



Optimizing Flip-Based Islamic Religious Education Learning to Increase Active Participation in Discussions and Self-Expression of Elementary School Students

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ABSTRACT

Keywords:

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This study aims to optimize Islamic Religious Education (IRE) learning through the use of Flip to enhance students' active participation in discussions and their self-expression at SD Cahaya Cendekia. The background of this research is based on the low level of student engagement in IRE learning, which is still dominated by conventional teaching methods, thus requiring innovative and interactive digital learning media. This study employed a qualitative approach with a case study design. Data were collected through classroom observations, interviews with IRE teachers and students, and documentation of learning activities. The findings indicate that the use of Flip as a digital learning medium significantly increases students' active participation, as reflected in their willingness to express opinions, engagement in discussions, and ability to articulate their understanding of IRE materials through video-based responses. Moreover, Flip fosters a more enjoyable, collaborative, and student-centered learning environment. Therefore, Flip-based IRE learning is effective as an alternative digital learning medium to enhance students' active participation and self-expression at the elementary school level.

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INTRODUCTION

Islamic Religious Education (IRE) plays a strategic role in shaping students' character, religious attitudes, and their ability to internalize and express Islamic values in everyday life. At the elementary school level, IRE learning is not merely oriented toward cognitive mastery of religious content, but also emphasizes the development of attitudes, active participation, and students' ability to communicate and express their religious understanding both orally and in written form. Therefore, IRE learning processes need to be designed in an engaging and interactive manner that is aligned with the developmental characteristics of elementary school students to ensure meaningful learning experiences (Khan-Baker, 2025).

However, in practice, IRE learning at Cahaya Cendekia Elementary School still faces several challenges, particularly in encouraging students' active

participation in classroom discussions and fostering their confidence in self-expression. A number of students tend to remain passive, show low self-confidence when expressing opinions, and experience limitations in articulating their understanding of IRE materials. These conditions are influenced by the dominance of one-way instructional methods and the limited use of interactive digital learning media in the classroom (Parawansah & Sofa, 2025).

Along with the rapid development of educational technology, the integration of digital learning media has become an innovative solution to improve the quality of IRE learning. One digital medium that can be utilized is Flip, a video-based learning platform that enables students to record responses, express opinions, answer questions, and reflect on learning materials independently. The use of Flip provides wider opportunities for students to actively participate, practice speaking skills, and express their understanding in a more flexible and comfortable learning environment (Hakiki & Sofa, 2025).

Previous studies indicate that interactive video-based learning media have a positive impact on students' participation and engagement. One study revealed that the use of interactive video platforms in learning activities increases students' activeness in discussions and encourages them to express their opinions more confidently. Video-based media allow students to think more carefully before responding, resulting in more equitable and inclusive learning participation (Sita & Sofa, 2025).

Another study found that the use of video-recording-based digital media in Islamic Religious Education enhances elementary school students' self-confidence and communication skills. Students feel more comfortable expressing their religious understanding through video recordings than through direct presentations in front of the class, enabling a more optimal process of internalizing Islamic values (Yunus et al., 2025).

Furthermore, additional research demonstrates that the implementation of the Flip platform in classroom learning contributes significantly to increased student engagement, including participation in discussions, reflection activities, and opinion sharing. Flip is considered effective in creating a participatory, collaborative, and student-centered learning environment, particularly in learning contexts that require oral expression and personal reflection (Sholeha & Sofa, 2025).

Based on the above discussion, optimizing Flip-based IRE learning is considered essential as an effort to enhance students' active participation in discussions and develop their self-expression abilities at Cahaya Cendekia Elementary School. Through the implementation of Flip-based learning, it is expected that the IRE learning process will become more interactive, enjoyable, and capable of encouraging sustained student engagement, thereby enabling the objectives of Islamic Religious Education to be achieved more effectively and optimally.

METHOD

This study employed a qualitative approach with a descriptive research design to obtain an in-depth understanding of the optimization of Flip-based Islamic Religious Education (IRE) learning in enhancing students' active participation in discussions and their self-expression at Cahaya Cendekia Elementary School (Wijaya & Sofa, 2025). The research was conducted at Cahaya Cendekia Elementary School, involving purposively selected participants, including the principal, IRE teachers, and elementary school students who were directly engaged in the implementation of Flip-based IRE learning. The purposive sampling technique was applied to ensure that the selected subjects were relevant and actively involved in the learning process under investigation.

Data were collected through observation, in-depth interviews, and documentation. Observations were conducted to examine the implementation of Flip-based IRE learning, with particular attention to students' active participation in discussions and their ability to express ideas and understanding (Qudsiyah et al., 2025). In-depth interviews with IRE teachers and the school principal were carried out to explore planning processes, instructional implementation, and responses to the use of Flip in IRE learning. Documentation was used to support the data, including photographs of learning activities, students' Flip video recordings, and instructional materials. Data analysis followed a qualitative descriptive procedure involving data reduction, data display, and conclusion drawing. To ensure data credibility and trustworthiness, source triangulation and methodological triangulation were employed to validate the findings.

RESULT AND DISCUSSION

Result

Implementation of Flip-Based Islamic Religious Education Learning

Based on classroom observations and interviews, the implementation of Flip-based Islamic Religious Education (IRE) learning at Cahaya Cendekia Elementary School was conducted in a planned and systematic manner. The IRE teacher began each lesson by clearly explaining the learning objectives and providing a brief introduction to the subject matter. Subsequently, students were guided to access the Flip platform, and the teacher explained the procedures for recording and submitting video responses. Observational data indicated that students were able to follow the instructions effectively and showed enthusiasm during the learning process.

Interview data with the IRE teacher, Ustadz Yudi Mas'udi, revealed that Flip facilitated students' ability to express their understanding orally. He stated, *"Before using Flip, only a few students were active during discussions. After implementing Flip, almost all students participated because they could record their videos independently and repeat them until they felt confident."* This statement highlights that Flip accommodates students' varying levels of confidence and allows them to engage in learning at their own pace.



Figure 1: Flip Learning Activities

Documentation in the form of photographs and recorded student videos further supported these findings. The documentation showed students actively recording their responses and engaging with the learning material through video. In addition, the school principal, Moh. Samsul Bahri, M.Pd., emphasized that Flip-based learning aligns with the school's policy on digital technology integration. He noted, *"Flip helps create more active and student-centered learning. Students become more confident in speaking and expressing their religious understanding."* These findings indicate that the implementation of Flip not only enhances classroom interaction but also supports the broader vision of school development.

Enhancement of Students' Active Participation in Classroom Discussions

The findings indicate that the use of Flip significantly increased students' active participation in IRE classroom discussions. Observational data showed a noticeable rise in the number of students who responded to questions and shared their opinions through Flip videos. Unlike conventional discussions, participation was no longer dominated by a small group of students.

According to the IRE teacher, Flip provided equal opportunities for all students to participate. Ustadz Yudi Mas'udi explained, *"With Flip, every student has the same opportunity to express their ideas. Students who were usually silent became more active because they felt more comfortable."* This interview evidence demonstrates that Flip promotes more inclusive and equitable participation in learning activities.

Student interviews further reinforced these findings. One student, Al Habsy, shared his experience by stating, *"I am more confident answering questions through Flip because I don't feel as nervous as when speaking directly in front of the class. If I make a mistake, I can record it again."* This response indicates that Flip reduces students' anxiety and encourages them to engage more actively in classroom discussions.

Development of Students' Self-Expression through Flip-Based Learning

Beyond increasing participation, Flip-based IRE learning also contributed significantly to the development of students' self-expression. Observations showed improvements in students' speaking confidence, clarity of expression, and ability to articulate their understanding of IRE materials using their own

words. Students appeared more relaxed and expressive when delivering their responses through video.

The school principal highlighted the long-term benefits of Flip for students' communication skills. Moh. Samsul Bahri, M.Pd. stated, *"Through Flip, students are trained to speak in a more structured and confident manner. This is very important in IRE learning so that the values being taught can be conveyed properly."* This perspective underscores the role of Flip in fostering essential communication competencies within religious education.

Student testimony further confirmed this development. Al Habsy expressed, *"When using Flip, I can explain IRE materials calmly and without fear of making mistakes."* Additionally, documentation and observation revealed that the IRE teacher consistently provided feedback and appreciation for students' video submissions. This practice made students feel valued and motivated to continuously improve their self-expression skills.

Summary of Research Findings

Overall, the findings demonstrate that optimizing Flip-based IRE learning effectively enhances students' active participation in discussions and supports the continuous development of their self-expression at Cahaya Cendekia Elementary School. The integration of observation, interview, and documentation data confirms that Flip creates a more interactive, inclusive, and student-centered learning environment, contributing positively to the quality of Islamic Religious Education at the elementary school level.

Discussion

The findings of this study demonstrate that the Friday Qur'anic Recitation and Islamic Reflection Program (JUMARI) functions as an effective model of religious habituation in strengthening moral education at the madrasah ibtidaiyah level. The structured and consistent implementation of the program enables students to engage not only in ritual religious activities but also in reflective learning processes that foster moral awareness. This finding supports previous studies which emphasize that moral education in Islamic institutions is most effective when religious practices are integrated into students' daily routines rather than delivered solely through formal classroom instruction (Guna et al., 2024; Muis et al., 2019)

The integration of Qur'anic recitation with Islamic reflection emerges as a key element distinguishing the JUMARI program from conventional religious activities. While earlier studies on Friday Qur'anic recitation programs primarily focused on improving students' Qur'anic reading skills and general religiosity, the present study highlights the added value of reflective sessions in facilitating moral internalization (Fuadah & Sofa, 2025). Through reflection, students are encouraged to connect religious texts with concrete moral behaviors, such as honesty, discipline, and respect, thereby strengthening their understanding of Islamic moral teachings in practical contexts.

The role of teachers as moral role models is another significant aspect

revealed in this study. Teachers are not merely facilitators of religious activities but also serve as examples whose attitudes and behaviors influence students' moral development. This finding aligns with previous research emphasizing that teacher exemplarity plays a crucial role in the internalization of moral values within Islamic educational settings (Wijaya & Sofa, 2025). When teachers consistently demonstrate the values conveyed during religious activities, students are more likely to adopt these values in their daily interactions, reinforcing the effectiveness of habituation-based moral education.

Furthermore, the findings corroborate earlier research indicating that consistent religious habituation contributes positively to students' discipline, politeness, and religious awareness (Sholikah et al., 2025). However, this study extends prior research by revealing that reflective elements within religious habituation programs enhance students' moral comprehension beyond surface-level ritual practice. This suggests that religious activities without reflective engagement may limit students' ability to fully internalize moral values, thus highlighting the importance of combining ritual and reflection in moral education programs.

Despite its positive impact, the implementation of the JUMARI program also faces challenges, particularly differences in students' Qur'anic reading abilities and time constraints within the school schedule. Similar challenges have been identified in previous studies on religious programs in Islamic elementary education, which note that heterogeneity in students' competencies can hinder program effectiveness if not addressed through adaptive strategies (Hamidah & Sofa, 2025). Nevertheless, the flexible management and additional guidance observed in this study demonstrate that such challenges can be mitigated through institutional commitment and teacher support. Overall, the findings reinforce the notion that religious habituation programs that integrate reflection, role modeling, and sustainability are highly relevant for strengthening moral education in madrasah ibtidaiyah.

CONCLUSION

In conclusion, the findings of this study indicate that the optimization of Flip-based Islamic Religious Education (IRE) learning at Cahaya Cendekia Elementary School has a positive and meaningful impact on students' active participation in classroom discussions and the development of their self-expression skills. The use of Flip as a video-based digital learning medium creates a more interactive, student-centered, and inclusive learning environment, enabling students to confidently express their understanding of IRE materials. Students who were previously passive and reluctant to participate demonstrated increased willingness to share opinions and engage in discussions, indicating that Flip effectively reduces psychological barriers such as anxiety and lack of self-confidence.

Furthermore, the successful implementation of Flip-based IRE learning is closely linked to the role of teachers as facilitators and the support of school

leadership in integrating digital technology into the learning process. Through careful planning, clear guidance, and constructive feedback on students' video responses, Flip-based learning supports the achievement of IRE learning objectives across cognitive, affective, and communicative domains. Therefore, Flip-based IRE learning can be considered an effective and relevant alternative instructional strategy for enhancing the quality of Islamic Religious Education at the elementary school level in the digital era.

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