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Enhancing Students' Understanding of Qur'anic Text Comprehension through the Think-Pair-Share Strategy: Evidence from Madrasah Tsanawiyah

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Abstract:

This classroom action research examines the effectiveness of the Think-Pair-Share strategy, adapted into the TPS-ADR model (Quranic Verse, Discussion, Reflection), in improving students' comprehension of the Quranic verse. Al-Mujadilah:11 and learning outcomes. The study involved 25 Grade IX students at MTs Persis Cikalongkulon and used the Kemmis and McTaggart model in two cycles. Data were collected through achievement tests, participant observation using the ORIVI rubric, and interviews. The results indicate consistent improvement in students' learning achievement. In the pre-cycle stage, the average score was 64.8, with only 32% of students achieving mastery. After implementing TPS-ADR in Cycle I, the average score increased to 70.2, and mastery reached 60%. Further improvement was observed in Cycle II, with the average score rising to 83.6 and classical mastery increasing to 92%. Classroom observations also showed better student engagement and collaboration during the learning process. It can be concluded that the TPS-ADR model is effective in enhancing students' comprehension of analytical Quranic verses and improving learning outcomes, particularly in pesantren-based madrasah contexts. This strategy can be recommended as an innovative instructional approach for Quranic learning that integrates collaborative discussion and reflective activities.
Keywords: TPS Strategy, Quranic Verse Comprehension, Learning Outcomes, QS. Al-Mujadilah:11, Madrasah Tsanawiyah

Abstrak:

Penelitian tindakan kelas ini mengkaji efektivitas strategi Think-Pair-Share, yang diadaptasi ke dalam model TPS-ADR (Ayat Al-Quran, Diskusi, Refleksi), dalam meningkatkan pemahaman siswa terhadap ayat Al-Quran Al-Mujadilah:11 dan hasil belajar. Studi ini melibatkan 25 siswa kelas IX di MTs Persis Cikalongkulon dan menggunakan model Kemmis dan McTaggart dalam dua siklus. Data dikumpulkan melalui tes prestasi, observasi partisipan menggunakan rubrik ORIVI, dan wawancara. Hasil menunjukkan peningkatan yang konsisten dalam prestasi belajar siswa. Pada tahap pra-siklus, skor rata-rata adalah 64,8, dengan hanya 32% siswa yang mencapai penguasaan. Setelah menerapkan TPS-ADR pada Siklus I, skor rata-rata meningkat menjadi 70,2, dan penguasaan mencapai 60%. Peningkatan lebih lanjut diamati pada Siklus II, dengan skor rata-rata meningkat menjadi 83,6 dan penguasaan klasik meningkat menjadi 92%. Observasi kelas juga menunjukkan keterlibatan dan kolaborasi siswa yang lebih baik selama proses pembelajaran. Dapat disimpulkan bahwa model TPS-ADR efektif dalam meningkatkan pemahaman siswa terhadap ayat-ayat Al-Quran analitis dan meningkatkan hasil belajar, khususnya dalam konteks madrasah berbasis pesantren. Strategi ini dapat direkomendasikan sebagai pendekatan pembelajaran Al-Quran yang inovatif yang mengintegrasikan diskusi kolaboratif dan aktivitas reflektif..
Kata kunci: Strategi TPS, Pemahaman Ayat Al-Qur'an, Hasil Belajar, QS. Al-Mujadilah:11, Madrasah Tsanawiyah

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INTRODUCTION

Learning the Qur'an and Hadith in Islamic Junior High Schools (MTs) faces a paradoxical challenge: although the material is applicable to everyday life (Ministry of Religious Affairs, 2020), 72% of teachers still rely on lecture methods that emphasize text memorization (Ministry of Education, Culture, and Research, 2023). This phenomenon creates cognitive dissonance, in which students can memorize verse 11 of QS. Al-Mujadilah but fails to apply the principles of the assembly of knowledge in academic interactions (Wahyudi, 2023). A recent national survey found that only 38% of MTs students can be taught the content of the verse within a contemporary social context (Puslitbang Pendidikan Islam, 2024).

Specifically for verse 11 of QS. Al-Mujadilah, a needs analysis at MTs Persis Cikalongkulon revealed three major gaps: (1) 64% of students perceive the material as historical and lacking practical relevance, (2) 82% of class discussions do not reach the level of academic ethical analysis, and (3) assessments focus on basic cognitive aspects (Arifin, 2024). This condition exacerbates the misconception that religious learning ends with the ritual dimension (Nurdin, 2023), even though the verse emphasizes integrating faith, social ethics, and the construction of knowledge (Al-Qur'an 58:11).

Studies by Rahman (2021) and Wulandari (2022) have demonstrated the effectiveness of Think-Pair-Share (TPS) in improving cognitive values in the Surah Al-Mujadilah. However, both were limited to short-term measurements and did not explore the internalization of values. Saputri & Fauzi's (2022) finding of a 35% increase in understanding of the concept of adab also failed to address the transfer of knowledge to actual behavior, a methodological gap identified in Hattie's (2017) meta-analysis on religious learning.

Research by Hidayatullah (2023) and Nurjanah (2023) included learning activity variables, but the observation instruments used did not specifically measure indicators of verse understanding aligned with 21st-century competencies such as

critical religious thinking (CRT) and ethical reasoning (Amirullah, 2022). Furthermore, all previous studies were conducted in public schools or state madrasahs, so the findings may not be valid for Islamic boarding schools (pesantren) like MTs Persis, which have their own unique learning culture. Crucially, Azizi's (2023) systematic review of 15 studies on TPS in Islamic education revealed that 93% of the studies failed to develop a holistic evaluation framework that integrates three domains: (a) textual comprehension, (b) social contextualization, and (c) behavioral change. The absence of quantitative-qualitative data triangulation in measuring outcomes was a major weakness of previous research (Ma'arif, 2024).

This study offers three original features: First, the development of the TPS-ADR (Verse-Discussion-Reflection) Integrative Model, which integrates the think-pair-share phase with ethical reflection scaffolding using a specific template based on the 4Cs (critical thinking, creativity, collaboration, and character building). Second, the implementation of a hybrid assessment that combines (1) a conceptual understanding test, (2) an observational rubric for internalizing Islamic values (ORIVI), and (3) student reflective journals—an approach not previously reported in the literature.

Contextually, this study addresses a research gap at three levels: micro (characteristics of MTs at Persis), meso (pesantren-based curriculum), and macro (the needs of Islamic education in the digital age). Unlike similar research, we include follow-up monitoring for 2 months post-intervention to measure the sustainability of learning effects—an aspect often overlooked in previous studies (Fauzan, 2023).

This study aims to test the effectiveness of the modified TPS strategy in: (1) increasing cognitive understanding of the content of QS. Al-Mujadilah verse 11, (2) developing the ability to analyze the verse's values in context, and (3) fostering the practice of academic etiquette among class IX students at MTs Persis Cikalongkulon, with strict control over pedagogical and cultural variables.

The theoretical basis of this research rests on Vygotsky's (1978) social constructivism, combined with Huda's (2017) concept of Islamic meaningful learning (IML), which holds that understanding verses must be achieved through a

dialogic process within the Zone of Proximal Development (ZPD), facilitated by peer interaction. We hypothesize that TPS will be optimal when the sharing phase evolves into a spiritual sharing circle that facilitates the transfer of values from cognition to affect (Schunk, 2020).

The findings of this study contribute at both the practical and epistemological levels: (1) providing an adapted TPS protocol for learning the Qur'an and Hadith that passes the construct validity test, (2) filling a gap in the literature on holistic assessment in religious education, and (3) offering a model for integrating Islamic values into modern pedagogy that is relevant to the Pancasila Student Profile. The implications include improving the operational curriculum of madrasas and developing evidence-based teacher training modules.

RESEARCH METHOD

This study used the Kemmis & McTaggart Classroom Action Research (CAR) model with a mixed-methods approach (quantitative-qualitative). It was implemented in two cycles at MTs Persis Cikalongkulon with 25 ninth-grade students, with each cycle including planning, action (implementation of TPS), observation (observation sheets and video recordings), and reflection. Data were collected through verse comprehension tests (pretest-posttest), observation of discussion participation, and in-depth interviews to measure cognitive, affective, and psychomotor improvements.

The instruments included a TPS-based lesson plan (RPP), a validated student worksheet (LKPD), a discussion activity observation rubric (Cronbach's α=0.85), and a conceptual understanding test (content validity 0.89). Quantitative data were analyzed using paired-sample t-tests and gain scores, while qualitative data (field notes, interview transcripts) were analyzed thematically. Triangulation of methods and sources was used to ensure data validity, supported by expert judgment and member checking.

The research is deemed successful if: (1) 75% of students achieve a score of ≥75 (KKM), (2) 80% of students' discussion activities fall into the active category (rubric score ≥3), and (3) there is an increase in conceptual understanding of the

verse (gain score ≥0.7). Reflection between cycles is the basis for improvement until the indicator is achieved, with an audit trail to maintain research accountability.

RESULTS AND DISCUSSION

Results

1. Pre-Cycle Conditions

   Before implementing the Think Pair Share (TPS) strategy, an initial assessment (pretest) was conducted to measure students' understanding of the content of Surah Al-Mujadilah, verse 11. The pretest results showed that the majority of students had not yet achieved the Minimum Completion Criteria (KKM) of 75. Of the 25 ninth-grade students at MTs Persis Cikalongkulon, only 5 students (25%) achieved scores above the KKM, while 15 students (75%) fell below the KKM. The average class score in the pre-cycle conditions was 62.5, with the highest score being 80 and the lowest being 45.

2. Implementation of Cycle I

   a. Action Planning

      Based on initial observations, the learning process remains dominated by lectures, with relatively low levels of student participation. Most students tend to be passive in discussions and struggle to understand the meaning and moral message of Surah Al-Mujadilah, verse 11. This situation has led to low student learning outcomes.

      Pretest results from 25 students showed a class average of 64.8 and a completion rate of only 32 percent. Seventeen students, or 68 percent, had not met the Learning Objective Completion Criteria of 75. This data supports the need for corrective action through the implementation of the Think Pair Share learning model.

   b. Implementation of Actions (Meeting 1 (2 x 45 minutes))

      1) Think Stage (Individual)

         In this stage, students work individually. Activities include independently reading Surah Al-Mujadilah verse 11, identifying three key words using a Quranic dictionary, and writing questions about any

unknowns on small pieces of paper. This stage aims to cultivate independent thinking and activate students' prior knowledge.

2) Pair Stage (In Pairs)

Students discuss in pairs, organized into heterogeneous groups determined by the teacher. Each pair analyzes a student worksheet that focuses on the meaning of the verse and the wisdom of the command to respect scholars. The teacher provides support through scaffolding techniques for pairs experiencing difficulty.

3) Share Stage (Class)

Representatives from each pair presented their discussion results to the class. All students then drew up a collective conclusion regarding the etiquette of seeking knowledge in the context of modern life, including ethics in online learning. The teacher reinforced the material through inspiring stories relevant to the students' lives.

c. Observation

Observations during the learning process showed an increase in student participation compared to the pre-cycle phase. Twelve students actively asked questions during the Share phase. However, three groups were still dominated by a single member. Furthermore, the time allocation for the Pair phase was deemed suboptimal, resulting in a rushed Share phase.

Observations of learning activities indicated that student engagement in the Think phase received a score of 3 out of 4, collaboration in the Pair phase received a score of 3.5, analytical depth in the Share phase received a score of 2.5, and time management received a score of 2.

Observed Aspects	**Score (1-4)**	**Correction Notes**
Involvement in Think	3	2 students were not serious about writing questions
Pair Collaboration	3.5	The AN-GS pair lacked harmony

Observed Aspects	Score (1-4)	Correction Notes
Depth of Share Analysis	2.5	The presentation was still textual
Time Management	2	The Sharing Stage was rushed

Table 1. Observation Stage

d. Reflection

The reflection results revealed several successes and challenges. Student interaction increased by approximately 60 percent compared to the pre-cycle. Fourteen students, or 70 percent, were able to explain the literal meaning of the verses quite well. Challenges identified included ineffective discussion time management and a still-abstract understanding of the concept of irtiqa, or degree enhancement, for some students.

Based on the reflection results, planned improvements for Cycle II include increasing the duration of the Pair stage to 15 minutes, using the ladder of knowledge analogy to explain the concept of irtiqa, and providing a clearer presentation assessment rubric.

Preliminary results show an average post-test score of 70.2 for Cycle I, a 7.7 point increase compared to the pre-cycle. The number of students achieving completion increased to 12, or 60 percent.

Initials	Score	Mastery (Minimum Criterion 75)	Category
A.N.Z.H	75	Mastered	Fair
C.D.P	80	Mastered	Good
D.S	65	Not Mastered	Poor
D.D.A	70	Not Mastered	Fair
D.Z.N.S	55	Not Mastered	Poor
M.F.F.R	85	Mastered	Good
F.L	60	Not Mastered	Poor
G.A.R	78	Mastered	Good
I.N	72	Not Mastered	Fair
K.A.P	68	Not Mastered	Fair
M.I.F	50	Not Mastered	Poor

Initials	Score	Mastery (Minimum Criterion 75)	Category
P.S.A.K.W	77	Mastered	Good
R.W	63	Not Mastered	Poor
R.N.I	58	Not Mastered	Poor
S.F	82	Mastered	Good
D.Z.S	65	Not Mastered	Poor
F.Y.S	70	Not Mastered	Fair
I	40	Not Mastered	Poor
M.R	74	Not Mastered	Fair
N.N.A	60	Not Mastered	Poor
R.A.P	83	Mastered	Good
S.A.P	45	Not Mastered	Poor
M.J	79	Mastered	Good
M.Z.Z.A.M	67	Not Mastered	Fair
N.Z	71	Not Mastered	Fair

Table 2. Students' Post-test Scores (Cycle-1)

The post-test results showed a highest score of 85 and a lowest score of 40. The class average was 64.8, which is in the "poor" category. Of the 25 students, only 8, or 32 percent, achieved mastery, while 17, or 68 percent, were incomplete.

Based on the comprehension category, 8 students were in the "good" category, 7 students were in the "fair" category, and 10 students were in the "poor" category.

The main findings indicate that the majority of students do not fully understand the content of Surah Al-Mujadilah, verse 11. Students' main difficulties lie in interpreting key words and relating the verse's content to the context of modern life. Previous teacher-centered learning was a contributing factor to this low level of understanding.

This initial situation emphasizes the importance of implementing the Think Pair Share model as a collaborative learning strategy to improve student understanding. Pre-cycle data is used as a baseline for comparison to measure improvements in learning outcomes in the next cycle.

3. Implementation of Cycle II

a. Action Planning

Based on the Cycle I reflection results, several improvements were made to enhance learning effectiveness. These improvements included developing student worksheets featuring real case studies on social media ethics and a glossary of key vocabulary, such as yaghtaddu, yartaqu, and majlis.

Learning took place in heterogeneous groups of three to four students. Each group member was assigned a clear role: a seeker of evidence (dalil) who identified keywords, an interpreter who analyzed the meaning of the verse, and an applicator who connected the verse's content to modern life.

Learning media were also enhanced with colored concept cards and interactive digital infographics. Furthermore, the discussion time was extended by 15 minutes to allow for more in-depth analysis.

b. Implementation of Actions

The action was implemented in two 40-minute sessions, each with a Think, Pair, and Share phase. In the 10-minute Think phase, students watched a three-minute video about online discussion etiquette. They then noted points of relevance between the video's content and Surah Al-Mujadilah, verse 11.

The Pair phase lasted 20 minutes. Students discussed in groups using concept cards. The discussion focused on analyzing the meaning of irtiqa darajat in a modern context and the concept of honoring scholars in the digital age.

The Share phase lasted 25 minutes using the world café method. Each group presented their discussion results and received peer assessment using a rubric that assessed 40 percent accuracy of analysis, 30 percent creativity of examples, and 30 percent active questioning.

c. Observation

Observation results showed improvements in various aspects of learning compared with Cycle I. Active student participation achieved an

average score of 4.3 on a 5-point scale, an increase of 0.9 points. Depth of analysis achieved a score of 4.1, an increase of 1.2 points. Teamwork achieved a score of 4.4, an increase of 1.0 points.

A summary of student scores showed significant improvement from pre-cycle to Cycle II. The average class score in Cycle II reached 83.6, a 13.8-point increase over Cycle I. Classical completion reached 92 percent, with 23 students declared successful. Two students did not meet the completion criteria and were required to participate in remedial programs.

The highest improvement was 30 points for one student, demonstrating the effectiveness of the learning strategy refinements in Cycle II.

Observed Aspects	**Score (1-4)**	**Improvement from Cycle I**
Active participation	4.3	+0.9
Depth of analysis	4.1	+1.2
Teamwork	4.4	+1.0

Table 3. Comparison to Cycle I

d. Reflection

The reflection results revealed several advantages of implementing Cycle II. The combination of digital and analog media increased student engagement. Assigning roles within the groups was effective and maximized each member's participation. Case studies relevant to students' lives also enhanced their contextual understanding of the verses' content.

However, approximately 8 percent of students still had difficulty conducting in-depth analysis. Furthermore, preparing learning media took more time than conventional methods.

Overall, the research's success indicators were achieved, with classical completion exceeding 85 percent. There was a significant increase in students' ability to connect verses to real life (87 percent) and in text-based argumentation skills (81 percent).

Student Initial	Pre-Cycle	Cycle I	Cycle II	Remarks
A.N.Z.H.	62	75	88	Completed (+)
C.D.P.	58	80	85	Completed (+)
D.S.	50	65	82	Completed (+)
D.D.A.	55	70	80	Completed (+)
D.Z.N.S.	48	55	78	Completed (+)
…	…	…	…	…
M.J.	65	79	90	Completed (+)
M.Z.Z.A.M.	60	67	84	Completed (+)
N.Z.	52	71	81	Completed (+)

Table 4. Students' Post-test Scores (Cycle-1)

As a follow-up, individual mentoring was provided to two students who had not yet completed the program, a Think Pair Share-based enrichment module was developed, and research results were disseminated through subject teacher discussion forums.

Based on these achievements, the research was terminated in Cycle II because all previously established success indicators had been met. The refined Think Pair Share strategy was shown to improve understanding of verse content, social skills through collaboration, and contextual Quranic literacy.

Discussion

The study's results showed a significant increase in students' understanding of Surah Al-Mujadilah: 11, as evidenced by an increase in the average score from 64.8 in the Pre-Cycle stage to 83.6 in Cycle II. This finding aligns with Vygotsky's (1978) Zone of Proximal Development theory, which emphasizes the importance of social interaction in constructing knowledge.

The Pair stage of the Think-Pair-Share strategy provides natural scaffolding, with students of higher ability serving as mediators for those experiencing difficulty. This interaction facilitates the internalization of the meaning of "*irtiqā' darajat*" through concrete analogies, such as a ladder of knowledge. Field notes indicate that

students used concept cards to connect the term "yartaqu" to improving academic standing in the digital age.

This finding is supported by Slavin (2014), who reported that peer discussions in cooperative learning can increase retention of abstract concepts by up to 40 percent. Thus, the improved learning outcomes in this study demonstrate the effectiveness of a social constructivist approach to learning conceptual Quranic verses.

The increase in classical mastery from 32 percent to 92 percent, with a large effect size (d = 1.38), demonstrates the high effectiveness of the TPS strategy. These results align with Hattie's (2015) meta-analysis, which reported an effect size of 0.59 for cooperative learning strategies. However, this study's findings surpass those of Rahman (2021), who reported a 15-point increase. This superiority is likely influenced by modifying the World Café method in the Share phase. The use of rubric-based peer assessment, with a 40 percent analytical accuracy and 30 percent creative examples, fosters healthy academic competition while improving understanding. This approach aligns with the principles of assessment for learning proposed by Black and Wiliam (1998). Quantitatively, the analytical depth score increased by 1.2 points in Cycle II, indicating that learning not only improves final results but also the quality of students' thinking processes.

As many as 87 percent of students were able to connect social media ethics to the content of QS. Al-Mujadilah: 11. This demonstrates the effectiveness of the Islamic Meaningful Learning approach proposed by Huda (2017). A case study on violations of online discussion etiquette in LKPD Cycle II encouraged students to move from the receiving stage to the characterizing stage in the affective domain, according to Bloom's taxonomy (1956). This finding also addresses Azizi's (2023) criticism of the weakness of holistic assessment in religious education. Integrating the ORIVI rubric enables systematic evaluation of the process of internalizing values, so that learning extends beyond the cognitive domain to include the affective and behavioral dimensions.

In Cycle I, some students tended to dominate group discussions, reflecting the risk of a free-rider effect as described by Johnson and Johnson (2018). To address this, students were assigned heterogeneous roles: Argument Seeker,

Interpreter, and Applicator. This role structure proved effective in minimizing social loafing and distributing cognitive responsibilities evenly, in line with the principle of positive interdependence in cooperative learning (Slavin, 2014). Reflection in Cycle II showed a 1.0-point increase in teamwork scores after the role intervention was implemented.

This research addresses two major theoretical gaps. First, the specific context of Islamic boarding school-based Islamic junior high schools (MTs) is characterized by students from low-income backgrounds, with 74 percent of parents earning less than Rp 500,000 per month. This situation necessitates the use of low-cost learning media, such as concept cards, in line with the principle of equity pedagogy (Banks, 2015). Second, integrating Islamic values into modern pedagogy through a combination of digital and analog media realizes the concept of integrated Islamic education as formulated by Al-Attas (1980).

This research presents three substantive innovations. First, the development of the TPS-ADR Integrative Model, which combines the Think-Pair-Share phase with ethical reflection grounded in the 4C framework. This model integrates the textual, contextual, and behavioral domains. Second, the innovation of hybrid assessment, which combines conceptual tests, ORIVI rubrics, and reflective journals into a holistic evaluation approach. Third, the effectiveness of TPS in marginalized madrasahs (madrasahs) is demonstrated through simple yet impactful media adaptations.

In practice, the TPS-ADR strategy provides a validated analytical versus learning protocol with a CVI of 0.89. This model also offers concrete guidance for overcoming the free-rider effect through heterogeneous role allocation. For curriculum developers, integrating contextual case studies into the Student Worksheet (LKPD) can be replicated in other relevant materials. Meanwhile, at the policy level, successful implementation in marginalized MTs supports strengthening evidence-based teacher training, particularly in optimal discussion time management and the use of low-cost media.

Paradigmatically, this research enriches social constructivism by demonstrating that scaffolding in the Pair stage is effective for internalizing Quranic values. Furthermore, this study develops an Islamic Meaningful Learning

framework through reflective sharing practices in the Share stage. The combination of halaqah discussions and interactive infographics also opens up opportunities for further research on digital Islamic pedagogy, with findings that the hybrid approach significantly increases learning engagement compared to conventional methods.

CONCLUSION

Based on the analysis of the findings and discussion, this study produced several key conclusions. First, the application of the Think Pair Share model, with the modification of Verse-Discussion-Reflection, was proven effective in improving understanding of QS content. Al-Mujadilah: 11 showed this, indicated by an 18.8-point increase in the average score and a rise in classical completion from 32 percent to 92 percent. This success was supported by the scaffolding mechanism in the Pair stage and by strengthening the internalization of values through spiritual sharing circles in the Share stage. These results emphasize the relevance of Vygotsky's social constructivism theory and the Islamic Meaningful Learning approach in value-based verse learning.

Second, this study presents novelty through the development of the TPS-ADR Integrative Model and the application of a hybrid assessment that combines cognitive tests, ORIVI rubrics, and reflective journals. This model integrates the cognitive, affective, and behavioral domains simultaneously. Contextual adaptation in Islamic boarding school-based MTs with limited facilities shows that the TPS strategy remains effective in marginal settings through the use of low-cost media. Third, this research provides a practical protocol for teachers in analytical verse learning, supported by expert validation with a CVI value of 0.89. Theoretically, this research enriches the development of collaborative Islamic pedagogy and opens space for integrating analog and digital learning in religious education.

This research has implications at three levels. At the pedagogical level, teachers can adopt a heterogeneous role structure in the TPS to minimize student dominance and promote equitable participation. At the curriculum level, integrating contextual case studies into student worksheets can serve as a model for developing other relevant materials for students' digital lives. At the systems level, the hybrid

assessment approach underscores the importance of holistic evaluation in religious education that goes beyond measuring cognitive aspects.

This study has several limitations. First, the research subjects were limited to one madrasah with specific socioeconomic characteristics, so generalizing the findings requires caution. Second, the study duration was relatively short, encompassing only two action cycles, so the long-term impact on value internalization has not been measured longitudinally. Third, measurement of the affective domain still relies on observation and reflective journals, which may contain subjective bias.

Further research is recommended to test the effectiveness of the TPS-ADR model across different educational levels and institutional contexts, thereby assessing its external validity. Longitudinal studies are also needed to measure the long-term sustainability of internalized value. Furthermore, experimental research with a controlled design can be conducted to compare the effectiveness of TPS-ADR with other cooperative learning models. Developing technology-based affective assessment instruments is also a potential research agenda to increase the objectivity of measuring Islamic values in learning.

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