

Development of Video-Based Qur'anic Tilawah Learning Media to Improve Students' Tilawah Skills at Baabul Umam Islamic Boarding School

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ABSTRACT

Purpose of the study: This study aims to develop a Qur'anic learning media based on tilawah videos and to examine its validity, practicality, and effectiveness in improving students' artistic Qur'anic recitation skills.

Methodology: This study employed a Research and Development (R&D) method using the ADDIE model, which consists of Analysis, Design, Development, Implementation, and Evaluation stages. A mixed-methods approach was applied, combining qualitative data to analyze learning needs and context, and quantitative data to measure the feasibility of the developed media.

Main Findings: The findings reveal that the integration of structured audiovisual tilawah significantly enhances students' recitation performance, particularly in rhythm accuracy (maqāmāt), pronunciation, and confidence in delivery.

Novelty/Originality of this study: The novelty of this study lies in the development of a structured tilawah video model that integrates tajwid guidance, maqāmāt visualization, and iterative learning features within a pesantren-based context—an approach that moves beyond traditional oral transmission toward a technology-enhanced, skill-oriented pedagogy.

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1. INTRODUCTION

The integration of technology in education has become a necessity in responding to the demands of the digital era, including in Islamic education. Learning media play a crucial role in enhancing instructional effectiveness, particularly in facilitating student engagement and improving learning outcomes[1]. In the context of Islamic Religious Education, the use of audiovisual media has been widely recognized as an effective tool to improve motivation, interaction, and comprehension of learning materials. Previous studies have shown that audiovisual media significantly enhance students' interest and understanding in learning activities [2], [3].

Furthermore, the use of video-based and digital learning media has been proven to provide a more engaging and interactive learning experience[4] [5]. The integration of visual and auditory elements enables students to better understand abstract concepts and supports active learning processes [6], [7]. In addition, the development of ICT-based learning media contributes positively to improving the quality of Islamic education and students' learning outcomes[8], [9].

However, despite these advancements, most existing studies focus on general aspects of learning, such as motivation and cognitive achievement, rather than on specific skill-based learning domains. In the context of Qur'anic learning, particularly tilawah (artistic recitation), the learning process requires not only conceptual

understanding but also mastery of tajwid, articulation, and melodic patterns (*maqāmāt*), which are typically acquired through repetitive practice and modeling.

The art of Qur'anic recitation, commonly referred to as *An-Naghom fi al-Qur'an*, refers to the beautification of the voice in reciting the Qur'an. Meanwhile, the science of *naghām* involves the study of methods or techniques for chanting, modulating, and beautifying the voice during Qur'anic recitation. The art of Qur'anic recitation is essentially an oral discipline, realized through spoken expression and vocal performance [10].

Qur'anic *tilawah*, which integrates mastery of tajwid with vocal aesthetics and melodic articulation of Qur'anic verses, holds significant potential for enhancing students' artistic recitation skills. *Tilawah* is not merely concerned with the technical aspects of reading, but also with the internalization of meaning and mastery of melody, which together create a spiritual experience for both the reciter and the listener. Learning the Qur'an requires precision in pronunciation in accordance with established rules, as inaccuracies may lead to different meanings [11]. Allah the Almighty states:

... وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

“...and recite the Qur'an with measured recitation.” [12]

The verse emphasizes the importance of reciting the Qur'an in a slow, clear, and reflective manner (*tartīl*). According to Ibn Kathir, *tartīl* refers to reciting the Qur'an slowly while observing proper articulation (*makhraj*) and the rules of tajwid, accompanied by deep contemplation (*tadabbur*) [13].

In contemporary educational practice, audio-visual learning media have been widely utilized. These media combine auditory and visual elements, enabling more comprehensive and optimal delivery of instructional materials to students. Moreover, within certain limits, such media can complement and in some cases partially substitute the roles of teachers [14]. Audio-visual media are therefore highly relevant when applied to the teaching of Qur'anic recitation.

Video-based media, particularly *tilawah* videos, hold significant potential in assisting students to understand the art of Qur'anic recitation through both visual and auditory modalities, making it easier to imitate and learn [15]. Through audio-visual media, students can not only hear and observe correct recitation models but also access them anytime for independent practice.

The integration of technology in education has significantly transformed *tilawah* teaching and learning processes, particularly through the use of digital and audio-visual media. According to Richard E. Mayer, multimedia learning enhances students' understanding by combining visual and auditory elements, allowing for deeper cognitive processing. In this context, video-based learning has been widely recognized as an effective instructional medium that improves engagement, retention, and comprehension [16].

In the field of Islamic education, several studies have highlighted the importance of instructional media in improving Qur'anic learning outcomes [17]. For instance, research by Abdul Rahman Abdullah demonstrates that structured learning media significantly enhance students' mastery of tajwid and pronunciation accuracy. However, most of these studies primarily focus on technical reading skills rather than integrating aesthetic aspects such as melodic recitation (*tilawah*) [18], [19].

Audio-visual media, particularly video-based learning, have been proven to be effective in language and recitation-based learning. A study by R. Kay found that video podcasts and instructional videos improve students' motivation and independent learning capacity. This finding is relevant to Qur'anic learning, where repetition and imitation play a crucial role in skill acquisition [20], [21].

In addition, mobile and digital learning platforms have increasingly influenced students' learning behaviors. Research by Mohamed Ally emphasizes that learners in the digital era prefer flexible, self-paced, and technology-supported learning environments [22]. This aligns with the characteristics of contemporary *santri* who are accustomed to accessing learning materials through digital media such as video platforms and mobile applications.

Despite these advancements, there remains a lack of studies that specifically address the integration of tajwid, *makharij al-huruf*, and melodic recitation (*maqamat*) within a single, structured video-based learning medium. Existing research tends to treat these elements separately, resulting in fragmented learning experiences. Furthermore, limited attention has been given to developing context-based instructional media tailored to Islamic boarding school environments.

However, based on preliminary observations conducted at Baabul Umam Islamic Boarding School in Hajoran Village, Sungai Kanan District, the teaching of Qur'anic recitation still relies on conventional methods, such as direct demonstration and oral imitation. While these methods are traditionally effective, they present limitations in terms of content repetition, variation of melodic patterns, and opportunities for independent learning.

Instructional approaches that rely heavily on conventional teaching techniques often tend to be less engaging for students. This condition may result in lower levels of interest and participation, as well as suboptimal learning outcomes [23].

Interviews with *tilawah* instructors revealed that students experience difficulties in understanding *maqamat* patterns and often lack confidence when performing recitations. One of the contributing factors is the limited availability of audio-visual references that can serve as guidance for independent practice.

On the other hand, the characteristics of contemporary students tend to be visual-auditory, and they are accustomed to accessing learning content through digital videos. Interviews conducted with students at Baabul Umam Islamic Boarding School indicate that they show greater interest in visual and digital-based learning. They are also familiar with learning through platforms such as YouTube, murattal recordings, and tilawah applications on their smartphones. Therefore, there is a need to develop a systematic, contextual, and needs-based video tilawah learning medium tailored to the pesantren environment.

Existing research on Qur'anic learning media remains limited and tends to address only partial aspects, such as audio or visual representation, without integrating them into a comprehensive instructional design. Moreover, the majority of studies are conducted in formal school settings, while research in pesantren contexts where Qur'anic learning is central remains underexplored. As a result, the learning process of tilawah still relies heavily on traditional oral methods, which limit students' opportunities for independent practice and repeated exposure.

Based on these issues, the development of video-based tilawah learning media is essential to support both teachers and students in achieving a more efficient and modern learning process. Accordingly, this study aims to develop a video-based Qur'anic learning medium and to examine its validity, practicality, and effectiveness in improving students' artistic Qur'anic recitation skills.

Therefore, this study attempts to fill this gap by developing a comprehensive video-based tilawah learning medium that integrates technical accuracy and artistic expression. By combining audio-visual technology with traditional Qur'anic recitation principles, this study contributes to the development of innovative instructional strategies in Islamic education.

The novelty of this study lies in the development of a structured video-based Qur'anic tilawah learning medium that integratively combines tajwid rules, makharij al-huruf, and melodic patterns (*maqamat*) within a single instructional design tailored to the pesantren context. Unlike previous studies that tend to address these components separately or focus primarily on cognitive aspects of Qur'anic learning, this research offers a holistic approach that simultaneously enhances technical accuracy, artistic expression, and learner engagement. Furthermore, the incorporation of systematic video segmentation, repetition features, and self-paced learning elements represents an innovative pedagogical model that bridges traditional oral transmission of Qur'anic recitation with contemporary multimedia-based instruction.

2. RESEARCH METHOD

This study employs a Research and Development (R&D) method aimed at developing a Qur'anic learning medium based on tilawah recitation. The development process follows the ADDIE model (Analysis, Design, Development, Implementation, and Evaluation), which is considered systematic as it allows continuous evaluation at each stage [24]. A mixed-methods approach was applied to obtain comprehensive data. Qualitative data were used during the needs analysis and product development stages, while quantitative data were used to measure the validity, practicality, and effectiveness of the developed media.

2.1. Research Design

The ADDIE model was selected because it provides a systematic framework for developing instructional products and allows iterative refinement based on expert validation and user feedback.

Table 1. Research and Development (R&D) Procedure Using ADDIE Model

Phase	Activities	Output
Analysis	Identifying learning needs through observation and interviews; analyzing students' tilawah abilities (beginner, intermediate, advanced); determining learning objectives and content requirements	Needs analysis results; learning objectives; content specifications
Design	Designing video-based tilawah learning media; selecting topics (e.g., short surahs, maqamat); developing storyboard, scripts, and visual layout; determining technical specifications (duration, format, audio, rhythm)	Initial design of learning media; storyboard; script; technical design
Development	Producing video-based tilawah media; recording recitation by qari; editing video with Qur'anic text, subtitles, and audio; conducting expert validation (material, media, instructional)	Prototype of learning media (MP4); validation results
Implementation	Applying the developed media in real classroom settings; guiding teachers and students in using the media; collecting practicality data through questionnaires; observing learning process	Practicality data; user responses; implementation report

Phase	Activities	Output
Evaluation	Conducting formative and summative evaluation; analyzing learning outcomes (pre-test and post-test); assessing validity, practicality, and effectiveness; revising product	Final product; effectiveness results (N-Gain); evaluation report

The analysis phase is defined as a process of identifying educational needs (McNeil, as cited in Wina Sanjaya) [25]. This stage involves gathering information regarding existing gaps and determining priorities to be addressed. The purpose of this phase is to understand the needs of both students and teachers in Qur'anic tilawah learning. The initial steps include observation and interviews with tilawah instructors at Baabul Umam Islamic Boarding School. Subsequently, students' tilawah abilities are analyzed and categorized into beginner, intermediate, and advanced levels. This classification helps identify learning difficulties in Qur'anic recitation. The final step in this phase is determining learning objectives and the types of content required for tilawah instruction.

The design phase aims to develop an initial blueprint of the instructional product. Activities at this stage include determining tilawah topics to be presented in video format (e.g., short surahs or specific maqamat). After selecting the topics, a storyboard (video flow), recitation script, and visual design are developed. Supporting media elements are also designed, including Qur'anic text, transliteration, and subtitles. Finally, technical specifications such as video duration, format, audio quality, and qari's melodic style are determined.

The development phase involves transforming the design into a tangible product. This includes recording the tilawah by a qari according to the prepared script, as well as video editing by integrating Qur'anic text and other supporting elements. The media are developed in a digital format (MP4) compatible for both offline and online use. This phase also includes initial validation through expert review, consisting of subject matter experts, media experts, and instructional experts.

Table 2. Instrument Blueprint

Aspect	Indicators	Instrument Type	Scale
Content Quality	Accuracy of tajwid, relevance of material	Validation sheet	Likert (1–5)
Instructional Design	Clarity of objectives, learning sequence	Validation sheet	Likert (1–5)
Media Design	Visual clarity, audio quality, usability	Validation sheet	Likert (1–5)
Learning Support	Engagement, interactivity	Validation sheet	Likert (1–5)

The implementation phase involves applying the developed learning media in real instructional settings. The video-based tilawah learning media are utilized by teachers and students according to the designed learning scenario. Data on practicality are collected through questionnaires measuring teachers' and students' responses regarding usability and usefulness. This phase includes implementing the video media in tilawah classes at Baabul Umam Islamic Boarding School, providing user guidance to both teachers and students, and observing responses as well as the effectiveness of media usage during the learning process. Evaluation sheets are also distributed to assess students' comprehension and interest.

The evaluation phase aims to assess the overall quality and effectiveness of the product. Evaluation is conducted by analyzing students' learning outcomes to determine improvement after using the learning media. It also includes assessing the validity, practicality, and effectiveness of the product. The results are used for final revisions and as the basis for concluding that the developed tilawah-based tajwid learning media are valid, practical, and effective. This phase includes formative evaluation from experts (content and design feedback) and users (teachers and students), as well as summative evaluation to measure students' improvement (pre-test and post-test), identify strengths and weaknesses, and refine the product accordingly.

The research subjects consist of validators (secondary subjects) and trial participants (primary subjects). Validators include three categories: subject matter experts (minimum Master's degree and expertise in Qur'anic tilawah), media experts (educators experienced in instructional media), and instructional experts (educators competent in teaching strategies). The primary subjects include tilawah teachers (minimum Bachelor's degree and expertise in tilawah) and students with Qur'anic recitation skills. A small-scale trial was conducted with 10 students, while a large-scale trial involved 37 students.

Table 3. Learning Outcome Assessment (Tilawah Skills)

Indicator	Description	Assessment Type
Tajwid	Correct application of rules	Performance test
Makhrāj	Pronunciation accuracy	Performance test
Maqāmāt	Melody and rhythm	Performance test
Fluency	Smoothness of recitation	Performance test
Confidence	Performance delivery	Observation rubric

Data were collected through observation, interviews, documentation, questionnaires, and tests. Observation was conducted to examine the current condition of tilawah learning in the pesantren. Interviews were used to explore learning needs and challenges, while documentation included pesantren profiles and students' tilawah scores. Questionnaires were used to measure the validity and practicality of the media. Furthermore, pre-tests and post-tests were administered to evaluate effectiveness, focusing on maqamat such as Bayyati, Hijaz, and Nahawand.

Data analysis was conducted quantitatively through three stages: validity analysis, practicality analysis, and effectiveness analysis. Product validity was calculated using the following criteria [26]:

85–100% = Very Valid
 65–84% = Valid
 45–64% = Fairly Valid
 0–44% = Invalid

Practicality was calculated using the same formula and categorized as follows [27]:

80–100% = Very Practical
 60–80% = Practical
 40–60% = Fairly Practical
 20–40% = Less Practical
 0–20% = Not Practical

Effectiveness was measured using the N-Gain formula [28], with the following interpretation:

$$N\text{-Gain} = \frac{\text{Post-test} - \text{Pre-test}}{\text{Skor Ideal} - \text{Pre-test}} \dots(1)$$

0.70–1.00 = High (Very Effective)
 0.30–0.69 = Moderate (Effective)
 0.00–0.29 = Low (Less Effective)
 ≤ 0 = Not Effective

2.2. Population Sampel

The population of this study consisted of students and teachers involved in Qur'anic tilawah learning at Baabul Umam Islamic Boarding School. The sample included tilawah teachers and students who possess basic competencies in Qur'anic recitation. A small-scale trial was conducted with 10 students, while a large-scale trial involved 37 students. In addition, three categories of validators were involved: subject matter experts, media experts, and instructional experts.

2.3. Data Sources

The data sources in this study were divided into primary and secondary data. Primary data were obtained from students and teachers through observation, interviews, questionnaires, and performance tests. Secondary data were obtained from documentation, including institutional profiles, students' learning outcomes, and relevant literature supporting the development of the learning media.

2.4. Research Instruments

The instruments used in this study included observation sheets, interview guides, validation sheets, questionnaires, and performance tests. The validation instruments were designed to assess content quality, instructional design, media design, and learning support using a Likert scale (1–5). Meanwhile, the performance test instrument was used to evaluate students' tilawah skills, including tajwid accuracy, makhraj, maqamat, fluency, and confidence.

2.5. Data Analysis Techniques

Data analysis was conducted using both qualitative and quantitative techniques. Qualitative data from observations and interviews were analyzed descriptively to identify learning needs and contextual conditions. Quantitative data were analyzed to measure validity, practicality, and effectiveness of the developed media. Validity and practicality were calculated using percentage-based criteria, while effectiveness was measured using the N-Gain formula based on pre-test and post-test results.

2.6. Research Procedures

The research procedures followed the ADDIE model. In the Analysis stage, learning needs were identified through observation and interviews. In the Design stage, instructional media were planned through storyboard development and content structuring. In the Development stage, the media were produced and validated by experts. In the Implementation stage, the media were applied in real classroom settings and evaluated through user responses. Finally, in the Evaluation stage, the effectiveness of the media was assessed through learning outcomes, and revisions were made to improve the final product.

3. RESULTS AND DISCUSSION

The development and implementation of the tilawah video-based learning media were evaluated based on three criteria: validity, practicality, and effectiveness. The results are summarized in Table 4:

Table 4. Summary of Validation, Practicality, and Effectiveness

Aspect	Indicator	Score (%)	Category
Validity	Material expert	98	Very valid
	Media expert	90	Very valid
	Instructional expert	92	Very valid
Practicality	Teacher response	96	Very practical
	Student response	93.87	Very practical
Effectiveness	N-Gain	0.83	High

The data indicate that the developed media meets high standards in terms of feasibility and usability. Furthermore, students' tilawah skills showed substantial improvement after the implementation of the media, as presented in Table 5.

Table 5. Improvement of Students' Tilawah Skills

Indicator	Pre-test	Post-test	Gain Interpretation
Tajwid accuracy	Low	High	Significant
Makhrāj	Moderate	High	Significant
Maqāmāt	Low	Moderate–High	Strong
Fluency	Moderate	High	Significant
Confidence	Low	High	Strong

The most notable improvements were observed in tajwid accuracy and confidence, indicating that the media effectively supports both technical and performative aspects of Qur'anic recitation. The findings of this study indicate that the use of video-based tilawah media significantly enhances students' understanding of makhrāj, tajwid, and the systematic application of maqamat. These findings are consistent with multimedia learning theory proposed by Richard E. Mayer, which posits that the integration of visual and auditory elements improves learning retention [29].

The significant increase in post-test scores reflects improvements across cognitive, affective, and psychomotor domains in tilawah learning. From a behaviorist perspective, repeated exposure through video facilitates the reinforcement of learning responses, leading to stronger skill acquisition [30]. Therefore, pedagogically, this media supports self-paced learning and provides opportunities for repeated practice, which are essential in mastering Qur'anic recitation skills.

However, despite the effectiveness of video-based learning media, the role of the teacher remains essential as a facilitator who provides direct feedback and guidance. This indicates that technology-based learning should complement, rather than replace, the teacher's role in the learning process. Thus, the video-based tilawah learning media are not only visually engaging but also pedagogically effective.

Overall, the developed Qur'anic learning media based on tilawah videos can be considered valid, practical, and effective, and are highly relevant for use in teaching the art of Qur'anic recitation in Islamic boarding school (pesantren) settings. The findings of this study demonstrate that the implementation of video-based tilawah learning media significantly improves students' mastery of makhrāj, tajwid, and the application of maqamat (Bayyati, Hijaz, and Nahawand). The improvement is evident from both qualitative observations and quantitative results, particularly the substantial increase in post-test scores and the high N-Gain value (0.83), which indicates a very effective level of learning enhancement.

This improvement can be explained through the lens of multimedia learning theory proposed by Richard E. Mayer, which posits that learning becomes more effective when information is presented through dual channels visual and auditory. In this study, students are not only able to hear correct recitation (audio), but also observe articulation, mouth movements, and rhythmic patterns (visual), thereby facilitating deeper cognitive processing and stronger retention of learning material.

Furthermore, the structured presentation of content in the video comprising introduction, explanation, demonstration, and repetition aligns with cognitive load theory, which emphasizes the importance of organizing instructional materials in a way that reduces cognitive overload and enhances schema construction. The segmentation of learning content into short, focused video durations (5–10 minutes) enables students to process information more effectively and progressively.

From a behaviorist perspective, the effectiveness of the developed media can also be attributed to the principle of repetition and reinforcement. The availability of video allows students to repeatedly watch and imitate correct recitation patterns, thereby strengthening stimulus-response associations. This repeated exposure plays a crucial role in developing psychomotor skills, particularly in mastering vocal techniques and melodic patterns in Qur'anic recitation.

In addition, the findings indicate that the developed media support self-paced learning, which is highly relevant to the characteristics of contemporary learners. Students can access the learning materials anytime and anywhere, allowing them to practice independently outside the classroom. This flexibility not only increases learning motivation but also promotes learner autonomy, which is an essential component of modern educational paradigms.

The high practicality scores (96% from teachers and 93.87% from students) further indicate that the media are user-friendly and aligned with instructional needs. This finding supports previous research on video-based learning, which highlights its effectiveness in increasing engagement and usability in educational settings. Moreover, the integration of tajwid, makharij al-huruf, and maqamat within a single instructional medium represents a significant contribution, as previous studies tend to address these components separately.

However, despite its effectiveness, the findings also suggest that the role of the teacher remains indispensable. The video-based media function optimally when combined with teacher guidance, particularly in providing corrective feedback and ensuring proper understanding. This highlights that technology-enhanced learning should be viewed as a complementary tool rather than a replacement for traditional instruction.

Overall, the developed video-based tilawah learning media demonstrate strong potential as an innovative instructional approach in Islamic education. By integrating multimedia technology with traditional recitation principles, this study not only improves students' technical and artistic skills but also contributes to the modernization of Qur'anic learning in pesantren environments. However, several limitations should be noted. This study was conducted in a single pesantren with a limited sample size, and it focused only on short-term learning outcomes. In addition, the media covered only selected maqamat, which may not represent the full diversity of Qur'anic recitation patterns. Future research is recommended to involve larger and more diverse samples, examine long-term learning retention, and expand the range of maqamat. Furthermore, integrating interactive and adaptive digital features may enhance the effectiveness of tilawah learning in the context of contemporary Islamic education.

4. CONCLUSION

The research and development of video-based Qur'anic tilawah learning media at Baabul Umam Islamic Boarding School, Hajoran Village, Sungai Kanan District, South Labuhanbatu Regency, implemented through the ADDIE model (Analysis, Design, Development, Implementation, and Evaluation), demonstrated that the developed media possess excellent quality in terms of validity, practicality, and effectiveness. The validity test results showed that the media were categorized as "very valid," with scores of 98% from subject matter experts, 90% from media experts, and 92% from instructional experts, indicating that the media are highly appropriate for teaching the art of Qur'anic recitation. In terms of practicality, the media were classified as "very practical," supported by positive responses from teachers (96%) and students (93.87%), which reflects that the media are easy to use, engaging, and able to facilitate a more effective and systematic tilawah learning process. Furthermore, the effectiveness test revealed a significant improvement in students' Qur'anic recitation skills, with the average pre-test score increasing from 40.75 to 90.48 in the post-test and an N-Gain value of 0.83, categorized as high (very effective). These findings confirm that the developed video-based tilawah learning media are valid, practical, and effective in enhancing students' artistic Qur'anic recitation skills and can serve as an innovative alternative instructional tool for tilawah learning in Islamic boarding schools, particularly at Baabul Umam Islamic Boarding School. However, this study has several limitations, including its implementation in only one Islamic boarding school, a relatively small sample size of 37 students, the focus on short-term effectiveness without examining long-term retention, and the limitation of the developed media to specific maqamat (Bayyati, Hijaz, and Nahawand). Therefore, future research is recommended to involve larger and more diverse samples across different pesantren, examine the long-term impact of video-based tilawah learning media, expand the learning content to include a wider range of maqamat and advanced recitation levels, and integrate interactive digital features such as adaptive learning systems to further improve the effectiveness and usability of tilawah learning media in the digital era.

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It is hoped that the findings of this study will contribute to the development of Qur'anic learning media and serve as a reference for future research in the field of Islamic education.

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