



Journal of Educational Sciences

Journal homepage: <https://jes.ejournal.unri.ac.id/index.php/JES>



P-ISSN
2581-1657

E-ISSN
2581-2203

The Utilization of Digital Media in Islamic Religious Education Learning at MTsN 1 Surakarta: A Qualitative Study of PAI Teachers

Qais Mu'taz Gibraltar* , Hafidz

Islamic Religious Education, University of Muhammadiyah Surakarta, Surakarta, 57162, Indonesia

ARTICLE INFO

Article history:

Received: 07 June 2025

Revised: 17 June 2025

Accepted: 19 June 2025

Published online: 24 July 2025

Keywords:

Media Digital

PAI Learning

Teacher

Madrasah

Islamic Education

* Corresponding author:

E-mail: gibraltarqais1@gmail.com

Article Doi:

<https://doi.org/10.31258/jes.9.4.p.3019-3030>

This is an open access article under the [CC BY-SA](#) license.



ABSTRACT

This study investigates the utilization of digital media in Islamic Religious Education (PAI) learning at MTsN 1 Surakarta in response to the growing demand for innovative and relevant pedagogical approaches in the digital era. The research aims to explore the types of digital media used by teachers, their pedagogical intentions, challenges encountered, and their perceptions of digital media effectiveness in embedding Islamic values. Adopting a qualitative approach with a case study method, data were collected through semi-structured interviews and documentation and analyzed using the Miles and Huberman model. The findings show that teachers employ various digital tools such as YouTube videos, Google Classroom, PowerPoint, and Google Forms to enhance student engagement and contextual understanding. Despite challenges like limited access to devices and varying levels of digital literacy, teachers implement adaptive strategies, including simplified media, use of school computer labs, and peer learning communities. The integration of digital media has shifted the teachers' roles into curators of ethical content and facilitators of digital spiritual learning. This study concludes that digital media, when thoughtfully applied, can reinforce cognitive, affective, and spiritual dimensions of religious education while maintaining Islamic values in a technologically driven learning environment.

1. Introduction

The digital transformation that has occurred globally has had a significant impact on all aspects of life, including the world of education. Digital technology has not only revolutionized the way individuals interact and communicate, but it has also opened up a new paradigm in the teaching-learning process. In this era of technological disruption, education is required to be adaptive and responsive in integrating digital innovations into the learning system (Amrullah et al., 2024).

Islamic Religious Education (PAI) as an integral part of national education also faces similar challenges. PAI learning is no longer enough if it only relies on conventional methods; the pedagogical approach must be designed in such a way that it suits the characteristics of 21st century students, who incidentally are the digital generation. In this context, digital media is present as a strategic solution to bridge the substance of religiosity with relevant educational approaches (Amrullah et al., 2024). This shift demands that educators not only master technological tools but also rethink their roles as facilitators of faith-based digital learning experiences.

A number of studies have confirmed that the use of digital media in PAI learning has a positive impact on increasing student participation, emotional engagement, and absorption of the material. The use of educational game media such as *Kahoot* and *Quizizz* is able to significantly improve students' critical thinking skills, especially in understanding abstract concepts in Islamic teachings (Aditia, 2024). Short video-based social media such as TikTok, if used wisely, can also be an innovative PAI learning tool and attract students' interest in learning (Rosyidah & Badriyah, 2024; Ruslan Afendi et al, 2023).

Digital infographics are proven to facilitate the visual understanding of PAI concepts, helping students in processing information systematically and intuitively. Multimodal learning that combines text, sound, and visuals creates a more immersive and meaningful learning experience (Syahrul et al., 2024). However, the integration of digital media in learning is not without obstacles. Challenges such as limited technological facilities, low digital literacy of teachers, and the quality of internet connections are still structural obstacles that must be urgent (Okta Farhan Syahendra, 2024). The implementation of digital media is often not optimal because teachers have not fully mastered technology-based learning designs, or even still have resistance to learning paradigm changes (Sholeh & Efendi, 2023).

On the other hand, the use of digital media has strategic potential in supporting contextual and applicable Islamic values. Islamic education fundamentally emphasizes not only cognitive aspects but also affective and psychomotor aspects. Digital media such as illustrative videos, simulations, and educational games can be effective means of conveying spiritual values with a communicative, interactive approach that suits Generation Z's learning style. Furthermore, these devices enable the integration of real-life scenarios that help students internalize Islamic principles in a more meaningful and relevant way (Legi Aulia Putri & Ulva Rahmi, 2023).

Departing from this urgency, this research focuses on the efforts of PAI teachers at MTsN 1 Surakarta in utilizing digital media as a learning strategy. The main focus of this study includes: the type of digital media used, the pedagogical goals to be achieved, the obstacles faced during the learning process, and teachers' perceptions of the effectiveness of the use of digital media in the context of religious education. By using a qualitative approach, this research is expected to make a theoretical and practical contribution to the development of technology-based PAI learning models that are relevant to the needs of the times.

2. Methodology

This study uses a descriptive qualitative approach with a case study method. This approach was chosen to describe in depth the phenomenon of the use of digital media in the learning of Islamic Religious Education (PAI) by teachers at MTsN 1 Surakarta. This method allows researchers to gain a contextual understanding of the strategies, challenges, and impacts of digital media use from the perspective of the research subject. The subject of this research is an Islamic Religious Education teacher at MTsN 1 Surakarta who has actively integrated digital media in teaching and learning activities. The technique of determining informants uses *the purposive sampling* method, which is by selecting teachers who have direct and significant experience in the use of digital media in learning.

Data collection was conducted through semi-structured interviews, which allowed flexibility in exploring informants' answers regarding the form of digital media used, the motivations for its use, the barriers faced, and perceptions of its effectiveness. In addition, documentation is used to support interview data, including learning tools, digital teaching materials, and visual evidence of digital media used by teachers in the learning process. The main instrument in this study is the researcher himself (*human instrument*), which plays an active role in designing interview guidelines, conducting direct interaction with informants, and verifying and interpreting data.

Data analysis was carried out using the Miles and Huberman interactive model, which included three stages: data reduction, data presentation, and conclusion drawn. Data reduction is carried out by sorting and filtering relevant data, data presentation is carried out narratively in thematic form, and conclusions are drawn based on consistent and verified patterns of findings. To maintain the validity of the data, the source triangulation technique is used, which is to compare data from interview results with learning documents and indirect observations. In addition, *member checking* is carried out, which is the validation of the results of interpretation to informants to ensure the suitability of meaning. Thus, the data obtained has a high level of credibility and dependability.

3. Results and Discussion

Before delving into the findings, it is important to describe the process of data collection through interviews. Researchers conducted semi-structured interviews with four Islamic Religious Education (PAI) teachers at MTsN 1 Surakarta. Each session lasted approximately 45–60 minutes and was conducted face-to-face in the teachers' lounge or via Zoom for convenience. The interviews explored the types of digital media used, pedagogical goals, obstacles encountered, and perceptions of effectiveness. Questions were designed to be open-ended to encourage elaboration, while follow-up probes were used to deepen understanding of certain responses. All conversations were audio-recorded (with consent) and later transcribed for analysis. Table 1 shows the main themes of the interview along with example questions used during the data collection process.

Table 1. Interview Question Guide

No Interview Theme	Questions
1 Types of Digital Media Used	“What digital media do you commonly use in your PAI classes?”
2 Purpose of Media Use	“What learning goals do you intend to achieve through using digital media?”
3 Student Engagement	“How do students respond when you use videos or online tools in class?”
4 Challenges Encountered	“What challenges do you face in using digital media for teaching?”
5 Integration of Islamic Values	“How do you ensure that Islamic values are represented in the media you use?”
6 Teacher Readiness	“How confident do you feel about designing or using digital-based instructional materials?”
7 School Support	“What kind of institutional support do you receive regarding digital learning?”

a) Utilization of Digital Media by PAI Teachers

Islamic Religious Education Teachers at MTsN 1 Surakarta actively integrate digital media in the learning process. The most commonly used media include YouTube-based learning videos, PowerPoint slides with animations, Google Forms as an evaluation tool, and online communication platforms such as WhatsApp and Google Classroom. The use of this media is not only to beautify the appearance, but is an integral part of a contextual and student-centered learning strategy. This integration reflects a pedagogical shift that aligns Islamic values with the learning preferences and digital habits of Generation Z students.

One of the teachers said that the use of video helps students understand abstract material such as faith or moral values. She explains, *"If I use video, the children are more enthusiastic. Moreover, the video has examples of its applications in daily life. They understand that religion is not just a theory."* The videos used often feature real-life representations, such as social interactions, worship practices, and daily ethical behaviors that strengthen students' understanding affectively and cognitively.

These videos are used to explain Islamic moral values, particularly morals and social interactions. Teachers note that students connect more easily when the visual stories present practical examples such as honesty in school, helping parents, or being kind to non-Muslims. These videos serve both cognitive and affective purposes by embedding Islamic ethics into emotionally evocative narratives. In this way, students are not only informed but also emotionally engaged, making it easier for them to internalize and apply Islamic values in their daily lives (Ramzi & Eliyana, 2025).

This reinforces the view that the use of digital media can accelerate students' understanding because it incorporates visual, narrative, and contextual elements

that are relevant to their world. Figure 1 shows an example of a thematic YouTube video used by PAI teachers to illustrate Islamic moral values in everyday contexts. Digital media, especially such thematic videos, are able to bridge the disconnect between normative religious material and the social reality experienced by students. Similar research has also shown that the use of YouTube media in PAI learning contributes to improved cognitive aspects of students, including perception, memory, and problem-solving abilities (Legi Aulia Putri & Ulva Rahmi, 2023; Ni'am & Hafidz, 2024).



Figure 1. YouTube-based Instructional Video

In addition, teachers also use Google Classroom as an online learning space to upload materials, assign assignments, and monitor student progress. The comment and media attachment features on this platform keep communication between teachers and students active, even without face-to-face interaction. The platform enables asynchronous learning and provides a safe space for students to ask questions. Teachers can also attach additional content such as infographics, PDFs, or reflective materials. Notification and comment features enhance learning continuity even beyond the classroom. Figure 2 shows the interface of Google Classroom as utilized by PAI teachers to manage learning activities and support student engagement.

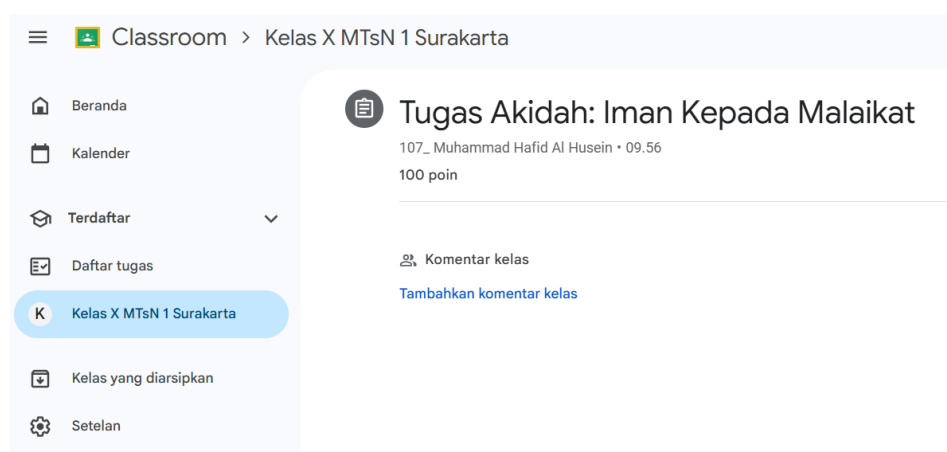


Figure 2. Google Classroom Interface

Additionally, Google Forms is used as a practical and efficient formative assessment tool, allowing students to receive immediate feedback after completing quizzes. Figure 3 shows an Islamic Education teacher evaluating students' understanding of Islamic teachings using Google Forms. Google Forms is widely used for formative assessment. Teachers prepare 10–15 questions per topic with immediate scoring and feedback. This tool not only saves time but also allows teachers to monitor student understanding and adjust the pace of teaching. Furthermore, students appreciate the instant results feature, which fosters a sense of accomplishment and encourages continuous improvement.

The image shows a Google Form titled "Ujian Tengah Semester (PTS) Akidah Akhlak". At the top, there is a login section with a redacted email address and a "Ganti akun" link. Below this, it says "Tidak dibagikan" (Not shared). A red asterisk indicates a required question: "* Menunjukkan pertanyaan yang wajib diisi". The first question is "Nama *" with a subtext "Harus Nama Asli dan Lengkap" and a text input field labeled "Jawaban Anda". The second question is "Jenis Kelamin *".

Figure 3. Learning using Google Form

b) Student Responses to Digital Media Use

Students' responses to the use of digital media in PAI learning are generally positive. Based on the teacher's narration, students show higher enthusiasm when the material is delivered with the help of visual media. They appear to be more emotionally engaged and more actively responding to material, especially when the media used is interactive or features young figures who are relevant to their lives. Similar findings are reflected in other studies that show that the use of social media such as YouTube and Instagram in learning is able to increase students' creativity and interest in learning through participatory and contextual visual approaches (Hasan & Hafidz, 2023).

Teachers observe that the presence of media such as videos or animated shows makes it easier for students to grasp moral messages and spiritual values. *"Usually if it's just a lecture, many people are tired or bored. But if I start with a video, they immediately focus,"* said one of the teachers. This shows that digital media plays a role in attracting initial attention *which* is the key to an effective learning process.

In some cases, digital media also encourages spontaneous discussions in the classroom. For example, after watching a video about tolerance in a pluralistic society, students are encouraged to share personal experiences or ask more questions about the limits of tolerance in Islam. This shows that the media not only conveys content, but also sparks dialogue that enriches students' critical understanding.

However, teachers also noted that there was a variation in response, depending on the personal characteristics and background of the students. Some students still tend to be passive even though digital media is used. This can be due to factors such as previous limitations of digital experience, low confidence levels, or lack of self-control when interacting with technology. However, in general, teachers stated that students' responses to digital media were much more positive than conventional one-way learning (Ulya & Fitri, 2024)

c) Challenges in the Implementation of Digital Technology

Although digital media has enriched the learning experience, PAI teachers face a number of obstacles that hinder optimal utilization. The most dominant factor is limited access to devices and networks. Some students do not have personal devices so they have to share them with other family members, which causes them to fall behind when their learning schedules clash with household needs. This condition is exacerbated by uneven signal quality in several areas on the outskirts of Surakarta, so that video connections or evaluation links are often disconnected. This gap is in line with the findings that disparities in devices and networks are the main obstacles in the digitization of learning in madrassas (Sunarya, 2024). Similar findings were also reported in a study on digital-based PAI learning at the secondary school level, which noted weak internet connections and limited technological literacy as key challenges (Abu et al., 2025).

Another obstacle arises from the teacher's internal. Even though basic ICT training has been provided, many teachers admit that they are not confident in designing interactive media. Some still rely on *simple slideshows* that are one-way, whereas students need two-way activities such as real-time quizzes or forum-based discussions. On the managerial side, busy schedules and administrative demands make it difficult for teachers to set aside time to develop creative digital content (Khasanah, 2024). This technical challenge is also reflected in the literature that highlights the low pedagogical digital literacy of teachers as a barrier to the transformation of Islamic learning in the modern era (Sholeh & Efendi, 2023).

d) Teachers' Strategies to Overcome Digital Barriers

To respond to the access gap, teachers and madrassas apply a number of pragmatic strategies. First, teachers provide light-formatted materials, such as PDF summaries and static infographics that can be downloaded quickly even with limited connections. Second, the madrasah opens a computer laboratory at certain hours so that students who do not have personal devices can take turns doing digital tasks. This effort is in line with research recommendations that emphasize the importance

of equal access to technology for all students so that the use of digital media feels fair and inclusive (Aifalesasunanda et al., 2024).

In the realm of improving teacher competence, advanced training programs are directed at the creation of simple video content and the use of online quiz applications. The training is a short workshop that directly practices the creation of materials; Teachers are guided to produce one digital media product that is ready to be used for the next class. Recent studies emphasize that practice-based training has proven effective in improving the ICT skills of PAI teachers and accelerating the adoption of learning innovations. This approach not only enhances technical ability but also builds teachers' confidence to experiment with new methods and integrate technology into their religious instruction (Legi Aulia Putri & Ulva Rahmi, 2023).

In addition, teachers form small learning communities through *WhatsApp groups* where they share material templates, video links, and experiences overcoming technical constraints. This practice of peer-sharing helps reduce awkwardness and accelerates the diffusion of innovation. Community support is reflected in the literature that highlights the importance of teacher collaboration in the success of digital media integration in Islamic religious classrooms (Ruslan Afendi et al., 2023). Such digital communities not only foster a culture of continuous professional development but also create a supportive ecosystem that empowers teachers to innovate more confidently.

e) Integration of Islamic Values in Digital Media

Although digital technology offers convenience and variety in delivering material, teachers at MTsN 1 Surakarta still emphasize that the content and approach used must reflect Islamic values in depth. PAI teachers do not only use digital media as a technical tool, but also as a means of internalizing Islamic morals, manners, and digital ethics. For example, in selecting learning videos, teachers selectively consider the cultural background, language, and moral message implied in the content. This cautious and reflective attitude ensures that digital integration does not compromise religious integrity, but instead strengthens the ethical and spiritual foundations of students.

One of the teachers explained, *"I look for videos that are not only appropriate for the material, but also polite, nothing excessive. The student is now very easily affected."* This approach shows that the responsibility of teachers in the digital era is not only on the aspect of mastering technology, but also on the process of curating and filtering grades. Even in the assignment of digital-based assignments, teachers often insert ethical instructions, such as emphasizing the importance of honesty when taking online quizzes or the prohibition of taking other people's content without citing sources.

Literature supports the strategic role of teachers in shaping character through digital media. Research by Susanto & Rahayu (2017) states that teachers play a role as guardians of values in the rapid flow of information, and digital media can actually be used as a tool to strengthen moral habits during the learning process if used

reflectively. Thus, digital transformation in PAI learning is not enough only in the technical aspect, but demands full integration between technology and Islamic spirituality (H. Susanto & Rahayu, 2017). This highlights the need for teachers to act not merely as content deliverers, but as ethical filters who ensure that every digital element used aligns with the mission of Islamic education.

Teachers also encourage students to actively create their own digital content as part of creative tasks. In one of the practices, students were asked to make a short video containing Islamic moral messages that they recorded themselves at home. In addition to training technology skills, this is also a reflective vehicle for internalizing religious values through the production process. Practices like this reflect a constructivistic approach that blends religious knowledge, 21st century skills, and the digital culture of the younger generation (Legi Aulia Putri & Ulva Rahmi, 2023).

f) Transforming the Role of Teachers in Digital Learning

The development of digital technology has encouraged a transformation in the role of Islamic Religious Education teachers. At MTsN 1 Surakarta, teachers no longer play the role of only material presenters, but also as content curators, digital dialogue facilitators, as well as technological ethics supervisors. This role arises naturally as learning interaction patterns change, from lecture methods to more participatory and media-based approaches. Teachers must actively select and adapt content to suit the curriculum and the character of students. Some teachers, for example, download relevant *YouTube* videos, then edit certain parts to be more focused and not deviate from the context of the material. In online classes, they are also in charge of monitoring discussions through *WhatsApp* groups or comment columns in *Google Classroom*, and ensuring that communication remains polite and directed.

This transformation requires teachers to develop digital literacy that goes beyond operational technicalities. Teachers need to understand how to use technology reflectively, ethically, and transformatively. As explained in the literature, today's PAI teachers must be able to mediate between Islamic values and the flow of digital information that is fast-paced and not always in harmony with religious principles (Ruslan Afendi et al., 2023). Some teachers also create self-study resources such as mini *e-books* and short narrative videos using their own voices. That way, teachers not only use digital products, but also become creators of material that is relevant to the student's context. This is in line with the idea that the transformation of teachers in the digital era is not just adjusting to technology, but also taking an active part in shaping a new learning ecosystem (Febrianti et al., 2025).

This transformation is not without challenges. Some teachers feel the need for systemic support from madrasahs and the government, such as advanced training, incentives for independent media development, and working time policies that make room for creative processes. However, this change in role was positively received by most teachers who felt that PAI learning became more meaningful and enjoyable when they were able to present Islamic values in packaging that was

relevant to the times. Therefore, sustainable digital integration in Islamic education requires not only teacher readiness but also institutional commitment to build an ecosystem that nurtures creativity and pedagogical innovation (Diana et al., 2024).

Overall, the results of this study show that the use of digital media in Islamic Religious Education learning at MTsN 1 Surakarta not only enriches the variety of teaching methods, but also encourages a more dialogical, participatory, and contextual transformation of pedagogical paradigms. Teachers no longer serve as a single information center, but rather as facilitators who integrate Islamic values into a complex and dynamic digital ecosystem. Students' positive responses to the use of digital media, although not uniform, show great potential in forming more active and reflective learning patterns.

Challenges such as limited access to technology and teachers' digital literacy do not completely hinder the learning process, as various adaptive strategies have been implemented creatively, ranging from the use of light materials to the formation of teacher learning communities. Furthermore, these findings affirm the importance of teachers' commitment to balancing technological advances with the demands of spiritual values, digital ethics, and student character building. The integration between digital media and religious education is not just a technical issue, but is part of a broader cultural transformation, where religious education must remain relevant, grounded, and able to respond to the challenges of the times without losing its moral substance.

4. Conclusion

This research emphasizes that the use of digital media in learning Islamic Religious Education at MTsN 1 Surakarta is not only technical, but touches on strategic aspects in the transformation of religious education in the digital era. The use of media such as learning videos, online platforms, and evaluative applications has helped teachers create a learning atmosphere that is more interactive, contextual, and relevant to students' daily lives. The students' generally positive responses show that digital media is able to arouse interest, strengthen understanding, and encourage active participation in the religious learning process. Despite challenges such as limited access to devices, low digital literacy for some teachers, and other technical constraints, the adaptive efforts made by teachers, both individually and collectively, show that PAI learning can still take place meaningfully. Teachers not only act as managers of the material, but also as value agents who consciously integrate Islamic principles into digital content, learning approaches, and online interaction ethics. These findings reinforce the urgency of increasing teachers' capacity in utilizing digital media creatively and critically. This also emphasizes that the digitization of religious education is not a form of compromise on spiritual values. On the contrary, digitalization can be an opportunity to expand the horizons of da'wah and character building through a contextual and communicative approach.

References

- Abu, A., Alhabsyi, F., Ruslin, R., Syam, H., Arman, M., Suktomansyah, A. Muh., & Mudaimin, M. (2025). Digital Islamic Education Learning in Secondary Schools: Educational Quality and Student Engagement. *Edukasia Jurnal Pendidikan dan Pembelajaran*, 6(1), 133–148. <https://doi.org/10.62775/edukasia.v6i1.1405>
- Aditia, D. (2024). Use of Social Media in Schools and Madrasas: A Systematic Review of. *Article in Southeast Asian Journal of Islamic Education*. <https://doi.org/10.21093/sajie.v7i2.9051>
- Aifalesasunanda, R., Citriadin, Y., & Maujud, F. (2024). Strategi Pengembangan Sumber Daya Manusia Melalui Literasi Digital Di Mts Nurul Yasin Buer Sumbawa. *ASCENT: Al-Bahjah Journal of Islamic Education Management*, 2(1), 42–58. <https://doi.org/10.61553/ascent.v2i1.153>
- Amrullah, H. I., Alif Nur Fathlii Amarta, Taufik Qurhahman, & Amali. (2024). Utilization of Media and Technology in Learning Islamic Religious Education. *Indonesian Journal of Contemporary Multidisciplinary Research*, 3(4), 583–588. <https://doi.org/10.55927/modern.v3i4.10010>
- Diana, A., Azani, M. Z., & M, M. (2024). The Concept And Context Of Islamic Education Learning In The Digital Era: Relevance And Integrative Studies. *Profetika: Jurnal Studi Islam*, 25(01), 33–44. <https://doi.org/10.23917/profetika.v25i01.4239>
- Febrianti, F. A., Abdilah, M., Bhakti, D. D., Denni, I., & Susila, A. A. R. (2025). Kajian Literatur: Ketergantungan Siswa Terhadap Teknologi Dalam Pembelajaran. *caXra: Jurnal Pendidikan Sekolah Dasar*, 5(1), 274–280. <https://doi.org/10.31980/caxra.v5i1.2289>
- Hasan, H., & Hafidz. (2023). Efektivitas Pemanfaatan Media E-Learning dalam Pembelajaran Fiqih Kelas VIII di SMP IT Nur Hidayah Surakarta. <https://doi.org/10.51278/aj.v5i2.764>
- Khasanah, M. (2024). Challenges in the Application of Digital Technology in Islamic Education: Utilizing Innovation to Improve the Quality of Learning. *Leader: Journal of Islamic Education Management*, 2(2), 282–289. <https://doi.org/10.32939/ljmpi.v2i2.4240>
- Legi Aulia Putri, & Ulva Rahmi. (2023). The Utilization of Digital Media to Increase PAI Learning Interest in the Millennial Generation. *Benefit : Journal of Indonesian Community Service Activities*, 2(1), 27–31. <https://doi.org/10.59024/faedah.v2i1.662>
- Ni'am, A. S., & Hafidz, H. (2024). Implementasi Perencanaan Interaktif dalam Media Pembelajaran Pendidikan Agama Islam pada MTS Muhammadiyah 2 Kalijambe. *Jurnal Manajemen Pendidikan Dan Ilmu Sosial*, 5(4), 731–734. <https://doi.org/10.38035/jmpis.v5i4.2075>
- Okta Farhan Syahendra. (2024). Challenges and Innovations in Islamic Education in the Digital Era: Building a Generation of Character in the Modern Era. *Bhinneka: Journal of Education and Language*, 2(3), 74–89. <https://doi.org/10.59024/bhinneka.v2i3.839>
- Ramzi, M., & Eliyana, E. (2025). Digitalization of Islamic Religious Education Learning and Children's Moral Values (Management and Competency Analysis of teachers at PAUD Satya Prawira Academic Year 2024-2025).
-

-
- Jurnal Ilmiah Mandala Education*, 11(1), 283.
<https://doi.org/10.58258/jime.v11i1.8305>
- Ruslan Afendi, A., Fauziyah, N., Rohan Saputra, M., & Islam Sultan Aji Muhammad Idris Samarinda, U. (2023). The Utilization of the Tiktok Application in PAI Subjects as an Innovative Learning Media in the Digital Era. *Borneo Journal of Islamic Education*, 3(1), 2023.
<https://doi.org/10.21093/bjie.v3i1.6257>
- Sholeh, M. I., & Efendi, N. (2023). Integration of Technology in Islamic Education Management: Improving Teacher Performance in the Digital Era. *Journal of Ink*, 5(2), 104–126. <https://doi.org/10.35897/jurnaltinta.v5i2.1049>
- Sunarya, U. (2024). Kendala Penggunaan Teknologi Informasi dalam Proses Pengembangan Materi Pembelajaran PAI di Madrasah Tsanawiyah. *Epistemic: Jurnal Ilmiah Pendidikan*, 3(1), 149–165.
<https://doi.org/10.70287/epistemic.v3i1.217>
- Susanto, H., & Rahayu, L. (2017). The Role of Teachers in the Utilization of Digital Learning Media to Increase the Learning Interest of PAI Students. *Journal of Islamic Religious Education*, 12(3), 210–225.
- Syahrul Prayoga, A., Mustaghfirah, W., & Fatimatur Rusydiyah, E. (2024). Trends in the Use of Infographic Media in Learning Islamic Religious Education. *Indonesian Journal of Islamic Education*, 9(1), 24–38.
<https://doi.org/10.35316/jpii.v9i1.576>
- Ulya, V. F., & Fitri, N. L. (2024). Lecturer's Efforts to Improve Student's Digital Literacy through Online Learning. *Indonesian Journal of Islamic Education Studies (IJIES)*, 7(1), 70–85. <https://doi.org/10.33367/ijies.v7i1.4466>

How to cite this article:

Gibraltar, Q. M., & Hafidz. (2025). The Utilization of Digital Media in Islamic Religious Education Learning at MTsN 1 Surakarta: A Qualitative Study of PAI Teachers. *Journal of Educational Sciences*, 9(4), 3019-3030.
