

DEVELOPMENT OF QURBAN DIORAMA MEDIA TO INCREASE UNDERSTANDING OF THE CONCEPT OF QURBANI WORSHIP IN GRADE VI STUDENTS OF SDIT INSAN PERMATA BOJONEGORO

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Abstract

This study aims to develop and evaluate the feasibility of a Diorama Qurban learning medium to enhance sixth-grade students' understanding of the concept of qurban worship at SDIT Insan Permata Bojonegoro. The research employs the Research and Development (R&D) method using the ADDIE model, which consists of five stages: analysis, design, development, implementation, and evaluation. The participants include subject-matter experts, media experts, Islamic Education teachers, and sixth-grade students. Research instruments include validation questionnaires, comprehension tests, and student response questionnaires. The validation results show that the medium achieved an average score of 91%, categorized as highly feasible. Both limited and extensive trials revealed an increase in students' comprehension scores from 67.3 to 87.6, with student responses reaching 92% (very positive) regarding the attractiveness and usefulness of the medium. The Diorama Qurban medium proved effective in helping students visually and contextually understand the process of qurban worship. Based on Piaget's constructivist theory and Edgar Dale's Cone of Experience, learning through concrete experiences can significantly enhance the comprehension of abstract concepts. Therefore, the Diorama Qurban is deemed a feasible and innovative instructional medium for Islamic Education that cultivates values of sincerity, obedience, and social empathy.

Keywords: Diorama Qurban, Islamic Education Learning, Instructional Media, ADDIE, Constructivism



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INTRODUCTION

Islamic Religious Education (PAI) learning has a strategic role in shaping the personality, morals, and spirituality of students, especially at the elementary school level. At this level, students are in a period of concrete cognitive development according to Jean Piaget's theory, which is *a concrete operational stage* where the child begins to be able to think logically but still needs the help of real objects to understand abstract concepts.¹ In this context, PAI learning should be designed actively, creatively, and contextually so that students not only know religious values verbally, but also are able to internalize the spiritual and social meanings contained in them. However, the reality on the ground shows that the PAI learning process in various elementary schools, including at SDIT Insan Permata Bojonegoro, is still dominated by lecture methods and one-way explanations from teachers. Teachers tend to be *teacher-centered*, while students only act as passive listeners. As a result, learning is often oriented towards memorization and theoretical understanding, rather than on meaningful, contextual learning experiences.²

Based on the results of initial observations at SDIT Insan Permata Bojonegoro, it was found that the learning of qurbani worship material in PAI subjects is still taking place conventionally. The teacher explained the history of qurbani, the laws and requirements of sacrificial animals, as well as the procedure for slaughter through the lecture method accompanied by textbook reading. Although the delivery of the material provides cognitive information to students, many of them have not understood in depth the philosophical meaning of qurbani worship. Students tend to view qurbani only as a ritual of slaughtering animals, without understanding the values of sincerity, obedience to Allah, and social concern for others. This condition causes PAI learning to be less touching on the affective and psychomotor realms of students. Thus, it can be concluded that students' understanding of qurbani is still partial and purely cognitive, not touching spiritual and social aspects as expected in Islamic education.

The understanding of qurbani must actually include three main dimensions: ritual, spiritual, and social dimensions.³ The ritual dimension is related to the procedures and legal provisions for the implementation of qurbani as taught in Islamic jurisprudence. The spiritual dimension reflects the values of sincerity and obedience to Allah SWT as exemplified by Prophet Ibrahim and Prophet

¹ Nazilatul Mifroh, "Teori Perkembangan Kognitif Jean Piaget Dan Implementasinya Dalam Pembelajaran Di SD/MI," *JPT: Jurnal Pendidikan Tematik* 1, no. 1 (2020), <https://doi.org/10.62159/jpt.v1i1.144>.

² Asasul Baidlo Qurotul'ain, "Pendekatan Kontekstual Dalam Pembelajaran Quran Hadis Untuk Meningkatkan Pemahaman Siswa Madrasah Aliyah," *Jurnal El-Hamra : Kependidikan Dan Kemasyarakatan* 9, no. 3 (2024), <https://doi.org/10.62630/elhamra.v9i3.325>.

³ Idris Siregar et al., "Menguak Hikmah Di Balik Ibadah Qurban," *Semantik : Jurnal Riset Ilmu Pendidikan, Bahasa Dan Budaya* 2, no. 3 (2024), <https://doi.org/10.61132/semantik.v2i3.789>.

Ismail 'alaihissalam in their story of sacrifice.⁴ Meanwhile, the social dimension emphasizes the importance of sharing and caring for others, especially the poor who receive qurbani meat. If PAI learning only emphasizes the ritual aspect, then the goal of holistic Islamic education will not be achieved.⁵ Therefore, learning strategies and media that are able to present meaningful learning experiences are needed, so that students not only know the qurbani procedure but also appreciate the values contained in it.

One of the causes of the lack of effective PAI learning at SDIT Insan Permata Bojonegoro is the limited learning media used by teachers. Generally, teachers only rely on package books, student worksheets, and verbal explanations. Learning media such as videos, teaching aids, or visual models are still rarely used. This condition makes it difficult for students to imagine how the process of implementing the actual qurbani is, starting from the intention, selection of animals, slaughter, to the distribution of meat to the community. As a result, the concepts students receive are abstract and difficult to apply in real life. In fact, based on the *theory of Cone of Experience* from Edgar Dale (1969), the more concrete the learning experience obtained by students, the higher the level of understanding and retention of the material learned.⁶ Thus, learning that only relies on words or text is at the lowest level of experience, while learning through real objects or simulations is at the highest level.⁷

To overcome these problems, it is necessary to develop learning media that is able to turn abstract concepts into concrete experiences. One alternative that can be used is the media of qurbani diorama, which is a three-dimensional miniature that depicts a certain situation or process visually and realistically. The qurbani diorama can visualize the stages of the implementation of qurbani in a sequential and interesting manner, starting from the story of the Prophet Ibrahim and Ishmael, the process of slaughtering sacrificial animals, to the distribution of meat to the community. Through this media, students can understand not only the procedural aspects but also the meaning of qurbani values as a whole. Diorama media is also interactive because it allows students to observe, discuss, and present the results of their observations, making learning more active and participatory.⁸

⁴ Mahdi Wahyuni Salam, "Nilai-Nilai Pendidikan Keteladanan Dalam Kisah Nabi Ibrahim A.S.," *Inteligensia* 9, no. 2 (2022), <https://doi.org/10.54604/itg.v9i2.73>.

⁵ Amriah Malili et al., "Implementasi Pendidikan Holistik Islami Pada Pembelajaran Pendidikan Agama Islam Di Sekolah Dasar Muhammadiyah Bojong Gede Bogor," *Jurnal Dirosah Islamiyah* 5, no. 1 (2022), <https://doi.org/10.47467/jdi.v5i1.1763>.

⁶ Pusvyta Sari, "Analisis Terhadap Kerucut Pengalaman Edgar Dale Dan Keragaman Gaya Belajar Untuk Memilih Media Yang Tepat Dalam Pembelajaran," *Mudir: Jurnal Manajemen Pendidikan* 1, no. 1 (2019), <https://doi.org/10.55352/mudir.v1i1.7>.

⁷ Alfi Ardhiati Solikhah, "Virtual Reality-Based Learning Pada Pembelajaran Menulis Teks Deskripsi Kelas VII SMP," *Proceedings Series on Social Sciences & Humanities* 19 (November 2024), <https://doi.org/10.30595/pssh.v19i.1347>.

⁸ Dewi Hurwanani et al., "Analisis Penerapan Media Diorama Struktur Tumbuhan Pada Pembelajaran IPAS Kelas 4 Sekolah Dasar," *Menulis: Jurnal Penelitian Nusantara* 1, no. 8 (2025), <https://doi.org/10.59435/menulis.v1i8.607>.

In the perspective of constructivist theory put forward by Piaget, learning is an active process in which students build knowledge based on experience and interaction with their environment.⁹ Elementary school-age children are at the stage of concrete thinking, so they learn more effectively when they are directly involved in observable and tactile activities.¹⁰ The use of qurbani diorama is in line with this principle of constructivism because it provides an opportunity for students to build understanding through visual and contextual experiences, rather than simply receiving information from the teacher. In addition, Edgar Dale's experiential cone theory reinforces the theoretical foundation that learning that involves direct experience and concrete media will be more meaningful and lasting in students' memory than learning that is only verbal in nature.¹¹ In other words, the qurbani diorama media is a bridge between abstract concepts and concrete realities that students need in understanding qurbani worship.

The choice of a research location at SDIT Insan Permata Bojonegoro also has a strong reason. This school is an integrated Islamic educational institution that applies Islamic values in all aspects of learning and school activities. Students at SDIT Insan Permata are not only taught general science but also fostered in morals, spirituality, and religious activities such as congregational prayers, memorization of the Qur'an, and intensive PAI learning. With such characteristics, this school is very relevant as a place for the development of learning media based on Islamic values, including qurbani dioramas. In addition, grade VI students are an age group that is able to think logically and understand the cause-and-effect relationship simply, so they are the right target to test the effectiveness of diorama media as a learning aid.

Through the development of qurbani diorama media, it is hoped that PAI learning at SDIT Insan Permata Bojonegoro can change from monotonous learning to more meaningful and fun. This media not only facilitates students' cognitive understanding of qurbani materials, but also fosters character values such as sincerity, obedience, and social concern. Thus, learning does not stop at knowledge transfer, but also becomes a process of internalizing values that shape students' religious behavior and attitudes in daily life.

⁹ Aliffia Teja Prasasty et al., "Pendekatan Konstruktivisme: Meningkatkan Hasil Belajar Melalui Pembelajaran Aktif Di Sekolah," *JiIP - Jurnal Ilmiah Ilmu Pendidikan* 8, no. 2 (2025), <https://doi.org/10.54371/jiip.v8i2.7091>.

¹⁰ Dini Pepilina et al., "Analisis Progres Kognitif Anak-Anak Di Sekolah Dasar Dan Dampaknya Terhadap Proses Pembelajaran," *Sasana: Jurnal Pendidikan Sosial Budaya Dan Agama* 1, no. 1 (2024), <https://ejournal.mediapenamandiri.com/index.php/jsoba/article/view/75>.

¹¹ Dhinendra Choirum Min Alfi Syach and Listyaningsih Listyaningsih, "Pengembangan Media Pembelajaran Interaktif Berbasis Game Visual Novel Pada Mata Pelajaran Pendidikan Pancasila Di SMA Negeri 20 Surabaya," *Kajian Moral dan Kewarganegaraan* 11, no. 4 (2023), <https://doi.org/10.26740/kmkn.v11n4.p788>.

With the theoretical foundation of Piaget's constructivism and Dale's cone of experience, as well as empirical needs in the field, this study focuses on the development of qurbani diorama media to improve understanding of the concept of qurbani worship in grade VI students of SDIT Insan Permata Bojonegoro. This research is expected to make a real contribution to the innovation of PAI learning media in elementary schools and become a reference for teachers in creating interactive, contextual, and high spiritual value.

RESEARCH METHODS

This research uses a research and development (R&D) approach with the ADDIE development model, which is an acronym for *Analysis, Design, Development, Implementation, and Evaluation*.¹² This model was chosen because it provides systematic and structured steps in producing effective and valid learning products. According to Branch, the ADDIE model was developed as a conceptual framework to design a learning system that is adaptive to learners' needs and learning objectives.¹³ This model focuses on the development process that is oriented to real needs in the field, so it is very relevant for research aimed at producing innovative learning media, such as qurbani diorama for grade VI students of SDIT Insan Permata Bojonegoro.

The first stage is Analysis, which is identifying learning needs, student characteristics, and basic competencies to be achieved. The second stage is Design, which includes the planning of the shape, content, and appearance of the qurbani diorama. Furthermore, the Development stage is carried out by making diorama products and validating them by media experts and material experts. The fourth stage is Implementation, where the media is tested to students to see its effectiveness in increasing understanding of the concept of qurbani worship. The last stage is Evaluation, which is carried out formatively and summatively to assess the effectiveness and feasibility of the product. ADDIE's model is seen as flexible and systematic because each stage is interconnected and allows for continuous improvement during the development process.¹⁴

¹² Sugiyono, *Metode Penelitian Dan Pengembangan (Research and Development)* (Alfabeta, 2019).

¹³ Robert Maribe Branch, *Instructional Design: The ADDIE Approach* (Springer US, 2009), <https://doi.org/10.1007/978-0-387-09506-6>.

¹⁴ Liangyue Lu and Meredith L. C. Sides, "Instructional Design for Effective Teaching: The Application of ADDIE Model in a College Reading Lesson," *Practitioner to Practitioner* 11, no. 1 (2022), <https://eric.ed.gov/?id=EJ1361341>.

RESULTS AND DISCUSSION

Media Development Process

The development process of Augmented Reality (AR)-based Diorama Qurban learning media in this study follows the systematic steps of the ADDIE development model which consists of five stages: *Analysis*, *Design*, *Development*, *Implementation*, and *Evaluation*. Each stage is carried out in a planned manner to produce learning media that is valid, interesting, and able to combine concrete visual elements and interactive digital technology.

At the analysis stage, the researcher conducted observations and interviews with PAI teachers to find out the difficulties of learning qurbani worship materials. The results of the analysis show that learning is still dominated by lecture methods without the support of attractive visual media. Students have difficulty understanding the order of the execution of qurbani and the spiritual meaning behind it because learning is abstract. Based on these problems, a three-dimensional Qurban Diorama media was developed enriched with Augmented Reality (AR) features so that students can visualize the qurbani process in a more vivid and realistic way.

The design stage begins by designing the thematic structure of the Qurban Diorama based on the results of theoretical studies, field observations, and educational video references such as "*Qurbani Materials*," "*Procedures for Slaughtering Qurbani Animals*," and "*Qurbani Animal Requirements*". The diorama design consists of four main segments: (1) an introduction to "What is Qurban"; (2) segments of sacrificial animals (camels, cows, goats) with symbols of constancy, togetherness, and sincerity; (3) the segment of the requirements for sacrificial animals; and (4) segments of slaughter procedures to meat distribution. The visual design uses a predominance of green, brown, and beige colors for a natural impression and contrasting colored text labels to make it easier for students to read.

In addition to the physical form, each segment of the diorama is assigned an AR QR code created using the Assemblr Edu platform. When students scan the QR code with the app, interactive 3D elements such as moving sacrificial animals, symbolic slaughter processes, and animations of meat distribution to the community appear. This innovation allows students to gain a two-layered visual learning experience through real media and interactive digital media.



Figure 1. Qurban Diorama Design with AR QR Code



Figure 2. Diorama Shape

Displays a physical view of the diorama and an example of an AR view that appears after being scanned through the Assemblr Edu app. In the development stage, physical media is made using materials such as thick cardboard, styrofoam, flannel, and acrylic paint. The diorama prototype is then combined with digital elements using *the Assemblr Studio feature* to create a 3D model that is relevant to the content of the material. Each 3D model is uploaded to Assemblr Edu,

then linked with a unique QR code affixed to each part of the diorama. The product was validated by material experts and media experts with "very feasible" results.

The implementation stage is carried out by testing the media to grade VI students. The teacher directs students to observe the diorama, read the information label, and then scan the QR code to see the AR animation. The students' response shows high enthusiasm; they feel that they better understand the order of qurbani worship and its spiritual meaning through a combination of physical media and interactive AR.

The last stage, evaluation, is carried out by assessing the effectiveness of media based on improving learning outcomes and student responses. The test results showed a significant increase in understanding of the concept of qurbani, while students' response to the media reached a "very positive" level.

Overall, the development of AR-based Qurban Diorama using Assemblr Edu proved effective and relevant to Piaget's theory of constructivism as well as Edgar Dale's cone of experience, as it provided a concrete, visual, and interactive learning experience that reinforced the understanding of abstract concepts. Through a combination of real media and digital technology, students not only understand the procedure of sacrificial worship, but also internalize the values of sincerity, obedience, and social concern in daily life.

Validation Results

The validation stage is carried out to ensure that the Diorama Qurbani learning media developed has met the feasibility criteria in terms of content, appearance, and usefulness. Validation was carried out by two experts, namely material experts (PAI teachers and Islamic religious education lecturers) and media experts (educational technology lecturers). Each validator assesses the product based on the aspects that have been established using a four-level rating scale: 4 = Very Feasible, 3 = Feasible, 2 = Quite Feasible, 1 = Less Feasible.

Aspects assessed by material experts include: the suitability of the content with basic competencies, the correctness of the concept of qurbani sharia, the clarity of the flow of the material, the relevance of character values, and the depth of the educational content. Meanwhile, media experts assessed the aspects of visual appearance, attractiveness of design, color suitability, neatness of layout, clarity of text, and ease of use by students and teachers.

Table 1. Validator Assessment Results

Assessment Aspects	Maximum Score	Scores Obtained	Percentage	Categories
Material Compatibility with KD	20	19	95%	Highly Worth It
The Truth of the Concept of Sharia	20	18	90%	Highly Worth It
Educational Values and Character	15	14	93%	Highly Worth It
Media Display and Visualization	20	18	90%	Highly Worth It
Attractiveness and Color	15	13	87%	Worthy
Ease of Use	10	9	90%	Highly Worth It
Overall Average	100	91	91%	Highly Worth It

Based on Table 1 above, the validation results show that the Qurban Diorama media obtained an average score of 91%, which is included in the category of "Very Feasible". The results of the validation of the material experts show that the content of the diorama is in accordance with Islamic teachings and the applicable curriculum. Some suggestions for improvement from material experts include adding brief information about the time of the implementation of qurbani (10-13 Zulhijah) and affirming the social value of qurbani in the narrative.

Meanwhile, validation results from media experts show that the visual aspect is attractive, proportional, and easy to understand by elementary school students. However, it is recommended that the size of the label text be enlarged and the coloring of the slaughter area adjusted to keep it polite and not create a creepy impression. After revision according to the input, the media was declared suitable for testing in the actual learning environment.

Test Results

The media trial was carried out in two stages, namely a limited trial and a broad trial. The limited trial stage was carried out on 10 grade VI students of SDIT Insan Permata Bojonegoro to see the initial understanding and response to the use of media. PAI teachers use Qurban Diorama when explaining qurbani worship material. Students appear enthusiastic, actively ask questions, and show a high interest in the media. Based on observations and brief interviews, most students stated that this media helped them understand the qurbani process more clearly because they could see the sequence in real life.

After minor improvements were made to the label and color, the media was widely tested on all 30 grade VI students. The effectiveness test was carried out using pre-test and post-test to measure the improvement of understanding of the concept of qurbani worship. The test results are presented in the following Table 2:

Table 2. Student Test Results

Test Stage	Student Average Score	Increase (Δ)	Categories
Before (Pre-test)	67,3	–	–
After (Post-test)	87,6	+20,3	Significant Increase

Based on Table 2 above, there was an increase in the average score of 20.3 points, which shows that the Qurban Diorama media is effective in increasing students' understanding of the concept of qurbani worship. Analysis of student responses through questionnaires showed an average result of 92% (very positive). Students rated this media as interesting (95%), easy to understand (90%), and useful (91%) in helping to understand the qurbani process. In addition, students also stated that learning became more enjoyable because they were able to learn through direct observation and discussion in small groups.

PAI teachers who were accompanying respondents also gave positive responses, stating that this media was very helpful in explaining material that was previously difficult to visualize. Learning becomes more interactive, communicative, and time-efficient. Thus, the results of the trial prove that the Qurban Diorama media is feasible and effective to be used as a PAI learning media at the elementary school level, because it is able to increase conceptual understanding and foster religious values such as sincerity, obedience, and social concern in students.

Discussion

The results of research on the development of Qurban Diorama media show that this media is effective in increasing the understanding of the concept of qurbani worship in grade VI students of SDIT Insan Permata Bojonegoro. This increase can be seen from the results of expert validation which showed the category of "very feasible" and the results of the trial which showed a significant increase in the students' comprehension score from an average of 67.3 in *the pre-test* to 87.6 in *the post-test*. In addition, student responses to the media reached 92% with a very positive category, which indicates that these dioramas are not only visually appealing but also cognitive, affective, and socially beneficial. These results strengthen the theory that concrete visual media is able to accelerate the understanding of abstract concepts, especially in elementary school-age students who are at the stage of concrete operational development according to Piaget.¹⁵

¹⁵ Jean Piaget, *Science of Education and the Psychology of the Child* (Orion Press, 1970), 60.

According to the theory of constructivism put forward by Jean Piaget, learning is not a passive process of receiving information, but rather an active process in which learners build their own knowledge through direct experience and interaction with the environment.¹⁶ At elementary school age, children learn most effectively when they are directly involved in activities that can be observed, touched, and manipulated concretely.¹⁷ In this context, the use of the qurban diorama as a three-dimensional medium allows students to observe the process of qurbani worship in its entirety starting from the introduction of the meaning of qurban, the type of animal slaughtered, the conditions that must be met, to the procedures for slaughtering and distributing meat to the community. Through visual and physical interaction with this media, students can construct their own understanding of qurbani values, such as sincerity, obedience to Allah, and social concern for others.

The effectiveness of this media is also supported by the Cone of Experience theory developed by Edgar Dale. Dale explained that learning experiences that are concrete or direct provide a higher level of knowledge retention than learning experiences that are verbal or abstract.¹⁸ In Dale's cone of experience, dioramas fall into the category of "concrete and direct visual models", which are located on the lower layer of the cone meaning that they provide the learning experience that is closest to reality. Students who learn through the medium of diorama not only hear and see, but can also interact and relate the concepts they see to real life. This is why the qurbani diorama is able to significantly improve students' understanding compared to traditional lecture methods.

The findings of this study are also in line with the results of previous research. For example, research by Jannah et al, on the use of miniature media in fiqh learning in elementary schools shows that three-dimensional media can increase students' understanding and interest in learning because it provides a concrete and enjoyable learning experience.¹⁹ Another study by Hariri & Wibowo found that the use of diorama media in Islamic history learning helps students understand the chronology of events better than using reading texts alone.²⁰ This proves that three-dimensional visual-based media has a significant influence in helping students understand abstract material in religious lessons.

¹⁶ Hijrah Hidayah Nasution et al., "Kajian Deskriptif Pendekatan Konstruktivisme Melalui Penerapan Model Pembelajaran Kooperatif Terhadap Pemahaman Konsep Matematis Siswa," *LOKAKARYA* 3, no. 2 (2024), <https://doi.org/10.30821/lokakarya.v3i2.4184>.

¹⁷ Hardika Saputra, "Perkembangan Berpikir Matematis Pada Anak Usia Sekolah Dasar," *JEMARI (Jurnal Edukasi Madrasah Ibtidaiyah)* 6, no. 2 (2024), <https://journal.unuha.ac.id/index.php/jemari/article/view/3311>.

¹⁸ Edgar Dale, *Audio-Visual Methods in Teaching*, 3rd ed. (Dryden Press, 1969), 70.

¹⁹ Raudlatul Jannah et al., "Pengembangan Media Pembelajaran Miniatur Untuk Manasik Haji Pada Mata Pelajaran Fiqih Di Madrasah Ibtidaiyah," *JEMI* 1, no. 2 (2023), <https://doi.org/10.61815/jemi.v1i2.286>.

²⁰ Muhammad Adnand Hariri and Adinda Selvien Prasetya Wibowo, "Pengembangan Media Diorama Interaktif Untuk Mengenalkan Keberagaman Tempat Ibadah Di Indonesia Pada Siswa Sekolah Dasar," *Menulis: Jurnal Penelitian Nusantara* 1, no. 6 (2025), <https://doi.org/10.59435/menulis.v1i6.318>.

In the context of PAI learning, the use of qurban diorama provides a very important added value. First, this media helps teachers overcome the limitations of lecture methods that often make students passive. With dioramas, learning becomes more interactive because teachers can explain the qurbani process while pointing to certain parts of the media. Second, students can learn through observation and hands-on experience, which is in line with the *student-centered learning* approach. Third, this media instills Islamic character values such as cooperation, empathy, and obedience to Allah, because the diorama clearly depicts the social aspect of the distribution of qurbani meat to the community. Thus, the qurban diorama not only enhances the cognitive aspects of students, but also contributes to the formation of their religious and social character.

In addition, the results of this study strengthen the theory of visual learning media from Heinich, Molenda, and Smaldino which states that media functions as a bridge between abstract concepts and concrete experiences.²¹ When the teacher explains a concept that is difficult to visualize, such as the procedure of slaughter or the requirements of the sacrificial animal, the diorama acts as a real representation that makes it easier for students to understand the relationship between the concept and the practice. This makes dioramas an effective tool to achieve deeper learning goals, not just declarative knowledge, but also conceptual understanding and spiritual attitudes.

The success of the development of the Qurban Diorama also shows that visual-based learning media innovations can significantly improve the quality of PAI learning. So far, PAI has often been perceived as a subject that only emphasizes the memorization of verses and the laws of worship. But through media such as dioramas, learning becomes more lively and contextual. Students not only know the command of qurban, but also understand the reason and wisdom behind it. This makes PAI learning more meaningful (*meaningful learning*), where knowledge is not only stored in short-term memory, but also internalized into students' attitudes and behaviors.

In terms of scientific contribution, this research enriches the treasure of research *and development* in the field of Islamic education, especially in the application of the ADDIE model for the development of learning media. The results of the study show that the ADDIE model has proven to be effective and flexible to be used in designing contextual media based on Islamic values. From a practical perspective, Qurban Diorama media can be used as an innovative alternative for PAI teachers in teaching abstract worship materials. Schools can also develop similar media for other topics such as zakat, hajj, or the stories of the prophets, so that religious learning is fun, interactive, and meaningful.

²¹ Robert Heinich et al., *Instructional Media and Technologies for Learning*, 7th ed. (Merrill Prentice Hall, 2002).

Thus, this study provides empirical evidence that the use of Qurban Diorama media is able to improve the quality of PAI learning in elementary schools through visual and constructivist approaches. This media not only increases students' conceptual understanding of qurbani worship, but also fosters Islamic values in them. Therefore, the qurbani diorama can be recommended as a form of learning media innovation that is effective, contextual, and relevant to the needs of Islamic education in the 21st century.

CONCLUSION

This development research shows that the Qurban Diorama media is effectively used in Islamic Religious Education learning to improve the understanding of the concept of qurbani worship in grade VI students of SDIT Insan Permata Bojonegoro. The validation results from material experts and media experts showed the "very feasible" category with an average score of 91%, indicating that this media has met the criteria for feasibility of content, display, and usefulness. Limited and extensive trials showed a significant increase in students' comprehension from an average of 67.3 to 87.6 after the use of media. In addition, student responses were very positive (92%) to the attractiveness, ease of understanding, and educational value of the diorama. These findings reinforce Piaget's theory of constructivism and Edgar Dale's experiential cone that concrete, experiential learning can improve understanding of abstract concepts. Thus, the Qurban Diorama is proven to not only improve the cognitive aspect, but also instill spiritual and social values such as sincerity, obedience, and caring. This research makes a real contribution to the development of innovative, visual, and contextual PAI learning media, although it is limited to the scope of elementary schools and needs to be developed for other religious themes in the future.

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