

Social Sensitivity Improvement through Collaborative Learning Models in Islamic Religious Education

Luthfiyah^{1*}, Sri Suciani¹, Ruslan¹

¹Institut Agama Islam Muhammadiyah Bima, Nusa Tenggara Barat, Indonesia

*email: luthfiyah.inarizqi@gmail.com

DOI: <https://doi.org/10.31603/tarbiyatuna.v13i1.5809>



ABSTRACT

Article Info:

Submitted:

09/09/2021

Revised:

30/04/2022

Published:

25/06/2022

The social awareness of students is seemingly diminishing, as indicated by the lack of care and respect for others, alongside individualism and tendencies to act emotionally and swear. These attitudes have engendered insensitive, intolerant, and uncaring behaviors amongst students. Therefore, social sensitivity is a critical attitude that should be instilled in schools. This is because education facilitates the academic, psychological, and social growth of children and ensures they become smarter, wiser, and more humane. Using a collaborative learning approach in the Islamic Religious Education discipline, the research aimed to build students' social sensitivity by activating learning activities that motivate mutual help, respect, honesty, and collaboration. The participants in this Classroom Action Research (CAR) were 24 students from class X MIA2 Senior High School State 2 Bima City. The data collection was conducted via the test approach, comprising a pre-test and post-test, and complemented by observations, interviews, and documentation. Quantitative techniques were used to analyze the results of the primary and secondary data sources, respectively. Subsequently, the research findings indicated that the students' social sensitivity increased by 20,84% from cycle I (70.83%) to cycle II (91.67%). In the pre-test, 8 students (33.33%) showed complete learning, increasing to 13 students (54.17%) in the first cycle (I) and 21 students (87.5%) in the second cycle (II). These findings can help Islamic Religious Education teachers understand the importance of new context-based learning methodologies and models. Allowing students to explore and discuss ideas in groups can also stimulate a love of learning and increase their social awareness. As a result, classroom experience and the importance of content in everyday life can serve as the basis for students' understanding and can be directly applied in their social life.

Keywords: *Collaborative Learning; Social Sensitivity; Islamic Education*

ABSTRAK

Kesadaran sosial siswa tampaknya semakin berkurang, yang ditunjukkan dengan kurangnya kepedulian dan rasa hormat terhadap orang lain, di samping individualisme dan kecenderungan untuk bertindak secara emosional dan bersumpah. Sikap-sikap ini telah melahirkan perilaku tidak peka, tidak toleran, dan tidak peduli di kalangan siswa. Oleh karena itu, kepekaan sosial merupakan sikap kritis yang harus ditanamkan di sekolah. Hal ini karena pendidikan memfasilitasi pertumbuhan akademik, psikologis,

dan sosial anak-anak dan memastikan mereka menjadi lebih pintar, lebih bijaksana, dan lebih manusiawi. Dengan menggunakan pendekatan pembelajaran kolaboratif dalam disiplin Pendidikan Agama Islam, penelitian ini bertujuan untuk membangun kepekaan sosial siswa dengan mengaktifkan kegiatan pembelajaran yang memotivasi sikap tolong-menolong, saling menghormati, kejujuran, dan kerjasama. Partisipan dalam Penelitian Tindakan Kelas (PTK) ini berjumlah 24 siswa dari kelas X SMAN 2 MIA2 Kota Bima. Pengumpulan data dilakukan melalui pendekatan tes, yang terdiri dari pre-test dan post-test, serta dilengkapi dengan observasi, wawancara, dan dokumentasi. Teknik kuantitatif digunakan untuk menganalisis hasil dari sumber data primer dan sekunder. Selanjutnya hasil penelitian menunjukkan bahwa kepekaan sosial siswa meningkat sebesar 20,84% dari siklus I (70,83%) ke siklus II (91,67%). Pada pre-test, 8 siswa (33,33%) menunjukkan ketuntasan belajar, meningkat menjadi 13 siswa (54,17%) pada siklus I dan 21 siswa (87,5%) pada siklus II. Temuan ini dapat membantu guru Pendidikan Agama Islam memahami pentingnya metodologi dan model pembelajaran berbasis konteks baru. Membiarkan siswa untuk mengeksplorasi dan mendiskusikan ide-ide dalam kelompok juga dapat merangsang kecintaan belajar dan meningkatkan kesadaran sosial mereka. Akibatnya, pengalaman kelas dan pentingnya konten dalam kehidupan sehari-hari dapat menjadi dasar pemahaman siswa dan dapat langsung diterapkan dalam kehidupan sosial mereka.

Kata-kata Kunci: Pembelajaran Kolaborasi; Kepekaan Sosial; Pendidikan Agama Islam

1. INTRODUCTION

The current state of the nation promotes anti-cultural behaviors and negative characters due to the waning of attitudes that emphasize diversity and cooperation, as well as the loss of the values of honesty, politeness, and togetherness (Muhibah, 2020). Generally, education is a strategic tool to build character (Isbakhi, 2018; Yunyanto & Rahim, 2021) because of intrinsic systems, infrastructure, and other supports. It plays a fundamental role in personal and social development (Susanti, 2013), thereby enabling the cultivation of more humane attitudes (Wahyudi, 2020).

Therefore, educators should have academic, professional, personality, and social competencies (Kadir, 2021; Muhith, 2021). They should teach academic and collaboration skills to improve group work and enhance the success of social relations (Apriono, 2013). One of the important tasks of a teacher in the future is to prepare the younger generation to play functional roles in society (Muhith, 2021). This shows that a teacher has a responsibility to foster the social attitudes of students to ensure they can perform activities inside and outside the school environment (Hilal, 2019). This can be initiated from the learning process using a collaborative learning model.

The research by Dewi & Muhid (2021) showed that the application of collaborative learning in diverse groups (background, talent, culture, and environment) yielded positive results due to shared knowledge and discussions. Furthermore, Yurtseven & Altun (2015) highlighted the importance of providing students with an

understanding of intercultural sensitivity in order to create a conducive classroom atmosphere and cultivate tolerance.

Gokhale (1995) also affirmed that collaborative learning through discussion, clarification of ideas, and evaluation can strengthen critical thinking and facilitate the acquisition of factual knowledge because students can independently find answers to problems, instead of memorizing results (Utami et al., 2019). Thinking skills are an important aspect and should be developed in the learning process (Hayati & Sukiman, 2020). These skills show a positive impact on students' educational development, as well as their learning ability, speed, and effectiveness. Besides critical thinking processes, collaboration can improve student learning activities (Bender et al., 2012; Rahdiyanta et al., 2017).

Research by Supriyatno (2020) proved that collaborative learning can improve student learning activities and outcomes, create educational interactions, increase understanding, instill social skills, and promote the formation of interpersonal intelligence. Additionally, Arta found that the value of support can be formed through collaborative learning, where students' realization of their strengths and weaknesses will promote mutual respect and learning (Arta, 2018).

Chandra (2015) found a significant difference between the learning achievements of students who use collaborative learning methods and those who study individually. Collaborative learning is student-centered and allows students to cooperate in solving problems, completing assignments, and creating products. The research emphasized that *Coming together is the beginning, staying together is a process, and working together is a success*. Furthermore, Utami et al. (2019) confirmed that students can interact socially, exchange information according to their knowledge, discuss with other people, and even depend on each other based on shared goals.

Collaborative learning can increase social sensitivity and sympathy through support within and between groups (Arta, 2018) In addition to sympathy, a sense of solidarity, brotherhood, and support, it can increase students' willingness to participate actively in classroom learning. By implementing this method, students can cooperate, learn from each other, help, and progress together (Respati, 2019).

Social values that can be developed through collaborative learning appear to align with the moral values achieved in Islamic Religious Education. These values include creating humans who fear Allah SWT, have noble characters, are honest, fair, virtuous, ethical, respectful, disciplined, harmonious, as well as individually and socially productive (Suprpto, 2020). Therefore, students are trained through the Islamic Religious Education subject to possess social sensitivity skills and form these moral attitudes.

Islamic Religious Education contains normative material sourced from religious teachings, beliefs, morals, sharia, and history (Muhith, 2021). The purpose of its learning is to perfect the vertical relationship with God and horizontal association with other humans as well as the natural surroundings (Isnaeni & Nusantoro, 2018). Therefore, students are trained to form religious character and social sensitivity as an integrative effort to improve attitudes of responsibility, honesty, tolerance, cooperation, empathy, and respect for differences, alongside critical, creative, and innovative thinking (Nugroho et al., 2021).

However, Islamic Religious Education learning has a weak point, as it emphasizes cognitive aspects compared to affective aspects. This impairs students from sublimating and internalizing religious teachings into their personal lives (Suliswiyadi, 2020). Current modes of learning also focus on the process of "learning about" (things) rather than learning how (to be) (Apriono, 2013). Meanwhile, the success of the educational process is determined by the learning, strategy, and curriculum design (Sugiana, 2019).

This requires educators to play an important role in instilling understanding in students and formulating learning models for their use (Achadi & Noor Laila Fithriyana, 2020). Teachers should be able to determine strategies, as well as develop competencies and learning materials (Kadir, 2021; Nugraha et al., 2021) by innovating, integrating, and using support facilities (Latipah et al., 2020), in order to obtain the most effective and efficient results. Hence, the use of a collaborative learning model is considered appropriate because it contains social aspects and elements of personality development, such as social interaction and the achievement of mutual progress through cooperation (Le et al., 2018). It also encompasses methods of increasing mutual motivation and enthusiasm in finding out more about a topic.

Based on observations of Class X of Senior High School State 2 Bima City, the social sensitivity of students is weakening. This is symbolized by some prominent individual characteristics as well as their unconcerned attitude about their friends during study discussions. They are also accustomed to using "impolite" words and act arrogantly towards their friends, resulting in disrespect, uncaring attitudes, insensitivity, and a lack of mutual forgiveness.

These indications underlie the urgency of implementing a collaborative learning model to regenerate students' social sensitivity to promote positive activities and maintain common welfare in society (Kadir, 2021), including in the classroom. Using collaborative learning, mutual helping and respect, honesty, sharing, and cooperation can be activated as indicators of social sensitivity (Isnaeni & Nusantoro, 2018).

Generally, social sensitivity is capital in working together and is important in determining the effectiveness of group learning, which encompasses listening, mutual responsibility, and sharing of information and experiences (Bender et al., 2012). A

socially sensitive individual can develop the ability to correctly understand the feelings and perspectives of others or have a sense of empathy (Department of Educational Sciences, Division of Guidance and Psychological Counseling, Istanbul University-Cerrahpasa, Hasan Ali Yucel Faculty of Education, Istanbul, Turkey, et al., 2021). In addition, an empathic person is motivated to fight injustice (Decety & Yoder, 2016). Social sensitivity is a manifestation of criticism and mutual respect, which can be a unifier in cooperation. Collaborative learning will be strongly influenced by cognitive abilities and socio-emotional processes. Therefore, social sensitivity can be formed through individual abilities and collective social interaction (Isohätälä et al., 2021).

The significance of this research in the context of renewing learning models in Islamic Religious Education subjects can be viewed from several aspects. 1) Filling the gaps in research on the application of collaborative learning models. 2) Finding new strategies for increasing students' social sensitivity through the application of collaborative learning models in Islamic Religious Education subjects, especially *Asma'ul Husna* material. 3) Formulating innovations in enriching applicative-contextual learning models by understanding the meaning of *Asma'ul Husna* and facilitating its transformation to *uswah hasanah* and its application in students' social lives.

2. METHOD

The Classroom Action Research (CAR) method was used, involving the observation of activities that are intentionally raised and occur in the classroom (Arikunto, 2008). The subjects were 24 students of CLASS X MIA2 Senior High School State 2 Bima City, and the research was conducted for two months from July to August 2020. The data were obtained through primary sources, namely pre-test and post-test data, alongside secondary sources, comprising interviews, observation, and documentation. This research was conducted in two cycles, with two meetings for each. The criteria for assessing the test results are presented in Table 1:

Table 1. Assessment criteria

Letters	Numbers 0-4	Numbers 0-100	Numbers 0-10	Predicate
A	4	85-100	8,5-10	Very good
B	3	70-84	7.0-8.4	Good
C	2	55-69	5.5-6.9	Enough
D	1	40-54	4.0-5.4	Not enough
E	0	0-39	0.0-3.9	Less once

Quantitative and qualitative techniques were used to analyze the primary and secondary data, respectively. The Percentages Correction formula $S \frac{R}{N} = X 100$ was used to calculate the results. Meanwhile, the stages in this research followed the model

developed by Kemmis and Mc. Taggart in [Fitrah \(2018\)](#), namely (1) Planning. (2) Implementation. (3) Observation. (4) Reflection.

The planning stage entailed identifying problems, outlining steps for the development of students' social sensitivity attitudes, and formulating the collaborative learning model. The implementation stage involved identifying the objectives and benefits of using the model, forming learning groups, and conducting the initial cycle I and cycle II tests. Conversely, the observation phase included observing the learning activities, listening to the presentation and class discussions, and detecting changes in student attitudes. Reflection was the final stage of each cycle and involved analyzing the students' work, reviewing the research observation sheets, concluding all previous stages as the basis for progression, and perfecting the application of the collaborative learning model.

3. RESULTS AND DISCUSSION

The application of the collaborative learning model in Islamic Religious Education subjects to analyze the meaning of *Asma'ul Husna* has a positive impact on increasing students' social sensitivity. This was indicated by the difference between the pre-test and post-test scores (cycle I and II), alongside the observation, attitude measurement, and interviews, as explained below:

a. Pre-test Action Data Exposure (Pre-Cycle)

Based on the pre-test results, only 8 (33.33%) out of the 24 students of Class X MIA2 Senior High School State 2 Bima City students reached the completeness limit, while 16 (66.67%) had not. The data in [Table 2](#) shows that the learning process was below the predetermined Minimum Completeness Criteria (KKM). Therefore, a learning model was necessary to improve the students' collaboration skills (Le et al., 2018) and social sensitivity.

[Table 2.](#) Pre-test Result Recapitulation

No	Description	Results
1	Total students participating in the post-test	24
2	The average value of post-test	69.37
3	Total students who finished studying	8
4	Percentage of completed learners	33.33%
5	Total students who have not finished studying	16
6	Percentage of students who did not finish studying	66.67%

b. Post-test Action Data Exposure (Cycle I)

The post-test cycle I results showed an increase in learning, positive interaction, and reflective cooperation between students from the pre-test to the post-test stage. This was denoted by the 13 (54.17%) out of 24 students who had

attained the KKM, while 11 (45.83%) had not reached the completeness limit. This implies that only 54.17% of the students scored above 75, which is below the desired completeness percentage of 75%, with an average value of 73.75, as presented in [Table 3](#).

Table 3. Post-test Results Recapitulation (Cycle I)

No	Description	Results
1	Total students participating in the post-test	24
2	The average value of post-test	73.75
3	Total students who finished studying	13
4	Percentage of students who finished learning	54.17%
5	Total students who have not finished studying	11
6	Percentage of students who did not finish studying	45.83%

The observation results of the first meeting totaled 48, and the minimum score was 65, thereby producing a success rate of 73%. At the second meeting, the total score was 21 out of a minimum of 30, with a success rate was 70%. The percentage average score was $\frac{69}{95} \times 100\% = 72.63\%$, denoting that the level of success of the research based on the observations was in the "Good" category.

The expectations of this research were fulfilled, with a total of 29 out of a maximum of 45 at the first meeting and 17 out of 25 at the second meeting. This produced an average percentage of $\frac{46}{70} \times 100 = 65.71\%$, signifying that the success rate of the student activities based on the observations was in the "Good" category.

Subsequently, an attitude measurement test was conducted to examine changes in the attitudes and the development of social sensitivity in the students. [Table 4](#) shows that the students' activities went according to the expected plan. The score obtained at this meeting was 756 out of a maximum of 960. Hence, the average score percentage was $\frac{756}{960} \times 100 = 78.75\%$, denoting that the success rate of the observations was included in the "Very Good" category. This shows that the students were able to analyze the meaning of *Asma 'ul Husna* and apply it in their daily lives.

Table 4. Recapitulation of the Student Attitude Measurement Results (Cycle I)

No	Description	Results
1	Total students participating in the post-test	24
2	The average value of the post-test	78.75%
3	Total students who finished studying	17
4	Percentage of students who finished learning	70.83
5	Total students who have not finished studying	7
6	Percentage of students who did not finish studying	29.17%

The data from the field notes indicate that the preparation and implementation were inadequate, and the delivery of material and student conditioning was below optimal. Additionally, the students were passive during learning, only one or two students were active, the discussions were not maximized, and their natures were still visible during the group learning. Therefore, instilling social values, such as care and respect for others, was necessary (Wijayanti et al., 2019). The students also seemed confused about appropriate presentation procedures and systematics, and behaved emotionally when criticized during presentations and discussions, while some even cheated.

This is congruent with research by Le et al. (2018), which showed that students only aim to achieve academic abilities individually and ignore the importance of social interaction. Students have psychological and physiological abilities that demand the development of social, language, and personality aspects. Therefore, the use of the collaborative learning model is considered appropriate because it contains aspects and elements of social and personality development, such as honesty, responsibility, respecting opinions, willingness to sacrifice, and cooperation to achieve mutual progress (Rahdiyanta et al., 2017).

The field note results were considered in formulating reflections to determine the next steps. Although the reflection results did not meet the criteria for success, there was an increase in the percentage of students who completed learning, from 33.33% to 54.17%. This indicates that students can work together in learning groups, though their cooperation is still sub-optimal and the criteria for complete learning have not been achieved.

Additionally, the interview results revealed that students at a high academic level still felt unsuited to group members who were slow at understanding the material, thereby indicating a lack of care and cooperation. Although the observation activities indicated a success rate on the "Good" criteria, some points were yet to be fulfilled.

This led to improvements in cycle II by providing a more detailed explanation to eliminate confusion regarding the learning objectives and models, alongside building a pleasant learning atmosphere. The goal was to promote enthusiasm and understanding of the study material. Discussion groups were also formed as a collaborative learning method. Based on research by Arta (2018), the students were encouraged to participate and assume responsibility for their roles in the discussion groups. Collaborative learning can increase social sensitivity and sympathy through support within and between groups.

Another improvement involved increasing the students' sense of concern and social sensitivity in class as well as in their everyday lives by providing confidence through material explanations during group discussions. Learning from peers can

provide flexibility for students in developing knowledge, helping others, and sharing experiences (Supriyatno, 2020). This was revealed to be pertinent in understanding the *Asma'ul Husna* material, which contains noble qualities and social values that can be a reference for student character. The students were also promoted to be active in learning by providing guidance, direction, and motivation to become better humans.

c. Action Data Exposure (Cycle II)

The test results in the second cycle showed that 21 (87.5%) out of the 24 students had reached the KKM, while 3 (12.5%) failed to attain the predetermined completeness limit. This indicated an increase in the student learning outcomes from 54.17% (cycle I) to 87.5% (cycle II), thereby achieving the 75% pass target. This implies that students' social awareness and sensitivity in the group learning process through the collaborative learning model have increased, as shown in the data in Table 5.

Table 5. Post-test Results Recapitulation (Cycle II)

No	Description	Results
1	Total students participating in the post-test	24
2	The average value of post-test	79.37%
3	Total students who finished studying	21
4	Percentage of students who finished learning	87.5%
5	Total students who had not finished studying	3
6	Percentage of students who did not finish studying	12.5%

In addition to the test, the observation data indicated an increase from the previous cycle. This was proven by the average success rate of 72.63% for the first cycle and 80% for the second cycle. The student activities also increased from the previous cycle, demonstrated by the success rate of 65.71% for the first cycle and 82.85% for the second cycle. Table 6 shows that the student activities went according to the expected plan, as the score obtained was 816 with a maximum value of 960 and an average of $\frac{816}{960} \times 100 = 85\%$. This indicates that the level of success of research activities based on the observations was included in the "Very Good" category.

Table 6. Recapitulation of Student Attitude Measurement Results (Cycle II)

No	Description	Results
1	Total students participating in the post-test	24
2	The average value of the post-test	85
3	Total students who finished studying	22
4	Percentage of learning completeness	91.67%
5	Total students who had not finished studying	2
6	Percentage of students who had not finished studying	8.33%

According to the interviews, the students were happy with the application of the collaborative learning model and were very motivated and enthusiastic about learning. This is because they were able to share information, solve problems together, collaborate, share information, maintain communication and reciprocal behavior, and exhibit sensitivity or care about the feelings of others. The students also learned together by utilizing the resources, knowledge, and skills of others in their group (Utami et al., 2019), as the experience of interacting with people was capable of increasing their social sensitivity (Isnaeni & Nusantoro, 2018).

Meanwhile, the materials were maximally delivered to exemplify and promote social sensitivity, as well as condition students in group discussions with adequate preparation. The students were observed to be active in the learning process and had begun to understand and enjoy implementing collaborative learning models. They were very enthusiastic about sharing information, collaborated during learning and discussions, alongside cared for and empathized with their friends.

Also, communication was well established through good language as a manifestation of the students' frame of mind, while hate speech was discouraged to eliminate personal and social harm (Sari et al., 2014). Communication is an element that can affect learning success (Saebani, 2019) as well as an indicator of interpersonal intelligence (Juniarti et al., 2019). This shows that students' social sensitivity has increased because of an increased ability to communicate verbally and non-verbally (Isohätälä et al., 2021).

These qualities reflect that the application of the collaborative learning model provided positive and constructive improvements to students. They were more active in learning, particularly in groups, and collaboratively solved learning problems. The students also began to understand, support, sympathize, and empathize with one another. As a result, they became more tolerant and socially sensitive and better understood the learning material, which enabled the analysis and application of the meaning of *Asmaul Husna* comprehensively and in their social lives.

4. CONCLUSION

The application of the collaborative learning model in Islamic Religious Education subjects proved to be effective in increasing the social sensitivity of Class X MIA2 students at Senior High School State 2 Bima City. The results of the attitude measurement of 24 students showed that 17 persons (70.83%) achieved an average of 78.75 after completing the assessment, while 7 students (29.17%) did not complete the process (cycle I). This performance increased to an average score of 85 attained by 22

students (91.67%) who completed the assessment and 2 (8.33%) who failed to complete the process (cycle II), resulting in the achievement of the "Very Good" criteria. The learning outcomes also increased, as the number of students who completed the pre-test rose from 8 (33.33%) to 13 (54.17%) in the first cycle and 21 students (87.5%) in the second cycle.

The implications of this research can provide input for Islamic Religious Education teachers about the need for innovative contextual learning methods and models. Providing opportunities for students to discuss and convey ideas in groups can also foster enthusiasm for learning and increase their social sensitivity. Therefore, classroom experience and the impact of material in life can ground students' knowledge and offer social values.

This research was still limited to increasing the aspects of social sensitivity at the high school level, using Senior High School State 2 Bima City as an example. Further research can develop related models for elementary or junior high school levels, considering the inculcation of social sensitivity qualities from an early age facilitates its internalization. Additionally, collaborative learning models can be applied to other subjects besides Islamic Religious Education to ensure the value of students' social sensitivity can be enhanced more comprehensively.

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