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Utilization of Learning Media in Islamic Religious Education

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Abstract

The use of learning media in Islamic Religious Education (PAI) is a crucial factor in improving the effectiveness of the teaching and learning process in the digital era. This study aims to analyze the urgency, types, and impact of learning media use on students' motivation and conceptual understanding in Islamic Religious Education (PAI). The main challenge in Islamic Religious Education (PAI) learning often lies in the delivery of abstract and dogmatic material, which, if delivered solely through lectures, tends to lead to boredom. The research method used was a literature review with a descriptive qualitative approach. The results of the study indicate that the integration of learning media, including visual, audio-visual, and Information and Communication Technology (ICT)-based media such as interactive applications and digital platforms, can transform complex religious values into more concrete and easily understood messages. In addition to facilitating the internalization of Islamic moral values and law, the use of varied media has also been shown to increase student active engagement in the classroom. However, this success is highly dependent on the teacher's pedagogical competence in selecting media relevant to the characteristics of the material and the psychological conditions of students. This study concludes that innovation in learning media is not merely a tool, but an essential requirement for creating dynamic, contextual, and inclusive Islamic Religious Education learning.

Keywords: Learning Media; Islamic Religious Education; Educational Innovation; Learning Effectiveness; Information Technology.

Abstract

Penggunaan media pembelajaran dalam Pendidikan Agama Islam (PAI) merupakan faktor penting dalam meningkatkan efektivitas proses pengajaran dan pembelajaran di era digital. Penelitian ini bertujuan untuk menganalisis urgensi, jenis, dan dampak penggunaan media pembelajaran terhadap motivasi dan pemahaman konsep siswa dalam mata pelajaran PAI. Tantangan utama dalam pembelajaran PAI seringkali terletak pada penyampaian materi yang abstrak dan dogmatis, yang jika hanya disampaikan melalui ceramah, cenderung menimbulkan kebosanan. Metode penelitian yang digunakan adalah studi literatur dengan pendekatan kualitatif deskriptif. Hasil penelitian menunjukkan bahwa integrasi media pembelajaran, baik visual maupun audio-visual, dan media berbasis Teknologi Informasi dan Komunikasi (TIK) seperti aplikasi interaktif dan platform digital, dapat mengubah nilai-nilai agama yang kompleks menjadi pesan yang lebih konkret dan mudah dipahami. Selain memfasilitasi internalisasi nilai-nilai moral dan hukum Islam, penggunaan berbagai media juga terbukti meningkatkan keterlibatan aktif siswa di kelas. Namun, keberhasilan ini sangat bergantung pada kompetensi pedagogis guru dalam memilih media yang relevan dengan karakteristik materi dan kondisi psikologis siswa. Studi ini menyimpulkan bahwa inovasi dalam media pembelajaran bukan hanya alat, tetapi kebutuhan penting untuk menciptakan pembelajaran PAI yang dinamis, kontekstual, dan inklusif.

Kata kunci: Media Pembelajaran; Pendidikan Agama Islam; Inovasi Pendidikan; Efektivitas Pembelajaran; Teknologi Informasi.

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Introduction

Islamic Religious Education (PAI) plays a central role in the character, morals, and spiritual development of students in Indonesia. Its primary goal is not merely the transfer of knowledge, but also the transformation of values, which is expected to shape a devout and pious human being. However, in practice, PAI learning often faces a classic challenge: the stigma of being a boring, theoretical subject that focuses too much on memorization. This is often caused by educators' reliance on conventional methods, such as one-way lectures without innovation in material delivery.(Adab, nd)

In today's era of technological disruption, the world of education is experiencing a significant paradigm shift. The advent of Information and Communication Technology (ICT) has transformed the way humans interact with information. Today's students, dominated by Generation Z and Alpha, are digital natives who are more responsive to visual, interactive, and dynamic content.(Ali, Maniboey, Megawati, Djarwo, & Listiani, 2024)Therefore, the integration of learning media in Islamic Education is no longer just an option or supplement, but an urgent need to bridge the gap between the dense curriculum and the fluctuating learning interests of students.

Learning media serves as a communication tool connecting educators and students. In the context of Islamic Religious Education (PAI), media plays a strategic role in concretizing abstract religious concepts. For example, material on the procedures for the Hajj pilgrimage, the history of Islamic culture, or visualizations of the Barzakh realm will be much easier to understand if supported by audiovisual media, digital simulations, or Augmented Reality (AR) than through mere verbal explanations.(Alifah et al., 2023)With the help of media, communication barriers such as verbalism can be minimized, so that students' understanding becomes more comprehensive and in-depth.

Beyond cognitive aspects, media utilization also significantly impacts

affective and psychomotor aspects. Engaging media can foster students' intrinsic motivation, which in turn increases their active participation in the learning process. When students feel happy and engaged, the spiritual and moral values taught are more easily internalized in their daily behavior. However, the reality on the ground shows that many Islamic Religious Education (PAI) teachers are still not optimally utilizing technology. Obstacles such as limited school facilities, teachers' lack of digital literacy, and resistance to change are real barriers that need to be addressed immediately.(Al-Mahiroh & Suyadi, 2020)

Based on this background, this study aims to examine in more depth the extent to which the use of instructional media can improve the quality of Islamic Religious Education (PAI) learning. The study focuses on identifying various types of relevant media, teachers' development strategies, and the tangible impacts experienced by students. Through a proper understanding of the importance of media innovation, it is hoped that Islamic Religious Education (PAI) educators can create a more lively and meaningful classroom atmosphere, one that can address the challenges of the times without abandoning the essence of religious teachings.

Research methods

This study employed a qualitative approach using library research. This method was chosen to in-depth explore concepts, theories, and previous research findings relevant to the use of instructional media in Islamic Religious Education (PAI). The data in this study are secondary, obtained through a search of various scientific literature, including reputable journals, textbooks, educational policy documents, and other scholarly articles published within the last ten years.(Cholily et al., 2025).

Data collection techniques were conducted through documentation using bibliographic annotation sheets. After the data was collected, the analysis process

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was carried out using content analysis techniques, which involve three main stages: data reduction, data presentation, and drawing conclusions.(MM et al., 2024)Researchers selected the most relevant information regarding the effectiveness of various types of media, such as ICT-based, visual, and audio-visual media, in the context of religious learning. Data validity was maintained through source triangulation, which involves comparing theories and findings from different authors to obtain objective and credible conclusions. The analysis results were then synthesized to provide a comprehensive overview of strategies for optimizing learning media to improve instructional quality in Islamic Religious Education (PAI) subjects.

Results and Discussion

Classification of Relevant PAI Media

In the context of Islamic Religious Education (PAI), media selection is not merely a matter of aesthetics, but rather a strategy to ensure the accurate delivery of Islamic messages and educational materials. The classification of PAI learning media has undergone a significant transformation, moving from text-based and oral to more multidimensional media. Broadly speaking, relevant media for PAI learning can be classified into three main categories: visual media, audio-visual media, and Information and Communication Technology (ICT)-based media.(Alman & Nugrahaeni, 2022).

First, visual media. This type of media is the most basic yet still highly relevant in Islamic Religious Education (PAI). Visual media encompasses everything that can be seen through the sense of sight. In Islamic Religious Education (PAI) materials, visual media is often implemented in the form of images, charts, posters, and three-dimensional models. For example, in teaching Islamic History or the History of Islamic Culture, the use of a genealogical chart of the Prophet's descendants (syajarah) greatly helps students map complex family relationships. Similarly, the use of a map of the spread of Islam throughout the

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world or a model of the Kaaba in preparation for worship practices. Visual media helps simplify complex information into easily remembered graphic representations, thereby reducing students' cognitive burden in memorizing textual data.(Andari, 2020).

Second, audio-visual media. This type of media combines sound and moving images, providing a learning experience that is closer to reality. In Islamic Religious Education (PAI) learning, audio-visual media is very effective for procedural and emotional material. Documentary videos about the Prophet Muhammad's struggle, short films about the values of honesty in everyday life, and audio recordings of Quranic recitations (murottal) with correct tajwid fall into this category. The advantage of audio-visual media lies in its ability to engage students' affective aspects. When students see visualizations of the suffering of Muslims in the past or the beauty of the universe as evidence of God's power, feelings of awe and empathy emerge more strongly than when simply reading text. This facilitates the process of internalizing religious values into the minds of students.

Third, ICT-based and digital media. This is the most up-to-date media classification that is highly relevant to the characteristics of the digital native generation. This media includes the use of smartphone applications, e-learning platforms, and simulations based on Virtual Reality (VR) and Augmented Reality (AR). In Islamic Religious Education (PAI), digital media allows for high interactivity. For example, the use of interactive quiz applications such as Kahoot or Quizizz to conduct daily evaluations in a competitive and fun way. Furthermore, VR technology is now being used to provide virtual simulation experiences of Hajj rituals, where students feel as if they are directly in front of the Grand Mosque. Digital media also includes digital libraries (maktabah) that facilitate students in takhrij (tracking) hadith or searching for verse interpretations quickly and accurately.(Asmawadi, 2021).

This classification demonstrates that Islamic Religious Education (PAI) learning media are not rigid. The success of using these media depends heavily on the teacher's careful blending of media types with the characteristics of the material being taught. For example, legal material (Fiqh) may be better suited to visual media and hands-on practice, while historical material (Tarikh) is more optimally suited to audio-visual media. By classifying and selecting the right media, Islamic Religious Education (PAI) learning is no longer viewed as an outdated, traditional subject, but rather as a modern, adaptive discipline capable of leveraging technological advances for noble purposes.(Destia, Vera, Firdaningsih, Wuriyani, & Rudyanto, 2023).

Concretization of Abstract Material

One of the fundamental characteristics and greatest challenges in Islamic Religious Education (PAI) is the abundance of abstract, metaphysical, and transcendental material. Topics such as belief in the Last Day, the existence of angels, the concepts of reward and sin, and historical events dating back thousands of years are often difficult for students to grasp if presented only verbally. Without the aid of tools, students tend to engage in "verbalism," a condition in which they are able to memorize religious terms but fail to grasp the essence or concrete picture of what they are discussing. This is where the role of learning media as an instrument of concretization becomes crucial.(Dewi et al., nd)

The concretization of material through learning media works by transforming intangible ideas into sensory representations. In cognitive development theory, students, especially those of elementary and secondary school age, still require the assistance of concrete objects to understand complex concepts. For example, in explaining material about the "Nature of Barzakh" or "Doomsday," teachers cannot possibly bring students to real objects. However, with the help of audio-visual media in the form of illustrated videos compiled based on Naqli arguments (the Qur'an and Hadith), students can obtain visual images that help them construct understanding in their minds. These media act as

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a "cognitive bridge" that connects the limitations of human senses with the breadth of spiritual concepts.

In addition to eschatological (afterlife) material, concreteness is also essential in worship or Islamic jurisprudence (Fiqh). Many worship procedures, if only read in a yellow book or textbook, would seem complicated. For example, the procedures for slaughtering sacrificial animals or distributing inheritance (faraid). By using media such as video tutorials, flowcharts, or zakat and inheritance calculator apps, material that was previously considered confusing becomes more manageable and practical. Students no longer simply imagine but instead directly observe processes or simulations that approximate reality. This automatically improves the accuracy of their understanding and reduces the risk of misinterpretation in religious practices.(Falahifah & Hasanah, 2024).

Furthermore, concretization through media also plays a crucial role in the Islamic Cultural History (ISH) material. History is often dismissed as an irrelevant tale of the past. However, by utilizing media such as interactive maps, digital timelines, or documentaries about historical sites in Mecca and Medina, these historical events come to life before students' eyes. They can geographically visualize the Prophet's migration route, understand war strategies through tactical animations, and observe the architecture of past Islamic glories. This visual experience makes material that is distant in time and place feel close and real.

Psychologically, this concretization process instills confidence in students. When a difficult concept is grasped visually, the mental barriers to religious learning are broken down. Islamic Religious Education (PAI) learning is no longer viewed as a collection of dogmas to be accepted unconditionally, but rather as a logical, visual science. Therefore, the media's ability to concretize the abstract is not merely a matter of facilitating teaching, but rather an effort to present religious truth in a more rational, engaging, and lasting way in students' long-term memory.(Febiola, 2020).

Increased Motivation and Active Participation

One of the latent problems in Islamic Religious Education (PAI) teaching is low student engagement in the classroom. PAI is often perceived as a passive subject, where the teacher is the sole source of truth (middleman) and students simply listen. This situation triggers boredom, which ultimately leads to decreased motivation to learn. The use of learning media presents a strategic solution to break this rigidity. Media not only functions as a conduit for information but also as a stimulant that arouses students' enthusiasm for learning and encourages active participation in each instructional session.

Psychologically, engaging learning media such as game-based media (gamification), interactive applications, or digital simulations can trigger dopamine, a hormone associated with feelings of pleasure and appreciation in students. When a religious education teacher uses platforms like Kahoot, Quizizz, or Wordwall to review the material "Praiseworthy Manners," the classroom atmosphere, which was previously calm, becomes dynamic and positively competitive. Students feel challenged to answer questions quickly and accurately. In this situation, students' intrinsic motivation arises because they feel that learning about religion can be done in a fun and relaxed way. This sense of enjoyment serves as the main entry point for religious moral messages to be more openly accepted by them.(FITRIA, 2022).

Furthermore, the use of learning media facilitates a paradigm shift from teacher-centered learning to student-centered learning. With the help of media, students are encouraged to become active subjects constructing their own knowledge. For example, when a teacher assigns a project to create a short video on "Implementing Tolerance in Schools," students must conduct research, discuss in groups, and use digital tools to create the work. Here, media is no longer merely a tool for viewing, but a tool for production. This active participation is crucial in Islamic Religious Education (PAI) because religious values will be more deeply ingrained when students experience them for themselves through the creative

process, rather than simply listening to lectures on the theory of tolerance.

Furthermore, learning media also helps create an inclusive learning environment for various learning styles, including visual, auditory, and kinesthetic. Visual learners are motivated by engaging graphics and colors; auditory learners by audio and musical explanations; and kinesthetic learners by physical interaction with media devices or practical simulations. When the needs of each individual's learning style are met, class participation increases evenly. No students will feel isolated or left behind because they find communication channels that suit their individual brains.(Herlina, 2025)

This increased active participation ultimately impacts memory retention and the quality of understanding. In learning theory, we tend to remember 10% of what we read, but 90% of what we say and do. Through interactive media, students "do" something with the material. They click, select, discuss, and respond. In the context of Islamic Religious Education (PAI), this active involvement is crucial so that religious teachings don't stop at the cognitive level but continue to the psychomotor and affective levels.(Tari, Karpika, & Setiyani, 2024)Thus, learning media acts as a driving force that changes the atmosphere of the Islamic Religious Education class from a quiet room into a living laboratory full of interaction, discussion, and healthy religious enthusiasm.

Time and Space Efficiency in Learning

One of the challenges frequently faced by Islamic Religious Education (PAI) teachers is the imbalance between the breadth of curriculum material and the limited allocation of class hours in public schools. PAI material covers a wide range of aspects, from the Quran and Hadith, Aqidah (Islamic creed), Jurisprudence (Fiqh), to Islamic Cultural History (SKI). If teachers rely solely on conventional methods such as lectures and writing on the blackboard, the knowledge transfer process will be very time-consuming and risk being incomplete. This is where the use of learning media plays a vital role in creating

time efficiency and transcending classroom boundaries.

Learning media can condense vast amounts of information into concise yet substantial summaries. For example, in the History of Islamic Culture (ISCC) class, teachers must explain the leadership period of the Khulafaur Rasyidin, which encompasses decades of significant events. Without media, teachers might need weeks to explain the details of these events. However, with the help of infographics or interactive digital timelines, teachers can present an overview of key events, figures, and achievements on a single screen. Students can quickly grasp this broad historical map, freeing up the remaining class time for more in-depth discussions or internalizing the leadership values of the companions.(M.Pd, M.Pd, & M.Pd, 2022).

Besides time efficiency, learning media also overcomes spatial limitations. The concept of "space" in Islamic Religious Education (PAI) learning is no longer confined to the four walls of the classroom. Through digital technology and internet-based media, the learning process can occur anywhere and anytime (asynchronous learning). The use of Learning Management System (LMS) platforms such as Google Classroom or digital modules allows students to study basic material independently at home before class begins. This way, while in class, available time is not wasted on dictating notes but can instead focus directly on problem-solving or religious practices that require more direct guidance from the teacher.(Azzahra, Kurnia, & Destiana, 2024)

Space efficiency also relates to the media's ability to bring distant objects into the classroom. The Hajj and Umrah curriculum is a prime example. Not all schools have adequate field facilities or a replica of the Kaaba for practicing the rituals. Using virtual reality (VR) or 360-degree video, teachers can visually present the atmosphere of the Grand Mosque to students. Students can feel as if they are "there" without having to leave the classroom. This significantly saves money and effort compared to physically visiting a distant Hajj simulation site.(Fuady & Rizaldi, 2024)

Internalization of Moral Values Through Audio Visual Media

The ultimate goal of Islamic Religious Education (PAI) is not merely to develop intellectually intelligent students, but rather to develop individuals with noble character. However, teaching morals is not as simple as teaching formulas or memorizing texts. Morals are related to feelings, empathy, and inner awareness. In conventional methods, moral values are often conveyed in the form of rigid instructions or prohibitions, leaving students to obey them out of fear or duty. The use of audio-visual media presents a highly effective instrument for "internalizing" values, namely the process of instilling values so that they truly absorb and become part of the student's personality.

Audio-visual media, such as short films, inspirational videos, or animated dramas, possess narrative power that can evoke emotional engagement. Psychologically, humans are more easily moved by storytelling than by a series of stand-alone propositions. For example, when a teacher teaches about the theme "Devotion to Parents," a verbal explanation of a child's obligations might only reach a logical level. However, when the teacher shows a video depicting a mother's struggle to raise her child despite her limitations, students will feel deep empathy. The tears or feelings of emotion that arise while watching are evidence that these values are touching their affective side. In this open emotional state, religious messages enter without coercion.

Furthermore, audiovisual media can provide concrete examples (modeling) of how Islamic values are implemented in everyday life. Many students experience confusion about how to apply the qualities of patience, honesty, or trustworthiness in complex social situations. Through videos that demonstrate moral dilemmas and how characters choose Islamic actions, students gain concrete behavioral references. They can observe expressions, body language, and the positive impacts of these good behaviors. This visual observation process is far more ingrained in long-term memory than simply reading a list of admirable qualities in a textbook.(Amiruddin, 2021)

Another advantage of audiovisual media is its ability to present a contemporary context. Students often assume that Islamic teachings only applied during the time of the Prophet. Through media, teachers can present success stories of modern Muslim figures, humanitarian activists, or scientists who integrate science with religious values. This inspires students that being a devout Muslim is relevant and "cool" today. Media helps bridge the gap between religious ideals and the realities of their lives, giving them a sense of pride and motivation to emulate these positive traits.

Finally, internalization through audio-visual media creates a more reflective discussion space. After watching a show, teachers can invite students to reflect: "How do you feel?", "What would you do if you were that character?", or "How does the video relate to the Quranic verse we studied?". These media-based discussions encourage students to actively evaluate themselves. Thus, audio-visual media is not just entertainment, but a catalyst that transforms religious knowledge from mere theory in the head into concrete actions born of sincerity.(Mardatila, 2024)

Conclusion

Based on all the analysis and discussion regarding the use of learning media in Islamic Religious Education (PAI), it can be concluded that the integration of learning media is an urgent need in the digital era to overcome the stigma of PAI learning, which has been considered rigid and too theoretical. The diversity of learning media, ranging from visual and audio-visual media to digital technology-based media such as virtual reality and gamification, has proven capable of shifting the paradigm of PAI learning toward a more modern, interactive, and adaptive direction for the characteristics of digital native students.

The use of learning media also provides a significant pedagogical impact on the cognitive, affective, and psychomotor aspects of students. From a cognitive perspective, learning media can concretize abstract and metaphysical Islamic



Religious Education (PAI) material, thereby helping students understand religious concepts more logically, systematically, and deeply without being trapped in mere verbalism. From an affective perspective, the use of audio-visual media presented in a narrative manner has proven to be more effective in internalizing moral values, because it is able to touch the emotional dimension and inner consciousness of students compared to instructive oral delivery methods. Meanwhile, from a psychomotor perspective, simulation media makes it easier for students to practice worship procedures accurately and efficiently, even transcending the limitations of space and time that have been obstacles in conventional classroom learning.

However, the immense potential of learning media does not necessarily guarantee successful implementation in the field. The effectiveness of media utilization is largely determined by teachers' digital pedagogical competence and adequate support from the school ecosystem. Technological innovation will not have optimal impact without being accompanied by educators' digital literacy, prepared facilities and infrastructure, and a strong conceptual understanding in creatively packaging religious messages without losing the essence and sacred values of Islamic teachings. Therefore, collaborative and sustainable efforts are needed between the government, educational institutions, and teachers to improve professional capacity in utilizing Islamic Religious Education (PAI) learning media.

As a practical implication, Islamic Religious Education teachers are expected to begin exploring the use of interactive media gradually and contextually, tailored to students' needs. Schools should also provide adequate information and communication technology facilities. This way, Islamic Religious Education learning can take place in a more dynamic, enjoyable environment, and be relevant to the challenges of today's developments.

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