THE ROLE OF ISLAMIC RELIGIOUS EDUCATION TEACHERS IN INTEGRATING MORAL VALUES INTO DIGITAL MEDIA-BASED ABLUTION LEARNING AT SDIT PERMATA BUNDA

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Abstract

This study aims to examine the role of Islamic Religious Education (IRE) teachers in integrating moral values and utilising digital media in ablution learning at SDIT Permata Bunda. This study employed a descriptive qualitative approach involving Islamic Religious Education teachers and upper-grade students as research participants. Data were collected through observation, interviews, and documentation, and analysed using the Miles and Huberman model, which includes data reduction, data display, and conclusion drawing. The findings indicate that IRE teachers play a highly strategic role in shaping students' moral character through ablution learning, implemented through role modelling, habituation, reflective dialogue, and positive reinforcement. The use of digital media, such as animated videos, 3D simulations, and infographics, was found to enhance students' technical understanding of ablution while strengthening the internalisation of moral values by presenting moral messages in an engaging and contextual manner. Digital media also encourages active student participation and aligns with the characteristics of the digital generation. Despite challenges related to limited digital devices and teachers' digital literacy, adaptive strategies implemented by teachers ensured that the objectives of moral education were achieved. This study is limited to a single educational institution within a specific geographical context, and therefore the findings cannot be generalised broadly. Overall, ablution learning that integrates teacher role modelling and digital media utilisation plays a significant role in fostering students' Islamic character holistically.

Keywords: Ablution Learning, Digital Media, Moral Values, Islamic Religious Education Teachers

INTRODUCTION | مقدمة

Islamic Religious Education (PAI) plays a central role in the national education system, as it is not only concerned with the transmission of religious knowledge but also with the formation of students' character, faith, piety, and noble morals. In this regard, PAI teachers hold a strategic position as moral educators who guide students to internalise Islamic values and apply them in daily life. The effectiveness of PAI learning, therefore, largely depends on teachers' ability to integrate religious teachings with character education in meaningful and contextual ways (Muhaimin, 2018).

One PAI material that has strong potential for character formation is ablution (wudu). Beyond its function as a prerequisite for prayer, ablution embodies moral and spiritual meanings reflected in each of its movements, such as self-restraint, discipline, cleanliness, and ethical awareness (Al-Ghazali, 2019; Ramayulis, 2015). From an educational perspective, ablution can be positioned not merely as a ritual practice but as a medium for moral education that fosters

Islamic character holistically.

However, in practice, ablution learning in schools tends to emphasise technical correctness and procedural accuracy, while the moral meanings embedded in each movement are often underexplored. As a result, students may be able to perform ablution properly but fail to internalise the ethical values it represents (Arifin, 2016). This condition indicates a gap between the normative objectives of PAI learning and its classroom implementation, particularly in the affective domain.

This issue becomes more complex in the context of digital-generation learners. Students today are accustomed to visual, interactive, and technology-mediated learning environments, whereas PAI instruction often relies on conventional approaches such as lectures and demonstrations (Prensky, 2001; Hasanah, 2021). This mismatch may reduce students' engagement and limit the effectiveness of ablution learning as a means of moral development.

From a theoretical standpoint, Social Learning Theory emphasises that moral behaviour is acquired through observation, imitation, and modelling, particularly from authoritative figures such as teachers (Bandura, 1977). In ablution learning, teachers' role modelling and reinforcement are therefore crucial in shaping students' moral behaviour. Meanwhile, Multimedia Learning Theory explains that learners understand concepts more effectively when information is presented through integrated verbal and visual modes, provided that cognitive load is well managed (Mayer, 2009). These theories suggest that the integration of teacher modelling and digital media has strong pedagogical potential for internalising moral values in ablution learning.

Despite this potential, previous studies on digital-based ablution learning have predominantly focused on cognitive and psychomotor outcomes, such as students' understanding of procedures and accuracy of movements. The affective dimension—particularly the integration of moral values through digital media and teacher mediation—has received limited scholarly attention (Rahman et al., 2022; Saputra & Fadilah, 2022). Moreover, few studies explicitly examine how PAI teachers function simultaneously as moral role models and instructional designers who utilise digital media to foster character development.

Field observations further reveal that many students are able to perform ablution correctly yet still demonstrate low awareness of cleanliness, discipline, and ethical conduct in daily life. This indicates that ablution is often perceived merely as a ritual obligation rather than as a process of moral cultivation (Fauzi, 2020). Consequently, ablution learning requires a more comprehensive pedagogical approach that integrates ritual practice, moral meaning, and reflective application in everyday behaviour.

Based on these considerations, this study positions itself to address a clear research gap by examining how PAI teachers integrate moral values through digital media-based ablution learning, grounded in Social Learning Theory and Multimedia Learning Theory. Unlike previous studies that focus primarily on technical or media aspects, this research highlights the teacher's strategic role in mediating digital media to foster moral internalisation. Conducted at SDIT Permata Bunda, this study contributes theoretically by linking moral education theories with digital pedagogy, and practically by offering insights into more meaningful and character-oriented PAI learning models in the digital era.

METHOD | منهج

This study employed a descriptive qualitative approach, as it aimed to obtain an in-depth understanding of how Islamic Religious Education (PAI) teachers integrate moral values into digital media-based ablution (wudu) learning. A qualitative approach was considered appropriate because it produces data in the form of words, actions, and observable behaviours, allowing researchers to examine phenomena in their natural settings (Moleong, 2010; Rahmawati & Fatchuriza, 2021). The descriptive method was used to portray actual conditions without manipulating research variables (Sugiyono, 2010).

The research was conducted at SDIT Permata Bunda, Batursari Village, Mranggen District, Demak Regency, from October to November 2025. The research site was selected purposively because the school has implemented digital media-supported PAI learning, particularly in ablution instruction, making it relevant to the research focus.

The research participants consisted of two Islamic Religious Education teachers, one school principal, and six students from upper-grade classes. The PAI teachers involved have an Islamic educational background and teaching experience ranging from 7 to 15 years, and they routinely teach ablution material as part of the PAI curriculum. All student participants are Muslim and have previously received formal instruction on ablution at school. The principal participated to provide institutional and policy-related perspectives on digital media integration in PAI learning.

Data sources comprised primary and secondary data. Primary data were obtained through nine interview sessions, consisting of three interviews with PAI teachers, two interviews with the principal, and four interviews with students. Each interview session lasted approximately 30–60 minutes and was conducted in a semi-structured manner to allow flexibility while maintaining focus on the research objectives. Observations of ablution learning activities were conducted during regular classroom sessions to capture teacher practices, student engagement, and the use of digital media. Secondary data included curriculum documents, lesson plans, learning materials, activity notes, and archived photographs and videos, which were used to support and validate the primary data (Moleong, 2014; Sujarweni, 2020).

Data collection techniques included observation, interviews, and documentation. Observation was employed to examine teaching strategies, classroom interactions, and students' responses to digital media during ablution learning (Sukmadinata, 2012). Semi-structured interviews were conducted to explore participants' experiences and perspectives in depth (Arikunto, 2010; Sutopo, 2006). Documentation served as a complementary technique to strengthen field findings through written records and visual evidence (Moleong, 2018; Ardiansyah et al., 2023).

To ensure data validity, this study applied source triangulation and technique triangulation by comparing findings from observations, interviews, and documentation (Moleong, 2014). In addition, the research adhered to four criteria of trustworthiness: credibility, transferability, dependability, and confirmability (Sugiyono, 2010; Mahmud, 2011). Credibility was enhanced through prolonged engagement, persistent observation, member checking, and peer debriefing.

Data analysis was conducted using the Miles and Huberman model, which consists of data reduction, data display, and conclusion drawing (Miles et al., 1992). Data reduction involved selecting and focusing on relevant information related to the integration of moral values and digital media use. The reduced data were then organised and presented in a narrative form to reveal patterns and relationships among findings (Setyowati, 2019). Conclusions were drawn iteratively throughout the analysis process until data saturation was achieved.

RESULT | نتائج

The Role of Islamic Religious Education Teachers in Integrating Moral Values into Ablution Learning at Permata Bunda Islamic Elementary School

The results of this study indicate that Islamic Religious Education (PAI) teachers at Permata Bunda Islamic Elementary School play a central role in integrating moral values into digital media-based ablution learning. The observed learning process demonstrated that teachers focused not only on the technical accuracy of ablution movements but also linked them to moral messages relevant to students' character development. In practice, teachers combined role models, the use of digital media, habituation, and positive reinforcement as integrated learning strategies. This finding is consistent with the view that teachers are key actors in character education because students learn not only through verbal instruction but also through observing their behaviour as moral figures (Jailani et al., 2022; Haidar, 2023).

One important finding of this study is that Islamic Religious Education teachers at Permata Bunda Islamic Elementary School actively demonstrate exemplary behaviour in the practice of ablution (wudu). This exemplary behaviour is demonstrated when teachers perform ablution before lessons begin or before congregational prayer. Students observe that teachers perform ablution slowly, solemnly, and consciously. This attitude creates the meaning that ablution is not just a physical purification ritual, but also a process of self-discipline and cleansing the heart. This aligns with Al-Ghazali's concept of moral education, which emphasises that character is formed through the repetition of good deeds and consistent example from educators (Afifah, 2018; Suryadi, 2025). Field findings show that students tend to imitate teachers' actions, especially in aspects of patience, thoroughness, and cleanliness. Thus, the integration of moral values through role models can be said to be effective.

In addition to role models, teachers use digital media as a learning tool. Animated videos, ablution movement simulations, and infographics are projected before the practical activities begin. These media not only explain the technical steps of ablution but also include information about the moral values associated with each movement. For example, when showing the gargling part, the video narration states that maintaining oral purity is as important as the purity of the ablution water. The use of this type of media supports the theory that digital media can increase learning motivation, clarify the visualisation of abstract concepts, and enable the integration of more engaging and easily understood value messages (Munir, 2017; Rohmiati, 2025). Observations show that students become more enthusiastic, pay full attention, and understand the relationship between ablution movements and moral values.

However, the use of digital media does not necessarily replace the role of the teacher. Teachers utilise media only as a discussion starter and to reinforce values. After watching a video, teachers invite students to discuss the spiritual meaning of each movement. They also ask reflective questions such as "Why is washing hands important for our daily activities?" or "What are examples of how to protect our tongue after rinsing our mouth during ablution?" These types of questions create a dialogic learning environment and encourage students to connect spiritual experiences with everyday moral realities, an approach that aligns with reflective learning in character education (Latifah, 2024; Patimah, 2023).

Habituation is another strategy found to be effective in this school. Students are accustomed to performing ablution before performing the Dhuha prayer, Dzuhur prayer, and certain learning activities. This routine helps students understand that ablution is not just a subject matter but part of an Islamic lifestyle that must be practised consistently. This kind of

habituation is one of the main principles of moral education, where moral values are only formed through repeated application in real-life contexts (Suryadi, 2025). Teachers reinforce by appreciating students who demonstrate cleanliness, neatness, and politeness after performing ablution. This kind of positive reinforcement serves to stimulate moral awareness through direct experience, not just theory. The study also identified several barriers teachers face in integrating moral values through digital media. These barriers include limited electronic devices, unstable internet connections, and differences in teacher skills in operating or creating digital content. Teachers acknowledged that not all available materials are relevant to character needs, requiring them to continually select and modify content. These barriers have also been identified in various other studies addressing digital-based Islamic Religious Education (PAI) learning, where teachers' infrastructure readiness and digital literacy often act as barriers to effective learning (Rohmiati, 2025; Haidar, 2023).

Despite these obstacles, teachers are still able to fulfil their strategic role. Field observations show that when digital devices are unavailable, teachers turn to conventional approaches through direct guidance, collaborative practice, and moral storytelling. This confirms that teachers remain the most crucial factor in the success of values integration, as confirmed in studies on character education in elementary schools (Jailani et al., 2022; Latifah, 2024). This research illustrates that the integration of moral values in ablution learning depends not only on content or media, but primarily on the teacher's pedagogical and religious competence. Teachers who understand the spiritual meaning of ablution can teach it more deeply, enabling students to view ablution as a holistic process of self-purification. When teachers are able to combine technology, role models, habituation, and reflective dialogue, ablution learning can be an effective means of instilling moral values such as discipline, cleanliness, politeness, caution, and self-control.

Overall, this study shows that Islamic Religious Education teachers at SDIT Permata Bunda have successfully played the role of role models, facilitators, motivators, and spiritual guides in ablution learning. The integration of moral values is strengthened because teachers actively guide students to understand the meaning behind ablution movements. Despite technical obstacles, teachers are still able to adapt learning strategies so that moral values can still be effectively instilled. The results of this study strengthen the understanding that ablution learning can be a vehicle for character education relevant to the needs of the digital generation, if teachers are able to creatively and reflectively combine values-based approaches and technology.

Table 1. The role of Islamic Education teachers in integrating moral values.

The role of Islamic Religious Education teachers	Information
Teacher Exemplary Behaviour as the Primary Medium for Moral Education	Teachers demonstrate the slow, meticulous, and solemn practice of ablution. Patience, cleanliness, and discipline are evident in every action during the lesson.
Utilizing Digital Media to Visualize the Meaning of Morals	Teachers use animated videos, ablation simulations, and infographics, accompanied by explanations of the moral values behind each movement.
Reflective Dialogue to Foster Moral Awareness	After watching digital media, teachers engage students in discussions about the spiritual and moral meaning of each step of ablution.
Habit of Ablution as a Form of Islamic Character	Students are accustomed to performing ablution before the Dhuha and Dzuhur prayers, and other

	religious activities. Teachers consistently monitor and correct student behaviour.
Positive Reinforcement to Strengthen Moral Behaviour	Teachers provide verbal and non-verbal appreciation to students who demonstrate good behaviour after ablution, such as cleanliness, neatness, or politeness.

Based on the table above, the role of Islamic Religious Education teachers in integrating moral values into ablution learning at Permata Bunda Islamic Elementary School is effective through a combination of role-modelling strategies, digital media utilisation, reflective dialogue, habituation, and positive reinforcement. Teachers function not only as conveyors of material, but also as moral figures who provide direct examples, facilitators of meaningful learning, and spiritual guides who help students understand the moral meaning behind each ablution movement. The use of digital media enriches the learning experience, while reflective dialogue and habituation help the deep internalisation of values. Positive reinforcement strengthens students' good behaviour so that moral values are not only understood but also realised in daily behaviour. Thus, ablution learning becomes a strategic tool for shaping students' Islamic character holistically.

Utilisation of Digital Media in Ablution Learning at Permata Bunda Islamic Elementary School

Research results show that the use of digital media in ablution learning at Permata Bunda Islamic Elementary School significantly contributes to improving students' understanding across cognitive, psychomotor, and affective aspects. Islamic Religious Education (PAI) teachers consistently use digital media such as animated videos, 3D ablution simulations, interactive infographics, and visual presentations to clarify the steps of ablution. These media help students see each movement in sequence, thereby reducing technical errors during practice. The effectiveness of digital media use aligns with Mayer's (2009) theory, which states that multimedia learning improves retention and comprehension by combining text, audio, and visuals in a structured manner. In addition to clarifying the technical aspects of ablution, the use of digital media also makes it easier for teachers to convey the moral values contained in each ablution movement. For example, when a video shows a mouthwashing scene, a narrative appears about the importance of guarding the tongue from bad language; in a scene of washing the face, the value of guarding the gaze is explained; and when washing hands, a message is inserted about avoiding reprehensible behaviour. This approach enables students not only to learn how to perform ablution, but also to understand the spiritual and moral meanings that underlie it. This finding is supported by Munir's (2012) opinion that digital media can convey affective messages more powerfully through a combination of visuals and audio.

The study also found that teachers utilise digital media as a tool for fostering interaction and reflective discussion. After showing a video, teachers ask open-ended questions such as: "What is the relationship between maintaining ablution and maintaining our behaviour?" or "What are some examples of maintaining oral hygiene after rinsing in everyday life?" These reflective questions create a dialogue that encourages students to connect spiritual experiences with moral behaviour. This approach aligns with the principles of reflective learning proposed by Boud, Keogh, & Walker (1985), who argue that the meaning of values is stronger if students are encouraged to reflect on and engage in dialogue about the material they are learning.

Furthermore, the use of digital media proved highly appropriate for the characteristics of Permata Bunda Islamic Elementary School students, who are part of the digital generation. Students tended to be more focused, enthusiastic, and actively engaged when learning included

animations or interactive visuals. They were even able to recall video material with greater accuracy than verbal explanations. These findings support Prensky's (2001) view that the digital generation learns more effectively through interactive, visual, and technology-based approaches. Therefore, the use of digital media in ablution learning is not only innovative but also relevant to the learning styles of today's students. Research also notes that digital media helps teachers overcome time and space constraints. Through digital media, teachers can demonstrate ablution movements in detail without having to repeat demonstrations. This provides efficiency in delivering material and allows more time for dialogue, practice, and reinforcement of values. Digital media also expands learning access because students can replay videos at home or through their parents' devices. This online learning concept aligns with the concept of blended learning, which emphasises flexible learning through a combination of face-to-face and digital media (Garrison & Vaughan, 2008).

However, several obstacles were identified in the implementation of digital media. These obstacles included limited equipment, such as projectors that had to be used alternately, unstable internet connections, and variability in teachers' digital literacy. Islamic Religious Education (PAI) teachers acknowledged that not all digital content was of appropriate quality or contained moral values, requiring teachers to be selective in selecting materials. This finding aligns with research by Hasanah (2021), which stated that infrastructure readiness and teachers' digital competence were determining factors in the success of technology-based learning. Teachers overcome these limitations with adaptive strategies, such as downloading videos in advance so they can be played offline, using self-prepared presentation media, or resorting to manual demonstrations and moral storytelling if digital devices are unavailable. These adaptations demonstrate that while digital media is a tool, the teacher's role remains paramount in ensuring moral messages are conveyed. This aligns with the findings of a study by Jailani et al. (2022), which emphasised that teachers are key actors in moral education because students derive value not only from the material but also from their direct interaction and guidance.

Based on these findings, it can be concluded that the use of digital media in ablution learning at SDIT Permata Bunda not only improves students' technical understanding but also strengthens the internalisation of moral values. Digital media serves as a bridge connecting fiqh concepts with students' moral experiences through visualisation, narrative, and reflective dialogue, making learning more effective, meaningful, and relevant to the needs of the times.

Table 2. Utilization of digital media in ablution learning at SDIT Permata Bunda

Utilisation of digital media	Information
Digital media enhances understanding of ablution techniques.	Animated videos, 3D simulations, and infographics help students understand the sequence of ablution movements more clearly and reduce errors during practice.
Internalization of moral values is strengthened through visuals and narratives.	Digital media makes it easier for teachers to instill moral values in each ablution movement, such as guarding one's tongue, gaze, and behavior.
Digital media encourages reflective dialogue among students.	Teachers use videos to trigger reflective discussions that connect ablution practices with everyday moral behavior.
In line with the characteristics of the digital generation.	Students are more focused, enthusiastic, and easily remember material based on animation and interactive visuals.
Digital media improves learning efficiency and access to learning.	Teachers save time on demonstrations, while students can review the material at home, making learning flexible.

Based on the table above, the use of digital media in ablution learning at SDIT Permata

Bunda has had a significant impact on improving the quality of learning, both in terms of technical understanding and internalisation of moral values. Digital media such as animated videos, 3D simulations, and infographics not only help students understand the sequence of ablution movements more clearly, but also strengthen the instillation of moral values through engaging visuals and narratives. The use of these media can encourage reflective dialogue that allows students to connect worship practices with everyday behaviour. Furthermore, digital media has proven to be suitable for the characteristics of the digital generation, who are more responsive to visual-interactive learning, and provides efficiency and flexibility for teachers and students in the learning process. Thus, digital media plays a role as an effective and relevant tool to improve the understanding and experience of learning comprehension comprehensively.

DISCUSSION | مناقشة

The results of this study indicate that the role of Islamic Religious Education teachers in integrating moral values into ablution learning at Permata Bunda Islamic Elementary School (SDIT Permata Bunda) is effective through several key strategies: role modelling, utilisation of digital media, reflective dialogue, habituation, and positive reinforcement. Teacher role modelling is the most dominant aspect, evident in the slow, meticulous, and solemn manner in which teachers demonstrate ablution practice. This has a direct impact on student behaviour, who imitate the teacher's actions during the practice. This finding aligns with Bandura's (1986) Social Learning theory, which states that modelling is the most powerful method for shaping behaviour. Afifah (2018) also emphasised that role modelling is the core of moral education.

The use of digital media also contributes significantly to improving students' technical and moral understanding. Animated videos, 3D simulations, and infographics help students visually understand the sequence of ablution while simultaneously capturing the moral messages embedded in each movement, such as guarding the tongue, gaze, and hands from reprehensible actions. The effectiveness of this digital media aligns with Mayer's Multimedia Learning theory (2009), which states that the combination of images, text, and audio improves retention and comprehension. Furthermore, these findings support Prensky's (2001) concept of digital natives, which states that today's generation of students is more responsive to technology-based learning. Teachers utilise digital media not only for demonstrations but also as a catalyst for reflective dialogue. After the video, teachers ask open-ended questions to connect ablution practices to everyday moral behaviour. This approach is consistent with Boud, Keogh, & Walker's (1985) reflective learning theory, which states that deepening understanding of values occurs through reflection. The habit of performing ablution before Dhuha and Dzuhur prayers also strengthens character development because students perform it repeatedly, in line with Lickona's (2012) view that character is built through consistent habits.

Obstacles were found in technical aspects such as limited digital devices, unstable internet connections, and variations in teachers' digital literacy. These findings are relevant to Hasanah's (2021) research, which showed that technological readiness and teacher competence influence the effectiveness of digital-based learning. However, Islamic Religious Education teachers at SDIT Permata Bunda were able to adapt by preparing content offline, creating their own presentations, or returning to live demonstrations and moral storytelling methods. This adaptation confirms the findings of Jailani et al. (2022) that teachers remain a key factor in the success of character education. Overall, ablution lessons at SDIT Permata Bunda not only teach the technical aspects of worship but also serve as an effective means of instilling moral values through a combination of teacher role models and digital media. The integration of traditional

and technological approaches makes learning more engaging, meaningful, and relevant to the character development of digital-generation students.

CONCLUSSION | خاتمة

Based on the overall research results, it can be concluded that the role of Islamic Religious Education teachers and the use of digital media in abstraction learning at Permata Bunda Islamic Elementary School (SDIT) significantly contribute to integrating moral values and improving students' comprehensive understanding. Teachers act as role models, facilitators, and spiritual guides, combining role models, habituation, reflective dialogue, and positive reinforcement to instil moral values in every ablution movement. Meanwhile, digital media such as animated videos, 3D simulations, and infographics serve to clarify technical steps while simultaneously visualising moral messages more engagingly and understandably, making them relevant to the characteristics of the digital generation. The integration of these two aspects creates a more meaningful, effective, and efficient solution learning experience and bridges the teachings of Islamic jurisprudence with the development of Islamic character in everyday life. Thus, ablution learning is not merely a worship ritual but also a strategic tool in moral education, developing students who are disciplined, clean, polite, and behave holistically.

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