

Interactive Video-Based Experiential Learning for Junior High School Students' Understanding of Salat

Nabila Afifah^{1✉}, Nurdin², Mustafa²
Universitas Islam Negeri Palopo, Indonesia^{1,2,3}
Email: nafheltfath@gmail.com
DOI: 10.31958/jies.v5i2.15698

Article info

Abstract

Article History

Received:

28/06/2025

Revised:

05/07/2025

Accepted:

15/07/2025



Corresponding author

This study aims to improve students' understanding of salat material through the implementation of the Experiential Learning model based on interactive video. The research employed a Classroom Action Research (CAR) method conducted in two cycles, each consisting of planning, implementation, observation, and reflection stages. The subjects were 26 seventh-grade students of class VII D in the 2024/2025 academic year. Data were collected through observation, written tests, and documentation, using instruments such as lesson implementation observation sheets, student activity sheets, and comprehension tests. Results showed an increase in lesson implementation scores from an average of 40.33 (good) to 47 (very good), student activity from 42.33 (fair) to 52.5 (very good), and understanding of salat from an average score of 75.53 (46.15% mastery) to 89.5 (100% mastery). The improvement in student comprehension reached 53.85%. These findings demonstrate that the interactive video-based Experiential Learning model is effective in enhancing the quality of Islamic Religious Education.

Keywords: *Experiential Learning, Salat, Interactive Video, Student Understanding*

Abstrak

Penelitian ini bertujuan meningkatkan pemahaman siswa terhadap materi salat melalui penerapan model Experiential Learning berbasis video interaktif. Metode yang digunakan adalah Penelitian Tindakan Kelas (PTK) dalam dua siklus, masing-masing mencakup tahap perencanaan, pelaksanaan, observasi, dan refleksi. Subjek penelitian terdiri atas 26 siswa kelas VII D tahun ajaran 2024/2025. Data dikumpulkan melalui observasi, tes tertulis, dan dokumentasi dengan instrumen berupa lembar observasi keterlaksanaan pembelajaran, aktivitas siswa, dan tes pemahaman. Hasil menunjukkan peningkatan rata-rata keterlaksanaan pembelajaran dari 40,33 (baik) menjadi 47 (sangat baik), aktivitas siswa dari 42,33 (cukup) menjadi 52,5 (sangat baik), dan pemahaman materi salat dari nilai 75,53 (ketuntasan 46,15%) menjadi 89,5 (ketuntasan 100%). Peningkatan pemahaman siswa mencapai 53,85%. Temuan ini membuktikan bahwa model Experiential Learning berbasis video interaktif efektif dalam meningkatkan kualitas pembelajaran Pendidikan Agama Islam.

Kata Kunci: *Experiential Learning, Salat, Video Interaktif, Pemahaman Siswa*

INTRODUCTION

Education is an inseparable part of life, as it instills new abilities and skills in individuals, shaping a productive generation (Caesar et al., 2025; Isnariyati et al., 2025; Radiah Wakulu & Priyanti, 2025). The goals of education can be achieved through a well-organized and structured system (Febriyenti & Jamilus, 2023; Kulsum & Muhid, 2022; Saputri & Sunardi, 2023). A quality education system involves effective and comprehensive learning processes that can produce knowledgeable, competent, and creative students (Algazira et al., 2025; Bachtiar & Faletahan, 2021; Baihaki et al., 2023; Cheung et al., 2023). In this context, optimizing the learning process becomes essential to achieving maximum outcomes. As emphasized by Kartini et al. (2022), the success of learning is significantly influenced by the application of innovative media that can enhance student engagement and understanding during the learning process. Thus, teachers serve as the starting point in shaping students' learning effectiveness, underscoring the importance of establishing a strong teacher identity through dynamic and impactful teaching.

Education plays a vital role in building human quality (Kulsum & Muhid, 2022; Warmansyah et al., 2023; Wulandari et al., 2024). Through education, individuals gain knowledge that guides them to live more wisely, productively, and meaningfully (Desmita et al., 2023; Suryani, 2022; Tatminingsih, 2022). The process of acquiring knowledge becomes the primary path toward achieving happiness and success, both in this life and the hereafter (Hasibuan et al., 2018; Miller et al., 2011). Knowledge acquired through education not only enhances intellectual capacity but also enriches one's moral, social, economic, and spiritual dimensions (Sari et al., 2024; Yuningsih et al., 2024). Therefore, education functions not merely as a medium for knowledge transfer but also as a foundation for civilization, enabling the creation of meaningful lives and encouraging the development of a high-quality and competitive society.

Education is designed to address various complex challenges related to preparing individuals to navigate the competitive landscape of the global era (Mastiyah, 2014; Nastiti & 'Abdu, 2020; Nurlaila et al., 2025). A major challenge in this framework is the poor quality of education, which is reflected in the limited understanding demonstrated by students (Aulia et al., 2022; Gomes et al., 2017). This scenario may stem from the Indonesian educational approach, which tends to focus primarily on factual content comprehension presented in subjects being taught. Ideally, the actual purpose of education is to provide lasting experiences by designing learning that probes students' insights, enabling them to discover meaning and thus cultivating deeper impacts from their learning experiences (Bin Hasan & Trisnawati, 2024).

Such an approach allows the learning process to become more optimal and supports students' academic achievement. Islamic Religious Education (IRE) is a subject that explores the relationship between human beings and their Creator, their interactions with others, and their environment (Amala. et al., 2022; Kulsum & Muhid, 2022). The primary goal of IRE is to instill respect and adherence to Islamic laws and morals in students, shaping their personal and social perspectives according to these

values. IRE covers various components, including the subject of fiqh (Islamic jurisprudence) (Miftahurrohman & Fatimah, 2022). To achieve optimal learning outcomes, teachers must create engaging and relevant methods and materials that can be integrated into students' everyday experiences. One essential aspect of fiqh is the topic of prayer (du'a), which in Islam holds a distinct and elevated position compared to other forms of worship. Therefore, teaching prayer in educational institutions becomes a matter of great importance.

In fiqh lessons, particularly in the topic of salat (ritual prayer), there is an urgent need for both theoretical understanding and practical mastery. Salat is a religious obligation that every Muslim must learn from an early age (Afendi et al., 2023; Dywan & Airlanda, 2020). However, an overly theoretical approach often makes students feel bored and unmotivated, resulting in suboptimal learning outcomes. Although numerous methods are available for learning fiqh, particularly salat, teaching often still relies on traditional techniques such as lecturing and memorization (Nurtiani et al., 2023; Satriani & Putra, 2021). Teachers may expect all students to comprehend the material effectively through these methods, yet students vary in their abilities (Harta et al., 2022; Huda et al., 2024; Sukron Djazilan & Hariani, 2022; Tsoraya et al., 2022). This variation in comprehension means that not all individuals are able to engage effectively with the lessons. Consequently, students who struggle with memorization or lack interest may perform poorly in their cognitive development. Inadequate knowledge about salat can have serious consequences for its proper practice, which is meant to be a routine aspect of daily life (Bin Hasan & Trisnawati, 2024).

This issue reflects the condition of class VII D students at SMP Putri Datok Sulaiman. Based on observations and interviews with teachers and students, it was found that the lack of instructional media and the predominantly theoretical approach led to poor understanding of salat and limited interest and motivation in learning. As an Islamic school that emphasizes character development and religious instruction—including sala SMP Putri Datok Sulaiman is a relevant context for applying the Experiential Learning model. The pesantren (Islamic boarding school) environment supports intensive worship practice, and the students possess a solid religious foundation. Furthermore, the school is open to learning innovations, including the use of technological media such as interactive videos, making it feasible to implement technology-based media effectively. The school's efforts to improve instructional quality through varied and interactive methods align with the objectives of this study, which is to introduce an Experiential Learning model based on interactive video to enhance students' understanding of salat. The school's accessible location and support from the pesantren further contribute to the smooth implementation of the research.

Experiential Learning, a model proposed by (Siman et al., 2024), offers an alternative solution to this problem. Experiential Learning focuses on education derived from direct encounters, which can be provided through authentic situations that allow students to feel, handle, and perform tasks themselves. Moreover, such experiences can also be fostered through teamwork and group interaction (Siman et al., 2024).

Experiential Learning shifts the instructional focus from the teacher to the learner. It is the teacher's task to facilitate and guide students through the learning process. This model emphasizes the acquisition of knowledge through firsthand experience, involving students through their active and personal participation in the educational journey (Harta et al., 2022).

In line with technological advancements, the use of interactive video-based media has proven effective in enhancing student understanding and engagement (Nasucha et al., 2023; Siman et al., 2024). Interactive videos provide visual and audio experiences that closely resemble real practice, particularly for content requiring step-by-step explanation, such as the procedures of salat (Kurniawan et al., 2024; Paujiah et al., 2022; Suseno, 2021). Students can observe, comprehend, and even interact with the content, making them feel as if they are practicing it directly. Educators have a variety of instructional media to choose from and must select them carefully to align with learning objectives. By using interactive video, the Experiential Learning model can be more effectively implemented, especially in subjects like salat that demand specific understanding of movement and practice (Harta et al., 2022; Nasucha et al., 2023). The combination of interactive video and Experiential Learning creates meaningful, enjoyable, and relevant learning experiences for students (Kustandi & Darmawan, 2021; Miftahurrohman & Fatimah, 2022).

Based on the aforementioned background and problems, this study aims to contribute to the development of instructional methods in the pesantren environment by applying the Experiential Learning model using interactive video media in fiqh lessons on salat for seventh-grade students. The specific goal of this research is to enhance students' understanding of salat as well as their ability to perform it correctly and consistently.

METHODS

This study is a Classroom Action Research (CAR) conducted collaboratively between the researcher and subject teachers, aiming to improve students' understanding of salat material through the implementation of the Experiential Learning model based on interactive video. The research was conducted at SMP Datok Sulaiman Putri Palopo during the even semester of the 2025 academic year (January–April), involving 26 female students from class VII D as the subjects. The focus of the study lies in fiqh education, particularly on the topic of salat.

This CAR followed the four-step model by Kurt Lewin, consisting of: (1) planning, (2) action implementation, (3) observation, and (4) reflection, carried out over two cycles. In the planning phase, the researcher developed teaching modules and selected appropriate interactive videos. The implementation followed the four stages of Experiential Learning: concrete experience (watching videos demonstrating the procedures of salat), reflective observation (discussion), abstract conceptualization (teacher explanation of concepts), and active experimentation (students practicing salat). Observation was conducted to record student engagement and challenges during the

learning process, while reflection was used to evaluate the results and plan improvements for the next cycle. If the first cycle did not yield optimal results, strategy improvements were implemented and re-applied in the second cycle.

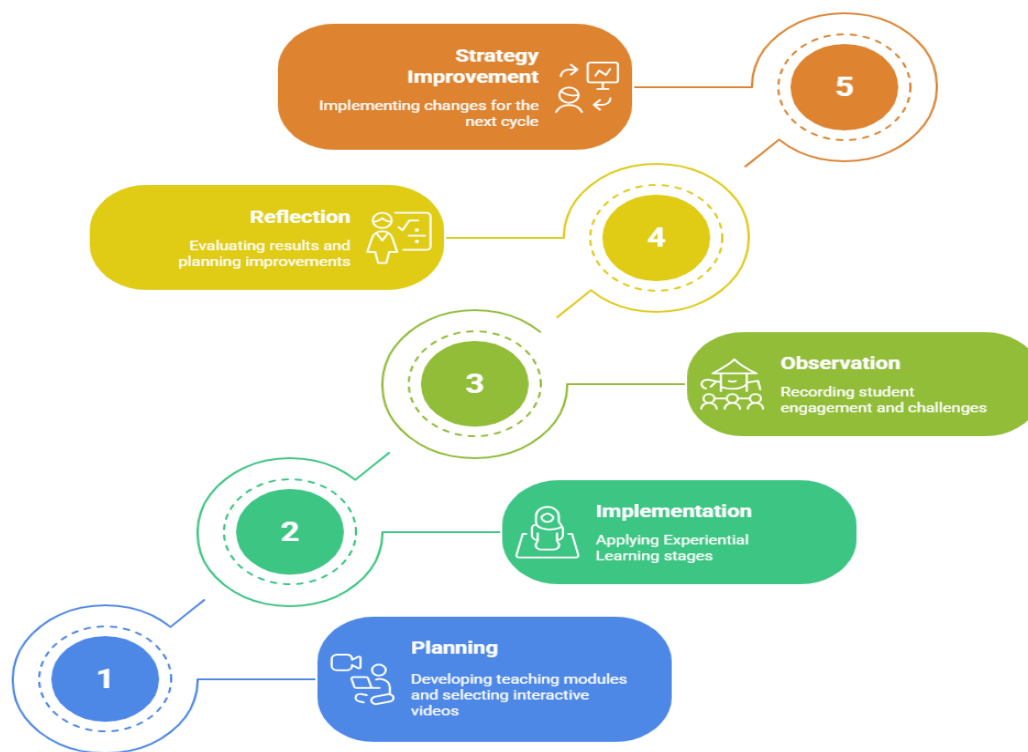


Figure 1. CAR Model by Kurt Lewin

The instruments used in this study were developed based on grids aligned with the learning objectives. The main instruments included lesson implementation observation sheets, student activity observation sheets, and comprehension tests. The lesson implementation observation sheet was used to assess the extent to which the teaching process aligned with the planned design. This instrument covered three aspects: opening, core activities, and closing. Meanwhile, the student activity observation sheet measured student engagement in the learning process, including activeness in discussions, completing tasks, and learning attitudes. In addition to observation, data collection was conducted through a combination of multiple-choice and essay tests aimed at measuring students' understanding of salat material.

The study also employed other data collection techniques, such as structured and unstructured interviews with teachers and students, participatory observation during learning activities, and documentation in the form of field notes, photos, and video recordings. These techniques complemented each other to obtain a comprehensive picture of the effectiveness of the Experiential Learning model based on interactive video in fiqh education.

Data analysis in this study was carried out descriptively using both quantitative and qualitative approaches. Observation data on the implementation of learning and

student activities were analyzed to determine the level of achievement of the planned learning process. Each aspect of the observation sheet was assessed based on attendance, activeness, student participation, and the extent to which the implementation matched the planned instruction. Observational results were classified into qualitative categories such as very good, good, fair, and poor—to facilitate interpretation.

Furthermore, the data from the comprehension tests were analyzed to assess students' mastery of salat material after the learning process. Each student's score was compared to the minimum mastery criterion (KKTP), which was set at 75. The class average was then calculated to provide an overview of student learning outcomes. Test results were categorized into five levels, ranging from very high to very low, to evaluate students' comprehension in more detail.

Additionally, the analysis considered the proportion of students who met the mastery threshold as an indicator of instructional success. Learning was deemed successful if the majority of students at least 75% of the total—achieved the minimum required score. These results then served as the basis for reflection to design improvements for the next cycle, in order to enhance the effectiveness of the Experiential Learning model based on interactive video.

RESULTS AND DISCUSSION

This study was conducted in two cycles, each consisting of four phases: planning, implementation, observation, and reflection. The primary objective was to enhance students' understanding of the topic of prayer (*salat*) through the application of the Experiential Learning model integrated with interactive video media. The subjects of this research were 26 female students of Class VII D at SMP Datok Sulaiman Putri Palopo. Data were collected through observations of learning implementation, student activity, and learning outcomes tests.

Learning Implementation

Observations of learning implementation showed a marked improvement in the quality of teaching from Cycle I to Cycle II. In Cycle I, the average implementation score reached 84.02%, categorized as "Good." Following improvements in strategy and classroom management during Cycle II, the score increased to 97.91%, falling into the "Very Good" category.

This improvement indicates that the implementation of the Experiential Learning model integrated with interactive video media aligned more effectively with the planned learning design. Components such as video playback, reflective discussion, and direct prayer practice were successfully executed by the teacher.

Table 1. Learning Implementation Percentage

Cycle	Meeting I	Meeting II	Meeting III	Average
I	72.91%	85.41%	93.75%	84.02%
II	95.83%	100%	-	97.91%
Increase	22.92%	14.59%		13.89%

Source: Processed Primary Data

The data in Table 1 show a clear increase in learning implementation from Cycle I to Cycle II. The Cycle I average (84.02%) was in the "Good" category, while Cycle II reached 97.91% ("Very Good"). This suggests that the teacher successfully improved teaching quality through better strategy, time management, and the optimized use of interactive video media within the Experiential Learning model.

Student Activity

Student activity during the learning process also showed significant improvement. In Cycle I, the average activity rate was 75.59%, categorized as "Sufficient," while in Cycle II, it increased to 93.74%, categorized as "Very Good." Student engagement was evident in their active participation in answering questions, engaging in discussions, sharing reflections, and performing prayer movements based on the video guidance. This increase demonstrates that the use of interactive video media within the Experiential Learning framework successfully stimulated interest and student engagement. Learning, which was previously passive, became more interactive and personally meaningful for the learners.

Table 2. Student Activity Percentage

Cycle	Meeting I	Meeting II	Meeting III	Average
I	69.64%	69.64%	87.5%	75.59%
II	91.07%	96.42%	-	93.74%
Increase	21.43%	26.78%		18.15%

Source: Processed Primary Data

Table 2 clearly indicates that student activity significantly increased from Cycle I to Cycle II. The Cycle I average of 75.59% ("Sufficient") rose to 93.74% ("Very Good") in Cycle II, reflecting the effectiveness of the Experiential Learning model in fostering active student participation through direct learning experiences enhanced with visual and interactive media.

Test Results on Prayer Comprehension

The key indicator of success in this study was the improvement in students' understanding of prayer. In Cycle I, the average test score was 75.53, with a learning mastery rate of 46.15%, indicating that most students had not yet reached the Minimum Competency Criterion (KKM) of 75. However, in Cycle II, after adjustments to the instructional approach, the average score increased to 89.5, with a mastery rate of 100%. All students reached the minimum required score, demonstrating that experiential and visually/audibly enriched learning positively influenced students' comprehension and their ability to apply concepts of worship in a practical and holistic way.

Table 3. Students' Test Results on Prayer Understanding

Cycle	Average Score	Mastery Percentage	Criteria
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I	75.53	46.15%	Not Achieved
II	89.5	100%	Achieved

Source: Processed Primary Data

As shown in Table 3, the average student score improved from 75.53 to 89.5, and the learning mastery rate increased from 46.15% to 100%. This indicates that the Experiential Learning approach using interactive video media, with its emphasis on hands-on experience and concrete practice, significantly enhanced students' understanding of *fiqh*, particularly the topic of *salat*.

Discussion

The findings of this study indicate that the implementation of the Experiential Learning model supported by interactive video media in teaching *fiqh*, specifically the topic of prayer (*salat*), has had a positive impact on enhancing students' understanding. This improvement is not only evident in the cognitive domain but also reflects students' emotional engagement and active participation in the learning process. Learning becomes more interactive and meaningful, rather than remaining a one-way transfer of knowledge.

The Experiential Learning model provides authentic learning experiences that encourage students not only to grasp theoretical knowledge but also to understand and internalize concepts through practice. In the context of teaching *salat*, this approach proves highly appropriate as it integrates visual, auditory, and physical elements. The interactive videos effectively bridge the gap between the theoretical abstraction of *fiqh* and the real-life implementation of religious practice. Students do not merely memorize the rituals and movements of *salat*, but comprehend their meaning through guided experiential learning.

Experience-based learning also creates space for student reflection. Post-video discussions allow students to critique, articulate their understanding, and ask clarifying questions. This promotes critical thinking and supports the construction of knowledge, aligning well with constructivist theory, which emphasizes the formation of understanding through active interaction with the environment. During the conceptualization phase, the teacher acts as a facilitator, helping students organize and restructure their understanding within the framework of Islamic scholarship. Students who previously relied only on rote memorization begin to grasp the scriptural basis, meanings of recitations, and legal rulings of *salat* in a contextual manner. As a result, learning becomes more relevant and connected to everyday life, reinforcing Islamic values.

In the active experimentation stage, students demonstrate real involvement through direct practice, supported by teacher feedback and video visualizations. These activities assess not only psychomotor skills but also reflect the internalization process of religious values. In other words, this approach supports the formation of a stronger religious character through meaningful understanding and repeated correct practice.

Across all stages, it is evident that Experiential Learning addresses the three primary learning domains: cognitive, affective, and psychomotor (Bin Hasan & Trisnawati, 2024). In the context of Islamic education, this is particularly strategic, as learning is intended not only to develop intellectual ability but also to nurture attitudes and concrete worship skills (Bucky Wibawa Karya Guna et al., 2024; Huda et al., 2024; Rahmawati et al., 2022). This study reinforces previous findings that direct experience, when supported by relevant media, significantly accelerates and deepens students' understanding (Komariah & Nihayah, 2023; Kustandi & Darmawan, 2021; Tsoraya et al., 2022). Therefore, using the Experiential Learning model integrated with interactive video media can serve as an effective and applicable alternative in teaching fiqh, especially in improving students' comprehension of salat, which is often taught in a theoretical and passive manner.

CONCLUSION

The application of the Experiential Learning model supported by interactive video media has proven effective in enhancing students' understanding of prayer (salat) in Islamic jurisprudence (fiqh) lessons. By emphasizing direct experience, reflection, conceptualization, and active practice, this approach increases student engagement, motivation, and depth of comprehension. It promotes meaningful and applicable learning while facilitating the optimal achievement of learning objectives. Therefore, the Experiential Learning model integrated with interactive video media can be recommended as an effective alternative strategy for fiqh instruction, particularly for topics requiring both conceptual understanding and practical skills, such as salat.

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