



The Effectiveness of Implementing Film Media the Physician and the Kingdom of Heaven as an Information Source in Learning Islamic Civilization History

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Abstract

*This study addresses the low ability of students to process information in the Islamic Civilization History course at UIN Imam Bonjol Padang. Students often struggle to integrate information from various sources when confronted with historical problems. The purpose of this research is to enhance students' information processing skills by utilizing film media as a learning tool, specifically through *The Physician and Kingdom of Heaven*. This study adopts Classroom Action Research (CAR) using the Kemmis and McTaggart model, which includes four stages: planning, action, observation, and reflection. The results show a significant improvement in students' ability to analyze and synthesize information after integrating film media into the learning process. The visual and narrative elements in the films help students better understand historical content and sharpen their information processing abilities.*

Keywords: *film media; information processing; historical sources; Islamic civilization.*

Introduction

The implementation of education in Indonesia must align with the desired objectives. The goals of education should not solely focus on the numerical grades achieved by students during the learning process, but rather emphasize the development of skills and abilities in the cognitive, affective, and psychomotor domains. In the context of learning Islamic Civilization History, the primary objective is to encourage students to enhance their thinking abilities. According to Yatim (2018), there are four ideal goals that should be achieved in learning history, namely: (1) possessing knowledge and understanding of historical events in Islamic civilization; (2) developing critical thinking skills to examine and utilize historical knowledge; (3) mastering analytical skills in Islamic civilization history to assess the validity of received information; and

(4) understanding and analyzing social changes in the surrounding community as a basis for honing critical and analytical thinking skills (Yatim, 2018).

The course on Islamic Civilization History (SPI) is part of the compulsory university curriculum (MKU) taught across all faculties and study programs at UIN Imam Bonjol Padang. This reflects the importance of the course in equipping students with authentic knowledge of Islamic history, enabling them to provide accurate understanding to society. The course encompasses a comprehensive study of the development of Islamic civilization analytically and logically, considering the relationships and interconnections among its various elements. The focus of discussion is primarily on the history of Islamic civilization during the classical and medieval periods, specifically covering themes from the prophetic biography (*sirah nabawiyah*) to the Islamic dynasties (Alfin, 2019).

In the learning process, the development of Islamic civilization is analyzed through various approaches, such as historical, cultural, and socio-political-economic perspectives. The course explores the early formation of Islamic civilization, its golden age when Islamic empires reached their peak of power, and its contributions to architecture, art, and science. Through this approach, students are expected to gain a holistic, accurate, and comprehensive understanding of Islamic history. Although the learning process primarily emphasizes the development of cognitive abilities, such as understanding, analyzing, and evaluating information related to Islamic history, the course also aims to enhance students' affective awareness as a form of reflection on normative values. Overall, the SPI course is designed to develop students' knowledge and skills in the field of Islamic history. The material on Islamic civilization history, which includes facts and concepts, should train students' critical thinking abilities. However, the learning process of this course often faces challenges, particularly in the cognitive domain, as it requires the processing of information from the material presented. The ability to process information is part of the thinking process.

Observations conducted in seven classes across seven faculties at UIN Imam Bonjol Padang revealed several issues in the learning process of the Islamic civilization history course. First, the teaching method tends to be one-directional, where students only receive information from lecturers without being actively involved in the information-seeking process. Second, interviews with students revealed that they are more interested in the use of media such as films or videos (Agustian et al., 2021). Third, students' ability to connect information from various sources remains low. In the context of this course, students tend to memorize information without being able to process, understand, or apply it to solve problems, as reflected in test results that emphasize memorization over deep understanding.

From the above description, it can be concluded that students often struggle to grasp the core material at the beginning of the learning process. They tend to focus on the facts presented by the lecturer without being able to analyze or process the information they have received. The level of students' ability to absorb information depends heavily on their thinking capacity and the brain's ability to process information. Agustian, T., et al. (2021) explain that "the process of information processing, also called interpersonal communication, includes sensation, perception, memory, and

thinking." To enhance this ability, information processing is a crucial part of analytical skills (Muharman et al., 2023).

Analytical skills enable students to identify relationships between various sources of information, process the data obtained, and not just passively receive information. They need to determine the core points of information, understand its context in time and space, and draw relevant conclusions. This information processing process involves students' critical thinking, which must be developed gradually. According to Muharman, I., et al. (2023), thinking skills include "exploring information, processing information, making decisions, and solving problems creatively." By training thinking skills, students will become more adept at solving problems logically and rationally. Based on the problems explained above, there is a need to develop learning media that can help students improve their ability to process information (Muharman et al., 2023).

Currently, learning media is experiencing rapid development. Learning media not only serves as a tool to assist in the teaching-learning process but also as a learning resource that enriches students' insights and helps lecturers deliver messages more clearly and meaningfully. As stated by Muharman, I., et al. (2023), effective media is media that can provide stimulation and foster students' motivation to learn (Muharman et al., 2023). This aims to prevent boredom and fatigue during the learning process. Gagne and Briggs in Prasetyo & L. Rukmana (2024) state that learning media includes various physical tools used to deliver teaching materials, such as books, tape recorders, cassettes, videos, cameras, film slides, photos, images, graphs, television, and computers (Prasetyono et al., 2021). One of the main characteristics of learning media is its ability to convey messages or information to students effectively.

Among the various types of learning media available, the researcher chose film as a learning tool. Film is a highly effective communication tool in supporting the learning process. Information that is seen and heard tends to be more easily remembered compared to information that is only read or heard. Film media serves as a connecting tool in the form of films or other mass media such as radio, television, and newspapers, which not only provide information but also influence the audience's thinking (Prasetyo & L. Rukmana, 2024; Agustian, T., et al., 2021) (Prasetyono et al., 2021). The use of film in learning can create more dynamic communication and interaction between educators and students, making the intended message easier to understand (Laheba, 2022) (Ridley et al., n.d.).

By using film as a learning medium, students are expected to be able to process information from the film's content. Students can analyze and categorize data or information according to existing facts and realities. Additionally, the use of film can stimulate students' thinking processes, help them understand a process, and develop their skills. Through film media, students can learn in-depth while enhancing their ability to process information.

Furthermore, there are various activities that can help students improve their ability to process information. One such activity is the application of film media in learning. In this case, the lecturer screens a film in class and provides students with the opportunity to seek additional information from various sources. This way, students are trained to filter the main points from the film's content and process the information they have obtained. This film-based learning is

conducted in groups, where each group discusses various issues related to the topic or theme determined in the RPS by the lecturer. This method aims to familiarize students with processing various sources of information into meaningful results.

Through film screenings, students are trained to identify key points from the film's content and analyze the information obtained. They are also guided to compare this information with other sources to produce a more accurate understanding. In this context, film can function as one of the information sources that complements or compares data from other sources, such as books or the internet. The main objective of this research is to develop students' critical thinking skills, given that the process of processing information involves grouping and analyzing data. Thus, students are expected not to easily believe every piece of information they encounter.

This research focuses on the main question: How can students' ability to process information be enhanced through the use of the films "The Physician" and "The Kingdom of Heaven" in the learning process of the Islamic Civilization History course at UIN Imam Bonjol Padang?

Methods

This research employs classroom action research (CAR) as the approach to collect data. According to Muharman I. (2023), CAR is research conducted by educators in their own classrooms through a process of self-reflection, with the aim of improving the quality of the learning process in the classroom so that student learning outcomes can be enhanced (Muharman et al., 2023). This research uses the spiral model design developed by Kemmis and McTaggart, which consists of four interconnected main components: planning, acting, observing, and reflecting. The research location is UIN Imam Bonjol Padang, with the research objects being classes randomly selected from each faculty. Each faculty is represented by one class studying the Islamic Civilization History course.

The research instruments used include observation guidelines, field notes, and interview guidelines. The data collection techniques applied encompass observation, interviews, and documentation studies. After the data is collected, the next step is data processing. The processing is conducted after the data is obtained, utilizing various data collection techniques. The data used consists of quantitative and qualitative data, aiming to provide significant meaning to address the research problem.

The research results obtained by the researcher need to undergo testing to assess their validity, ensure their accuracy, and guarantee that the research is accountable. Data validation is carried out using several methods. First, member check, which involves verifying the information or data obtained during observations or interviews with sources to ensure consistency and accuracy. Second, audit trail, which aims to examine and identify potential errors made by the researcher during the research process. Lastly, expert opinion, which involves seeking input from experts or supervisors to evaluate and provide feedback on the research results.

Result and Discussion

The film media used in this research are *The Physician* and *The Kingdom of Heaven*. These two films cover four themes in the Semester Learning Plan (RPS) for the Islamic Civilization History course: 1) The development of Islamic Civilization during the Safavid Dynasty (focusing on political/dynastic dynamics), 2) Cultural interactions and the development of science and philosophy in the Middle Ages, with a focus on the figure of Ibn Sina, 3) The Crusades, and 4) The interaction between Islamic civilization and the Western world as a consequence of the Crusades. This research does not examine issues of historiography (source criticism) or semiotics but instead focuses on the content of the two films as sources of information for students. Below, the historical context (spatial, temporal, and thematic) of *The Physician* and *The Kingdom of Heaven* is explained (Dean, D. A. Segal, 2022).

The Physician, adapted from Noah Gordon's novel, depicts life in 11th-century Persia. The story follows a young English Christian named Robert Cole (played by Tom Payne), who embarks on a journey to find a teacher in Isfahan, Persia. After losing his mother and being separated from his siblings, Rob joins a traveling healer known as Barber (played by Stellan Skarsgård). Barber, a term for healers in England at the time, begins to suffer from failing eyesight due to age. A Jewish physician successfully treats him, sparking Rob's curiosity about the origins of such medical knowledge. Upon inquiry, Rob learns that the physician studied in Isfahan under a renowned teacher, Ibn Sina.

Driven by a strong desire to learn from Ibn Sina, Rob undertakes a long journey to Persia, which takes over a year. Since only Jews were accepted in Isfahan, Rob disguises himself as Jesse ben Benjamin and undergoes circumcision. After facing numerous obstacles, including a sandstorm and a grueling two-month journey to Isfahan, he finally arrives at the madrasa where Ibn Sina teaches. Rob struggles to gain entry due to a lack of academic recommendations and even endures abuse until he is discovered by Ibn Sina (played by Ben Kingsley), who treats him with opium as an anesthetic. Impressed by Rob's dedication to medicine, Ibn Sina eventually accepts him as a student. During his studies, Rob not only learns medical science but also the ethics of healing. Ibn Sina teaches that a physician must treat patients with kindness, always beginning treatment with an introduction and seeking the patient's consent.

The film also portrays political conflicts as religious formalists ally with the Seljuk army to overthrow Shah Ad-Daula. The Seljuk army sends plague victims to spread a deadly epidemic in Isfahan. Ibn Sina advises the population to flee, but the Shah refuses to leave his palace. Rob and the physicians work to find a way to stop the plague, eventually discovering that rats are the primary carriers. Beyond politics, the film highlights tensions between religious dogma and scientific inquiry, particularly regarding autopsies. A Zoroastrian named Qasim asks Rob not to bury him after death but to leave his body for vultures, in accordance with Zoroastrian beliefs. Honoring Qasim's wishes, Rob performs an autopsy to understand human anatomy, despite it being forbidden by prevailing beliefs. However, his actions are discovered by Davout, a madrasa employee who dislikes him, leading to Rob and Ibn Sina being tried by religious authorities and nearly sentenced to death. Fortunately, royal troops rescue them.

At the palace, the Shah suffers from severe abdominal pain. Using the anatomical knowledge gained from the autopsy, Rob successfully performs an appendectomy and saves the Shah's life. However, outside the palace, the Mullah allied with the Seljuks continues to attack. The madrasa is destroyed, the Jewish community is assaulted, and the Shah eventually dies in battle, paving the way for Seljuk rule in Persia. The film dramatizes Ibn Sina's death, showing him sitting alone in his ruined madrasa before drinking poison. However, this depiction is historically inaccurate, as Ibn Sina actually died in 1037 at the age of 58 while traveling to Hamadan.

In critiquing *The Physician*, two approaches can be taken: first, an apologetic stance demanding corrections for historical inaccuracies; second, a critical approach focusing on the moral values of the story while seeking alternative sources. Despite its deviations from official history, the film successfully highlights the glory of Islamic civilization during that era. Key lessons from the film include the idea that Islamic civilization reached its peak due to its openness to other cultures, as exemplified by Ibn Sina's study of Greek philosophy. Additionally, the film shows how the mixing of religion and politics can lead to the downfall of a civilization. Religious leaders who become too involved in politics often lose their moral authority, as depicted in the film when religious leaders submit to the new Seljuk rulers. Despite its historical inaccuracies, *The Physician* offers an engaging portrayal of a young man's quest for knowledge and the golden age of medical science in the Islamic world.

Kingdom of Heaven is an epic film set in Jerusalem around 1180 AD. Directed by Ridley Scott, it depicts the conflict between Christian and Muslim kingdoms over Jerusalem. The story begins in 12th-century rural France, where a blacksmith named Balian (played by Orlando Bloom) loses his wife to suicide after their child's death. This loss leaves him directionless and faithless. One day, he meets Sir Godfrey of Ibelin (played by Liam Neeson), who claims to be his father and invites Balian to Jerusalem to fight in the Crusades. In Jerusalem, Sir Godfrey owns land granted by King Baldwin IV, the ruler of Jerusalem. His duty is to protect this land and ensure the safety of pilgrims. Upon arriving in the holy city, Balian faces complex political intrigues. Tensions between the Christian kingdom and Muslim forces led by Saladin (played by Ghassan Massoud) escalate, despite periods of truce (Alfin, 2019).

For a century before the events of the film, Christians and Muslims coexisted peacefully in Jerusalem. However, tensions arose due to fanatical Christian groups seeking tighter control over the Holy Land. In 1184, the city was ruled by King Baldwin IV (Edward Norton), who suffered from leprosy and wore a silver mask to conceal his face. During his journey, Balian meets Princess Sibylla (played by Eva Green), the wife of Guy de Lusignan (played by Marton Csokas), an ambitious knight. Balian is offered the chance to marry Sibylla by Tiberias, King Baldwin's advisor, but he declines to avoid political entanglements.

Tensions between Christians and Muslims intensify, especially after Guy de Lusignan attacks territories under Saladin's protection. This provokes a major battle between Guy's forces and Saladin's army, resulting in a Muslim victory. Gradually, Saladin's forces advance toward Jerusalem, which is defended by only a small garrison. Balian seeks a peaceful resolution, but conflict becomes inevitable. Eventually, he and Saladin negotiate, and Balian agrees to surrender

Jerusalem on the condition that the safety of Christian residents is guaranteed. Afterward, he returns to France.

Through this film, Ridley Scott conveys that Christians and Muslims could coexist peacefully if not for extremists on both sides. The film also explores a romantic subplot between Balian and Sibylla, though it seems unlikely for a blacksmith to marry a princess. However, this becomes possible after Sir Godfrey knights Balian and Tiberias appoints him as King Baldwin's aide. One of the most spectacular scenes in the film is Saladin's siege of Jerusalem. The large-scale battle features giant fireballs soaring through the air, creating visually stunning imagery. Ridley Scott is known for his expertise in depicting large-scale war scenes, but the film's dialogue and storyline are equally compelling.

Overall, *Kingdom of Heaven* is an impressive epic film with a deep narrative and complex characters. It explores religious and political conflicts, as well as the moral codes of its protagonists. Amidst the clash between Christians and Muslims, the film offers insights into the possibility of peace and cooperation if extremism does not hinder interfaith relations.

This research was conducted through data collection that took place from September 15, 2024 (after the Midterm Examination) to November 24, 2025. The research was carried out in 4 cycles, each consisting of 4 meetings. Research data was obtained through assessments of students during the learning process as well as the assignment of group tasks tailored to the learning material. This learning method utilized film media and involved group work, with each group consisting of 4–6 students.

In Cycle I, the initial step taken was the planning stage. This process began with the preparation of the Lesson Implementation Plan (RPP), which was developed from the Semester Learning Plan (RPS). The learning focus in this cycle covered post-Midterm Examination material, consisting of themes 9, 10, 11, and 12. Subsequently, the researcher prepared the instruments and tools to be used during the implementation of the actions. During the implementation stage, the first material delivered was Theme 9, which focused on the History of Islamic Civilization during the Safavid Dynasty in Persia, presented through PowerPoint media. Afterward, students were assigned to watch the film *The Physician*, which highlighted two main themes: 1) The history of civilization during the Safavid Dynasty, and 2) The development of science and the conflict between scientific approaches and orthodox religious doctrines, particularly concerning the figure of Ibn Sina. These two themes were discussed in two cycles, Cycle I and Cycle II, with the following focus: 1) The History of Islamic Civilization during the Safavid Dynasty, and 2) The development of science in the History of Islamic Civilization.

In Cycle I, students were asked to watch *The Physician*, then extract information from the film and connect it with the learning material that had been provided. However, in this first action, it was observed that students still faced difficulties in processing information. This was reflected in the group assessment results, which had not yet reached the maximum score of 12. Three groups, namely groups 3, 4, and 5, scored 4, falling into the "poor" category, while the other two groups, groups 1 and 2, scored 6, categorized as "fair." The research results indicated that students still

struggled to connect information from the film with the material discussed in paper discussions or class discussions.

In Cycle II, the second action was carried out more thoroughly, beginning with planning that included preparing all the necessary resources for the Islamic Civilization History (SPI) course, including the preparation of the RPP and research instruments. During the implementation stage, the material delivered still focused on the development of Islamic Civilization during the Safavid Dynasty. Students were again asked to watch *The Physician* as part of the learning process. However, the results of the second action in this cycle still did not show significant improvement. This was evident from the scores obtained by each group. Four groups fell into the "fair" category, with group 1 scoring 6, group 2 scoring 7, group 3 scoring 5, and group 4 scoring 6. Meanwhile, one group remained in the "poor" category with a score of 4, namely group 5.

In Cycle III, Action III, the planning remained consistent with the previous stages, involving the preparation of necessary learning tools. The material prepared by the researcher this time focused on Islam and the Development of Science in the Middle Ages. As part of the learning process, the researcher again used *The Physician*, which depicted two main issues: besides the political dynamics of the dynasty, the film also highlighted the interaction between the Islamic world and the Western world in the development of science, particularly in the fields of medicine (through the figure of Ibn Sina) and philosophy. In this third action, there was improvement toward better results. However, students' ability to process information in the Islamic Civilization History course still needed further enhancement. This was evident from the group assessment results, where the scores showed variation in understanding and analysis of the material. Three groups fell into the "good" category, with groups 1 and 2 scoring 9, and group 3 scoring 8. Meanwhile, the other two groups fell into the "fair" category, namely groups 4 and 5, each scoring 6. Based on the research findings, there were still weaknesses in students' ability to provide more critical perspectives in processing and analyzing the information they obtained. Therefore, more effective learning strategies were needed to enhance students' analytical thinking skills.

In Cycle IV, Action IV, the planning stage was carried out similarly to the previous cycles, involving the preparation of necessary learning tools. The material focused on this time was "The Crusades and the Interaction of Islamic Civilization with Western Civilization." To support the learning process, the researcher used the documentary film *The Kingdom of Heaven*. The results of this fourth action showed that students' ability to process information had improved significantly. Students were able to understand and analyze the information they obtained. This was reflected in the group scores, where four groups fell into the "good" category, namely group 1 with a score of 11, group 2 with a score of 9, group 3 with a score of 9, and group 5 with a score of 9. Meanwhile, only one group fell into the "fair" category, namely group 4 with a score of 6.

Based on the field findings during this research, the application of film media as a learning resource proved to enhance students' ability to process information in the Islamic Civilization History course. This improvement was evident in each action, particularly in group discussion sessions, where students discussed various issues in written form or papers. This process helped students use critical thinking skills to analyze and process information before presenting it. The

development of students' ability to process information during group discussions was also evident from the average percentages outlined in the table.

Tabel 1. Achievement of Information Processing Ability Scores During Group Discussions

| Group | Action I | Action II | Action III | Action IV |
|--------------------|----------|-----------|------------|-----------|
| 1 | 6 | 7 | 9 | 11 |
| 2 | 6 | 5 | 8 | 9 |
| 3 | 4 | 8 | 9 | 6 |
| 4 | 4 | 6 | 6 | 9 |
| 5 | 4 | 4 | 6 | 9 |
| Group Total Scores | 24 | 30 | 38 | 44 |
| Maximum Score | 60 | | | |
| Average Percentage | 40 % | 50 % | 63,3 % | 73,3 % |
| Value Category | Fair | Fair | Fair | good |

Source: Research Result, 2025

$$\text{Calculation of the average (percentage)} = \frac{\text{Total Group Score} \times 100}{\text{Maximum Score}}$$

The results from Table 1 can be summarized as the average percentages shown in Table 2 below.

Table 2. Conversion of the Average Scores of Students' Information Processing Ability in Group Discussions in Class

| Value | Presentage |
|-------|---------------|
| Good | 66,7% - 100% |
| Fair | 33,4% - 66,6% |
| Poor | 1% - 33,3% |

The table above presents the average percentage scores of all groups for each action. In Action I, the average percentage reached 40%. Then, in Action II, there was an increase to 50%, indicating a rise of 10%. Subsequently, Action III recorded a further increase to 63.3%, representing a 13.3% increase compared to the previous action. In Action IV, the average percentage increased significantly to 73.3%, with a 10% rise from Action III.

The findings of this study are supported by The study conducted by Arroisi and Latifah (2023) explores neuroscience theory in the Islamic intellectual tradition and how the ideas of medieval Muslim scholars contributed to the development of modern neuroscience in Western civilization. This research aims to Explain the history of neuroscience within the Islamic intellectual tradition and identify the influence of Muslim scholars' thoughts on the development of modern neuroscience. This study employs a descriptive-analytical method with library research. The primary sources analyzed include the works of Muslim scholars such as Abu Zaid Al-Balkhi, Ibn Sina, Al-Ghazali, Az-Zahrawi, and Al-Razi, and their comparison with the ideas of Western scientists such as Vesalius, Descartes, and Golgi. The findings reveal that medieval Muslim

scholars made significant contributions to neuroscience, which later became the foundation for Western scientific thought. These contributions include (1) Contributions of Muslim Scholars to Neuroscience (a) Abu Zaid Al-Balkhi: Studied neurotic disorders and cognitive therapy, which were later developed into modern psychology, (b) Ibn Sina: Explored brain anatomy and neurophilosophy, serving as a key reference for European scientists. Al-Ghazali: Developed the concept of neuropsychology, discussing the relationship between the brain and human consciousness, (c) Az-Zahrawi: A pioneer in brain surgery and neuroanatomical techniques, (d)

Al-Razi: Studied brain physiology, which was later adopted into Descartes' theories on brain function; (2) The Relationship between the Brain, Mind, and Soul in Islam are In Islamic thought, the brain is not only viewed as the center of cognition but is also associated with fitrah (innate disposition), ruh (soul), qalb (heart), and nafs (self/spirit) and Islam perceives reason (aql) as a spiritual entity that extends beyond the mere function of the brain; (3) Influence on Modern Neuroscience shows that Western scientists such as Descartes, Vesalius, and Golgi heavily referenced Muslim scholarly works, and Many modern neuroscience theories that are considered new were actually discussed by Muslim scholars centuries ago. This research highlights that modern neuroscience cannot be separated from the intellectual legacy of medieval Muslim scholars. Their contributions in brain anatomy, physiology, and psychology laid the foundation for the advancement of neuroscience in the West. Therefore, integrating Islamic neuroscience studies into contemporary academic discourse is essential for a more holistic understanding of scientific development (Arroisi & Latifah, 2023).

Yulia's (2021) research, which states that the development of Android-based PowerPoint slides for the Islamic Religious Education (PAI) subject on Islamic Civilization in the Modern Era for Grade XI high school students is based on several factors: (a) the lack of student motivation in using learning media for PAI; (b) the implementation of online learning policies due to the COVID-19 pandemic, which has led to less effective learning processes; (c) students' difficulty in understanding materials that are only presented through Google Classroom without engaging interaction; and (d) the increasing use of technology, such as smartphones, among students, necessitating more innovative learning media. Yulia's research aimed to develop Android-based PowerPoint slides as an interactive learning medium and assess the validity and practicality of the developed learning media. The development was carried out using the research and development method with the ADDIE model (Analysis, Design, Development, Implementation, Evaluation). The research findings indicate that (a) The validity of the Android-based PowerPoint slides was rated as highly valid, with a percentage of 85.71%; (b) The practicality of the learning media was rated as highly practical, with a percentage of 82.05%; and (c) This media enables students to understand the material more easily, increases learning motivation, and makes the learning process more engaging. The study concludes that the developed Android-based PowerPoint slides meet the criteria of being highly valid and highly practical, making them suitable for use as learning media for PAI in high schools (Sistem Informasi Pustaka, n.d.).

Farid's (2021) study states that the religious values in the film *Duka Sedalam Cinta* and their relevance to the Islamic Religious Education (PAI) curriculum in Senior High Schools (SMA)

aim to identify the religious values embedded in the film and explain how these values relate to the PAI curriculum. This study employs a qualitative method with discourse analysis to understand the representation of religious values in the film. The primary data source is the film *Duka Sedalam Cinta*, while secondary sources include journals, books, and other relevant references. The findings indicate three main religious values: Aqidah (Faith) representing belief in Allah SWT, faith, and religious consciousness; Akhlaq (Morality) reflected in attitudes and behaviors that embody Islamic morality, such as patience, sincerity, and compassion toward others; Shari'ah (Worship) demonstrated through obedience in performing religious practices, such as prayer, supplication, and applying Islamic teachings in daily life. The study also highlights the film's relevance to the Islamic Religious Education curriculum in SMA, which includes (a) Introducing Islamic Aqidah as the foundation of students' faith; (b) Teaching Islamic ethics and morality, instilling values of politeness and Islamic etiquette; (c) Encouraging religious practices, emphasizing the application of worship in daily life. Based on this research, it can be concluded that *Duka Sedalam Cinta* conveys strong religious messages and has a significant correlation with the Islamic Religious Education curriculum in SMA. Therefore, this film can serve as an alternative learning medium, offering a more interactive and engaging approach for students in understanding Islamic values (Ulfah, 2021).

Tyas' (2021) study examines the integrative Islamic education values in the film *Iqro' My Universe* by Iqbal Alfajri and its relevance to the Islamic Religious Education (PAI) curriculum in Senior High Schools (SMA). This research aims to (a) Identify the integrative Islamic education values present in *Iqro' My Universe*; (b) Analyze the relevance of these values to the PAI curriculum in SMA; and (c) Understand the concept of knowledge integration as presented in the film. This study employs library research with a qualitative approach. The content analysis technique is used to examine the messages conveyed in the film. The primary data source is the film *Iqro' My Universe*, while secondary data is obtained from journals, books, and related literature. The findings reveal that the film *Iqro' My Universe* contains several integrative Islamic education values, including:

(a) Integration of Religion and Science, which encompasses A Muslim female student participating in a science competition; Space travel linked to the Isra' Mi'raj event; Seeking knowledge to attain Allah's pleasure. (b) Integration of Religion and Social Aspects, which includes: Helping friends in times of hardship; Utilizing knowledge for the benefit of others. (c) Integration of Religion and Culture, which covers: The tradition of waking people for sahur during Ramadan. The film's relevance to Islamic Religious Education in SMA is reflected in Aqidah (Faith) to strengthening belief in Allah's greatness through scientific reflection. Akhlaq (Morality) to teach values of patience, perseverance, and social care. Ibadah (Worship) to Encourage students to practice worship as an integral part of daily life. The film highlights the integration between religion and science, demonstrating that faith and knowledge can coexist harmoniously. This concept aims to balance the spiritual (faith and piety) and intellectual (science and technology) aspects of human life. This study concludes that the film *Iqro' My Universe* delivers strong Islamic educational messages and has significant relevance to the PAI curriculum in SMA. Therefore, this

film can serve as an interactive and engaging alternative learning medium for students to understand Islamic values effectively (Tyas, W. R., n.d.).

The study conducted by Firdaus, Mu'ir, and Jatnika (2024) examines the teaching of Islamic Cultural History using the audio-visual method with a Smart Board at Pesantren Condong, specifically in Class 1C KMI in 2024. The primary objective of this research is to evaluate the effectiveness of this method in enhancing students' comprehension of historical material, which was previously taught using the lecture method. This study employs a case study approach, with data collection techniques that include Direct classroom observation before and after the implementation of the Smart Board. Interviews with teachers and students regarding their learning experiences using this new method. Data analysis through data reduction, verification, and interpretation of results. The research findings indicate that the use of Smart Board in teaching Islamic Cultural History has significant positive impacts, based on the following aspects (1) increased Student Attention and Engagement with visualization of historical material through images, videos, and interactive maps helps students better understand abstract concepts; (2) improved Comprehension of Material with historical content related to Islamic artifacts and heritage is more easily understood through visual representation and Student interaction increases as they can directly observe depictions of historical events; (3) Enhanced Teacher-Student Interaction with Students become more active in asking questions and engaging in discussions when the material is presented using a Smart Board and Teachers can explain concepts more flexibly and interactively, adapting their approach based on student responses; (4) Effectiveness in Teaching History with The integration of the audio-visual method with historical content makes the learning process more engaging and Technology-based learning helps students better recall historical events through illustrations and animations. Overall, this study demonstrates that the use of the audio-visual method with a Smart Board is effective in enhancing students' comprehension, attention, and engagement in Islamic Cultural History lessons. This method provides a more engaging and interactive alternative compared to conventional lecture-based teaching and can be widely implemented in Islamic boarding school (pesantren) education settings (Firdaus et al., 2024; Ihsan et al., 2024).

The study conducted by Kasetyaningsih and Narulitasari (2017) aimed to compare the effectiveness of the audio-visual method and the discussion method in Islamic Religious Education (PAI) learning, particularly in the subject of Islamic Civilization History among students at STMIK Duta Bangsa. The research employed a quantitative approach using a comparative method. The data analysis technique involved a T-test to compare learning outcomes between two groups of students are 60 students enrolled in the PAI course at STMIK Duta Bangsa, 30 students using the audio-visual method, and 30 students using the discussion method. The study results indicate that the audio-visual method is more effective than the discussion method in PAI learning, specifically in Islamic Civilization History, as evidenced by (1) Differences in Average Learning Outcomes are The audio-visual method achieved a higher mean score of 18.57, The discussion

method had a lower mean score of 13.23, and The T-test result showed Sig. (2-tailed) = 0.017 < 0.05, indicating a statistically significant difference between the two teaching methods; (2) Advantages of the Audio-Visual Method are Enhances students' understanding, as the material is presented in a more engaging and easily comprehensible manner through videos, animations, and illustrations and Facilitates students in remembering historical content, as the information is delivered in a more concrete visual format compared to text or discussions; (3) Disadvantages of the Discussion Method are Requires extensive literature review to understand different perspectives in Islamic history, which can sometimes confuse students, Limited active participation from some students, particularly those who lack confidence in expressing their opinions, and Time-consuming, making it difficult to cover all topics in depth. Based on the findings, the audio-visual method is proven to be more effective than the discussion method in PAI learning on Islamic Civilization History. This indicates that the integration of technology in education, such as videos and animations, can significantly enhance students' comprehension and motivation in learning religious subjects. Therefore, audio-visual media is recommended as a more efficient learning strategy compared to traditional discussion-based methods (Kasetyaningsih, Sufia, 2016).

Conclusion

Overall, this improvement reflects positive progress in student engagement during the learning process following the implementation of film media. Several notable changes include: (1) Students were able to connect information obtained from various sources with the learning material covered in the themes of the Islamic Civilization History course as outlined in the Semester Learning Plan (RPS); (2) Students could search for and identify relevant sources of information as solutions to answer questions posed by the lecturer; (3) Students became increasingly accustomed to processing and analyzing the information they gathered. Based on the research findings, students' ability to process information significantly improved after the application of film media in the learning process. Through the use of film media, students became more adept at processing information obtained from the screenings. Additionally, they were able to compare and connect information gathered from various sources, such as books and the internet. Furthermore, students were trained to draw conclusions from the information they collected. The application of film media proved effective in enhancing students' ability to process information in the Islamic Civilization History course. This is evident from the results of the four actions conducted, where each action, from Action I to Action IV, demonstrated significant improvement.

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