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Beyond Digital Media Adoption: A Pedagogical Media Fit Framework for Video, Podcasts, and Multimedia in Islamic Religious Education

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ABSTRACT

Digital media are increasingly used in Islamic Religious Education (IRE), yet their pedagogical effectiveness cannot be assumed from technological features alone. This study examines how video, podcasts, and multimedia contribute to IRE by focusing on the alignment between content characteristics, learning objectives, media affordances, instructional design, and implementation conditions. A qualitative literature review with thematic-conceptual synthesis was employed. Peer-reviewed studies, primarily published between 2021 and 2026, were selected purposively and analyzed according to media type, pedagogical function, learning objectives, instructional design, reported outcomes, limitations, and contextual conditions. The findings identify three dominant affordance patterns: visual-procedural affordance for video, particularly for visualization, demonstration, modeling, and temporal sequencing; narrative-reflective affordance for podcasts, particularly for narration, dialogue, meaning-making, and reflection; and multimodal-interactive affordance for multimedia, particularly for integrating multiple representations, interactivity, feedback, and learner control. The study further shows that these affordances do not automatically generate effective learning; their value depends on instructional design, teacher competence, learner readiness, and institutional conditions. Based on these findings, the study proposes a Pedagogical Media Fit Framework that connects content characteristics, learning objectives, media affordance, instructional design, and learning engagement or outcomes, with TPACK and implementation conditions influencing the entire process. The framework shifts digital IRE from technology-driven adoption toward purposeful pedagogical orchestration.

Keywords: *Islamic Religious Education, Pedagogical Media Fit, Media Affordance, Video-Based Learning, Educational Podcast, Multimedia Learning.*

INTRODUCTION

Digital transformation has reshaped the learning ecosystem by expanding the forms, spaces, and ways in which learners interact with knowledge. Digital videos, podcasts, interactive multimedia, learning platforms, and various internet-based resources have increasingly become part of students' learning experiences. This shift has also influenced

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Islamic Religious Education (IRE), which is no longer limited to verbal explanations and textbooks, but can now be developed through visual representations, audio, digital narratives, simulations, and interactive activities. The integration of technology therefore opens opportunities for more flexible, contextual, and participatory IRE learning, while simultaneously demanding more complex pedagogical considerations so that technology use does not merely result in a substitution of learning media.[1]

The need for such pedagogical consideration is crucial because IRE has diverse characteristics in terms of content and learning objectives. IRE is not only directed toward the acquisition of religious knowledge, but also includes conceptual understanding, practical worship skills, value internalization, moral formation, reflection, and the ability to connect Islamic teachings with real-life issues. Topics such as ablution (wudu), prayer (salat), and Hajj rituals require different forms of representation compared to Islamic history, moral values, Qur'anic and Hadith studies, or contemporary Islamic issues. This diversity indicates that a single type of media cannot be assumed to have equal effectiveness across all learning objectives and content characteristics in IRE.

Video is one of the most widely used media due to its ability to combine moving images, narration, text, sound, and demonstrations. Recent studies show that the strength of video becomes particularly evident when the learning content has visual and procedural characteristics. Firdaus et al. (2026),[2] for instance, found improved learning outcomes in fiqh topics on wudu through 3D animated videos because procedural content could be visualized more concretely. Saepul (2024)[3] also developed animated videos to support understanding of wudu procedures, while Jennah et al. (2025)[4] showed that the use of digital video in Qur'an and Hadith learning increased student engagement. At the higher education level, Fauzi et al. (2026)[5] demonstrated that digital video combined with meaningful learning improved cognitive outcomes and conceptual understanding in the Ulumul Hadith course. These findings indicate that the contribution of video does not merely stem from its audiovisual format, but from its ability to present representations that align with learning needs and activities.

Podcasts offer a different pedagogical character. As an audio-based medium, podcasts enable content delivery through narration, conversation, interviews, storytelling, discussion, and reflection with a high degree of accessibility and flexibility. Recent studies

[1] Siti Zulaiha B. Abas, "Integrasi Teknologi Digital Dalam Pengembangan Sumber Belajar PAI Yang Kontekstual Dan Relevan," *At-Tarbiyah: Jurnal Penelitian Dan Pendidikan Agama Islam* 2, no. 2 (2025): 391–402; Diyah Mintasih et al., "Integration of Digital Technology in Islamic Religious Education Learning: A Qualitative Study on Teachers' Competence and Implementation Models in Secondary Schools," *Jurnal Pendidikan Islam* 13, no. 1 (2024): 85–96, https://doi.org/10.14421/jpi.2024.131.85-96.

[2] Ratio Maulana Firdaus et al., "Enhancing Fiqh Learning Outcomes through 3D Animated Videos: A Study of 'Upin & Ipin' at MTsN (State Islamic Junior High School)," *Al-Tadzkiyyah: Jurnal Pendidikan Islam* 17, no. 2 (2026): 247–61, https://doi.org/10.24042/atjpi.v17i2.30607.

[3] Saepul Saepul, "Development of Animated Video Learning Media to Improve Students' Understanding of Ablution Procedures," *ETDC: Indonesian Journal of Research and Educational Review* 3, no. 4 (2024): 221–31, https://doi.org/10.51574/ijrer.v3i4.3544.

[4] Rodhatul Jennah et al., "Utilisation of Digital Video Media to Increase Learning Engagement of Al-Qur'an Hadith Learning in Madrasahs of Central Kalimantan," *Jurnal Pendidikan Agama Islam* 22, no. 2 (2025): 339–62, https://doi.org/10.14421/jpai.v22i2.11905.

[5] Muhammad Ridwan Fauzi et al., "Improving Student Cognitive Learning Outcomes through Meaningful Digital Video-Based Learning in Islamic Higher Education," *Jurnal At-Tadbir : Media Hukum Dan Pendidikan* 36, no. 2 (2026): 44–59, https://doi.org/10.52030/pvjkjr09.

show the growing use of podcasts in Islamic education. Ramli et al. (2026)[6] link Islamic podcast integration with student engagement in IRE learning, while Haris and Jazilurrahman (2026)[7] apply it in Fiqh Muʿāmalāt learning within the context of digital transformation. In the affective domain, Pranoto et al. (2025)[8] examine podcast use based on the story of Prophet Moses in shaping student character, while Aien and Aisyah (2025)[9] highlight the potential of Islamic podcasts in moral value internalization. Studies in Islamic boarding school education and fiqh learning also show that podcasts are shifting from mere information delivery tools toward dialogic spaces, enrichment media, and narrative-based learning experiences.[10]

This development is important because the audio nature of podcasts provides pedagogical possibilities that are not identical to video. When learning objectives require demonstration of movement or visual representation of objects, podcasts have representational limitations. Conversely, when learning is oriented toward listening, following narratives, understanding arguments, connecting experiences with religious values, or engaging in reflection, audio formats can provide a more focused space for meaning-making. The development of digital storytelling in IRE further reinforces the importance of narrative dimensions in fostering student engagement and identity formation.[11] Thus, the pedagogical value of podcasts is better understood based on their functional role in learning activities rather than merely their technological characteristics as audio media.

Meanwhile, multimedia enables the integration of multiple representations—text, images, audio, video, animation, graphics, and interactive activities—within a single learning environment. This potential aligns with the diversity of IRE content; however, it does not imply that adding more media elements will always improve learning quality. Hanif et al. (2025),[12] using Richard Mayer's Multimedia Learning Theory in the context of Islamic education, found that multimedia can enhance engagement and conceptual understanding, but its effectiveness is still influenced by infrastructure readiness and teachers' digital competence. This finding aligns with the Cognitive Theory of Multimedia Learning (CTML), which emphasizes that learning through multiple representations must be designed in accordance with learners' cognitive processing capacity. Excessive, irrelevant, or poorly organized multimedia may increase cognitive load rather than strengthen understanding.

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[6] M. Ramli et al., "Integrating Islamic Podcasts to Enhance Student Engagement in Islamic Religious Education Learning," *Munaddhomah: Jurnal Manajemen Pendidikan Islam* 7, no. 2 (2026): 527–38, https://doi.org/10.31538/munaddhomah.v7i2.2584.

[7] Abdul Haris and Jazilurrahman, "Podcast-Based Learning Innovation in Islamic Education Management: Enhancing Santri's Understanding of Fiqh Muʿāmalāt in the Digital Transformation Era," *Journal of Educational Management Research* 5, no. 1 (2026): 344–55, https://doi.org/10.61987/jemr.v5i1.1663.

[8] Ahmad Hadi Pranoto et al., "The Effectiveness of Podcast Media in Leadership Style Material: The Story of the Prophet Moses AS on Changes in Student Character," *Ta'dib: Jurnal Pendidikan Islam* 30, no. 1 (2025): 101–14, https://doi.org/10.19109/td.v30i1.27678.

[9] Qurrotul Aien and Nur Aisyah, "Internalizing Moral Values through Islamic Podcasts: A Phenomenological Study of Character Education in Secondary Schools," *JURNAL ISLAM NUSANTARA* 9, no. 2 (2025): 716–29, https://doi.org/10.33852/jurnalnu.v9i4.697.

[10] Via Dina et al., "Implementation of Podcast Media in Fiqh Learning," *Jurnal PAI Raden Fatah* 8, no. 1 (2026): 63–77, https://doi.org/10.19109/pair.v8i1.31853; Fitria Martanti et al., "Implementation of Podcast Media for Social Education in Pesantren," *Fitrah: Journal of Islamic Education* 7, no. 1 (2026): 66–79, https://doi.org/10.53802/fitrah.v7i1.1189.

[11] Inayah Inayah et al., "Digital Storytelling in Islamic Religious Education: Enhancing Engagement and Identity Formation in Contemporary Pedagogical Contexts," *International Journal of Educational Narratives* 4, no. 2 (2026): 586–612, https://doi.org/10.70177/ijen.v4i2.3801.

[12] Muh Hanif et al., "Integrating Information Technology in Islamic Education: A Qualitative Study Using Richard Mayer's Multimedia Learning Theory," *AL-ISHLAH: Jurnal Pendidikan* 17, no. 2 (2025): 2638–51, https://doi.org/10.35445/alishlah.v17i2.7192.

These issues indicate that the effectiveness of digital media does not lie in the inherent characteristics of the technology itself. Technology provides certain learning affordances, but its pedagogical value depends on how these affordances are aligned with learning objectives, content, activities, and learner characteristics. In this context, video can be understood as having a visual-procedural affordance due to its strength in visualization, demonstration, and modeling; podcasts have a narrative-reflective affordance because they support storytelling, dialogue, enrichment, and reflection; while multimedia has a multimodal-interactive affordance as it integrates various representations and learning activities within a single environment. This classification is not intended to rigidly define media functions, but to emphasize that media selection should be based on the most relevant pedagogical function for learning needs.

This framework is closely related to Technological Pedagogical Content Knowledge (TPACK). TPACK positions technology use as the result of the interaction between content knowledge, pedagogical knowledge, and technological knowledge, meaning that teachers cannot rely solely on operational skills in using digital tools. In IRE learning, teachers must first understand the nature of the knowledge and learning outcomes to be achieved, determine appropriate pedagogical activities, and then select technologies that can support the process. Mintasih et al. (2024)[13] show that technology integration in IRE is closely related to teacher competence and implementation models, while Ridwan et al. (2025)[14] further emphasize the importance of IRE teachers' ability to design learning media. This indicates that teacher competence functions as a bridge between technological potential and actual learning experiences.

Literature on educational technology also shows that student engagement is not determined solely by the availability of platforms or media. Dmello et al. (2023)[15] found that performance expectancy, facilitating conditions, learner self-efficacy, and behavioral intention are associated with student engagement in online learning. Subsequent research also shows that acceptance of digital learning is related to effort expectancy, facilitating conditions, performance expectancy, and learners' confidence in their ability to use technology.[16] In the context of IRE, these findings highlight that the success of digital media results from the interaction between media characteristics, instructional design, teacher readiness, student readiness, and the learning environment, rather than being a direct consequence of technology use.

Previous studies on digital media in IRE reveal several trends. First, video-based studies largely focus on learning outcomes, engagement, visualization, and conceptual understanding, including worship practices and Qur'an and Hadith learning.[17] Second,

[13] Mintasih et al., "Integration of Digital Technology in Islamic Religious Education Learning."

[14] Ridwan Ridwan et al., "Developing the Competence of Islamic Education Teachers in Designing Instructional Media at Public Elementary Schools in Ketol District," *Journal of Multicultural Education and Social Studies* 2, no. 1 (2025): 37–46, https://doi.org/10.37249/jomess.v2i1.1301.

[15] Venisha Jenifer Dmello et al., "'Antecedents Promoting e-Learner's Engagement Behavior: Mediating Effect of e-Learner's Intention to Use Behavior,'" *Cogent Education* 10, no. 2 (2023): 2226456, https://doi.org/10.1080/2331186X.2023.2226456.

[16] Venisha Jenifer Dmello et al., "Unlocking the Enigma of Online Learning: How Learning Styles Shape Adoption Intention?," *E-Learning and Digital Media*, May 30, 2024, 20427530241257651, https://doi.org/10.1177/20427530241257651.

[17] Nisaul Hasanah Mahsusin et al., "Video Pembelajaran Efektivitas Video Pembelajaran Sebagai Sumber Pembelajaran PAI Dalam Meningkatkan Hasil Belajar Peserta Didik," *TANZHIMUNA: Jurnal Manajemen Pendidikan Islam* 2, no. 2 (2022): 156–72; Muthia Alfisyah et al., "Pemanfaatan Media Video Pembelajaran Pendidikan Agama Islam Untuk Meningkatkan Hasil Belajar Kognitif Siswa Kelas X Di SMA Negeri 7 Banjarmasin," *J-INSTECH* 6, no. 1 (2025): 136–40; Jennah et al., "Utilisation of Digital Video Media to

podcast literature develops around learning flexibility, narrative, engagement, fiqh learning, and value and character internalization.[18] Third, multimedia studies emphasize multimodal integration, interactivity, comprehension, and the importance of cognitive load management.[19] Fourth, research on technology integration in IRE increasingly highlights teachers' digital-pedagogical competence and the importance of linking technology with content and instructional strategies.[20]

Although these developments enrich evidence on the benefits of digital media in IRE, most studies still examine video, podcasts, or multimedia separately or evaluate their impact within specific learning contexts. Comparative syntheses based solely on strengths and limitations have also not fully explained why a particular medium is suitable for certain content characteristics and learning objectives, under what pedagogical conditions it becomes effective, and how teachers can make decisions among various digital alternatives. The issue is therefore no longer simply whether video, podcasts, and multimedia are effective, but how to establish alignment between content characteristics, learning objectives, media affordances, instructional design, and implementation conditions.

Based on this gap, this article proposes a comparative reading of video, podcasts, and multimedia grounded in the principle of pedagogical media fit. This framework positions content characteristics and learning objectives as the starting point, followed by consideration of appropriate media affordances, required instructional design, and the competencies and implementation conditions that enable media to foster engagement and learning outcomes. CTML is used to explain how multimedia representations should be structured according to learners' cognitive capacity, while TPACK is used to explain how teachers connect technology with pedagogy and the nature of IRE content. Thus, media are not selected based on sophistication or popularity, but on their alignment with intended learning functions.

Based on this framework, this study aims to analyze and synthesize the use of video, podcasts, and multimedia in IRE by examining their pedagogical characteristics, contributions, limitations, and the conditions influencing their effectiveness. It also aims to formulate the relationship between content characteristics, learning objectives, media affordance, instructional design, and learning engagement and outcomes as a conceptual framework for selecting and integrating digital media in IRE. Through this approach, the article argues that the effectiveness of digital transformation in IRE is not determined by the increasing use of technology, but by the precision of alignment between media functions, pedagogical needs, content characteristics, and teachers' competence in designing meaningful learning experiences.

Increase Learning Engagement of Al-Qur'an Hadith Learning in Madrasahs of Central Kalimantan"; Firdaus et al., "Enhancing Fiqh Learning Outcomes through 3D Animated Videos."

[18] Khaidir Khaidir, "Pemanfaatan Podcast Dakwah Sebagai Media Alternatif Pembelajaran Pendidikan Agama Islam Di Era Digital," *Jurnal Ikhtibar Nusantara* 3, no. 1 (2024): 151–63; Pranoto et al., "The Effectiveness of Podcast Media in Leadership Style Material"; Aien and Aisyah, "Internalizing Moral Values through Islamic Podcasts"; Ramli et al., "Integrating Islamic Podcasts to Enhance Student Engagement in Islamic Religious Education Learning."

[19] Muhammad Saleh et al., "Multimedia Dalam Pembelajaran PAI: Konsep Dan Teori, Ragam Multimedia, Langkah-Langkah Pengembangan," *Jurnal Teknologi Pendidikan Dan Pembelajaran| E-ISSN: 3026-6629* 3, no. 2 (2025): 642–50; Hanif et al., "Integrating Information Technology in Islamic Education."

[20] Ash shifa Annur et al., "Transformasi Model Pembelajaran Pendidikan Agama Islam Berbasis Literasi Digital: Analisis Konseptual," *Itqan: Jurnal Ilmu-Ilmu Kependidikan* 16, no. 2 (2025): 261–76; Mintasih et al., "Integration of Digital Technology in Islamic Religious Education Learning."

METHOD

This study employed a qualitative literature review with a thematic-conceptual synthesis to examine the pedagogical use of video, podcasts, and multimedia in Islamic Religious Education (IRE). The study did not aim to test effectiveness experimentally, but to synthesize existing evidence on pedagogical characteristics, contributions, limitations, and implementation conditions of digital media. The analysis focused on how media functions relate to content characteristics, learning objectives, instructional design, teacher competence, and reported learning engagement and outcomes. Literature was collected from Google Scholar, GARUDA, DOAJ, ERIC, Scopus, and ScienceDirect (2021–2026, with selected earlier foundational works) using keywords related to IRE, digital media, media affordance, CTML, TPACK, and learning outcomes.

Study selection was conducted purposively based on relevance criteria, including studies on video, podcasts, multimedia, or related digital media in educational contexts with direct or transferable relevance to IRE. Included studies had to report pedagogical functions, learning outcomes, engagement, or instructional design implications, and be published in scholarly sources with clear methodological or conceptual grounding. Studies were excluded if they were non-academic, irrelevant to pedagogical analysis, or discussed technology only at a technical level. The analysis followed four stages: coding of literature based on key analytical categories (media type, content, objectives, pedagogy, design, outcomes, and constraints), within-media comparison to identify patterns, cross-media thematic synthesis to derive affordance patterns (visual-procedural, narrative-reflective, and multimodal-interactive), and theoretical interpretation using CTML and TPACK to explain how media design and teacher knowledge shape learning processes.

The final stage involved constructing the concept of *pedagogical media fit*, defined as the alignment between content characteristics, learning objectives, media affordances, instructional design, and learning outcomes, with teacher competence and contextual conditions as moderating factors. This framework was developed inductively from recurring patterns across the literature and used to explain when and why specific media are pedagogically appropriate in IRE contexts. The synthesis was strengthened through source comparison and theoretical triangulation, without assuming causal equivalence across different research designs. Accordingly, findings from experimental, qualitative, and literature-based studies were interpreted according to their evidential nature, enabling a comparative and context-sensitive understanding of digital media use in Islamic Religious Education.

RESULTS AND DISCUSSION

Video as a Visual-Procedural Affordance

The reviewed literature provides the strongest and most consistent evidence for the use of video in IRE, particularly when learning content requires visualization, demonstration, modeling, or sequential explanation. Video combines moving images, narration, sound, text, and temporal sequencing, allowing learners to observe processes that may be difficult to represent through verbal explanation alone.

The pedagogical contribution of video is especially evident in procedural religious content. Firdaus et al. (2026),[21] for example, reported progressive improvement in students' learning outcomes and classroom activity when 3D animated videos were used to teach ablution procedures. Saepul (2024)[22] similarly demonstrated the usefulness of animated video

[21] Firdaus et al., "Enhancing Fiqh Learning Outcomes through 3D Animated Videos."
[22] Saepul, "Development of Animated Video Learning Media to Improve Students' Understanding of Ablution Procedures."

in supporting students' understanding of wudu procedures. These findings reinforce earlier studies indicating that video is particularly valuable for practical religious content in which learners need to observe sequence, movement, and correct performance.

The contribution of video is not restricted to psychomotor learning. Jennah et al. (2025)[23] found that digital video increased student engagement in Qur'an and Hadith learning, while Mahsusin et al. (2022)[24] and Alfisyah et al. (2025)[25] reported improvements in motivation and cognitive achievement in IRE contexts. At the higher education level, Fauzi et al. (2026)[26] demonstrated that digital video integrated with meaningful learning improved cognitive outcomes and conceptual understanding in an Ulumul Hadith course. Importantly, such findings suggest that the effectiveness attributed to video cannot be separated from the instructional sequence in which the video is embedded.

This interpretation is consistent with the Cognitive Theory of Multimedia Learning (CTML). Relevant visual information combined with appropriately organized verbal explanation can support learners in selecting, organizing, and integrating information. However, audiovisual presentation can also increase cognitive burden when learners are exposed to excessive narration, redundant text, decorative visuals, or poorly segmented information. Video therefore becomes pedagogically effective not simply because it is audiovisual, but because its representational properties are aligned with the intended cognitive process.

This distinction is particularly relevant to IRE because different topics impose different representational demands. Practical worship such as wudu, salat, funeral rites, or Hajj rituals may benefit from observable modeling and temporal sequencing. Historical content may benefit from visual reconstruction, timelines, or maps, while abstract ethical or theological content may require different forms of explanation and discussion.

Based on this synthesis, the dominant pedagogical function of video can be described as visual-procedural affordance, consisting particularly of visualization, demonstration, modeling, and temporal sequencing. This does not mean that video is restricted to procedural learning. Rather, it identifies the area in which video offers a distinctive pedagogical advantage over purely textual or audio-based media.

Nevertheless, affordance alone does not guarantee meaningful learning. A video can produce passive viewing when learners are not required to process, apply, discuss, or evaluate what they observe. Conversely, short and focused videos embedded within observation tasks, guided questions, discussion, practice, or reflection can transform audiovisual representation into active learning. Thus, video becomes pedagogically powerful when learners are required to cognitively or behaviorally engage with what they watch.

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[23] Jennah et al., "Utilisation of Digital Video Media to Increase Learning Engagement of Al-Qur'an Hadith Learning in Madrasahs of Central Kalimantan."

[24] Mahsusin et al., "Video Pembelajaran Efektivitas Video Pembelajaran Sebagai Sumber Pembelajaran PAI Dalam Meningkatkan Hasil Belajar Peserta Didik"; Bulqis Bulqis et al., "Reconstruction of the Concept of Islamic Educational Public Relations in the Qur'an through Ibn 'Araby's Symbolic Metaphors," *Al-Munawwarah: Journal of Islamic Education* 2, no. 1 (2026): 36–49, https://doi.org/10.38073/almunawwarah.v2i1.4715; Muhammad Hanif Alatas, "Internalizing Taqwa in Islamic Religious Education," *Al-Munawwarah: Journal of Islamic Education* 2, no. 1 (2026): 14–23, https://doi.org/10.38073/almunawwarah.v2i1.4470; Intan Nur Aini et al., "Al-Muhafadzah Bil Qadim al-Shalih Wa Al-Akhdzu Bil Jadid Al-Ashlah in Education Perspective of Hadrotus Syaikh KH Hasyim Asy'ari," *Al-Munawwarah: Journal of Islamic Education* 1, no. 1 (2025): 91–100, https://doi.org/10.38073/almunawwarah.v1i1.2685.

[25] Alfisyah et al., "Pemanfaatan Media Video Pembelajaran Pendidikan Agama Islam Untuk Meningkatkan Hasil Belajar Kognitif Siswa Kelas X Di SMA Negeri 7 Banjarmasin."

[26] Fauzi et al., "Improving Student Cognitive Learning Outcomes through Meaningful Digital Video-Based Learning in Islamic Higher Education."

Podcasts as a Narrative-Reflective Affordance

Compared with video, podcasts have historically received less attention in IRE research, but recent literature demonstrates increasingly diverse pedagogical applications. Podcasts have been used for content explanation, fiqh learning, storytelling, character education, social education in pesantren, religious discussion, and student engagement. These developments indicate that the pedagogical value of podcasting lies not merely in portability or audio delivery, but in its capacity to organize learning through narration, listening, dialogue, and reflection.

Ramli et al. (2026)[27] show that Islamic podcast integration can support student engagement in IRE, while Santoso (2026)[28] positions podcasts as flexible digital media capable of extending learning beyond classroom boundaries. Such flexibility is pedagogically useful when learning activities do not require continuous visual attention and when students are expected to revisit explanations independently.

The distinctive contribution of podcasting becomes more visible in learning involving moral meaning, character, and personal reflection. Pranoto et al. (2025)[29] examined the presentation of the leadership story of Prophet Moses through podcast media and reported changes in character-related learning. Aien and Aisyah (2025)[30] similarly highlight the potential of Islamic podcasts for internalizing moral values through reflective and contextual messages. These findings suggest that audio narrative can encourage learners not only to receive information, but also to imagine, interpret, and connect religious messages with personal or social experience.

This function is strengthened by the growing use of digital storytelling in IRE. Inayah et al. (2026)[31] demonstrate that narrative-based digital learning can contribute to engagement and identity formation. Podcasting can therefore be understood as a form of narrative pedagogy rather than simply a digital replacement for classroom lectures.

Studies in fiqh further indicate that the pedagogical usefulness of podcasts depends on the nature of the task. Haris and Jazilurrahman (2026)[32] show that podcast-based learning can support the understanding of *Fiqh Muʿāmalāt*, where explanation, discussion, contextual cases, and interpretation are central. Dina et al. (2026) also examine podcast implementation in fiqh learning, while Martanti et al. (2026)[33] demonstrate its use in social education within pesantren contexts. In such settings, the strength of the podcast derives from its ability to facilitate explanation, dialogue, and contextualization rather than visual demonstration.

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[27] Ramli et al., "Integrating Islamic Podcasts to Enhance Student Engagement in Islamic Religious Education Learning"; Asep Rahmatullah and Muhammad Habibi Perdana, "Internalization of Fastabiqul Khairat Values through the Plastic Bottle Waste Bank Program at Pondok Pesantren Dalam Pagar Kandangan," *Afkaruna: International Journal of Islamic Studies (AIJIS)* 4, no. 1 (2026): 159–72, https://doi.org/10.38073/aijis.v4i1.5635; Endah Winarti, "Digital Communication Practices in Public and Islamic Schools: A Comparative Content Analysis Across Elementary and Senior Secondary Levels in Malang," *Pelita: Jurnal Studi Islam Mahasiswa UII Dalwa* 4, no. 1 (2026): 150–66, https://doi.org/10.38073/pelita.v4i1.6087.

[28] Budi Santoso, "Development of Podcasts as a Digital-Based Islamic Education Learning Medium," *Ahlussunnah: Journal of Islamic Education* 5, no. 1 (2026): 577–83, https://doi.org/10.58485/jie.v5i1.801.

[29] Pranoto et al., "The Effectiveness of Podcast Media in Leadership Style Material."

[30] Aien and Aisyah, "Internalizing Moral Values through Islamic Podcasts."

[31] Inayah et al., "Digital Storytelling in Islamic Religious Education"; Barlian Fajri et al., "The Utilization of Learning Media for Ayat Kauniyah in Science-Based Pesantren: Integrating Science and the Qur'an in Islamic Boarding Schools," *Adabuna: Jurnal Pendidikan Dan Pemikiran* 5, no. 2 (2026): 179–96, https://doi.org/10.38073/adabuna.v5i2.4985; Fajri et al., "The Utilization of Learning Media for Ayat Kauniyah in Science-Based Pesantren."

[32] Haris and Jazilurrahman, "Podcast-Based Learning Innovation in Islamic Education Management."

[33] Martanti et al., "Implementation of Podcast Media for Social Education in Pesantren."

Podcasting, however, has clear representational limitations. Audio alone is less appropriate for material requiring learners to observe movements, visual symbols, spatial relationships, or procedural steps. A podcast discussing the ethical meaning of prayer may support reflection, but an audio-only explanation of prayer movements would not provide the same representational support as video.

The literature therefore suggests that the dominant pedagogical function of podcasts can be described as narrative-reflective affordance, comprising narration, dialogue, meaning-making, and reflection. These functions make podcasts particularly appropriate for topics involving Islamic history, moral dilemmas, character formation, contemporary religious issues, Qur'anic and Hadith reflection, and contextual fiqh discussion.

As with video, the affordance is activated through instructional design. A long monologic recording may merely reproduce teacher-centered lecturing in digital form. By contrast, short and focused episodes, dialogical formats, narrative structures, pauses for reflection, guiding questions, journaling, or response tasks can turn listening into an active interpretive process.

Multimedia as a Multimodal-Interactive Affordance

Multimedia differs from video and podcasts because it is not necessarily a single medium. Rather, it represents an instructional environment in which text, images, audio, video, animation, graphics, hyperlinks, quizzes, simulations, and other interactive elements can be combined. It therefore offers the broadest representational and interactive capacity among the three categories examined in this study.

Earlier literature on multimedia in IRE emphasizes its potential to improve attention, motivation, participation, and conceptual understanding.[34] More recent evidence from Hanif et al. (2025),[35] interpreted through Mayer's Multimedia Learning Theory, indicates that multimedia can support engagement and conceptual understanding while also being constrained by infrastructure and teacher digital competence. These findings demonstrate that multimodality creates pedagogical possibilities only when technological and instructional conditions allow those possibilities to be realized.

Multimedia becomes particularly useful when learning requires multiple forms of representation or activity. A complex IRE topic may require explanatory text, visual illustrations, short videos, audio recitation, links to primary sources, interactive questions, or simulations. Such an environment allows learners to move across representational modes and activities rather than receiving information through a single channel.

The main advantage of multimedia, therefore, is not the quantity of media elements but their functional integration. Text can support definitions and conceptual precision; images can represent relationships or context; audio can support pronunciation, recitation, or narrative explanation; video can demonstrate procedures; and interactive elements can require learners to respond, manipulate information, receive feedback, or test their understanding.

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[34] Saleh et al., "Multimedia Dalam Pembelajaran PAI: Konsep Dan Teori, Ragam Multimedia, Langkah-Langkah Pengembangan"; Supadmi Supadmi, "Pengembangan Multimedia Pembelajaran Pendidikan Agama Islam: Audio, Video, Animasi, Podcast, Dan Infografis Islam (Kajian Literatur Dan Rekomendasi Implementasi)," *Taswirul Afkar: Jurnal Pemikiran Dan Wawasan Pendidikan* 1, no. 1 (Februari) (2026): 26–33; Asep Rahmatullah, "MAKNA DAN URGENSI DEEP-LEARNING BAGI PESERTA DIDIK DALAM PERSPEKTIF PENDIDIKAN AGAMA ISLAM: The Meaning and Importance of Deep Learning for Students from the Perspective of Islamic Religious Education," *TA'LIMUNA: Jurnal Pendidikan Islam* 15, no. 1 (2026): 259–68, https://doi.org/10.32478/aed31j69.

[35] Hanif et al., "Integrating Information Technology in Islamic Education"; Junaidi Junaidi, "Transforming Kasada Local Wisdom into Tolerance Education for Muslim Students in the Tengger Community," *Pelita: Jurnal Studi Islam Mahasiswa UII Dalwa* 4, no. 1 (2026): 133–49, https://doi.org/10.38073/pelita.v4i1.6054.

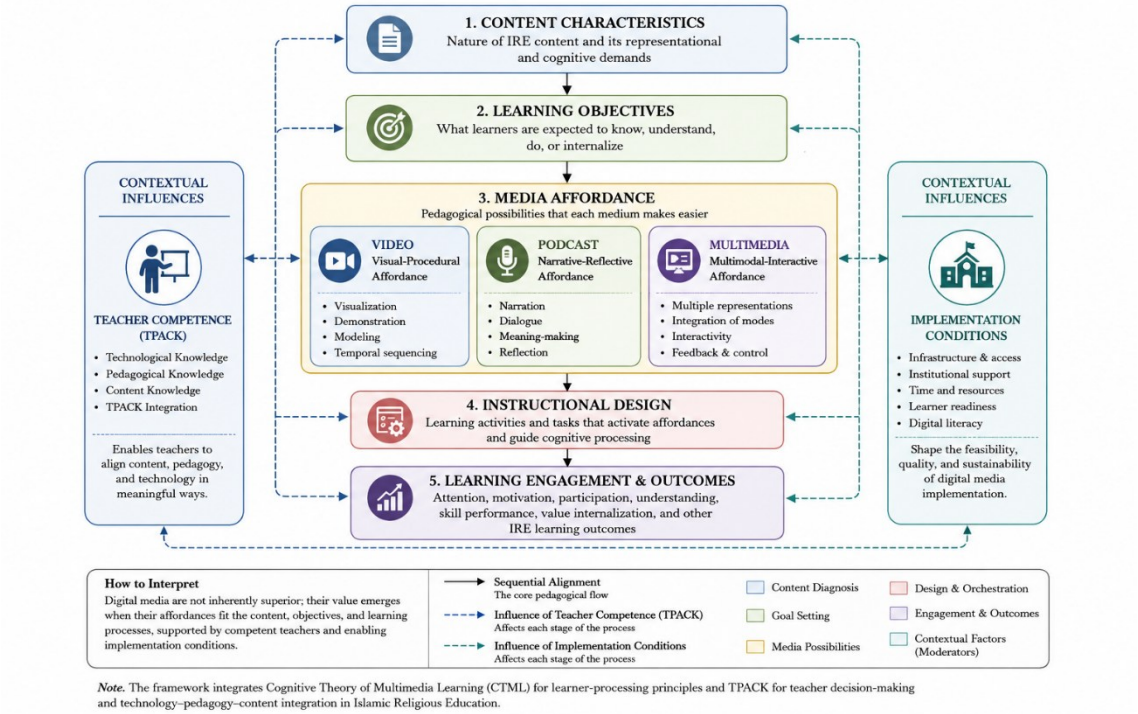
This distinction is especially important from a CTML perspective. The assumption that "more media means better learning" is inconsistent with the limited capacity of working memory. Redundant text, unnecessary animation, decorative imagery, overlapping audio, or excessive interactivity can generate extraneous cognitive load. Multimedia design should therefore be selective rather than maximal.

In IRE, this issue becomes particularly relevant because digital resources may attempt simultaneously to appear attractive, modern, interactive, and religious. Without pedagogical control, background nasheed, ornamental visuals, animations, dense text, and decorative Islamic symbols can compete with the information learners actually need to process.

The dominant pedagogical function of multimedia can therefore be characterized as multimodal-interactive affordance, consisting of multiple representations, integration of modes, interactivity, feedback, and learner control. Its strongest potential lies in content requiring complementary representations or sustained learner interaction. At the same time, multimedia demands the highest level of instructional orchestration because teachers must determine how different modalities interact and how learner attention is managed.

From Media Effectiveness to the Pedagogical Media Fit Framework

The cross-media comparison indicates that asking which medium is "most effective" is pedagogically misleading. The reviewed studies involve different populations, content domains, educational levels, research designs, interventions, and outcome measures. Their findings cannot therefore be treated as direct rankings of media effectiveness. More importantly, the literature consistently suggests that the advantages of each medium emerge in relation to particular instructional functions. Video becomes especially valuable when learners need to see and observe. Podcasts become valuable when learners need to listen, follow narratives, interpret, and reflect. Multimedia becomes valuable when learners need to integrate multiple representations and interact with information. These patterns indicate that media effectiveness is relational rather than inherent to the technology itself.



Note. The framework integrates Cognitive Theory of Multimedia Learning (CTML) for learner-processing principles and TPACK for teacher decision-making and technology–pedagogy–content integration in Islamic Religious Education.

Figure 1. Pedagogical Media Fit Framework in Islamic Religious Education (IRE)

Based on these findings, this study proposes the Pedagogical Media Fit Framework, presented in Figure 1. The framework conceptualizes digital media selection as a sequential alignment among content characteristics, learning objectives, media affordances, instructional design, and learning engagement/outcomes, while teacher competence (TPACK) and implementation conditions influence the entire process. As illustrated in Figure 1, the framework begins with content characteristics rather than technology. Different IRE topics impose different representational, cognitive, affective, and procedural demands. Procedural worship requires learners to observe and reproduce actions; historical and moral content may require narration and interpretation; abstract concepts may require explanation and multiple representations; while contemporary religious issues may require discussion, comparison, evidence evaluation, and reflection.

The second component is learning objectives. Media selection should depend on what learners are expected to know, understand, perform, interpret, evaluate, or internalize. A learning objective focused on correct performance of wudu requires different representational support from an objective focused on reflecting upon sincerity, analyzing contemporary Islamic finance, or understanding the historical development of Islamic civilization.

The third component is media affordance. Figure 1 positions the three dominant affordance patterns identified in the literature at the center of the model. Video offers primarily visual-procedural affordance, including visualization, demonstration, modeling, and temporal sequencing. Podcasts offer narrative-reflective affordance, including narration, dialogue, meaning-making, and reflection. Multimedia offers multimodal-interactive affordance, including multiple representations, integration of modes, interactivity, feedback, and learner control.

These categories should not be understood as rigid technological boundaries. A video can include reflective narration, a podcast can include supporting visual materials, and multimedia may contain both video and audio. The categories instead identify the dominant pedagogical possibilities that each medium makes easier to activate.

The fourth component is instructional design. Media affordance represents pedagogical potential, while instructional design determines how that potential becomes learning activity. A video may be segmented and accompanied by observation questions, practice, or discussion. A podcast may incorporate storytelling, dialogue, reflective prompts, or journaling. Multimedia may combine carefully selected representations with exploration, quizzes, feedback, or problem-solving tasks. Therefore, the same medium can generate very different learning experiences depending on how it is orchestrated.

The fifth component is learning engagement and outcomes, including attention, motivation, participation, conceptual understanding, skill performance, value internalization, and other IRE-related outcomes. These outcomes should not be interpreted as direct technological effects. Rather, they emerge from the alignment among content, objectives, affordance, design, and context.

Figure 1 also highlights two contextual influences that affect each stage of the process. The first is teacher competence, conceptualized through TPACK. Teachers require technological, pedagogical, and content knowledge not only to operate media but to determine when and why a particular medium is appropriate. The second is implementation conditions, including infrastructure and access, institutional support, available time and resources, learner readiness, and digital literacy. These factors influence whether a pedagogically appropriate design can actually be implemented with sufficient quality and sustainability.

The framework therefore rejects two opposing assumptions. First, it rejects technological determinism, the idea that the use of digital technology automatically improves learning. Second, it rejects media interchangeability, the assumption that all technologies can perform the same pedagogical functions equally well. Digital media have different affordances, but those affordances become educationally valuable only when they fit the instructional problem.

CTML and TPACK as Complementary Explanatory Mechanisms

The Pedagogical Media Fit Framework integrates CTML and TPACK as complementary theoretical mechanisms. CTML primarily explains the learner-processing dimension of media design, whereas TPACK explains the teacher decision-making and orchestration dimension.

From a CTML perspective, effective media use requires instructional representations to correspond with human cognitive processing. The principles of coherence, signaling, segmenting, modality, and limited processing capacity explain why video and multimedia can either support or hinder learning. Visual and verbal information can complement one another when their relationship is meaningful, but redundant or irrelevant information may produce unnecessary cognitive load.

This principle also applies beyond multimedia in the narrow sense. Podcast learning, although primarily auditory, still requires attention to information density, sequencing, episode length, organization, and opportunities for reflection. Thus, CTML contributes to the broader principle that technological representation must be cognitively manageable and instructionally relevant.

TPACK complements this learner-centered explanation by focusing on teacher knowledge. From a TPACK perspective, media selection should not begin with the question of which technology is available or fashionable. Instead, teachers should first identify the content to be learned and the pedagogical process required, then choose the technological affordance capable of supporting that process.

Mintasih et al. (2024)[36] show that digital technology integration in IRE is strongly connected with teacher competence and implementation models, while Ridwan et al. (2025)[37] emphasize the importance of strengthening IRE teachers' competence in instructional media design. These findings support the representation of teacher competence in Figure 1 as an influence operating across the entire pedagogical sequence.

Husna et al. (2026),[38] through a CIPP-based evaluation of digital technology integration in IRE, further demonstrate that implementation should be assessed not only at the level of media use but also through contextual needs, available inputs, instructional processes, and resulting outcomes. This finding supports the second contextual influence in Figure 1: implementation conditions.

Learner-related conditions are equally important. Dmello et al. (2023)[39] found that performance expectancy, facilitating conditions, learner self-efficacy, and behavioral

[36] Mintasih et al., "Integration of Digital Technology in Islamic Religious Education Learning."
[37] Ridwan et al., "Developing the Competence of Islamic Education Teachers in Designing Instructional Media at Public Elementary Schools in Ketol District"; Dias Maulana and Vita Nurwulan, "The Thoughts of Kiai Hasyim Asy'ari on the Concept of Women's Education," *Adabuna: Jurnal Pendidikan Dan Pemikiran* 4, no. 2 (2025): 107–22, https://doi.org/10.38073/adabuna.v4i2.2157; Nuke Ladyna Anggerawati and Novi Ariyanti, "Mapping Syntactic Vulnerabilities in Thesis Writing among Islamic Religious Education Students: A Three-Level Error Profile," *Pelita: Jurnal Studi Islam Mahasiswa UII Dalwa* 4, no. 1 (2026): 117–32, https://doi.org/10.38073/pelita.v4i1.5830.
[38] Shofia Fadila Nur Husna et al., "Assessing Digital Technology Integration in Islamic Religious Education: A CIPP Model Evaluation," *Islamic Pedagogy Evaluation Journal* 1, no. 1 (2026): 17–32.
[39] Dmello et al., ""Antecedents Promoting e-Learner's Engagement Behavior."

intention were associated with engagement in online learning environments. Their subsequent research[40] similarly highlights effort expectancy, facilitating conditions, performance expectancy, and self-efficacy in digital learning adoption. Although these studies were not conducted specifically in IRE, they support the broader conclusion that learner engagement depends partly on readiness and enabling conditions.

Consequently, Figure 1 should not be interpreted as a rigid causal model in which one stage mechanically produces the next. Rather, it represents a pedagogical decision architecture in which alignment is continuously shaped by teacher judgment, learner characteristics, and institutional feasibility.

Operationalizing Pedagogical Media Fit in IRE

The framework has practical implications for how teachers select and combine digital media. The central principle is that media selection should follow pedagogical diagnosis rather than technological preference. Teachers should begin by asking what learners need to understand, perform, interpret, evaluate, or internalize before deciding which digital tool to use. For procedural and demonstrative content, such as wudu, salat, funeral rites, or Hajj rituals, video generally offers the strongest fit because learners benefit from visual modeling and temporal sequencing. Instructional design should then activate this affordance through observation, guided analysis, repeated viewing, practice, peer feedback, or performance assessment. For moral, historical, narrative, and reflective content, podcasts may provide a stronger fit. Stories of prophets, ethical dilemmas, discussions of Islamic values, contemporary religious issues, or contextual fiqh can be developed through narrative or dialogical audio formats followed by reflection, written responses, discussion, or interpretation.

Table 1. Operational Matrix of Pedagogical Media Fit in Islamic Religious Education (IRE)

Learning Need / Content Characteristic	Dominant Affordance	Suggested Media	Instructional Strategy
Procedural worship and observable practice	Visual-procedural	Video	Demonstration → guided observation → practice → feedback
Historical narrative, moral values, reflection	Narrative-reflective	Podcast	Story/dialogue → guiding questions → reflection/discussion
Complex concepts requiring several representations	Multimodal-interactive	Multimedia	Multiple representations → exploration → interaction → feedback
Contemporary religious issues and contextual interpretation	Narrative-reflective / Multimodal-interactive	Podcast or multimedia	Case presentation → discussion → analysis → reflection
Integrated learning involving knowledge, skill, and values	Combined affordances	Video + podcast + multimedia	Sequenced orchestration based on distinct pedagogical functions

For complex content requiring multiple representations or interactive exploration, multimedia may offer a stronger fit. Topics involving historical timelines, maps, conceptual relationships, Qur'anic or Hadith sources, interactive assessment, or layered explanations can benefit from coordinated combinations of text, visual elements, audio, video, and feedback. The framework also suggests that these media should not always be treated as competing alternatives. Their affordances can be complementary. A learning sequence on Hajj, for example, may use video to demonstrate ritual procedures, podcast narration to explore

[40] Dmello et al., "Unlocking the Enigma of Online Learning."

spiritual meaning and pilgrims' experiences, and multimedia to integrate maps, terminology, procedural sequences, quizzes, and reflective activities.

However, complementary use should not become unnecessary media accumulation. Figure 1 emphasizes alignment rather than technological quantity. A simple medium may be preferable when it adequately supports the intended objective. A short podcast can be more pedagogically appropriate than elaborate multimedia for reflective moral discussion, while a focused demonstration video may be more effective than a complex interactive application for a straightforward procedural task. The operational implications of this framework can be summarized using the matrix in Table 1. The matrix does not prescribe fixed media choices. Instead, it operationalizes the principle illustrated in Figure 1 by showing how teachers can reason from learning needs toward suitable affordances and instructional strategies.

Overall, the synthesis reframes digital transformation in IRE from technology adoption toward pedagogical orchestration. The quality of digital learning is not determined by how many technologies are used, but by the precision with which teachers align content, objectives, media possibilities, instructional activities, learner needs, and implementation conditions. Substantive digital integration in IRE therefore requires four principles. First, media should be selected according to pedagogical function rather than popularity or technological sophistication. Second, media affordances should be activated through active and cognitively appropriate instructional design. Third, teacher TPACK should connect content requirements with pedagogical strategies and technological possibilities. Fourth, implementation should account for learner readiness and institutional conditions rather than assuming universal digital accessibility. Accordingly, the contribution of video, podcasts, and multimedia to IRE is best understood not through a universal hierarchy of technological effectiveness, but through the quality of their pedagogical fit. Digital media become meaningful when the particular possibilities they offer correspond to what learners need to understand, perform, interpret, reflect upon, and internalize within Islamic Religious Education.

CONCLUSION

This study demonstrates that the pedagogical value of video, podcasts, and multimedia in Islamic Religious Education (IRE) depends not on technological sophistication alone, but on the degree of alignment between content characteristics, learning objectives, media affordances, instructional design, and learning conditions. The synthesis identifies three dominant affordance patterns: visual-procedural affordance for video, narrative-reflective affordance for podcasts, and multimodal-interactive affordance for multimedia. These media are therefore better understood as pedagogically differentiated and potentially complementary resources rather than as competing technologies with universally comparable levels of effectiveness.

The main contribution of this study is the Pedagogical Media Fit Framework, which reframes digital media selection as a process of pedagogical alignment. The framework emphasizes that content characteristics and learning objectives should guide the selection of media affordances, while instructional design determines how those affordances are activated into meaningful learning experiences. CTML explains the cognitive processing principles underlying media design, whereas TPACK highlights the teacher's role in integrating content, pedagogy, and technology. Teacher competence and implementation conditions further influence whether digital media can produce meaningful engagement, understanding, skill development, reflection, and value internalization in IRE.

This study is limited by its qualitative literature-review design and by the methodological diversity of the studies included, which prevents direct comparison of effect

sizes across media types. Future research should empirically test the proposed framework across different IRE topics, educational levels, and learner populations, particularly by comparing media choices based on pedagogical fit rather than technology type alone. Further studies may also examine how teacher TPACK, learner readiness, infrastructure, and institutional support moderate the relationship between media affordance, instructional design, and learning outcomes.

DECLARATION OF AI AND AI-ASSISTED TECHNOLOGIES IN THE WRITING PROCESS

In preparing this manuscript, the author(s) used Gemini and ChatGPT to support language editing, readability, and manuscript organization. All AI-assisted outputs were reviewed and revised by the author(s), who take full responsibility for the final content.

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