

The Implementation of Digital Media in Islamic Religious Education Learning at SDIT Bunayya Gayo Lues

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ABSTRACT

This study describes the implementation of digital media in Islamic Religious Education at SDIT Bunayya Gayo Lues. A qualitative case study design was used; informants comprised two Islamic Religious Education teachers, the principal, and three students, with data collected through participant observation across one semester, in-depth interviews, and study of lesson plans and teaching materials. The findings indicate that digital media in this school function primarily as an instrument of concretization rather than of interaction. Video and presentation supply a visible referent for abstract religious content, while the learning itself occurs at the moment when the teacher stops the material and connects it to what students actually do. The rise in student attention during playback is real but does not by itself become understanding; change in understanding occurred only in lessons where the teacher supplied a closing commentary. The intermittent internet connection, ordinarily treated as an obstacle, pushed teachers to download and reuse a small selection of media, with the result that materials became better refined and more closely integrated with lesson plans. The study concludes that the quality of digitally supported Islamic Religious Education is determined by the quality of the teacher's commentary around the media rather than by the quantity or sophistication of the media used.

Keywords: Digital Media, Islamic Religious Education, Concretization, Teacher Commentary, Integrated Islamic Elementary School

ABSTRAK

Penelitian ini mendeskripsikan implementasi media digital dalam pembelajaran Pendidikan Agama Islam di SDIT Bunayya Gayo Lues. Penelitian menggunakan pendekatan kualitatif dengan rancangan studi kasus; informan terdiri atas dua guru PAI, kepala sekolah, dan tiga siswa, dengan data dikumpulkan melalui observasi partisipatif selama satu semester, wawancara mendalam, dan telaah rencana pembelajaran serta bahan ajar. Hasil penelitian menunjukkan bahwa media digital di sekolah ini bekerja terutama sebagai alat pengkonkret, bukan sebagai alat interaktif. Video dan presentasi memberi rujukan yang dapat dilihat bagi materi keagamaan yang abstrak, sedangkan pembelajaran itu sendiri berlangsung pada saat guru menghentikan tayangan dan mengaitkannya dengan perbuatan siswa sehari-hari. Naiknya perhatian siswa selama tayangan bersifat nyata namun tidak dengan sendirinya menjadi pemahaman; perubahan pemahaman hanya terjadi pada pelajaran yang gurunya memberi ulasan penutup. Keterbatasan jaringan internet yang selama ini dianggap kendala justru mendorong guru mengunduh dan menggunakan ulang sejumlah kecil media terpilih, sehingga bahan ajar menjadi lebih terasah dan lebih terpadu dengan rencana pelajaran. Penelitian menyimpulkan bahwa mutu pembelajaran PAI berbasis digital ditentukan oleh kualitas ulasan guru di sekitar tayangan, bukan oleh jumlah atau kecanggihan media yang digunakan.

Kata Kunci: Media Digital, Pendidikan Agama Islam, Pengkonkretan Materi, Ulasan Guru, Sekolah Dasar Islam Terpadu

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I. INTRODUCTION

The case for digital media in Islamic Religious Education is usually made in two steps. The first observes that the subject struggles to hold students' attention when taught through lecture and textbook. The second proposes that digital media, being visually rich and closer to the media environment students inhabit outside school, will restore the attention that conventional methods lose. Both steps are supported by evidence. Munawati (2024) reports gains from empowering digital resources in elementary Islamic Religious Education; Rahma, Ihwani, and Hidayat (2024) find that digital media used as an interactive medium raise students' learning motivation; Rusdi and colleagues (2023) report positive effects of technology use on moral development in Indonesian Islamic schools.

Integrated Islamic elementary schools have been among the more energetic adopters of these media, since their commitment to combining the national curriculum with a substantial religious program creates pressure on instructional time that technology appears to relieve. SDIT Bunayya Gayo Lues is such a school and has been using digital media in its Islamic Religious Education classes for several years, employing educational video, presentation software, and occasional learning applications. The school reports, and this study confirms, that students are visibly more engaged in lessons that use these media than in lessons that do not.

The question this article pursues concerns what that engagement consists of. The prevailing account treats attention and understanding as closely coupled, so that a medium which secures attention thereby secures the conditions for learning. This is plausible for content whose difficulty is primarily a difficulty of interest. It is less obviously true for content whose difficulty lies elsewhere. Islamic Religious Education at the elementary level asks children to grasp two quite different sorts of thing: procedures and scenes that can be shown, such as the postures of prayer or the events of the Prophet's life, and normative claims that cannot, such as what makes an act sincere or why a duty binds. A medium that makes the first sort vivid does not thereby address the second.

This distinction suggests a different reading of what digital media accomplish in this subject. Their contribution may be primarily one of concretization: they supply a visible referent for content that students would otherwise have to construct from words alone. Concretization is genuinely valuable, and for children in Gayo Lues who have never seen a pilgrimage or a historical site it is not easily replaced. But concretization is not the same as interaction, and the term interactive media, used throughout the Indonesian literature, tends to obscure the difference. Susanto and colleagues (2024), reporting on the development of interactive media for this subject, describe products that are in this sense largely presentational; Faqihuddin, Muflih, and Syarifudin (2024) note the same pattern across digital media produced for Islamic Religious Education.

If concretization is what the media supply, then the pedagogical work of converting a vivid image into a normative understanding must be done elsewhere. The argument of this article is that it is done by the teacher, in the commentary that surrounds the media rather than during their playback. The film of a pilgrim performing the circumambulation shows what is done; the teacher's remark afterwards about why it is done, and about what it asks of a child in Blangkejeren who will not perform it for many years, is what makes the showing instructional. On this account, the pedagogical unit is not the medium but the teacher's framing of it, and the quality of a digitally supported lesson depends on the quality of that framing.

This proposition can be tested, because it makes a prediction that the attention account does not. If attention were sufficient, lessons that secure attention should produce understanding regardless of what the teacher does afterwards. If the framing is doing the work, then lessons that secure attention but lack the framing should leave students engaged and unchanged. The present study looks for exactly this contrast across observed lessons, and its central empirical claim rests on it.

A second question concerns infrastructure. The literature treats connectivity and equipment as enabling conditions whose absence limits what schools can do, and studies conducted in districts such as Gayo Lues

invariably list intermittent internet access among their obstacles. Hilhamsyah, Hidayati, and Imama (2024) document the way infrastructure and workload jointly shape teachers' digital practice, and Ruswandi, Firdaus, and Ruswandi (2023) report similar constraints on Islamic Religious Education teachers after the pandemic. The present study accepts that these constraints are real but asks what they produce as well as what they prevent, on the view that a constraint which forces selection and reuse may improve the coherence of what is taught even as it reduces the range.

The theoretical grounding for this reading draws on three sources. From Islamic educational thought it takes the principle that instruction aims at the formation of conduct and not merely at the transmission of information, so that a lesson which leaves a child impressed but unchanged has not achieved its purpose; Kartika, Saepudin, Norman, and Uswatiyah (2023) and Nurizah and Amrullah (2024) develop this point in relation to elementary schooling. From research on multimedia learning, it takes the proposition that media aid understanding when their content is integrated with verbal explanation rather than presented alongside it. And from the literature on teacher mediation it takes the view, supported by Herwanto and colleagues (2024) and by Mulyana and Maylawati (2024), that instructional technology affects outcomes through the pedagogy that surrounds it rather than through its own properties.

Four questions follow. First, how are digital media actually deployed in Islamic Religious Education lessons at SDIT Bunayya, and what content do they carry? Second, what is the relation between the attention media secure and the understanding students demonstrate? Third, what do teachers do around the media, and does the presence or absence of that activity distinguish lessons that change understanding from lessons that do not? Fourth, what have the school's infrastructure constraints produced, as distinct from what they have prevented? The study addresses these questions through a case study of one school across a single semester.

II. METHODOLOGY

The study used a qualitative approach with a case study design, appropriate to a research question concerned with a bounded practice in a specific institutional setting and with the meanings that participants attach to it. The case was the use of digital media in Islamic Religious Education at SDIT Bunayya Gayo Lues, an integrated Islamic elementary school in Gayo Lues Regency, Aceh, selected purposively because it has been integrating digital media into this subject for several years and therefore offers an established rather than an experimental practice.

Participants were selected purposively on the criterion of direct involvement in the practice under study. They comprised two teachers responsible for Islamic Religious Education, the school principal, who accounted for school policy and curriculum support, and three students, who described their experience of lessons taught with and without digital media. Six participants in total took part. Informed consent was obtained from all participants and, in the case of students, from their parents; participants are identified by role.

Data were collected over one semester of the academic year through three techniques. Participant observation covered Islamic Religious Education lessons in the classrooms where media were used, with field notes recording not only what media were shown but the sequence of activity surrounding them: what the teacher said before playback, what occurred during it, and what followed. This attention to sequence proved decisive for the analysis. In-depth interviews with teachers, the principal, and students explored the purpose participants attributed to the media, the difficulties they encountered, and, in the case of students, what they recalled from specific lessons observed some weeks earlier. Document study covered lesson plans, the teaching materials themselves, and school records relating to technology.

Analysis followed the interactive model of Miles and Huberman. Condensation reduced field notes and transcripts to coded segments organized by lesson; display arranged these as sequential accounts of

each observed lesson, so that the position of the media within the lesson was preserved rather than abstracted away; and conclusion drawing proceeded by comparing lessons that differed in the presence of teacher commentary while holding the media constant. Delayed student recall was used as the principal indicator of whether understanding had changed, in preference to in-lesson responsiveness, which the analysis treats as an indicator of attention rather than of learning.

Validity was addressed through source and method triangulation, particularly by comparing teachers' accounts of their lessons with the observational record of those same lessons; through member checking with both teachers, who reviewed the sequential accounts of their lessons and confirmed their accuracy; through periodic peer review of the emerging analysis; and through the deliberate examination of lessons that did not fit the developing pattern. Ethical conduct followed the principles of informed consent, confidentiality of participant identity, and minimization of disruption to teaching, and no evaluative comparison between the two teachers was reported to the school.

III. RESULTS AND DISCUSSIONS

Digital media at SDIT Bunayya are used in a settled and unelaborate way. The two teachers draw on a stock of downloaded educational videos, a set of presentation files developed over several years, and occasionally a learning application on a shared device. Media appear in roughly two of every three observed lessons and occupy between five and twelve minutes of a lesson period. Almost all of this material is presentational: it is shown to students, who watch it. In none of the observed lessons did students manipulate anything, and in only one did the medium respond to a student action.

What the media carry is consistent. A video on the pilgrimage shows the pilgrimage. A presentation on the manners of eating shows children eating. An animation on the story of a prophet shows the events of the story. In every case the medium supplies a visible referent for something students had previously encountered only in words. Both teachers described this function accurately when asked what the media were for. One said that the children could not imagine it otherwise; the other said that once they had seen it, the words made sense. Neither described the media as interactive, and neither claimed for them any function beyond making content visible.

The attention effect is unmistakable and was recorded in every observation. During playback, the classes were quiet, oriented towards the screen, and visibly absorbed in a way they were not during exposition. Students confirmed this in interview, describing lessons with video as more enjoyable and lessons without as harder to follow. This is the finding that the school reports and that the literature has documented repeatedly. It is real, and nothing in what follows disputes it.

The analytic question is what happens to that attention. Here the observed lessons divide sharply, and the division does not follow the media. In some lessons the teacher stopped the video before its end or immediately after it and spent several minutes connecting what had been shown to something in the students' own conduct. Following a video on the manners of eating, one teacher asked the class what they had done at breakfast that morning and worked through the discrepancies without reproach. Following a video on the pilgrimage, the same teacher asked why a person would travel so far and spend so much, and pressed the class beyond their first answers. In other lessons, the video ended, the teacher summarized what had been seen in a sentence or two, and the lesson moved to written work.

Delayed student recall distinguishes these two kinds of lesson clearly. Asked several weeks later about lessons of the first kind, students reproduced not the images but the question the teacher had asked and their own attempts to answer it. One student recalled the breakfast discussion in detail and, unprompted, connected it to a rule about eating with the right hand that had been mentioned in the video. Asked about lessons of the second kind, students recalled the video vividly, described what they had seen with accuracy,

and could say nothing about what it meant or what it asked of them. The attention had been secured in both cases. Understanding had changed in only one.

This is the evidence for the article's central claim. The medium supplies concreteness; the teacher's commentary converts concreteness into normative understanding; and where the commentary is absent, the lesson produces an impressed and unchanged student. The finding is consistent with the general proposition, advanced by Herwanto and colleagues (2024) in relation to TPACK and by Mulyana and Maylawati (2024) in relation to learning loss in this subject, that instructional technology operates through the pedagogy that surrounds it. It specifies that proposition for Islamic Religious Education by identifying what the surrounding pedagogy must accomplish, namely the connection between a depicted practice and the student's own conduct.

The distinction between showable and unshowable content sharpens the point. The observed media handle procedures and scenes well: the sequence of ablution, the postures of prayer, the events of a narrative. They do not and cannot address what the subject requires students to understand about intention, sincerity, and the reasons behind obligations, because these have no visual referent. In lessons where the teacher supplied commentary, this content entered through the commentary. In lessons where the teacher did not, it did not enter at all, and the lesson's effective content reduced to what could be depicted. This is a substantive narrowing of the subject that the enthusiasm for digital media in the literature has not registered, and it occurs precisely where the media are used most and framed least.

The school's infrastructure constraints require reconsideration in this light. The internet connection at SDIT Bunayya is intermittent, which makes streaming unreliable, and projectors are shared, which limits when media can be used. Both teachers named these as their principal difficulties, and the school's own account of its program does the same. The consequence, however, is that teachers download material in advance, keep it, and reuse it across classes and academic years. The stock of media in use is small, perhaps a dozen items in regular circulation, and each has been used many times.

This has produced effects that a well-connected school would not obtain. Because the teachers know each item thoroughly, they know where to stop it, which segments repay a second viewing, and which parts confuse children. Their lesson plans reference specific points within specific videos, an integration that would be impossible with material selected spontaneously. One teacher described skipping a particular passage that had previously prompted an unproductive question, a judgement available only after repeated use. Ruswandi and colleagues (2023) observe that constrained settings can push teachers towards consolidation, and the mechanism is visible here: scarcity produced familiarity, and familiarity produced the fine-grained knowledge of the material that good framing requires.

The relation between the two findings deserves emphasis, since it is not the relation the school assumes. Improved connectivity would enlarge the available stock of media and would very likely reduce the depth of teachers' familiarity with any particular item. If the framing commentary is what carries the instruction, and if good framing depends on knowing a video well enough to know where to stop it, then an infrastructure improvement pursued without regard to this dependency could plausibly reduce the quality of instruction while increasing the quantity of media. This is not an argument against improving infrastructure, which is desirable for many reasons. It is an argument for recognizing what the current constraint has been supplying and for replacing it deliberately rather than losing it inadvertently.

The difference between the two teachers is instructive on this point and was consistent across the semester. One framed regularly and the other did so occasionally, and the students of each recalled lessons in the corresponding way. Neither teacher differed appreciably from the other in technical facility, in the media used, or in the time devoted to them. What differed was a practice that neither the lesson plan format nor the school's supervision instrument records: whether the lesson closed with a question connecting the depicted practice to the students' own conduct. Because this practice is invisible to the school's monitoring, it cannot be encouraged, and the teacher who does not do it receives no signal that anything is missing.

Students' accounts of the subject as a whole add a final consideration. All three described Islamic Religious Education as a subject in which one learns what to do, and all three gave examples of conduct rather than of belief when asked what they had learned. This is a reasonable understanding of the subject at the elementary level and corresponds to the emphasis on formed conduct in the Islamic educational tradition noted by Kartika and colleagues (2023) and Nurizah and Amrullah (2024). It also indicates what media in this subject must ultimately serve. A medium that shows conduct without prompting reflection on the student's own conduct has supplied an illustration, not an education, and the difference is one that only the teacher can close.

Two limitations qualify these findings. The study covers one school and one semester, and its central comparison rests on a contrast between two teachers, which cannot exclude the possibility that other differences between them account for the difference in student recall. A design comparing framed and unframed lessons taught by the same teacher would isolate the effect more securely. Further, delayed recall is an indicator of understanding but an imperfect one, and a study incorporating a direct assessment of students' normative reasoning would test the claim more stringently than the present design allows.

IV. CONCLUSION

Digital media in Islamic Religious Education at SDIT Bunayya Gayo Lues function as instruments of concretization. They supply a visible referent for content that children would otherwise have to construct from words alone, and they secure attention reliably. Both effects are real and were confirmed across a semester of observation. Neither, however, amounts to instruction on its own. The lessons in which students' understanding changed were those in which the teacher stopped the material and connected what had been shown to what students themselves do; the lessons in which it did not were those in which the media were shown, summarized, and left behind.

This has a specific consequence for what the subject teaches. Media in this setting handle depictable content well, but a substantial part of Islamic Religious Education concerns matters with no visual referent, including intention, sincerity, and the reasons behind obligations. Where teachers framed the media, that content entered through the framing. Where they did not, it did not enter at all, and the effective content of the lesson narrowed to what could be shown. The risk attending enthusiastic media use in this subject is therefore not that students will be inattentive but that they will be attentive to a reduced version of the subject.

The school's infrastructure constraints have had an unintended benefit that should be recognized before it is removed. Because the connection is unreliable, teachers download and reuse a small stock of material, and repeated use has given them the detailed knowledge of each item that good framing requires: where to stop, what to skip, which segment repays a second viewing. Improved connectivity would enlarge the stock and would reduce that familiarity. The improvement remains desirable, but it should be accompanied by a deliberate practice of selection and reuse, so that what the constraint has been supplying is replaced rather than lost.

Three recommendations follow. The school should treat the closing commentary as the instructional core of a media-supported lesson and should record it in lesson plans and in supervision instruments, since a practice that is not recorded cannot be supported and the teacher who omits it currently receives no signal. Professional development should address the framing question, that is, how to connect a depicted practice to a child's own conduct, rather than the operation of software, which both teachers already handle adequately. And curation should be adopted as policy: a small, well-known stock of media, deliberately maintained, serves this subject better than a large and unfamiliar one.

The study is limited to a single school and rests its central comparison on a contrast between two teachers, which cannot fully exclude other differences between them. Research comparing framed and

unframed lessons taught by the same teacher, and incorporating a direct assessment of students' normative reasoning alongside delayed recall, would test the claim more stringently and would establish whether the pattern observed here holds more generally.

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