



IMPLEMENTING THE COOPERATIVE SCRIPT METHOD TO IMPROVE THE QUALITY OF STUDENTS' MURAJAAH OF QUR'AN MEMORIZATION: A CASE STUDY AT MA'HAD DARUL QUR'AN

Icha Prame Shela¹, Mesran², Susanti Nirmalasari³

^{1,2,3}Universitas Al Washliyah Medan, Indonesia

¹ichasamosir725@gmail.com, ²mesranalfa@gmail.com, ³susantinirmalasari06@gmail.com

Abstrak

Menjaga kualitas hafalan Al-Qur'an melalui murajaah yang dilakukan secara rutin merupakan tantangan utama bagi santri penghafal Al-Qur'an. Di Ma'had Darul Qur'an, kegiatan murajaah masih diwarnai kejenuhan santri, minimnya interaksi dalam mengulang hafalan, dan terbatasnya waktu ustadz untuk menyimak hafalan setiap santri secara mendalam. Penelitian ini bertujuan mendeskripsikan implementasi metode pembelajaran Cooperative Script dalam murajaah hafalan santri, kualitas murajaah setelah metode tersebut diterapkan, serta faktor pendukung dan penghambatnya. Penelitian menggunakan pendekatan kualitatif dengan jenis deskriptif dan desain studi kasus. Data dikumpulkan melalui observasi, wawancara dengan pimpinan ma'had, ustadzah pembimbing tahfiz, dan santri, serta dokumentasi, kemudian dianalisis dengan model Miles, Huberman, dan Saldaña dan diuji melalui triangulasi sumber dan teknik. Hasil penelitian menunjukkan bahwa Cooperative Script diterapkan melalui murajaah berpasangan dengan peran pembicara dan pendengar yang bergantian, pasangan ditentukan guru berdasarkan perbedaan kemampuan hafalan, dan guru tetap mengawasi serta mengevaluasi melalui tes sambung ayat. Menurut para informan, metode ini membuat santri lebih aktif, memudahkan penemuan dan koreksi kesalahan, serta meningkatkan kelancaran (fashahah), ketepatan tajwid dan makharijul huruf, kekuatan hafalan (itqan), dan rasa percaya diri saat setoran. Faktor pendukungnya adalah pengawasan guru, kerja sama antarsantri, pemilihan pasangan yang tepat, dan jadwal murajaah yang rutin, sedangkan faktor penghambatnya adalah suasana yang lebih ramai, perbedaan kemampuan hafalan, dan kesulitan mencari pasangan. Cooperative Script dapat menjadi alternatif strategi pembelajaran tahfiz untuk meningkatkan kualitas murajaah selama disertai pengawasan guru dan pengaturan pasangan yang tepat.

Kata Kunci: *Implementasi, Cooperative Script, Murajaah, Hafalan Al-Qur'an, Santri.*

Abstract

Maintaining the quality of Qur'an memorization through regular review (murajaah) is a central challenge for students who memorize the Qur'an. At Ma'had Darul Qur'an, murajaah was still marked by student boredom, little interaction while repeating memorized verses, and limited time for teachers to listen to each student's memorization in depth. This study describes how the Cooperative Script learning method was implemented in students' murajaah, the quality of murajaah after its adoption, and the factors that supported and hindered it. A qualitative approach with a descriptive, case-study design was used. Data were collected through observation, interviews with the head of the ma'had, the tahfiz supervising teacher, and students, and documentation, and were analyzed using the Miles, Huberman, and Saldaña model with source and technique triangulation. The findings show that Cooperative Script was applied through paired murajaah in which students alternate as speaker and listener, pairs are assigned by the teacher according to differences in memorization ability, and the teacher continues to supervise and evaluate through verse-connection tests. According to the informants, the method made students more active, made errors easier to detect and correct, and improved fluency (fashahah), the accuracy of tajwid and articulation points (makharijul huruf), the strength of memorization (itqan), and confidence during recitation to the teacher. Supporting factors were teacher supervision, cooperation among students, appropriate pairing, and a regular murajaah schedule; inhibiting factors were a noisier learning atmosphere, differences in memorization ability, and difficulty finding partners. Cooperative Script can serve as an alternative tahfiz learning strategy for improving the quality of murajaah, provided that teacher supervision and careful pairing are maintained.

Keyword: *Implementation, Cooperative Script, Murajaah, Qur'an Memorization, Santri*

INTRODUCTION

Memorizing the Qur'an is not merely a matter of retaining words one after another; it is a great trust (*amanah*) to preserve the purity of divine revelation in the heart. In institutions such as Ma'had Darul Qur'an, producing a generation of Qur'an memorizers is the foremost mission. Yet the hardest challenge for a memorizer is not adding new verses but keeping what has already been memorized from fading. This effort is known as *murajaah*, the systematic repetition of verses that have previously been recited to a teacher. Without effective *murajaah*, memorization built with great effort can disappear over time (Anwar, 2021). The Qur'an itself affirms in Surah Al-Qamar (54:17) that it has been made easy for remembrance, and this ease still demands active and repeated effort from humans so that its values remain preserved (Kementerian Agama RI, 2019).

Murajaah occupies a foundational position that differs from *ziyadah*, the addition of new memorization. If *ziyadah* widens the reach of what a student has memorized, *murajaah* is the foundation that keeps the structure from collapsing (Anwar, 2021). From the standpoint of educational psychology, structured repetition is what converts information from short-term into long-term memory and counters the forgetting curve (Syah, 2023). The quality of *murajaah* is commonly judged by three indicators: fluency of recitation (*fashahah*), the accuracy of *tajwid* rules, and the strength of memory (*itqan*), measured by how few errors and prompts a student needs (Anwar, 2021; Fathoni, 2021; Masduki, 2022). When the quality of *murajaah* is low, students feel burdened when they must recite older memorization, and this eventually weakens their overall motivation to learn.

A preliminary observation in October 2025 at Ma'had Darul Qur'an found that *murajaah* was often carried out individually or only as a one-way deposit (*setoran*) to the teacher, and that many students felt bored

because the method was monotonous. An interview with the head of the ma'had on 11 November 2025 revealed that students often presented memorization that was not yet mature, so the teacher's time was spent correcting basic errors. Students themselves reported that they felt fluent when reciting alone, yet when tested they made serious errors (*lahnul jali*) that they had not noticed because no peer was correcting them closely. The high ratio of students to supervising teachers made matters worse, since teachers could not listen to every student's *murajaah* in depth every day. A mechanism was therefore needed in which students could become "assistants" to one another.

Cooperative Script is a learning method in which students work in pairs and take turns orally summarizing parts of the material being studied (Suprijono, 2015; Shoimin, 2020). In the *tahfiz* context, the method is adapted so that one student recites the memorized verses as the speaker while the partner listens with the *mushaf* open as the listener and corrector; the roles are then exchanged. According to Slavin (2020), cooperative learning creates positive interdependence: a student's fluency also depends on how carefully the partner listens. Listening to a partner's recitation is, moreover, a form of passive *murajaah* that strengthens auditory memory before the listener recites the same verses.

Earlier studies support the use of cooperative approaches in *tahfiz* learning. Rahman and Aziz (2021) found that paired work in memorizing the Qur'an reduced students' boredom and improved the accuracy of *tajwid*, while Fauzi (2022) showed that peer tutoring helped students of moderate ability catch up in the quality of their memorization. Syam (2022) has likewise examined the management of *tahfiz* learning based on peer tutors. Even so, studies that specifically combine Cooperative Script with the quality of *murajaah* at the ma'had level remain limited. This study therefore aims to describe the implementation of Cooperative Script in students' *murajaah* at Ma'had Darul

Qur'an, the quality of murajaah after the method was applied, and the factors that supported and hindered its implementation, so that the findings can serve as a practical reference for teachers and administrators of Qur'anic boarding institutions.

RESEARCH METHODS

This study used a qualitative approach with a descriptive type of research and a case-study design. A qualitative approach was chosen because the researcher wished to capture the phenomenon in a whole, complex, and in-depth manner, namely how students correct one another and how they experience the process (Sugiyono, 2022). The case studied was the murajaah process at Ma'had Darul Qur'an (Creswell, 2023).

The research was conducted at Ma'had Darul Qur'an, Jl. Besar Namorambe No. 35 A, Suka Makmur, Deli Tua, Deli Serdang, North Sumatra. The site was selected purposively because the ma'had has a considerable number of students yet still faces the classic problem of maintaining the quality of murajaah; because students live together around the clock, which makes it easy to arrange study pairs outside formal class hours; and because the management supports learning innovation. After a preliminary observation in October 2025, fieldwork took place in 2026, with a structured observation on 12 March 2026 and interviews between 11 and 15 May 2026.

Informants were selected purposively as the parties who best understand the problem. Primary data came from the head of the ma'had, the tahfiz supervising teacher, and students who had practiced Cooperative Script; secondary data came from institutional documents such as the profile of the ma'had, the tahfiz curriculum, daily schedules, and memorization records (Arikunto, 2021). Data were collected through three techniques: passive participatory observation of the murajaah sessions; semi-structured in-depth interviews, recorded with the informants' consent and supported by field notes; and documentation (Sugiyono, 2022; Moleong,

2021). The researcher acted as the key instrument (Nasution, 2020), assisted by an observation sheet, an interview guide, and a format for assessing murajaah quality on the indicators of fashahah, tajwid, and itqan.

Data were analyzed using the interactive model of Miles, Huberman, and Saldaña (2020), consisting of data reduction, data display, and conclusion drawing and verification. The credibility of the data was tested through source triangulation, comparing the accounts of the head of the ma'had, the teacher, and the students, and technique triangulation, comparing observation with interviews and documentation (Creswell, 2023).

RESEARCH RESULTS AND DISCUSSION

RESEARCH RESULTS

General Profile of Ma'had Darul Qur'an

Ma'had Darul Qur'an in Namorambe, Deli Serdang, is an Islamic educational institution that originated from a pure waqf of the Sultanate of Asahan. Its beginnings lie in the construction of a mosque in 1914, followed by the growing interest of the community in studying the Qur'an. After deliberation among the waqf donors, the extended family of the Sultanate, and the surrounding community, a boys' tahfiz dormitory was built, with construction beginning on 26 November 2018. The pesantren was formally established under Notarial Deed No. 02 of 27 February 2019. Its vision is to form a generation of memorizers of the Qur'an and Hadith who are broad-minded and intellectual, independent, and of noble character.

In 2026 the ma'had had 13 educators and staff, including four tahfiz teachers, and 65 students distributed across six grades from the first year of Madrasah Tsanawiyah (MTs) to the third year of Madrasah Aliyah (MA), as shown in Table 1. Male students outnumbered female students, and the first year of MA was the largest class. The ma'had also has four classrooms, a library, a mosque, a teachers' room, an operator's room, sports fields, and a

health unit, which together support learning, worship, and administration.

Table 1. Number of Students by Grade at Ma’had Darul Qur’an, 2026

Grade	Male	Female	Total
1 MTs	6	4	10
2 MTs	5	2	7
3 MTs	8	5	13
1 MA	10	5	15
2 MA	7	2	9
3 MA	8	3	11
Total	44	21	65

Source: Administration office of Ma’had Darul Qur’an, 2026.

Implementation of Cooperative Script in Students’ Murajaah

Observation and interviews with the head of the ma’had, the tahfiz supervising teacher, and students showed that murajaah at Ma’had Darul Qur’an is no longer done only by repeating memorization independently, but also through the Cooperative Script method. Murajaah is held every day from 14.30 WIB until the Asr prayer. Students are organized into pairs, and each takes turns as the reciter and the listener of the memorization. Through this arrangement they listen to one another, give corrections, and help repair reading errors found during the session.

Before the method was applied, the supervising teacher, Ustadzah Fatma Sari, noted that some students already had the memorization but faltered when reciting to the teacher: they forgot verses, lacked confidence, feared making mistakes, and needed a long time to prepare. In her words, “Initially students’ memorization was not yet fluent, so they needed quite a long time before depositing [...] After this method was applied, murajaah became more effective because they can prepare their memorization with a friend” (interview, 11 May 2026). One purpose of Cooperative Script is therefore to make students better prepared before they are tested by the teacher.

The teacher plays a decisive part in forming the pairs. The head of the ma’had, Ustadz Tengku Azmi, S.Ag., explained that students look for a partner, but one of the two must have more fluent memorization so that they can help each other: one can listen while the other repairs his or her memorization (interview, 13 May 2026). The teacher also arranges the seating so that pairs are spaced apart and can concentrate on their own recitation even though all pairs work at the same time. During the session the teacher keeps supervising. In the head’s words, even from a distance one can see how a student recites and whether errors remain, so the key stays with the teacher’s supervision (interview, 13 May 2026). The structured observation on 12 March 2026 (14.30–16.00, pairs of female students) recorded that all eight observed aspects of the script were carried out: pairing and preparation, role assignment, recitation without the mushaf, attentive listening, immediate correction, brief discussion of errors, exchange of roles, and noting progress on the control card.

The teacher also evaluates periodically. According to Ustadzah Fatma Sari, a verse-connection (*sambung ayat*) test is given for every five pages of murajaah, from which fluency, tajwid, and remaining errors can be seen (interview, 11 May 2026). The overall stages are summarized in Table 2.

Table 2. Stages of Cooperative Script in Murajaah at Ma’had Darul Qur’an

Stage	Practice observed	Actors
Pair formation	Students look for a partner; the teacher ensures one of each pair has more fluent memorization	Teacher, students
Seating	Pairs are spaced apart so each can concentrate on its own recitation	Teacher
Role assignment	One student recites without the mushaf (speaker); the partner follows with the mushaf (listener)	Students

Stage	Practice observed	Actors
Correction	The listener stops or signals at an error and briefly discusses it with the speaker	Students
Role exchange	Roles are exchanged after the target verses are finished; progress is noted on the control card	Students
Supervision	The teacher monitors the pairs throughout the session	Teacher
Evaluation	A verse-connection (sambung ayat) test is given for every five pages of murajaah	Teacher

Source: Observation, interviews, and documentation, 2026.

Quality of Murajaah After Cooperative Script Was Applied

Before the method was used, murajaah was done mostly alone, so students often could not tell where their errors lay. They could feel that they had memorized well while reciting by themselves, yet when tested by the teacher mistakes still appeared in fluency, the length of vowels, and the accuracy of articulation points (makharijul huruf). With Cooperative Script, every student not only repeats his or her own memorization but also listens to the partner and watches for mistakes, which makes it easier to find weaknesses in one's own memorization.

The head of the ma'had reported that, after the method was applied routinely, there was "some change", because a more fluent student was paired with a less fluent one. This, he said, helped the strength of memorization, improved tajwid, and made students aware of mistakes they had previously overlooked, although it must remain under the teacher's supervision (interview, 13 May 2026). Ustadzah Fatma Sari observed that the articulation points in students' recitation were gradually improving and that tajwid was receiving more attention, because students were corrected more often by their murajaah partners (interview, 11 May 2026).

Students described the same experience. Shofia Ilmi said that murajaah in pairs is very helpful in finding errors, since mistakes are sometimes invisible when reading alone but become clear when a friend listens (interview, 15 May 2026). When acting as a listener, she pays most attention to the length of vowels, tajwid, and articulation points, so that the aim is not only to memorize but to recite correctly. Muhammad Ibnu Zubair likewise said that pairing makes it easier to know which part is wrong and to correct it immediately, whereas errors in solitary murajaah are sometimes not noticed (interview, 15 May 2026). Listening to the partner also means unconsciously repeating the same verses, which helps to strengthen memory.

Murajaah in pairs also affected students' confidence. Because they had been trained and corrected before depositing to the teacher, their fear and nervousness decreased. Taken together, the informants' accounts show that the method helped students on the three indicators of quality: the fluency and accuracy of recitation (fashahah), the application of tajwid and makharijul huruf, and the ability to keep memorization strong (itqan).

Supporting and Inhibiting Factors

The factors that supported and hindered the implementation, drawn from interviews, observation, and the analysis of the findings, are summarized in Table 3. The first supporting factor is the teacher's active role in guiding and supervising murajaah, not only as a tester of memorization but also as a guide who gives direction, correction, and motivation. The second is cooperation among students: Muhammad Ibnu Zubair explained that with a friend listening, mistakes that are invisible when reciting alone are noticed at once and can be corrected. The third is a suitable choice of pairs, in which the teacher pairs students of different memorization ability so that they complement one another. The fourth is the daily murajaah schedule, which gives students a dedicated time to repeat memorization consistently.

The main inhibiting factor is a noisier atmosphere. Ustadzah Fatma Sari explained that students tend to answer one another back and forth, even though pairs are spaced apart (interview, 11 May 2026). A second is the difference in students' memorization ability, which sometimes calls for adjustments when determining pairs. A third is difficulty in finding a suitable partner. Shofia Ilmi said it was sometimes hard to find a friend who could help with listening, but that after the teacher determined the pairs the activity became easier (interview, 15 May 2026). These obstacles were not the main barrier to implementation; they were matters to be managed so that murajaah can run more effectively.

Table 3. Supporting and Inhibiting Factors of Cooperative Script

Supporting factors	Inhibiting factors
Active guidance and supervision by the teacher	A noisier learning atmosphere when all pairs recite at once
Cooperation among students in listening and correcting	Differences in memorization ability among students
Pairing of students with different memorization ability	Difficulty in finding a suitable partner
A regular daily murajaah schedule (14.30 WIB until Asr)	Boredom from daily repetition and reluctance to correct a friend
Support of the ma'had and students' own motivation	Partners who participate less fully in the activity

Source: Interviews, observation, and analysis of the findings, 2026.

DISCUSSION

The findings show that Cooperative Script at Ma'had Darul Qur'an was carried out through the formation of learning pairs who alternate as speaker and listener. The speaker recites the memorization, while the partner listens, corrects tajwid errors, and ensures the accuracy of the recitation. Murajaah is thereby transformed from an individual activity into a structured collaborative one. This is consistent with Slavin (2020), who stresses positive

interdependence among learners, and with Rusman (2022), who holds that learning is truly cooperative only when it contains positive interdependence, individual accountability, face-to-face interaction, communication, and evaluation of the group process. It also matches Suprijono's (2015) description of Cooperative Script as paired learning in which participants alternately act as speaker and listener, and Lie's (2014) view that cooperative learning builds cooperation and shared responsibility. The "script", that is, the agreed rules of play, gives students clear roles so that murajaah does not drift away from its purpose of protecting and strengthening memorization.

The teacher's role observed in this study deserves emphasis. Pairs were not formed at random but with attention to differences in ability, which makes peer tutoring possible (Shoimin, 2020; Fauzi, 2022), and the teacher kept supervising throughout. This supervision is important because, without close teacher supervision, cooperative methods risk turning into discussion outside the material (Nurhasanah, 2023). The implementation is also in line with Islamic teaching on helping one another in goodness. Allah says in Surah Al-Ma'idah (5:2) to help one another in righteousness and piety, and not in sin and transgression (Kementarian Agama RI, 2019). Listening to, guiding, and correcting a friend's memorization is a form of such cooperation (ta'awun), and it reflects the Prophet's saying that the best of people are those who learn the Qur'an and teach it (Al-Bukhari, Hadith No. 5027).

Regarding quality, the informants consistently reported improvement in fashahah, the accuracy of tajwid, and itqan. Students became more careful in reciting because a friend listened directly, and small errors in articulation points, vowel length, and repetition of verses could be corrected immediately. Alternating between speaker and listener places students in two roles at once, as reciter and as evaluator. This fits the view that producing and evaluating

information are two different modes of work that both strengthen memory structures (Hamdayama, 2022; Kurniawati, 2021), and the principle that structured repetition supports long-term retention (Syah, 2023). The reduced anxiety that students reported is also consistent with the argument that students feel more comfortable being corrected by peers than directly by the teacher (Shadiq, 2022), and with evidence that more intensive murajaah is associated with greater emotional stability and readiness for evaluation (Hikmah, 2022).

The supporting factors found in the field, namely teacher guidance, cooperation among students, appropriate pairing, and a regular schedule, were complemented by two further conditions that follow from the ma'had's residential setting: the support of the institution in providing time and space, and students' own motivation to protect their memorization, which strongly influences learning success (Syah, 2023). Among the obstacles, the difference in memorization ability matters most. When both partners are weak, errors cannot be detected optimally, so correction suffers. Noise during simultaneous murajaah echoes Wahyudi's (2020) point that Cooperative Script needs a wider arrangement of space and control of sound. Two further difficulties can be expected as the method becomes routine: boredom when murajaah is repeated every day, and hesitation among some students to correct a friend.

Several improvements follow from these findings. First, teachers should group pairs more deliberately according to memorization level so that learning is balanced. Second, students need brief training in giving corrections politely and in accordance with proper manners (*adab*), so that they do not feel reluctant to point out a friend's mistakes. Third, murajaah methods should be varied, for example by combining classical sessions, individual deposit, and paired murajaah, so that students do not become bored. Overall, Cooperative Script contributes positively to the quality of murajaah at Ma'had Darul Qur'an, not only

on the cognitive side of memorization but also in building responsibility, discipline, and cooperation among students. The findings rest on the accounts of a small number of informants and on observation rather than on pre- and post-test scores, and should be read as an in-depth description of one case rather than as a measure of effect size.

CONCLUSION

Cooperative Script was implemented in students' murajaah at Ma'had Darul Qur'an through paired learning in which students alternately act as speaker and listener. Pairs were formed by the teacher from students of different memorization ability, seated apart, supervised throughout the session, and evaluated periodically through verse-connection tests. The method made murajaah more active and, according to the informants, improved the fluency of memorization, the accuracy of tajwid and articulation points, the strength of memorization, and students' confidence before depositing to the teacher. Its implementation was supported by teacher guidance, the ma'had environment, and cooperation among students, and it was hindered by differences in memorization ability and by students who did not take part fully in the activity, together with a noisier learning atmosphere.

Based on these findings, Ma'had Darul Qur'an is encouraged to maintain and develop Cooperative Script as a strategy for improving the quality of murajaah. Teachers are encouraged to strengthen their guidance and evaluation so that murajaah runs more effectively. Students are encouraged to be more active and disciplined and to take greater responsibility for guarding their memorization. Future researchers may use these findings as a reference and may complement them with measured pre- and post-implementation results of murajaah quality in other tahfiz institutions.

REFERENCES

Al-Bukhari, M. I. (n.d.). *Shahih al-Bukhari* (Hadith No. 5027).

- Anwar, S. (2021). Metode praktis menghafal Al-Qur'an dan strategi murajaah. PT RajaGrafindo Persada.
- Arikunto, S. (2021). Prosedur penelitian: Suatu pendekatan praktik. Rineka Cipta.
- Creswell, J. W. (2023). Research design: Qualitative, quantitative, and mixed methods approaches. SAGE Publications.
- Fathoni, A. (2021). Manajemen tahfidz Al-Qur'an: Strategi mencapai hafalan mutqin. Kencana.
- Fauzi, A. (2022). Strategi peer tutoring dalam meningkatkan kualitas hafalan Al-Qur'an di pondok pesantren modern. *Jurnal Pendidikan Islam Indonesia*, 7(2), 145–158.
- Hamdayama, J. (2022). Metodologi pengajaran. Bumi Aksara.
- Hikmah, N. (2022). Hubungan antara intensitas murajaah dengan kepercayaan diri santri. *Jurnal Psikologi Islam*, 10(1), 15–28.
- Kementerian Agama RI. (2019). Al-Qur'an dan terjemahannya.
- Kurniawati, E. (2021). Psikologi kognitif dalam pembelajaran Al-Qur'an. PT Remaja Rosdakarya.
- Lie, A. (2014). Cooperative learning: Mempraktikkan cooperative learning di ruang-ruang kelas. Grasindo.
- Masduki, A. (2022). Manajemen pembelajaran tahfidz Al-Qur'an di pesantren. Global Aksara Persada.
- Miles, M. B., Huberman, A. M., & Saldaña, J. (2020). Qualitative data analysis: A methods sourcebook. SAGE Publications.
- Moleong, L. J. (2021). Metodologi penelitian kualitatif. PT Remaja Rosdakarya.
- Nasution, S. (2020). Metode penelitian naturalistik. Tarsito.
- Nurhasanah, S. (2023). Manajemen kelas inovatif di pesantren. PT RajaGrafindo Persada.
- Rahman, H., & Aziz, M. (2021). Inovasi pembelajaran tahfidz: Penggunaan metode kooperatif untuk mengatasi kejenuhan santri. *Jurnal Pendidikan Qur'ani*, 4(1), 22–35.
- Rusman. (2022). Model-model pembelajaran: Mengembangkan profesionalisme guru. Rajawali Pers.
- Shadiq, F. (2022). Strategi pembelajaran matematika dan Al-Qur'an secara kolaboratif. Graha Ilmu.
- Shoimin, A. (2020). 68 model pembelajaran inovatif dalam kurikulum 2013. Ar-Ruzz Media.
- Slavin, R. E. (2020). Cooperative learning: Theory, research and practice. Pearson Education.
- Sugiyono. (2022). Metode penelitian pendidikan: Pendekatan kuantitatif, kualitatif, dan R&D. Alfabeta.
- Suprijono, A. (2015). Cooperative learning: Teori dan aplikasi PAIKEM. Pustaka Pelajar.
- Syah, M. (2023). Psikologi belajar. PT RajaGrafindo Persada.
- Syam, A. R. (2022). Manajemen pembelajaran tahfidz Al-Qur'an berbasis tutor sebaya. *Jurnal Pendidikan Islam Al-Iltizam*, 7(1), 55–68.
- Wahyudi, A. (2020). Dinamika pembelajaran kelompok kecil. *Jurnal Edukasi Islam*, 9(2), 201–215.