



## **THE SCRIPT-TYPE COOPERATIVE LEARNING MODEL IN DEVELOPING CRITICAL THINKING SKILLS**

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### **Abstract:**

The purpose of this study is to outline how the Script-Type Cooperative Learning Model is used at Asembagus 1 State Junior High School to help grade VIII A students in Islamic Religious Education enhance their critical thinking abilities. The significance of critical thinking abilities as a 21st-century talent that must be acquired via active, group, and purposeful learning serves as the foundation for this study. A descriptive qualitative research methodology was employed, and data were gathered through documentation, interviews, and observation. The Miles and Huberman model, comprising data reduction, data presentation, and conclusion drawing, was used to analyze the data. Triangulation of sources, methods, and time was used to assess the validity of the data. This study demonstrates that the Script-Type Cooperative Learning Model aids students' critical thinking skills in Islamic Religious Education at Asembagus 1 State Junior High School. This paradigm promotes learning interactions through paired groups, boosts information literacy, stimulates active engagement through speaker-listener processes, and fosters analytical, argumentative, and perspective-synthesizing abilities. Integrating spiritual principles through mutual contemplation develops students' religious and social character, and school support ensures long-term success. Theoretically, this work adds to our understanding of Cooperative Script as an epistemic discourse environment that engages higher-order cognitive processes while improving individual participation through dyadic learning. Cooperative learning is an instructional strategy in religious education that also supports character development, academic self-regulation, and ideal internalization.

**Keywords:** Cooperative Learning; Cooperative Script-Type, Critical Thinking Skills, Islamic Religious Education.

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## **INTRODUCTION**

Education is essentially an effort to help youngsters become more mature mentally and intellectually. According to Law No. 20 of 2003 concerning the National Education System, education is a purposeful and continuous effort to create a learning environment and learning process that are designed to assist students in actively developing their potential to possess non-secular religious strength, self-control, personality, intelligence, noble character, and the skills that they, their fellow citizens, the nation, and the state desire. To promote these abilities and skills, the government has created an independent

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curriculum that ensures students not only understand the subject matter but also develop critical thinking attitudes and abilities<sup>1</sup>.

As stated in "The Accomplice 21st Century Abilities," it is associated with a 21st-century learning paradigm that encompasses critical thinking, problem-solving, communication, and teamwork. Problem-solving activities are one type of educational activity that fosters essential intelligence. Critical thinking requires students to create intelligent, rational, and well-reasoned assessments. If pupils can generate new ideas and solve problems logically, they are expected to develop critical thinking skills. For example, when participating in a scientific study, critical thinking is required to solve the issues and provide quick, thorough conclusions<sup>2</sup>.

The ability to examine problems is known as critical thinking. In every learning process, but especially in Islamic religious education, this skill is essential. Islamic religious education helps pupils learn how to think critically. It supports the learning goal of enabling students to evaluate the different subjects covered in the course materials. Students will become more curious and more willing to try new things if they are taught critical thinking skills.

One aspect that can help Islamic religious education succeed is the emphasis on improving one's own and other people's behavior. Given that Islamic teachings do not distinguish between faith and good deeds, the learning process is both theoretical and practical. It might be attributed to the fact that Islamic teachings address human attitudes and conduct at both the individual and collective levels. To foster critical thinking in their pupils, teachers can establish and maintain a welcoming, engaging, and secure learning environment. This contact permits pupils to hold differing opinions. One key strategy to help pupils enhance their critical thinking abilities is to introduce difficulties into the learning process<sup>3</sup>.

In conjunction with Quranic verses that emphasize the importance of developing students' critical thinking skills, students can resolve the dilemmas they face. It is found in the following verse of Allah in Surah Al-Mu'min:

هُدًى وَذِكْرَىٰ لِأُولِي الْأَلْبَابِ

A guidance and a warning for those who reflect" (QS. Al-Mu'min: 54)<sup>4</sup>.

This verse encourages children to think critically and asserts that a person can only succeed if they work hard for it. The success of their pupils is entirely the responsibility of the perfect Islamic religious education teacher, who specializes in teaching Islamic principles and fostering a strong sense of morality in their students.

The development started with the introduction of learning models, which have persisted until the present day. With the development of varied learning models, teachers

<sup>1</sup> Indonesia Departemen Pendidikan Nasional, "Undang-Undang Republik Indonesia Nomor 20 Tahun 2003 Tentang Sistem Pendidikan Nasional," 2003.

<sup>2</sup> Titin Sunaryati et al., "Penerapan Pembelajaran Pendidikan Kewarganegaraan Melalui Penguatan P5 Dalam Meningkatkan Keahlian Bernalar Kritis Siswa," *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan* 16, no. 2 (2024): 292-97.

<sup>3</sup> Ahmed Sardi, Palimari Palimari, and Sitti Rahmayani, "Peningkatan Kemampuan Berpikir Kritis Siswa Melalui Challenge Based Learning," *Al-Irsyad Journal of Physics Education* 1, no. 2 (2022): 68-83.

<sup>4</sup> R I Departemen Agama, "Al-Qur'an," *Al-Qur'ân<sup>TM</sup> an Dan Terjemahan*, Jakarta: Al-Muhaimin, Yayasan Penyelenggara Penterjemah Al-Qur'ân<sup>TM</sup> An, 2002.

can now arrange resources into multiple teaching styles, whereas in the past, they used only lectures and Q&A sessions. Therefore, to prevent boredom, teachers must acquire a range of captivating learning styles and help determine effective learning processes. To present materials, engaging learning models are employed, such as the script-based cooperative learning model.

By working in small groups (pairs) and taking turns verbally learning from one another, students can summarize or present the information and articulate important ideas or concepts related to the subject being studied using the script-based cooperative learning paradigm. Students realize their individual comprehension and learning through collaborative learning processes, which is how script-type cooperative learning is conducted.<sup>5</sup>

A deeper understanding of how implementing the script-type cooperative learning model can impact students' literacy and collaboration skills is crucial to enhancing the effectiveness of Islamic religious education at the secondary level. It can train and foster students' courage to speak, both in front of other students and even teachers.<sup>6</sup>

The goal of "Merdeka Belajar" (Freedom to Learn), implemented in Islamic Religious Education at Asembagus 1 State Junior High School, is to provide an enjoyable learning environment where students can maximize and improve their critical thinking skills. It is anticipated that teachers' innovative use of different learning methods will help pupils develop their critical thinking abilities. Asembagus 1 State Junior High School has adopted the learning approaches that Islamic Religious Education teachers have determined to be beneficial, especially in Islamic Religious Education courses. The cooperative script-type learning model is one of the several learning models that Asembagus 1 State Junior High School has adopted, according to researchers. By encouraging students to take an active role in their education, this model influences their thought processes wherever they are and develops a critical skill for navigating the modern world of today and tomorrow.

The study conducted by TARA SALSABILA was titled "Application of the Cooperative Script-Type Learning Model to Improve Students' Mathematical Critical Thinking Skills." In addition to disproving false theories or presumptions, mathematical critical thinking requires the ability to provide solutions or problem-solving techniques for specific issues, grounded in solid, comprehensive, and rational arguments. There are markers of critical thinking ability because everyone's thinking skills vary<sup>7</sup>. The study, "Application of the Script-Type Cooperative Learning Model to Improve Students' Critical Mathematical Thinking Skills," stands out from previous research on cooperative learning models such as STAD, Jigsaw, Think-Pair-Share, and Numbered Heads Together. This study is notable for its focus on Cooperative Script, a type of cooperative learning that stresses student participation in expressing, arranging, and re-explaining knowledge vocally to learning partners. This study is special since it focuses on verbal-reflective processes. Unlike other cooperative models that emphasize group discussions or tasks, Cooperative Script

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<sup>5</sup> A Zaki Mubarak and A Pathurrohan, "Pengaruh Model Pembelajaran Cooperative Script Terhadap Kecerdasan Emosional Siswa Pada Mata Pelajaran PAI Di SMK Negeri Pancatengah Kabupaten Tasikmalaya," *Jurnal Kualifikasi* 3 (2017).

<sup>6</sup> Anggun Sri Aisyah Lele, Maria Goretti D Bantas, and Maria Trisna Sero Wondo, "Pengaruh Pembelajaran Cooperative Type Script Terhadap Kemampuan Kerjasama Dan Hasil Belajar Siswa Kelas VIII SMP," *Jupika: Jurnal Pendidikan Matematika* 7, no. 1 (2024): 70–78.

<sup>7</sup> Tara Salsabila, Bansu Irianto Ansari, and Mirunnisa Mirunnisa, "Penerapan Model Pembelajaran Cooperative Script Untuk Meningkatkan Kemampuan Berpikir Kritis Matematis Siswa," *Jurnal Biomafika* 1, no. 1 (2023): 51–57.

demands that students systematically re-communicate material as "speakers" and provide feedback as "listeners." This procedure immediately encourages indications of critical thinking, such as clarification, elaboration, and examination.

The Script-Type Cooperative Learning Model in Improving Student Learning Outcomes in Islamic Religious Education," the following study showed progress. Before the adoption of this learning model, students' scores were average; however, after its adoption, students' scores significantly increased. Students' cooperation with one another and with other students increased student interaction. Both teachers and students have the objective of promoting mutual relationships and facilitating the sharing of ideas<sup>8</sup>. This study differs significantly from prior studies using the Cooperative Script Learning Model in Islamic Religious Education, which were primarily concerned with enhancing cognitive learning outcomes such as material understanding, concept mastery, or exam scores. Unlike previous research, this study focuses on improving students' thinking skills, specifically more complex cognitive abilities such as analyzing, evaluating, reasoning, and forming arguments relevant to the learning setting in Islamic Religious Education.

## RESEARCH METHOD

The study was conducted at Asembagus 1 State Junior High School using qualitative research methods. Through documentation, interviews, and observations, the qualitative research method can produce descriptive data. Qualitative research can help us understand reality through inductive reasoning. The researcher employed a qualitative technique to evaluate and describe data in line with the facts observed in the field.<sup>9</sup> The research process and the use of theoretical foundations ensured that the research focus aligned with the facts in the field. Furthermore, theoretical foundations were useful for providing an overview of the research background and for discussing the research results<sup>10</sup>.

Statistical sources for the study included people, objects, and things that might provide information, facts, statistics, and present realities concerning the topic the researcher was studying. The authors used a data clarification technique based on primary and secondary data sources.<sup>11</sup> The primary data sources were the principal Islamic religious education teachers and other pertinent individuals. Additionally, student material from Class VIII A at Asembagus 1 State Junior High School, which uses a script-style cooperative learning paradigm. Additional information sources, such as written or photographic records, were considered secondary data.

Three methods of gathering data are used in qualitative research: documentation, interviews, and observation.<sup>12</sup> Three methods are used to gather data in qualitative research: observation. During the Islamic Religious Education learning process, which

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<sup>8</sup> Rima Meilani and Nani Sutarni, "Penerapan Model Pembelajaran Cooperative Script Untuk Meningkatkan Hasil Belajar," *Jurnal Pendidikan Manajemen Perkantoran* 1, no. 1 (2016): 176–87.

<sup>9</sup> Moh Zamili, "Riset Kualitatif Dalam Pendidikan: Teori Dan Praktik," *Jakarta: Rajagrafindo Persada*, 2017.

<sup>10</sup> Taufik Hidayat and U M Purwokerto, "Pembahasan Studi Kasus Sebagai Bagian Metodologi Penelitian," *Jurnal Study Kasus* 3, no. 1 (2019): 1–13.

<sup>11</sup> Qomaruddin Qomaruddin and Halimah Sa'diyah, "Kajian Teoritis Tentang Teknik Analisis Data Dalam Penelitian Kualitatif: Perspektif Spradley, Miles Dan Huberman," *Journal of Management, Accounting, and Administration* 1, no. 2 (2024): 77–84.

<sup>12</sup> Analisis Data, "Teknik Pengumpulan Data," *Jurnal Pendidikan Mipa Susunan Redaksi* 4 (2014).

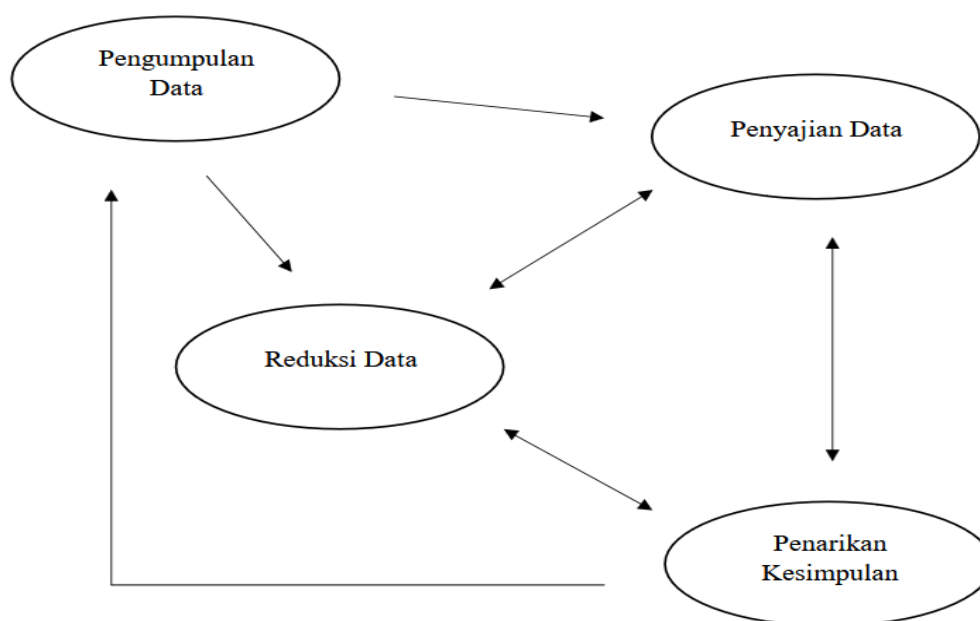
used the Cooperative Script methodology, observations were made. The researcher watched how the teacher carried out the Cooperative Script, including pair interactions, student participation in summaries, student feedback, corrections, questions, and answers, as well as signs of critical thinking abilities like recognizing key concepts, offering logical arguments, giving examples, posing insightful queries, and summarizing the content in their own words. An observation guide sheet was utilized during observations to help the researcher document pertinent actions and events. This method made it possible to see firsthand how the Cooperative Script functions in a practical setting. Second, semi-structured interviews were performed with key participants to elicit their experiences, perspectives, and interpretations of the Cooperative Script model's implementation and impact on students' critical thinking skills. Interviewees included the instructors who give the lesson, with a focus on the motivations for using the Cooperative Script, the implementation process, problems and strategies, and teachers' perspectives on improvements in students' learning and thinking behavior. Students, with an emphasis on their experiences when learning using the Cooperative Script approach, feelings, and motivation when working in pairs. This interview attempts to provide researchers with in-depth insight into the phenomenon under investigation, allowing them to better understand the cognitive processes and interactions that occur during learning. Third, documentation. Documentation strategies are used to capture diverse written, visual, and archival documents connected to the implementation of Islamic religious education learning based on the Cooperative Script model. Documents collected include the lesson plan and Islamic religious education curriculum, student activity sheets, teacher notes on learning implementation, evaluation findings or student assignments demonstrating critical thinking abilities, and images or recordings of learning activities. Documentation helps to give contextual evidence, improve field findings, and aid in data triangulation, which leads to more valid and reliable results from research.

The researcher employed the Miles and Huberman model analysis to examine this data. The Miles and Huberman model's data analysis is an ongoing process. Verification, data presentation, data condensation, and data collection are not discrete or partial processes. The procedure is not regarded as finished even when the researcher draws conclusions about the findings based on the research context in the last stage. because the accuracy of the information gathered from the informant needs to be double-checked by the researcher.<sup>13</sup> Data reduction: The author chooses which information is significant and pertinent to the issue under study at this point. In the meantime, information unrelated to the research issue is thrown away. Data presentation: The author explains how the new discoveries link to earlier research while presenting the research findings. The process of deriving conclusions from study findings starts generically and then gets more complex. The conclusion is then well-formulated and derived from the data (explicit and grounded), making it a solid conclusion according to Glaser and Strauss<sup>14</sup>.

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<sup>13</sup> Wiyanda Vera Nurfajriani et al., "Triangulasi Data Dalam Analisis Data Kualitatif," *Jurnal Ilmiah Wahana Pendidikan* 10, no. 17 (2024): 826–33.

<sup>14</sup> Ahmad Rijali, "Analisis Data Kualitatif," *Alhadharah: Jurnal Ilmu Dakwah* 17, no. 33 (2018): 81–95.



**Picture 1.** Components of Milles-Huberman's interactive data analysis model<sup>15</sup>

Data validity testing is carried out employing triangulation. Triangulation is the process of cross-checking data from multiple sources using different methodologies and at various times. The method employed is data triangulation, which compares data from students, teachers, curricular documents, and classroom observations. First, method triangulation integrates quantitative (pretest-posttest and critical thinking test scores) and qualitative data (in-depth interviews, participant observations, and field notes). Second, to eliminate individual bias, researcher triangulation involves more than one analyst (e.g., the principal researcher and two independent coders). Third, theoretical triangulation (optional but suggested) entails comparing interpretations based on several critical thinking theories or literature relevant to cooperative learning.<sup>16</sup>

## RESULTS AND DISCUSSION

### Script-Type Cooperative Learning Model

In the script-type cooperative learning system, students work in pairs and take turns orally summarizing portions of the course material. The goal of this technique is to support students' critical thinking and to help them focus on their studies. Additionally, students are taught how to work together in a lighthearted environment. Students are trained to identify the key points from the teacher's primary ideas using a cooperative script-style technique.<sup>17</sup>

<sup>15</sup> Qomaruddin and Sa'diyah, "Kajian Teoritis Tentang Teknik Analisis Data Dalam Penelitian Kualitatif: Perspektif Spradley, Miles Dan Huberman."

<sup>16</sup> Nurfajriani et al., "Triangulasi Data Dalam Analisis Data Kualitatif."

<sup>17</sup> Tia Agustin, Ahyo Ruhyanto, and Rini Agustin Eka Yanti, "Pengaruh Model Pembelajaran Kooperatif Tipe Cooperative Script Terhadap Berpikir Kritis Siswa Pada Mata Pelajaran Ekonomi," *J-KIP (Jurnal Keguruan Dan Ilmu Pendidikan)* 3, no. 2 (2022): 348–57.

The following are some ways that Islamic Religious Education teachers at Asembagus 1 State Middle School use a cooperative script-type learning paradigm to promote critical thinking abilities and active learning:

a. Group Formation in Pairs

Asembagus 1 State Middle School's class VIII A uses the cooperative script learning technique to form groups. Students were split into pairs for the grouping process at Negeri 1 Asembagus, creating 16 groups of 32 students each. The instructor of Islamic education clarified that, provided the classroom environment remained supportive, group formation could be done at random, by seating, or by student preference. To create a balanced approach, the teacher also mixed up the kids who were more engaged with those who were less confident.

It supports the idea that diverse groups a mix of high- and low-ability students, or active and passive students are more successful in cooperative learning than homogenous groups because they promote cooperation and constructive interdependence<sup>18</sup> As a result, every student gets an equal chance to learn, voice their thoughts, Group formation teaches students the value of Islamic brotherhood, which includes learning to cooperate and reminding one another of good deeds, in addition to dividing them. It is in line with<sup>19</sup> what was said that cooperative learning promotes social skills, respect for one another, and shared responsibility, in addition to academic ability.

The researcher believes that creating matched groups has its own benefits. Because there are only two participants, interactions are more intense, and no student can depend on the others. Large groups, on the other hand, can occasionally make students passive. As a result, this technique works well for encouraging pupils who are hesitant to participate.

Additionally, the principal's support in the form of infrastructure (smartboards, libraries, teaching aids, etc.) is an external factor that contributes to this model's success. It supports the idea that effective cooperative learning relies on both sufficient learning resources and effective teaching methods.

b. Distribution of Materials

After group formation, the instructor disseminates classroom materials in print or, in a mixed learning environment, digitally. Quranic passages, hadiths, or biographies of Islamic leaders that are pertinent to the subject are usually included in the resources offered. With their group partners, the students are then invited to read and summarize them. The instructor also stresses virtues like accountability, decency, and honesty. Students read, outline, and explain information in pairs as part of the Cooperative Script principle, which makes learning more relevant<sup>20</sup>. Using Islamic value-based materials also supports Islamic Religious Education's learning goals, which include molding students' Islamic personalities and character.

Students who use this pair-based learning approach are less likely to get bored and are encouraged to be more engaged and self-assured in voicing their thoughts. Actually,

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<sup>18</sup> Innayah Wulandari and K Kunci, "Model Pembelajaran Kooperatif Tipe STAD (Student Teams Achievement Division) Dalam Pembelajaran MI," *Jurnal Papeda* 4, no. 1 (2022).

<sup>19</sup> Bahtiar Bahtiar, "Pembelajaran Kooperatif Untuk Meningkatkan Sikap Sosial Dan Pemahaman Konsep Siswa Sekolah Multietnis," *Jurnal Edukasi Matematika Dan Sains* 3, no. 1 (2015): 1–13.

<sup>20</sup> Yona Febrianti, Rusdial Marta, and Iis Aprinawati, "Peningkatan Keterampilan Membaca Nyaring Dengan Model Kooperatif Tipe Cooperative Script Di Sekolah Dasar," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (2022): 1330–36.

when students ask questions of their deskmates rather than in huge groups, they feel more at ease. It lends credence to the idea<sup>21</sup> that cooperative learning can boost students' courage and motivation to actively participate, particularly when the small-group structure encourages interaction.

The researcher believes there are several advantages to providing content in paired summaries. Students first acquire literacy skills, or the ability to sift vital information. Second, pupils acquire communication skills, which include the ability to restate this information in their own terms. Third, students receive instruction in social skills, such as active listening and respecting their partners' ideas. Because it incorporates cognitive, emotional, and psychomotor elements, learning becomes more.

### c. Assigning Speakers and Listeners, and Vice Versa

The Script-type Cooperative Learning methodology is easy to use and enjoyable. By using imaginative instructions such as "the person sitting on the right is the speaker" or "the person wearing the watch is the listener," students take turns assuming the roles of speaker and listener. This tactic makes the classroom environment less rigid, more flowing, and still concentrated. It supports the idea<sup>22</sup> that cooperative learning can promote constructive relationships among students, provided the instructor assigns roles in a way that allows all students to participate.

The teacher is not the only one who decides the timetable for finishing assignments and allocating roles; students also agree on it with their deskmates and in pairs. It is consistent with the tenets of cooperative learning for the script type, which emphasize both individual and group accountability. This arrangement makes students feel more accountable for their assignments, which promotes effective group collaboration.

Additionally, the finding that the teacher consistently reached agreements with the students regarding the timetable and the implementation of the learning model was corroborated by an interview conducted with one of the students, Aisyah Yashinta Yasmine. These agreements, she says, made it simpler for them to complete chores together. It exemplifies the positive interdependence principle, in which all members of the group recognize that cooperation is crucial to the group's success<sup>23</sup>.

The learning schedule has been thoroughly organized and well-prepared, according to the documentation. The Cooperative Script learning process progresses to the second stage of brainstorming, performance evaluation, and cooperative conclusion-making following the first stage of group formation, task assignment, and discussion. Through this preparation, the instructor directs the learning process and teaches the students to be more engaged, independent, and responsible.

According to cooperative learning theory, the Cooperative Script model emphasizes pair work, in which students take turns speaking and listening before working together to create a summary. It was demonstrated in class VIII A at Asembagus 1 State Junior High

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<sup>21</sup> Maringan Simbolon, "Penerapan Model Pembelajaran Kooperatif Dalam Meningkatkan Motivasi Serta Kreativitas Dan Hasil Belajar Siswa Di SMP Negeri 5 Tebing Tinggi," *School Education Journal* 7, no. 3 (2017): 353–62.

<sup>22</sup> Aflachatur Nia, Luh Putu Sendratari, and I Wayan Mudana, "Penerapan Model Pembelajaran Kooperatif Tipe Script Dalam Pembelajaran Sosiologi Untuk Meningkatkan Motivasi Dan Hasil Belajar Siswa Kelas XI Iis 5 SMA Negeri 2 Banjar Semester Genap Tahun Pelajaran 2017/2018," *Jurnal Pendidikan Sosiologi Undiksha* 1, no. 2 (2019): 126–36.

<sup>23</sup> Zuriatun Hasanah and Ahmad Shofiyul Himami, "Model Pembelajaran Kooperatif Dalam Menumbuhkan Keaktifan Belajar Siswa," *Irsyaduna: Jurnal Studi Kemahasiswaan* 1, no. 1 (2021): 1–13.



School, where the instructor not only delegated tasks but also engaged the class in group negotiations and scheduling. According to the researcher, this approach was successful because it reduced boredom, offered equitable opportunities, and fostered students' social skills in opinion expression and listening.

Therefore, it can be said that class VIII A's use of cooperative script learning in Islamic Religious Education is consistent with the fundamental ideas of cooperative learning theory. A well-organized timetable, thoughtful preparation, and active student participation in group agreements are all components of effective learning. This kind of implementation, according to the researcher, should be expanded since it not only improves comprehension of Islamic Religious Education content but also cultivates cooperation, communication skills, and students' sense of ownership over their education.

#### d. Speakers and Listeners Exchange Opinions

Students take turns speaking and listening as part of the central exercise in the Cooperative Script model. After the speaker has completed, the audience hears, takes notes on key points, and offers comments. The teacher instructs the students to summarize the content, highlighting the Islamic principles it contains. It is consistent with the hypothesis<sup>24</sup>. According to the Cooperative Script model, the listener is responsible for finishing, correcting, and providing feedback, while the speaker must convey the entire content of the reading. Because kids must not only comprehend the reading but also learn to listen, respect, and voice their viewpoints respectfully, this process helps pupils develop their cognitive and social abilities. According to interviews with Islamic education instructors, the speaker-listener interaction not only promotes critical thinking but also instills Islamic etiquette, including listening intently, refraining from interruptions, and replying courteously. It is consistent with Islamic education's objectives, which include fostering academic prowess and noble character.

Apart from the teachers, the principal also keeps an eye on things by questioning pupils about their progress, though not every day. This monitoring shows that external controls are in place to ensure the learning model continues to function as planned. The principal's support is consistent with the belief<sup>25</sup> that school administration variables, in addition to teachers, are crucial to the successful adoption of learning methods.

In the Cooperative Script methodology, the instructor walks among the couples to monitor them. Actually, the instructor had some students register as less active members. According to Winda Restalia and Siti Mumun Muniroh<sup>26</sup>, this evidence supports the idea that ongoing observation is essential in cooperative learning to guarantee that no student is left behind or passive. In the Cooperative Script model, the teacher walks around the couples to directly oversee them. The teacher may even assign certain students to do assignments. Noting fewer active members. This fact emphasizes the importance of

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<sup>24</sup> Siti Humairoh and Rahman Rahman, "Pengaruh Model Cooperative Integrated Reading and Composition (CIRC) dan Cooperative Script (CS) Terhadap Kemampuan Membaca Pemahaman Siswa Sekolah Dasar," *Metodik Didaktik* 11, no. 1 (2016): 8–20.

<sup>25</sup> Abdul Rahman, Urip Sulistiyo, and Marzul Hidayat, "Kompetensi Manajerial Kepala Sekolah Dalam Meningkatkan Kinerja Guru Smk Negeri 11 Muaro Jambi," 2023.

<sup>26</sup> Winda Restalia and Siti Mumun Muniroh, "Evaluasi Efektivitas Asesmen Berbasis Karakter Kolaboratif Dalam Pembelajaran Kooperatif Siswa Kelas 2 SD," *TEACHING: Jurnal Inovasi Keguruan Dan Ilmu Pendidikan* 5, no. 2 (2025): 91–99.

regular monitoring in cooperative learning to guarantee that no student falls behind or becomes passive.

The Cooperative Script Learning Model is a collaborative learning strategy that aims to improve students' critical thinking skills, specifically the epistemic dimension, which includes the ability to evaluate evidence, construct arguments, and synthesize multiple perspectives. The Cooperative Script, a cooperative learning paradigm in which students interact in pairs as speaker and listener, was chosen because of its capacity to activate higher-level cognitive processes through dialogic activities, conceptual clarification, and understanding reconstruction.<sup>27</sup>

Students take turns describing the information being studied, while their partners actively listen and offer corrections, questions, or affirmations. This reciprocal interaction offers an epistemic arena in which students can evaluate the evidence presented in the material, assess the strengths and weaknesses of their understanding, and revise their arguments in response to their partners' advice. This activity promotes academic self-regulation and higher-quality reasoning.

This study also investigates how Cooperative Script helps students develop logical arguments, including the process of creating claims, presenting reasons, and reaching conclusions in a systematic manner based on accessible data or information. Furthermore, this study examines how pair work enables students to synthesize multiple views, including their partner's opinion and those in learning resources. It expands critical thinking abilities beyond analysis and blends various ideas into a comprehensive conclusion. This qualitative research uses a descriptive method, drawing on observation, in-depth interviews, and document analysis to gain a comprehensive understanding of the role of the Cooperative Script Model in fostering students' critical thinking skills. The observations focused on the dynamics of pair interactions, the process of negotiating meaning, and how students applied the epistemic components of critical thinking during learning activities.

The study's findings are likely to help shape cooperative learning theory and practice by demonstrating how Cooperative Script not only boosts participation and conceptual knowledge but also dramatically improves multidimensional critical thinking skills. The study's findings are expected to provide teachers with recommendations for designing learning activities that encourage evidence evaluation, argument construction, and perspective synthesis, making the learning process more meaningful and geared toward the development of higher-order thinking skills.

### e. Conclusion of Learning Material

In the final stage of learning, the teacher asks the students to write a summary. The group's summary results serve as the basis for group discussions. Groups receive extra points for finishing the summary correctly. It indicates that the instructor encourages pupils to take their studies more seriously, while also emphasizing cognitive elements. The teacher claims that the purpose of the reflection exercise, which entails making conclusions, is to gauge the pupils' comprehension of the subject matter. This group reflection is crucial because, in cooperative learning, the group's capacity to meet learning goals is just as significant as individual performance. According to Nurotun

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<sup>27</sup> Novi Triana, Ilham Arvan Junaidi, and Masagus Firdaus, "Pengaruh Metode Pembelajaran Cooperative Script untuk Meningkatkan Kemampuan Berpikir Kreatif Siswa di Kelas V SDN Kampung Sawit 6," *Didaktik: Jurnal Ilmiah PGSD STKIP Subang* 9, no. 3 (2023): 427–37.

Mumtahanah<sup>28</sup>, group reflection is an essential component of cooperative learning, as it motivates students to assess how well they collaborated.

Furthermore, the instructor concludes the class with a spiritually inspiring message, such as a value or a prayer. It illustrates how Islamic character development and academic learning can coexist. According to the Minister of Education and Culture Regulation No. 20 of 2016 about Graduate Competency Standards, education aims to foster social and religious attitudes in addition to knowledge gain. Students acquire real advantages from drawing group conclusions: they comprehend the subject matter more readily, gain the confidence to voice their viewpoints, and learn how to argue civilly. As a result, teaching places equal emphasis on developing critical thinking and communication skills alongside memorization.

According to the study, the conclusion-making phase is crucial to making sure cooperative script learning is successful. Group talks frequently concentrate on summaries rather than offering in-depth information when there is no shared reflection. With conclusions, character values can be firmly established, teachers obtain feedback on students' comprehension, and students are more eager to study.

#### Students' Critical Thinking Skills

The most important and beneficial function of the cooperative script-type learning model is the application of critical thinking. Students can share their perspectives with peers and make accurate, appropriate contributions, for instance, depending on prior knowledge. Students are encouraged to be more involved, voice their thoughts, and get used to teaching the content in their own language by Asembagus 1 State Junior High School's adoption of the cooperative script-type learning paradigm. It is further corroborated by the researcher's observations, which showed that students actively participated in class discussions, posed questions, responded to inquiries, and reached collective conclusions.

Furthermore, during learning activities, the teacher divides students into pairs, distributes the material, assigns speaker and listener roles, guides the exchange of opinions, and concludes the material together. These facts demonstrate a systematic, consistent process for implementing script-type cooperative learning, thereby fostering students' critical thinking skills.

According to the theory, the script-type cooperative learning model is a form of collaborative learning that prioritizes student participation through turn-taking, listening, and explaining questions. Since students engage, share ideas, and enhance one another's comprehension, the script-type cooperative model can help them develop their social and intellectual abilities<sup>29</sup>. As stated by Nuryanti<sup>30</sup> adalah kemampuan seseorang dalam memberikan penjelasan, critical thinking is the capacity to explain, analyze, draw conclusions, and assess concepts using reason and proof. Activities in the script-type cooperative learning model are therefore very pertinent to the markers of critical thinking, specifically:

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<sup>28</sup> Nurotun Mumtahanah, "Meningkatkan Kemampuan Berpikir Kritis Siswa Melalui Metode Cooperative Learning Dalam Pembelajaran Pai," *Al Hikmah: Jurnal Studi Keislaman* 3, no. 4 (2013): 48–72.

<sup>29</sup> Filma Muhazri Sembiring, "Peran Pembelajaran Kooperatif Terhadap Prestasi Akademik Dan Pengembangan Keterampilan Sosial," *EDUCARE: Jurnal Pendidikan Dan Kesehatan* 1, no. 1 (2023): 36–40.

<sup>30</sup> Lilis Nuryanti, Siti Zubaidah, and Markus Diantoro, "Analisis Kemampuan Berpikir Kritis Siswa SMP" (State University of Malang, 2018).

## 1. Providing Explanations

The ability of Asembagus 1 State Junior High School students to articulate ideas in their own words is a key sign of deep understanding. Observations in the classroom indicate that many students can summarize what they have learned without memorizing. It suggests that students have a solid grasp of the subject matter and can relate it to what they already know and have experienced. Furthermore, students are more likely to feel at ease presenting presentations and taking part in group discussions if they can communicate in their mother language.

According to the social constructivism hypothesis, learning is more effective when students actively contribute to the creation of knowledge through language and interaction. Rather than just passively absorbing material, students who can converse in their native tongue demonstrate that they have digested the knowledge. Ausubel's concept of meaningful learning also highlights the importance of conceptual understanding above basic memory. Allows pupils to convey knowledge in simpler ways that are appropriate for their cognitive structures<sup>31</sup>.

Researchers have found that giving students the chance to explain concepts in their own terms is an effective teaching method for enhancing their communication and critical thinking skills. Students will receive improved instruction in structuring thoughts, selecting suitable language, and relating ideas to practical situations. Teachers must still offer direction, though, to ensure that students' explanations stay true to the subject's main points. Thus, this exercise develops deeper conceptual understanding while simultaneously encouraging self-confidence and independent learning.

## 2. Analysis

Students' critical thinking can be enhanced through Asembagus 1 State Junior High School's implementation of script-type cooperative learning in Islamic Religious Education. Students take turns presenting essential information to their peers in their own words, for instance, when discussing admirable virtues or the laws of worship. Students are more adept at discerning right from wrong, can give examples from real-world situations, and are more comfortable voicing their opinions, according to observations. Their comprehension of the Islamic teachings they are studying can now go beyond memorization thanks to this process, which also enables them to analyze and extrapolate meaning from them.

Theoretically, script-based cooperative learning is grounded in Vygotsky's constructivist theory, which emphasizes the role of social interaction in knowledge construction. For the audience to understand them, students using this method are forced to organize their material coherently. Students' analytical skills are developed through the process of organizing the content, pinpointing important concepts, and applying them to real-world situations. Because students who actively explain and discuss the material with their peers are better able to evaluate and relate Islamic Religious Education information to real-world problems, Ausubel's concept of meaningful learning is also

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<sup>31</sup> Yulia Rakhma Salsabila and Muqowim Muqowim, "Korelasi Antara Teori Belajar Konstruktivisme Lev Vygotsky Dengan Model Pembelajaran Problem Based Learning (Pbl)," *LEARNING: Jurnal Inovasi Penelitian Pendidikan Dan Pembelajaran* 4, no. 3 (2024): 813–27.

applicable<sup>32</sup>. Additionally, Johnson & Johnson claims that collaborative learning may improve higher-order cognitive skills, including analytical abilities<sup>33</sup>.

According to the researchers, the script-learning model is excellent for Islamic religious education because of the material's value and the need for critical thinking. By discussing and explaining the content in turn, students learn about religious texts and beliefs and how they relate to real-world situations, such as integrity, worship discipline, and mutual respect. Through this practice, students are encouraged to develop critical thinking skills, assess the validity of arguments, and internalize Islamic principles. When instructors guide students' analysis to adhere to the teachings of the Quran and Hadith, Islamic Religious Education not only fosters cognitive learning but also the development of religious attitudes and high morals.

### 3. Drawing Conclusions

The students' comprehension is improved through reflection exercises and having them develop conclusions together. Sometimes, after the discussion, the instructor offers a summary that highlights the lessons learned in groups. Making decisions based on reasoning or pertinent primary concepts is called reasoning. Additionally, students must have a deep understanding to write down important concepts briefly (scripts) as needed. Using script-style cooperative learning activities, students are guided in evaluating their work and encouraged to communicate with others through group projects or other media.<sup>34</sup>

Vegas Asembagus 1 State Junior High School students can reach basic conclusions with their group members because they use everyday language that is easy to understand, rather than formal jargon. It is made clear when the instructor gives the class a summary of the previously discussed subject. They can share these findings with their peers immediately or write them down in their notebooks.

### 4. Asking and Answering Questions

The script type is one of the cooperative learning models that the Islamic Religious Education teacher at Asembagus 1 State Junior High School has developed. It can also inspire pupils to ask questions and offer responses about Islamic teachings. Students become accustomed to being involved and active in the learning process through this practice. Additionally, the teacher is essential in helping pupils develop their self-confidence so they can express themselves clearly in public later on. One of the most important aspects of the classroom learning process is asking and responding to questions. Teachers should always give pupils the chance to ask questions, as should group members who have previously been designated as questioners and answerers. Teachers must continue to mentor pupils while paying close attention to these thoughts or viewpoints. The freedom to voice one's thoughts during class is essential, as it enables both educators and learners to participate in decision-making<sup>35</sup>.

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<sup>32</sup> Aditya Rini Kusumaningpuri and Endang Fauziati, "Model Pembelajaran RADEC Dalam Perspektif Filsafat Konstruktivisme Vygotsky," *Jurnal Papeda: Jurnal Publikasi Pendidikan Dasar* 3, no. 2 (2021): 103–11.

<sup>33</sup> Wahab Jufri and Dwi Sulistyio Dj, "Efektivitas Pembelajaran Sains Berbasis Inkuiri Dengan Strategi Kooperatif Dalam Meningkatkan Keterampilan Berpikir Siswa SMP," *Jurnal Pendidikan Dan Pembelajaran Universitas Negeri Malang* 17, no. 2 (2010): 159–65.

<sup>34</sup> Qonit Darajat, Hety Mustika Ani, and Bambang Suyadi, "Penerapan Model Pembelajaran Cooperative Script Untuk Meningkatkan Keaktifan Dan Hasil Belajar Siswa," *Jurnal Pendidikan Ekonomi: Jurnal Ilmiah Ilmu Pendidikan, Ilmu Ekonomi Dan Ilmu Sosial* 12, no. 2 (2018): 207–13.

<sup>35</sup> Fathor Rozi, Zaenol Fajri, and Yulia Putri Intan Nuraini, "Penggunaan Metode Question Student Have Dalam Meningkatkan Keaktifan Belajar Siswa," *At-Ta'lim: Jurnal Pendidikan* 10, no. 1 (2024): 67–82.

The effectiveness of the script-based cooperative learning model implemented by the Islamic Religious Education teachers at State Junior High School 1 Asembagus depends not only on the learning strategy but also on the teachers' constant guidance, support, and inspiration of their students. As a facilitator, the instructor creates an environment where students can freely express their thoughts while still offering direction to keep them within the framework of Islamic beliefs. According to researchers, this approach helps kids grasp affective and psychomotor skills in addition to cognitive ones. They get the confidence to speak up, learn to appreciate other people's viewpoints, and hone their critical and logical thinking abilities. It aligns with the objective of Islamic religious education: to create learners who can apply Islamic teachings in their daily lives with maturity and understanding.

### CONCLUSION

Research on the Script-Type Cooperative Learning Model in Developing Students' Critical Thinking Skills in Islamic Religious Education at Asembagus 1 State Junior High School demonstrates that the model's implementation is effective, systematic, and consistent with the basic principles of cooperative learning. Overall, this research makes three major contributions: empirical findings and theoretical insights. Empirical results include: Forming paired groups has been shown to lead to more intensive and equal interactions. Combining active and less confident pupils fosters positive interdependence, improves courage to share viewpoints, and minimizes dominance within the group. The systematic arrangement of content, both printed and digital, enables students to practice information literacy, summarize, and clarify ideas. This practice not only promotes comprehension of Islamic Religious Education material but also strengthens affective traits such as honesty, mutual respect, and debate etiquette. Alternating speaker and listener roles creates a lively classroom environment.

Creative instructional strategies promote a pleasant learning environment, motivate pupils, and keep each learner actively engaged. Mutual agreement on schedules and tasks increases academic accountability. The exchange of viewpoints (epistemic conversation) between speakers and listeners has been shown to improve multidimensional critical thinking skills, including evidence evaluation, idea clarification, feedback, argument construction, and perspective synthesis. Reflection and concluding together are essential processes that promote a thorough knowledge. Students can not only re-explain the content but also demonstrate strong analytical and communication skills. Integrating spiritual motivation at the conclusion of the learning process improves students' religious character and social views. Supporting the principal and the availability of infrastructure are important factors in ensuring the successful deployment of this strategy. A suitable learning environment allows teachers to build effective cooperative techniques. Theoretically, this study makes an important contribution to the development of collaborative learning theory, specifically Cooperative Script, by demonstrating that Cooperative Script not only functions as a method of pair work but also as an epistemic space that allows students to construct knowledge dialogically through clarification, correction, and elaboration. This model integrates higher-order cognitive processes—evidence appraisal, argument building, and concept synthesis that have not been extensively studied in the cooperative script literature. The findings contribute to cooperative learning theory by demonstrating that the pair format (dyadic

learning) is more effective than large-group formats at encouraging individual participation, particularly among secondary school students. Cooperative Script has been shown to serve as a mediator in the development of academic self-regulation, as students actively participate in creating schedules, completing tasks, and providing feedback on partner performance. This study supports the idea that cooperative learning can enhance social interaction, build character, and instill values in religious education, beyond just classroom management.

Research on the script-type cooperative learning approach for developing critical thinking abilities makes major theoretical and practical contributions. Theoretically, this study contributes to educational research, particularly cooperative learning strategies, by demonstrating that active student participation through alternating roles as speaker and listener can improve critical thinking skills such as the ability to analyze, conclude, and evaluate information. Several areas warrant additional investigation. First, test the script-type cooperation model at multiple educational levels, such as elementary school or university, to determine its usefulness in varied circumstances. Second, integrate this model with other learning modalities, such as project- or problem-based learning, to examine whether there are synergies in the development of critical thinking abilities. Third, further research can identify other factors that influence this model's performance, such as motivation, student traits, and a conducive learning environment. It is intended that by taking these steps, the script-type cooperative learning model can increase not only critical thinking abilities but also other competencies important to the demands of 21st-century education.

This study presents a comprehensive description of the Script-Type Cooperative Learning Model's use in developing students' critical thinking skills, particularly in the epistemic dimension, including analyzing evidence, formulating arguments, and synthesizing diverse views. However, this research provides an opportunity for expansion in future studies. As a result, it is suggested that future researchers conduct more in-depth investigations to enhance the research findings on cooperative scripts and make them more relevant to changes in 21st-century learning.

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