

## Implementation of *Podcast* Media in Fiqh Learning

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### ABSTRACT

This research was inspired by the belief that education should not only aim for academic achievement but also focus on shaping students' character to be religious, tolerant, and moderate. At SD Muhammadiyah 18 Palembang, one of the flagship programs to realize this vision is the diniyah extracurricular activities. Through these activities, students are guided to strengthen their understanding of Islam while also practicing values of religious moderation. The programs include iqra' and Qur'an learning, prayer and hadith ctice, all of which are designed to encourage students to not only know the theory but also live it out in daily life. This study used a qualitative descriptive method with observations, interviews, and documentation. The findings show that diniyah extracurriculars contribute greatly to building moderation attitudes in students. Methods like reading, sima'i (listening), tahsin tilawah, and writing also enhance discipline, confidence, and responsibility. Support from schools, facilities, students, and parents has strengthened the program, although challenges such as time limitations and tutoring schedules still exist. Overall, diniyah extracurriculars serve as an effective model for nurturing a religious, tolerant, and nationally minded generation in Indonesia.

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## INTRODUCTION

Education<sup>1</sup> is a learning process that involves active interaction between educators (such as teachers or lecturers) and learners (such as students or students). In this process, there is an exchange of information that flows with each other, both from educators to students and vice versa. This exchange is not only one-way, but creates a dynamic dialogue, which can ultimately improve students' critical thinking skills, creativity, and behavior change in a more positive direction.<sup>2</sup> For example, educators can convey theoretical knowledge, while students provide feedback through questions or discussions, making the learning process more interactive and meaningful. Rapid developments in technology, information, and communication (ICT) have fundamentally changed the pattern of educational activities. In this modern era, education is no longer limited to traditional classrooms with one-way lecture methods. Instead, technology has enabled more flexible, accessible, and personalized

<sup>1</sup> Syahid Alviansyah et al., "The Effect of Self-Awareness on Student Learning OutcomesThe Effect of Self-Awareness on Student Learning Outcomes," Journal of PAI Raden Fatah, Vol. 4, No. 3 (2022): p. 228, <https://doi.org/https://doi.org/10.19109/pairf.v4i3.7789>.

<sup>2</sup> Adhitya Rol Asmi, "Development of Podcast-based Audio Learning Media on Local History Materials in South Sumatra," Historia: Journal of Historical Educators and Researchers, Vol. 3, No. 1 (2019): p.50, doi:10.17509/historia.v3i1.21017

learning. The advancement of science and technology-based education has become the dominant paradigm around the world, where innovations such as artificial intelligence (AI),<sup>3</sup> big data, and *the Internet Of Things* (IoT) are used to improve learning effectiveness. *The era of Smart Society 5.0*, introduced by the Japanese government, carries the concept that technology is no longer an additional tool, but an integral part of human life. In this era, society is expected to be able to overcome social challenges such as educational inequality, climate change, and health crises by utilizing innovations from the Industrial Revolution 4.0, such as robotics, data analytics, and digital connectivity, to improve the quality of life.<sup>4</sup>

The education sector requires the improvement and modernization of information and communication network systems through the development and utilization of technology.<sup>5</sup> Learning is not only limited to the delivery of knowledge, but must also be able to stimulate the emergence of new ideas that come from the learning process itself. Students who live in the midst of rapid technological development need innovative learning methods that are in line with their diverse mindsets and learning preferences.<sup>6</sup> For example, Gen Z and *Alpha* prefer content that is interactive, visual, and accessible at any time, so traditional methods such as textbooks alone are not effective enough. Therefore, the integration of technology such as digital media is important to make learning more interesting and relevant to daily life. One form of digital technology that is developing today is *Podcasts*.<sup>7</sup> The current use of *Podcasts* has penetrated into the field of education as a learning medium. Learning through *Podcasts* is a fairly efficient method to facilitate the learning process. Podcast-based learning is expected to improve STEM (Science, Technology, Engineering and Mathematic) education. In addition, *Podcasts* serve as a medium to integrate science into daily life.<sup>8</sup> In QS. Al-Baqarah verse 31, Allah SWT said about the use of educational media as follows:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

It means: "Tell me the names of these things if you are honest!" he said after teaching Adam the names of all things and showing them to the angels."<sup>9</sup>

QS. Al-Baqarah verse 31 contains two main keywords: 1) (الْأَسْمَاءِ) Al-Asmaa, which means the names of all things. These objects are connected to the teaching materials used by teachers in the context of education, namely through various types of teaching materials<sup>10</sup> such as audio, visual, and audio-visual media. This suggests that teaching should use a variety of methods to make learning more effective, similar to how *Podcasts* can be used as an audio medium to convey names or concepts in Fiqh, such as the laws of worship. 2) All these things (بِأَسْمَاءِ هَؤُلَاءِ) and, if you tell the truth, mention the names of the lying ones. The term "everything," which appears in the verse, suggests that teachers will make the best use of educational materials in the classroom to increase students' interest in the learning process, which changes from session to session. Thus, *Podcasts* can be a modern "thing" that helps teachers teach the names of Fiqh laws, such as ablution, prayer, or zakat, in an interactive and engaging way, making it easier for students to remember and understand.<sup>11</sup>

<sup>3</sup> Ellsa Dinanda et al., "The Use of Gemini Technology in Completing Student Paper Assignments of PAI Study Program Class of 2022 UIN Raden Fatah Palembang," *Educate: Journal of Education and Learning* Vol. 3, No. 1 (2025): p.36, <https://doi.org/10.61994/educate.v3i4.1102>.

<sup>4</sup> Manuel Tanbica Graciello and Aji Prasetya Wibawa, "Indonesia in the Growth of Digital Society 5.0," *Journal of Engineering Innovation and Technology Education* Vol. 2, No. 2 (2022): p. 55, <https://doi.org/DOI:10.17977/um068v2i22022p44-49>.

<sup>5</sup> Firdaus Firmansyah, et al., *Distance Education Technology* (Bandung: Widina Media Utama, 2023), p.102.

<sup>6</sup> Latifatuz Zahra et al., "The Application of Podcast Media to Increase the Learning Interest of Islamic Religious Education Students," *PAI Raden Fatah Journal*, Vol.7, No. 2 (2025), p. 143, [doi:https://doi.org/10.19109/pairf.v7i2.26069](https://doi.org/10.19109/pairf.v7i2.26069).

<sup>7</sup> Zahra et al., *op. cit.*

<sup>8</sup> Dewi Mayangsari and Dinda Rizki Tiara, "Podcasts as Learning Media in the Millennial Era," *Golden Age Journal*, Vol. 3, No. 02 (2019), p. 126, [doi:10.29408/goldenage.v3i02.1720](https://doi.org/10.29408/goldenage.v3i02.1720).

<sup>9</sup> Ministry of Religious Affairs of the Republic of Indonesia, *Al-Qur'an Karim and Tajwid* (Surakarta: Az-Ziyadah, 2024), p. 6.

<sup>10</sup> Zulhijra et al., "Development of Islamic Religious Education Teaching Materials at Sdn 123 Palembang," *Journal of Education and Learning (JEP)* 6, no. 4 (2024): 116.

<sup>11</sup> Ahmad Izzan and Neni Nuraeni, "Learning Media for the Perspective of the Qur'an Surah Al-Baqarah Verse 31," *Masagi Journal* Vol. 2, No. 1 (2023), p.5, <https://journal.stai-musaddadiyah.ac.id/index.php/jm>.

Despite the fact that *Podcasts* can be a creative and effective learning tool, their use is still limited. According to Enrico Lintang's previous research, "*Podcasts as Indonesian Language Teaching Media*", phrases in *Podcasts* can be used as teaching aids that use comprehensive, integrative, and communicative language strategies. Given the current state of information technology, the findings of another study analyzing the efficacy of the use of *Podcasts* in *e-learning* in foreign language courses show that the position of *Podcasts* as a medium and learning aid is becoming increasingly cynical.<sup>12</sup>

On the other hand, *Podcast* media offers the benefits of flexible material presentation, better knowledge absorption and the potential to offer an interactive educational experience. Currently, there is still little educational research that uses *Podcasts* as a learning tool, especially in Indonesia. On the other hand, *Podcast media* offers the benefits of flexible presentation materials students can listen to while walking, working, or taking breaks for better knowledge absorption because audio allows for free imagination without visual distractions, and the potential to offer an interactive educational experience, such as *Podcasts* that contain reflection questions or discussions. Additionally, *Podcasts* can be integrated with other technologies, such as AI for content personalization or *E-Learning Platforms* such as Google Classroom, thereby increasing accessibility for students with disabilities or those living in remote areas.<sup>13</sup>

Based on the results of observations carried out on Monday, May 5, 2025, to collect information by interviewing teachers and students at MAN 2 Palembang City. With the results of the interview as follows: Podcast Media in Fiqh learning has not been implemented at MAN 2 Palembang; Know *the Podcast* and have listened to several *Islamic and educational Podcasts*; Views on the use of digital medial such as *Podcasts* as one of the positive innovations in Fiqh learning; Supporting the application of *Podcasts* in Fiqh learning, if done with good planning, the right materials, and interesting presentations, *Podcasts* can be an effective medium to improve students' understanding. The results of interviews with MAN 2 Palembang City students are as follows: Knowing the Podcast media; Usually listen to *Podcasts* on *Spotify*, *Podcast App*, and *YouTube*; Interested in using *Podcasts* as a Fiqh learning medium, and want to experience varied learning, namely by using *Podcasts*.

Based on the results of this observation, it can be concluded that MAN 2 Palembang already has technological facilities that support the use of *Podcasts*, this media has not been applied in Fiqh learning. However, both teachers and students show strong interest and support, and consider *Podcasts* as positive innovations that can improve the quality of Islamic education. This opens up great opportunities for implementation, provided that there is support from the school, such as teacher training and sharia-compliant content development. The author, who is interested in this potential, is interested in making it the object of thesis research with the title "*Implementation of Podcast Media in Fiqh Learning in MAN 2 Palembang*".

This research is expected to contribute to the world of Islamic education<sup>14</sup> in Indonesia, by showing how digital technology can contribute without sacrificing religious values. In the era of *Smart Society 5.0*, innovations such as *Podcasts* are not only tools, but also bridges to create a generation of Muslims who are intelligent, innovative, and ready to face global challenges.<sup>15</sup>

## RESEARCH METHODS

This research uses a field research approach. This research was researched with the title *Podcast media implementation in Fiqh learning at MAN 2 Palembang* is a type of qualitative research<sup>16</sup>. The qualitative approach was chosen as the main framework because this study emphasizes an in-depth understanding of *the phenomenon of Podcast* implementation, which involves subjective interpretation

<sup>12</sup> Faiza Indriastuti and Wawan Tri Saksono, "Podcasts as Audio-Based Learning Resources Audio Podcasts as Audio-Based Learning Resources," *Journal of Technocrat* Vol.18, no. 3 (2015), p. 306, doi:10.32550/teknodik.v0i0.136.

<sup>13</sup> Nurhayati et al., *Educational Innovation in the Digital Era (Challenges and Solutions)* (Medan: Media Publisher Indonesia, 2024), p. 12-13,

<sup>14</sup> Rohmadi Rohmadi and Muarifah Novarini Yupi, "The Concept of Inclusive Islamic Education from the Perspective of KH. Abdurrahman Wahid," *Moderatio : Journal of Religious Moderation* 3, no. 1 (2023): 152, doi:https://doi.org/10.32332/moderatio.v3i2.7532.

<sup>15</sup> Muhammad Reza Ahadi and Fitrah Sugiarto, "Development of Multicurricular Awareness of Islamic Religious Education: Perspectives on Forming a Resilient Generation in the Society 5.0 Era," *Indonesian Society and Religion Research* 2, no. 1 (2025): 77.

<sup>16</sup> Wayan Suwendra, *Qualitative Research Methodology in Social Sciences, Education, Culture and Religion* (Bandung: Nilacakra, 2018., p. 3

of field data. This approach is different from quantitative which focuses more on numbers and statistics, but rather explores the meaning, context, and social dynamics in Fiqh learning. The main goal of the Qualitative Approach is to uncover the "what" and "how" behind the implementation of *the Podcast*, such as how the teacher designed the *Podcast* episode on the law of ablution or prayer, and how the students responded to it. It includes an analysis of advantages (e.g., improving knowledge retention through interactive audio) and disadvantages (such as internet connection problems in schools). Excellence in Education is This approach allows researchers to interact directly with the subject, so that it can capture changes in student behavior, such as increased motivation to learn through *Podcast* content relevant to daily life. Integration with the Digital Era, which is the natural context of *Smart Society 5.0*, this qualitative approach supports the exploration of technological innovations such as *Podcasts* as an integral part of education, in line with the Industrial Revolution 4.0 which is the pressure of technological adaptation for social challenges.

The type of research used is descriptive<sup>17</sup>, because the researcher wants to describe systematically and factually the use of *Podcasts* in Fiqh learning that has just been applied during the research process, as well as its advantages and disadvantages. This type of descriptive research is used because the researcher wants to describe systematically and factually the use of *Podcasts* in Fiqh learning that has just been applied during the research process, including aspects such as the dynamics of teacher-student interaction, the effectiveness of material delivery, and the impact on student understanding. This research does not aim to test hypotheses quantitatively, but rather to provide a holistic and narrative overview of how *Podcasts* are incorporated into the Fiqh curriculum at MAN 2 Palembang.

The data sources in this study include primary and secondary data, which were collected to provide a strong and comprehensive foundation. Primary data is data collected directly by researchers to answer problems or research objectives carried out in exploratory, descriptive or causal research using data collection methods in the form of surveys or observations.<sup>18</sup> This combination ensures the validity and depth of the analysis. This data is collected directly to meet research needs, such as observing the *Podcast* implementation process in *Real-Time*. The main goal is to get fresh and contextual information about the use of *Podcasts* at MAN 2 Palembang. Main Sources Deputy heads of curriculum (for school policy insights), Fiqh teachers (for practical experience in teaching),<sup>19</sup> and grade XI students (for the perspective of the recipient of the material). For example, teachers can provide data on the challenges of creating *Islamic Podcast* content, while students share feedback on their effectiveness in understanding the laws of Fiqh. The benefits of primary data allow researchers to capture dynamics directly, such as interactions during *Podcast sessions*, that are not available in other sources.

Secondary data is data that is not collected directly by researchers, but rather obtained from documents or sources from other parties. It serves as a complement to complement the analysis of primary data, such as providing historical context or comparisons with similar research. Sources used are school regulations and rules (such as the policy on the use of technology at MAN 2 Palembang), archival documents (for example, reports on previous school activities), as well as external sources such as textbooks, journal articles, research reports, and historical documents from the library. For example, a journal article on the effectiveness of *Podcasts* in Islamic education can be used to compare the findings at MAN 2 Palembang with a global study.

Data collection techniques include observation, interviews, and documentation, which are selected to obtain comprehensive and multidimensional data. This technique allows researchers to capture the qualitative aspects of *the Podcast implementation*, including the process, interactions, and

<sup>17</sup> Fortunately for Lasiyono and the heroic heroes, *Qualitative Research Methods* (Source: CV. Mega Press Nusantara, 2024), 17.

<sup>18</sup> Zulki Zulkifli Noor, *Qualitative and Quantitative Research Methodology Practical Guidelines for the Preparation of Thesis, Thesis, and Dissertation* : Year 2015 (Yogyakarta: Deepublish, 2020), 21, [https://www.google.co.id/books/edition/Metodologi\\_penelitian\\_kualitatif\\_dan\\_kua/v37LEAAAQBAJ?hl=id&gbpv=1](https://www.google.co.id/books/edition/Metodologi_penelitian_kualitatif_dan_kua/v37LEAAAQBAJ?hl=id&gbpv=1).

<sup>19</sup> Achmad Fadil, "The Relationship of Fiqh Teachers' Teaching Styles to Student Learning Achievement," *Journal of Intellectualita: Islam, Social, and Science* Vol. 11, No. 2 (2022): p. 238, <https://doi.org/10.19109/intelektualita.v11i2.14668>.

impacts. Observation is a direct action to observe the object of research, such as the process of implementing *Podcasts* in Fiqh classes. The goal is to collect data on how *the Podcast* is used, its advantages (e.g., increasing student participation), and its drawbacks (such as technical glitches). The researcher observed the participants, where they were actively involved in activities, such as listening to *Podcast sessions* with students. It includes field notes on students' reactions, the duration of the playback, and integration with Fiqh materials.

In-depth interviews are used as a key technique in qualitative research to uncover the phenomenon behind the data. It involves direct questions and answers between researchers and resource persons, with or without guidance, to gain subjective insights into the *implementation of the Podcast*. Semi-structured interviews were conducted with the vice-principal, teachers, and students, with questions such as "How has your experience using *the Podcast* been in teaching Fiqh?" or "What are your strengths and weaknesses?" The duration is about 45-60 minutes, recorded for analysis. Allowing for in-depth exploration, such as how *the Podcast* enhances students' concrete thinking in understanding Islamic law, in line with the era of Smart Society 5.0. Documentation is the collection of data from records or artifacts, such as related reports, photographs, or archives. It includes the end product of the documentation process, such as records of past events relevant to the research. Collect documents such as learning schedules, recordings of *Podcasts* used, or school evaluation reports. For example, a school biography or financial statement related to the purchase of audio equipment. Complement primary and secondary data with physical evidence, such as archives on previous technology use at MAN 2 Palembang, to support the description of *the Podcast* implementation.

Data analysis techniques are a crucial step to process and interpret the collected data, using Miles & Huberman's interactive analysis model.<sup>20</sup> The model consists of three main steps: data reduction, data presentation, and conclusion/verification, which is performed interactively and iteratively to ensure validity. **Data Reduction** The process involves filtering, selecting, and simplifying raw data into a more focused form. For example, from observation notes and interview transcripts, researchers identified key themes such as "*Podcast* overload in increasing engagement" or "infrastructure-related deficiencies". The goal is to reduce the volume of data without losing essence, such as eliminating information that is not relevant to the implementation of Fiqh, to facilitate analysis. **Data Display** The process of data that has been reduced is presented in the form of a matrix, graph, or descriptive narrative to facilitate interpretation. For example, create a table that compares the strengths and disadvantages of *a Podcast* based on the perspective of teachers and students. Aim to make data easier to understand and analyze, such as presenting a timeline of *Podcast* implementations in a flowchart. **Conclusion Drawing/Verification** The process involves interpreting data to draw conclusions, followed by verification through *cross-checking* with other data. For example, the conclusion that *Podcasts* are effective for Fiqh is verified with secondary data from similar studies. The goal is to ensure objective and accountable conclusions, such as concluding that the strengths of *the Podcast* outweigh the shortcomings in the context of MAN 2 Palembang. The Verification Step uses triangulation (comparing data from observations, interviews, and documentation) to avoid bias, and conduct continuous reflection during the research process.

## RESULTS AND DISCUSSION

### 1. Implementation of *Podcast Media* in Fiqh Learning at MAN 2 Palembang

The implementation of *Podcast media* in Fiqh learning at MAN 2 Palembang is an innovative effort to integrate audio-visual technology into Fiqh subjects, which focuses on Islamic laws such as the prohibition of *khamar*, prayer, fasting, and *zakat*. The title of this research highlights a comprehensive implementation process, from planning to evaluation of student responses, with the aim of improving the understanding of grade XI students about the concept of Fiqh in a practical and meaningful way. In the context of *the Smart Society 5.0 era*, where technology is becoming an integral part of human life, *the Podcast* supports the Industrial Revolution 4.0 by providing flexible learning that

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<sup>20</sup> Rike Setiawati, *Business Research Methodology: Latest Research Strategies and Techniques* (Kotawaringin: Asadel Liamsindo Technology, 2024), p.143.

is in line with the mindset of modern students, while maintaining the integrity of the Qur'anic values as described in QS. Al-Baqarah verse 31<sup>21</sup> (about teaching the names of objects interactively). This research is based on the results of interviews with Fiqh teacher Mrs. Dra Eni Zahara, M.Pd.I, field observations, and technical documentation, which shows that *Podcasts are* effective as an additional medium, but cannot replace the role of direct teachers in the classroom. The main objective is to examine the advantages (such as increased motivation and interaction) and disadvantages (such as technical obstacles), as well as to provide recommendations for optimization in madrasah schools.

The relevance of Fiqh as a branch of Islamic law requires applicable delivery, *Podcasts* can present practical examples of khamar prohibitions through audio-visual narratives, making it easier for students to practice the law in their daily lives. Its relationship with Islamic Religious Education is that as the main subject in Islamic Religious Education, Fiqh benefits from the innovation of *the Podcast*, which reduces verbalism (memorization without understanding) and encourages concrete thinking, in line with the goal of Islamic Religious Education to form obedient and moral Muslims<sup>22</sup>. The purpose of the Specific Research is to analyze the implementation process of *Podcasts* in Fiqh, including planning, implementation, media use, and student response, to support the transformation of technology-based education at MAN 2 Palembang, focusing on khamar material as a case study. This study uses a descriptive qualitative approach, with primary data from interviews, observations, and documentation, as well as secondary data from the school curriculum, to provide an in-depth picture of the effectiveness of *Podcasts*.<sup>23</sup>

#### a. Learning Planning<sup>24</sup>

The planning stage is the first step that determines the success of the implementation of audio-visual Podcast media, as it involves careful preparation to ensure alignment with the goals of Fiqh. Based on the results of an interview with Fiqh teacher Mrs. Dra. Eni Zahara, M.Pd.I, this stage includes three main activities: preparation of materials, adjustment to the curriculum, and selection of themes and forms of presentation. This planning is supported by *Script Podcast* documentation, initial drafts, and initial observations to ensure suitability with the needs of grade XI students. Without good planning, implementation can fail, such as irrelevant content or inappropriate duration, so the goal of improving understanding of Islamic law is not achieved. This planning also includes production and recording as a technical step, which ensures optimal audio-visual quality, including the addition of visual elements for *YouTube*.

#### 1) Material Preparation

The researcher compiled the *Podcast* script by adjusting the Fiqh material for class XI, namely the topic of khamar (liquor) and its laws in Islam, based on Fiqh handbooks such as madrasah standard books and additional references from the Quran and Hadith. *The script* shows a systematic structure starting from the definition of khamar (as an intoxicating substance), the postulates of the prohibition of QS. Al-Ma'idah verses 90-91, to the wisdom of its prohibition (such as damaging physical and mental health, and hindering worship). Language is used simply, communicatively, and interspersed with examples of daily life, such as the impact of khamar consumption on adolescents, to facilitate students' understanding and encourage personal reflection.

#### 2) Adjustments to the Curriculum

*The* audio-visual podcast is directed to support the purpose of learning Fiqh, namely so that students are able to explain the meaning of khamar, its prohibitions, and the wisdom of staying away from it in daily life, in accordance with the indicators of the Islamic Religious Education curriculum for grade XI. The draft is consulted in advance with the Fiqh teacher through a formal meeting, with documentation in the form of a note of agreement to ensure *that the Podcast* does not

<sup>21</sup> Ahmad Izzan and Neni Nuraen, "Learning Media from the Perspective of the Qur'an Surah Al-Baqarah Verse 31," *Masagi Journal* 2, no. 1 (2023): 4-6, doi:10.37968/masagi.v2i1.378.

<sup>22</sup> Rika Hasmayanti Agustina, Duski Ibrahim, and Akmal Hawi, "Moral Development in Children," *As-Shuffah: Journal Of Islamic Studies* 9, no. 2 (2021): 51.

<sup>23</sup> Supriadi and Novie Ary Priyanti, *Teaching In The Tiktok Era: A Surefire Strategy For Learning Media For Generation Z* (Surabaya: Cipta Media Nusantara, 2024), 81.

<sup>24</sup> Ervina et al., "The Use of Islamic Education Podcasts as Innovative Media in PAI Learning," *PEMA Journal* 5, no. 2 (2025): 392.

deviate from the curriculum and remains in harmony with Islamic values. The results of the observation showed that this consultation was effective, as the teacher provided input on the integration of *the Podcast* with traditional methods, such as class discussions, to holistically enhance students' competencies. These adjustments also consider the allocation of learning time, ensuring *Podcasts* are an integral part of the equation rather than a burdensome addition.

### 3) Selection of Themes and Presentation Forms<sup>25</sup>

Themes are chosen based on students' needs (such as relevance to adolescent health issues) and the curriculum material being studied, with a focus on *khamar* to provide an in-depth understanding of haram law in Islam. *The podcast* is packed with light, communicative language, and interspersed with applicative examples, such as hypothetical stories about the social impact of *khar* consumption, so that students can more easily understand and engage emotionally. For audio-visual formats, the form of presentation includes screen text with key points, illustrative images, and attractive thumbnails for *YouTube*. In the initial stage, the researcher used two *Podcasts* recorded in Studio Mandupa for the first and second meetings, but after evaluation from the teacher, the duration was extended to 15-20 minutes for more complete material. Revisions are done by creating *new Podcasts outside of the studio using personal equipment, ensuring flexibility and efficiency, with documentation of the revision process demonstrating quality improvements based on suggestions.*

### 4) Podcast Production and Recording<sup>26</sup>

This stage is a technical activity of creating media used in learning, with a focus on the recording process, the use of school facilities, and distribution and publication. The production is based on technical documentation and interviews to ensure optimal audio quality.

#### Recording Process

It is done by paying attention to the natural intonation of the voice, clarity of pronunciation (using standard Indonesian), and moderate speaking tempo so that it is easy for students to understand. Simple editing uses *the CapCut* app to cut out irrelevant parts, add a light Islamic background (such as instrumental music without vocals), and ensure the duration is appropriate. For audio-visual formats, editing also includes the addition of subtitles with Quranic verses, static images (such as *khamar* illustrations or forbidden wisdom), and visual transitions to make content more engaging on *YouTube*.

#### Use of School Facilities

Some of the recordings utilize the madrasah's Studio Mandupa for professional audio quality, with documentation of a license to use. However, due to time constraints and revision requirements, *the Podcast* was subsequently recorded independently with personal equipment (such as an external microphone and camera for visual elements), demonstrating an efficient adaptation.

#### Distribution and Publication

*The finished podcast* is uploaded to the school's *YouTube* platform for students to access at any time. In addition, *the Podcast Link* was also shared through the *WhatsApp Group* for class XI Fiqh, the day before the learning activity took place. *Uploads* and distributions indicate that this step ensures accessibility

## b. Implementation

The implementation of Fiqh learning using audio-visual Podcast media is carried out through three main stages: preliminary activities, core activities, and closing activities, which are designed to ensure a systematic and effective learning flow. *The podcast* that has been prepared by the researcher was shared the day before the implementation through *the class WhatsApp Group*, which was shared by the Fiqh teacher Mrs. Dra. Eni Zahara, M.Pd.I, to ensure that all students are ready. This implementation was based on field observations and interviews, showing that *the audio-visual Podcast* managed to create an interactive learning atmosphere, despite the technical challenges. This structure ensures that Fiqh goals are achieved, such as understanding the law of

<sup>25</sup> Ibid., p. 392.

<sup>26</sup> Ibid., p. 393.

khamar, while encouraging student engagement. Because it's *uploaded* to *YouTube*, playback in the classroom involves a projector to display the video, adding visual elements that enrich the discussion.

#### Introduction<sup>27</sup>

The teacher begins by saying greetings, praying together, and conveying the purpose of learning, which is for students to understand the meaning of khamar, its prohibitions, and its wisdom in daily life. A brief overview of the topic is given to build the mental readiness of the students, such as associating khamar with adolescent health issues, preparing them to listen to and watch *audio-visual podcasts*, this stage lasts about 5-10 minutes.

#### Core Activities<sup>28</sup>

The teacher asks about the *Podcast* that has been shared, asks the student to confirm the receipt of the link and provides an overview of the initial content. The content of the *Podcast* is discussed in order: the definition of khamar, the evidence of the Quran (QS. Al-Ma'idah) and Hadith (such as the Hadith about khamar as the mother of all sins), as well as the wisdom of prohibition (such as maintaining intellect, health, and social relationships), with visual elements such as verse screen text and illustrative images. Students listen to and watch the *Podcast* together in class through a projector, followed by a brief discussion, ensuring active interaction and an in-depth understanding of the laws of Fiqh.

#### Closing<sup>29</sup>

The teacher strengthens the material by asking important points, such as the meaning of khamar, the law of drinking it, and the bad effects (such as addiction and violation of sharia). Simple tasks are given, such as written reflections on the dangers of khamar, to encourage practical application in everyday life. This stage closes the session with a brief evaluation, ensuring students take home transformative understanding.

### 1) Podcast Media Usage<sup>30</sup>

The use of audio-visual podcast media as the core of Fiqh learning activities on khamar materials at MAN 2 Palembang involves aspects of delivery, duration, playback techniques, and facility readiness, with a focus on effectiveness and obstacles. Based on observations and interviews, *Podcasts* are considered effective in general, but face technical constraints that affect the learning experience. This suggests that *Podcasts* are suitable as supplemental materials or at-home remedies, but they cannot replace the teacher's in-person interaction in the classroom. Because it is *uploaded* to *YouTube*, the audio-visual format adds a visual dimension, such as screen text and images, which helps students with visual learning styles.

### 2) Aspects of Delivery and Duration

The delivery of material is considered effective, clear, communicative, and easy to understand, with simple language and applicative examples that are appropriate to daily life, such as the impact of khamar on the family, enriched by visual elements such as images of Quranic verses. Teacher Mrs. Dra. Eni Zahara, M.Pd.I stated that the delivery method is good because the material is presented lightly, so that students can easily grasp the essence of Fiqh. In terms of duration, the duration of 15-20 minutes is considered appropriate for Fiqh material, because it contains a complete explanation without being boring, with the note that the duration must be adjusted to the allocation of class time (about 45 minutes) and learning objectives. Observations show that this duration favors knowledge retention, as students can re-listen at home for reinforcement, and visual elements make the content more engaging.

### 3) Projection Techniques and Obstacles in the Classroom

Although the content delivery is considered good, the technical process of *playing Podcasts* in the classroom faces a number of obstacles that affect students' concentration. The most dominant

<sup>27</sup> Liza Handayani Batu Bara et al., "Strategies for Preparing Learning Steps," *Tambusa Education Journal* 7, no. 2 (2023): 32021.

<sup>28</sup> Ibid., p. 32022.

<sup>29</sup> Ibid., p. 32022.

<sup>30</sup> Melia Mardi et al., "The Effectiveness of Educational Podcasts as a Media for Indonesian Language Learning Innovation in the Digital Era," *Edu Cendikia: Scientific Journal of Education* Vol. 5, No. 2 (2025): p. 487, <https://doi.org/10.47709/educendikia.v5i02.6711>.

obstacles that arise during Podcast playback are sometimes unclear sound quality, internet network interference, and limited speakers in the classroom. These technical barriers directly affect the student learning experience. Student M. Risky Rosan Saputra revealed that the voice in the *Podcast* was not heard so that he had difficulty understanding the material, even suggesting to use a better microphone. Signal constraints are also a problem, where students Rifqa Qothrunnada and Sayyid Ahmad highlighted the difficulty in getting signals in the classroom during *the Podcast playback*. In addition, Rifqa Qothrunnada's students also touched on the technical problem of suboptimal playback, because if students are asked to listen to *their respective Podcasts*, *the sounds from the Podcast will collide and cause unfocus*.

#### 4) Readiness of Supporting Facilities

Responding to technical obstacles, madrasas have actually provided facilities that support digital-based learning. Based on observations, the available facilities such as projectors, speakers, and internet networks are enough to support the course of learning. However, these facilities are not fully optimal. This gap between facility availability and optimization is what causes technical constraints (such as sound and signal quality) to hinder the effectiveness of the use of *Podcast media* in the classroom.

#### 5) Student Interaction and Response

Student interaction and response are key indicators to measure the attractiveness and effectiveness of audio-visual podcast media in triggering active involvement during the Fiqh learning process at MAN 2 Palembang. The results of the observation generally showed that the students' response was positive and responsive, with students appearing to be quite active after *the playback of the Podcast* uploaded to *YouTube*. Some students provided questions and responses related to the khar material, while others engaged in simple discussions guided by the teacher, showing that *Podcasts* are able to provoke student involvement in the learning process. Because *the Podcast* is in audio-visual format as a dialogue video, the focus is more on the narrator's voice narration and facial expressions, which makes the content more intimate and similar to a live conversation, in line with students' learning styles in the digital era. This analysis is based on in-depth interviews, participant observations, and documentation of student responses during the learning session, which emphasizes that *Podcasts* are effective as a supplement, but not a substitute for in-person interaction. In conclusion, student interaction and response are great as add-ons or homework due to their flexibility and appeal, but *Podcasts* can't replace teachers in the classroom. To be effective, schools must correct sound and signal problems, and teachers must provide sufficient time for students to ask questions directly, ensuring transformative and meaningful Fiqh learning.

Student interaction Refers to their active participation in learning, such as asking questions, discussing, or providing feedback, which is important for measuring the effectiveness of media. In the context of Fiqh, this interaction helps students understand Islamic law applicatively, for example the atmosphere of the prohibition of khamar with daily life. Student responses include emotional (motivation), cognitive (understanding), and behavioral (engagement) aspects, which are evaluated through observation and interviews to ensure *the Podcast* supports the goals of Islamic Religious Education

Interaction measurements were conducted through non-participant observation during *the Podcast playback*, records of the number of student questions, and post-session interviews. For example, students are asked to fill out a simple form about their experiences, which are then analyzed for patterns of positive responses or challenges, focusing on how pure dialogue affects participation.

#### Positive Response and Increased Motivation

Media *Podcasts* have succeeded in creating a new learning atmosphere and increasing the interest of most students, with a positive response manifested in enthusiasm and active participation. M. Risky Rosan Saputra student felt a positive experience, stating that he really "enjoyed" because he was able to try the learning experience with *innovative Podcast* media. Rifqa

Qothrunnada students also admitted that this method is fun and "cool" because it is a new method in learning Fiqh. This response shows that *Podcasts* as pure dialogue videos, with a focus on voice conversations and narrator expressions, are capable of transforming learning from monotonous to interactive, in line with transformative educational principles that encourage changes in students' behavior towards more obedience to Islamic law, albeit without screen text or images that might make it simpler and more direct.

Students feel motivated because *Podcasts* offer a fresh learning experience, different from traditional lectures. For example, the dialogue format alone makes the content feel like a personal conversation, increasing the mental readiness of students before the class session. This is reflected in interviews, where students say *podcasts* make them "more excited" about the topic of khamar. After the screening, students actively ask questions about the postulates of the Quran in *the Podcast*, such as "Why is khamar called the mother of sin?" or discuss the wisdom of prohibition with friends. Observations noted that 70-80% of students engaged in discussions, demonstrating active engagement that is rare in conventional methods, with pure dialogue encouraging students' empathy and imagination. Students like Sayyid Ahmad revealed that *Podcasts* as dialogue videos are "easier to follow" because they can focus on sound and expression, helping them visualize the impact of khamar mentally. This increases knowledge retention, as students can play videos at home, preparing them for the Fiqh exam, without visual elements that might be confusing.

This positive response encourages students to practice Islamic values, such as avoiding khamar, because the material is presented applicatively through dialogue. Teacher Mrs. Dra. Eni Zahara, M.Pd.I noted that students' motivation increased, with students more enthusiastic in the task of reflection on the dangers of khamar, because the dialogue format made the topic more relevant. *Podcasts* allow for personalization, such as students with auditory learning styles feeling more engaged through voice intonation. It also supports inclusivity, as students can imagine contexts without images, increase overall motivation and maintain the feasibility of Islamic content.

#### Focus Challenges and Conventional Preferences

Although the emotional response was mostly positive, the level of focus and assessment of the effectiveness of *audio-visual podcasts* as dialogue videos alone varied widely, with challenges arising from both technical and non-technical factors in the classroom. Contrast arises when some students find it difficult to maintain focus and comprehension, mainly due to obstacles such as poor sound quality or signal interference when playing *YouTube videos* on a projector. Student focus becomes a major challenge, pointing out problems with technical playback in the classroom, where conventional preferences (direct interaction with teachers) are preferred for in-depth clarification. It emphasizes that *Podcasts* are effective as a complement, but cannot completely replace traditional methods in Fiqh, as the dialogue format alone without additional visual elements makes it dependent on audio quality and connection.

Obstacles such as blurry voices or *Buffering* videos on *YouTube* cause students to lose concentration, especially when pure dialogue is difficult to hear well. Rifqa Qothrunnada students reported that weak signals made the video stall, disrupting the flow of understanding of the wisdom of the khamar ban, with no screen text that could help. Not all students can maintain attention during the 15-20 minutes of playback, with some students focusing more on the intonation of the narrator's voice. Observations show that students with auditory learning styles prefer to listen to dialogue, but technical distractions reduce overall effectiveness, as there are no images to maintain visual attention. Students prefer to discuss directly with the teacher for complex questions, such as the interpretation of the Hadith on khamar, because *Podcasts* as dialogue videos alone, while interesting, do not provide *real-time* responses. This is reflected in interviews, where students say *podcasts* are "great for homework, but in the classroom you need a teacher to explain them in depth", because pure dialogue feels less interactive without visual elements.

The classroom environment, such as distractions or lack of time for reflection, also affects focus. Student M. Risky Rosan Saputra said that although he "enjoyed", he had difficulty focusing if there was a noise disturbance from other students during individual playbacks, and the dialogue

format alone made him more susceptible to distractions. This challenge shows that *Podcasts* as dialogue videos alone need to be acquired by mixed methods, such as flipped classroom, where students watch at home and discuss in class to maintain focus, since the reliance on pure audio demands optimal technical conditions.

So it can be concluded that students' interactions and responses to the implementation of *Podcast media* are great as additional materials or at-home remedial materials, due to their flexibility and appeal, especially with a focus on pure conversations that make the content more intimate and memorable. However, *Podcasts* cannot replace teachers in the classroom, as the challenges of conventional focus and preferences demand direct interaction for in-depth clarification. For *Podcasts* to be effective, schools must fix sound and signal issues through infrastructure upgrades such as stable Wi-Fi and quality speakers, and teachers must allow enough time for students to ask questions directly during learning sessions. Additional recommendations include teacher training to facilitate post-screening discussions, the development of more interactive *Podcast* content (such as dialogue with pauses for student reflection), and periodic evaluation through student surveys to tailor the dialogue format to the needs of Fiqh.

## 2. *Advantages and Disadvantages of Podcast Media in Fiqh Learning*

The advantages of *Podcast media* in learning Islamic Religious Education<sup>31</sup> at MAN 2 Palembang City dominate the findings, especially in the context of the digital era, while the disadvantages are more contextual and can be overcome through supporting strategies. This analysis is based on a multi-stakeholder perspective<sup>32</sup> (teachers, students, and vice principals), which is aligned with the formulation of the second problem.

### a. *Advantages of Podcast Media*

*Podcasts* offer high flexibility as a self-paced learning medium, which is perfectly suited to the lifestyle of millennial students.<sup>33</sup> The statement of the Curriculum Waka Bunyamin, M.Pd, that *the Podcast* is "up-to-date and liked by young people" shows that this medium is relevant to the digital era, where students are more familiar with streaming audio content. The flexibility of access "anytime and anywhere" (Dra. Eni Zahara, M.Pd.I) allows students to replay the material, as Aisyah felt, which helps the understanding of abstract concepts of Fiqh (for example, the postulates of the prohibition of *khamar*). In addition, *Podcasts* increase interest in learning by presenting religiously meaningful content in a trendy format, as mentioned by Bunyamin, M.Pd, who sees it as an innovation to "enrich students' digital knowledge". Pedagogically, this advantage answers the need for Islamic Religious Education to make Islamic teachings more contextual and interesting, thereby supporting the purpose of forming students' religious character (Law No. 20 of 2003 concerning the National Education System).<sup>34</sup>

*Podcasts* allow students to learn at any time, such as while traveling or taking breaks, without being tied to a class schedule. It is suitable for busy millennial students, allowing replay to deepen the understanding of Fiqh postulates, such as the wisdom of the prohibition of *khamar*, which was previously difficult to understand through text alone. With a trendy audio format, *Podcasts* make Fiqh more engaging, turning "dry" material into interactive. Students like Aisyah feel more motivated, because Islamic content is presented in a modern way, supporting the formation of religious character in accordance with the National Education System Law. *Podcasts* introduce students to digital literacy, such as listening to Islamic content on platforms such as Spotify or YouTube, which is relevant to the Industrial Revolution 4.0. It enhances 21st century skills, while maintaining the values of Islamic Religious Education. *Podcasts* help students understand abstract concepts through narratives, such as

<sup>31</sup>Saeful Kurniawan and Hosaini, "Extra-Curricular Implications on Islamic Religious Education," *Nusantara Journal of Islamic Studies*, Vol. 1, No. 1 (2020): p. 68.

<sup>32</sup>Tone Ristad et al., "A multi-stakeholder perspective on inclusion in higher education: Ruling on fragile ground," *International Journal of Educational Research Open* 6 (2024), doi:10.1016/j.ijedro.2023.100311.

<sup>33</sup>Ririn Eka Monicha et al., "The Cultivation of Moral Values in the Learning of Islamic Religious Education Facing the Millennial Era at State High School 2 Rejang Lebong The Cultivation of Moral Values in the Learning of Islamic Religious Education Facing the Millennial Era at State High School 2 Rejang Lebong," *TADRIB: Journal of Islamic Religious Education* 6, no. 2 (2020): 200.

<sup>34</sup>Ministry of National Education, "Law of the Republic of Indonesia No. 20 of 2003 concerning the National Education System," 2003.

dialogues about the laws of prayer, making Islamic teachings more contextual. This is in line with QS. Al-Baqarah verse 31, which emphasizes interactive teaching. *The podcast* is accessible to students with physical limitations, such as those unable to attend class, ensuring inclusive and equitable Islamic Religious Education. As an integral technology, *Podcasts* support an intelligent society, where students learn independently while addressing social challenges through Islamic knowledge.

#### b. Disadvantages of Podcast Media

Although the use of *Podcasts* in learning is innovative, some shortcomings still arise, especially related to technical aspects and limited interactions. If not handled properly, these things can reduce the effectiveness of learning. Some of the obstacles found at MAN 2 Palembang include poor audio quality problems and internet signal interference. Complaints from students such as M. Risky, Rifqa, and Sayyid Ahmad show that the digital infrastructure in madrasas still needs to be strengthened. In addition, there are also technical constraints such as "colliding sounds" when *Podcasts* are played simultaneously in the classroom, indicating the need for clearer technical guidance for teachers and students.

Limited interaction is also a challenge in itself. Students like M. Risky and Sayyid Ahmad admitted that learning with *Podcasts* felt less interesting because they could not directly ask questions or respond to the material, in contrast to conventional methods that were more spontaneous and communicative. From the ethical side, Bunyamin, M.Pd emphasized the importance of content selection so that *Podcasts* do not go out of the values and norms of Islam<sup>35</sup>. Supervision of the material needs to be carried out carefully to maintain the integrity of Islamic Religious Education. In addition, the duration of *the Podcast* that is too long is also an obstacle, especially for students who are not used to learning independently. To overcome this, content can be divided into short segments to make it easier to digest and still grab students' attention during the learning process.

Several obstacles also arise in the implementation of *Podcast* media at MAN 2 Palembang. For example, poor audio quality or a weak internet signal often interfere with students' understanding. There are times when students have difficulty clearly hearing Fiqh material delivered through *Podcasts*. This shows the importance of improving school facilities, such as improving audio devices and internet networks to make the learning process smoother. Additionally, *Podcasts* have limitations when it comes to direct interaction. Students cannot immediately ask questions when there are things that are not understood, so the process of clarifying complex Fiqh concepts becomes less effective. Another risk that needs to be considered is the possibility of content that is not in accordance with Islamic sharia values. Therefore, it is necessary to carry out strict screening and supervision of each material that will be aired. Episode duration that is too long can also make students bored quickly, especially for those who are not used to learning independently. Therefore, content should be divided into segments to keep it engaging and easy to follow. On the other hand, some students who prefer traditional learning methods find *Podcasts* less interactive. This indicates the need for a combination of *podcasts* and *hybrid learning*<sup>36</sup>.

Finally, because *Podcasts* rely solely on audio, students with visual or kinesthetic learning styles may feel less engaged. Therefore, there needs to be a variety of learning media that can adapt to the characteristics of each student. Overall, the use of *Podcast* media in learning has proven to provide many benefits. The flexibility of time, ease of playback, and its appeal to students make *Podcasts* superior to its shortcomings. In the context of Islamic Religious Education learning, *Podcasts* function as a complement that enriches the learning process, not as a substitute for the role of teachers. To make its application more optimal, madrasas are advised to improve supporting facilities, such as providing *adequate speakers* and a stable *Wi-Fi* network. In addition, teachers also need to receive training on how to integrate *Podcast* learning with face-to-face methods, in order to create balanced and interactive learning. As a follow-up step, it is important to conduct regular evaluations of student responses, develop content that is in accordance with ethical values and Islamic teachings, and collaborate with

<sup>35</sup> Sofia Hayati and Nuraini, "Approaches in Understanding Religion (Comparison of the Thoughts of A. Mukti Ali and Joachim Wach)," JSA : Journal of Religious Studies Vol.8, No. 1 (2024): p. 86–98, <https://doi.org/https://doi.org/10.19109/jsa.v8i1.23375>.

<sup>36</sup> Gianti Gunawan et al., *Learning Adaptation with Hybrid Learning Method* (Yogyakarta: Zahir Publishing, 2021), 21.

Islamic Religious Education experts. Thus, *Podcast* media can continue to develop in line with the curriculum and really help improve the quality of learning at MAN 2 Palembang City.

## CONCLUSION

Based on the results of the research and discussion in the previous chapter, it can be concluded that the implementation of the media *Podcast* in Fiqh learning at MAN 2 Palembang has been running systematically and has made a positive contribution to the teaching and learning process, although it is still faced with several obstacles. This research focuses on two main problem formulations, namely the implementation of media *Podcast* and its advantages and disadvantages in the context of learning Fiqh Khamar material.

First, the implementation of *Podcast* media follows the stages of planning, implementation, and structured evaluation. At the planning stage, *the Podcast* is designed in harmony with basic competencies and learning objectives, using simple language and relevant contextual examples, as confirmed by Dr. Eni Zahara, M.Pd.I. The implementation through the introductory, core, and closing activities successfully triggered student involvement, with positive responses such as increased focus from students. However, technical challenges such as poor sound quality and signal interference reduce effectiveness, especially in group interaction and playback. The use of this media is effective as a supplement, but requires more optimal supporting facilities to become an integral part of Fiqh learning

Second, the advantages of *Podcast media* dominate the findings, especially in the digital era. *Podcasts* offer flexibility of anytime and anywhere access, an *Up-to-Date* nature that suits the lifestyle of millennial students, as well as a *replay function* that facilitates the understanding of Fiqh abstract material. This increases interest and motivation to learn, creating a relaxed and innovative atmosphere that is in harmony with the goals of building students' religious character. Instead, the main drawbacks stem from technical barriers (audio quality and infrastructure), limitations of direct interaction, and ethical challenges of content. Nonetheless, the advantages of *Podcasts* are superior as an additional medium, with great potential when combined with conventional methods.

Overall, this research emphasizes that *Podcast* media contributes effectively in improving the quality of Fiqh learning at MAN 2 Palembang, especially as a digital innovation that supports the understanding of religious concepts. However, its success depends on infrastructure improvements and pedagogical adaptation to address existing shortcomings. The results of the study show that the use of *Podcast* media in Fiqh learning has a positive impact on students' interest and understanding. These media are flexible, playable, and make learning more engaging, although there are still constraints such as audio quality and networking. These findings support previous research that *podcasts* can be an effective learning medium and can be further developed on other learning materials or media.

## LIMITATIONS

This study has several limitations. The research was conducted only at MAN 2 Palembang with a limited number of participants, including the vice principal, one Fiqh teacher, and several students from class XI, so the findings may not fully represent other schools or educational contexts. In addition, the data were collected through qualitative methods such as observations, interviews, and documentation, which rely on participants' perceptions and may contain subjectivity. The effectiveness of the *Podcast* media was also influenced by technological factors such as audio quality, internet connectivity, and the availability of classroom facilities. Therefore, future research is recommended to involve more participants, be conducted in different educational settings, and apply more varied research methods to obtain more comprehensive results.

## AUTHOR CONTRIBUTION

VD conceived the study, conducted the field research, collected and analyzed the data, and drafted the manuscript. ZU contributed to the research design, supervised the study process, and

reviewed the manuscript. IR assisted in data interpretation, provided academic guidance, and contributed to revising and improving the final manuscript. All authors have read and approved the final version of the manuscript.

### CONFLICT OF INTEREST

The authors declare no conflict of interest.

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