



Cooperative Learning Transformation: Integration of Team Games Tournament and Deep Learning for Forming Humanist-Religious Character

Received: 02-06-2026; Revised:03-06-2026; Accepted: 10-06-2026

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Abstract: This study aims to describe the innovative implementation of the Deep Learning-based Teams Games Tournament (TGT) model in Islamic Education (PAI) at SMKN 1 Purwosari, and to analyze its implications in shaping students' humanistic-religious character as an effort to mitigate the Three Major Sins of Education (bullying, sexual violence, and intolerance). A qualitative approach with a case study design was employed. Data collection involved participant observation, in-depth interviews with PAI teachers, students, and homeroom teachers, along with document analysis. Interactive data analysis consisted of data condensation, data display, and conclusion drawing, supported by technique, source, and time triangulation to ensure trustworthiness. The findings reveal that this instructional innovation is effectively realized through the 3M cycle (Feeling, Meaning-making, and Living) and the utilization of digital media like the Wheel of Names and smartphone exploration as active character research tools. Students' religious character is organically manifested through the internalization of Maqasid al-Shariah values, specifically Hifzh al-'Aql (preservation of intellect), while the humanistic character is forged through social solidarity and sportsmanship within heterogeneous group dynamics. The implications suggest that integrating digital technology (high-tech) with a humanistic touch (high-touch) establishes a resilient internal moral filter among students, thereby preventively mitigating violent behavior, bullying, and intolerance in vocational school environments.

Abstrak: Penelitian ini bertujuan untuk mendeskripsikan implementasi inovatif model Teams Games Tournament (TGT) berbasis Deep Learning pada mata pelajaran Pendidikan Agama Islam (PAI) di SMKN 1 Purwosari, serta menganalisis implikasinya dalam membentuk karakter humanis-religius siswa sebagai upaya memitigasi Tiga Dosa Besar Pendidikan (perundungan, kekerasan seksual, dan intoleransi). Pendekatan kualitatif dengan jenis studi kasus digunakan dalam penelitian ini, dengan peneliti bertindak sebagai instrumen kunci. Pengumpulan data dilakukan melalui observasi partisipan, wawancara mendalam dengan guru PAI, siswa, dan wali kelas, serta analisis dokumen. Analisis data interaktif terdiri dari kondensasi data, penyajian data, dan penarikan kesimpulan, yang didukung oleh triangulasi teknik, sumber, dan waktu untuk

menjamin keabsahan data. Temuan penelitian mengungkapkan bahwa inovasi instruksional ini terealisasi secara efektif melalui siklus 3M (Merasakan, Memaknai, dan Menjalani) serta pemanfaatan media digital seperti aplikasi Wheel of Names dan eksplorasi gawai sebagai alat riset karakter aktif. Karakter religius siswa termanifestasi secara organik melalui internalisasi nilai-nilai Maqasid asy-Syari'ah, khususnya Hifzhu al-'Aql (perlindungan akal), sedangkan karakter humanis ditempa melalui solidaritas sosial dan sportivitas dalam dinamika kelompok yang heterogen. Implikasi penelitian menunjukkan bahwa integrasi teknologi digital (high-tech) dengan sentuhan humanis (high-touch) berhasil membangun filter moral internal yang tangguh pada diri siswa, sehingga secara preventif mampu memitigasi perilaku kekerasan, perundungan, dan intoleransi di lingkungan sekolah kejuruan.

Keywords : TGT; deep learning; humanistic-religious character; three major sins of education.

INTRODUCTION

The world of education in Indonesia is currently facing a big paradox in the era of digital disruption. On the one hand, technological acceleration requires vocational school students to master high technical competence, but on the other hand, the vocational school environment is increasingly vulnerable to worrying moral crises (Arifin, 2025). The Ministry of Education, Culture, Research, and Technology has consistently campaigned for mitigation against the "Three Great Sins of Education", namely bullying, sexual violence, and intolerance that often occur in adolescents (Permendikbud, 2023). The reality on the ground shows that the internalization of spiritual values in the subject of Islamic Religious Education (PAI) often loses its relevance because it is trapped in monotonous and doctrinal conventional methods. As a result, religious understanding only stops as cognitive memorization without touching the affective and psychomotor aspects of students. Therefore, a revolutionary instructional repository is needed to transform religious learning into a living, interactive, and able to form a strong internal moral filter in students (Yudi & Maryam, 2023).

A number of previous research has sought to explore the use of active learning models to improve the quality of religious education and character formation (Haningsih, 2022).

Conventional research on *Teams Games Tournament* (TGT) has been proven to be effective in increasing students' motivation to learn, cooperation, and academic achievement through competitive yet supportive group dynamics (Wibowo, 2024). On the other hand, the integration of digital technology and the use of interactive media such as web-based applications (*Wheel of Names*) has also been extensively researched and proven to be able to boost the engagement of gen-Z students in the classroom (Afkari, 2024). However, most of the previous literature still places TGT and the use of gadgets as mechanical aids to pursue the completeness of cognitive values alone, without being balanced with the depth of moral reflection (Laksana et al., 2025).

Further, the study of the *Deep Learning* (deep learning) in the context of character education shows that the internalization of new values will be effective if students go through a meaningful reflection phase (Kirana, 2025). The concept of the formation of religious character in Islam has actually been studied through the lens of philosophy and maqasid asy-shari'ah to ward off radicalism and intolerance (Amrillah et al., 2024). Unfortunately, there is an academic vacuum (*Research gap*) where there has been no research that specifically integrates a cooperative, collaborative TGT model, *Deep Learning* which emphasizes reflection, and the

use of gadgets as an active character research tool in the vocational school environment. This is where the novelty lies (*novelty*) from this research, which seeks to marry the *High-tech* (digital technology) with *High-touch* (humanist touch) through a holistic learning cycle.

Based on these research gaps, this article aims to describe in depth the innovative implementation of the Deep Learning-based TGT model in PAI subjects at SMKN 1 Purwosari. In addition, this study aims to analyze the implications of these instructional innovations in organically shaping the humanist-religious character of students, as well as test its effectiveness as a preventive instrument in mitigating the Three Great Sins of Education in the school environment. Through this goal, it is hoped that this research can make a theoretical contribution to the development of PAI learning methodologies that are adaptive to the times.

As a temporary recommendation to resolve the issue of moral emergency, vocational education institutions are advised to no longer limit or distance students from technology (*Smartphone*), but reorienting its use into a value-seeking medium through active character research. PAI teachers are recommended to implement the 3M (Feel, Interpret, and Live) learning cycle which is integrated into the TGT model, so that a heterogeneous atmosphere of competition can foster social solidarity (humanist character) while strengthening the enforcement of religious morals (religious character)(Pratiwi et al., 2026). The synergy between the use of interactive digital media and intensive emotional assistance is believed to be able to be a pragmatic solution to create a safe, inclusive, and free school climate from all forms of violence(Meng et al., 2024).

METHOD

This study adopted a qualitative approach with a single case study design

(*single case study*).(Hatch, 2023; John W, 2017) The selection of this type of case study is based on the need to explore in depth, contextual, and detail a contemporary phenomenon within the confines of real life (Yin, 2018). The specific phenomenon investigated is the innovative implementation of the model *Teams Games Tournament* (TGT) based *Deep Learning* in the subject of Islamic Religious Education (PAI). Through this design, the researcher can fully understand how the instructional process takes place and how it impacts the formation of student character in the SMKN 1 Purwosari environment. The researcher acts as a key instrument (*Key Instrument*) that are present directly in the field to capture the meaning, interaction, and dynamics of learning naturally without manipulating the research environment(Creswell 2017).

The informants in this study were determined using the *purposive sampling*, namely the selection of samples based on specific criteria that are in line with the research objectives so that the data obtained has a depth of information(Sugiyono, 2016). Primary informant (*Key informants*) consists of PAI subject teachers who design and implement innovative TGT-based learning models *Deep Learning* in the classroom. In addition, supporting informants involve the principal as a preventive policy maker, homeroom teachers who monitor daily behavior developments, and student representatives from various heterogeneous groups who are directly involved in learning interactions. The process of determining informants is stopped when the data extracted from these practitioners and learners has reached a saturation point (*Data Saturation*), in which no new variation of information is found regarding the formation of humanist-religious character(Braun & Clarke, 2021).

The main instrument in this study is the researcher herself, assisted by supporting instruments in the form of observation guides,

interview guidelines, and digital recording devices (Chih-Pei, H. U., & Chang, 2017; Hatch, 2023). Data collection techniques are carried out comprehensively through three main methods, namely participant observation, in-depth interviews (*in-depth interview*), and document analysis (W John & J David, 2023). Participant observation was carried out intensively during the PAI learning process in the classroom to record the course of the 3M cycle (Feeling, Meaning, Living). In-depth interviews were conducted in a semi-structured manner with teachers, students, and homeroom teachers to explore moral reflection and behavior change. Meanwhile, document analysis was applied to the Learning Implementation Plan (RPP), PAI teaching modules, recording digital activities through the application *Wheel of Names*, as well as records of student discipline violations at school.

The data analysis technique adopted an interactive model from Miles (2020) took place simultaneously through three main stages: data condensation (*Data Condensation*), data presentation (*Data Display*), and conclusion withdrawal and verification (*Conclusion Drawing/Verification*) (Matthew B. Miles, A. Michael Huberman, 2021). At the condensation stage, the researcher summarizes, selects, and focuses raw data from field notes and interview transcripts into specific themes such as TGT implementation, reflection *Deep Learning*, and indicators of mitigation of the Three Great Sins of Education. Furthermore, the simplified data is presented in the form of a descriptive narrative, matrix, or flowchart to see the relationship between phenomena (W John & J David, 2023). The final step is to draw theoretical and practical conclusions that are re-verified by referring back to the field notes to ensure the accuracy of the interpretation (Mahmudah, 2021).

To ensure the validity of the data (*trustworthiness*) and avoiding the subjective bias of the researcher, this study applied a data validity assurance technique that focuses on the degree of trust (*Credibility*) through triangulation and extension of observation (Creswell & Creswell, 2017). Triangulation is carried out in three ways, namely technical triangulation (comparing the results of observations, interviews, and documents), source triangulation (confirming information from teachers, students, and homeroom teachers), and time triangulation (making observations at different moments) (Alfanyur & Mariyani, 2020). The extension of observations was also carried out to build a closer relationship with the research subjects at SMKN 1 Purwosari. Finally, the researchers conducted *member check* by returning draft interview transcripts or draft findings to informants to ensure that the data written is in accordance with what they intended and experienced (Birt et al., 2016).

RESULTS AND DISCUSSION

Results

1. Implementation of the 3M Learning Cycle Based on Deep Learning in the TGT Model

Based on an in-depth case study conducted at SMKN 1 Purwosari, Islamic Religious Education (PAI) learning innovations are applied systematically through model reconstruction *Teams Games Tournament* (TGT) integrated with *Deep Learning cycle 3M*, i.e. Feel (*Feeling*), Interpret (*Meaning-making*), and Undergoing (*Living*). This instructional transformation is designed to shift the paradigm of religious learning which has tended to be *Transfer linear knowledge* (*Banking concept of education*) becomes a living affective experience (Ainiyah, 2013).

This process starts from the first stage, namely Feeling (*Feeling*). In this phase, PAI teachers act as facilitators who ignite students'

emotional sensitivity and empathy radar to the social realities around them (Nazmi, 2024). Teachers do not directly present theological texts, but rather present draft case studies, video documentation, and personal narratives about the destructive impact of the Three Great Sins of Education, especially bullying (*Bullying*) psychological and social exclusion that often occur in the digital realm and vocational school environments. Students are conditioned to put themselves in the victim's shoes, feel the anxiety, depression, and alienation experienced by fellow humans. Based on the notes of field observations, this phase successfully establishes a contemplative classroom atmosphere, in which students actively reflect on their daily interpersonal behavior. (Huang, 2022; Jantzer et al., 2025)

The second stage involved Interpreting (*Meaning-making*), which is accommodated through the formation of cooperative tournament teams (Laksana et al., 2025; Umami et al., 2023). In this small, heterogeneous group, students are guided to deconstruct and reconstruct the meaning of theological-humanist values in Islam. The main foothold used is the conceptualization of Maqasid as-Sharia (noble goals of shari'a), with a special focus on the principles of Hifzhu al-'Aql (protection of reason and mental health) and Hifzhu an-Nafs (protection of the soul and honor of man) (Anugrah RL, 2025). Students in groups discussed why bullying, sexual violence, and intolerance are not just violations of school discipline, but a form of destruction of the pillars of humanity protected by religion. This is where an intensive dialogue between students takes place, they test each other's understanding, argue, and draw a common thread between the normative doctrine of religion and the preventive reality that they have to do (Chan & Erduran, 2023).

The third stage comprised Undergoing (*Living*), which is the estuary of the entire learning process. (Laksana et al., 2025;

Umami et al., 2023) The moral consciousness that has been formulated in the phase of emptying meaning is then actualized directly in the dynamics of academic tournaments and daily social interactions (Syarnubi et al., 2021). In TGT tournaments, the rules of the game are modified in such a way that group points are not only determined by the individual's ability to answer cognitive questions, but also by the group's ability to guide its weakest members (Wulandari & Faisal, 2024). The religious character of the student as manifests itself manifested clearly through honesty, integrity, and obedience to the rules of the tournament, while the humanist character is born organically through the sacrifice of ego, sportsmanship, and social solidarity to support each other of the team members regardless of their academic background or social status.

2. The Utilization of Digital Gadgets and Applications as Social Inclusion Media

The second result highlights how the digital technology ecosystem (*High-tech*) at SMKN 1 Purwosari is managed innovatively as a catalyst to create social inclusion and mitigate the potential for intolerance and bullying in the classroom (Azizah & Hendriani, 2024). The conditioning of this technology runs through two main instruments that change the social interaction patterns of gen-Z students in this modern era.

The first instrument is the digitization of group management using web-based applications, namely *Wheel of Names*. In vocational high school culture, students' tendency to form exclusive, closed circles of friendship (*Clicks*), or gangs based on the similarity of regional background and social status are very high (D & Kadarisman, 2024). This polarization is often the secondary root of the emergence of verbal bullying behavior and intolerance towards students outside their group.

By integrating applications *Wheel of Names*, the process of drawing and forming

the TGT tournament team runs transparently, randomly, and impartially.(Mueller et al., 2025). Students are systematically forced to step out of the comfort zone of their exclusive group and into a completely heterogeneous team. Because the division is done by the digital system openly in front of the classroom, students' social resistance can be muted, and awareness of equality (*equality*) can be instilled early before the tournament starts.

The second instrument consisted of unctional reorientation towards the use of gadgets (*Smartphone*) personal property of the students in the classroom.(Anshari et al., 2017) If in the conventional learning model, gadgets are often viewed pejoratively as the main source of disturbances, in the innovation of the TGT-based model. *Deep Learning* This gadget is completely converted into an active character research tool(Ives et al., 2024).

Students use their devices in the group as a digital repository to explore verses of the Qur'an, browse scientific articles, check the validity of sociological data related to the impact of sexual violence, and find draft solutions to adolescent morality problems. Gadgets transform into walking libraries that facilitate high-level thinking processes (*Higher Order Thinking Skills/HOTS*) (Ansori et al., 2024). Through this targeted digital interaction, the atmosphere of the tournament competition does not give birth to toxic rivalries, but rather meaningful inclusive collaboration. The real impact of the use of this technology at SMKN 1 Purwosari has been proven to be able to reduce tension between students, eliminate verbal ridicule, and foster a culture of maintaining each other's psychological safety among fellow school residents.

3. Strategies to Mitigate the Three Great Sins of Education Through Strengthening Internal Moral Filters

The results of the research at SMKN 1 Purwosari show that the concrete impact of the implementation of Deep Learning-based TGT

leads to the creation of an effective preventive mitigation model against bullying, sexual violence, and intolerance. Based on data on school discipline enforcement records and interview results, the reduction of negative behavior is not achieved through the coercion of external rules, but through strengthening the moral filter from within the students themselves.

In terms of bullying mitigation, the atmosphere of sportsmanship built at the tournament table is slowly eroding the culture of senior-junior feudalism as well as verbal ridicule that is usually considered commonplace in vocational school environments(Gillies, 2016). For the mitigation of sexual violence and harassment, the depth of reflection on the value of Hifzhu an-Nafs (maintaining the honor of the soul) fosters a collective awareness among male and female students to respect each other's physical boundaries and maintain decency in daily interactions(Idris & Abshor, 2024). Meanwhile, in the aspect of mitigating intolerance, heterogeneous group division consistently trains students to accept differences of opinion, respect the local beliefs or traditions of their peers, and dampen group egos(Gaffney et al., 2021). The accumulation of this behavior change proves that the integration of contextual religious values is able to mitigate macro morality problems organically in the school environment.

Discussion

1. Critical Analysis of the 3M Learning Cycle Based on Deep Learning in the TGT Model

A critical review of the implementation of the 3M cycle within the framework of the TGT model at SMKN 1 Purwosari has made a substantial theoretical contribution to the character development methodology in PAI. Field findings that show the high effectiveness of collaboration in heterogeneous groups were found to be in line with the foundation of

cooperative learning theory (*Cooperative Learning*) articulated by (Slavin, 2016) and (Munir, 2016). Slavin (2016) asserts that when the group reward structure (*Group Rewards*) and individual responsibilities (*Individual Accountability*) applied in a balanced manner, then mutual motivation to help each other will increase exponentially (Kilpeläinen-Pettersson et al., 2025; Luna-Vazquez, 2024) Furthermore, the tactical integration of collaborative tasks within TGT reinforces the pedagogical principles observed by Mulyani et al. (2023) , who demonstrated that merging interactive group dynamics with deep structural reflection significantly enhances students engagement and functional skills.

In addition, these findings strengthen the research synthesis of the (Nisa et al., 2024) Regarding the urgency of the active learning model in embodying religious character values in the younger generation. Sociologically, the dynamics of peer interaction in this TGT tournament confirm the validity of the theory *Zone of Proximal Development (ZPD)* initiated by (Khoirunnisa et al., 2025). In perspective (Vygotsky, 1978), high-level mental functions including moral reasoning and social empathy are born from the process of social construction, in which guidance from more competent peers is able to erode the typical adolescent egocentrism that often triggers bullying (Jolliffe & Farrington, 2011).

However, when deeply contrasted with conventional literature, the findings of this study show a different scientific distinction and go beyond (*beyond*) Classical TGT research orientation. In the majority of previous draft classroom action research and experimental studies of TGT, the academic tournament phase is generally positioned in a mechanical-reductionistic manner (Arta & Wati, 2025). The main focus almost always revolves around quantitative indicators in the form of completeness of students' linear cognitive scores, speed of answering questions, or increasing the accumulation of

final exam scores (Mahanal, S., & Zubaidah, 2022).

This case study research at SMKN 1 Purwosari proposes a novelty (*novelty*) paradigmatic TGT model can be radically reoriented from a mere cognitive instructional tool to a "social laboratory" for testing and fostering autonomous morality among students. Through the philosophical anchors of *Deep Learning*, PAI learning has been successfully elevated from the level of dogmatic textual memorization to the level of internalizing transformative Islamic universal values. This shift from rigid, passive lecturing to a dynamic framework aligns with the arguments of Munir (2016) on the necessity of redesigning materials to naturally blend explicit religious principles with active student participation. The enforcement of students' religious character is no longer based on fear of external sanctions (*heteronomous morality*), but comes from the rational awareness that maintaining mental health and the honor of fellow human beings is the embodiment of the noble essence of Maqasid asy-Shariah (Auda, 2022).

2. Critical Analysis of the Utilization of Digital Gadgets and Applications as Social Inclusion Media

Discussion on application utilization *Wheel of Names* and the reorientation of gadgets as reflective learning instruments triggered a very interesting draft scientific debate in the discourse of educational technology (Crompton & Burke, 2018). The findings regarding the use of random drawing algorithms to break down social factions are proven to be in line with the premises of modern digital sociology that interactive technology, when managed with an equity-oriented instructional design, is able to promote the values of inclusivity, procedural transparency, and equal rights for all learners in the classroom (Holmes et al., 2022).

On the other hand, the findings in this case study fundamentally refute, contradict, and critically deconstruct the common assumptions that dominate much of the conventional school digital literacy literature. Many previous researchers placed the presence of gadgets (*Smartphone*) in the classroom as the main enemy of education, a latent moral threat, a major source of cognitive impairment (*cognitive distraction*) which breaks down concentration, as well as the main trigger for the birth of individualistic, selfish, and asocial attitudes in Gen-Z adolescents (Farha et al., 2026).

This research proves a scientific anomaly that is the opposite of this negative stigma. Devices that are precisely integrated through *the Deep Learning* corridor have shifted their role to become a very powerful sociological catalyst. By expanding the utility of mobile learning from simple fact-checking to independent, self-directed exploration, this strategy echoes the findings Jonvi et al. (2023), who established that targeted digital modules enhance student autonomy and self-regulation in complex learning environments. Instead of distancing students from social reality, gadgets facilitate intense verbal communication, spark discussions of ethical values, underlie tactical collaboration, and train students' critical thinking skills in responding to crucial issues around them.

Harmonious synergy between approaches *High-tech* (through the use of interactive digital media) with a touch *High-touch* (through 3M cycle-based emotional-humanist mentoring) has proven to be successful in building a fortress of awareness and internal moral filters (*Internal Moral Filter*) which is tough on students. The theoretical implications show that mitigation of the Three Great Sins of Education in the vocational high school environment will not be effective if carried out through a restrictive-punitive approach (prohibition and punishment), but must be pursued through an emancipative-reflective

approach that touches the deepest moral awareness of students (Iqbal et al., 2022).

3. Critical Analysis of Strategies to Mitigate the Three Great Sins of Education through Strengthening Internal Moral Filters

The discussion of the discovery of a draft mitigation strategy for the Three Great Sins of Education makes an important contribution to the discourse on the sociology of education and moral development theory. The success of SMKN 1 Purwosari in organically reducing acts of bullying, sexual violence, and intolerance through this curricular path was found to be in line with the comprehensive moral development theory of (Lickona, 2022). Lickona (2022) states that the formation of solid character must touch three domains simultaneously, namely moral knowledge (*moral knowing*), moral feelings (*Moral Feeling*), and moral action (Hafizallah, 2020). This multidimensional character growth corresponds with the curriculum development model outlined by Syandri et al. (2025), which highlights that targeted, character-infused reading materials and contextual student interactions are fundamental to driving actual behavioral outcomes. TGT-based models *Deep Learning* It fully facilitates all three components, where social oppression is prevented because students not only know that it is wrong, but also feel the suffering of the victim, then actualize it in the act of protecting each other's friends.

CONCLUSION

This research concludes that the innovative implementation TGT model based on *Deep Learning* at SMKN 1 Purwosari has been academically proven to be effective as a curricular strategy in shaping the humanist-religious character of students to mitigate the Three Great Sins of Education (bullying, sexual violence, and intolerance). The success of this innovation relies on the alignment between *high-tech aspects* in the form of the

use of transparent digital applications (*Wheel of Names*) and gadget orientation as an active character research instrument, with a high-touch approach through the 3M learning cycle (Feel, Interpret, Live). This integration succeeded in deconstructing the conventional TGT paradigm that was initially mechanical-cognitive into a "social laboratory" that organically trains students' *autonomous morality* in the PAI classroom, thus giving birth to a strong internal moral filter in reducing social friction and adolescent egocentrism in the vocational school environment.

As a theoretical and practical recommendation from this study, vocational education institutions are advised to no longer apply rigid restrictive-punitive policies on the use of digital technology in schools, but rather reorient the functional of gadgets as an emancipatory reflective learning medium. PAI teachers are recommended to consistently integrate religious contextual values such as the principles of Maqasid as-Sharia'ah (Hifzhu al-'Aql and Hifzhu an-Nafs) into the draft active learning model so that moral instilling does not stagnate as a purely textual doctrine. Finally, for subsequent researchers, it is recommended to further investigate this topic through an in-depth single-site case study to examine the effectiveness and sustainability of the Deep Learning-based TGT model within a specific educational context. Such a focused approach would enable a more comprehensive understanding of the model's implementation, challenges, and outcomes in a particular school environment.

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