Value-Based Cooperative Learning in Islamic Education: Integrating TGT, Islamic Values, and Student Engagement

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Abstract

Background: Islamic Religious Education (PAI) often struggles to foster student engagement, as teacher-centered instruction tends to limit participation and enthusiasm. In pluralistic societies such as Indonesia, this challenge is compounded by the need to integrate Islamic values with local wisdom and religious moderation. Cooperative learning models like Team Games Tournament (TGT) have shown promise in promoting collaboration, yet their affective impact on enthusiasm in Islamic education remains underexplored. **Research Objectives**: This study aims to examine the effect of the TGT learning model on students' enthusiasm for learning PAI. Specifically, it seeks to test whether TGT enhances cognitive, affective, and behavioral dimensions of enthusiasm while embedding Islamic values, local wisdom, and principles of religious moderation. **Methods**: A quantitative experimental approach was employed using a one-group pretest–posttest design. The participants were 29 ninth-grade students at SMP Sinar Husni Medan, selected through purposive sampling. Data were collected using a validated 25-item enthusiasm scale covering three dimensions and analyzed with descriptive statistics, Shapiro–Wilk and Levene's tests, paired-sample t-tests, and Cohen's d effect size. **Results**: Findings indicate a statistically significant improvement in enthusiasm after TGT implementation (t = 8.87, $p < 0.001$; Cohen's d = 0.78). Gains were strongest in affective enthusiasm (+8.5%), followed by cognitive (+6.1%) and behavioral (+5.7%) dimensions. These results confirm that TGT not only enhances engagement but also enables students to practice values of *shura*, *ukhuwah*, and *ta'awun* through cooperative interaction, complemented by local wisdom such as *dalihan na tolu*. **Conclusions**: The study concludes that TGT significantly improves enthusiasm in PAI by fostering positive emotions, participation, and cultural relevance. Theoretically, it contributes a *Value-Based Cooperative Learning Framework* that integrates Islamic ethics, local wisdom, and religious moderation into cooperative pedagogy. Practically, the findings suggest that TGT can revitalize Islamic education in pluralistic societies and inspire future comparative studies in both Muslim-majority and minority contexts.
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Keywords: Team Games Tournament; enthusiasm; Islamic Religious Education, religious moderation; local wisdom

Introduction

Islamic Religious Education (PAI) plays a strategic role in shaping students' moral, ethical, and spiritual character. However, empirical evidence indicates that many PAI classrooms remain dominated by lecture-based, teacher-centered methods, which foster

passive learning and diminish enthusiasm (Pai et al., 2024). This persistent lack of engagement reflects a broader challenge in Islamic education: the difficulty of aligning instructional practices with the diverse backgrounds and learning needs of students in pluralistic societies.

One promising alternative is the Team Games Tournament (TGT) model, a cooperative learning strategy that combines teamwork, structured competition, and peer interaction. TGT has been shown to enhance motivation and participation across various subjects (Johnson & Johnson, 2018; Riyanti et al., 2024). Nevertheless, most studies on TGT focus narrowly on cognitive outcomes while overlooking affective dimensions such as enthusiasm, enjoyment, and willingness to participate, key elements for meaningful engagement in religious learning (Fredricks, 2022).

In the context of Islamic education, the relevance of TGT extends beyond pedagogy. Its core principles resonate with Islamic values such as *shura* (consultation), *ukhuwah* (brotherhood), and *ta'awun* (mutual support), offering students opportunities to experience ethics in practice rather than as abstract doctrine (Mala et al., 2024). At the same time, multicultural settings like Medan, marked by ethnic and religious diversity, demand learning strategies that integrate local wisdom. Indigenous frameworks such as *dalihan na tolu*—emphasizing mutual respect, balance, and collective responsibility—can complement Islamic values and foster inclusivity and cultural rootedness (Hasibuan, 2021; Siddique, 2025; Zalukhu, 2025)

Despite these promising intersections, little research has systematically integrated TGT, Islamic values, and local wisdom within PAI. Existing studies either treat cooperative learning as a neutral technique or discuss religious moderation as a policy discourse but rarely examine their combined pedagogical impact on student enthusiasm. This gap provides a clear opportunity to investigate how TGT can be adapted into a context-sensitive, value-based instructional model capable of revitalizing Islamic education.

Therefore, this study aims to examine the effect of the TGT learning model on students' enthusiasm in PAI by embedding it within the broader framework of Islamic values, religious moderation, and local wisdom. The contribution of this research is twofold: theoretically, it extends cooperative learning scholarship into the domain of value-based Islamic education; and practically, it offers educators and policymakers a sustainable strategy to promote engagement, inclusivity, and character formation in diverse learning contexts.

Literature Review

1. Cooperative Learning and the TGT Model

Cooperative learning has long been recognized as an effective pedagogy for promoting collaboration, social interaction, and shared responsibility among students. Among its various models, the Team Games Tournament (TGT) is one of the most structured and widely adopted approaches, integrating academic games with group competition to reinforce knowledge and foster motivation (Slavin et al., 2003). Recent research has reaffirmed the relevance of cooperative learning in diverse contexts, showing its positive effects on student achievement, motivation, and peer relations (Johnson & Johnson, 2018; Kebede et al., 2024)However, while

TGT has been applied in multiple subject areas, studies rarely examine its role in cultivating affective engagement, particularly in religious education.

2. Student Enthusiasm and Engagement

Student enthusiasm refers to a multidimensional construct encompassing cognitive focus, affective enjoyment, and behavioral participation. It has been strongly associated with deeper learning outcomes, higher persistence, and improved socio-emotional skills (Fredricks et al., 2016; Quin, 2017). Yet, in many classroom settings, especially within religious and moral education, enthusiasm is undermined by teacher-centered practices that fail to create dialogic and interactive learning spaces (E. Skinner et al., 2014; E. A. Skinner, 2023). Accordingly, pedagogical approaches that emphasize collaboration, agency, and emotional engagement (such as TGT) are increasingly viewed as critical for fostering meaningful learning experiences.

3 TGT in Islamic Religious Education (PAI)

The integration of cooperative learning into Islamic Religious Education is theoretically compelling because the principles underlying TGT resonate with Islamic pedagogical values. Practices such as *ukhuwah* (brotherhood), *shura* (consultation), and *ta'awun* (mutual support) are not only taught but also enacted within the cooperative structures of TGT. Studies in Islamic schools have shown that cooperative learning can improve student collaboration, participation, and even ethical reasoning (Guna & Yuwantiningrum, 2024; Warsah et al., 2021). Nonetheless, much of this research still emphasizes cognitive performance or participation, leaving a gap in examining how TGT can enhance affective outcomes such as enthusiasm and engagement in PAI.

4 Local Wisdom and Religious Moderation

The contextualization of religious education through local wisdom and cultural values has been widely acknowledged as essential for sustaining student identity and inclusivity (Fitrianto & Farisi, 2025; Utari et al., 2024). In Indonesia, frameworks such as *dalihan na tolu* among Batak communities emphasize respect, balance, and communal responsibility, which complement Islamic ethical teachings. Simultaneously, national education policy highlights *wasathiyah* (religious moderation) as a central value to counteract exclusivism and extremism (Kementerian Agama, 2019). Recent scholarship underscores the importance of dialogic, culturally grounded approaches to religious education that promote tolerance, inclusivity, and ethical responsibility (Jackson, 2018; Leganger-Krogstad, 2001). However, few empirical studies have systematically linked these values to cooperative learning strategies such as TGT, creating a gap that this research seeks to address.

5 Research Gap

Although previous studies have demonstrated the benefits of TGT in improving student participation and academic achievement, there remains limited empirical work that situates TGT within Islamic Religious Education while simultaneously embedding local wisdom and religious moderation. This study addresses that gap by examining the extent to which TGT can enhance student enthusiasm in PAI, thereby advancing cooperative learning theory into the domain of value-based Islamic pedagogy and offering a practical model for sustainable Islamic education in pluralistic contexts.

Methods

This study employed a quantitative experimental design using a one-group pretest–posttest approach to examine the effect of the Team Games Tournament (TGT) learning model on students' enthusiasm in Islamic Religious Education (PAI). Conducted at SMP Sinar Husni Medan with 29 ninth-grade students selected through purposive sampling, the study used a validated 25-item Likert-scale instrument (Cronbach's Alpha = 0.82) and implemented four TGT-based sessions integrating Islamic values and local wisdom. Data were analyzed using SPSS 25 with descriptive statistics, normality and homogeneity tests, and a paired-sample t-test complemented by Cohen's d, under ethical clearance and informed consent procedures. The results confirm that TGT significantly enhances student enthusiasm, especially in the affective dimension, proving that engagement can be systematically cultivated through cooperative, value-based pedagogy. Theoretically, the research advances cooperative learning scholarship by proposing a framework that integrates TGT with Islamic principles (shura, ukhuwah, ta'awun), local wisdom (dalihan na tolu), and religious moderation (wasathiyah), thereby linking global theories of active learning with the contextual needs of Islamic education. Practically, it offers teachers a culturally responsive model to foster inclusivity, motivation, and character formation, while at the policy level, it supports curriculum reform aligned with Indonesia's religious moderation agenda and highlights the importance of teacher professional development to embed ethical and cultural values into innovative pedagogical practices. Nevertheless, this study has several limitations that must be acknowledged, including the relatively small sample size, the single-school research setting, and the short duration of the intervention, all of which restrict the generalizability of the findings. Future research should therefore adopt larger and more diverse samples, incorporate control groups or longitudinal designs to capture long-term effects, and explore comparative studies across different cultural and institutional contexts. Such efforts would not only strengthen the empirical foundation of value-based cooperative learning in Islamic Religious Education but also provide deeper insights into how TGT can be scaled and adapted to promote sustainable student engagement in broader educational systems.

Results

This improvement was consistently reflected across the three measured dimensions of enthusiasm, namely cognitive, affective, and behavioral, showing that TGT not only stimulated students' intellectual focus but also heightened their emotional engagement and collaborative participation. The affective gains in particular highlight the model's capacity to foster enjoyment and motivation, while the cognitive and behavioral increases demonstrate that students were more attentive, curious, and actively involved in peer interaction. These findings indicate that the TGT approach is able to create a more dynamic and inclusive learning atmosphere in Islamic Religious Education, supporting both individual growth and collective development.

Table 1. Descriptive and Inferential Statistics of Students' Enthusiasm Scores Before and After TGT Implementation

Variable	N	MiN	Max	Mean	Std. Deviation	Test	t	df	Sig. (2-tailed)
Pretest	29	28	41	35.28	3.77				
Posttest	29	28	45	37.69	5.23				
Paired t-test						Pre vs Post	8.87	28	0.000
Shapiro-Wilk						Pretest Normality			0.146
						Posttest Normality			0.063
Levene's Test						Equality of Variances			0.016

The enthusiasm scale demonstrated acceptable internal consistency with a Cronbach's Alpha coefficient of 0.82, confirming the reliability of the instrument across cognitive, affective, and behavioral indicators.

The Shapiro–Wilk test confirmed that both pretest (p = 0.146) and posttest (p = 0.063) data were normally distributed, thereby satisfying the assumption for parametric testing. Levene's Test indicated a violation of homogeneity of variance (p = 0.016). Nevertheless, the paired-sample t-test is generally considered robust to such violations, particularly when sample sizes are equal, thus supporting the validity of the results.

The paired-sample t-test revealed a statistically significant difference between pretest and posttest scores (t = 8.87, df = 28, p < 0.001), with a mean difference of 2.41 (95% CI [1.82, 3.00]). These results reject the null hypothesis and confirm that the TGT model had a meaningful positive effect on students' enthusiasm for PAI.

Cohen's d was calculated to determine the magnitude of the intervention effect. The value of **d = 0.78** indicates a **large effect size**, suggesting that the TGT model not only yielded statistical significance but also produced substantial practical improvements in students' learning enthusiasm.

Further analysis across the three dimensions of enthusiasm revealed differentiated improvements:

1. Cognitive enthusiasm (attention, curiosity, concentration) increased by approximately 6.1%, reflecting greater mental engagement.
2. Affective enthusiasm (enjoyment, willingness to participate) showed the most substantial gain of 8.5%, highlighting the model's ability to foster positive emotions and enjoyment in learning.
3. Behavioral enthusiasm (collaboration, active involvement) improved by 5.7%, indicating stronger participation and teamwork.

The strongest gains in the affective dimension suggest that TGT is particularly effective in cultivating positive emotional experiences that drive sustained motivation and peer interaction.

Discussion

The results of this study demonstrate that the Team Games Tournament (TGT) model significantly increased students' enthusiasm in Islamic Religious Education (PAI), with the

strongest gains observed in the affective dimension of engagement. This suggests that beyond improving cognitive performance, TGT fosters positive emotions, enjoyment, and motivation that are essential for sustained learning. Such findings affirm that enthusiasm is not a peripheral element of education but a core factor shaping student persistence and learning quality (Fredricks, 2022; Quin, 2017).

From a theoretical standpoint, the findings resonate with constructivist and sociocultural learning theories, which emphasize that knowledge is actively constructed through interaction, collaboration, and meaningful social practices (Vygotsky & Cole, 1978; Wood et al., 1976). Within the TGT framework, students are not passive recipients of knowledge but active participants who co-construct meaning through cooperative study and structured competition. This extends cooperative learning scholarship (Johnson & Johnson, 2018; Rahman, 2025) by showing that affective engagement can be deliberately cultivated within value-based religious education, rather than being treated as a by-product of instruction.

The results also complement and expand previous empirical work. Studies have consistently shown the benefits of TGT in improving academic outcomes and classroom participation (Matitaputty et al., 2023; Nofriansyah et al., 2024; Veloo & Chairhany, 2013). However, the present study goes further by evidencing its impact on enthusiasm as a multidimensional construct, specifically in the context of Islamic education. This is important because enthusiasm not only supports short-term motivation but also nurtures long-term interest and emotional attachment to learning, which are critical in sustaining students' religious and moral development.

The integration of TGT into PAI further underscores the compatibility between Islamic values and cooperative pedagogy. The principles of *shura* (consultation), *ukhuwah* (brotherhood), and *ta'awun* (mutual support) are enacted through teamwork and peer interaction, providing students with opportunities to practice Islamic ethics in tangible ways. This aligns with research highlighting the importance of value-based pedagogy in religious education (Amin, 2024; Filippou et al., 2022), while contributing a new perspective that links cooperative learning with affective outcomes such as enthusiasm.

Equally significant is the contextual embedding of local wisdom and religious moderation within TGT. In multicultural settings like Medan, the integration of indigenous frameworks such as *dalihan na tolu* reinforces mutual respect, balance, and collective responsibility (Hasibuan, 2021). At the same time, moderation values (*wasathiyah*) promoted by Indonesian educational policy (Kementerian Agama, 2019) are naturally aligned with the cooperative ethos of TGT. Recent studies emphasize the urgency of linking religious moderation with classroom pedagogy to cultivate tolerance and resilience in pluralistic societies (Jackson, 2018). By integrating these values into TGT, this study contributes a culturally responsive and ethically grounded model of Islamic education.

Although the results are encouraging, several challenges require careful consideration. The competitive element of TGT, if not carefully managed, may lead to anxiety or domination by high-achieving students, potentially discouraging weaker participants. Moreover, cultural differences in classroom dynamics may influence the way students perceive competition and cooperation. Teachers therefore need to balance competition with collaboration, ensuring equitable participation and using formative feedback to prevent marginalization. This reflection highlights that while TGT is effective, its success depends on teacher facilitation, classroom culture, and alignment with students' socio-cultural backgrounds.

The implications of this study extend beyond the Indonesian context. In Muslim-minority settings such as Europe and North America, where Islamic education faces challenges of

inclusivity and representation, cooperative learning models that embody moderation and cultural responsiveness could strengthen both engagement and interfaith understanding. Similarly, in other Southeast Asian contexts—such as Malaysia and Singapore—where multiculturalism is a defining feature, adapting TGT with local wisdom may provide a sustainable pathway for integrating religious education into national education systems. Thus, the study contributes to the global discourse on multicultural and value-based pedagogy, offering insights into how religious education can remain relevant in pluralistic societies.

This study contributes theoretically by proposing a value-based cooperative learning framework that integrates TGT with Islamic values (*shura, ukhuwah, ta'awun*), local wisdom (*dalihan na tolu*), and religious moderation (*wasathiyah*). This framework advances cooperative learning theory by demonstrating that enthusiasm—a multidimensional and affective construct—can be intentionally cultivated when pedagogy is embedded within cultural and ethical contexts. In doing so, it bridges the gap between global cooperative learning scholarship and the specific needs of Islamic education, offering a model that can be adapted across diverse cultural settings.

Despite its contributions, this study has limitations. The absence of a control group restricts causal inference, and the relatively small, single-site sample limits generalizability. In addition, the short duration of the intervention does not capture long-term impacts of TGT on enthusiasm or its translation into sustained academic achievement. Future research should employ quasi-experimental or longitudinal designs across multiple schools and cultural contexts, and explore how teachers' professional development can support the integration of TGT with value-based frameworks.

Conclusion

This study confirms that the Team Games Tournament (TGT) model significantly enhances students' enthusiasm in Islamic Religious Education, with the strongest gains in the affective dimension of enjoyment and motivation, thereby demonstrating that enthusiasm is not incidental but can be systematically cultivated through cooperative, value-based pedagogy. Theoretically, the research advances cooperative learning scholarship by proposing a framework that integrates TGT with Islamic principles (shura, ukhuwah, ta'awun), local wisdom (dalihan na tolu), and religious moderation (wasathiyah), thus bridging global theories of active learning with the contextual needs of Islamic education. Practically, it provides teachers with a culturally responsive model for fostering inclusivity, motivation, and character formation while offering strategies to balance collaboration and competition in the classroom. At the policy level, the findings support curriculum reform aligned with Indonesia's agenda on religious moderation and suggest broader applicability in multicultural or Muslim-minority contexts, highlighting the need for teacher professional development to embed ethical and cultural values into innovative pedagogical practices.

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