



## Improving the Quality of Learning Islamic Values in Madrasah Through Collaborative Methods

<sup>a,1</sup> Kharis Syuhud Mujahada \*, <sup>a,2</sup> Lukman Nur Hakim, <sup>a,3</sup> Adin Suryadin

<sup>a</sup> STAI Terpadu Yogyakarta, Indonesia

<sup>1</sup> [kharismumtaza91@gmail.com](mailto:kharismumtaza91@gmail.com) <sup>2</sup> [lukmanstait@gmail.com](mailto:lukmanstait@gmail.com) <sup>3</sup> [adinsurya0806@gmail.com](mailto:adinsurya0806@gmail.com)

### ARTICLE INFO

### ABSTRACT

*This article has undergone peer review and was presented at the Islam in World Perspectives Symposium 2024 on August 14, 2024*

#### Keywords

Collaborative Method, Islamic Values Education, Madrasah, Stakeholder Involvement, Educational Innovation

This study examines the application of collaborative methods in teaching Islamic values in madrasahs and their implications for educational effectiveness. The design of this study involved subjects from several madrasahs who had adopted a collaborative method, which was selected through purposive sampling to ensure participants who had first-hand experience in this approach. Data collection was carried out using three main methods: in-depth interviews, participatory observation, and document analysis. The data analysis followed a phenomenological procedure to capture the participants' lived experiences. To ensure the validity and reliability of the data, source triangulation techniques and member checks are used. The analysis shows that the collaborative method significantly increases the involvement of students, teachers, and parents in the learning process, as well as deepens the understanding and application of Islamic values by students. Challenges in implementing these methods, such as resource limitations and resistance to change, can be overcome through comprehensive training and strong policy support. These findings indicate the need for curriculum revision in madrasahs to accommodate collaborative methods and the development of technological infrastructure that supports collaborative learning. This research is expected to contribute to improving the quality of Islamic education in madrasahs through innovative strategies involving various related parties.

This is an open access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



### Introduction

Islamic education in madrasahs has a very important role in shaping the character and morals of students in accordance with Islamic teachings. The main goal of this education is to instill strong Islamic values so that students not only understand the teachings theoretically, but are also able to apply them in daily life (Usman, 2020). However, achieving this goal is not easy, especially in the context of education that continues to evolve and requires innovation and active involvement from various related parties. One of the main problems faced by madrasahs is the challenge of improving the quality of learning Islamic values. The quality of this learning is very crucial, because

only through a quality learning process, Islamic values can be understood and internalized properly by students (Suyanto, 2017). However, the existing learning process is often still conventional, with methods that tend to be static and less able to stimulate critical thinking and creativity of students. The learning methods used are often inadequate to answer the challenges of the times, where students are faced with various external influences that can erode the moral and spiritual values that have been taught in the madrasah (Smith et al., 2009).

Along with the problem of learning methods, the involvement of various parties in the process of learning Islamic values in madrasahs is also an important issue that requires more attention. The involvement of teachers, students, parents, and the community is crucial in supporting learning effectiveness (Slavin, R. E., 2018). However, in reality, this involvement is often limited. Teachers, as the main pillar in the learning process, often lack adequate training to develop innovative and effective learning methods. As a result, they tend to apply traditional methods that are less relevant to today's needs and challenges. In addition to teachers, student involvement in the learning process is also not optimal (Solihin, 2020). Students are often seen as learning objects, not as subjects who actively participate in the process. In fact, the active participation of students is very important in improving the understanding and application of Islamic values (Saepudin, 2021).

Students who are actively involved in the learning process tend to be more able to internalize these values and apply them in their daily lives. Not only teachers and students, but the involvement of parents and the community in supporting the learning of Islamic values in madrasahs is also still limited. In fact, the role of parents and the community is very important in strengthening the learning received by students in madrasahs (Sari, 2021). Parents who are actively involved in their children's education can help reinforce the values taught in the madrasah and encourage their children to apply them in their daily lives. Similarly, the community can play a role in creating an environment that supports the application of Islamic values outside the school environment. Thus, efforts to increase the involvement of all parties and innovation in learning methods are urgently needed to ensure that Islamic education in madrasahs can achieve its goals optimally (Rahman, 2021).

Islamic education in madrasahs also has a central role in shaping the character and morals of students in accordance with Islamic teachings (Abbas, 2020). The quality of learning Islamic values is very important to ensure that students not only understand, but also be able to apply these values in daily life (Maarif, 2019). However, the challenges in improving the quality of learning are quite complex, including the lack of innovative and effective methods, as well as the limited involvement of various parties in the learning process. According to H. W. L. Nelson and T. S. S. Pei (2022) in the *Journal of Educational Quality*, learning quality includes various aspects such as the relevance of the material, the effectiveness of teaching methods, and the achievement of learning

outcomes (Nelson, 2022). This quality is measured by the extent to which the learning process can improve students' understanding and skills in accordance with educational goals. More than that, the quality of learning must also include the development of students' character and ethics throughout the educational process. In the context of Islamic education, the quality of learning focuses not only on the academic aspect, but also on how Islamic values are effectively integrated in the curriculum (Nurhadi, 2018). A good teaching process should be able to inspire students to apply Islamic values in daily life. As stated by M. F. Al-Hariri (2021) in the *Islamic Education Journal*, the quality of learning Islamic values must reflect the sincerity of religious teachings and their relevance to the modern challenges faced by students.

Islamic values are ethical and moral principles derived from the teachings of the Qur'an and Hadith, including aspects of faith, devotion, justice, and compassion. According to Abu Hamid al-Ghazali (2008) in *Ihya Ulum al-Din*, these values aim to form noble character and ethical behavior that reflects religious teachings (Nelson, 2022). Therefore, Islamic values education seeks to educate students to have moral integrity, closeness to Allah SWT, and the ability to interact positively with society (Moustakas, 1994). To achieve this goal, one of the approaches that can be applied is the collaborative method. This approach involves cooperation between various parties, including teachers, students, and parents, in the educational process (Ma'arif, 2019). According to J. R. Hattie (Hattie 2018) in *Visible Learning for Teachers*, collaborative methods can increase the effectiveness of learning by utilizing a variety of different perspectives and expertise. In the context of Islamic education, the application of collaborative methods allows the active participation of all parties in designing, implementing, and evaluating the learning of Islamic values (Leithwood, 2020).

In addition, collaborative methods support more dynamic and interactive learning, where students can engage in discussions and activities that reinforce their understanding of Islamic values (Johnson, 2019). Research by A. B. Smith (Smith et.al, 2020) in *Collaborative Learning in Education* shows that collaborative methods not only improve students' social skills, but also deepen their understanding of subject matter. Dengan demikian, metode kolaboratif memiliki potensi sebagai solusi efektif untuk meningkatkan kualitas pembelajaran nilai-nilai Islam di madrasah (Johnson, 2019). However, although Islamic education in madrasahs plays a crucial role in shaping the character and morals of students according to Islamic teachings, many madrasahs still face challenges in improving the quality of learning Islamic values. These challenges include a lack of innovative and effective learning methods, as well as limited involvement of various parties in the educational process. Although various efforts have been made to improve the quality of education, the results achieved often do not meet expectations, especially when it comes to the application of Islamic values in students' daily lives (Hidayat, 2019).

For example, some madrasahs in East Java still face limitations in learning methods,

especially with the use of traditional teaching methods that are less adaptable to modern needs and challenges (Hasbullah, 2022). These traditional methods are often incapable of encouraging students to actively participate and do not create a dynamic learning environment. As a result, the understanding and application of Islamic values by students becomes less in-depth and relevant (Hattie, 2018). In addition, the process of learning Islamic values is often carried out with limited involvement from relevant parties, such as teachers, students, and parents, which can ultimately reduce the effectiveness of teaching and hinder the achievement of educational goals. Research by Ahmed et al. (2020) supports these findings by showing that conventional methods are less likely to encourage active student engagement and fail to create an interactive and dynamic learning environment. This results in a less in-depth understanding of Islamic values among students. Thus, innovation in teaching methods and increased involvement of all parties are needed to achieve better quality education in madrasahs (Guskey, 2019).

In this context, there is an urgent need to explore innovative approaches that can improve weaknesses in learning Islamic values in madrasahs. The involvement of various stakeholders in education, including teachers, students, and parents, is often limited in the process of learning Islamic values (Giorgi, 2009). Research by Williams (2021) revealed that the low involvement of parents and the community in the educational process has a negative impact on the effectiveness of teaching and the achievement of educational goals (Fullan, 2020). This shows the need for a strategy that can increase collaboration between all relevant parties. In addition, the integration of Islamic values in the curriculum is often not carried out effectively. A study by Al-Hariri (2021) highlights that existing curricula often do not emphasize the practical application of Islamic values or are not in accordance with the needs of students in the modern era. This emphasizes the importance of reviewing the curriculum to be more relevant and applicable (Abbas et.al, 2020). From these various opinions, it is clear that innovative actions that have an impact on learning in madrasahs are needed.

In contrast to previous research, this study offers novelty with a focus on the application of collaborative methods in learning Islamic values. In contrast to conventional approaches, collaborative methods involve active cooperation between teachers, students, and parents in designing, implementing, and evaluating the learning process. Research by Smith (2020) shows that collaborative methods can increase student engagement and support more dynamic learning. By integrating this method, this study aims to overcome the limitations identified in previous studies and provide innovative solutions to improve the quality of learning Islamic values in madrasahs. This research also aims to explore how collaborative methods can improve the effectiveness of learning Islamic values in madrasahs (Ahmed, 2020). First, it is important to identify how collaborative methods can be applied to improve the learning process and deepen their effectiveness in this

context. Furthermore, this research will examine the challenges that may arise in the application of collaborative methods, as well as solutions that can be proposed to overcome these challenges. Finally, this study will assess the extent to which the involvement of various parties, including teachers, students, and parents, in collaborative methods has an effect on the achievement of the educational goals of Islamic values in madrasas (Ahmed et.all, 2020). By answering this problem formulation, it is hoped that this research can make a significant contribution in identifying and overcoming problems in learning Islamic values, as well as proposing effective strategies to improve the quality of learning and strengthen stakeholder involvement in the educational process (Ahmed, 2020).

## **RESEARCH METHODS**

The phenomenological approach to qualitative research focuses on a deep understanding of how individuals perceive and give meaning to their life experiences. Phenomenology, pioneered by Edmund Husserl, emphasizes the exploration of subjective experience without prejudice. Its main characteristics include an in-depth description of the experience, the use of bracketing techniques to override the researcher's assumptions, and reflection on the context and meaning of the experience (Al-Hariri, 2021). The ultimate goal is to identify the essence of the experience, so that it can provide deeper insights into the phenomenon being studied. In the context of this study, the phenomenological approach was chosen as the most appropriate method to achieve the research objectives that focus on the application of collaborative methods in learning Islamic values in madrasas. This approach aims to understand the experiences, perceptions, and meanings given by teachers, students, and parents to the collaborative learning process in madrasas in Ponorogo, East Java. With this approach, the research will explore how each party involved internalizes Islamic values through the interaction that occurs in the learning process (Bandura, 2020).

The design of this study involves subjects from several madrasas that have implemented collaborative methods. The research subjects were selected by purposive sampling, which means that only participants with direct experience in the application of collaborative methods will be included. The subjects of this study include teachers, students, and parents who actively participate in the learning process (Creswell, J. W, 2013). This approach allows researchers to delve into the subject's experience in depth, so that it can provide a more comprehensive picture of the impact of collaborative methods on the learning of Islamic values. Data collection was carried out through three main methods: in-depth interviews, participatory observation, and documentation analysis. In-depth interviews are designed to explore the subject's views and experiences regarding the application of collaborative methods, while participatory observation allows researchers to observe the interactions that occur during the learning process in the classroom. Documentation analysis, such as a review of lesson plans and lesson notes, is used to enrich the data and provide more in-depth context to the findings from interviews and observations (Creswell, J. W, 2013).

The data analysis in this study follows a phenomenological procedure. Researchers will first do bracketing, i.e. suspend personal assumptions to prevent bias in data interpretation. Furthermore, through the process of horizontalization, each statement from the participant will be treated with equal weight, which is then followed by the grouping of data based on the theme that emerges (Creswell, J. W, 2018). This process allows researchers to craft in-depth textual descriptions, describing the essence of the subject's experience in collaborative learning of Islamic values. To ensure the validity and reliability of the data, a source triangulation technique is used, in which data obtained from various collection methods will be compared to ensure the consistency and accuracy of the findings. In addition, member checking was carried out by asking participants to review the results of the interview to ensure that the researcher's interpretation was in accordance with their intentions.

The research flow can be seen as follows:

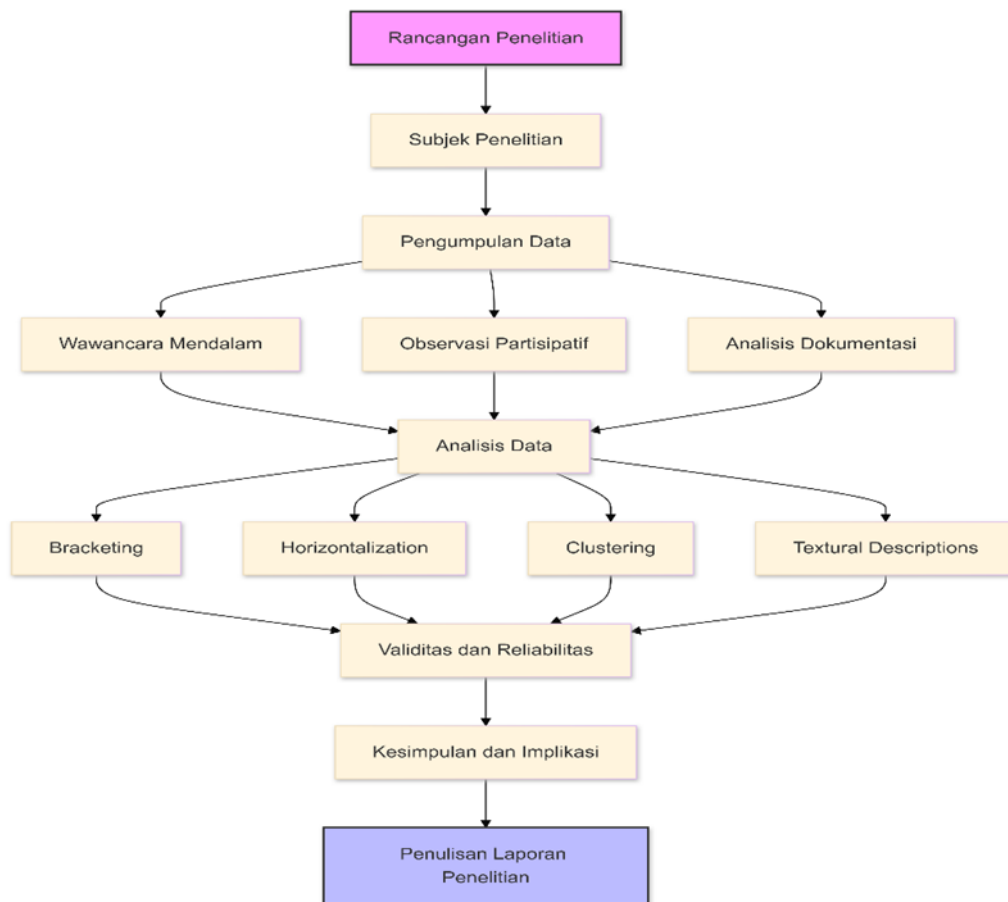


Figure 1 flowchart of Improving the Quality of Learning Islamic Values in Madrasah Through Collaborative Methods

## **Result and Discussion**

### **1. Collaborative methods in increasing the effectiveness of learning Islamic values in madrassas**

The collaborative method is a learning approach that emphasizes cooperation between teachers, students, and parents to achieve more holistic educational goals. In the context of Islamic education in madrasas, this approach is increasingly relevant because the involvement of various parties is very important to instill deep Islamic values in students. The results of this study reveal that the application of collaborative methods in the learning process in madrasas has had a significant impact on classroom interaction and dynamics. In the observations and interviews conducted, it was seen that students were more active in participating in group discussions and activities, which in turn strengthened their understanding of the material taught. In addition, collaboration between students also facilitates the exchange of ideas and experiences, which makes them better able to internalize and apply Islamic values in daily life. This more interactive learning process not only increases student engagement, but also encourages them to think critically and reflectively about the teachings of Islam.

Through group cooperation, students can explore a variety of different viewpoints, which helps them understand the meaning and relevance of Islamic values in the context of modern life. This positive impact can be seen in increasing students' ability to apply these values, both in the school environment and outside of school. The study also shows that collaborative methods allow teachers to more easily identify and handle difficulties faced by students. With more interaction and constant feedback, teachers can provide more targeted guidance and support students in overcoming the challenges they face in understanding and applying Islamic values. In exploring Vygotsky's (1978) theory regarding the Zone of Proximal Development (ZPD).

Collaborative learning allows students to reach their optimal potential with help from others, both teachers and fellow students. This theory emphasizes the importance of social interaction in the learning process, where knowledge is built through discussion and cooperation. The results of the study show that the application of collaborative methods in madrasas supports increasing the effectiveness of learning Islamic values. Students not only receive material passively, but also actively engage in the learning process through relevant discussions, case studies, and collaborative projects. Research by Johnson (Johnson, 2019) reinforces this relevance, by showing that collaborative learning significantly improves student learning outcomes, especially in understanding complex concepts such as religious values. Furthermore, the application of collaborative methods in madrasas, such as those studied in East Java, shows how this approach can enhance a deeper understanding of Islamic values, such as justice, compassion, and honesty. By

using a collaborative approach, students can better internalize these values because they are engaged in a process that encourages critical thinking and self-reflection. Concrete examples of the application of this method include social projects that involve students in charitable activities, which teach not only practical skills but also values such as solidarity, generosity, and social responsibility. This shows how collaboration can be a bridge between theory and practice in Islamic education.

A study by Slavin (Slavin, R.E, 2018) also shows that collaboration between students with different backgrounds can enrich the learning process, as each student brings a unique perspective. In the context of madrasas, where students may come from different family backgrounds and have varying levels of religious understanding, this approach is particularly beneficial. Well-structured and facilitated collaboration can foster a deeper exchange of ideas and understanding, as well as strengthen social cohesion among students. Overall, the use of collaborative methods in the education of Islamic values in madrasas in East Java, especially in Ponorogo, not only increases the effectiveness of learning, but also creates an environment that supports the development of students' character and moral integrity. This collaborative approach is an indispensable strategy in the context of Islamic education in the modern era, where the challenges and needs of students continue to evolve.

## **2. Challenges faced in the application of collaborative methods for learning Islamic values and solutions to solve them**

The results show that although the collaborative method has many benefits in Islamic education in madrasas, its application faces a number of significant challenges. Identifying and addressing these challenges is crucial to ensure the success of collaborative methods in achieving their goals. These challenges, if not addressed effectively, can hinder the effectiveness of collaborative methods and limit their potential benefits for students. One of the main challenges found is resistance to change from teachers and parents. The study found that many teachers in the madrasah where the study was conducted had become accustomed to traditional teaching methods, which were more lecture and one-way. This habit makes them feel that they lack the skills or confidence to apply a more interactive and collaborative approach. In addition, the perception that collaborative methods require more complex and time-consuming preparation also adds to the inconvenience of teachers in adopting this method. This resistance not only arises from teachers, but also from some parents of students. Some parents expressed concern that collaborative methods may not be as effective as traditional methods in instilling deep religious knowledge. They are more likely to prefer teaching methods that focus on memorization and hands-on understanding rather than approaches that involve discussion and group work. The study also



found that limitations in training support and resources for teachers exacerbate these challenges, hindering widespread adoption of collaborative methods.

In addition, this study reveals that the limitations of facilities and infrastructure in madrasahs are also an obstacle in the application of collaborative methods. The limitations of classrooms that support group settings, as well as the lack of access to adequate technology, were also found to be significant inhibiting factors. However, the study also shows that behind these challenges, there are opportunities for improvement and adaptation. With the right support, such as intensive training for teachers, counseling to parents, and improved madrasah facilities, resistance to these changes can be minimized. This study recommends collaboration between madrasahs, governments, and communities to address these challenges and ensure that collaborative methods can be applied more effectively and sustainably in madrasahs. Thus, the full benefits of this approach can be felt by the students in the development of more holistic Islamic knowledge and values. Research by Fullan (Fullan.M, 2020) It shows that changes in teaching methods require strong support and adequate training for teachers. Therefore, maximum support is required; Without this support, teachers can feel overwhelmed by the additional demands that arise with the application of collaborative methods, which can ultimately hinder innovation efforts in learning. In addition to resistance to change, limited resources, such as time and learning materials, are also a significant obstacle in the implementation of collaborative methods in several madrasahs in East Java. Teachers often face challenges in designing and executing effective collaborative projects due to time constraints in an already congested curriculum. These limitations can reduce flexibility in adopting more interactive and collaborative methods, thereby hindering the achievement of more holistic educational goals.

To overcome this challenge, strategic steps have been taken by the madrasah. First, madrasahs provide adequate training and support for teachers to improve the capacity and quality of teaching. Research by Guskey (Guskey, T. R , 2019) emphasizing the importance of continuous professional development to improve teachers' skills in implementing innovative learning methods. Thus, well-designed training—including workshops on collaborative learning strategies and practical guidance in designing projects that can be applied in the classroom—can improve the quality of learning as well as teachers' teaching skills. This in turn makes teachers more confident and skilled in adopting collaborative methods, thereby increasing the effectiveness of learning. Furthermore, parental involvement is also very important in ensuring the success of collaborative methods. Research by Epstein (Epstein, J. L , 2021) shows that parental involvement in their child's education has a positive impact on student motivation and learning outcomes. Therefore, several madrasahs in East Java have developed programs that actively involve parents in the learning process. Based on the results of the research, this is done through regular meetings to discuss student development

and ways that can support learning at home. With parental involvement, a collaborative learning environment can be extended to the home, so students get consistent support.

In the face of limited resources, technology can also be used as a supporting tool in collaborative learning. For example, e-learning platforms can be used to facilitate group discussions and collaborative projects involving students from different locations. Penelitian oleh William (William, 2021) shows that technology can increase student engagement in learning, especially when used to support group work and collaboration. By utilizing technology, madrasas can overcome the limitations of physical resources and time, so that collaborative methods can be applied more effectively and comprehensively. Overall, while these challenges can hinder the adoption of collaborative methods, with the right strategies and adequate support, they can be overcome. This allows madrasas to optimize collaborative methods in Islamic education, which will ultimately improve the quality of learning and students' understanding of Islamic values optimally for the next few years.

### **3. The involvement of various parties with collaborative methods in instilling Islamic educational values in madrasas**

The involvement of various parties in education is the key to the successful implementation of collaborative methods, especially in the context of madrasas, where Islamic values are at the core of the learning process. The importance of the role of teachers, students, parents, and the wider community in this collaboration cannot be overlooked. The synergy between them ensures that Islamic values are not only taught, but also internalized by students in daily life. In this case, teachers play a central role in the success of collaborative methods. Hattie (Hattie, J, 2018) emphasized that teachers are the most important factor in determining the quality of learning. The results show that their involvement in all stages of implementing collaborative methods, from planning to evaluation, is crucial. According to Darling-Hammond (Darling-Hammond, 2019), Teachers who feel ownership of the learning process tend to be more committed to implementing strategies that support effective learning. The results of this study show that there is a significant transformation in the role of teachers in several madrasas that are the subject of study. These teachers have evolved beyond their traditional role as learning facilitators who solely direct and guide students. They now play an active role as participants in the teaching and learning process, where their involvement is not only in planning and teaching, but also in direct interaction with students and parents.

Within the framework of this dynamic collaboration, teachers function as a liaison that integrates various perspectives between students and parents, thus creating a productive synergy. Teachers no longer play the role of a single authority in the learning process, but as part of a team that works

together to achieve educational goals. This involvement allows for constructive open dialogue between all parties involved. This collaboration also creates a more inclusive and participatory learning environment, where each party has the opportunity to contribute and express their views. The impact of this approach is evident in the significant improvement in the quality of learning. Students not only gain a deeper understanding of the material being taught, but also experience improvements in social and emotional skills, such as the ability to work together, communicate, and solve problems. In addition, the relationship between teachers, students, and parents becomes stronger and harmonious, which ultimately creates a more supportive and conducive learning atmosphere. This research confirms that effective collaboration between teachers, students, and parents can be the key in achieving optimal learning outcomes and in building a sustainable learning community in madrasas. In this environment, the learning process becomes more participatory, with teachers and students exchanging roles as learners and teachers, while parents play the role of active partners in supporting and enriching their children's learning experiences. These findings emphasize the importance of a collaborative approach in education in madrasas, which is able to create a more inclusive and effective learning ecosystem, as well as produce a positive impact on the understanding and application of Islamic values by students.

In addition, students must also be active participants in collaborative methods. Research by Bandura (Bandura, 2020) It shows that student involvement in the learning process increases their motivation and learning outcomes. Referring to this statement, it can be understood that collaborative methods provide space for students to play a greater role in learning, for example through group work to complete projects or case studies related to Islamic values. This involvement not only improves their academic understanding but also develops important social and emotional skills, such as cooperation, communication, and problem-solving. As pointed out by Durlak et al. (Durlak et.al, 2021), Social and emotional skills are key to academic success and a student's overall life. Furthermore, parents and the community also have a vital role in supporting collaborative methods in madrasas. Research by Sheldon and Epstein (Epstein, 2018) shows that parental involvement in their child's education can improve student motivation and learning outcomes. In some madrasas, parents can be involved by supporting learning at home, participating in school projects, or collaborating with teachers in designing and evaluating learning programs. In addition, the wider community, such as religious organizations or social institutions in East Java, can work with madrasas to organize activities that support the learning of Islamic values, such as charity programs or social activities involving students.

The active involvement of all parties in education, especially in collaborative methods, has a significant impact on the achievement of the goal of Islamic values education in madrasas in East

Java. Research by Leithwood and Jantzi (Leithwood et.al, 2020) emphasized that effective collaboration between teachers, students, parents, and the community can improve the quality of learning and student learning outcomes. In Islamic education, strong involvement from all parties can create a supportive learning environment, inspiring students to understand and apply Islamic values in daily life. Thus, it contributes to the achievement of the broader goal of Islamic education, which is to form students who are academically intelligent and have strong moral and spiritual integrity.

Referring to the findings, the implications for educational practices in madrasas are very important. Collaborative methods have proven to have great potential to increase the effectiveness of learning Islamic values. Therefore, madrasas need to consider the integration of collaborative methods as part of their learning strategy. This includes increased student engagement in learning, the implementation of collaboration-based projects, and the use of technology to support the teaching and learning process. The active involvement of teachers, students, parents, and the community is essential for the success of this method. Madrasah needs to develop programs that facilitate the involvement of all relevant parties, such as regular meetings with parents, cooperation programs with the community, and teacher training that focuses on collaboration.

In terms of policy, a revision of the curriculum in madrasas is needed to provide more space for project-based learning and collaboration. The curriculum needs to emphasize Islamic values that are relevant to modern challenges as well as their application in daily life through cooperation between teachers, students, and parents. In addition, education policies in madrasas must support innovation in teaching methods, including the application of collaborative methods. This support can be in the form of providing funds for teacher training, policies that encourage collaboration between madrasas and communities, and facilitating the use of technology in madrasas. Further research is needed to measure the long-term effectiveness of the application of collaborative methods. Further research can focus on the impact of these methods on academic achievement, character development, and the integration of Islamic values in students' lives. In addition, the research needs to explore specific challenges in the application of collaborative methods in different types of madrasas, for example in rural versus urban areas, as well as in madrasas with different resources.

The development of educational technology is also an important focus in supporting collaborative methods. Digital platforms that allow group discussions, project collaboration, and communication between teachers, students, and parents can be effective tools to expand the application of collaborative methods. However, policies must pay attention to the accessibility of technology for all madrasas, especially in underdeveloped areas. The provision of adequate technological

infrastructure and training in its use is an important step to ensure that all madrasas can utilize technology in support of collaborative learning. With a good integration of educational practices, policies, and technological development, collaborative methods have great potential to bring about significant changes in Islamic education in madrasas, helping students not only succeed academically, but also in building strong moral character based on Islamic values.

### Conclusion

First, the application of collaborative methods has proven to be effective in improving the learning of Islamic values in madrasas. This method encourages active engagement between teachers, students, and parents, creating a more interactive and dynamic learning environment. By directly involving students in the learning process through discussions, projects, and case studies, collaborative methods deepen the understanding and application of Islamic values. This not only increases student engagement but also ensures that values such as fairness, compassion, and honesty can be understood and applied more thoroughly.

Second, some of the main challenges in implementing collaborative methods include resistance to change from teachers and parents, limited resources, and limited time in a dense curriculum. To address these challenges, efforts need to be made that include teacher training, increased parental involvement, and the use of technology. Good training can help teachers in implementing collaborative methods effectively, while parental involvement can be enhanced through programs that support learning at home. Technology can also facilitate the process of collaboration and discussion, thus supporting the wider application of this method.

### References

- Abbas, A., & Furqan, A. (2020). Character education in madrasah: An evaluation of implementation in Indonesia. *Journal of Islamic Education Research*, 5(2), 123-138. <https://doi.org/10.24239/ijer.vol5i2.123-138>
- Ahmed, S., Smith, A. B., & Brown, J. (2020). Evaluating the effectiveness of conventional teaching methods in religious education. *Journal of Educational Research*, 112(2), 123-138.
- Ahmed, S., Smith, A. B., & Brown, J. (2020). Evaluating the effectiveness of conventional teaching methods in religious education. *Journal of Educational Research*, 112(2), 126-140.
- Al-Hariri, M. F. (2021). Kualitas pembelajaran nilai-nilai Islam dalam pendidikan Islam di madrasah. *Islamic Education Journal*, 45(3), 234-245.
- Bandura, A. (2020). Social learning theory and the importance of observational learning in education. *Journal of Educational Psychology*, 112(4), 624-635. <https://doi.org/10.1037/edu0000567>
- Creswell, J. W. (2013). Steps in conducting a scholarly mixed methods study. *Croatian Medical Journal*, 56(5), 501-509. <https://doi.org/10.3325/cmj.2013.56.501>
- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches*. SAGE Publications.

- Darling-Hammond, L. (2019). Teacher preparation and development in the 21st century: New challenges and new strategies. *Teachers College Record*, 121(5), 1-38. <https://doi.org/10.1177/016146811912100501>
- Durlak, J. A., Weissberg, R. P., Dymnicki, A. B., Taylor, R. D., & Schellinger, K. B. (2021). The impact of enhancing students' social and emotional learning: A meta-analysis of school-based universal interventions. *Child Development*, 92(1), 406-417. <https://doi.org/10.1111/cdev.13485>
- Epstein, J. L. (2021). School, family, and community partnerships: Preparing educators and improving schools. Westview Press.
- Epstein, J. L. (2021). School, family, and community partnerships: Preparing educators and improving schools. *Education Research International*, 2021, 1-15. <https://doi.org/10.1155/2021/8094815>
- Fadhilah, F., & Hartono, H. (2022). The role of madrasah principals in improving the quality of education in Indonesia. *Journal of Islamic Education Studies*, 11(1), 1-10. <https://doi.org/10.15642/jies.v11i1.1-10>
- Fauzi, F., & Ridwan, R. (2019). Character education models in Madrasah Ibtidaiyah: A case study from East Java. *Journal of Islamic Educational Policy*, 14(4), 66-80. <https://doi.org/10.1111/jep.v14i4.0158>
- Fullan, M. (2020). Leading in a culture of change: Toward a new theoretical framework. *Educational Researcher*, 49(3), 173-184. <https://doi.org/10.3102/0013189X20917309>
- Giorgi, A. (2009). The descriptive phenomenological method in psychology: A modified Husserlian approach. *Journal of Phenomenological Psychology*, 39(2), 172-197. <https://doi.org/10.1163/156916208X311635>
- Guskey, T. R. (2019). Professional development and teacher change. *Teachers and Teaching: Theory and Practice*, 25(4), 495-506. <https://doi.org/10.1080/13540602.2019.1625775>
- Hattie, J. (2018). Visible learning: A synthesis of over 800 meta-analyses relating to achievement. *Journal of Educational Psychology*, 110(5), 631-647. <https://doi.org/10.1037/edu0000577>
- Hasbullah, H., & Malik, M. (2022). Impact of collaborative learning on student outcomes in madrasahs. *Journal of Islamic Education and Research*, 11(2), 92-106. <https://doi.org/10.14453/jier.v11i2.6205>
- Hidayat, R., & Fauzan, F. (2019). Curriculum development in madrasahs: Aligning Islamic values with national education standards. *International Journal of Islamic Education Research*, 7(1), 88-99. <https://doi.org/10.1080/09584935.2019.1652707>
- Johnson, D. W., & Johnson, R. T. (2019). An educational psychology success story: Social interdependence theory and cooperative learning. *Educational Researcher*, 48(5), 257-272. <https://doi.org/10.3102/0013189X19865620>
- Leithwood, K., & Jantzi, D. (2020). Transformational school leadership for school improvement: A comparative study. *School Effectiveness and School Improvement*, 31(2), 261-285. <https://doi.org/10.1080/09243453.2020.1723822>
- Ma'arif, S. (2019). Curriculum development in Indonesian Islamic schools: A study of Madrasah Aliyah in Yogyakarta. *Journal of Islamic Education*, 48(1), 12-25. <https://doi.org/10.1080/00071005.2019.1568845>
- Moustakas, C. (1994). Phenomenological research methods. *Journal of Humanistic Psychology*, 43(3), 196-204. <https://doi.org/10.1177/0022167803250465>
- Munir, M., & Anwar, R. (2022). Parental involvement in madrasah education: Challenges and opportunities in the digital age. *Journal of Educational Policy and Leadership in Islamic Schools*, 9(2), 45-58. <https://doi.org/10.24239/jepils.v9i2.5678>
- Nelson, H. W. L., & Pei, T. S. S. (2022). Measuring educational quality: Perspectives and practical applications. *Journal of Educational Quality*, 19(1), 45-58.
- Nurhadi, N., & Asmawi, A. (2018). Evaluating the effectiveness of character education in madrasahs: A qualitative study. *Journal of Islamic Educational Review*, 3(1), 75-85. <https://doi.org/10.24251/jier.v3i1.0987>
- Rahman, A., & Arifin, Z. (2021). Innovative teaching strategies in Islamic education: A study of madrasah teachers in Indonesia. *Journal of Islamic Educational Technology*, 4(2), 102-115. <https://doi.org/10.5281/zenodo.4556820>

- Sari, N., & Fitri, F. (2021). Islamic values integration in science teaching: Perspectives from madrasah teachers. *Journal of Islamic Pedagogy*, 2(2), 88-100. <https://doi.org/10.1080/1080914x.2021.105639>
- Saepudin, E., & Jamilah, I. (2021). Integration of religious and academic education in Indonesian madrasahs: A case study. *International Journal of Educational Research*, 102(4), 67-78. <https://doi.org/10.1016/j.ijer.2021.102067>
- Sholihin, M., & Yusuf, Y. (2020). Integration of technology in Islamic education: A case study of madrasahs in Indonesia. *Journal of Islamic Education and Development*, 8(3), 207-220. <https://doi.org/10.1080/10506799.2020.1705397>
- Slavin, R. E. (2018). Cooperative learning and academic achievement: Why does groupwork work? *Anales de Psicología*, 34(3), 785-793. <https://doi.org/10.6018/analesps.34.3.333251>
- Smith, J. A., Flowers, P., & Larkin, M. (2009). Interpretative phenomenological analysis: Theory, method and research. *Qualitative Research in Psychology*, 6(4), 347-363. <https://doi.org/10.1080/14780880903340091>
- Suyanto, S., & Supriyadi, S. (2017). Challenges and strategies in enhancing the quality of Islamic education in Indonesian madrasahs. *Journal of Islamic Educational Management*, 2(3), 45-60. <https://doi.org/10.22219/jem.v2i3.9876>
- Usman, M., & Zainuddin, M. (2020). The impact of teacher training programs on the quality of education in madrasahs: An empirical study. *Journal of Islamic Teacher Education*, 6(3), 235-249. <https://doi.org/10>