

STAD Model Assisted by Islamic Animated Videos to Enhance Junior High Students' Religious Character

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ABSTRACT

Keywords

Religious character, Islamic Religious Education, Student Teams Achievement Division (STAD), Islamic animated videos, cooperative learning.

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This study examines the strengthening of students' religious character through integrative and collaborative innovations in Islamic Religious Education (IRE) learning. The primary issue identified is the suboptimal development of religious character indicators, particularly in the dimension of obedience in worship, resulting from the predominance of cognitively oriented instruction that insufficiently engages students in active learning processes. This research analyzes the effectiveness of implementing the cooperative learning model of the Student Teams Achievement Division (STAD) type assisted by Islamic animated videos in enhancing students' religious character values at SMP Negeri 31 Bandar Lampung. Employing a quantitative approach with a quasi-experimental design, the study involved both experimental and control classes. The analysis yielded a significance value of 0.007 (< 0.05), indicating a statistically significant difference between the two groups. These findings affirm that the integration of STAD and Islamic animated videos is effective in strengthening religious character in an active, contextual, and sustainable manner.

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1. INTRODUCTION

Religious character values constitute a fundamental aspect of education, playing a crucial role in shaping students' personalities so that they develop faith, piety, and noble moral conduct in their daily lives (Handoko, 2023; Sulaiman & Ameliani, 2023; Suprpto et al., 2025). Religious character is not only reflected in acts of worship but also manifested in honesty, responsibility, discipline, tolerance, and social behaviors that are aligned with religious teachings (Aulya et al., 2025; Ramadhani et al., 2025; Sulaiman & Saepulloh, 2023). The development of religious character is closely associated with a continuous process of value internalization through school-based learning, encompassing teacher role modeling, social interactions, and meaningful learning experiences (Ambarwati et al., 2023; Musyarofah & Puspitaningrum, 2023). However, the cultivation of religious character values has not yet been fully optimized, as learning practices remain largely oriented

toward cognitive achievement and are predominantly dominated by teacher-centered lecture methods, resulting in relatively low levels of students' active engagement in internalizing and practicing religious values (Lestari et al., 2025; Septiyani et al., 2025; Yazid et al., 2024).

In addition to students' internal factors, external factors such as instructional models and the use of learning media also contribute to the effectiveness of religious character development (Putri et al., 2025; Syukur et al., 2025). The cooperative learning model of the Student Teams Achievement Division (STAD) type emphasizes collaboration, group responsibility, and positive interactions among students, thereby holding the potential to foster social and religious values in a contextualized manner (Setiawan et al., 2023; Sudarsana et al., 2024; Yurisma et al., 2022). The implementation of Islamic animated video media as an instructional tool as a learning support can enhance the delivery of moral messages and exemplary values through engaging, concrete, and easily comprehensible audiovisual presentations for students (Handayani et al., 2025; Maghfiroh & Wardhani, 2025). Accordingly, the integration of the STAD learning model supported by Islamic animated video media is expected to create more active, meaningful, and effective learning in fostering students' religious character values (Bia et al., 2025; Husada & Madiun, 2025; Kasrah et al., 2024; Rahayu & Norhidayat, 2025).

Based on a preliminary study conducted at SMP Negeri 31 Bandar Lampung through observations, interviews, questionnaires, and documentation involving Islamic Religious Education (IRE) teachers and students, it was found that religious character values had not yet developed optimally. The initial data indicated that the percentage of obedience in worship was 23%, honesty and responsibility 26%, discipline and politeness 25%, and tolerance toward differences 26%. Although the percentage disparities among the indicators were relatively marginal, obedience in worship, as the indicator with the lowest achievement, emerged as the most critical finding, considering that this aspect constitutes the fundamental foundation in the construction of religious character, influencing students' moral and social dimensions. The low level of worship practice reflects a gap between the normative understanding of religious teachings and their actual implementation in daily life, which ultimately has the potential to weaken integrity in derivative indicators such as honesty, responsibility, discipline, politeness, and tolerance. Therefore, despite the slightly higher attainment of the other indicators, the overall data consistently suggest that the internalization of religious values has not yet occurred in a comprehensive and systematic manner. This condition underscores the urgency of transforming IRE learning strategies from a predominantly cognitive-oriented approach toward a more integrative, collaborative, and contextual framework in order to strengthen the foundation of worship obedience as the basis for sustainable religious character development.

Based on Figure 1, the indicators of students' religious character reveal that obedience in worship has the lowest percentage (23%), compared to honesty and responsibility as well as tolerance toward differences (each at 26%), and discipline and politeness (25%). This disparity highlights the need to strengthen Islamic Education learning through the implementation of the STAD-type cooperative learning model supported by Islamic animated video media in order to enhance students' religious character values.

The STAD (Student Teams Achievement Division) cooperative learning model supported by Islamic animated video media constitutes an effective approach for enhancing

students' religious character values (Manik et al., 2023; Saputra et al., 2021). This model facilitates active, engaging, and meaningful learning through small-group collaboration, discussion, and the use of contextualized visual media (Fajarini et al., 2024; Novitasari & Muhid, 2025). Islamic animated videos function as catalysts for value comprehension, enabling students not only to learn religious teachings theoretically but also to observe concrete examples of religious behavior in everyday life (A & Arifin, 2023; Hader et al., 2025; Khodijatussoleha et al., 2024). This combination promotes a deeper internalization of values such as honesty, discipline, responsibility, and mutual respect (Damayanti et al., 2023; Yurisma et al., 2022).

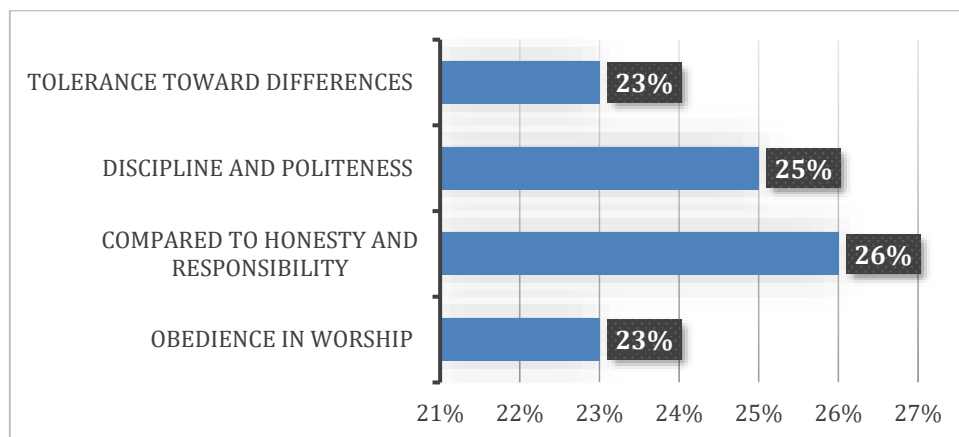


Figure 1. Recapitulation of the Distribution of the Religious Character Values Questionnaire at SMPN 31 Bandar Lampung

The application of the STAD model has likewise been demonstrated to create a positive learning environment, enhance social interaction, and foster a sense of responsibility and cooperation among students. Through group discussions and recognition of team performance, students become more active, focused, and motivated in the learning process, which in turn contributes to improvements in learning outcomes, learner autonomy, and social skills. Accordingly, the STAD learning model is considered both effective and relevant for implementation in IRE at different levels of schooling, especially in efforts to strengthen students' religious character (Azzahra & Muslim, 2024; Setiawan et al., 2023; Yulianingsih & Muflihin, 2022).

Numerous studies have demonstrated that the STAD-type cooperative learning model is effective in enhancing students' learning outcomes and character development, as evidenced by Misman (2025), Agustin Atakhiroh et al (2024), Maria Sriyanti et al (2024), Azhariansah (2021), and Sylva Fauziah et al (2024); However, these studies have generally focused on cognitive aspects, academic skills, and emotional development, and have not specifically examined the strengthening of religious character values through the integration of Islamic media. Therefore, a research gap exists in the limited number of studies examining the effectiveness of the STAD model supported by Islamic animated videos in fostering religious character development among junior high school students. Accordingly, this study offers a novelty by implementing the STAD model integrated with Islamic animated videos as a source of religious value internalization in Islamic Education (IE) learning.

The urgency of this study lies in its effort to identify concrete solutions to the challenges faced in IE learning at State Junior High School 31 Bandar Lampung, particularly in fostering students' religious character values amid the dominance of lecture-based

instruction and limited use of value-oriented learning media. Although the STAD cooperative learning model is commonly associated with improving cognitive achievement, its core principles (positive interdependence, individual accountability, and structured peer interaction) also create meaningful opportunities for affective development by encouraging students to practice honesty, responsibility, discipline, and mutual respect within collaborative learning activities. Therefore, integrating the STAD model with Islamic animated videos is expected to provide empirical evidence of its effectiveness in strengthening students' religious character formation at the junior secondary level. The findings of this study may serve as a reference for Islamic Education teachers in implementing more active, contextual, and meaningful learning practices, as well as for schools in developing instructional policies and providing relevant supporting facilities. Accordingly, this study holds strategic value both theoretically and practically in enhancing the quality of Islamic Education learning and the sustainable development of students' religious character.

2. METHOD

This study employed a quantitative approach using a quasi-experimental design with a nonequivalent control group design (Creswell, 2014) and was conducted at State Junior High School 31 Bandar Lampung. The design was selected because random assignment was not feasible; however, the study aimed to examine the effectiveness of the treatment through comparison between the experimental and control groups. The subjects consisted of two classes selected through purposive sampling based on the comparability of students' prior abilities. The experimental group received the Student Teams Achievement Division (STAD) cooperative learning model (Slavin, 2015) integrated with Islamic animated video media, while the control group was taught using a conventional learning model.

The procedure began with administering a pretest to measure students' initial religious character values, followed by the implementation of the treatment over several sessions and a posttest to examine changes after the intervention. The STAD model was implemented through the following stages: teacher presentation of the material, during which Islamic animated videos were played to introduce and contextualize the targeted religious values; formation of heterogeneous groups consisting of four to five students based on academic ability, gender, and social background; group discussion to analyze and reflect on the video content through structured tasks; individual testing to measure students' understanding and internalization of the values; and provision of group rewards based on score attainment. In this design, the animated videos functioned as a stimulus at the presentation stage and as a reference source during group discussions to strengthen both cognitive comprehension and affective engagement.

The research instrument was a questionnaire measuring religious character values covering four indicators: obedience in worship, honesty and responsibility, discipline and politeness, and tolerance toward differences. The questionnaire consisted of 15 items that were tested for validity and reliability. The validity test indicated that 10 items were valid and five were excluded, while the reliability test using Cronbach's Alpha yielded a coefficient of 0.793, indicating high internal consistency (Sugiyono, 2019). The instrument was self-developed by the researcher based on theoretical frameworks of religious character education in Islamic Education, particularly focusing on the dimensions of religious habituation, worship discipline, honesty, and responsibility. The item construction process

was aligned with these theoretical indicators and subsequently subjected to expert judgment and empirical testing to ensure content validity and internal consistency before being administered in the study.

Data analysis included normality testing (Shapiro–Wilk), homogeneity testing (Levene’s Test), and hypothesis testing using an independent samples t-test to determine significant differences between groups, as well as N-Gain calculation to measure improvement in religious character values. All analyses were conducted using statistical software.

3. RESULT AND DISCUSSION

3.1. Results

Table 1. Result of Normality Test

Group	Kolmogorov-Smirnov ^a			Shapiro-Wilk		
	Statistic	df	Sig.	Statistic	df	Sig.
1	.157	25	.115	.933	25	.101
2	.122	25	.200*	.973	25	.733

*. This is a lower bound of the true significance.

a. Lilliefors Significance Correction

The normality assumption was tested using the Shapiro–Wilk test, which is appropriate for small sample sizes (n = 25 per group). As presented in the Tests of Normality table, the significance value for the experimental group was 0.101, while the control group obtained a significance value of 0.733. Since both values exceed the 0.05 threshold, the data in both groups can be considered normally distributed. With the normality assumption fulfilled, the dataset satisfies one of the primary requirements for parametric analysis, thereby justifying the use of further hypothesis testing procedures such as the independent samples t-test.

Table 2. Result of Homogeneity Test

Method	Levene Statistic	df1	df2	Sig.
Based on Mean	0.064	1	48	0.801
Based on Median	0.075	1	48	0.785
Based on Median and with adjusted df	0.075	1	47.928	0.785
Based on trimmed mean	0.057	1	48	0.813

The homogeneity test was conducted to determine whether the variances of learning outcome data from the two groups were equal (homogeneous). The Test of Homogeneity of Variance table indicates that Levene’s test produced significance values of 0.801 (mean), 0.785 (median), 0.785 (median with adjusted degrees of freedom), and 0.813 (trimmed mean). Taken together, these significance values obtained from these four testing approaches went beyond the 0.05 cut-off point, indicating that a statistically significant difference was not observed in variance existed across the two groups data sets. Therefore, the learning outcome data in this study can be considered homogeneous. The fulfillment of the homogeneity of variance assumption constitutes an essential requirement in parametric statistical analysis, particularly for hypothesis testing using the t-test; thus, the data are deemed appropriate for further statistical analysis.

Table 3. Result of Independent Samples t-Test

Variable	t	df	p	Mean Diff
Learning Outcomes	2.839	48	0.007	3.36

An independent samples t-test was employed to determine whether there was a statistically meaningful difference in learning outcomes between the two groups under comparison. According to Levene's test for the homogeneity of variances, the obtained significance value was 0.801 was obtained, which exceeded the 0.05 threshold, showing that the variability of the two groups was statistically similar. Accordingly, the Student's t-test procedure analysis was conducted under the assumption of assuming equal variances between the groups. The t-test findings indicated a computed t-statistic of 2.839 with 48 at 48 degrees of freedom (df), the analysis produced a t-statistic of 2.839 with a corresponding two-tailed p-value of 0.007. As this significance value fell under the 0.05 threshold, allowing the conclusion that concluded that a meaningful statistical variation was observed in learning outcomes between the two groups. Therefore, the research hypothesis (H_1) The analysis led to the acceptance of the research hypothesis and the rejection of the null hypothesis (H_0). This outcome demonstrates that the teaching model administered to the experimental group produced a significant improvement in learning outcomes relative to those observed in the control group.

3.2. Discussion

The evidence obtained from this investigation demonstrates that the implementation of the Student Teams Achievement Division (STAD) learning approach integrated with Islamic animated video media is effective in enhancing students' religious character values in the subject as part of Islamic Education (IRE) learning activities at State Junior High School 31 Bandar Lampung. This improvement is particularly evident in the indicator of obedience in worship, which initially represented the lowest indicator compared to other aspects of religious character. These findings reinforce the view that cooperative learning models integrated with Islamic-oriented media are capable of creating a more participatory and meaningful learning environment, while encouraging students to internalize religious values more consciously in their daily lives.

These findings are consistent with previous studies demonstrating that the STAD model contributes positively to students' character development. However, while earlier research primarily focused on improving cognitive achievement, learning motivation, or general social attitudes, this study extends the discussion by examining the strengthening of religious character through the integration of Islamic animated media. By situating STAD within IRE context, this research highlights its potential not only for academic improvement but also for value formation, attitudinal development, and spiritual growth.

The effectiveness of the STAD model in enhancing religious character values can be explained through its cooperative structure. Heterogeneous group work encourages positive interdependence and individual accountability, requiring each student to actively contribute to group understanding. This collaborative mechanism fosters responsibility, honesty, and discipline, which are essential components of religious character. Compared to teacher-centered instruction, this approach creates meaningful peer interaction that supports both conceptual understanding and value internalization within authentic social contexts.

More specifically, the improvement in the obedience in worship indicator (initially the lowest dimension) can be attributed to the role of the Islamic animated videos. The visual portrayal of exemplary characters consistently performing acts of worship, combined with persuasive narrative elements and contextual moral messages, provided students with concrete behavioral models rather than abstract doctrinal explanations. These visual and narrative stimuli enhanced emotional engagement and relatability, making worship practices more tangible in students' daily lives. When reinforced through structured group discussions in the STAD process, students were encouraged to reflect on the characters' actions and connect them to their own religious practices, thereby strengthening affective commitment alongside cognitive understanding.

The distinctive contribution of the present study is reflected in its employment of the STAD model supported by Islamic animated videos in Islamic Education (IE) learning at the junior high school level, particularly in efforts to strengthen students' religious character values. Previous studies have generally examined STAD as a cooperative learning model to enhance academic achievement or social skills, rather than as a strategy for religious character formation grounded in Islamic values. Accordingly, this study fills an existing research gap by demonstrating that STAD can be developed as a relevant pedagogical approach in Islamic character instruction.

The implications derived from this study reveal that IE teachers need to adopt collaborative learning approaches supported by value-based instructional media. The findings demonstrate that the STAD model supported by Islamic animated videos encourages students to be more actively engaged in learning, to confidently express their ideas, and to consistently apply religious values both inside and beyond the boundaries of classroom instruction. This is in agreement with the view that (Anggita & Amelia, 2024; Nabila et al., 2025) which emphasizes that character education is effective when students are actively engaged in meaningful and contextual learning processes.

Thus, this study confirms that the STAD learning model supported by Islamic animated video media serves as an effective strategy for improving the religious character values of students in Islamic IE at SMP Negeri 31 Bandar Lampung. In addition to extending the findings of previous studies, this research also provides a novel contribution to the development of character-based IRE instructional strategies. Further studies are encouraged to investigate the long-term impact of implementing the STAD model on students' habituation of religious practices and moral character formation, so that the role of IE as a foundational pillar in shaping religious character can be further strengthened through sustainable pedagogical innovations.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

O humankind, worship your Lord, who has created you and those before you, so that you may attain piety (Al-Baqarah:21)

Conceptually, the verse affirms that worship is not merely a ritual activity, but rather a transformative instrument that guides individuals toward the cultivation of piety as the core of religious character. In the context of this study, the low achievement of the worship obedience indicator during the preliminary phase signifies a gap between the normative understanding of religious teachings and students' actual practices in their daily lives. This condition suggests that the internalization of worship values has not yet been fully integrated into meaningful learning experiences.

The indicator of obedience in worship in this study is constructed based on the perspective of *tawhīd* according to Ibn Taymiyyah, who categorizes *tawhīd* into two fundamental dimensions: *Tawhīd al-Rubūbiyyah* and *Tawhīd al-Ulūhiyyah*. *Tawhīd al-Rubūbiyyah* refers to the acknowledgment that Allah is the sole Creator, Sustainer, and Regulator of the entire universe, as affirmed in the Qur'an, Surah Al-Anbiya (21:30) and Surah Al-A'raf (7:54). In the context of students' daily lives, the recognition of Allah's *rubūbiyyah* may be reflected in behaviors such as expressing gratitude for the blessings of health and the opportunity to learn, maintaining the cleanliness of the school environment as a form of appreciation for Allah's creation, and recognizing that abilities and achievements are blessings granted by Allah, thereby preventing the emergence of arrogance. Meanwhile, *Tawhīd al-Ulūhiyyah* emphasizes that Allah alone is worthy of worship and obedience in all forms of devotion. The implementation of this value in students' lives can be observed through habits such as performing prayers punctually, supplicating before and after learning activities, reciting the Qur'an, and demonstrating honesty and trustworthiness based on the awareness that every action is under Allah's supervision. Based on this theological framework, the indicator of obedience in worship in this study comprises two principal sub-indicators: (1) acknowledgment and conviction of Allah as *Rabb (rubūbiyyah)*, reflected in spiritual awareness and contemplation of the greatness of His creation; and (2) the consistent enactment of servitude to Allah (*ulūhiyyah*), manifested through disciplined worship practices in accordance with the prescriptions of Islamic law (*sharī'ah*).

Within a pedagogical context, obedience in worship is not merely understood as a mechanical ritual activity, but rather as an integrative manifestation of theological conviction and the practice of servitude. The sub-indicator of *tawhīd al-rubūbiyyah* encourages students to internalize the awareness that all aspects of life are governed by Allah, thereby fostering attitudes of submission, gratitude, and moral responsibility. Meanwhile, the sub-indicator of *tawhīd al-ulūhiyyah* demands consistency in the observance of worship as a practical affirmation of the oneness of Allah in the dimension of devotion. Accordingly, obedience in worship in this study does not remain confined to the cognitive domain, but simultaneously extends to the affective and psychomotor domains.

The implementation of the STAD model assisted by Islamic animated videos has been empirically shown to strengthen both sub-indicators. The visual presentation of the signs of Allah's power in the creation of the universe reinforces *tawhīd al-rubūbiyyah* through processes of reflection and group discussion. Meanwhile, the cooperative mechanisms and individual accountability embedded within the STAD framework foster the habituation of *tawhīd al-ulūhiyyah* in the form of discipline, consistency, and commitment to religious obligations. Through this approach, students not only comprehend the urgency of worship at a conceptual level, but also internalize and actualize it in their daily lives.

Furthermore, the findings indicate that strengthening the indicator of obedience in worship grounded in *tawhīd* carries derivative implications for other dimensions of religious character, namely honesty and responsibility, discipline and politeness, as well as tolerance toward differences. Theologically, *tawhīd al-ulūhiyyah* necessitates integrity between belief and conduct; thus, honesty emerges as a direct consequence of the awareness of Allah's constant supervision. Likewise, discipline in worship (such as the punctual observance of prayer) reflects adherence to divine ordinances, which pedagogically transforms into academic discipline and social ethics. Tolerance toward differences, in turn, is rooted in the recognition of *sunnatullāh* manifested in human

diversity, thereby affirming that authentic religiosity is inherently inclusive and appreciative of plurality.

Overall, the construction of the worship obedience indicator grounded in *tawhīd al-rubūbiyyah* and *tawhīd al-ulūhiyyah* reinforces the argument that the foundation of religious character lies in the integration of theological acknowledgment and the practice of servitude. Empirically, this reinforcement is substantiated by statistical analysis demonstrating that the research data satisfied the parametric assumptions. The normality test using Shapiro–Wilk yielded significance values of 0.101 for the experimental group and 0.733 for the control group (Sig. > 0.05), indicating that the data were normally distributed. The homogeneity test through Levene’s Test also produced a significance value of 0.801 (Sig. > 0.05), signifying that the variances of the two groups were homogeneous. With these prerequisites fulfilled, an independent samples *t*-test was conducted under the assumption of equal variances assumed, resulting in a calculated *t* value of 2.839 with a significance level of 0.007 ($p < 0.05$). These findings confirm a statistically significant difference between the experimental and control groups, thereby supporting the acceptance of the alternative hypothesis (H_1). The results indicate that the implementation of the STAD model assisted by Islamic animated videos significantly affects both the improvement of learning outcomes and the strengthening of the worship obedience indicator constructed on the basis of *tawhīd al-rubūbiyyah* and *tawhīd al-ulūhiyyah*. Accordingly, the internalization of *tawhīd* integrated with a collaborative learning approach not only contributes to cognitive enhancement but also generates derivative effects in the form of strengthened moral integrity, social discipline, and spiritual awareness in a more comprehensive and sustainable manner.

4. CONCLUSION

Drawing on the findings of this study, it can be concluded that the Student Teams Achievement Division (STAD) cooperative learning model assisted by Islamic animated video media is effective in enhancing students’ religious character values at SMP Negeri 31 Bandar Lampung, as it promotes not only cognitive understanding but also the internalization of obedience in worship, honesty, responsibility, discipline, politeness, and tolerance through structured collaborative learning. The integration of cooperative strategies with Islamic multimedia resources demonstrates strong potential for strengthening character-based Islamic Religious Education. Therefore, schools are recommended to systematically incorporate age-appropriate Islamic animated videos with clear moral narratives and exemplary characters into regular instructional practice, particularly during presentation and reflection stages, while ensuring alignment with curriculum objectives and providing pedagogical guidance for teachers to optimize the sustainable use of digital Islamic media in character formation.

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