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Analysis Of Educational Interaction Patterns Of Islamic Religious Education And Character Teachers In Cooperative Learning At Nahdlatuth Thalabah Yasinat Wuluhan Vocational School, Jember

Renaldhy Sugiarto
Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, Indonesia
Mustajab
Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, Indonesia
Lailatul Usriyah
Universitas Islam Negeri Kiai Haji Achmad Siddiq Jember, Indonesia

Corresponding Author: renaldhy25@gmail.com; mustajab.bws@gmail.com; lailatulusriyah1978@lecturer.uinkhas.ac.id

Abstract

This study aimed to analyze the educational interaction patterns of Islamic Religious Education and Character teachers in cooperative learning at Nahdlatuth Thalabah Yasinat Wuluhan Vocational School, Jember. The research focused on three main aspects: the planning, implementation, and evaluation of educational interaction patterns during cooperative learning activities. A qualitative descriptive approach with a case study design was employed to obtain an in-depth understanding of teacher–student interactions in the classroom. Data were collected through classroom observations, semi-structured interviews, and document analysis, and were analyzed using the interactive model of data reduction, data display, and conclusion drawing. The findings revealed that the planning stage involved systematic preparation of learning objectives, cooperative learning strategies, heterogeneous group formation, and the integration of Islamic values into instructional activities. During implementation, teachers effectively utilized one-way, two-way, and multi-way communication patterns to facilitate active student participation, collaborative learning, and meaningful teacher–student interactions. The evaluation stage demonstrated that authentic assessment methods, including classroom observation, peer assessment, self-assessment, and reflective feedback, successfully measured students' academic achievement, communication skills, collaboration, and character development. The study concludes that well-planned, effectively implemented, and continuously evaluated educational

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interaction patterns significantly enhance cooperative learning by promoting students' religious understanding, communication competence, teamwork, critical thinking, leadership, and Islamic character. These findings contribute to the development of effective pedagogical practices for Islamic Religious Education and Character teachers in vocational education while providing practical implications for strengthening student-centered learning and character education.

Keywords: Educational Interaction Patterns; Islamic Religious Education and Character; Cooperative Learning; Teacher–Student Interaction; Character Education; Vocational School.

INTRODUCTION

Education in the twenty-first century requires teachers to create learning environments that are interactive, collaborative, and capable of developing students' cognitive, affective, and social competencies simultaneously. In vocational schools, these demands become even more significant because students are expected not only to master vocational knowledge but also to develop moral integrity, religious commitment, communication skills, and collaborative attitudes that prepare them for professional and social life. Islamic Religious Education (IRE) and Character Education teachers therefore play a strategic role in shaping students' character through meaningful classroom interactions rather than relying solely on conventional teacher-centered instruction. Educational interaction is understood as a reciprocal communication process between teachers and students that encourages knowledge construction, value internalization, and behavioral transformation. Within this context, cooperative learning has emerged as one of the most effective instructional approaches because it emphasizes shared responsibility, positive interdependence, face-to-face interaction, and individual accountability, allowing students to actively participate in the learning process while strengthening moral and social values. Consequently, understanding how Islamic Religious Education and Character teachers organize educational interaction patterns during cooperative learning becomes increasingly important, particularly in vocational education institutions that integrate academic achievement with character formation. (Karmina et al., 2021; Latipah, 2021).

The implementation of cooperative learning has received considerable attention because it transforms the traditional classroom into a collaborative learning community where students become active participants in constructing knowledge. Rather than positioning teachers as the sole source of information, cooperative learning encourages teachers to function as facilitators, motivators, mentors, and evaluators who guide students in solving problems collectively. In

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Islamic Religious Education, this instructional model is particularly relevant because Islamic teachings emphasize cooperation (ta'awun), consultation (shura), mutual respect, empathy, responsibility, and collective welfare. These values naturally correspond with the principles of cooperative learning, making the approach highly compatible with religious and character education objectives. Previous studies have demonstrated that cooperative learning contributes to increased learning motivation, active classroom participation, improved critical thinking, stronger interpersonal relationships, and higher academic achievement. However, these outcomes are largely determined by the quality of educational interactions established by teachers during the learning process rather than by the instructional model itself.

Educational interaction patterns involve various dimensions of communication, including verbal and non-verbal exchanges, questioning techniques, feedback mechanisms, collaborative discussion, classroom management, emotional support, and the development of mutual trust between teachers and students. Effective interaction enables teachers to recognize students' individual learning needs while encouraging equal participation among group members. In Islamic Religious Education classrooms, interaction extends beyond academic dialogue because teachers simultaneously transmit religious values, ethical principles, and exemplary behavior through modeling and interpersonal communication. Consequently, the success of cooperative learning depends not only on instructional design but also on teachers' pedagogical competence, communication skills, and ability to establish positive social relationships within the classroom. Research has emphasized that teachers who successfully implement cooperative learning demonstrate flexibility, reflective teaching practices, effective communication, and the capacity to create inclusive learning environments that respect student diversity while promoting collaborative engagement.

Despite the increasing adoption of cooperative learning in Indonesian schools, many Islamic Religious Education classrooms continue to experience challenges in achieving meaningful educational interactions. Teachers often encounter diverse student backgrounds, varying academic abilities, limited learning motivation, and differences in communication skills, all of which influence classroom dynamics. Furthermore, vocational school students frequently prioritize technical competencies over religious and character education, creating additional challenges for teachers in maintaining student engagement. In many cases, cooperative learning is implemented procedurally without maximizing opportunities for productive interaction, resulting in unequal participation, passive group members, and limited reflection on character development. These conditions indicate that examining interaction patterns during cooperative

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learning is necessary to understand how teachers facilitate collaboration, encourage student participation, provide guidance, resolve conflicts, and integrate Islamic values into everyday classroom activities. Such investigations also contribute to identifying best practices that may improve the effectiveness of Islamic Religious Education and Character instruction.

Nahdlatuth Thalabah Yasinat Wuluhan Vocational School, Jember, provides a meaningful context for examining these educational interaction patterns because the institution emphasizes both vocational competence and Islamic character development. As an educational institution influenced by Islamic educational traditions, the school is expected to cultivate students who possess professional skills alongside strong religious values and noble character. Within this environment, Islamic Religious Education and Character teachers are responsible for integrating academic learning with character formation through collaborative instructional strategies. Cooperative learning offers opportunities for students to practice responsibility, mutual respect, teamwork, honesty, discipline, empathy, and leadership while engaging in academic discussions. Investigating how teachers organize interactions during these learning activities can provide valuable insights into classroom communication, teacher facilitation strategies, student participation, and the integration of religious values into collaborative learning experiences. Moreover, the findings may contribute to improving pedagogical practices for Islamic Religious Education teachers in similar vocational school settings throughout Indonesia.

Based on these considerations, this study entitled "Analysis of Educational Interaction Patterns of Islamic Religious Education and Character Teachers in Cooperative Learning at Nahdlatuth Thalabah Yasinat Wuluhan Vocational School, Jember" seeks to analyze the forms, characteristics, and dynamics of teacher–student interactions within cooperative learning activities. The research is expected to enrich the theoretical understanding of educational interaction in Islamic Religious Education while providing practical recommendations for teachers, school administrators, and educational policymakers regarding effective cooperative learning implementation. Furthermore, the study contributes to the broader discourse on character education by demonstrating how interaction patterns influence not only students' academic understanding but also their moral development, social competence, communication skills, and collaborative behavior. Ultimately, strengthening educational interaction through cooperative learning is expected to foster a more engaging, value-oriented, and student-centered learning environment capable of preparing vocational students to become competent professionals with strong Islamic character and ethical responsibility.

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Educational Interaction Patterns in Islamic Religious Education

Educational interaction is a fundamental element of the learning process because it determines how knowledge, attitudes, and values are transferred between teachers and students. In contemporary education, interaction is no longer perceived as a one-way communication process in which teachers merely transmit information to passive learners. Instead, educational interaction is understood as a reciprocal, dynamic, and collaborative process that enables students to actively construct knowledge through dialogue, reflection, questioning, and social participation. Within Islamic Religious Education (IRE), educational interaction has broader implications because it simultaneously promotes cognitive development, religious understanding, moral awareness, and character formation. Teachers are expected to become facilitators, mentors, role models, and motivators who establish meaningful relationships with students while integrating Islamic values into every instructional activity. Effective educational interaction therefore creates a learning atmosphere characterized by openness, mutual respect, empathy, and responsibility, enabling students to internalize Islamic teachings not only as theoretical knowledge but also as practical guidance for daily life. Consequently, the quality of interaction between teachers and students significantly influences learning effectiveness, student engagement, and character development in Islamic educational settings (Abdullah & Suyadi, 2021; Huda et al., 2022).

From a pedagogical perspective, educational interaction encompasses various forms of communication, including verbal explanations, questioning techniques, feedback, collaborative discussions, emotional support, classroom management, and non-verbal expressions that facilitate learning. Modern learning theories emphasize that students learn more effectively when they actively participate in constructing knowledge rather than merely receiving information from teachers. Constructivist learning theory supports the idea that meaningful learning occurs through interaction with teachers, peers, and learning environments. In Islamic Religious Education, this interaction becomes even more meaningful because teachers serve as moral exemplars whose attitudes, behaviors, and communication styles directly influence students' religious character. Islamic educational philosophy highlights the importance of uswah hasanah (good example), where teachers educate not only through instruction but also through exemplary conduct. Therefore, educational interaction combines instructional communication with value transmission, making it an essential mechanism for developing students' intellectual competence alongside their spiritual and moral maturity (Ningsih & Muassomah, 2021; Sari et al., 2023).

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Effective educational interaction is characterized by reciprocal communication, student participation, collaborative problem-solving, mutual respect, and constructive feedback. These characteristics create opportunities for students to express opinions, ask questions, exchange ideas, and solve learning problems collectively. In Islamic Religious Education classrooms, teachers encourage discussions concerning religious practices, ethical dilemmas, and everyday social issues while guiding students to analyze these situations from Islamic perspectives. Such interaction enhances critical thinking while strengthening students' understanding of Islamic values, including honesty (sidq), trustworthiness (amanah), justice (adl), cooperation (ta'awun), and compassion (rahmah). Educational interaction also strengthens emotional bonds between teachers and students, increasing learning motivation and classroom participation. Positive teacher–student relationships have been shown to contribute significantly to students' academic achievement, social competence, and emotional well-being because learners feel psychologically secure and respected during learning activities (Rahman et al., 2022; Wahyuni & Fathurrohman, 2024).

Islamic Religious Education possesses distinctive characteristics that differentiate it from many other academic subjects. Besides delivering conceptual knowledge about Islamic teachings, it aims to cultivate faith (iman), devotion (taqwa), noble character (akhlaq al-karimah), and social responsibility. Consequently, educational interaction within Islamic Religious Education must integrate cognitive, affective, and psychomotor learning domains simultaneously. Teachers are expected to design interactive learning experiences that encourage students to understand religious concepts intellectually while practicing them through collaborative activities, reflection, and real-life application. Classroom interaction therefore becomes a medium for character education rather than merely academic instruction. Students learn to appreciate differences, communicate respectfully, cooperate with peers, resolve conflicts peacefully, and develop empathy toward others. These competencies align with twenty-first-century educational goals emphasizing communication, collaboration, creativity, and critical thinking while remaining consistent with Islamic educational principles (Aini & Hasanah, 2023; Kurniawan et al., 2024).

Another important dimension of educational interaction concerns teachers' professional competence. Teachers who possess strong pedagogical competence demonstrate greater flexibility in facilitating classroom discussions, adapting instructional strategies, managing group dynamics, and responding to students' individual learning needs. Professional Islamic Religious Education teachers also integrate digital technology, authentic assessment, reflective dialogue, and contextual learning experiences to increase student engagement. Rather than dominating classroom communication, competent teachers encourage balanced interaction in which every

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student has opportunities to participate actively. This participatory learning environment develops students' confidence, communication skills, leadership abilities, and collaborative competence while strengthening their religious understanding. Studies on Islamic Religious Education have consistently reported that student-centered interaction significantly increases learning motivation, participation, and academic performance compared with conventional teacher-centered instruction (Yusuf et al., 2021; Fitriani & Mulyadi, 2023).

Despite these theoretical expectations, educational interaction in many Islamic Religious Education classrooms still encounters numerous challenges. Teachers often face heterogeneous student abilities, limited instructional time, varying levels of motivation, and differences in communication skills among learners. Some students remain passive during discussions, while others dominate classroom conversations, reducing equal participation within learning groups. Additionally, traditional instructional habits emphasizing lectures continue to limit opportunities for meaningful interaction between teachers and students. These challenges become more pronounced in vocational schools, where students frequently prioritize technical competencies over religious education. Consequently, Islamic Religious Education teachers must employ innovative instructional strategies capable of creating interactive, collaborative, and student-centered learning environments. Educational interaction should therefore be continuously strengthened through cooperative learning, contextual instruction, reflective dialogue, and collaborative problem-solving to maximize both academic achievement and character development (Sutrisno et al., 2022; Prasetyo & Arifin, 2024).

Overall, educational interaction patterns constitute the foundation of effective Islamic Religious Education because they integrate instructional communication with moral development, collaborative learning, and character formation. High-quality interaction enables teachers to facilitate meaningful learning experiences that encourage students to actively construct knowledge, develop interpersonal relationships, and internalize Islamic values within authentic social contexts. The integration of dialogue, reflection, cooperation, and exemplary teacher behavior strengthens students' intellectual, emotional, social, and spiritual competencies simultaneously. Therefore, analyzing educational interaction patterns provides valuable insights into how Islamic Religious Education teachers create learning environments that support cooperative learning while fostering students' religious commitment, ethical awareness, and social responsibility. Such understanding is particularly relevant for vocational education institutions, where graduates are expected to possess professional competence alongside strong Islamic character and collaborative skills required for future workplaces and community life

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(Hasanah et al., 2023; Munir & Fauzi, 2024).

Cooperative Learning in Islamic Religious Education and Character Education

Cooperative learning is one of the most influential student-centered instructional models in contemporary education because it emphasizes collaborative knowledge construction, social interaction, and shared responsibility among learners. Unlike conventional teacher-centered instruction, cooperative learning encourages students to work together in heterogeneous groups to achieve common learning objectives while simultaneously developing academic competence, communication skills, leadership, and interpersonal relationships. Johnson and Johnson's Social Interdependence Theory explains that positive interdependence among group members creates mutual responsibility, individual accountability, promotive interaction, and collaborative problem-solving that enhance learning outcomes. Within Islamic Religious Education (IRE), cooperative learning is particularly relevant because Islamic teachings emphasize collective responsibility, brotherhood (ukhuwah), consultation (shura), cooperation (ta'awun), and mutual assistance in achieving goodness. Consequently, cooperative learning not only improves students' cognitive achievement but also serves as an effective pedagogical approach for strengthening Islamic character values through authentic social interaction and collaborative experiences in the classroom (Slavin, 2020; Huda & Kartanegara, 2022).

The theoretical foundation of cooperative learning is closely associated with constructivist learning theory, which argues that knowledge is actively constructed through social interaction rather than passively received from teachers. Vygotsky's concept of the Zone of Proximal Development (ZPD) explains that students achieve higher levels of understanding when they collaborate with peers and receive appropriate instructional scaffolding from teachers. In Islamic Religious Education, teachers function as facilitators who organize learning situations that encourage students to exchange ideas, discuss religious concepts, analyze ethical dilemmas, and reflect upon Islamic values within collaborative groups. Such interactions enable students to develop critical thinking while simultaneously cultivating empathy, tolerance, respect, and responsibility toward others. Contemporary educational research has consistently demonstrated that cooperative learning enhances higher-order thinking skills, communication competence, learning motivation, and student engagement because learners become active participants rather than passive recipients of information (Gillies, 2021; Ismail et al., 2023).

Several essential principles distinguish cooperative learning from ordinary group work. These principles include positive interdependence, individual accountability, face-to-face

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interaction, interpersonal skills, and group processing. Positive interdependence ensures that each member contributes meaningfully toward achieving shared objectives, whereas individual accountability prevents students from depending entirely on more capable peers. Face-to-face interaction encourages students to explain concepts, exchange opinions, provide constructive feedback, and solve problems collectively. Interpersonal skills such as communication, leadership, conflict management, trust-building, and decision-making become integral components of successful cooperative learning. Finally, group processing allows learners to reflect upon their collaborative experiences, identify strengths and weaknesses, and improve future group performance. These principles are highly compatible with Islamic educational philosophy because they promote responsibility, honesty, discipline, justice, and mutual respect, all of which represent essential dimensions of Islamic character education (Aini et al., 2022; Khasanah & Mubarok, 2024).

Within Islamic Religious Education, cooperative learning provides opportunities for teachers to integrate religious knowledge with character formation through authentic collaborative activities. Students not only discuss Qur'anic verses, Hadith, Islamic history, and jurisprudence but also practice Islamic values while interacting with classmates. For example, group discussions encourage students to demonstrate patience, respect diverse opinions, resolve disagreements peacefully, and assist peers experiencing learning difficulties. Such experiences enable Islamic values to be internalized through direct practice rather than memorization alone. Consequently, cooperative learning contributes significantly to the development of students' affective and social competencies while reinforcing religious understanding. Recent studies indicate that students participating in cooperative learning demonstrate stronger moral reasoning, greater empathy, improved communication abilities, and more positive attitudes toward collaborative learning compared with students experiencing traditional instructional methods (Rahman & Azizah, 2021; Suryani et al., 2024).

Teachers play a decisive role in determining the effectiveness of cooperative learning implementation. Professional teachers carefully design heterogeneous learning groups, establish clear learning objectives, prepare collaborative learning tasks, facilitate classroom discussions, monitor group interactions, and provide constructive feedback throughout the learning process. In Islamic Religious Education, teachers also function as moral role models who demonstrate Islamic ethics through respectful communication, fairness, patience, honesty, and compassion toward students. Their pedagogical competence enables them to create classroom environments characterized by openness, mutual trust, democratic participation, and emotional security. Rather than dominating classroom discourse, teachers encourage balanced participation by ensuring that

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every student contributes ideas and accepts responsibility for group achievement. Studies have shown that teacher facilitation skills significantly influence the success of cooperative learning because effective guidance enhances student engagement, academic performance, and collaborative competence (Fitriani et al., 2023; Yusuf & Hamid, 2024).

Despite its numerous advantages, implementing cooperative learning within Islamic Religious Education is not without challenges. Teachers frequently encounter unequal participation among group members, differences in academic ability, limited classroom time, insufficient instructional resources, and varying levels of student motivation. Some students remain passive during discussions, while others dominate group activities, reducing opportunities for equal collaboration. Furthermore, vocational school students often prioritize technical subjects over religious education, making it more difficult for teachers to sustain active participation during Islamic Religious Education lessons. Addressing these challenges requires careful classroom management, continuous monitoring of group dynamics, effective instructional planning, and authentic assessment strategies that evaluate both individual achievement and collaborative performance. By overcoming these obstacles, cooperative learning can become a highly effective instructional approach for integrating academic learning with Islamic character education in vocational schools (Prasetyo et al., 2022; Hasanah & Nurhadi, 2024).

Overall, cooperative learning represents a comprehensive instructional model that supports both academic excellence and holistic character development within Islamic Religious Education. Through structured collaboration, reciprocal communication, shared responsibility, and reflective learning experiences, students develop not only conceptual understanding but also social competence, ethical awareness, leadership, and religious commitment. The compatibility between cooperative learning principles and Islamic educational values makes this instructional approach particularly suitable for fostering students' intellectual, emotional, spiritual, and interpersonal growth simultaneously. Therefore, understanding the implementation of cooperative learning provides a strong theoretical foundation for analyzing educational interaction patterns between Islamic Religious Education and Character teachers and students at Nahdlatuth Thalabah Yasinat Wuluhan Vocational School, Jember, where collaborative learning serves as an essential medium for achieving both educational excellence and character formation (Kurniawan et al., 2023; Munir & Fauzi, 2024).

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DISCUSSION

Planning of Educational Interaction Patterns of Islamic Religious Education and Character Teachers in Cooperative Learning at Nahdlatuth Thalabah Yasinat Wuluhan Vocational School, Jember

The planning stage constitutes the foundation of successful educational interaction in cooperative learning because it determines how teachers organize instructional objectives, learning activities, communication strategies, and classroom management before the learning process begins. In Islamic Religious Education and Character (IREC) classes, planning extends beyond preparing lesson plans and teaching materials; it also includes designing meaningful interactions that facilitate students' cognitive, affective, and behavioral development. At Nahdlatuth Thalabah Yasinat Wuluhan Vocational School, Jember, the planning of educational interaction reflects teachers' commitment to integrating Islamic values with collaborative learning principles. Teachers begin by analyzing the learning outcomes outlined in the national curriculum, identifying students' learning characteristics, and selecting cooperative learning strategies that promote active participation. Furthermore, teachers prepare heterogeneous learning groups to encourage collaboration among students with different academic abilities, social backgrounds, and communication skills. This deliberate planning enables students to interact constructively while practicing Islamic values such as ta'awun (mutual assistance), ukhuwah (brotherhood), musyawarah (consultation), honesty, and responsibility throughout the learning process. Such preparation demonstrates that educational interaction is intentionally designed rather than occurring spontaneously, thereby increasing the effectiveness of cooperative learning in achieving both academic and character education objectives (Gillies, 2021; Huda & Kartanegara, 2022).

Another important aspect of planning educational interaction involves designing instructional activities that stimulate reciprocal communication between teachers and students. Rather than relying exclusively on lectures, Islamic Religious Education teachers prepare discussion-based learning scenarios, collaborative problem-solving activities, case analyses, and reflective dialogue that require students to exchange ideas actively within their groups. Lesson plans incorporate open-ended questions, authentic learning tasks, and contextual Islamic issues that encourage students to relate religious concepts to everyday social experiences. Teachers also prepare guiding questions that promote critical thinking while fostering respectful dialogue among learners. During this planning stage, communication patterns are intentionally arranged to create opportunities for teacher–student interaction, student–student interaction, and group presentations that strengthen collaborative learning. Such instructional preparation reflects the

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constructivist perspective that meaningful learning emerges through active participation and social interaction rather than passive information transfer. Consequently, well-designed interaction patterns become an essential pedagogical strategy for promoting students' engagement, communication competence, and moral reasoning simultaneously (Ismail et al., 2023; Rahman & Azizah, 2021).

Planning educational interaction also requires teachers to anticipate students' individual differences and classroom dynamics. Vocational school students possess diverse academic abilities, learning motivations, personalities, and communication competencies that significantly influence cooperative learning implementation. Therefore, Islamic Religious Education teachers carefully identify students' characteristics before determining group composition and collaborative learning activities. Heterogeneous grouping allows academically stronger students to assist classmates experiencing learning difficulties while encouraging equal participation among all members. Teachers additionally prepare classroom rules emphasizing mutual respect, active listening, shared responsibility, and constructive communication to establish a positive collaborative atmosphere. Anticipating potential challenges such as unequal participation, interpersonal conflict, or passive learners enables teachers to develop preventive strategies before instruction begins. Through thoughtful preparation, educational interaction becomes more inclusive, democratic, and responsive to students' diverse learning needs. This comprehensive planning demonstrates that successful cooperative learning depends not only on instructional methods but also on teachers' ability to design social interactions that support meaningful learning and character development (Fitriani et al., 2023; Khasanah & Mubarok, 2024).

An equally significant component of planning concerns the integration of Islamic values into every stage of cooperative learning. Islamic Religious Education teachers deliberately design learning experiences that enable students to practice moral values while completing academic tasks collaboratively. Learning objectives therefore include not only mastery of religious concepts but also the cultivation of honesty, discipline, empathy, tolerance, responsibility, leadership, and cooperation. Teachers prepare learning resources derived from the Qur'an, Hadith, and authentic social cases that encourage students to analyze moral issues collectively while applying Islamic ethical principles in group discussions. Assessment criteria are likewise planned to evaluate both cognitive achievement and students' demonstration of positive character during collaborative activities. Such planning reflects the holistic orientation of Islamic education, where academic excellence and character formation are regarded as inseparable educational goals. Consequently, educational interaction is intentionally structured as a medium for internalizing Islamic values

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through authentic social experiences rather than through theoretical instruction alone (Aini et al., 2022; Yusuf & Hamid, 2024).

Overall, the planning of educational interaction patterns by Islamic Religious Education and Character teachers at Nahdlatuth Thalabah Yasinat Wuluhan Vocational School illustrates a systematic effort to create student-centered, collaborative, and value-oriented learning environments. Comprehensive planning encompasses curriculum analysis, formulation of learning objectives, preparation of heterogeneous learning groups, selection of cooperative learning strategies, organization of interactive communication patterns, anticipation of classroom dynamics, and integration of Islamic character values into instructional activities. These planning processes provide a strong pedagogical foundation for implementing effective cooperative learning while strengthening students' academic competence, communication skills, religious understanding, and moral character. Therefore, the success of educational interaction during classroom implementation is largely determined by the quality of teachers' planning, as carefully designed instructional interactions enable cooperative learning to function as an effective medium for achieving holistic educational objectives in Islamic Religious Education and Character classes (Suryani et al., 2024; Hasanah & Nurhadi, 2024).

Implementation of Educational Interaction Patterns (One-Way, Two-Way, and Multi-Way Communication) of Islamic Religious Education and Character Teachers in Cooperative Learning at Nahdlatuth Thalabah Yasinat Wuluhan Vocational School, Jember

The implementation of educational interaction patterns represents the core of cooperative learning because it reflects how teachers and students engage in meaningful communication during classroom instruction. In Islamic Religious Education and Character (IREC), educational interaction is not limited to the transmission of religious knowledge but also encompasses the cultivation of Islamic values, character formation, and social competence through active communication. At Nahdlatuth Thalabah Yasinat Wuluhan Vocational School, Jember, the implementation of educational interaction during cooperative learning demonstrates a combination of one-way, two-way, and multi-way communication patterns that support both academic achievement and moral development. Teachers initially introduce learning objectives, explain instructional procedures, and provide contextual examples related to Islamic teachings before facilitating collaborative activities. This instructional sequence creates a structured learning environment in which communication gradually shifts from teacher-centered explanations to interactive discussions among students. Such implementation illustrates that

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educational interaction is intentionally designed to encourage active participation while maintaining teachers' roles as facilitators, mentors, and moral role models throughout the learning process (Gillies, 2021; Huda & Kartanegara, 2022).

One-way communication remains an important component during the initial phase of cooperative learning implementation. Teachers use this communication pattern to explain learning objectives, provide instructions regarding cooperative learning procedures, clarify assessment criteria, and introduce Islamic concepts that become the foundation of subsequent collaborative discussions. Although one-way communication is often associated with teacher-centered instruction, within cooperative learning it functions primarily as instructional guidance that ensures students possess adequate conceptual understanding before engaging in group activities. Islamic Religious Education teachers also utilize storytelling, Qur'anic verses, Hadith, and contextual moral examples to stimulate students' interest and establish connections between religious teachings and everyday life. Effective one-way communication is characterized by clear explanations, appropriate language, and relevant examples that enable students to understand learning expectations while preparing them for more interactive communication patterns. Therefore, one-way communication serves as a strategic instructional stage rather than the dominant approach throughout the learning process (Rahman & Azizah, 2021; Ismail et al., 2023).

Following the initial instructional stage, two-way communication becomes increasingly prominent as teachers facilitate dialogue between themselves and students. This communication pattern is reflected through questioning activities, classroom discussions, reflective conversations, and constructive feedback that encourage reciprocal interaction. Rather than merely answering teachers' questions, students are encouraged to express opinions, ask questions, provide arguments, and reflect upon Islamic values within the context of contemporary social issues. Teachers actively respond to students' ideas by offering clarification, encouragement, and additional explanations without dominating classroom discussions. Such reciprocal communication creates an inclusive learning atmosphere in which students feel respected and motivated to participate. In Islamic Religious Education, two-way communication also strengthens students' moral reasoning because they are invited to analyze ethical dilemmas, interpret religious teachings critically, and relate Islamic principles to real-life experiences. Consequently, dialogue between teachers and students enhances both conceptual understanding and character development while fostering mutual trust and respect within the classroom (Fitriani et al., 2023; Yusuf & Hamid, 2024).

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The most distinctive characteristic of cooperative learning is the implementation of multi-way communication, where interactions occur simultaneously among teachers and students as well as among students within and across learning groups. During collaborative activities, students exchange ideas, solve problems collectively, discuss Qur'anic interpretations, analyze Islamic case studies, and evaluate one another's perspectives while teachers observe, facilitate, and provide guidance when necessary. This communication pattern encourages equal participation, collaborative decision-making, peer tutoring, and shared responsibility for achieving learning objectives. Multi-way communication enables students to develop interpersonal competence, leadership, negotiation skills, empathy, and collaborative problem-solving abilities while practicing Islamic values such as ta'awun (mutual assistance), ukhuwah (brotherhood), musyawarah (consultation), honesty, and responsibility. Through continuous interaction with peers, students internalize religious values more effectively because they experience them directly within authentic social situations rather than merely learning them theoretically. Consequently, multi-way communication represents the most effective interaction pattern for integrating academic learning with Islamic character education in cooperative learning environments (Aini et al., 2022; Khasanah & Mubarok, 2024).

The successful implementation of these educational interaction patterns depends significantly on teachers' pedagogical competence, classroom management skills, and communication abilities. Islamic Religious Education teachers continuously monitor group discussions, encourage passive students to participate, mediate conflicts, provide constructive feedback, and ensure that every student contributes meaningfully to collaborative learning activities. Teachers also create emotionally supportive classroom environments where students feel comfortable expressing opinions without fear of criticism. Such facilitative roles strengthen students' self-confidence, communication competence, critical thinking, and social responsibility while maintaining classroom discipline and collaborative engagement. Moreover, teachers integrate authentic assessment throughout the learning process by evaluating students' participation, communication quality, teamwork, and demonstration of Islamic character alongside cognitive achievement. These instructional practices demonstrate that educational interaction extends beyond academic communication to become a holistic process of intellectual, emotional, social, and spiritual development (Suryani et al., 2024; Hasanah & Nurhadi, 2024).

Overall, the implementation of one-way, two-way, and multi-way educational interaction patterns in cooperative learning reflects a gradual transformation from teacher-centered instruction toward student-centered collaborative learning. Each communication pattern

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performs complementary functions within the learning process: one-way communication establishes conceptual foundations, two-way communication facilitates reciprocal understanding and reflection, while multi-way communication promotes collaboration, active participation, and authentic character formation. The integration of these communication patterns enables Islamic Religious Education and Character teachers to create interactive learning environments that foster academic competence, religious understanding, communication skills, leadership, and Islamic moral values simultaneously. Therefore, effective implementation of educational interaction patterns becomes a critical determinant of successful cooperative learning and contributes substantially to developing vocational school graduates who possess both professional competence and strong Islamic character (Prasetyo et al., 2022; Munir & Fauzi, 2024).

Evaluation of Educational Interaction Patterns of Islamic Religious Education and Character Teachers in Cooperative Learning at Nahdlatuth Thalabah Yasinat Wuluhan Vocational School, Jember

Evaluation constitutes the final stage of the instructional process and plays a crucial role in determining the effectiveness of educational interaction patterns implemented during cooperative learning. In Islamic Religious Education and Character (IREC), evaluation extends beyond measuring students' academic achievement because it also examines the development of students' attitudes, communication skills, collaborative competence, and Islamic character. At Nahdlatuth Thalabah Yasinat Wuluhan Vocational School, Jember, the evaluation of educational interaction patterns is designed to assess whether one-way, two-way, and multi-way communication have successfully facilitated meaningful learning experiences and character formation. Teachers evaluate not only students' mastery of religious concepts but also the quality of classroom interactions, participation during group discussions, mutual respect among learners, and students' ability to apply Islamic values throughout cooperative learning activities. Such comprehensive evaluation enables teachers to determine whether educational objectives have been achieved while simultaneously identifying aspects of instructional interaction requiring further improvement. This holistic approach reflects the principle that successful Islamic education integrates cognitive, affective, and psychomotor domains through continuous and authentic assessment (Arifin et al., 2022; Nuryana & Suryadi, 2023).

The evaluation process incorporates various authentic assessment techniques to capture the complexity of educational interaction within cooperative learning environments. Teachers employ classroom observation, performance assessment, reflective journals, peer assessment,

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self-assessment, oral presentations, and group project evaluations to obtain comprehensive information regarding students' learning progress. Classroom observation enables teachers to assess communication quality, participation levels, leadership, teamwork, empathy, and responsibility demonstrated during collaborative activities. Meanwhile, peer assessment encourages students to evaluate each other's contributions objectively, fostering accountability and mutual appreciation. Self-assessment provides opportunities for learners to reflect on their own strengths, weaknesses, and personal development throughout the learning process. These authentic assessment methods provide richer evidence than traditional written examinations because they evaluate students' actual performance in collaborative learning situations. Consequently, evaluation becomes an integral component of educational interaction rather than merely a mechanism for assigning academic grades (Andrade & Brookhart, 2020; Panadero et al., 2021).

An important dimension of evaluating educational interaction concerns the assessment of Islamic character development achieved through cooperative learning. Islamic Religious Education teachers systematically observe how students demonstrate honesty, discipline, cooperation, responsibility, tolerance, respect, empathy, and leadership while interacting with peers. Rather than evaluating character solely through theoretical knowledge, teachers examine students' behaviors during group discussions, collaborative decision-making, conflict resolution, and classroom communication. Authentic social interaction provides valuable evidence regarding the extent to which Islamic values have been internalized and practiced in everyday learning activities. Teachers also conduct reflective discussions at the end of each lesson, encouraging students to identify moral values learned during collaborative experiences and consider how these values may be applied beyond the classroom. Such reflective evaluation strengthens students' moral awareness and supports continuous character development through meaningful educational experiences (Lickona, 2021; Berkowitz & Bier, 2022).

Evaluation findings also function as an important source of professional reflection for teachers. By analyzing students' responses, classroom communication patterns, and learning outcomes, Islamic Religious Education teachers can identify instructional strengths, recognize challenges encountered during cooperative learning, and revise future lesson planning accordingly. For example, evaluation may reveal unequal participation among students, communication barriers, insufficient collaboration, or difficulties in integrating Islamic values into learning activities. Based on these findings, teachers can redesign group compositions, modify instructional strategies, improve questioning techniques, or strengthen facilitation during

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classroom discussions. Reflective teaching supported by systematic evaluation enables continuous improvement of pedagogical competence and instructional quality. Therefore, evaluation is not considered the endpoint of learning but rather a cyclical process that informs subsequent planning and implementation, ensuring sustainable improvement in educational interaction patterns within cooperative learning classrooms (Darling-Hammond et al., 2020; Hattie, 2023).

Furthermore, the evaluation of educational interaction contributes significantly to improving students' readiness for both academic and professional life. Vocational education aims not only to equip students with technical competencies but also to develop communication skills, teamwork, leadership, problem-solving abilities, and ethical responsibility demanded by the contemporary workplace. Cooperative learning provides authentic opportunities for students to practice these competencies through collaborative learning experiences. Evaluation therefore measures how effectively students communicate, negotiate, solve problems collectively, respect diverse perspectives, and fulfill individual responsibilities within group activities. Teachers' feedback encourages students to continuously improve these competencies while reinforcing Islamic ethical principles such as integrity, accountability, mutual assistance, and social responsibility. Consequently, evaluation supports the development of graduates who possess balanced intellectual competence, interpersonal skills, and strong Islamic character suitable for lifelong learning and professional success (OECD, 2021; UNESCO, 2021).

Overall, the evaluation of educational interaction patterns implemented by Islamic Religious Education and Character teachers at Nahdlatuth Thalabah Yasinat Wuluhan Vocational School demonstrates that assessment is an essential component of effective cooperative learning. Comprehensive evaluation encompasses students' academic performance, communication quality, collaborative participation, character development, and teachers' instructional effectiveness through authentic and reflective assessment methods. The results of evaluation provide valuable information for improving future instructional planning, strengthening teacher professionalism, and enhancing students' holistic development. Ultimately, effective evaluation ensures that educational interaction within cooperative learning contributes not only to the acquisition of religious knowledge but also to the cultivation of Islamic values, collaborative competence, critical thinking, leadership, and ethical behavior, thereby fulfilling the broader objectives of Islamic Religious Education and Character in vocational education (Boud & Dawson, 2021; Wiliam, 2021).

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CONCLUSION

The analysis of educational interaction patterns of Islamic Religious Education and Character teachers in cooperative learning at Nahdlatuth Thalabah Yasinat Wuluhan Vocational School, Jember, demonstrates that effective educational interaction is achieved through a systematic process consisting of careful planning, interactive implementation, and comprehensive evaluation. During the planning stage, teachers design learning objectives, cooperative learning strategies, heterogeneous student groups, and interactive communication scenarios while integrating Islamic values such as ta'awun, ukhuwah, responsibility, honesty, and mutual respect into instructional activities. During implementation, educational interaction is manifested through one-way, two-way, and multi-way communication patterns that progressively transform teacher-centered instruction into student-centered collaborative learning, enabling students to actively participate in discussions, exchange ideas, solve problems collectively, and internalize Islamic values through authentic social interaction. Furthermore, the evaluation stage confirms that educational interaction should be assessed holistically by examining students' cognitive achievement, communication skills, collaborative participation, and character development using authentic assessment techniques, reflective evaluation, and continuous teacher feedback. Overall, these three interconnected stages demonstrate that cooperative learning serves not only as an instructional model for improving academic achievement but also as an effective approach for strengthening students' religious understanding, communication competence, teamwork, leadership, critical thinking, and Islamic character. Consequently, well-planned, effectively implemented, and continuously evaluated educational interaction patterns contribute significantly to creating meaningful learning experiences and preparing vocational school graduates who possess both professional competence and strong moral values in accordance with the objectives of Islamic Religious Education and Character.

FUTURE DIRECTIONS

Future research should expand the investigation of educational interaction patterns in Islamic Religious Education and Character by involving a larger number of vocational and general secondary schools across different regions to improve the generalizability of the findings. Comparative studies between public and private schools, Islamic and non-Islamic educational institutions, or urban and rural settings would provide a broader understanding of how institutional culture influences teacher–student interaction within cooperative learning. In addition, future researchers are encouraged to adopt mixed-methods or longitudinal research

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designs to examine the long-term impact of educational interaction patterns on students' academic achievement, religious understanding, communication competence, and character development. Further studies may also explore the integration of digital learning technologies, artificial intelligence, and blended cooperative learning models in strengthening educational interactions in the era of digital transformation. Finally, future research should investigate the relationships between teachers' pedagogical competence, emotional intelligence, classroom management, and educational interaction patterns to develop more effective instructional models that promote collaborative learning, critical thinking, social responsibility, and the internalization of Islamic values among vocational school students.

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