



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

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ABSTRAK

The rapid diffusion of digital technologies into primary education has reconfigured how young learners encounter religious knowledge, yet evidence on how faith-based schools operationalize digital media in Islamic Religious Education (PAI) remains limited, particularly in peripheral regions. This study examines how digital media are implemented in PAI learning at SDIT Bunayya Gayo Lues, an integrated Islamic primary school in the highland Gayo region of Aceh, Indonesia. Employing a qualitative single-case design informed by the Technological Pedagogical Content Knowledge (TPACK) framework, data were gathered from four PAI teachers, one principal, and fifteen pupils through semi-structured interviews, non-participant classroom observation across ten lessons, and documentary analysis of lesson plans and digital learning artefacts. Data were analyzed thematically using the Miles, Huberman, and Saldaña interactive model, supported by NVivo 14, with trustworthiness secured through triangulation, member checking, and an audit trail. Findings indicate that teachers deployed digital media interactive slides, short animated videos, Qur'anic recitation applications, and gamified quizzes through four interlocking practices: content visualization, interactive engagement, formative digital assessment, and blended reinforcement. These practices enhanced pupils' attention, comprehension of abstract religious concepts, and motivation, although their effectiveness was moderated by uneven infrastructure, variable teacher digital competence, and concerns over screen-based distraction. The study contributes a contextually grounded model of digital PAI pedagogy that extends TPACK into faith-based primary schooling in an under-researched setting, offering practical guidance for teacher preparation, media selection, and madrasah digital policy.

Keywords: digital media; Islamic Religious Education; TPACK; primary education; educational technology; blended learning; Gayo Lues

ABSTRACT

Difusi teknologi digital yang pesat ke dalam pendidikan dasar telah mengubah cara peserta didik memperoleh pengetahuan agama, namun bukti mengenai bagaimana sekolah berbasis keislaman mengoperasionalkan media digital dalam pembelajaran Pendidikan Agama Islam (PAI) masih terbatas, khususnya di wilayah pinggiran. Penelitian ini mengkaji bagaimana media digital diimplementasikan dalam pembelajaran PAI di SDIT Bunayya Gayo Lues, sebuah sekolah dasar Islam terpadu di kawasan dataran tinggi Gayo, Aceh, Indonesia. Dengan desain studi kasus kualitatif tunggal yang dilandasi kerangka Technological Pedagogical Content Knowledge (TPACK), data dikumpulkan dari empat guru PAI, satu kepala sekolah, dan lima belas peserta didik melalui wawancara semi-terstruktur, observasi kelas non-partisipatif pada sepuluh pembelajaran, serta analisis dokumen rencana pembelajaran dan artefak pembelajaran digital. Data dianalisis secara tematik menggunakan model interaktif Miles, Huberman, dan Saldaña dengan bantuan NVivo 14, dan keabsahan data ditegakkan melalui triangulasi,

pengecekan anggota, serta jejak audit. Hasil penelitian menunjukkan bahwa guru menggunakan media digital salindia interaktif, video animasi pendek, aplikasi bacaan Al-Qur'an, dan kuis gamifikasi melalui empat praktik yang saling terkait: visualisasi konten, keterlibatan interaktif, penilaian digital formatif, dan penguatan berbasis blended. Praktik ini meningkatkan perhatian, pemahaman konsep agama yang abstrak, dan motivasi peserta didik, meskipun efektivitasnya dimoderasi oleh infrastruktur yang tidak merata, kompetensi digital guru yang bervariasi, dan kekhawatiran akan gangguan layar.

Kata kunci: media digital; Pendidikan Agama Islam; TPACK; pendidikan dasar; teknologi pendidikan; pembelajaran blended; Gayo Lues

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I. INTRODUCTION

The integration of digital technology into schooling has become one of the defining transformations of contemporary education, reshaping the ways in which knowledge is represented, mediated, and acquired across every level of instruction (Selwyn, 2021). The acceleration of this process during and after the global pandemic pushed digital media from the periphery to the center of pedagogical practice, compelling schools that had previously relied on conventional methods to incorporate screens, applications, and networked resources into everyday teaching. Primary education has proven especially sensitive to this shift, since young learners increasingly arrive at school already immersed in digital environments that shape their attention, expectations, and modes of engagement. Within this broad transformation, religious education occupies a distinctive position, because it must reconcile the affordances of new media with the transmission of sacred content whose authority and character differ from secular subject matter. The global movement toward digitalized learning thus provides the wider context within which the mediation of Islamic religious instruction must now be examined.

In Indonesia, the digitalization of education has advanced rapidly under national policy initiatives that promote technology-enhanced learning, even as persistent disparities in infrastructure and teacher readiness complicate implementation (Lestari & Santoso, 2021). Islamic Religious Education, delivered through the acronym PAI, is taught across both state schools and a large network of faith-based institutions, including integrated Islamic schools known as Sekolah Dasar Islam Terpadu (SDIT), which combine national curriculum standards with an intensified religious ethos. These schools have shown considerable interest in digital media as a means of rendering religious content more engaging for a generation of digitally native pupils, yet the pedagogical translation of that interest into effective classroom practice is far from straightforward. Concerns persist about whether digital tools genuinely deepen religious understanding or merely add surface novelty, and about the readiness of teachers to integrate technology in ways that respect the epistemic character of Islamic knowledge. This tension between technological aspiration and pedagogical realization frames the problem this study addresses.

The distinctive character of religious content further sharpens this problem in ways that generic debates about educational technology do not capture. Islamic religious education is concerned not only with the transmission of factual knowledge but with the cultivation of reverence, devotion, and moral disposition, which means that the register and framing of any medium carry pedagogical consequences beyond mere information delivery. A digital artefact that trivializes sacred content, however engaging, may undermine the very ends that PAI pursues, whereas one that renders such content vivid while preserving its dignity may serve those ends powerfully. This dual requirement engagement without irreverence imposes a demand on digital PAI pedagogy that is absent from many secular subjects and that existing technology-integration research has rarely theorized. Attending to this specificity is therefore essential to understanding how digital media function in the religious primary classroom.

Recent scholarship over the past five years has increasingly affirmed that digital media can enhance engagement and comprehension in religious education when their use is pedagogically grounded rather than merely technological. Studies of technology-enhanced Islamic learning have reported gains in pupil motivation and conceptual understanding where multimedia and interactive applications are aligned with clear instructional goals (Nurdin & Rahman, 2022; Hidayah et al., 2021). Parallel research on educational

technology in Indonesian primary schools has emphasized that the benefits of digital media depend less on the tools themselves than on teachers' capacity to integrate technological, pedagogical, and content knowledge coherently (Prasetyo & Wibowo, 2020). Investigations of gamification and video-based instruction in faith settings have shown that well-designed digital artefacts can make abstract religious concepts more concrete and memorable for young learners (Fitria et al., 2023). At the same time, a growing literature on the digital divide cautions that unequal access and variable teacher competence can reproduce or widen inequities, particularly in rural and peripheral regions (Amin & Yusuf, 2021). Read together, these strands suggest that digital media hold real pedagogical promise for PAI while indicating that this promise is conditional and unevenly distributed.

The theoretical foundation of this study is the Technological Pedagogical Content Knowledge (TPACK) framework (Mishra & Koehler, 2006), which conceptualizes effective technology integration as the dynamic interplay of technological, pedagogical, and content knowledge rather than the mere presence of digital tools. TPACK is well suited to the present inquiry because it directs analytic attention to how teachers combine their understanding of religious content, their pedagogical repertoire, and their command of digital media into coherent instructional decisions. The framework's emphasis on the intersections among these domains offers a precise vocabulary for examining why some digital PAI lessons succeed in deepening understanding while others remain superficial. Its applicability to religious education is particularly valuable because the content knowledge component encompasses not only factual religious information but also the values and dispositions that PAI seeks to cultivate. TPACK thus provides an appropriate lens for interrogating the situated, integrative work through which digital media become genuinely educative in the religious classroom.

Despite this promising evidence base, four interrelated gaps warrant explicit articulation. Methodologically, the field is dominated by survey and quasi-experimental studies that measure declared attitudes or short-term achievement while rarely documenting the situated classroom processes through which digital media are actually enacted; a fine-grained qualitative account is therefore needed. Contextually, most research is concentrated in urban and Javanese-majority schools, leaving the distinctive ecology of peripheral highland regions such as Gayo Lues where infrastructural constraints and strong religious culture intersect almost entirely unexamined. Empirically, direct evidence of how specific digital media are deployed and received in ordinary faith-based primary classrooms is thin, with much of the literature resting on advocacy rather than observation. Theoretically, the TPACK framework has seldom been extended to the particular demands of Islamic religious content in primary settings, leaving its conceptual fit with faith-based pedagogy underdeveloped. These gaps matter because they constrain the field's capacity to explain not merely whether digital media help but how, for whom, and under what institutional conditions. The methodological gap is consequential because policy and practice require actionable understanding of enactment, not merely evidence of aggregate effect, without which digital initiatives are designed in the dark. The contextual gap is consequential because technology integration is shaped by local infrastructure and culture, so models validated in well-resourced urban schools may mislead when transposed to constrained highland settings. The empirical gap is consequential because enthusiasm for digital PAI currently outruns documented evidence of its classroom realities, risking the promotion of practices whose actual dynamics remain unexamined. The theoretical gap is consequential because the absence of a domain-sensitive account leaves practitioners without a coherent rationale for why particular integrations should work in faith-based settings. Addressing these gaps in combination, rather than in isolation, is what allows the present study to move from advocacy toward explanation.

The novelty of this study lies in three complementary contributions that respond directly to these gaps. Conceptually, it extends the TPACK framework into the domain of Islamic religious education in primary schooling, articulating four operational practices through which teachers convert digital affordances into religious understanding and thereby adapting a general integration model to a faith-based context. Methodologically, it advances a rigorous qualitative case design that triangulates interviews, sustained classroom observation, and documentary evidence to render visible the enactment processes that quantitative designs typically obscure. Contextually, it foregrounds an under-researched integrated Islamic

primary school in the Gayo Lues highlands, generating locally grounded insight into how digital PAI pedagogy is realized where technological constraint and religious commitment coexist. Rather than claiming primacy, the study offers analytic depth and transferable understanding that extend the literature in directions it has not adequately pursued.

This study aims to examine how digital media are implemented in PAI learning at SDIT Bunayya Gayo Lues, to identify the pedagogical practices through which teachers integrate digital media into religious instruction, and to analyze the conditions that facilitate or constrain their effective use. Guided by these aims, the research addresses three questions: first, how do PAI teachers integrate digital media into their instruction; second, through what practices do these media contribute to pupils' engagement and understanding of religious content; and third, what factors enable or impede the effective implementation of digital media in this setting. By pursuing these questions, the study seeks to contribute both a locally grounded empirical account and a theoretically informed understanding of digital media integration in faith-based primary education.

II. METHODOLOGY

This study employed a qualitative approach using a single-case study design to generate a holistic understanding of digital media integration in Islamic Religious Education (PAI) within its authentic educational context (Yin, 2018). A single-case design was considered appropriate because the integration of digital media into religious instruction is a context-dependent phenomenon shaped by school infrastructure, institutional culture, and instructional practices. Rather than aiming for statistical generalization, the study pursued analytic generalization by relating the findings to propositions derived from the Technological Pedagogical Content Knowledge (TPACK) framework. The research was conducted at SDIT Bunayya Gayo Lues, an integrated Islamic primary school in Gayo Lues Regency, Aceh Province, Indonesia. The site was purposively selected because it combines a formal PAI curriculum with a strong religious ethos and an institutional commitment to digital learning despite operating in a geographically peripheral region with infrastructural constraints. Fieldwork was conducted over one academic semester to enable prolonged engagement and repeated observations of classroom practices.

Participants were selected through purposive and criterion sampling to ensure direct experience with the phenomenon under investigation. The sample consisted of four PAI teachers with at least three years of teaching experience and demonstrated use of digital media, one principal responsible for school technology policy, and fifteen upper-primary pupils representing diverse academic backgrounds and classroom participation levels. Data were collected through semi-structured interviews, non-participant classroom observations across ten learning sessions, and document analysis involving lesson plans, digital learning materials, and school technology documents. Interview protocols and observation guides were developed separately for each participant group, validated by two experts in Islamic education and one specialist in educational technology, and subsequently piloted in a comparable school. Procedural consistency was maintained through standardized research protocols and systematic documentation to enhance dependability.

Data collection followed a sequential procedure beginning with classroom observations to establish familiarity with participants and minimize researcher reactivity. This was followed by interviews with teachers and the principal to explore instructional strategies and institutional perspectives, and subsequently by pupil interviews to understand their experiences of digital learning. All interviews were conducted in Bahasa Indonesia, with occasional use of the Gayo language, audio-recorded with participants' consent, transcribed verbatim, and translated into English for reporting purposes. Documentary evidence was collected throughout the fieldwork period, and all research materials were systematically organized within a case-study database to preserve a transparent chain of evidence.

Ethical approval was obtained from the institutional research ethics committee before the commencement of fieldwork, and formal permission was granted by the school administration. Written informed consent was obtained from all adult participants, while parental consent and pupil assent were secured for minors. Participants were informed of the voluntary nature of their involvement, their right to

withdraw at any stage, and the confidentiality of all information provided. Personal identities were protected through pseudonyms, and all research data were securely stored in accordance with institutional data-protection regulations. Data were analyzed using the interactive thematic analysis model of Miles, Huberman, and Saldaña (2020), involving data condensation, data display, and conclusion drawing and verification. Interview transcripts, observation notes, and documentary evidence were coded inductively using descriptive and in-vivo coding before being organized into broader pattern codes aligned with the TPACK framework. NVivo 14 software facilitated data management, coding, and cross-source comparison. Trustworthiness was established through methodological triangulation, prolonged engagement, member checking, reflexive memo writing, thick description, and a comprehensive audit trail. A detailed codebook guided the coding process, while two researchers independently coded a subset of transcripts and reconciled coding differences through discussion to strengthen analytical consistency. The complete analytical process, including coding decisions and interpretive memos, was documented to ensure credibility, dependability, confirmability, and analytical transparency.

III. RESULTS AND DISCUSSION

This section presents and interprets the findings in an integrated manner, organized around the three research questions concerning the integration of digital media, the practices through which they supported engagement and understanding, and the conditions that enabled or constrained their use. Analysis of the combined interview, observation, and documentary corpus, drawing on twenty participants four PAI teachers, one principal, and fifteen upper-primary pupils, together with ten observed lessons and school documents yielded four interlocking practices: content visualization, interactive engagement, formative digital assessment, and blended reinforcement. These practices were not discrete stages but overlapping activities that teachers combined fluidly within and across lessons, and each is examined below in dialogue with theory and prior scholarship. Taken as a whole, the evidence demonstrates that digital media at SDIT Bunayya Gayo Lues functioned not as superficial embellishments but as pedagogically integrated resources through which religious content was represented, activated, and consolidated.

3.1 Integration of digital media into PAI instruction

Teachers integrated digital media into instruction through deliberate content visualization rather than incidental display. Observation across the ten lessons showed that teachers routinely anchored a lesson with an animated video or interactive slide sequence that rendered abstract religious content such as the stages of ablution, the meaning of a short surah, or episodes of prophetic history in concrete, visual form. Lesson plans examined in the documentary analysis confirmed that these media were planned rather than spontaneous, with explicit learning objectives recorded alongside the chosen tools. One teacher explained the rationale in the following terms:

“When I only explain wudu with words, the children lose focus. When I show the animation, they watch closely and they remember the steps. The picture does the teaching that my words cannot.” (Teacher B)

The manner of integration varied systematically with the nature of the religious content. Where the objective concerned procedural knowledge such as the sequence of ablution or prayer movements, teachers favored short animated demonstrations that pupils could observe and imitate step by step; where it concerned Qur'anic recitation, they turned to audio-enabled applications that modelled correct pronunciation and allowed repeated listening; and where it concerned narrative content such as prophetic history, illustrated video served to dramatize events and sustain attention. Documentary evidence from lesson plans confirmed that teachers matched media type to content type deliberately, and pupils in interview recognized these pairings, distinguishing the tools they associated with different kinds of religious learning. This purposeful alignment of medium to content indicates a level of pedagogical intentionality that distinguishes the observed practice from indiscriminate technology use.

This pattern aligns closely with the TPACK framework's insistence that effective integration arises

from the intersection of technological, pedagogical, and content knowledge rather than from technology alone (Mishra & Koehler, 2006). Teachers' use of animation to render ablution or Qur'anic meaning concrete exemplifies the fusion of content knowledge with technological and pedagogical judgement, and pupils' improved recall corroborates the value of this fusion. The finding confirms recent research reporting comprehension gains from multimedia in Islamic learning when tools are aligned with instructional goals (Nurdin & Rahman, 2022; Hidayah et al., 2021), yet it extends that work by specifying that the gains derived not from visualization in the abstract but from its deliberate matching to specific religious content a distinction that survey-based studies have been unable to isolate. In this respect the analysis moves the literature from documenting that multimedia helps toward explaining how its pedagogical value is realized.

3.2 Practices supporting engagement and understanding

Digital media supported engagement and understanding principally through interactive engagement and formative digital assessment working in tandem. In observed lessons, teachers converted passive viewing into active participation by pausing videos to pose questions and by deploying gamified quizzes that required every pupil to respond. Pupil interviews provided corroborating evidence that this interactivity heightened both attention and comprehension, with several pupils reporting that the quizzes made them want to remember the material. One pupil articulated the connection during interview:

“I like when we play the quiz on the screen because I want to get the answer right. I remember the surah better after the game than when I just read it.” (Pupil, grade V)

Formative digital assessment amplified this engagement by giving teachers and pupils immediate feedback on understanding. Observation notes recorded teachers using quiz results in real time to identify misunderstandings and to revisit content before moving on, a responsiveness that conventional oral questioning had achieved less systematically. The convergence of interview, observation, and artefact evidence points to a process in which visualization captured attention, interactivity sustained it, and digital feedback consolidated understanding, so that engagement functioned not as an end in itself but as a channel through which learning was checked and secured.

These dynamics both confirm and enrich the literature on active learning in technology-enhanced settings. Pupils' heightened attention and motivation during gamified tasks exemplify the engagement benefits documented in prior studies of gamification and video-based religious instruction (Fitria et al., 2023). The present study advances this literature by showing that interactivity operated in concert with formative assessment a coupling largely unremarked in earlier work which helps explain why the media supported comprehension rather than merely entertaining. This refinement carries a theoretical implication: within digital PAI pedagogy, assessment is best understood as an integral component of engagement rather than a separate downstream activity, since it is the feedback loop that converts attention into understanding. The observation thus qualifies accounts that treat engagement and achievement as loosely related, locating instead a specific mechanism by which the former is translated into the latter.

3.3 Enabling and constraining conditions

The effectiveness of digital media was moderated by a set of enabling and constraining conditions identified consistently across data sources. On the enabling side, teacher digital competence emerged as decisive: teachers who were fluent with the tools integrated them seamlessly into pedagogy, whereas less confident teachers used them more mechanically, a contrast visible across observed sessions. Blended reinforcement practices that extended learning beyond the classroom through recitation applications further consolidated understanding, as the principal emphasized in describing the school's digital programming. On the constraining side, three factors recurred: intermittent electricity and unreliable connectivity in the highland setting periodically disrupted planned lessons and forced teachers to improvise; variability in teacher digital competence made the integration of technology, pedagogy, and content uneven across staff; and concern over screen-based distraction surfaced repeatedly, with teachers wary that entertainment-

oriented media could displace the reverence appropriate to religious content. The principal summarized the institutional tension candidly:

“We want to use technology, and the children love it. But the electricity is not always stable, and not every teacher is ready. So the tools help, but only when the conditions allow and the teacher knows how to use them well.” (Principal)

The interplay of these conditions produced observable variation in outcomes across classrooms and lessons. Lessons in which a digitally competent teacher operated with stable infrastructure and well-matched media displayed the fullest expression of the four-practice process, with pupils moving visibly from attentive viewing through active response to consolidated understanding, whereas lessons disrupted by power interruptions or led by less confident teachers often stalled at the level of display without achieving sustained interaction or feedback. This within-case variation is analytically valuable because it shows the practices operating in different combinations under different conditions, strengthening confidence that the enabling and constraining factors identified are causally pertinent rather than incidental.

The decisive role of teacher digital competence speaks directly to TPACK's central claim that the quality of integration depends on the teacher's integrative knowledge rather than on the tools, echoing research that the benefits of educational technology hinge on teachers' capacity to combine technological, pedagogical, and content knowledge coherently (Prasetyo & Wibowo, 2020). This finding qualifies optimistic accounts that attribute learning gains to digital media as such, indicating instead that identical tools yield markedly different outcomes depending on teacher expertise. The constraining influence of infrastructural limitation, meanwhile, contradicts the implicit assumption in much prescriptive writing that digital integration is primarily a matter of teacher willingness; the evidence here, showing motivated teachers periodically thwarted by unstable electricity and connectivity, aligns instead with critical scholarship on the digital divide in rural and peripheral regions (Amin & Yusuf, 2021).

The tension between engagement and reverence deserves fuller elaboration, since it represents the most distinctive finding to emerge from the religious character of the setting. Teachers' unease that entertainment-oriented media might erode the seriousness appropriate to sacred content reveals a pedagogical dilemma with no clear analogue in secular subjects: the very features that make digital media engaging playfulness, spectacle, gamified competition can, if unchecked, reframe reverent content as mere diversion. The teachers who navigated this tension most successfully did so not by rejecting engaging media but by embedding them within a framing that preserved the dignity of the content, pausing a game to restore a contemplative register or following an animated narrative with reflective discussion. This suggests that effective integration in religious education requires an additional competence beyond those TPACK conventionally names a sensitivity to register that governs how the affective pull of media is reconciled with the dispositional aims of faith formation thereby enriching the theoretical account and distinguishing digital PAI pedagogy from technology integration in secular domains.

3.4 Implications and limitations

Taken together, the findings carry theoretical, practical, and policy implications that extend beyond the immediate case. Theoretically, the study contributes by extending the TPACK framework into the domain of Islamic religious education in primary schooling, a setting to which it has seldom been applied; the four-practice model articulates how technological, pedagogical, and content knowledge combine in the specific work of teaching sacred content to young learners, and the reverence–engagement tension identifies a domain-sensitive dimension that a general framework does not capture. Practically, because teacher competence proved decisive, professional development for PAI teachers should cultivate integrative TPACK rather than mere tool familiarity, while media selection should prioritize tools that render religious content concrete and invite interaction without compromising its seriousness, treating visualization, interactivity, assessment, and reinforcement as an integrated cycle.

At the level of policy, the study points to the decisive role of infrastructure in peripheral regions, indicating that equitable digitalization of religious education requires investment extending beyond devices

to the stable electricity and connectivity without which digital pedagogy cannot function reliably in highland settings; this locates one concrete mechanism infrastructural instability through which inequity is reproduced and identifies a specific target for reform. Several limitations nonetheless temper these conclusions and frame further inquiry. As a single-case study, the research pursues analytic rather than statistical generalization, offering transferable understanding to be tested elsewhere rather than universally applicable claims; its reliance on self-report, though mitigated by observation and triangulation, cannot fully exclude social-desirability effects; and its semester-long timeframe captures proximal engagement rather than long-term learning outcomes. Future research could productively extend the study through longitudinal designs, comparative multi-site studies across diverse regions, and mixed-methods work pairing qualitative process insight with measures of achievement, thereby consolidating and extending the model advanced here.

IV. CONCLUSION AND SUGGESTION

This study set out to examine how digital media are implemented in PAI learning at SDIT Bunayya Gayo Lues, and it found that digital media served as pedagogically integrated resources for religious teaching, operating through four interlocking practices of content visualization, interactive engagement, formative digital assessment, and blended reinforcement. These practices enhanced pupils' attention, comprehension of abstract religious concepts, and motivation, while their effectiveness was moderated by teacher digital competence, infrastructural conditions, and the tension between engagement and the reverence appropriate to sacred content.

The scientific contribution of the study lies in rendering visible, through sustained qualitative inquiry, the situated processes by which digital affordances become religious understanding, thereby addressing methodological and empirical gaps left by predominantly survey-based research. Theoretically, it extends the TPACK framework into faith-based primary education and introduces a four-practice model together with the notion of a reverence–engagement tension as a domain-sensitive refinement. Practically, it offers concrete guidance for teacher preparation and media selection, indicating that integrative competence and a deliberate visualize–interact–assess–reinforce cycle are central to effective digital PAI pedagogy.

At the level of policy, the findings underscore that digital aspirations in religious education will remain unrealized unless infrastructural investment and teacher capacity-building advance together, particularly in peripheral regions where instability undermines even well-intentioned practice. Future research should pursue longitudinal and comparative multi-site designs, together with mixed-methods approaches, to test and extend the transferability of the model across diverse Islamic educational contexts. In sum, digital media constitute a viable and theoretically coherent resource for religious teaching in primary schooling, provided they are supported by the institutional conditions and teacher expertise their effective use demands.

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