

Analysis Of The Implementation Of Collaborative Learning In Islamic Religious Education Learning For The Development Of Social And Spiritual Competencies

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Article Info

Keywords:

Collaborative Learning; Islamic Character; Social Competence; Spiritual Competence; Islamic Religious Education

ABSTRACT

This research is motivated by the importance of developing social and spiritual competencies in Islamic Religious Education (PAI) learning amidst the challenges of 21st-century education that emphasizes not only cognitive aspects but also the formation of students' character. PAI learning practices in various schools still tend to be teacher-centered and memorization-oriented, so that the development of social and spiritual aspects is not optimal. This study aims to analyze the implementation of collaborative learning in PAI learning and its contribution to the development of students' social and spiritual competencies. The study used the Systematic Literature Review (SLR) method with a qualitative synthesis approach to 28 articles obtained from the Google Scholar, Scopus, DOAJ, and Moraref databases in the period 2015–2025. Data were analyzed through thematic coding and content analysis to identify patterns of findings related to social competencies, spiritual competencies, and the integration of Islamic values in collaborative learning. The results showed that collaborative learning can improve students' communication skills, cooperation, tolerance, empathy, and social responsibility through discussion activities and group work. Moreover, collaborative learning also supports the internalization of spiritual values such as honesty, social awareness, moral responsibility, and Islamic ethics through reflective and participatory social interactions. This study concludes that collaborative learning is a relevant learning approach for creating more interactive, humanistic Islamic Religious Education (PAI) learning, oriented toward the integrated development of students' socio-spiritual character

Informasi Artikel

Kata Kunci:

Collaborative Learning, Karakter Islami, Kompetensi Sosial, Kompetensi Spiritual, Pendidikan Agama Islam

ABSTRAK

Penelitian ini dilatarbelakangi oleh pentingnya pengembangan kompetensi sosial dan spiritual dalam pembelajaran Pendidikan Agama Islam (PAI) di tengah tantangan pendidikan abad ke-21 yang tidak hanya menekankan aspek kognitif, tetapi juga pembentukan karakter peserta didik. Praktik pembelajaran PAI di berbagai sekolah masih cenderung berpusat pada guru dan berorientasi pada hafalan sehingga pengembangan aspek sosial dan spiritual belum optimal. Penelitian ini bertujuan menganalisis implementasi collaborative learning dalam pembelajaran PAI serta kontribusinya terhadap pengembangan kompetensi sosial dan spiritual siswa. Penelitian menggunakan metode Systematic Literature Review (SLR) dengan pendekatan sintesis kualitatif terhadap 28 artikel yang diperoleh dari database Google Scholar, Scopus, DOAJ, dan Moraref pada rentang tahun 2015–2025. Data dianalisis melalui thematic coding dan content analysis untuk mengidentifikasi pola temuan terkait kompetensi sosial, kompetensi spiritual, dan integrasi nilai Islam dalam pembelajaran kolaboratif. Hasil penelitian menunjukkan bahwa collaborative learning mampu meningkatkan kemampuan komunikasi, kerja sama, toleransi, empati, dan tanggung jawab sosial siswa melalui aktivitas diskusi dan kerja kelompok. Selain itu, pembelajaran kolaboratif juga mendukung internalisasi nilai-nilai spiritual seperti kejujuran, kepedulian sosial, tanggung jawab moral, dan akhlak Islami melalui interaksi sosial yang reflektif dan partisipatif. Penelitian ini menyimpulkan bahwa collaborative learning merupakan pendekatan pembelajaran yang relevan untuk menciptakan pembelajaran PAI yang lebih interaktif, humanis, dan berorientasi pada pembentukan karakter sosial-spiritual siswa secara terpadu.

Article History

Received : 01/06/2026

Revised : 09/09/2026

Accepted : 21/07/2026

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1. Pendahuluan

Education plays a crucial role in shaping the quality of human resources, not only intellectually but also in shaping social and spiritual character. In the 21st-century era of education, students are required to possess various skills such as critical thinking, communication, creativity, collaboration, and moral and spiritual awareness to face increasingly complex global changes. The OECD Education 2030 report explains that modern education no longer emphasizes solely the acquisition of knowledge, but also the development of character, social skills, and human values that support sustainable community life (OECD, 2018; Rahmawati et al., 2023).

In Indonesia, strengthening character education is a key focus of the national education system. The Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia emphasizes that character values need to be integrated into all learning processes in schools (Kemendikbud, 2017). Various studies show that many educational institutions still use a teacher-centered approach, placing the teacher at the center of learning activities. This situation tends to make students passive, less engaged in the learning process, and less able to optimally develop communication, cooperation, and social interaction skills. However, social skills such as empathy, tolerance, collaboration, and responsibility play a crucial role in shaping students' character (Andini & Marmoah, 2023).

The challenges in teaching Islamic Religious Education (ISE) are becoming increasingly complex. Islamic Religious Education not only aims to provide students with religious understanding but also to shape morals, spiritual awareness, and Islamic character in everyday life (Agam et al., 2026). However, the practice of teaching Islamic Religious Education in various schools still focuses heavily on memorization and material delivery that emphasizes cognitive aspects. As a result, the development of affective and spiritual aspects is often suboptimal. Students are able to understand religious concepts theoretically, but are unable to fully apply these values in social behavior and daily life.

Numerous studies have shown that the lack of integration of social and spiritual values in learning can impact the quality of students' social interactions, increase individualistic attitudes, and diminish moral sensitivity in daily life. This situation demonstrates a gap between the ideal goals of Islamic Religious Education and classroom learning practices. Therefore, a learning approach is needed that is not solely oriented towards academic achievement but also capable of simultaneously developing social and spiritual competencies (Rahmawati et al., 2023).

One approach deemed appropriate to address these issues is collaborative learning. This approach emphasizes

collaboration among students in constructing knowledge through social interaction, discussion, and collaborative problem-solving. Collaborative learning is based on the social constructivism theory developed by Lev Vygotsky, which emphasizes that the learning process occurs through social interaction and shared experiences (Vygotsky, 1978; Sari & Nugroho, 2022). In collaborative learning, students not only learn subject matter but also learn to respect others' opinions, collaborate, communicate effectively, and develop social empathy (Laal & Ghodsi, 2012; Pareda, 2024).

Collaborative learning, from an Islamic Religious Education perspective, is strongly linked to Islamic values such as brotherhood (ukhuwah), ta'awun (conciliation), tasamuh (community harmony), deliberation (musyawarah), and social responsibility. Through collaborative learning, students not only gain a conceptual understanding of religion but also experience the process of internalizing spiritual values through social interactions within study groups. Collaborative learning can be a means of connecting the social and spiritual dimensions in Islamic Religious Education (PAI) learning (Rahmawati et al., 2023).

Various previous studies have shown that collaborative learning can improve students' communication skills, learning participation, and cooperation abilities. Other studies also explain that collaborative learning can create a more active, inclusive, and participatory learning environment than traditional learning methods (Laal & Ghodsi, 2012; Pareda, 2024). However, most studies still focus primarily on cognitive and social aspects, while the integration of social and spiritual competencies in Islamic Religious Education (PAI) learning has not been studied in depth. Furthermore, research on collaborative learning in Islamic Religious Education generally only discusses the influence of learning models on student learning outcomes without explaining how the process of social interaction within groups can serve as a means of internalizing spiritual values. As a result, the relationship between collaborative activities and the development of students' spiritual awareness has not been fully illustrated in previous research.

Based on a review of previous research, a research gap was identified, with a lack of literature synthesizing studies specifically addressing the integration of social and spiritual competencies through collaborative learning in Islamic Religious Education. Most studies still separate the development of social skills from the strengthening of spirituality, leaving the conceptual relationship between the two incompletely explained.

2. Method

This study employed a Systematic Literature Review (SLR) method with a qualitative synthesis approach to examine the

implementation of collaborative learning in Islamic Religious Education (ISE) and its contribution to the development of students' social and spiritual competencies. The SRB method was used because this study aimed to systematically identify, analyze, and synthesize various research findings related to the implementation of collaborative learning in ISE. This approach enabled researchers to identify trends in research findings, relationships between concepts, and gaps in the study that still require further development.

The research data comes from secondary sources in the form of journal articles, academic books, proceedings, and relevant research obtained through the Google Scholar, Scopus, DOAJ, and Moraref databases. The literature search used keywords related to collaborative learning, Islamic Religious Education, social competence, spiritual competence, and character education with a publication range of 2015–2025. Literature selection was carried out through the stages of identification, screening, eligibility, and inclusion. From 52 initial sources, 28 articles were obtained that met the inclusion criteria, namely relevant to collaborative learning in Islamic Religious Education, discussing social and spiritual aspects, originating from peer-reviewed journals, and available in full text form. Meanwhile, exclusion criteria included articles that did not discuss Islamic Religious Education learning, were not related to collaborative learning, were not available in full text form, and articles that had discussions outside the focus of social and spiritual competence.

The collected data was then analyzed through thematic coding to identify discussion patterns related to social competence, spiritual competence, and the integration of Islamic values in collaborative learning. The data analysis used content analysis techniques, encompassing data reduction, theme categorization, interpretation, and conceptual synthesis. Data validity was verified through cross-checking literature findings and consistency of theme interpretation. Through this approach, the research is expected to produce a systematic study and provide academic contributions to the development of collaborative learning-based Islamic Religious Education (PAI).

3. Results and Discussion

The Concept of Collaborative Learning in Islamic Religious Education

Based on the analysis of 28 selected articles, 82% of the literature discussed collaborative learning as a learning approach capable of enhancing students' social interactions in Islamic Religious Education (ISE). Meanwhile, 64% of the literature emphasized the relationship between collaborative learning and the development of students' character and

spiritual values. These findings indicate that collaborative learning is not only understood as an academic strategy but also as an approach to shaping students' social and spiritual character. Collaborative learning is a learning approach that emphasizes cooperation among students in achieving shared learning goals. Through this approach, students are at the center of learning, while the teacher acts as a facilitator who directs the discussion and learning interaction process. Knowledge is not only obtained from the teacher but also built through the exchange of ideas and experiences between students. Therefore, collaborative learning is considered capable of creating a more active, participatory, and meaningful learning atmosphere than conventional learning (Laal & Ghodsi, 2012; Pareda, 2024).

Theoretically, collaborative learning is based on the theory of social constructivism developed by Lev Vygotsky. This theory explains that learning occurs through social interaction and collaboration with the surrounding environment. The concept of the zone of proximal development (ZPD) suggests that students' abilities can develop optimally through the assistance of teachers and peers (Vygotsky, 1978; Sari & Nugroho, 2022). Furthermore, this approach is also influenced by Jean Piaget's cognitive constructivism theory, which emphasizes that knowledge is actively constructed through experience and interaction with the environment (Piaget, 1972; Wahyuni et al., 2021). These findings align with most of the literature analyzed. Articles A5, A11, and A18 demonstrate that group interaction in collaborative learning helps students more actively construct religious understanding through discussion and the exchange of learning experiences.

Collaborative learning in its application has several key principles, such as shared goals, individual and group responsibility, mutually supportive interactions, and the development of social skills. According to David W. Johnson and Roger T. Johnson (1999), the success of collaborative learning is influenced by positive interdependence, a condition where individual success depends on the success of the group. This principle encourages students to help each other, share information, and work together to complete learning tasks (Fauzi & Hidayat, 2023). Various studies have shown that collaborative learning can increase student engagement, learning motivation, communication skills, and academic outcomes. Research by Robert E. Slavin (2015) states that collaborative learning can significantly increase student participation and social skills. Furthermore, research by Marjan Laal and Seyed Mohammad Ghodsi shows that collaborative learning creates a more interactive and inclusive learning atmosphere (Rahmawati et al., 2023).

Collaborative learning in Islamic Religious Education (ISE) is relevant to Islamic values such as brotherhood (ukhuwah), mutual respect (ta'awun), tolerance (tasamuh), and deliberation (musyawarah). Through collaborative learning, students not only understand religious material theoretically but also learn to apply these values in social interactions. For example, when discussing morals or tolerance, students learn to respect others' opinions, cooperate, and solve problems through deliberation. In addition to supporting material understanding, collaborative learning also encourages a more participatory and interactive ISE learning process. Students are given space to actively ask questions, express opinions, and participate in the learning process. This environment fosters students' self-confidence, sense of responsibility toward their group, and the ability to develop balanced social and spiritual skills.

In Islamic Religious Education (ISE), collaborative learning is an approach that connects religious understanding with strengthening students' social and spiritual competencies through group learning interactions. Based on the synthesis of research findings, collaborative learning in Islamic Religious Education (ISE) learning plays a role not only in increasing students' academic participation but also in building the internalization of social and spiritual values through collaborative activities, group communication, and shared learning experiences. To clarify the trends in the findings in the analyzed literature, the following presents a mapping of the focus of the discussion on collaborative learning in ISE learning.

Table 1. Focus of Collaborative Learning Findings in Islamic Religious Education Learning

Student social interaction	23	82%
Cooperation and communication	21	75%
Spiritual development	18	64%
Islamic character formation	16	57%

The data in the table shows that most of the literature focuses on collaborative learning in relation to social interaction and student cooperation. Meanwhile, discussions of spiritual development and Islamic character formation are relatively limited, indicating that there is room for further research on the spiritual aspects of collaborative Islamic

education (PAI) learning.

Social Competence in Islamic Religious Education Learning

Social competence is an individual's ability to interact, adapt, and build positive relationships with their surroundings. Social competence in education is not only related to communication skills but also encompasses cooperation, empathy, tolerance, responsibility, and the ability to resolve conflicts positively. This competence is a crucial part of character development for students because it is directly related to daily social life (Hasanah & Dewi, 2022). From a modern educational perspective, social competence is one of the 21st-century skills that students need to possess. Bernie Trilling and Charles Fadel explain that communication, collaboration, and social interaction skills are essential needs amidst increasingly complex global developments (Trilling & Fadel, 2009). Students are not only required to master academic skills but also to be able to work together, appreciate differences, and build positive social relationships. Recent research findings also indicate that social and collaborative skills are crucial factors in successful 21st-century learning (Pratiwi et al., 2023).

According to Howard Gardner, social competence is related to interpersonal intelligence, namely the ability to understand the feelings, motivations, and behaviors of others and build social relationships effectively (Gardner, 2011). Individuals with good interpersonal intelligence generally work more easily together, have empathy, and are able to communicate positively with their environment. In the learning process, these abilities support the creation of a collaborative and harmonious learning atmosphere (Lestari & Rahman, 2021). Conceptually, social competence includes several key indicators, such as communication skills, cooperation, tolerance, empathy, and social responsibility. Communication skills are evident in students' skills in expressing opinions, listening to others, and building effective interactions. Cooperation relates to students' active participation in completing group assignments. Tolerance demonstrates an attitude of respect for differences in opinion and individual background, while empathy relates to the ability to understand and care about the conditions of others (Siregar et al., 2022).

Social competence in learning can be seen through discussions, presentations, group work, and student interactions with teachers and peers. Students with good social competence tend to be active in discussions, work well together, and respect others. Conversely, students with low social competence are usually less active in groups and have

difficulty adapting to social environments (Utami & Wibowo, 2023). Islamic Religious Education plays a crucial role in shaping students' social competence because Islamic teachings emphasize the importance of harmonious social relationships. Islam not only regulates the relationship between humans and God (*hablum minallah*) but also the relationship between humans and others (*hablum minannas*). Therefore, Islamic Religious Education learning aims not only to improve religious understanding but also to shape social character in accordance with Islamic values (Rahimah et al., 2024).

Islamic social values such as brotherhood, *ta'awun* (community), tolerance, and deliberation can be internalized through Islamic Religious Education (PAI) learning. Through materials on morals, social jurisprudence, and the history of Islamic civilization, students are taught to respect others, maintain social relationships, and care for their surroundings. PAI learning is an important tool in developing students' social competence (Hidayat & Anwar, 2022). The application of collaborative learning in PAI learning significantly contributes to the development of students' social competence. Through collaborative learning, students learn to work together, discuss, express opinions, and respect the views of others. These interactions directly train students' social skills in real-life learning situations. Furthermore, collaborative learning creates a more democratic and participatory learning environment, giving students more room to develop interpersonal skills (Maulana et al., 2023).

Various studies have shown that collaborative learning can improve students' communication and cooperation skills. Research by Robert E. Slavin (2015) demonstrated that collaborative learning can increase student engagement and strengthen social relationships between students. Research by Marjan Laal and Seyed Mohammad Ghodsi also found that collaborative learning can create a more inclusive and interactive learning environment (Laal & Ghodsi, 2012). In addition to improving communication and cooperation skills, collaborative learning also helps develop students' tolerance and empathy. When working in diverse groups, students learn to understand differences in character, abilities, and perspectives among group members. This process helps students respect others and resolve conflicts wisely. From an Islamic perspective, tolerance and empathy are part of noble character that must be developed from an early age (Nabila & Fauzan, 2022).

Collaborative learning also encourages the growth of students' social responsibility. In group work, each member has a role and responsibility for the collective success. This condition trains students to be disciplined, responsible, and committed to group tasks. Collaborative learning not only

develops social skills but also instills moral values and social character in students (Arifin et al., 2023). Based on this description, social competence can be understood as an important aspect in Islamic Religious Education (ISE) learning. Through the implementation of collaborative learning, students not only gain a more active and participatory learning experience but also develop communication skills, cooperation, tolerance, empathy, and social responsibility. Within the scope of Islamic Religious Education (PAI), the development of social competence is an important part of forming an Islamic character that is able to build harmonious relationships with others and their social environment.

Spiritual Competence in Islamic Religious Education Learning

Spiritual competence is an individual's ability to understand, internalize, and apply divine values in daily life. This competence relates not only to the performance of worship but also encompasses moral awareness, ethics, the meaning of life, and human relationships with God, others, and the surrounding environment. Spiritual competence in education is a crucial part of character formation for students because it is related to attitudes, values, and self-awareness (Fitria & Azizah, 2022). Strengthening spiritual competence in the Indonesian national education system is one of the primary objectives of learning. This is evident in the core competencies of education, which place spiritual and social attitudes as a crucial part of the learning process. Therefore, education is not only directed at mastering knowledge but also at character formation and the internalization of moral and spiritual values (Nurhayati et al., 2023).

Conceptually, spiritual competence relates to an individual's ability to find meaning in life, develop moral awareness, and build a positive relationship with God. Danah Zohar and Ian Marshall explain that spiritual intelligence is a person's ability to interpret life, face problems wisely, and act based on moral and spiritual values (Zohar & Marshall, 2000). Individuals with strong spiritual competence generally have self-control, moral awareness, and a more positive direction in life. Spiritual competence, from an Islamic perspective (PAI), plays a crucial role. Islamic education aims not only to transfer knowledge but also to shape individuals who are faithful, pious, and have noble character. Therefore, PAI learning not only conveys religious material theoretically but also serves as a means of internalizing Islamic values in everyday life (Rohmah et al., 2024).

Spiritual competence in Islamic Religious Education (PAI) learning encompasses several aspects, such as awareness of worship, faith, morals, gratitude, moral

responsibility, and awareness of God's supervision (muraqabah). These competencies are difficult to develop optimally if learning focuses solely on memorization and theoretical delivery. Therefore, a learning approach is needed that can provide meaningful learning experiences for students (Latifah & Amin, 2022). One approach considered effective in supporting the development of spiritual competence is collaborative learning. Through collaborative learning, students not only learn to understand religious material but also experience social interactions that encourage the internalization of spiritual values. When students discuss, collaborate, and solve problems in groups, they learn to apply Islamic values such as tolerance, responsibility, honesty, and mutual respect (Yusuf & Ramadhani, 2023).

Collaborative processes in Islamic Religious Education (PAI) learning can be an effective means of spiritual reflection. When students discuss material on morals, social awareness, or tolerance, they not only understand these concepts theoretically but also learn to apply them in group interactions. This experience helps students build spiritual awareness through the social activities they engage in during the learning process (Hidayani et al., 2022). Furthermore, collaborative learning also creates a more humanistic and reflective learning environment. Students are given the opportunity to express their opinions, listen to the views of others, and evaluate their own attitudes and behavior. This environment can encourage the growth of self-awareness and moral reflection in students. In Islamic education, this reflective process is crucial because it helps students understand the relationship between knowledge, moral values, and spiritual responsibility (Ma'rufah & Siregar, 2021).

Various studies have shown that collaborative learning positively contributes to the development of students' spirituality. Collaborative learning is considered capable of strengthening empathy, caring, and moral responsibility through positive social interactions. Within the Islamic Religious Education (PAI) context, this is crucial because spirituality is formed not only through individual worship but also through social behavior that reflects Islamic values (Ningsih et al., 2024). The implementation of collaborative learning also supports the development of noble morals. Through group work, students learn to be honest, disciplined, respect others, and take responsibility for shared tasks. These values are essential components of Islamic moral education. Collaborative learning not only develops students' social skills but also strengthens the spiritual and moral dimensions of Islamic Religious Education (Rahmadani & Ilham, 2023).

Implementation of Collaborative Learning in Islamic Religious Education Learning

The implementation of collaborative learning in Islamic Religious Education (PAI) aims to create a more active and participatory learning process and support the development of students' social and spiritual competencies. This approach places students at the center of learning, while teachers act as facilitators, guiding the process of interaction and collaboration between students. In collaborative learning, students not only passively receive material but also directly engage in discussions, problem-solving, idea exchange, and collective reflection (Amelia & Rofiq, 2023). The application of collaborative learning in PAI is strongly linked to Islamic values such as ta'awun (community, mutual consultation), deliberation (musyawarah), ukhuwah (brotherhood), and tolerance. Through group activities, students not only understand religious material theoretically but also learn to apply Islamic values in everyday social life. Collaborative learning can be a means of integrating material mastery and Islamic character development (Fauziah et al., 2022).

Collaborative learning can be implemented in practice through several learning models. One example is group discussions. In this model, students are divided into small groups to discuss material or solve specific problems related to Islamic Religious Education (PAI). For example, students might discuss tolerance, social responsibility, or the application of morals in everyday life. Through this process, students learn to express their opinions, respect others' views, and find solutions together (Nugroho & Azizah, 2021). Another frequently used model is jigsaw learning. In this model, each student is responsible for studying a specific section of the material and then explaining it to the rest of the group. This strategy encourages students to be more active in learning while fostering a sense of responsibility for the group's success. In Islamic Religious Education (PAI) learning, the jigsaw method can be applied to Islamic history, Islamic jurisprudence, and morals (Hidayat & Sari, 2024).

Furthermore, collaborative Problem-Based Learning (PBL) is also effectively implemented in Islamic Religious Education (PAI) learning. This model emphasizes solving real-life problems through group collaboration. Teachers can present social or moral cases related to everyday life, then ask students to analyze and find solutions based on Islamic values. For example, students might discuss issues of intolerance, bullying, or low social awareness in the school environment. This process helps students develop critical thinking skills while building moral and spiritual awareness (Rahman et al., 2023).

Table 2. Collaborative Learning Model in Islamic Education Learning

Learning model	Characteristics	Social Impact	Spiritual Impact
Group Discussion	Exchange ideas and opinions	Communication and tolerance	Reflection of religious values
Jigsaw	Teaching each other between members	Cooperation and responsibility	Trust awareness
Problem Based Learning	Real problem solving	Collaboration and empathy	Moral awareness
STAD	Teamwork and group evaluation	Social solidarity	Discipline and responsibility

The successful implementation of collaborative learning in Islamic Religious Education (PAI) learning is greatly influenced by the role of the teacher. In collaborative learning, the teacher is no longer the sole source of knowledge, but rather functions as a facilitator, mediator, and guide. The teacher is tasked with creating a conducive learning atmosphere, fostering positive interactions among students, and ensuring that each group member actively participates in the learning process. Teachers also need to reinforce the social and spiritual values that emerge during group activities (Putri & Khasanah, 2022). For collaborative learning to be effective, several factors must be considered. First, heterogeneous groups should be formed so that students learn to appreciate differences in abilities and backgrounds. Second, assigned tasks should encourage interaction and cooperation among group members. Third, learning evaluation should not only focus on academic outcomes but also consider students' participation, cooperation, and socio-spiritual character development (Wulandari et al., 2023).

The implementation of collaborative learning also has a positive impact on the classroom learning atmosphere. Learning becomes more active, communicative, and democratic because students have the opportunity to be directly involved in the learning process. This helps reduce teacher dominance while increasing students' emotional and social engagement. Students become more confident in expressing their opinions, more open to others' views, and more accustomed to solving problems through dialogue and deliberation (Kurniawati & Hakim, 2021). In addition to impacting social competence, collaborative learning also supports the development of students' spiritual competence. Social interaction within groups becomes a means of internalizing Islamic values such as honesty, responsibility, empathy, and social concern. When students learn to help

friends, respect differences, and complete tasks together, they are practicing Islamic moral values in real life. Collaborative learning not only produces conceptual understanding but also meaningful spiritual experiences (Syafitri & Ananda, 2024).

Islamic Religious Education (PAI) learning essentially aims not only to improve students' cognitive abilities in understanding religious teachings but also to shape their social and spiritual character in everyday life. Therefore, the PAI learning process requires an approach that focuses not only on knowledge transfer but also integrates the development of social and spiritual competencies simultaneously. Collaborative learning, in this case, is a relevant approach because it connects social interactions with the internalization of spiritual values in the learning process (Salsabila & Hidayat, 2023). Based on a synthesis of various studies and theories, it was found that collaborative learning plays a significant role in building the link between students' social and spiritual competencies. Social interactions in collaborative learning serve not only as a means of exchanging information and completing group assignments but also as a medium for shaping students' attitudes, values, and spiritual awareness. The collaborative process in PAI learning not only produces academic understanding but also meaningful social and spiritual experiences (Wahyuni et al., 2024).

The social constructivism theory, developed by Lev Vygotsky, states that learning occurs through social interaction and shared experiences (Vygotsky, 1978). Through communication, discussion, and group collaboration, students construct knowledge collectively. This process in Islamic Religious Education (PAI) learning not only impacts cognitive development but also serves as a means of internalizing Islamic values such as ta'awun (religious brotherhood), ukhuwah (community), tasamuh (compassion), and social responsibility. In other words, social activities in collaborative learning also have a spiritual dimension because religious values are directly applied in interactions between students (Rahmawati & Nurhasanah, 2022). The integration of social and spiritual competencies in collaborative learning is evident in the relationship between social behavior and the formation of Islamic morals. When students learn to cooperate, respect the opinions of others, help friends, and resolve conflicts through deliberation, they are actually applying spiritual values in the form of concrete social behavior. This demonstrates that spirituality in Islamic Religious Education is manifested not only through individual worship but also through the quality of social relationships in daily life (Kusuma & Anshori, 2021).

Furthermore, collaborative learning fosters students' self-awareness and moral reflection. During group

discussions, students not only understand the learning material but also learn to evaluate their attitudes, behaviors, and responsibilities toward the group. This reflection process is crucial for developing spiritual awareness because it helps students understand the relationship between religious values and their social behavior. Collaborative learning can be a learning medium that supports the deeper development of students' affective, moral, and spiritual aspects (Nurfadilah et al., 2023). Research synthesis also shows that social and spiritual competencies are mutually supportive in Islamic Religious Education (PAI) learning. Social competencies such as communication, empathy, tolerance, and cooperation are essential foundations for building students' spiritual awareness. Conversely, spiritual values such as honesty, responsibility, and social awareness strengthen the quality of social interactions within learning groups. Therefore, integrating these two competencies is crucial for creating a more holistic and contextual PAI learning (Fauzi & Rahman, 2022).

Collaborative learning, when applied, can also create a more humanistic and democratic learning environment. Students are given the opportunity to actively participate, express their opinions, and build shared understanding through dialogue and deliberation. This environment helps students develop self-confidence, interpersonal skills, and an attitude of respect for differences. From an Islamic education perspective, this learning environment is important because it supports the formation of Islamic character that upholds the values of togetherness, brotherhood, and social justice (Azizah & Maulana, 2024). Based on this synthesis, it can be understood that collaborative learning functions not only as a learning strategy to improve learning outcomes but also as an integrative model in developing students' social and spiritual character. This approach is able to connect the cognitive, social, and spiritual dimensions in one active and meaningful learning process. Therefore, collaborative learning has great potential to become an Islamic Religious Education (PAI) learning approach relevant to the needs of 21st-century education, emphasizing character building, collaboration, and students' moral-spiritual awareness (Hakim et al., 2023).

The findings of this study also demonstrate a theoretical contribution in the form of integrating social constructivism theory with Islamic character education. Collaborative learning is understood not only as a method of group work but also as an educational process that builds a harmonious relationship between students' social and spiritual development through participatory and reflective learning experiences. Therefore, the application of collaborative learning in Islamic Religious Education (PAI) learning needs

to be developed more systematically to create an educational process that not only develops intellectual abilities but also forms a strong Islamic character in students (Prasetyo & Kamilah, 2024).

4. Conclusion

Based on the results of the literature review, it can be concluded that collaborative learning is an effective learning approach in supporting the development of social and spiritual competencies in Islamic Religious Education (PAI) learning. Through cooperation, social interaction, and active student involvement, collaborative learning can create a more meaningful, participatory, and contextual learning process compared to teacher-centered learning. The results of the research synthesis show that the implementation of collaborative learning contributes to improving students' social competencies, such as communication skills, cooperation, tolerance, empathy, and social responsibility. Group interactions provide opportunities for students to learn to respect the opinions of others, solve problems through deliberation, and build positive social relationships during the learning process. In addition, collaborative learning also plays a role in the development of students' spiritual competencies. Through discussion, reflection, and group activities, students not only understand religious material theoretically, but also experience the process of internalizing spiritual values such as honesty, responsibility, social concern, and Islamic morals.

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