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Classical Cooperative Learning Model for Reading Classic Literature: Enhancing Student Independence through Self-Regulation

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ABSTRACT

This study aimed to analyze the cooperative learning model developed by teacher at the Miftahul Midad Islamic Boarding School Indonesia, which combines classical learning to enhance students' ability to read classical texts and foster their independence through self-regulation. The research employed a qualitative approach, utilizing data collection techniques such as observation, interviews, and documentation studies. The researchers followed several stages of data analysis, including data reduction, data presentation, formulating preliminary conclusions, and verification activities. The findings revealed four stages of classical cooperative learning that promote reading classical texts: material explanation, group study, assessment, and team recognition. These stages were followed by awards or prizes to motivate the teams to continue striving for even greater achievements.

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Keyword

Classical cooperative learning; reading skill; Self-Regulation

مستخلص البحث

هدف هذه الدراسة هو تحليل نموذج التعلم التعاوني الذي تم تطويره من قبل الأستاذ في معهد مفتاح الممداد الإسلامية الداخلية من خلال الجمع بين التعلم الكلاسيكي لتحسين القدرة على قراءة كتب التراث من أجل بناء استقلالية الطلاب في التعلم من خلال التنظيم الذاتي. منهج البحث المستخدم هو البحث النوعي، وتم تنفيذ تقنيات جمع البيانات عن طريق الملاحظة والمقابلات ودراسات التوثيق. استخدم الباحثون في هذه الدراسة عدة مراحل لتحليل البيانات، وهي مرحلة التخفيض، ومرحلة عرض البيانات، والتوصل إلى استنتاجات مؤقتة وأنشطة التحقق. وخلصت نتائج الدراسة إلى وجود أربع مراحل للتعلم التعاوني الكلاسيكي في تعزيز قراءة كتب التراث، وهي شرح المادة، والدراسة الجماعية، وتقييم الفريق وتقديره ثم منح الجوائز، على أمل تحفيز الفريق على استمرار إنجاز أفضل.

التعلم التعاوني الكلاسيكي؛ مهارة القراءة؛ التنظيم الذاتي.

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INTRODUCTION

Islamic boarding schools as community-oriented institutions (Hanafi et al., 2021) have increased their role; it has been proven that several Salafiyah Islamic boarding schools have added formal educational pathways that are inseparable from their distinctive characteristics (Zarkasyi, 2021). Among the distinctive characteristics of Islamic boarding schools is the curriculum content, which focuses on religious sciences, for example, *tafsir*, *hadith*, *nahwu*, *sharaf*, *tauhid*, *sufism*, and so on, with references to classical literature. This literature generally written in Arabic without *syakl* (punctuation marks or lines), without even using periods or commas. This is what is often called the classical book or *Kitab Kuning* (Widayanti, 2020).

One of the Islamic boarding schools that has successfully implemented a superior program in mastering classical book reading is *Miftahul Midad* Islamic boarding school, which is located on *Jalan Musi, Sekarputih, Sumberejo, Kec. Sukodono, Lumajang*, East Java 67316. This boarding school offers the opportunity for students to attend formal institutions outside the Islamic boarding school, with each graduate guaranteed literacy skills required to read of Islamic classical book. Miftahul Midad Islamic Boarding School emphasizes that all students should be able to master Arabic language materials to help improve their ability to read the classical book.

In addition, according to information from Ustadz Choiron Firmansyah, the deputy head of the curriculum department explained that the learning carried out at the Miftahul Midad Islamic boarding school as a whole uses Arabic *Pegon*, this approach facilitates students to read Arabic writing because they have been accustomed to practicing reading Arabic writing since they first entered the Islamic boarding school. Final-grade students are required to take an oral exam which involves reading and explaining directly from classical book in front of the *Ustadz*. This exam is a requirement for class promotion. Studying the classical book is mandatory for students who want to study at the Miftahul Midad Islamic boarding school. Mastery of reading and understanding this classical book is crucial, as it serves as a foundational handbook in the Miftahul Midad educational system.

These books are classified into the fields of Sharia sciences and non-sharia sciences. The most well-known categories within the Sharia sciences include books on jurisprudence, Sufism, *tafsir*, *hadith*, monotheism, and history or biography of the life of the Prophet Muhammad SAW. Meanwhile, non- Sharia categories are *nahwu sharf* books, which are necessary as a tool to gain the ability to read the classical book (Solehudin, 2024).

Considering the urgency of learning the classical book in Islamic boarding schools, the learning method must also be carefully considered, as effective

delivery is essential for achieving the intended learning objectives. Classical learning methods for the classical book in Islamic boarding schools include *sorogan* and *bandongan* methods (Yamin, 2023). In addition, other approaches such as the discussion method (*munazrah*), evaluation method, and memorization method are also implemented. (Asyrofiyah, Ibrahim, & Choiriyah, 2024).

Implementing an appropriate learning model involves considering several factors: learning objectives, characteristics of the learning material, characteristics of the students, and condition of infrastructure, all of which help facilitate students' understanding during the learning process (El Mahanani, 2022). Implementing appropriate learning models should follow a structured approach; considering learning objectives, characteristics of learning material, characteristics of students, and the condition of infrastructure facilities. These considerations not only support students to understand learning material, but also make students enjoy, happy, joyful, and not bored (Untari, 2021).

Among the various learning models that integrate classical learning, one that has been developed by teachers at the Miftahul Midad Islamic Boarding School is the cooperative learning model. Cooperative learning model is a group-based activity grounded in the principle that learning should involve the social exchange of information among group members, with the goal of enhancing the learning experience for all participants (Yang, 2023).

The results of research conducted in Asia show that cooperative learning plays a vital role in various situations in a person's life, including emotions, motivation and openness to change, and students' thinking (Silva, Farias, & Mesquita, 2021).

Other research also concludes that this model is superior in helping students, in this case the *santri*, to understand complex *nahwu-sharaf* concepts (Naseha, 2022). This model also teaches the students to respect each other and develop collaborative skills; Furthermore, cooperative learning can foster positive habits and behaviors (Silva et al., 2021). Cooperative learning aims to increase student cooperation in learning tasks and foster creativity (Untari, 2021).

The classical cooperative learning model requires students to be more independent and active. It also helps students to stimulate themselves to know how they learn and control their learning procedures well. Good self-regulation helps students set goals for the learning outcomes they want to achieve (Wigfield, 2023), whereas students who have poor self-regulation will have difficulty setting goals they want to achieve.

Johnson, Masser, and Spears said that self-regulation in learning enables individuals to prepare goals, evaluate, and create the necessary adaptations to support achievement and achievement in the learning process, known as the

concept of self-regulated learning (E. Johnson, Masser, & Spears, 2023). According to Linuwih, self-regulated learning is a state of being. The individual is the controller in making decisions and carrying out his activities. Monitoring various thoughts, feelings, and behaviors to achieve a goal is self-regulated learning. The goal can be academic, namely improving reading and writing proficiency and learning to control something (Linuwih, 2021), (Dahlia et al., 2024).

According to Efklides and Schwartz, in self-regulated learning, there are three general aspects of academic learning. These aspects are Metacognition, Motivation, and Behavior. Each individual's self-regulated learning consists of metacognition, planned actions, and motivation to achieve goals in each individual's learning process. (Efklides & Schwartz, 2024).

Hu, Liao, and Hsieh's research shows that self-regulating learning is essential to helping advance student learning (Hu, Liao, & Hsieh, 2024). Several other studies also prove that self-regulated learning plays a vital role in achieving academic achievement for students (Lourenço & Paiva, 2024).

Some previous studies have focused on the use of the cooperative learning model to enhance mastery in reading classical texts. The researcher identifies a research gap and introduces a novelty in the form of classical cooperative learning model in learning to read the classical book and focuses on building student learning independence through self-regulation. Self-regulation is the ability to regulate and manage oneself in the learning process, manage time, organize learning strategies, and overcome challenges faced during the learning process. This research provides new contributions and innovative steps in the context of Arabic language learning, especially in efforts to increase the effectiveness of learning to read the classical book. Therefore, the objective of this study was to analyze the cooperative learning model developed at Miftahul Midad Islamic Boarding School by integrating classical learning to enhance the ability to read classical books and to foster students' learning independence through self-regulation.

METHOD

The research approach used was qualitative research, aiming to explore and describe the classical cooperative learning model in developing classical book reading and its impact on students' self-regulated learning in the Miftahul Midad Islamic Boarding School, which located on Jalan Musi No. 17, Sekarputih, Sumberejo Village, Sukodono District, Lumajang Regency, East Java.

The main data source of this study was five ustadz who had actively implemented cooperative learning in the class. These five ustadz were selected based on their qualifications: each had over three years of teaching experience, was familiar with applying cooperative learning in the instruction of classical book reading, and expressed willingness to fully participate in this study. This selection aimed to obtain in-depth data on learning strategies and their impact on students' self-regulation.

Data were collected through semi-structured in-depth interviews, participatory observation, and document studies (Patel & Desai, 2019). Interviews were conducted with five selected ustadz using an interview guide related to learning strategies, and the impact of cooperative learning on student self-regulation. Observations were conducted over two months in classroom that focused on teacher and student interactions, cooperative learning, and student responses during learning activities. Additionally, document analysis was performed on lesson plans, teacher evaluation reports, and instructional materials prepared by teacher. Data triangulation was carried using information obtained from interviews, observations, and document analysis.

The data were analyzed thematically using the steps developed by Braun and Clarke, which include: (1) data introduction, (2) initial coding, (3) theme search, (4) theme review, (5) defining and naming themes, and (6) making a final report (Braun & Clarke, 2006). Coding was done manually, starting with open coding to identify the main meanings in the data, followed by axial coding to group codes into related categories, and selective coding to build main themes that address the research questions (Williams & Moser, 2019).

Peer debriefing was implemented to ensure reliability through researcher discussion and validation during the coding and interpretation stages. The findings are presented in a narrative format and supported by direct quotations from participants to provide rich descriptions and authenticity of the data. Verification was carried out continuously throughout the research process to ensure that any conclusions were based on strong and credible data (Morse, Barrett, Mayan, Olson, & Spiers, 2002).

RESULTS & DISCUSSION

The classical cooperative learning model developed in the classical book Reading Development at the Miftahul Midad Islamic Boarding School consists of four stages. The stages are described as follows:

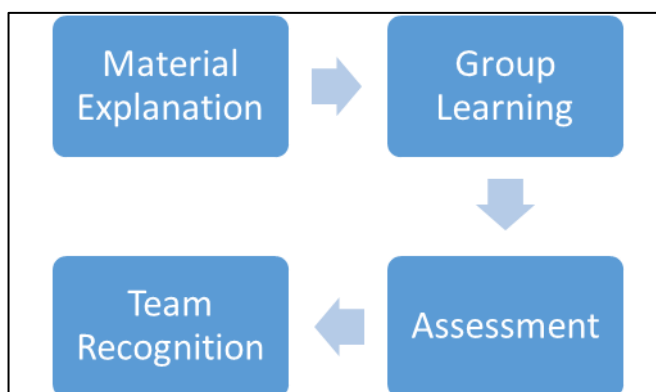


Figure 1. Classical Cooperative Learning Model

First, the explanation of the material serves as the initial stage, where the core subject matter is presented to students before they begin group study. The first step in presenting material is apperception, which involves an initial assessment about the material or other conditions. Providing vocabulary or terms in the Arabic language that are being studied and the speech or words are tricky. Based on the results of observations, this can be achieved by providing definitions or various examples in sentence form.

Following the presentation of specific reading texts, Ustadz Choiron Firmansyah did this by ordering the students to be quiet and read silently according to the allocated time. It can also be done by teachers telling students to read and independent study at home to save instructional time in the classroom. At the end of each lesson, the teacher gives assignments to the students regarding the reading content. These assignments may include summarizing the content, providing comments, identifying the main idea, or completing other related tasks. This is necessary so that students can read and write correctly.

At this stage, students learn grammatical rules through illustrative examples, which often involve analyzing short passages that demonstrate the grammar principles being taught. These texts are then translated into the target language or the students' mother tongue to reinforce understanding. This approach represents one of the oldest and most traditional methods used in Arabic language instruction. Therefore, this method is called the classical method (*at-thariqah al-qadimah*) (Pransiska, 2021).

The second is group learning. It begins by dividing the students into small groups with four students per group. Grouping is done randomly to ensure no academic gaps between students. Furthermore, as stated by Ustadz Khitotun, he distributes worksheets that have been prepared in accordance with competency standards, essential competencies, and learning objectives. Then, the ustadz instructed each group to discuss the material obtained from the questions given. The ustadz ensures that each group member participates and plays an active

role. Following this, each group is asked to present their findings in a class forum through an appointed spokesperson.

This stage is carried out after the ustadz explains the material; the students work in pre-assigned groups. In this group, a teaching and learning process occurs, where two or more participants interact, exchange experiences and information, and solve problems, all of which can occur actively; no one is just a passive listener. Students can also correct each other's understanding of the lessons they receive to gain a better experience.

The activities of students in implementing *mahârah qirâ'ah* learning are discussing in groups to find the meaning of words/sentences in simple reading texts. Discuss the contents of the reading text. Discuss the main ideas contained in the reading. Identify linguistic elements contained in the *qirâ'ah* text. Identify sentence structures or texts related to simple tasks to determine the meaning correctly. Discuss to get answers to the questions asked related to the reading text. The next activity is for students to present the results of group discussions, and students from other groups provide responses or questions related to the text being discussed. The final stage, as described by Ustadz Choiron, involves clarification, conclusion, and follow-up provided by the teacher.

Group learning aims to develop the skills to be achieved in developing classical book reading, apart from *mahârah istima'* (listening skills), *mahârah kalam* (speaking skills) and *mahârah kitabah* (writing skills). Learning *mahârah qirâ'ah* is taught after learning *mahârah istima'* and *mahârah kalam*. Students generally have *mahârah qirâ'ah* abilities if they can read Arabic texts according to pronunciation and sentence structure and understand the meaning of the words or sentences read (Kusumadewi, Mahliatusikkah, Tohe, & Kurniawan, 2024), (Untari, 2021).

Group learning is a way of presenting lessons where students face a problem, either in the form of a challenging statement or question that must be discussed and solved together. This stage is one of the teaching and learning techniques used by the ustadz in coaching in reading classical texts.

The effective application of the group learning method requires several conditions as follows: 1) The problems discussed should attract students' attention, such as problems that are still hot and up to date. 2) The issues being discussed should be issues that raise relatively many questions so that students are stimulated to express their opinions, thereby creating a warm and active discussion atmosphere. 3) The moderator's aspirational and proportional role determines the discussion's progress well. 4) The issues discussed should require consideration from various parties (Isnaini & Kurniawan, 2020).

The third is assessment. In cooperative learning, assessment is conducted through individual or group tests and quizzes. The assessment carried out by the

ustadz should be comprehensive; the assessment is intended to obtain information on all aspects of the students' development, including cognitive, affective and psychomotor aspects. The assessments conducted are limited to specific elements and should not be used as the sole basis for decision-making regarding the development of students. Therefore, teachers need different assessment instruments to measure various aspects of students' development. To assess the ability to read the classical book, the factors evaluated include fluency, understanding meaning, understanding sentence structure, and providing meaning using *pegon* writing, with indicators of an active attitude in cooperative learning as follows:

Table 1. Learning Assessment Table

Value	Indicator
Not good	Did not take part in the learning at all
Enough	There is a little effort to take part in the learning, but it is not steady/consistent
Good	There have been efforts to take part in learning, but it has not been steady/consistent
Very good	Have taken part in completing group assignments continuously and consistently

Indicators of cooperative attitudes in cooperative learning group activities are as follows:

Table 2. Group Collaboration Assesment Table

Value	Indicator
Not good	Makes no effort to cooperate in group activities.
Enough	There is a slight effort to collaborate in group activities, but it is still not steady/consistent
Good	There have been efforts to collaborate in group activities, but it is still not steady/consistent.
Very good	There is an effort to collaborate in group activities continuously and consistently

Based on interviews conducted with teachers, the researchers are confident that the cooperative learning model will work well with good cooperation between group members. On the other hand, if only some group members work, the results will not be optimal. The cooperative learning model requires students to work with group members to solve problems actively (GP, Rusijono, Masitoh, & Setyawan, 2020).

The fourth stage is team recognition. During this phase, the most outstanding group is identified and awarded prizes or recognition. The purpose of this is to motivate the winning team to maintain or improve their performance,

fostering a spirit of achievement and encouraging continued success. In general, according to (Nur & Hasnawati, 2020) the rewards given to students take various forms, including:

Table 3. Reward Table

Form of Reward	Information
Praise in the form of words	Rewards in words such as <i>intelligent, great, good, mashaallah</i> and applause are non-material rewards given when students can complete the tasks assigned by the ustadz.
Respect	Students who receive rewards will be honored, publicly acknowledged, and their achievements displayed in front of their classmates. Apart from that, respect is in the form of power/opportunity to do something; for example, students who complete a difficult task are told to do it on the blackboard so that other students can see it.
Present	This gift can be in the form of goods. Giving prizes is only done at some meetings or never given in every learning process. Although sometimes there are also some ustadz who offer it. Ustadz gives gifts in small parcels, stationery or even a little money as a form of motivation so that students are more motivated in their studies.

According to Ustadz Khittotun, giving gifts is an extrinsic motivation in which learning activities are initiated and continued based on encouragement, which is not absolutely related to the learning activity itself. So, rewarding an action reinforces the motivation behind it. One of the purposes of giving tips or encouragement in learning is to help students feel happy when their efforts are acknowledged. Feelings of joy are an indicator of a students' interest in learning. When students feel comfortable while learning, they become more interested and engaged in the activity.

The research findings in this case highlight the use of rewards, which aim to: 1) increase students' attention in the teaching and learning process, 2) generate, maintain and increase students' learning motivation, 3) guide the development of students' thinking skills toward divergent thinking, 4) regulate and improve the behavior of students who tend to be less optimistic, thereby encouraging the emergence of more productive behaviors. This aligns with what has been conveyed by (Soedimardjono & Pratiwi, 2021). Meanwhile, the central concepts that characterize cooperative learning are group respect, Individual

responsibility, and Equal opportunity to succeed; this is in line with what was conveyed by (D. W. Johnson & Johnson, 2005).

Implications of the Implementation of Classical Cooperative Learning in Guiding Classical book Reading for Self-Regulated Santri

Based on the observations, the implementation of the classical cooperative learning model had varying impacts on self-regulated students at the Miftahul Midad Islamic Boarding School, depending on age and gender, as shown below:

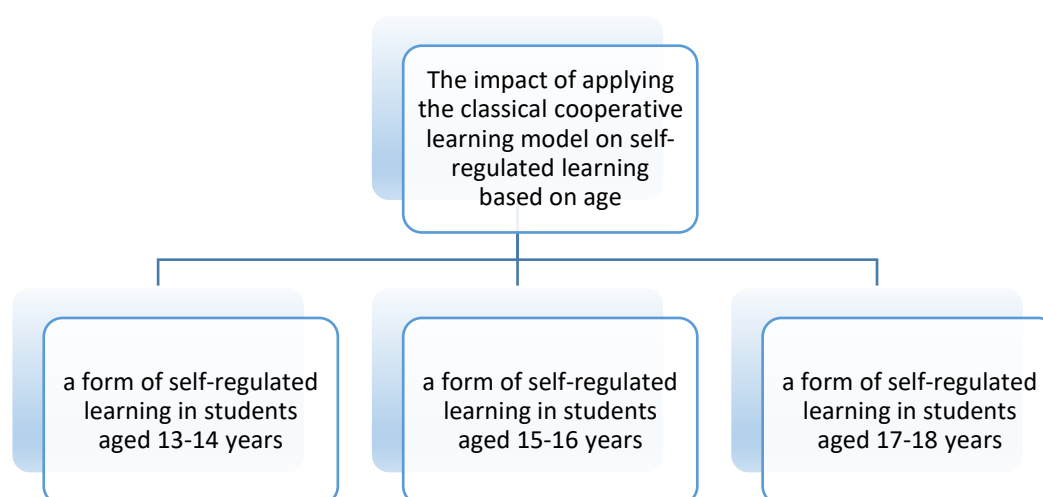


Figure 2. Impact of Implementing the Classical Cooperative Learning Model on Self-Regulated Learning Based on Age

The form of Self-Regulated Learning for students aged 13-14 years or who are currently in *Wustho* (first grade) have begun to identify learning methods that suit them, primarily by group study, then continuing with independent study in each students' room to memorize the rules of *nahwu sharaf*. With the classical cooperative learning model, the students understand the targets that must be achieved in the future in academics and learn the rules of *Nahwu Sharaf* because they already know the achievements of their group friends. The Miftahul Midad Islamic boarding school students are aware the methods or efforts made to overcome obstacles in learning and memorization. However, many students still need to understand the steps that must be taken to overcome these obstacles.

The impact of implementing classical cooperative learning on self-regulated students aged 15–16 years or those in second grade *Wustho* typically begins with independent study in their respective rooms, followed by collaborative group study and a few students use an overnight intensive study method. Then, the impact on students' self-regulation includes being able to know and understand the academic targets and memorization goals that must be achieved in the future,

develop clear target of continuing to a higher level book (from *Jeremiah* to *Imrithi*); students also have the ability to overcome learning and memorization obstacles, demonstrating increased self-regulation in managing their study routines and academic responsibilities.

Furthermore, the impact of implementing classical cooperative learning on self-regulated students aged 17-18 years or currently sitting in third grade *Wustho* includes independent study, where students frequently practice exam questions, read books in the library, and participate in group discussions. Additionally, third grade *Wustho* students hold *Bahtsul Masail* sessions every Sunday, during which they study various texts from different schools of thought. The students are able to set goals and strong desire to continue their education and complete memorization. The students in this class can also overcome barriers to learn and try to motivate each other to overcome obstacles or weakened enthusiasm for learning or memorizing.

Meanwhile, the impact of implementing classical cooperative learning on students' self-regulation based on gender is as in Figure 2:

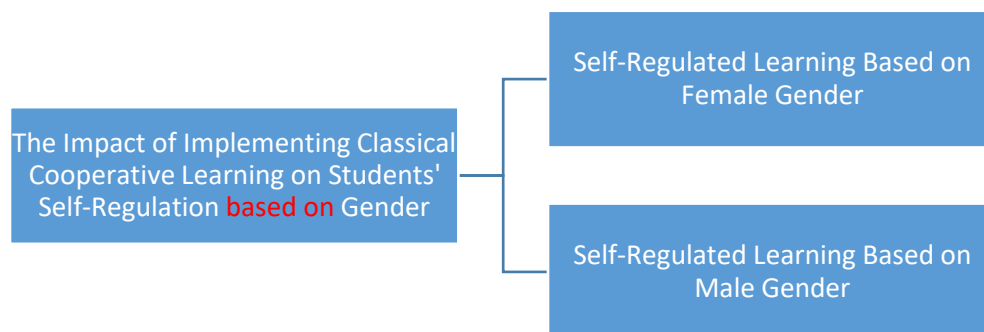


Figure 3. Impact of Implementing the Classical Cooperative Learning Model on Self-Regulated Learning Based on Gender

Female students have a form of self-regulation demonstrate in the way they learn; they prefer to study in groups, work on questions together, discuss with friends and ask questions about lessons they don't understand. In setting goals, female students have lower academic and memorization targets than male students. To overcome barriers to learning and memorizing, female students tend to rely more on internal effort, focusing on self-improvement to address these challenges.

On the other hand, male students demonstrate their self-regulation in the way they study; more students choose to study by paying attention to ustadz the in class and using overnight intensive study. Male students set higher targets to achieve, for example, wanting to memorize 20 verses of *nadzom imrithi* every night while having the creativity to overcome obstacles by improving themselves and focusing on learning goals at the Miftahul Midad Islamic Boarding School.

Based on research findings, classical cooperative learning is effective in Islamic boarding school environments, as it still respects traditional learning methods in studying classical books while combining cooperation among students that can encourage them to be more active and independent in learning. In contrast to modern classroom environments, where cooperative learning is usually structured through formal group roles and activities (D. W. Johnson & Johnson, 2018), while in Islamic boarding school environments the learning approach develops naturally through the dynamics of *halaqah* and the relationship between ustadz and santri (students).

The results of this study indicate that students involved in the *halaqah* system combined with classical cooperative approach tend to have a high level of learning independence and developed critical thinking skills. Students also show a sense of collective responsibility for their peers' learning, as reflected in the habit of explaining to each other, discussing after learning, and forming small discussion groups to deepen the material. This finding is in line with research (Lyubansky, Mete, Ho, Shin, & Ambreen, 2022), which found that student autonomy can be effectively fostered in religion-based education through structured group involvement and peer-led inquiry.

In addition, ethnographic observations show that the informal structure of cooperative learning in Islamic boarding schools actually creates a more flexible space for the personal and intellectual growth of students. They learn not only from the ustadz, but also from interactions with fellow students, so that this condition creates a learning environment that supports self-regulation. This strengthens the finding that the Islamic boarding school environment, with all its uniqueness, is able to adopt a modern pedagogical approach without losing its traditional values (Halimah, Yusuf, & Safiudin, 2024).

The impact on self-regulated learning is very significant in achieving contemporary educational goals that emphasize learner independence. Thus, this model shows that traditional institutions are able to innovate without losing their core identity. Islamic boarding school is not only a place for preserving Islamic values, but also an educational laboratory that is adaptive and responsive to the challenges of the times.

CONCLUSIONS

This study concluded that classical cooperative learning in a boarding school environment that combines traditional models with collaborative learning practices has proven effective in improving the ability to read the classical book of students. This model can not only increase the autonomy of students, but also increase the sense of responsibility between friends, where this has contributed

significantly to self-regulated learning. This shows that boarding school can adopt modern learning models while maintaining their traditional values, so that boarding school are not only centers of religious learning but also centers of adaptive education

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