

THE EFFECTIVENESS OF MULTIMEDIA-BASED LEARNING MODELS: INTEGRATION OF AUDIOVISUAL CONTENT AND INTERACTIVE GAMES TO IMPROVE UNDERSTANDING OF ISLAMIC RELIGIOUS EDUCATION VALUES IN GRADE IV OF SDN 1 KARANGCEGAK PURBALINGGA

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Abstract

Islamic Religious Education (PAI) for fourth-grade students of SD Negeri 1 Karangcegak Purbalingga. The study used a qualitative descriptive approach with field research and a case study design. The subjects were fourth-grade PAI teachers, while data were collected through learning observations, in-depth interviews, and documentation. Data analysis was conducted interactively through the stages of data reduction, data presentation, and conclusion drawing. The results showed that the use of audiovisual content, such as animated videos and interactive presentations, was effective in increasing students' focus, learning interest, and contextual understanding of abstract PAI material. Meanwhile, the implementation of interactive digital quiz-based games was able to increase active participation, learning motivation, and students' ability to apply PAI values through a fun and reflective learning experience. The integration of the two media created more meaningful, student-centered learning and supported the strengthening of cognitive, affective, and psychomotor aspects. However, the implementation of this learning model still faces obstacles in the form of limited infrastructure and teacher readiness in managing digital media. Thus, it can be concluded that the multimedia-based learning model integrated with audiovisual content and interactive games is effective in improving the understanding of Islamic Religious Education values, with the note that it requires support from infrastructure and improving teacher competency so that its implementation is more optimal and sustainable.

Keywords: multimedia learning, audiovisual content, interactive games, Islamic Religious Education, elementary school

Abstrak

Pendidikan Agama Islam (PAI) pada siswa kelas IV SD Negeri 1 Karangcegak Purbalingga. Penelitian menggunakan pendekatan deskriptif kualitatif dengan jenis penelitian lapangan (field research) dan desain studi kasus. Subjek penelitian adalah guru PAI kelas IV, sedangkan data dikumpulkan melalui observasi pembelajaran, wawancara mendalam, dan dokumentasi. Analisis data dilakukan secara interaktif melalui tahapan reduksi data, penyajian data, serta penarikan kesimpulan. Hasil penelitian menunjukkan bahwa penggunaan konten audiovisual, seperti video animasi dan presentasi interaktif, efektif dalam meningkatkan fokus, minat belajar, serta pemahaman kontekstual siswa terhadap materi PAI yang bersifat abstrak. Sementara itu, penerapan game interaktif berbasis kuis digital mampu meningkatkan partisipasi aktif, motivasi belajar, serta kemampuan siswa dalam menerapkan nilai-nilai PAI melalui pengalaman belajar yang menyenangkan dan reflektif. Integrasi kedua media tersebut menciptakan pembelajaran yang lebih bermakna, berpusat pada siswa, serta mendukung penguatan aspek kognitif, afektif, dan psikomotorik. Meskipun demikian, implementasi model pembelajaran ini masih menghadapi kendala berupa keterbatasan infrastruktur dan kesiapan guru dalam pengelolaan media digital. Dengan demikian, dapat disimpulkan bahwa model pembelajaran berbasis multimedia yang terintegrasi dengan konten audiovisual dan game interaktif efektif dalam meningkatkan pemahaman nilai-nilai PAI, dengan catatan diperlukan dukungan sarana prasarana serta peningkatan kompetensi guru agar penerapannya lebih optimal dan berkelanjutan. Kata kunci: pembelajaran multimedia, konten audiovisual, game interaktif, Pendidikan Agama Islam, sekolah dasar



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INTRODUCTION

Educational transformation in the digital era demands innovation in the teaching and learning process in the classroom.¹ The use of conventional learning models has a long history of accompanying teachers and students in the teaching and learning process, which has now received a lot of criticism such as students being too passive, boring, students only listening and writing so that they are less involved in the learning process.² The condition of students and technological advances are other reasons that require teachers to innovate conventional learning models to models that utilize several combinations of interactive media that allow students to interact directly with the material.³

The subject of Islamic Religious Education is one of the disciplines that requires a lot of innovation.⁴ There are many teaching materials in Islamic Religious Education lessons that require in-depth understanding, such as in the Islamic Religious Education group which includes learning about the Qur'an, Hadith, Aqidah, Ethics, Jurisprudence, and Islamic Cultural History, where many of the materials in it require in-depth strengthening both in the direction of character change and the skills to apply the material.⁵ Moreover, using old methods can easily make children bored, and many students become less interested in the same learning model over and over again. Therefore, a learning model is needed that adapts to the current digital era, providing in-depth instruction and stimulating students' curiosity.⁶

At the elementary school level, especially in Islamic Religious Education subjects, there are quite a few abstract conceptual materials that cannot be directly understood by students, such as the material on the stories of the prophets and apostles about miracles, the events of the conquest

¹ A. H. Hafiz et al., "Pengembangan Modul Interaktif Untuk Kurikulum Pendidikan Agama Islam Berbasis Digital," *Mesada: Journal of Innovative Research* 1, no. 2 (2024): 193–201, <https://doi.org/10.61253/mp2j1b86>.

² E. Sutarno and M. Mukhidin, "Pengembangan Model Pembelajaran Berbasis Multimedia Interaktif Pengukuran Untuk Meningkatkan Hasil Dan Kemandirian Belajar Siswa SMP Di Kota Bandung," *Jurnal Pendidikan Teknologi Dan Kejuruan* 21, no. 3 (2013): 203–18.

³ N. Sriansani and D. P. Lestari, "Efektivitas Media Interaktif Dalam Pembelajaran Pendidikan Agama Islam Di Sekolah Menengah Kejuruan Pada Penggunaan Video, Aplikasi, Dan Game Edukasi," *Journal of Innovative and Creativity* 5, no. 1 (2025): 59–65.

⁴ N. Monika, "Peran Strategis Media Pembelajaran PAI Digital," *Pedagogik: Jurnal Pendidikan Dan Riset* 1, no. 3 (2023): 261–69, <https://doi.org/10.65311/pedagogik.v1i2.943>.

⁵ H. Yuningsih and H. Haeruddin, "Peran Penggunaan Multimedia Interaktif Dalam Pembelajaran PAI Di SDN 018 Balikpapan Barat," *Journal of Educational Research and Practice* 2, no. 2 (2024): 99–108.

⁶ Helmiati, *Model Pembelajaran* (Aswaja Pressindo, 2012).

of Mecca, the leadership of the caliphs, or the material on Aqidah and Akhlak, for example, such as the obligatory and jaiz characteristics of the apostles, as well as other materials that require more complex explanations, of course, require a special model that can reach students' understanding both cognitively, affectively, and psychomotorically, through direct and real understanding that is able to reveal the understanding of material that is still abstract.

Based on the results of initial observations in grade IV of SD Negeri 1 Karangcegak Purbalingga, it was found that students' understanding of Islamic Religious Education values was not yet deep enough, not a few materials were still too abstract, such as the material on the Prophet's Hijrah to Medina which was still too minimal in real context, so it needed a good illustration in the form of animation or similar interactive videos. In addition, in the understanding of QS Al-Hujurat verse: 13 with an understanding of the diversity that exists in Indonesia. This shows that the use of integrated innovative learning models such as audiovisual content and interactive games needs to be applied in the process of strengthening the material for students.

The use of multimedia-based learning models, especially through the integration of audiovisual content and interactive games, is expected to improve the understanding of Islamic Religious Education values in the fourth grade of SD N 1 Karangcegak Purbalingga. In addition, through the application of this model, learning will be more active, fun, meaningful, and have an impact on improving the understanding of Islamic Religious Education values as a whole, both from the cognitive, affective, and psychomotor aspects. Therefore, the use of multimedia learning models, especially in the use of audiovisual content and interactive games, is very suitable if used as teaching materials to improve students' understanding abilities, especially in improving Islamic Religious Education values.

Thus, we tried to research the use of multimedia-based learning models and interactive games in the teaching and learning process at SD Negeri 1 Karangcegak Purbalingga, by taking the title "Effectiveness of Multimedia-Based Learning Models: Integration of Audiovisual Content and Interactive Games to Improve Understanding of Islamic Religious Education Values in Grade IV of SD N 1 Karangcegak Purbalingga" with the hope that the model is able to improve understanding in depth and broadly covering the values of everyday life in a real way.

LITERATURE REVIEW

Multimedia-based learning model

Multimedia-based learning models are interactive and engaging. When applied, they can provide a comprehensive experience for students, as they incorporate two elements: a device that

carries information and a message.⁷ It can also help teachers clarify material so that students can grasp it clearly and apply it to everyday life. Furthermore, this multimedia learning model integrates several elements, such as audio, visual media, image and sound presentations, animation, and so on, to clarify abstract material with the visuals presented.⁸

Using this multimedia learning model offers several benefits for both teachers and students. First, it increases student participation, making the learning process more active and enjoyable. Second, it allows for more controlled time management, minimizing the need for learning time, and streamlining the teaching and learning process, allowing for efficient use of time and space, allowing for ease of use. Third, it improves the quality of student learning. By using this multimedia model, students are provided with a comprehensive and comprehensive learning experience, ensuring that the material they absorb is not limited to difficult topics; all forms of abstract explanations can be easily deciphered.⁹

Audiovisual content in Islamic Education learning

Audiovisual content in Islamic Education learning is used to enhance students' understanding of the implications of learning materials so that students understand real examples or descriptions of material that is still abstract.¹⁰ Students learn through simultaneous sensory activities, namely seeing, hearing, observing, where they will interact directly with the material either through displaying material in a PPT with pictures and sound, or through Islamic Religious Education material made into animated videos, films, dramas, and so on.¹¹

By implementing this audiovisual content, it can provide benefits to both teachers and students.¹² For teachers, learning becomes more effective and time efficient because students will find it easier to understand and will not spend too much time conditioning the learning atmosphere because students are already interested, and it can make it easier for teachers to provide a clear picture of the material being taught, especially elementary school-aged students who are still too

⁷ S. R. Fedi, "Efektivitas Multimedia Interaktif Dalam Pembelajaran Agama Islam," *Jurnal Pelita Nusantara: Kajian Ilmu Sosial Multidisiplin* 1, no. 3 (2023): 309–18, <https://doi.org/10.59996/jurnalpelitanusantara.v1i3.265>.

⁸ H. Pagarra et al., *Media Pembelajaran* (Badan Penerbit UNM, 2022).

⁹ Yuningsih and Haeruddin, "Peran Penggunaan Multimedia Interaktif Dalam Pembelajaran PAI Di SDN 018 Balikpapan Barat."

¹⁰ Sriasnani and Lestari, "Efektivitas Media Interaktif Dalam Pembelajaran Pendidikan Agama Islam Di Sekolah Menengah Kejuruan Pada Penggunaan Video, Aplikasi, Dan Game Edukasi."

¹¹ S. Badriah et al., "Strategi Efektif Menggunakan Video Dalam Pembelajaran PAI Berbasis Desain Instruksional," *TAJDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 9, no. 2 (2025): 157–73, <https://doi.org/10.52266/tajdid.v9i2.4414>.

¹² Helmiati, *Model Pembelajaran*.

unfamiliar with understanding abstract explanations so they need real analogies that can be provided with this audiovisual content.¹³

For students, the first benefit is that they will be able to understand concepts more easily, using a language that's appropriate for children. Second, they will be more enthusiastic and less likely to get bored because of the use of audiovisual multimedia content. Third, the message of the material being studied will be easier to remember because it involves real-life images or direct experiences, making it more memorable.¹⁴

Interactive games in learning

Interactive games are a form of digital play aimed at education. Games in Islamic Religious Education (PAI) are designed to provide meaningful and enjoyable learning experiences, thereby engaging students. Interactive games typically include prayer simulations, interactive quizzes, story-based games with timed challenges, and levels, all designed to foster competitiveness and enhance student understanding.¹⁵

Through designs like quizzes or virtual adventures depicting stories of the Prophet, students don't get bored easily. This is because these interactive games present teaching materials in a dynamic and informative way. However, the teaching and learning process using these games requires a computer or tablet, a projector, and adequate internet access to ensure smooth learning.¹⁶

Besides being fun, this interactive game media also provides teaching of moral values and morals of daily life if designed appropriately, besides that it also provides encouragement to students to think critically, solve problems, and build cooperation, so it can be concluded that the use of this interactive game can provide relevant strategic guarantees to provide learning that is in accordance with the needs of education in the current digital era that supports the holistic development of students.¹⁷

¹³ Yuningsih and Haeruddin, "Peran Penggunaan Multimedia Interaktif Dalam Pembelajaran PAI Di SDN 018 Balikpapan Barat."

¹⁴ N. Pulungan, "Efektivitas Media Audiovisual Dalam Pembelajaran Konseptual Tentang Puasa Di Sekolah," *KHIDMAT: Jurnal Pendidikan Dan Ilmu Sosial* 3, no. 1 (2025): 155–61.

¹⁵ Y. I. B. Karo et al., "Pemanfaatan Game Edukasi Untuk Penguatan Materi PAI Di Sekolah Menengah," *Mesada: Journal of Innovative Research* 1, no. 2 (2024): 171–79, <https://doi.org/10.61253/nx8bp120>.

¹⁶ S. Wahyuni, "Pengaruh Strategi Pembelajaran Berbasis Game Dalam Menumbuhkan Minat Belajar PAI," *Analysis: Journal of Education* 3, no. 1 (2025): 97–103, <https://doi.org/10.65311/j.analysis.v3i1.1450>.

¹⁷ Karo et al., "Pemanfaatan Game Edukasi Untuk Penguatan Materi PAI Di Sekolah Menengah."

Understanding of Islamic Education values

Understanding the values in Islamic Religious Education (PAI) refers to the sources of Islamic teachings, namely the Quran and Sunnah. Instilling these values in students encompasses the goal of education, namely, the Perfect Man.¹⁸ Where in practice it encompasses several pillars such as faith (aqidah), worship, and morals (relationship to Allah, good character towards oneself, and others). The instillation of values begins with the introduction and foundation of belief in Allah SWT regarding the belief that the only god we should believe in is Allah SWT, then applied with obedience in worship such as obligatory prayers, fasting, zakat which refers to the understanding of the pillars of Islam and the pillars of faith.¹⁹

Furthermore, it reinforces the habituation of noble morals such as honesty, mutual compassion, and trustworthiness in daily life. This instillation is carried out from an early age by both teachers and parents in their students.²⁰ Instilling can be done through role models, daily worship habits, inspirational stories, or other methods that can strengthen such as multimedia-based learning methods using audiovisual content or interactive games that are able to provide real examples related to the application, instillation, and habituation within students.²¹

Learning activities

Learning effectiveness is a measurement conducted to assess the results of improvements in a model or strategy used. Learning effectiveness in this study focuses on the use of multimedia learning models used by researchers to measure the use of audiovisual content and interactive game teaching models in instilling Islamic religious education values in students. Class IV of SD N 1 Karangcegak Purbalingga.

Relevant research

Research by Yuita Sari et al examined the effectiveness of the use of media "Audiovisual learning in increasing understanding of material among elementary school students", focusing on research on the influence of the use of audiovisual media which has an influence on understanding

¹⁸ A. Jundy and Z. Arifin, "Perbedaan Tujuan Pendidikan Islam Dan Barat Serta Tinjauan Terhadap Model-Model Pendidikan Saat Ini," *MHS: Jurnal Pendidikan Dan Ilmu Keislaman* 1, no. 3 (2025): 227–35.

¹⁹ M. Fiqriani et al., "Pendekatan Pembelajaran Pendidikan Islam Untuk Generasi Z: Studi Literatur Tentang Inovasi Dan Tantangan Terkini," *Jurnal Penelitian Ilmu Pendidikan Indonesia* 4, no. 2 (2025): 372–81, <https://doi.org/10.31004/jpion.v4i2.385>.

²⁰ D. N. Aqmarina and M. J. Susilo, "Pengaruh Penggunaan Media Interaktif Terhadap Hasil Belajar Siswa Pada Mata Pelajaran Pendidikan Agama Islam," *Ta'lif: Jurnal Pendidikan Dan Agama Islam* 1, no. 1 (2025): 39–53.

²¹ Pulungan, "Efektivitas Media Audiovisual Dalam Pembelajaran Konseptual Tentang Puasa Di Sekolah."

the material.²² This study differs from the previous study in that it focused on multimedia learning models, specifically audiovisual content and interactive games, for instilling Islamic Religious Education values. Furthermore, Sindi Rahmawati's study, "The Effectiveness of Interactive Multimedia in Islamic Religious Learning," shares similarities with the interactive multimedia model in Islamic religious learning, but has several differences, such as: has not focused on the integration of audiovisual content and interactive games, then the focus of this research is to improve the understanding of PAI values in grade IV of elementary school.²³

RESEARCH METHODS

This study uses a qualitative descriptive approach with a field research type, which focuses on the study of symptoms or events in community groups. Thus, this research can also be categorized as a case study. The subjects of this study were the fourth-grade Islamic Religious Education (PAI) teachers of SD N 1 Karangcegak Purbalingga. The focus of this study lies in the study of the Effectiveness of Multimedia-Based Learning Models: Integration of Audiovisual Content and Interactive Games to Improve Understanding of Islamic Religious Education Values in the fourth-grade Islamic Religious Education (PAI) teachers of SD N 1 Karangcegak Purbalingga.

In data collection, this study used interviews, documentation, and observation. Interviews were conducted with Islamic Religious Education (PAI) teachers at SD N 1 Karangcegak Purbalingga. Observations were conducted during Islamic Religious Education (PAI) lessons in grade IV of SD NI Karangcegak Purbalingga. From the data obtained, the Data Analysis used in this study is Based on Miles and Huberman (1984), qualitative data analysis is interactive and continuous until it reaches saturation point. Data analysis activities include data reduction, data presentation, as well as drawing conclusions and verification.

RESULTS AND DISCUSSION

Results

1. Profile of the Implementation of Multimedia-Based Learning Models

Based on observations in the fourth grade of SD Negeri 1 Karangcegak Purbalingga, Islamic Religious Education (PAI) teachers have implemented multimedia-based learning models using several digital platforms. Teachers regularly use animated videos accessed

²² Y. Sari et al., "Efektivitas Penggunaan Media Pembelajaran Audiovisual Dalam Meningkatkan Pemahaman Materi Di Kalangan Siswa Sekolah Dasar," *Jurnal Metabio: Jurnal Pendidikan Biologi* 7, no. 1 (2025): 42–49.

²³ Fedi, "Efektivitas Multimedia Interaktif Dalam Pembelajaran Agama Islam."

from educational YouTube channels to explain Islamic history, such as the Prophet Muhammad's migration to Medina. Furthermore, to teach moral values, teachers utilize PowerPoint presentations enriched with images, audio recordings of exemplary stories, and short video clips. The use of these audiovisual media serves as a learning catalyst and a stimulus to stimulate class discussions.²⁴

The results of an in-depth interview with the PAI teacher for class IV of SD N 1 Karangcegak Purbalingga, namely Mrs. Nafidatul Fadilah, revealed that:

"The primary motivation for implementing multimedia was to address student boredom and their difficulty in grasping abstract concepts. I realized that Generation Z students are more responsive to visual and dynamic learning compared to pure lecture methods. To meet this need, I independently searched for and curated audiovisual content from the internet, although I acknowledged the time constraints of selecting material that truly aligned with learning objectives and religious values. I also tried implementing simple interactive quizzes using apps like Quizizz on the Fiqh material, which received a positive response from students."

Documentation in the form of Lesson Plans (RPPs) and photographs/videos of classroom activities indicates that multimedia integration has been incorporated into the planning, but with varying degrees of depth. Some RPPs simply list "showing a video" as an activity without further detailing the specific purpose of the show for instilling values, discussion steps, and evaluation rubrics. This documentary evidence reinforces the observational finding that multimedia is effective in gaining attention, which is the first step in an effective learning model.²⁵

Overall, the profile of the multimedia-based model implementation at SD N 1 Karangcegak Purbalingga illustrates the early stages of technology use in Islamic Religious Education (PAI) learning. Teachers have become promoters by utilizing freely available audiovisual resources on the internet and simple quiz applications. The implementation has successfully created a spirit of learning and facilitated conceptual understanding, which is in line with research findings regarding the benefits of multimedia in Islamic Religious Education (PAI) learning. However, to achieve a deeper integration of audiovisual content and interactive games within a coherent pedagogical framework, the development of a specific learning design, technical-operational training for teachers, and more adequate infrastructure support from the school institution is required.

²⁴ Fedi, "Efektivitas Multimedia Interaktif Dalam Pembelajaran Agama Islam."

²⁵ H. Khotimah et al., "Meningkatkan Attensi Belajar Siswa Kelas Awal Melalui Media Visual," *Jurnal Pendidikan Anak* 8, no. 1 (2019): 17–28, <https://doi.org/10.21831/jpa.v8i1.22657>.

2. Student Responses to Audiovisual Content

The results of direct observations in the fourth grade of SD N 1 Karangcegak Purbalingga showed that the presentation of audiovisual content, especially animated videos of the Prophet's story, significantly succeeded in increasing students' focus and attention. During a learning session about the Prophet Muhammad's migration to Medina, students who previously appeared passive and easily distracted became very enthusiastic and fully focused on the projector screen while the video was playing. Their facial expressions appeared full of curiosity, and some students even spontaneously commented or asked questions related to the scenes shown. This phenomenon indicates that audiovisual content functions as a strong attention grabber, creating a more conducive learning environment compared to conventional lecture methods.²⁶ This focused attention is an important prerequisite for the process of internalizing PAI values contained in the learning materials.

Interviews with random students revealed that they found the material presented through videos easier to understand and remember. One student stated, "When I watch the video, I can imagine what the hijrah process is like. It's exciting and doesn't make me sleepy." This statement demonstrates how visual images help transform a story that consists of abstract words into a more vivid and touching experience. Students also found it easier to grasp moral messages, such as the importance of perseverance and cooperation in the story's journey, because they could see the faces and situations depicted in the animation. This ease of understanding the storyline and characters helped reduce students' mental stress, allowing them to focus more on finding meaning and values, rather than simply imagining what was happening. This positive response aligns with the nature of Generation Z, who are more interested in learning through images.

Documentation in the form of field notes and video recordings of classroom activities reinforces the finding that audiovisual content not only enhances cognitive understanding but also triggers profound affective responses. Students clearly react with awe when witnessing visualizations of the Prophet's miracles, or show empathy when witnessing scenes of the struggles of the Companions. These emotional reactions serve as effective entry points for discussions about moral values, as students have already emotionally connected to the material. Teachers can then use these moments to encourage students to reflect on the values they can apply to their daily lives, ensuring that learning does not stop at factual knowledge. Thus, audiovisual content acts as a cognitive-affective bridge connecting religious

²⁶ M. Y. T. Ruslan and M. K. Mustami, "Pengembangan Teknologi Audio Visual Untuk Pembelajaran Pendidikan Islam," *Ta'dib: Jurnal Pendidikan Agama Islam* 3, no. 1 (2024): 67–76.

knowledge with students' emotional experiences, which are ultimately expected to crystallize into changes in attitudes and behavior.²⁷

3. The Influence of Interactive Games on Learning Participation

Observations in the fourth grade of SD N 1 Karangcegak Purbalingga showed that the implementation of interactive digital quiz-based games, such as Quizizz on the topic of understanding the Pillars of Faith, dramatically changed the dynamics of class participation. Students who were usually reluctant to answer questions during conventional question-and-answer sessions became very enthusiastic and competed to respond quickly via mobile devices or computers. The classroom atmosphere changed from passive to active and full of healthy competitive spirit, where almost all students were physically and cognitively involved. This game with a point system, leaderboard, and sound effects successfully created an instant feedback mechanism that motivated students to keep trying.²⁸ Participation is no longer dominated by a few confident students, but is more evenly distributed because the game provides a safe and fun space to test understanding. This increased engagement is a strong early indicator that game-based learning can break the ice and boredom in Islamic Religious Education (PAI) teaching.

Interviews with students revealed that they felt more motivated and less like they were being tested using the interactive game. One student stated, "Playing Quizizz is fun, like a regular game, so it doesn't feel like I'm studying or being tested." This statement reflects how the play element in the game successfully reduced the academic anxiety that often accompanies traditional assessments. The achievement drive in the game fueled continued learning engagement, even outside of school hours. Thus, interactive games not only increase classroom participation but also extend it to independent learning, creating a positive cycle of intrinsic motivation.²⁹

Analysis of activity documentation and game score recordings indicates that high participation is also accompanied by an increase in cognitive participation. Leaderboard data and reports from the Quizizz platform show a gradual increase in the percentage of correct answers from the first session to the next on the same topic. This indicates that students are not simply pressing buttons quickly, but are also learning from mistakes (trial and error) and associating questions with correct answers through a fun repetition mechanism. Games

²⁷ Idrus, "Pembelajaran Berbasis Kognitif Multimedia Pada Kalbu Perspektif Al-Qur'an" (Disertasi doktor, Universitas PTIQ Jakarta, 2023).

²⁸ M. Mahbubi and H. Homaiddi, "Analisis Implementasi Pembelajaran Berbasis Gamifikasi Pada Peningkatan Motivasi Belajar Siswa," *Al-Abshor: Jurnal Pendidikan Agama Islam* 2, no. 1 (2025): 1–9.

²⁹ V. M. A. Yayang and S. F. Putri, "Meningkatkan Motivasi Belajar Siswa Melalui PPT Interaktif Dan Quiz Game Melalui Gamekit," 4, no. 1 (2024): 69–79.

designed with gradually increasing levels of difficulty also encourage students to think more critically and strategically in solving problems, especially those that require the application of values, such as morality in everyday life.³⁰ Therefore, the influence of interactive games on learning participation is multidimensional, encompassing behavioral (activeness), affective (motivation), and cognitive (deep understanding) aspects, which together create a more lively and effective Islamic Education learning ecosystem.

4. Improving Understanding of Islamic Education Values

The research findings revealed a shift in students' understanding from textual memorization to a contextual understanding of Islamic Religious Education (PAI) values. After watching a video about diversity based on QS Al-Hujurat verse 13, students were able to identify examples of diversity in the school environment and connect them to the value of tolerance. This ability demonstrates a deeper internalization of values compared to conventional learning. The visualization of conflict in audiovisuals provides a narrative framework that makes it easier for students to grasp the essence of the values. Thus, multimedia acts as a catalyst for the transition of students' understanding from the basic cognitive level to higher levels, such as understanding and applying.

Evidence of improved student understanding was also evident in their analysis of moral dilemmas simulated through interactive, story-based games. In a simulation of finding a lost item, for example, students went beyond simply providing normative answers to consider the social and spiritual consequences of their choices. Interviews revealed that exploring various options in a safe gaming environment provided a profound experiential learning experience. Students reported more easily remembering the value of honesty because it was linked to the emotional experience in the game, rather than just a verbal definition. This approach aligns with situated learning theory, where understanding develops through participation in authentic social contexts, even in virtual worlds.

The results of data triangulation confirmed that the improvement in understanding of values was holistic, encompassing cognitive (belief), affective (morals), and psychomotor (worship) aspects. In the aspect of faith, students demonstrated a clearer understanding of the concept of the Prophet's miracles after witnessing the visualization. In the aspect of morals, students began to use value vocabulary such as "amanah" and "tawadhu" more precisely to describe behavior. In the aspect of worship, video tutorials and game simulations helped correct errors in practice while strengthening understanding of the meaning and requirements

³⁰ A. Rosyidah and L. Badriyah, "Studi Komparasi Tentang Kemampuan Berpikir Kritis Siswa Pada Pembelajaran PAI Dengan Menggunakan Media Game Kahoot Dan Quizizz," *Al-I'tibar: Jurnal Pendidikan Islam* 11, no. 1 (2024): 1–10.

for validity. This synthesis shows that multimedia integration creates a coherent cognitive schema that is connected to concrete actions, in line with the ultimate goal of values education in Islamic Religious Education (PAI).

Discussion

1. The Effectiveness of Audiovisual Integration and Interactive Games in Islamic Religious Education Learning

This research data analysis shows that the integration of audiovisual content and interactive games creates an effective synergy in Islamic Religious Education (PAI) learning. Audiovisuals serve as the primary exposition tool, presenting narratives, contexts, and visualizations of Islamic values in an engaging manner, thereby building students' initial conceptual understanding. Meanwhile, interactive games serve as reinforcement and formative evaluation tools, converting passive understanding into active cognitive skills through application and decision-making in simulations. This combination results in a comprehensive learning flow, where students become not only understanding spectators but also implementing actors. Therefore, the integration of the two is effective in bridging the gap between declarative knowledge of Islamic Religious Education (PAI) values and procedural skills to apply them in various situations.

The effectiveness of this integration is increasingly evident in its ability to create a student-centered learning environment. Audiovisual content designed with a strong narrative successfully captures students' interest and conditions their affections, mentally preparing them for deeper engagement. Then, interactive game activities that require direct participation transform this emotional engagement into high levels of cognitive and behavioral engagement. This learning environment allows for a more authentic internalization of values, as students experience the process of understanding, choosing, and experiencing the consequences of their value choices. Thus, the effectiveness of this model is measured not only by improvements in cognitive scores, but primarily by students' increased ability to articulate and reflect on Islamic Religious Education values in relevant contexts.

2. Impact on Understanding of Islamic Education Values

The implementation of this integrated learning model has a significant impact on deepening students' understanding of Islamic Religious Education (PAI) values, particularly in the contextualization and elaboration of meaning. Audiovisual content, such as animated depictions of the Prophet's story, provides concrete visualizations that enable students to process value information in a dual coding manner, through both verbal and visual channels,

thus leaving a stronger memory trace. This process facilitates students to move beyond memorizing value definitions to understanding the historical background, motivations of actors, and socio-spiritual consequences of a value. For example, students not only learn that migration (hijrah) embodies the value of fortitude, but also understand the strategies, sacrifices, and cooperation that manifest that value. Thus, students' understanding develops into a more multidimensional one and is connected to a broader network of knowledge (schema).

Furthermore, interactive game elements reinforce this impact by providing space for experiential learning, or learning through simulated experiences. In games that simulate moral choices, students must actively analyze situations, consider various value options, and face the consequences of their choices in a safe environment. This activity trains students' moral reasoning skills, as they learn to apply abstract values such as honesty (shiddiq) or trustworthiness to specific decision-making scenarios. The experience of making choices and reflecting on the outcomes transforms understanding of values from mere knowledge of something to the skill of acting based on that value. The ultimate result is the formation of an applicable and reflective understanding of values, which is an important foundation for internalizing and actualizing values in everyday life.

3. Increasing Student Motivation and Participation

This integrated learning model significantly increased students' intrinsic motivation, characterized by their enthusiasm, persistence, and initiative throughout the learning process. Emotionally engaging and narrative audiovisual content served as an effective initial hook, arousing students' curiosity and attention to Islamic Religious Education (PAI) material that might previously have been considered abstract. The motivation that emerged from this interest and enjoyment was stronger and more sustainable than extrinsic motivations such as rewards or grades alone. There was a shift from compulsory participation to voluntary participation, where students actively asked questions and expressed opinions regarding the content they watched. This increase in intrinsic motivation became a key driver driving deeper cognitive and affective engagement.

Interactive game elements further crystallize this motivation into high, even behavioral participation across the class. Game mechanics such as points, leaderboards, and instant feedback create a healthy, competitive learning environment and provide an immediate sense of accomplishment. This atmosphere encourages typically shy students to participate, as the game system offers a safer and more enjoyable way to participate than answering questions in person. Participation is no longer dominated by a handful of students but rather widespread, creating a more collaborative and inclusive classroom dynamic. Thus,

the combination of audiovisuals and interactive games works synergistically to build an ecosystem of motivation and participation that supports the optimal achievement of Islamic Religious Education learning objectives.

4. The Role of Teachers as Digital Facilitators

In multimedia-based learning models, the teacher's role transforms from being a sage on the stage to being a guide on the side and a crucial digital facilitator. Teachers are no longer the sole source of information, but rather act as selective curators, selecting audiovisual content and interactive games that are theologically accurate and pedagogically aligned with Islamic Religious Education (PAI) learning objectives. After the content is broadcast, teachers facilitate in-depth discussions to help students reflect on the values contained within, connect the virtual story to real-life contexts, and clarify concepts that may remain confusing. The ability to design probing questions after a video or game session becomes a new skill that significantly determines the depth of internalization of values. Thus, the effectiveness of digital media depends heavily on teachers' ability to integrate it meaningfully into the pedagogical flow, rather than simply as entertainment or a time-filler.

Furthermore, teachers as digital facilitators are also responsible for creating and managing a learning environment conducive to technological interaction. This includes ensuring all students have equitable access to participate in game-based activities, both individually and in groups, and providing scaffolding or special assistance to students experiencing technical or conceptual difficulties. This role requires teachers to master classroom management in a technological setting and possess basic troubleshooting skills to overcome minor technical obstacles so that learning is not hampered. The teacher's strategic position as a facilitator ensures that the use of technology does not displace the essence of values education in Islamic Religious Education (PAI), but rather strengthens it through more authentic and relevant learning experiences for the digital generation.

5. Implications for Islamic Education Learning Design in the Digital Era

The findings of this study imply the need to reorient Islamic Religious Education (PAI) learning design from a rigid textual-normative approach to an integrative and experience-based model. A design framework such as Instructional Design for Multimedia Learning needs to be adopted to systematically plan a learning flow that combines concept presentation through audiovisuals with application activities through interactive games. This design must be able to clearly map how each multimedia element contributes to the achievement of affective and psychomotor learning objectives, in addition to cognitive ones. Thus, Islamic Religious Education (PAI) Learning Implementation Plans (RPP) in the digital era no longer simply contain lecture steps, but become learning scenarios that holistically

combine digital content, interactive activities, and value reflection. This paradigm shift requires teachers to master technology-based instructional design skills.

Furthermore, this research also implies the importance of developing a contextual digital content ecosystem for Islamic Religious Education (PAI) learning. The audiovisual content and interactive games used need to be developed or adapted by considering local wisdom values, the Indonesian socio-cultural context, and the accuracy of the Ahlussunnah wal Jama'ah teachings that serve as guidelines. Such content development requires collaboration between Islamic Religious Education (PAI) teachers, digital media experts, and religious scholars to ensure the material's suitability to the goals of holistic Islamic education (kaffah). Consequently, teacher training should not only focus on the technical aspects of tool use but also on the ability to develop and evaluate digital content from pedagogical and theological perspectives. Thus, Islamic Religious Education (PAI) learning design in the digital era must be built on a strong foundation, combining technological advancements with scientific integrity and Islamic values.

6. Implementation Limitations and Challenges

This research identified key limitations in infrastructure and resources, which act as structural barriers to optimizing multimedia-based learning models. Limited hardware such as projectors, computers, and stable and equitable internet access limit the frequency and quality of implementation, resulting in sporadic and unsustainable learning. The digital divide is also evident at the individual level, with not all students having personal devices with sufficient specifications to run more complex educational game applications. This situation forces teachers to design group activities, potentially reducing personal engagement and individual accountability in the learning process. Therefore, without adequate infrastructure support and affirmative policies for equitable access, digital transformation in Islamic Religious Education (PAI) learning will be difficult to achieve inclusively and equitably.

Furthermore, this study identified implementation challenges stemming from the capacity and preparation of teachers as the vanguard of implementing innovative learning models. Technical-pedagogical competency in developing learning designs that truly integrate audiovisuals and interactive games into values learning objectives remains an area that requires significant strengthening. Teachers are often constrained by high administrative workloads, resulting in limited time for designing, testing, and reflecting on digital media implementation. Furthermore, support in the form of ongoing training, communities of practice, and dedicated time allocated for media development from schools remains minimal. These non-technical challenges demonstrate that successful implementation depends not only

on the availability of technology, but more so on the readiness of human resources and an adequate supporting ecosystem.

CONCLUSION

This study tested the effectiveness of a multimedia-based learning model that integrates audiovisual content and interactive games to improve the understanding of Islamic Religious Education (PAI) values in fourth-grade students of SD Negeri 1 Karangcegak Purbalingga. The results showed that the use of audiovisual content, such as animated videos of the Prophet's story, successfully increased students' focus and contextual understanding of material previously considered abstract. Meanwhile, interactive digital quiz-based games, such as Quizizz, were able to encourage active participation, learning motivation, and understanding through an instant feedback mechanism. The integration of the two media created an effective synergy in bridging declarative knowledge with the ability to apply PAI values in real contexts. Thus, this learning model was proven to create a more dynamic, engaging, and student-centered learning environment.

Despite its effectiveness, the implementation of this model still faces several challenges, particularly related to limited digital infrastructure such as device availability, internet access, and teacher readiness to manage and integrate technology into learning designs. The teacher's role as a digital facilitator is key to success, namely by selecting appropriate content, guiding value reflection, and managing classroom interactions. This study recommends the development of a more structured Islamic Religious Education (PAI) learning design that integrates audiovisuals and interactive games within a coherent pedagogical framework. Furthermore, ongoing training for teachers and support from school policies are needed to strengthen inclusive digital infrastructure and ecosystems. With these efforts, multimedia integration is expected to be more optimal in supporting the holistic internalization of Islamic Religious Education (PAI) values in the digital education era.

Research Implications

This research makes a significant contribution to improving the quality of Islamic Religious Education (PAI) learning in elementary schools, particularly in addressing the challenges of education in the digital era. First, theoretically, this study confirms that learning utilizing multimedia, such as videos and interactive games, is effective in helping students understand and internalize PAI values comprehensively. The use of these media has been proven to improve students' understanding, while also influencing their feelings and skills through emotional engagement and learning through simulation. These findings broaden the horizons in the study of PAI learning using a constructivist approach and direct learning experiences.

Second, Practically, this study suggests that Islamic Religious Education teachers be more creative in designing learning activities that place students at the center. The use of audiovisual content to visualize difficult-to-understand material and interactive games as reinforcement tools and ongoing assessments show potential in increasing students' enthusiasm for learning, engagement, and understanding of Islamic teachings. Therefore, teachers are required to become digital companions who not only provide information but also organize memorable learning processes through the use of educational technology.

Third, From an institutional perspective, this study suggests that schools need to provide policy support related to the provision of digital facilities and teacher capacity building. This includes encouraging the regular use of technology in Islamic Religious Education (PAI) learning through the provision of adequate equipment, a stable internet connection, and ongoing training programs. Such support will help PAI learning better align with the characteristics of students in the digital age while maintaining a focus on achieving the overall goals of values education.

Limitations

This study has several limitations that should be considered when analyzing its findings. First, it used a qualitative method with a case study approach, conducted in only one school, SD Negeri 1 Karangcegak Purbalingga. Consequently, the study's conclusions cannot be applied to other schools in general, given the differences in student characteristics, learning environments, and possible technology availability.

Second, Inadequate digital infrastructure hinders the effective implementation of multimedia learning. Differences in device ownership, internet connections, and student use of gadgets result in limited regular and in-depth use of interactive games and audiovisual materials. This situation can impact the sustainability of the reviewed learning models.

Third, This study concentrated on teachers' perspectives and observations of teaching and learning activities, and did not use quantitative measurement tools to specifically demonstrate the development of students' understanding of Islamic Religious Education values. Furthermore, the limited timeframe of the study did not allow researchers to assess the lasting effects of multimedia integration on changes in students' mindsets and actions within their environment.

Suggestion

Based on the findings and limitations of this study, here are some recommendations for consideration. First, Islamic Religious Education (PAI) teachers should design more systematic learning by integrating audiovisual materials and interactive games as key elements in value-instilling strategies, not simply as tools to attract students' interest. Improving teachers' digital and

pedagogical skills is also crucial to ensure optimal technology utilization and alignment with PAI learning objectives.

Second, Schools and education policymakers need to provide more comprehensive support to advance multimedia-based learning. This support includes providing technological facilities, improving internet access, and providing ongoing training for teachers. Investment in such support is crucial to ensuring the sustainable and equitable implementation of Islamic Religious Education (PAI) learning innovations.

Third, future researchers are advised to use mixed methods or quantitative research methods to measure the effectiveness of multimedia-based learning more objectively and measurably. Further research could also expand the scope of participants and study locations, and examine the long-term impact of multimedia use on the formation of students' religious character and religious behavior. This would enable the development of more comprehensive studies on multimedia-based Islamic Religious Education learning and make a significant contribution to the advancement of Islamic education.

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Irkham Auladi, Kholiyah, Adie Setiawan, Alief Budiyo: The Effectiveness of Multimedia-Based Learning Models: Integration of Audiovisual Content and Interactive Games to Improve Understanding of Islamic Religious Education Values in Grade IV of SDN 1 Karangcegak Purbalingga

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