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The Effect of Video-Based Learning on Students' Learning Outcomes in Islamic Education: A Study of Prayer and Dhikr at SMP IT Mutiara

Muhammad Suheri & Mahariah
State Islamic University of North Sumatra, Medan, Indonesia
muhammad0301203150@uinsu.ac.id; mahariah@uinsu.ac.id

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Abstract

Students' learning outcomes in Islamic Religious Education (PAI), particularly in ritual prayer (*salat*) and *dhikr*, were relatively low at SMP IT Mutiara. This condition was associated with conventional teaching methods that provided limited opportunities for active student engagement. This study evaluated changes in students' PAI learning outcomes following the implementation of video-based learning. A quantitative pre-experimental method with a one-group pretest–posttest design was employed, involving 16 seventh-grade students. Data were collected through observations, tests, and documentation and analyzed using normality, homogeneity, and paired-samples t-tests in IBM SPSS Statistics 23. The findings demonstrated a substantial improvement in learning outcomes after the intervention. The mean score increased from 59.38 at pretest to 85.62 at posttest, representing a gain of 26.24 points. The paired-samples t-test confirmed that the difference was statistically significant ($t = 5.885$, $p < 0.001$). These results indicate that the implementation of video-based learning was associated with improved student achievement in PAI lessons on *salat* and *dhikr*. Video-based learning may therefore serve as an engaging, interactive, and

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contextual instructional medium for topics requiring conceptual understanding and visualization of religious practices. However, because the study employed a one-group design without a comparison group, the findings do not establish causality and should be confirmed through controlled studies with larger samples.

Keywords: Islamic Religious Education; Instructional Media; Learning Outcomes; Prayer and *Dhikr*; Video-Based Learning

INTRODUCTION

Education is an essential aspect that cannot be separated from human life, as it contributes to shaping individuals who are useful and beneficial to society and the nation intellectually, emotionally, and spiritually (Juthi et al., 2025). In accordance with Article 3 of Law No. 20 of 2003 on the National Education System, "National education functions to develop capabilities and shape the character and civilization of a dignified nation in order to educate the life of the nation. It aims to develop students' potential to become individuals who are faithful and devoted to God Almighty, possess noble character, are healthy, knowledgeable, competent, creative, independent, and become democratic and responsible citizens" (Rifani & Pohan, 2024). This provision clarifies that the implementation of national education encompasses complex objectives. In addition to serving as a manifestation of devotion to God Almighty, education is also intended to develop students into knowledgeable, independent, democratic, and responsible individuals.

Islamic Religious Education (IRE) is a conscious and systematic effort with clearly defined objectives to facilitate changes in behavior in accordance with Islamic teachings. According to Zakiyah Daradjat, as cited in Aziz et al., (2020), Islamic Religious Education is an effort to guide and nurture students so that they can continuously understand Islamic teachings comprehensively, internalize their purposes, and ultimately practice them and adopt Islam as their way of life. Therefore, Islamic education encompasses two main aspects. First, it aims to educate students to behave in accordance with Islamic values and moral principles. Second, it aims to educate students about the substance and teachings of Islam (Masturin, 2022).

According to Zuhairini and Abdul Ghafir, as cited in Basori (2020), the objective of Islamic Religious Education is to foster and strengthen faith through the provision and

cultivation of students' knowledge, understanding, internalization, and experience of Islam, thereby enabling them to become Muslims whose faith, piety, and commitment to national and civic life continue to develop. Educators must therefore be capable of instilling Islamic values in students. This process requires considerable time and sustained effort, as well as careful planning, implementation, and the ability to address various challenges. As stated in Qur'an Surah At-Taubah [9]: 122:

وَمَا كَانَ الْمُؤْمِنُوْنَ لِيَنْفِرُوْا كَاۤفَّةً ۗفَلَوْلَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَاۤىِٕفَةٌ لِّيَتَفَقَّهُوْا فِى الدِّيْنِ وَلِيُنْذِرُوْا قَوْمَهُمْ اِذَا رَجَعُوْٓا اِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُوْنَ

Meaning: "It is not appropriate for the believers to go forth to battle all at once. Why should not a group from each community among them remain behind to deepen their understanding of the religion and to warn their people when they return, so that they may be mindful?" (Ministry of Religious Affairs of the Republic of Indonesia (Kemenag RI, 2019).

In Tafsir Al-Azhar, it is explained that this verse emphasizes the division of responsibilities among believers. All believers are obligated to engage in jihad and to participate in warfare according to their respective abilities, whether under light or difficult circumstances. Through this verse, however, God also instructs that jihad should be divided into two forms: armed jihad and the jihad of deepening religious knowledge and understanding. While those who go to the battlefield risk their lives in confronting the enemy, those who remain behind are responsible for deepening their understanding (fiqh) of religion, as the jihad they undertake is by no means less important (Al Kautsar et al., 2025). Religious knowledge must be pursued and deepened, although not everyone is capable of studying all aspects of religion from a scholarly perspective. Some are heroes on the battlefield, with swords in their hands, while others are heroes on the home front, contemplating and studying religious texts. Both roles are important, and each complements the other (Hedges, 2021). The Prophet Muhammad (peace be upon him) said:

عن عبد الله بن عمرو أن النبي صلى الله عليه وسلم قال: بَلِّغُوا عَنِّي وَلَوْ آيَةً (رواه البخاري)

Meaning: "From Abdullah ibn Amr, the Prophet (peace be upon him) said, 'Convey from me, even if it is one verse.'" (Narrated by al-Bukhari).

Al-Mu'afi al-Nahrawani, in his book Al-Jalis, explained that the term ayah in Arabic is used in three meanings: great signs, miracles or extraordinary events, and calamities that befall people. These three meanings are referred to as ayah because they convey the concepts

of guidance, distinction, and clarification. The hadith states, "even if it is one verse," which means that everyone who hears a verse should immediately convey what they have received or heard, even if it is only a small portion, so that everything transmitted from the Prophet (peace be upon him) can be conveyed and preserved. Such is the explanation of Al-Mu'afi as cited in Irfani, (2024).

The development of science and technology in the digital era has also brought changes to the characteristics of students in the learning process. Seventh-grade junior high school students today are a generation that has grown up amid the rapid development of digital technology, with some belonging to Generation Alpha, who have been familiar with the use of the internet, smartphones, and various other digital devices since birth (Latipa & Noviani, 2025). These characteristics have shaped students' learning styles to become more active, responsive, and interested in technology-based learning media. They tend to understand information more easily when it is presented visually, aurally, and interactively, enabling them to adapt well to the use of technology in learning (Gunawan et al., 2024). In Islamic Religious Education (IRE), this condition presents both a challenge and an opportunity for teachers to select learning media that correspond to students' characteristics and are capable of increasing their engagement in the learning process, thereby improving their understanding and learning outcomes in Islamic Religious Education (Sa'adah, 2021).

High achievement in Islamic Religious Education is reflected in students' behavior and daily lives that are consistent with Islamic values. Lubis et al., (2024) explain that the implementation of Islamic Religious Education in schools continues to face various challenges. The quality of instruction is often inadequate, while the strategies employed by teachers to create innovative, interactive, and motivating learning environments remain less effective. In fact, Islamic Religious Education serves as a cornerstone in preparing the younger generation of Muslims who will carry forward and preserve Islamic values. Students' understanding of the learning material directly influences their learning outcomes in Islamic Religious Education.

Maksum et al., 2021 as cited in Mardianto et al., (2022), explain that student learning outcomes can be categorized from two perspectives: the macro perspective and the micro perspective. The macro perspective concerns the internalization of values and the manifestation of students' attitudes. This aspect influences students' behavior and may contribute to violations of social and moral values, such as violence, premarital sex, drug

abuse, gambling, and other forms of misconduct. Meanwhile, the micro perspective concerns students' knowledge and social skills, motivation, and academic learning outcomes.

Based on the Islamic Religious Education learning process observed by the researcher through practical field experience (Praktik Pengalaman Lapangan/PPL) and preliminary observations conducted at SMP IT Mutiara, students' learning outcomes in Islamic Religious Education were still relatively low. This condition was attributed to several factors. The Islamic Religious Education teacher in Grade VII at SMP IT Mutiara continued to employ conventional teaching methods, particularly lectures, when delivering learning materials. Students primarily remained passive and listened to the material presented by the teacher. The content delivered was largely confined to the material provided in the textbook and was rarely connected to real-life situations in the community. Furthermore, during the learning activities, many students were observed joking, talking with their peers, feeling sleepy, or being occupied with their mobile phones. When the teacher provided opportunities for students to ask questions, none of the students was willing to do so. Similarly, when the teacher posed questions concerning the material that had been taught, many students appeared tense and seemed to hope that they would not be called upon to answer.

These problems indicate the need for a learning strategy capable of transforming the learning process from a teacher-centered approach into one that is more engaging, interactive, and actively involves students. In the context of Islamic Religious Education, the use of learning media that integrates visual and auditory elements is considered relevant because religious materials require not only verbal understanding but also concrete representations, particularly in the topics of prayer (salat) and dhikr. Therefore, the researcher considers the implementation of Video-Based Learning to be a potential alternative for addressing the low levels of student engagement and learning outcomes. Through video, learning materials can be presented in a more concrete and engaging manner, allowing students not only to receive information through the teacher's verbal explanations but also to gain learning experiences by observing images, movements, sounds, and practical demonstrations presented through the video.

Based on the aforementioned problems, efforts are needed to improve students' learning outcomes. Therefore, the researcher implemented Video-Based Learning. Video-Based Learning is an effective learning method that has gained popularity in e-learning over

the past decade (Rahmat & Darmiati, 2021). Video-Based Learning is a teaching method in which teachers provide short and engaging instructional videos without reducing the information or meaning intended to be conveyed to students (Afifah & Gunawan, 2022). The term Video-Based Learning refers to an instructional approach designed to facilitate the acquisition of knowledge or skills through video-based instruction. In this context, video consists of two main elements, namely audio and visual components. Audio is used to verbally explain information, whereas visual elements serve as the primary means of presenting content through written text or images. Video is a type of audiovisual media that can depict moving objects accompanied by natural or appropriate sounds. Videos can present information, illustrate processes, explain complex concepts, develop skills, summarize or extend content, and facilitate changes in attitudes (Putry et al., 2020).

Several previous studies have demonstrated that the use of Video-Based Learning has a positive impact on the learning process. Tambunan et al., (2022) found an effect of the use of Video-Based Learning media on students' learning. Farchan et al. (2023) demonstrated that the use of Video-Based Learning media could improve students' learning motivation and learning outcomes in Islamic Religious Education (IRE). Meanwhile, Monsiah (2022) found that the implementation of Video-Based Learning could improve students' learning discipline in IRE. Nevertheless, these studies differed in terms of their research focus, participant characteristics, and learning contexts. Farchan et al. (2023) focused on elementary school students and improvements in learning motivation, whereas Monsiah (2022) focused on learning discipline among senior high school students. Thus, there remains a research gap concerning the specific examination of the effect of Video-Based Learning on junior high school students' cognitive learning outcomes in Islamic Religious Education, particularly in the topics of prayer (salat) and dhikr. This gap provides the basis for the present study to offer empirical evidence regarding the effectiveness of Video-Based Learning in the context of Islamic Religious Education at the junior high school level.

Theoretically, the use of Video-Based Learning in this study is grounded in Mayer's Cognitive Theory of Multimedia Learning. This theory explains that learners process information through two primary channels, namely visual and auditory channels. Therefore, learning that integrates words, images, sounds, and visualizations can assist learners in constructing more meaningful understanding. In learning the topics of prayer (salat) and dhikr, this principle is particularly relevant because students can obtain information through verbal explanations while simultaneously observing visualizations of movements, recitations,

and procedures for performing religious practices. Thus, this theoretical foundation suggests that the integration of auditory and visual elements through Video-Based Learning has the potential to support improvements in students' understanding and learning outcomes.

The novelty of this study lies in its empirical examination of the effect of Video-Based Learning on the learning outcomes of seventh-grade junior high school students in Islamic Religious Education, with a specific focus on the topics of prayer (salat) and dhikr. This study does not merely position video as a medium for delivering information but employs it to facilitate students' understanding of learning materials that possess both conceptual and practical characteristics. The use of a One-Group Pretest-Posttest design enables the researcher to compare students' learning outcomes before and after the implementation of Video-Based Learning, thereby allowing changes in learning achievement to be quantitatively observed. Accordingly, this study is expected to provide empirical contributions to the development of technology-based instructional media in Islamic Religious Education, particularly in fostering learning environments that are more interactive, concrete, and aligned with the characteristics of learners in the digital era.

Based on the aforementioned discussion, this study focuses on examining the effect of Video-Based Learning on the learning outcomes of seventh-grade students in Islamic Religious Education (IRE), particularly on the topics of prayer (salat) and dhikr, at SMP IT Mutiara. This study aims to determine whether the implementation of Video-Based Learning has a positive and significant effect on students' learning outcomes. This focus is important for obtaining empirical evidence regarding the effectiveness of video-based media as an alternative approach to Islamic Religious Education, while also providing practical considerations for teachers in selecting instructional media that are appropriate to the characteristics of the learning material and students' needs.

METHODS

This study employed a quantitative approach using an experimental method and a Pre-Experimental Design in the form of a One-Group Pretest-Posttest Design. This design was used to examine changes in students' learning outcomes before and after the implementation of Video-Based Learning as the treatment. The study was conducted at SMP IT Mutiara, Jl. Jati No. 125A, Sei Mencirim, Sunggal District, Deli Serdang Regency, during the odd semester of the 2025/2026 Academic Year. The research subjects consisted of 16

seventh-grade students at SMP IT Mutiara. All students participating in the study completed the research procedures, which included a pretest, treatment using Video-Based Learning, and a posttest.

The research data were collected through observation, tests, and documentation. Observation was conducted to obtain information regarding the learning process, while tests were administered to measure students' learning outcomes before and after the implementation of Video-Based Learning. The test was administered in two stages: a pretest before the treatment and a posttest after the treatment. Documentation was used as supporting data related to the implementation of the study. The treatment was conducted through Islamic Religious Education (IRE) instruction on the topics of prayer (salat) and dhikr, utilizing Video-Based Learning as an instructional medium that integrates auditory and visual elements.

The data were analyzed quantitatively using IBM SPSS Statistics 23. The analysis included descriptive statistics, a normality test, a homogeneity test, and a paired-samples t-test. Descriptive statistics were used to determine the minimum, maximum, mean, and standard deviation of the pretest and posttest scores. The normality test was conducted using the Shapiro–Wilk test, while the homogeneity test employed Levene's test. After the assumptions for statistical analysis were met, hypothesis testing was conducted using a paired-samples t-test at a significance level of 0.05. The decision criterion was that H_0 was rejected and H_a was accepted if the significance value was < 0.05.

Procedurally, the study began with the administration of a pretest to determine students' initial abilities. Subsequently, students received treatment in the form of Islamic Religious Education instruction on the topics of prayer (salat) and dhikr using Video-Based Learning. After the treatment was completed, students were administered a posttest to determine changes in their learning outcomes. The differences between the pretest and posttest scores were then statistically analyzed to determine the effect of implementing Video-Based Learning on students' learning outcomes.

RESULTS

1. Descriptive Statistical Analysis

Table 1. Results of the Descriptive Statistical Analysis

	N	Minimum	Maximum	Mean	Std. Deviation
Pretest	16	30	85	59,38	14,705
Posttest	16	65	100	85,62	12,500
Valid N (listwise)	16				

Based on Table 1, the pretest consisted of 16 observations (n = 16), with a minimum score of 30, a maximum score of 85, a mean score of 59.38, and a standard deviation of 14.705. Meanwhile, the posttest also consisted of 16 observations (n = 16), with a minimum score of 65, a maximum score of 100, a mean score of 85.62, and a standard deviation of 12.500. These results indicate an increase in the mean score from 59.38 in the pretest to 85.62 in the posttest, suggesting an improvement in students' learning outcomes following the implementation of Video-Based Learning.

2. Normality Test

Table 2. Results of the Normality Test

	Shapiro-Wilk		
	Statistic	Df	Sig.
Pretest	,948	16	,456
Posttest	,891	16	,058

Based on Table 2, the normality test yielded a significance value of 0.456 for the pretest and 0.058 for the posttest. Since both significance values are greater than 0.05, it can be concluded that the pretest and posttest data are normally distributed. Therefore, the normality assumption required for subsequent parametric statistical analysis was satisfied.

3. Homogeneity Test

Table 3. Results of the Homogeneity Test

Levene Statistic	df1	df2	Sig.
,041	1	30	,840

Based on Table 3, the homogeneity test produced a significance value of 0.840. Since this value is greater than 0.05, it can be concluded that the variances of the data are homogeneous.

4. Paired-Samples t-Test

Table 4. Results of the Paired-Samples Statistics

		Mean	N	Std. Deviation	Std. Error Mean
Pair 1	Pretest	59,38	16	14,705	3,676
	Posttest	85,63	16	12,500	3,125

Based on Table 4, the mean score of students' learning outcomes before the implementation of Video-Based Learning (pretest) was 59.38, with a standard deviation of 14.705 and a standard error mean of 3.676. After the implementation of Video-Based Learning, the mean score increased to 85.63, with a standard deviation of 12.500 and a standard error mean of 3.125. Both measurements involved the same 16 students.

The results indicate an increase of 26.25 points in the mean score from the pretest to the posttest. The decrease in the standard deviation from 14.705 to 12.500 also indicates that the distribution of students' scores became relatively less varied after the treatment. In other words, students' learning outcomes tended to become more consistent following the implementation of Video-Based Learning. The lower standard error mean in the posttest further indicates that the estimated mean score was more precise after the treatment. However, the statistical significance of the difference between the two mean scores was subsequently determined using the paired-samples t-test presented in Table 5.

Table 5. Results of the Paired-Samples t-Test

	Paired Differences					t	df	Sig. (2-tailed)
	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Pair 1 Pretest – Posttest	-26,250	17,842	4,460	-35,757	-16,743	-5,885	15	,000

Based on Table 5, the paired-samples t-test yielded a t-value of −5.885 and a significance value of 0.000 ($p < 0.001$). In terms of absolute value, the calculated t-value (5.885) is greater than the critical t-value (2.131), and the significance value is less than 0.05. Therefore, H_0 is rejected and H_a is accepted. The results indicate that the implementation of Video-Based Learning has a positive and statistically significant effect on students' learning outcomes in Islamic Religious Education, particularly on the topics of prayer (salat) and dhikr, at SMP IT Mutiara.

DISCUSSION

Based on the results of the descriptive statistical analysis, an improvement in students' learning outcomes was observed following the implementation of Video-Based Learning in Islamic Religious Education, particularly on the topics of prayer (salat) and remembrance of Allah (zikir). This improvement is reflected in the students' mean scores, which increased from 59.38 in the pretest to 85.62 in the posttest. The increase of 26.24 points in the mean score indicates a substantial improvement in students' learning achievement after participating in the learning process through the Video-Based Learning approach. In addition, the t-test results yielded a t-value of 5.885 and a significance level of 0.000. Since the t-value of 5.885 is greater than the critical t-value of 2.131 and the significance level of 0.000 is less than 0.05, H0 is rejected and Ha is accepted. Thus, it can be concluded that Video-Based Learning has a positive and significant effect on student learning outcomes in Islamic Education lessons on prayer and zikir at SMP IT Mutiara.

The improvement in learning outcomes indicates an enhancement in students' cognitive abilities following the implementation of Video-Based Learning. Bloom 1964, as cited in Wirda et al. (2020), stated that learning outcomes represent changes in students' abilities following the learning process, particularly within the cognitive domain, which encompasses the abilities to remember, understand, apply, analyze, evaluate, and create. In the present study, the increase in pretest and posttest scores demonstrates that the use of Video-Based Learning was able to enhance students' cognitive abilities in understanding the concepts and practices of salat and zikir. Consequently, the learning objectives could be achieved more effectively.

The improvement in learning outcomes can also be theoretically attributed to the optimization of students' sensory engagement during the learning process. Baugh, as cited in Arsyad, suggested that approximately 90% of learning information is acquired through the sense of sight, while approximately 5% is obtained through the sense of hearing (Limbong et al., 2021). This perspective highlights the important role of both visual and auditory sensory functions in supporting students' learning activities. The simultaneous stimulation of these senses through instructional media can facilitate students' responses to and processing of learning information more effectively (Hanim et al., 2022). This is consistent with the message conveyed in the Qur'an, Surah An-Naḥl [16]:78, which emphasizes that

human beings are endowed with hearing, sight, and hearts so that they may acquire knowledge and understanding.

وَاللّٰهُ اَخْرَجَكُمْ مِّنْۢ بُطُوْنِ اُمَّهٰتِكُمْ لَا تَعْلَمُوْنَ شَيْـًٔاۙ وَّجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَالْاَفْـِٕدَةَۙ لَعَلَّكُمْ تَشْكُرُوْنَ

The verse may be translated as follows: "Allah brought you forth from your mothers' wombs knowing nothing, and He granted you hearing, sight, and hearts so that you might be grateful" (Kemenag RI, 2019).

According to Ibn Kathir's Tafsir, this verse highlights the blessings bestowed by Allah upon human beings. Allah brings human beings into the world from their mothers' wombs in a state of having no knowledge. He then grants them the ability to hear through the sense of hearing, to see through the sense of sight, and to reason through the heart, which, according to the more authoritative view, serves as the center of human understanding, although another opinion places this function in the brain. Through this intellectual capacity, human beings are able to distinguish between what is beneficial and what is harmful. These abilities and sensory faculties develop gradually as individuals grow. As a person matures, their capacities for hearing, seeing, and reasoning also develop until they reach physical and intellectual maturity. Allah has endowed human beings with these faculties so that they are able to worship and serve their Creator. Through the functioning of their bodily faculties and the abilities granted to them, human beings are able to perform acts of obedience and fulfill their responsibilities to Allah. This understanding is further reinforced by the following saying of the Prophet Muhammad (peace be upon him):

عَنْ أَبِيْ هُرَيْرَةَ رَضِيَ اللّٰهُ عَنْهُ قَالَ: قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ :اِنَّ اللّٰهُ تَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ .وَمَا تَقَرَّبَ اِلَيَّ عَبْدِيْ بِشَيْئٍ اَحَبَّ اِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ .وَمَا يَزَالُ عَبْدِيْ يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ. فَإِذَا اَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِيْ يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِيْ يُبْصِرُهُ وَيَدَهُ الَّتِيْ يَبْطِشُ بِهَا وَ رِجْلَهُ الَّتِيْ يَمْشِيْ بِهَا. وَلَئِنْ سَأَلَنِيْ لَأُعْطِيَنَّهُ، وَلَئِنْ اِسْتَعَاذَنِيْ لَأُعِيْذَنَّهُ. (رواه البخاري)

The hadith may be translated as follows:

"Abu Hurairah reported that the Messenger of Allah (peace be upon him) said: 'Indeed, Allah has said: Whoever shows hostility toward one of My close servants, I shall declare war against him. My servant does not draw closer to Me with anything more beloved to Me than the obligations that I have prescribed for him. My servant continues to draw closer to Me through voluntary acts of worship until I love him. When I love him, I become

his hearing with which he hears, his sight with which he sees, his hand with which he acts, and his foot with which he walks. If he asks Me for something, I will surely grant it, and if he seeks My protection, I will surely protect him. I have never hesitated over anything as I hesitate over the soul of a believer who dislikes death, while I dislike causing him harm.'" (Narrated by al-Bukhari) (Triyono, 2020).

The hadith above indicates that when a servant sincerely obeys Allah, all of their actions are directed toward seeking His pleasure. Accordingly, they hear only what is in accordance with Allah's guidance, see only what Allah permits and commands, and act and move only in obedience to Him, while seeking Allah's assistance in carrying out these actions. This interpretation emphasizes the integrated role of human sensory and physical faculties in guiding behavior toward obedience and worship.

Although this study measured learning outcomes using pretest and posttest instruments that primarily focused on the cognitive domain, Islamic Religious Education does not merely emphasize cognitive knowledge. It also encompasses the affective and psychomotor domains. The cognitive domain relates to students' understanding of religious concepts and materials, the affective domain concerns their internalization of and attitudes toward religious values, while the psychomotor domain involves their ability to practice Islamic teachings in real-life situations (Muslem, 2025). Therefore, topics such as salat and zikir require learning activities that are not exclusively theoretical but also provide students with clear demonstrations of correct practices. Although the present study was limited to measuring improvements in the cognitive domain, the characteristics of salat and zikir inherently require psychomotor competencies, particularly the ability to perform the movements of salat correctly and recite zikir properly.

The findings of this study are also consistent with the Cognitive Theory of Multimedia Learning proposed by Richard E. Mayer. This theory explains how the human cognitive system receives, processes, and integrates information to construct meaningful understanding. Mayer (2009) argues that students learn more effectively from words and pictures than from words alone. The theory proposes that humans have two primary channels for processing information: a visual channel, which processes information presented through images, videos, and other visual elements, and an auditory/verbal channel, which processes information conveyed through spoken words and other verbal representations. In the present study, the implementation of Video-Based Learning enabled

students not only to listen to the teacher's explanations but also to directly observe the movements of salat, the corresponding recitations, and the procedures for performing zikir through video-based instructional materials. The integration of auditory and visual elements helped students develop a more concrete, engaging, and contextual understanding of the learning materials than would have been possible through conventional instruction alone.

The implementation of Video-Based Learning not only contributed to improved learning outcomes, as demonstrated by the increase in posttest scores, but also supported the broader objectives of Islamic Religious Education, which seek to develop students holistically across the cognitive, affective, and psychomotor domains. In this regard, Video-Based Learning can facilitate more meaningful learning experiences while encouraging students to internalize and apply Islamic values in their daily lives. Its effectiveness in this study was also associated with its potential to address several common classroom challenges among Grade VII students at SMP IT Mutiara, including boredom resulting from conventional lecture-based instruction, students becoming sleepy or distracted, engaging in off-task conversations, and using mobile phones for non-academic purposes during lessons. Video-Based Learning provided a more engaging learning stimulus that redirected students' attention toward the instructional content without compromising the essential information conveyed during the lesson.

The results of this study are consistent with a previous study conducted by Tambunan et al. (2022), which found that Video-Based Learning had an effect on eighth-grade students at SMP Negeri 1 Panombeian Panei. This is evident from the calculated t-value of 1.816, which is greater than the critical t-value of 1.711. In addition, a study conducted by Farchan et al. (2023) found that the use of video-based learning has been shown to increase the learning motivation of first-grade students at the Integrated Al-Quran School in Islamic Education (PAI) and to provide lessons that are directly relevant and meaningful to the students themselves, as this medium helps boost their self-confidence. The use of video-based learning has also been shown to improve learning outcomes in the first grade of the Integrated Al-Qur'an Studies Elementary School in the Islamic Education (PAI) subject. This is evident from the increase in the average score from 77.58 in Cycle I to 91.16 on the posttest in Cycle II. Furthermore, a study conducted by Monsiah (2022) found that the use of the Video-Based Learning method led to an increase in students' discipline in studying Islamic Education. This was evident in the results regarding the discipline of 11th-grade Social Sciences Class 1 students in studying Islamic Education using Video-Based

Learning at Sinabang State High School. In Cycle I, 80% of students in the Islamic Education (PAI) subject were categorized as having good academic discipline. In Cycle II, student academic discipline improved to 87.2%, indicating that students' academic discipline was in the "very good" category.

The implications of these findings extend beyond improvements in test scores and provide considerations for IRE teachers when selecting instructional media appropriate to the characteristics of the learning material. The topics of prayer and dhikr require students to understand sequences, recitations, movements, and procedures for performing religious practices. Therefore, instructional media capable of simultaneously presenting visual and auditory examples have the potential to help students develop a more concrete understanding of the material. However, these findings should primarily be interpreted within the context of learning outcomes measured through a test. The observed improvement directly represents changes in the learning outcomes assessed by the research instrument and does not automatically demonstrate improvements in students' practical skills or religious attitudes. This distinction is important because Islamic Religious Education encompasses cognitive, affective, and psychomotor domains.

This study has several limitations that should be considered when interpreting its findings. First, the study employed a Pre-Experimental design in the form of a One-Group Pretest-Posttest Design and involved only 16 seventh-grade students. Because there was no control or comparison group, the observed improvement in learning outcomes cannot be completely separated from the possible influence of other factors beyond the Video-Based Learning treatment. Therefore, the findings should be interpreted primarily as evidence of changes in learning outcomes following the treatment within the studied group rather than as definitive evidence of causal effectiveness. Second, the measurement of learning outcomes in this study focused on pretest and posttest data. Consequently, the findings primarily describe changes in learning achievement that can be measured through the test instrument. However, Islamic Religious Education, particularly the topics of prayer and dhikr, also involves practical skills and religious attitudes. Thus, this study does not provide a comprehensive assessment of the effects of Video-Based Learning on students' psychomotor skills and religious attitudes. This limitation provides an opportunity for future research to employ more diverse instruments, such as practical performance observation sheets and attitude scales. Third, the implementation of Video-Based Learning involves practical limitations, particularly in terms of teacher readiness, instructional time, and the

technological devices required to develop and implement video-based instructional media. Therefore, the effectiveness of Video-Based Learning should be considered in relation to the characteristics of the learning material, teacher readiness, availability of technological resources, and students' learning conditions.

Overall, the findings demonstrate that Video-Based Learning contributed positively to the improvement of students' learning outcomes in Islamic Religious Education, particularly on the topics of prayer (salat) and dhikr. The 26.24-point increase in the mean score and the statistically significant t-test result strengthen previous findings and demonstrate the relevance of multimedia-based instruction in Islamic Religious Education. Nevertheless, these results should be interpreted in light of the limitations of the research design, sample size, and measurement focus, which was restricted primarily to test-based learning outcomes. Future studies are therefore recommended to employ control groups, larger samples, and comprehensive assessment instruments covering the cognitive, affective, and psychomotor domains to obtain a more comprehensive understanding of the effectiveness of Video-Based Learning in Islamic Religious Education.

CONCLUSION

Based on the findings of this study, it can be concluded that the implementation of Video-Based Learning had a positive and statistically significant effect on students' learning outcomes in Islamic Religious Education (IRE), particularly on the topics of prayer (salat) and dhikr, at SMP IT Mutiara. This finding is demonstrated by the increase in the mean students' learning outcome score from 59.38 in the pretest to 85.62 in the posttest, representing an increase of 26.24 points. The paired-samples t-test yielded an absolute t-value of 5.885, which was greater than the critical t-value of 2.131, with a significance value of $0.000 < 0.05$. Therefore, H_0 was rejected and H_a was accepted, indicating that the implementation of Video-Based Learning had a statistically significant effect on the improvement of students' learning outcomes.

These findings indicate that Video-Based Learning can serve as an alternative instructional medium in Islamic Religious Education, particularly for topics such as prayer and dhikr, which require both conceptual understanding and visualization of religious practices. The presentation of learning materials through integrated auditory and visual elements enables students to obtain more concrete representations of the concepts being

learned and can support a learning process that is more engaging, interactive, and meaningful. Therefore, IRE teachers may consider Video-Based Learning as an alternative instructional approach for improving students' learning outcomes, particularly for learning materials that require a combination of verbal explanations and visual demonstrations.

Nevertheless, the findings of this study should be interpreted within the context of its limitations. The study employed a One-Group Pretest-Posttest Design with a relatively small number of participants, namely 16 seventh-grade students, and did not include a control group for comparison. In addition, the assessment of learning outcomes was primarily based on test scores and therefore did not comprehensively capture students' affective and psychomotor development in performing prayer and dhikr.

Therefore, future research is recommended to involve a larger sample and a control group to provide stronger evidence regarding the effect of Video-Based Learning. Further studies are also encouraged to develop assessment instruments that encompass cognitive, affective, and psychomotor domains, thereby enabling a more comprehensive evaluation of the effectiveness of Video-Based Learning in Islamic Religious Education.

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