research: Principles and Implications* 5, no. 1 (2020): 1-12, <https://doi.org/10.1186/s41235-020-00218-5>; Barbara Goldschmid and Marcel L Goldschmid, "Peer Teaching in Higher Education: A Review," *Higher Education* 5, no. 1 (1976): 9-33, <https://doi.org/10.1007/BF01677204>; Wendy Assinder, "Peer Teaching, Peer Learning: One Model," *ELT Journal* 45, no. 3 (1991): 218-29, <https://doi.org/10.1093/elt/45.3.218>; Retno Puspitasari and Nur Aini Susanti, "Peningkatan Hasil Belajar Siswa Teknik Dalam Pengajaran Remedial Melalui Model Pembelajaran Tutor Sebaya," *JPTM: Jurnal Pendidikan Teknik Mesin* 10, no. 2 (2021).

Class Discussion to Form a Students' Collaboration

Discussion is one of the instructional methods used at MTs Banat NU Kudus. Other learning methods used include lectures, questions and answers, demonstrations, and recitations depending on the characteristics of the subject. The madrasa employs a classical learning system comprising 11 study groups for grade 7, ten for grade 8, and ten for grade 9, with an average of 33 students in each study group.

MTs Banat NU Kudus students are grouped into 31 study groups (*rombel*), consisting of 11 grade 7 groups, 10 grade 8 groups, and 10 grade 9 groups. Each group, on average, consists of 33 students. In Madrasas, there is a student organization called OSIS and class organization in each class. Students have been practicing and become used to cooperating with one another to develop shared objectives and then accomplishing these goals together. Students practice formulating and

executing work plans in groups.⁴³

Learning is fundamentally a process of interaction between many parties involved in the learning process, including teacher-teacher, teacher-student, student-student, and student-learning elements. The discussion approach becomes critical throughout this phase of learning in order to develop and deepen students' grasp of the topics covered. Students gain knowledge of cognitive and emotional areas via debate, most notably about respect, responsibility, collaboration, and courage.⁴⁴ Discussions may give opportunities for students to exercise critical thinking and problem-solving skills in small groups and foster collaboration habits. According to Kohlberg's and Blasi's value inculcation theory⁴⁵ where an appropriate

⁴³ Khusomah, "Interview with Nur Khushomah, S.P., S.Pd., M.Pd, Principal of Madrasah Banat NU Kudus."

⁴⁴ Thomas Lickona, *Educating for Character: How Our Schools Can Teach Respect and Responsibility* (New York: Bantam Book, 2009).

⁴⁵ Jaap Schuitema et al., "Guiding Classroom Discussions for

room is provided for students to examine values based on their insights, discussions are an excellent way to instill collaborative attitudes and abilities in students.⁴⁶

Teachers at MTs Banat NU Kudus have paid close attention to the utilization of discussion and other techniques to promote cooperative learning in the classroom. Teachers participate actively in a variety of activities that help them build students' competencies. The madrasa emphasizes instructors' competency, ability to renew, and ability to carry out the teaching profession. The madrasa provides a variety of activities to assist teachers in their growth, including workshops, training,

workshops, and seminars.⁴⁷ Among these activities are: Madrasas collaboration with Djarum foundation hold Social-Emotional Skills (SES) activities through Professional Development and Training for teachers, Training for Strengthening Pedagogical Content Scientific Literacy and Mathematical Literacy Based on the PISA Test Framework for Science and Mathematics Teachers SMP/MTs, and others.⁴⁸

Learning in Pesantren

Pesantren is Indonesia's first Islamic educational institution. Historically, with all the changes that have occurred,⁴⁹ pesantren has

Democratic Citizenship Education," *Educational Studies* 44, no. 4 (2018): 377-407, <https://doi.org/10.1080/03055698.2017.1373629>.

⁴⁶Elise J Dallimore, Julie H Hertenstein, and Marjorie B Platt, "Classroom Participation and Discussion Effectiveness: Student-Generated Strategies," *Communication Education* 53, no. 1 (2004), <https://doi.org/10.1080/0363452032000135805>.

⁴⁷Subaidi Subaidi and Sutain Sutain, "Supervisi Akademik Kepala Madrasah Dalam Meningkatkan Kinerja Guru Pada MTs NU Banat Kudus," *Jurnal Isema: Islamic Educational Management* 4, no. 2 (2019): 147-62, <https://doi.org/10.15575/isema.v4i2.5602>.

⁴⁸Khusomah, "Interview with Nur Khushomah, S.P., S.Pd., M.Pd, Principal of Madrasah Banat NU Kudus."

⁴⁹Karel A Steenbrink, *Pesantren Madrasah Sekolah: Pendidikan Islam Dalam Kurun Modern* (Jakarta: Lembaga Penelitian, Pendidikan dan

played an essential role in the Republic of Indonesia's (NKRI) journey, beginning from the colonization era, 1945 independence, and continue to present time. Seventy percent of 957 students of MTs Banat Kudus attend Islamic boarding schools situated near the madrasa, while another thirty percent of students are local students who reside close enough to the madrasa to participate in *Kitab Kuning* recitation. Madrasas operate from 7:00 a.m. to 12:00 p.m. Outside of this time period, students engage in activities at the pesantren, which have been coordinated with those of the madrasa in an integrative-coordinative way.⁵⁰

The curriculum of MTs Banat NU Kudus is pesantren-based. The curriculum is identical to those of other Junior High

schools and middle schools. However, for religion-related courses, *Kitab Kuning* is used to enhance the curriculum. For example, Fiqh is enriched with the Book of *Taqrib (Fath al-Qorib al-Mujib)*, *Al-Quran* with *Tafsir Jalalain*, *al-Hadith* with *al-arba'in al-Nawawiyah*, *Tawhid* with *al-Aqidah al-awwam*, *Morals* with *Akhlak li al-Banat*, *Arabic* with *'Imrithy* and *al-Maqsud*, *SKI* with *Sirah al-Nabawiyah*. Pesantren (*ma'had*) which are used as places for students of MTs Banat NU Kudus, namely *Ma'had Mubam (Mubarak Maimunah)*, *Ma'had Musyiq (Ma'had fi Ulum al-Syar'iyah Yanbu' al-Quran)*, *Ma'had Asnawiyah*, *Ma'had Manhaj al-Quran*, *Ma'had Wafy al-Quran*, *Ma'had Raudhot al-Muta'allimin*, *Ma'had Ash'ariyah*, *Ma'had al-Kharidat*, *Ma'had Riyad al-Shalihat*.

Students from many geographical, socioeconomic, cultural, and religious origins learn to coexist at Islamic boarding schools and madrasas. Additionally, they learn how to communicate, collaborate, respect one another, be accountable, and demonstrate

Penerangan Ekonomi dan Sosial, 1986).

⁵⁰Nailissa'adah Nailissa'adah, "Model Manajemen MTs NU Banat Kudus Dalam Meningkatkan Mutu Pendidikan Islam," *Ta'dib: Jurnal Pendidikan Islam* 6, no. 2 (2017): 234-41, <https://doi.org/10.29313/tjpi.v6i2.3186>.

tolerance. Together they stay, study, eat, sleep, and participate in a variety of activities at the pesantren while attending MTs Banat NU.⁵¹

Students learn to live in a "micro-community" that serves as a microcosm of a larger, real community. Concerning santri's activities and life experiences in the pesantren, Abdurrahman Wahid referred to the pesantren as a "sub-culture" of Indonesian society.⁵² Although Hadimulyo criticized Abdurrahman Wahid's use of the "sub-culture" term as a problematic term to understand pesantren as a whole.⁵³ Pesantren is unique

and has established a niche as an educational institution emphasizing santri's character building.⁵⁴ Pesantren plays a critical role in instilling students with moral principles and character. Niam (2015) demonstrated that pesantren is a micro-community in Indonesia that promotes moderate Islam,⁵⁵ whose qualities include respect, tolerance, and cooperation with other parties. Additionally, Ihsan & Fatah (2021) demonstrates that

Pesantren: Membangun Dari Bawah (Jakarta: P3M, 1985).

⁵⁴Abdul Rohman, "Pesantren as a Basis for Internalization of Pluralistic Values for Preparing a Democratic Citizens in a Diverse Society," *Walisono: Jurnal Penelitian Sosial Keagamaan* 25, no. 2 (2017): 419-42,

<https://doi.org/10.21580/ws.25.2.1324>; M S Zulela et al., "How Is the Education Character Implemented? The Case Study in Indonesian Elementary School," *Journal of Educational and Social Research* 12, no. 1 (2022): 371-80, <https://doi.org/10.36941/jesr-2022-0029>.

⁵⁵ Syamsun Ni'am, "Pesantren: The Miniature of Moderate Islam in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 5, no. 1 (2015): 111-34, <https://doi.org/10.18326/ijims.v5i1.111-134>.

⁵¹Abdul Rohman, Hasil observasi pada Pondok Pesantren Mubarak Maimunah Kudus, di mana siswa MTs Banat NU Kudus bertempat tinggal dan belajar agama secara bersama-sama di bawah asuhan KH Muhammad Faishol dan Ibu Nyai Hj. Himmah. (2021).

⁵²Abdurrahman Wahid, *Pesantren Sebagai Subkultur, Dalam M. Dawam Rahardjo, Pesantren Dan Pembaharuan* (Jakarta: LP3ES, 1988).

⁵³ Hadimulyo, *Dua Pesantren, Dua Wajah Budaya, Dalam M. Dawam Rahardjo (Ed.). Pergulatan Dunia*

integrated madrasa-pesantren may serve as media and tools for counter-radicalization efforts in Islam,⁵⁶ as shown in this case study that 70% MTs Banat NU Kudus students live in pesantren.

Extracurricular

In addition to academic activities at madrasas, MTs Banat NU Kudus provides extracurricular activities to help the students discover and develop their talents and interests. Students may participate in a variety of extracurricular activities, including scouts, the Nahdlatul Ulama Women's Student Association (IPPNU), Olympiads, research groups, sports, arts, fashion design, robotics, the Youth Red Cross, science and social study subject enrichment, and the National Science Competition. Students engage with a variety of elements throughout these

extracurricular activities, which effects their affective qualities, such as teamwork and maturity. According to Anjum (2021), extracurricular activities have been shown to assist students in achieving academic competency.⁵⁷ Likewise, extracurricular activities have an essential role in developing non-academic aspects, as the study conducted by Griffiths et al. (2021) shows that extracurricular activities can increase students' self-efficacy.⁵⁸ Even in a broader context, extracurricular can be used as an instrument for children's character building.⁵⁹ At MTs Banat NU

⁵⁶Ahmad Fatah and Ihsan, "Pancasila and Islamic Education: The Deradicalization Model of Madrasahs Based on Islamic Boarding Schools in Central Java," *QIJIS: Qudus International Journal of Islamic Studies* 9, no. 1 (2021): 245-78, <https://doi.org/10.21043/qijis.v9i1.8941>.

⁵⁷Shabiha Anjum, "Impact of Extracurricular Activities on Academic Performance of Students at Secondary Level," *International Journal of Applied Guidance and Counseling* 2, no. 2 (2021): 7-14, <https://doi.org/10.26486/ijagc.v2i2.1869>.

⁵⁸Teri-Lisa Griffiths, Jill Dickinson, and Catherine J Day, "Exploring the Relationship between Extracurricular Activities and Student Self-Efficacy within University," *Journal of Further and Higher Education* 45, no. 9 (2021): 1294-1309, <https://doi.org/10.1080/0309877X.2021.1951687>.

⁵⁹Jamaluddin Jamaluddin et al., "The Influence of Extracurricular

Kudus, through the IPPNU activities, students learn to participate in the organization.

IPPNU (Nahdlatul Ulama Women's Student Association), as an autonomous institution/board of Nahdlatul Ulama, is an NU structural board that stands from the school level to the central level (PBBNU). As a structural institution, its cadre is clear, as specified in the Articles of Association and Bylaws of Nahdlatul Ulama, namely candidates for Islamic cadres are in the style of Ahlussunnah wal Jama'ah, friendly, moderate, and democratic practitioners of Islam. Through IPPNU, students have been involved in actual activities, such as Member Loyalty Period (MAKESTA), Basic Cadre

Training (LKD), Advanced Cadre Training (LKL), and various other religious activities, all of which will strengthen students' personalities.⁶⁰

Through these extracurricular activities, students can develop themselves, especially regarding aspects of soft skills, which is indispensable to support their success. In the perspective of Bloom et al. (1976), education must develop students' self in all aspects, either affective, cognitive, or psychomotor.⁶¹ Lickona (2012) states that students must grow and develop into "good and smart" individuals.⁶² Students may develop their character via these activities because they get to participate in an

⁶⁰Umi Nurul, "Interview with Umi Nurul, 9th Grade Teacher in MTs Banat NU Kudus." (2021).

⁶¹Benjamin S Bloom, David R Krathwohl, and Bertram B Masia, *Taxonomy of Educational Objectives: Book 2 Affective Domain* (London: Longman, 1976).

⁶²Thomas Lickona, *Character Matters: How to Help Our Children Develop Good Judgement, Integrity, and Other Essential Virtues* (New York: Simon and Schuster, 2004).

Activities on Character Building of Students of SMPN 22 Makassar," *Jurnal Office: Jurnal Pemikiran Ilmiah Dan Pemikiran Administrasi Pendidikan* 7, no. 1 (2021): 1-10, <https://doi.org/https://doi.org/10.26858/jo.v7i1.18989>.

organization (small community) where they can interact and practice numerous aspects of life.

Conclusion

Madrasas, frequently portrayed as primitive educational institutions, have some benefits. One of madrasas' superiority is that it provides people with the soft skills necessary to survive and prosper in the twenty-first century. In addition to the academic competence, madrasas also place an emphasis on non-academic qualities (i.e., soft skills), particularly collaborative abilities. This research demonstrates that teamwork is critical to one's success. Madrasas' programs aimed at developing student collaborative attitudes have been experimentally shown to influence the characteristics listed. Thus, madrasas must place a greater emphasis on non-academic features (i.e., soft skills), which include collaboration abilities, the study's primary focus, for the benefit of students' future success without sacrificing their academic achievement.

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