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Abstract

This study systematically reviews the effect of audio-visual media on female students' Fiqh learning outcomes in Indonesian Islamic education. The study was motivated by the growing use of instructional video, animation, interactive multimedia, and AI-assisted video in Fiqh learning, while gender-specific evidence remains limited. Using PRISMA 2020, 18 studies published between 2015 and 2026 were selected and analyzed through a systematic narrative synthesis. The findings show that audio-visual media generally supports students' cognitive achievement, motivation, engagement, and procedural understanding, especially in Fiqh topics that require demonstration, sequencing, and repeated observation, such as prayer, purification, and worship practices. However, most studies still discuss students as a general group and rarely report female students' learning outcomes separately. This limits the understanding of how audio-visual media specifically supports female students' religious learning experiences. This study contributes by highlighting the need for gender-responsive audio-visual Fiqh pedagogy that pays greater attention to female students' procedural confidence, reflective understanding, and religious agency.

Keywords: Audio-Visual Media; Female Students; Fiqh Learning; Gender-Responsive Pedagogy; Islamic Education

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INTRODUCTION

Fiqh education occupies a distinctive position within Islamic education because it does not merely transmit religious knowledge but also shapes students' capacity to interpret, internalize, and practice Islamic legal norms in everyday life. In the Indonesian madrasah context, Fiqh is closely connected to students' understanding of worship, purification, social interaction, transactions, family life, and ethical decision-making. The learning of Fiqh therefore requires more than memorization of legal rules; it demands conceptual understanding, procedural accuracy, moral reflection, and the ability to apply Islamic jurisprudential principles to real situations. This makes Fiqh a pedagogically complex subject, particularly when teachers must explain abstract legal concepts and demonstrate ritual procedures that require careful observation, imitation, and repeated practice [1], [2]. In this regard, the development of instructional media in Fiqh learning becomes an important concern, especially within the broader transformation of madrasah education toward more flexible, contextual, and competency-oriented learning [3], [4].

The Indonesian madrasah curriculum increasingly emphasizes the need for learning that is meaningful, contextual, and responsive to students' developmental needs. The implementation of the independent curriculum in madrasahs gives educational institutions greater space to develop learning strategies that reflect the characteristics of Islamic education while also responding to 21st-century learning demands [3]. More recent curriculum documents for Islamic Religious Education and Arabic in madrasahs also position Fiqh as a subject that should help students understand Islamic legal reasoning and apply religious values in personal, social, national, and global contexts [4]. This curricular orientation suggests that Fiqh learning should not be limited to teacher-centered explanation or textbook-based instruction. Instead, it should be supported by learning resources that enable students to observe, discuss, simulate, and reflect on religious practices and legal reasoning in more concrete and accessible ways [3], [4].

Audio-visual media has become one of the most frequently recommended instructional tools for addressing these pedagogical challenges. In learning environments where students need to understand sequences, procedures, symbols, and embodied practices, audio-visual media can provide simultaneous verbal and visual representation. The cognitive theory of multimedia learning explains that students may learn more effectively when instructional messages are presented through both words and pictures, provided that the design avoids unnecessary cognitive load and supports meaningful processing [5], [6]. In the context of Fiqh, this theoretical perspective is particularly relevant because many topics involve procedural knowledge, such as ablution, prayer, prostration, hajj rituals, zakat calculation, funeral rites, and other forms of worship practice. Through video, animation, demonstration, and interactive multimedia, learners can repeatedly observe correct procedures, identify common errors, and connect normative explanations with visible practices [5], [6], [7].

Empirical studies in Indonesia have reported that audio-visual and video-based media can improve students' learning outcomes in Fiqh. A meta-analysis of Indonesian studies on animated video-based media in Fiqh learning found that video media had a highly positive effect across different levels of education and was especially useful for helping students understand Islamic legal concepts and procedures [7]. Other empirical studies also indicate that

audio-visual media can improve comprehension, engagement, and classroom participation in Fiqh learning because it makes learning more concrete and attractive for students [8], [9]. These findings are consistent with broader educational technology literature, which suggests that well-designed video and multimedia instruction can support students' cognitive engagement, motivation, and retention when integrated into an appropriate pedagogical strategy [5], [6], [10]. However, although these studies offer encouraging evidence, the existing literature often treats learners as a homogeneous group and rarely examines whether the benefits of audio-visual media are experienced differently by male and female students.

This limitation is crucial because Fiqh is not a gender-neutral learning domain in practice. Many Fiqh topics are directly related to female students' religious experiences, including purification, menstruation-related jurisprudence, modesty, worship obligations, family law, and women's roles in social and religious life. Female students may therefore require instructional approaches that are not only cognitively effective but also culturally sensitive, theologically accurate, and responsive to their lived realities. In many Islamic education settings, girls' learning experiences may be shaped by classroom interaction patterns, teacher expectations, access to learning resources, gendered interpretations of religious texts, and the extent to which female-related Fiqh issues are discussed openly and respectfully [11], [12], [13]. Consequently, examining the effect of audio-visual media on female students' Fiqh learning outcomes is not simply a matter of measuring achievement scores. It also involves asking whether the media provides inclusive representation, supports students' confidence in discussing gender-related religious issues, and enables female learners to understand Fiqh as a meaningful guide for their own religious agency.

The issue of gender in Islamic education has gained increasing scholarly attention, particularly in relation to gender equality, inclusive pedagogy, and the role of faith-based schools in shaping social values. UNESCO's discussion of Islamic faith-based schools in Asia highlights that Islamic educational institutions can contribute to advancing gender equality, but their impact depends on curriculum quality, institutional practices, and the ways gender norms are represented in teaching and learning [11]. In Indonesia, studies on gender and education have also emphasized the importance of sex-disaggregated data and gender-sensitive analysis in understanding whether educational interventions benefit boys and girls equally [12]. This point is highly relevant to Fiqh media research because many studies report improvements in students' learning outcomes without separating results by gender. As a result, female students are often present in the sample but absent from the analysis. This creates a methodological and conceptual gap in the literature.

The absence of gender-disaggregated evidence weakens the explanatory power of existing studies on audio-visual media in Fiqh learning. Although prior research may demonstrate that video, animation, or audio-visual instruction improves overall class achievement, such findings do not automatically explain how female students experience the media, whether their learning gains differ from those of male students, or whether media content reflects women's religious-learning needs [7], [8], [9], [12]. Moreover, many studies in this area use small samples, classroom action research, pre-experimental designs, or development models that prioritize product feasibility rather than rigorous impact evaluation. Few studies report effect sizes, long-term retention, subgroup analysis, or qualitative evidence about female students' perceptions and learning experiences. Therefore, a systematic review is

necessary to map the existing evidence, evaluate methodological quality, and identify the extent to which gender has been meaningfully incorporated into research on audio-visual media in Fiqh education.

This systematic review is positioned to address that gap by examining the effect of audio-visual media on female students' Fiqh learning outcomes in Indonesia. Unlike previous reviews that focus primarily on the general effectiveness of video-based learning media in Fiqh, this study foregrounds gender as an analytical lens. The review does not merely ask whether audio-visual media improves Fiqh learning outcomes; it asks how female students are represented in the existing evidence, what types of learning outcomes are measured, and whether the reviewed studies provide sufficient evidence to support gender-responsive Fiqh pedagogy. By integrating multimedia learning theory, Islamic education curriculum policy, and gender-responsive educational analysis, this review contributes to a more nuanced understanding of how instructional media can support both learning effectiveness and educational equity in Indonesian Islamic education [5], [6], [11], [12].

Accordingly, this study aims to systematically review empirical evidence on the use of audio-visual media in Fiqh learning in Indonesia, with a particular focus on female students' learning outcomes. Specifically, it seeks to identify the types of audio-visual media used, the Fiqh topics addressed, the methodological characteristics of existing studies, the reported effects on learning outcomes, and the extent to which gender is considered in research design, data analysis, and interpretation. The findings are expected to offer theoretical, methodological, and practical contributions. Theoretically, the review extends multimedia learning discussion into the gendered context of Islamic jurisprudence education. Methodologically, it highlights the need for stronger experimental designs and sex-disaggregated reporting. Practically, it provides guidance for teachers, curriculum developers, and educational technology designers in developing audio-visual Fiqh media that is not only effective but also responsive to the learning needs of female students in Indonesian Islamic education.

METHODS

Research Design

This study employed a systematic review design to synthesize empirical evidence on the effect of audio-visual media on female students' Fiqh learning outcomes in Indonesia. The review was conducted and reported following the Preferred Reporting Items for Systematic Reviews and Meta-Analyses, PRISMA 2020, which provides a structured reporting framework for identifying, screening, selecting, and reporting studies included in a systematic review [14], [15]. PRISMA was selected because this review focuses on educational interventions and learning outcomes, particularly the use of audio-visual media as an instructional intervention in Fiqh learning. The review protocol was structured before the screening process to reduce selection bias and to ensure consistency in eligibility decisions, data extraction, quality appraisal, and evidence synthesis.

This review was designed to answer four research questions: first, what types of audio-visual media have been used in Fiqh learning in Indonesia; second, what effects have been reported on students' Fiqh learning outcomes; third, to what extent do existing studies focus

on female students or provide gender-disaggregated findings; and fourth, what methodological and pedagogical gaps remain in the literature on gender-responsive audio-visual Fiqh learning.

Eligibility Criteria

The eligibility criteria were formulated using the PICOS framework, consisting of population, intervention, comparison, outcomes, and study design. This framework was considered appropriate because the review focuses on the effect of an educational intervention. Studies were included when they examined audio-visual, video-based, multimedia, animation-based, or related instructional media in Fiqh learning within Indonesian Islamic education contexts. Particular attention was given to studies involving female students, girls, santriwati, all-female classrooms, or mixed-gender samples that reported gender composition or allowed gender-related interpretation.

Table 1. Eligibility Criteria Based on the PICOS Framework

PICOS Component	Inclusion Criteria	Exclusion Criteria
Population	Female students, girls, santriwati, or mixed-gender students in Indonesian Islamic education contexts, including madrasah, pesantren, Islamic schools, or schools teaching Fiqh/Islamic Religious Education	Studies involving teachers only, parents only, or non-student participants without student learning outcome data
Intervention	Audio-visual media, instructional video, animated video, multimedia learning, interactive video, video demonstration, AI-generated video, or digital media with audio and visual components	Print-only media, conventional lecture only, text-based modules without audio-visual elements
Comparison	Control group, pre-intervention condition, conventional learning, non-audio-visual media, or descriptive comparison across implementation contexts	Studies without clear intervention description or without measurable learning-related comparison
Outcomes	Fiqh learning outcomes, cognitive achievement, conceptual understanding, procedural accuracy, motivation, engagement, retention, or affective learning outcomes related to Fiqh	Studies reporting only media feasibility without student outcome data
Study Design	Quantitative, quasi-experimental, pre-experimental, classroom action research, mixed-methods, qualitative implementation study, research and development study with learning outcome data, or systematic review/meta-analysis relevant to Fiqh media	Opinion papers, conceptual essays, non-empirical articles, editorials, and studies without sufficient methodological information
Context	Indonesia	Studies conducted outside Indonesia unless used only for theoretical comparison
Publication Period	2014–2026	Studies published before 2014

PICOS Component	Inclusion Criteria	Exclusion Criteria
Language	English or Indonesian	Studies in other languages without accessible translation

Information Sources

The literature search was conducted across international, regional, and Indonesian academic sources to capture both globally indexed and locally published studies. This strategy was necessary because research on Fiqh learning media in Indonesia is often published not only in international databases but also in SINTA-indexed journals, institutional repositories, undergraduate theses, master’s theses, and conference proceedings. Therefore, the search included both peer-reviewed journal databases and grey literature sources.

Table 2. Information Sources Used in the Review

No.	Database or Source	Rationale for Inclusion
1	Scopus	To identify internationally indexed studies on Islamic education, educational technology, multimedia learning, and gendered learning
2	Web of Science	To locate high-impact international studies and systematic reviews related to educational media and learning outcomes
3	ERIC	To capture education-focused literature on instructional media, multimedia learning, and gender-responsive pedagogy
4	DOAJ	To identify open-access peer-reviewed articles relevant to Islamic education and educational technology
5	Google Scholar	To broaden coverage and identify Indonesian journal articles, theses, proceedings, and grey literature
6	Garuda	To locate Indonesian journal articles on Fiqh learning, Islamic education, and instructional media
7	SINTA-indexed journals	To identify nationally accredited Indonesian studies relevant to madrasah and Fiqh learning
8	Institutional repositories	To locate undergraduate theses, master’s theses, and dissertations on audio-visual media in Fiqh learning
9	Reference lists of included studies	To identify additional eligible studies through backward citation searching

Search Strategy

The search strategy combined English and Indonesian keywords to improve retrieval accuracy. This bilingual approach was necessary because the terms “Fiqh,” “Fikih,” and “Fiqih” are all used in Indonesian academic publications. Similarly, studies may use different labels for audio-visual media, including “instructional video,” “video pembelajaran,” “media audio visual,” “multimedia,” “animation,” and “interactive video.” Gender-related terms were also included to identify studies focusing on female students or all-female learning contexts.

Table 3. Search Terms and Boolean Combinations

Search Component	English Keywords	Indonesian Keywords
Fiqh subject	“Fiqh” OR “Islamic jurisprudence” OR “Islamic law education”	“Fikih” OR “Fiqih” OR “pembelajaran fikih” OR “mata pelajaran fikih”
Audio-visual media	“audio-visual media” OR “audiovisual media” OR “instructional video” OR “video-based learning” OR “animated video” OR “multimedia learning” OR “interactive video”	“media audio visual” OR “video pembelajaran” OR “media video” OR “video animasi” OR “multimedia pembelajaran”
Learning outcomes	“learning outcomes” OR “student achievement” OR “conceptual understanding” OR “motivation” OR “engagement” OR “retention”	“hasil belajar” OR “pemahaman konsep” OR “motivasi belajar” OR “keaktifan belajar” OR “retensi”
Gender and female students	“female students” OR “girls” OR “gender” OR “gender-responsive pedagogy”	“siswi” OR “peserta didik perempuan” OR “santriwati” OR “gender” OR “responsif gender”
Context	“Indonesia” OR “madrasah” OR “Islamic school” OR “pesantren”	“Indonesia” OR “madrasah” OR “sekolah Islam” OR “pesantren”

The main Boolean search string was formulated as follows: (“Fiqh” OR “Fikih” OR “Fiqih” OR “Islamic jurisprudence”) AND (“audio-visual media” OR “audiovisual media” OR “instructional video” OR “video pembelajaran” OR “animated video” OR “multimedia learning” OR “media audio visual”) AND (“learning outcomes” OR “hasil belajar” OR “achievement” OR “conceptual understanding” OR “motivation” OR “engagement”) AND (“female students” OR “girls” OR “siswi” OR “santriwati” OR “gender”) AND (“Indonesia” OR “madrasah” OR “Islamic school” OR “pesantren”).

When databases produced limited results, a broader search string was used by removing the gender terms. Studies retrieved through the broader search were then manually screened to identify whether female students were included in the sample or whether the findings could be interpreted from a gender-responsive perspective.

Study Selection Procedure

The study selection process followed the PRISMA 2020 flow structure, which requires transparent reporting of the number of records identified, screened, assessed for eligibility, excluded with reasons, and finally included in the review [14], [15]. The search process initially identified 172 records from databases, registers, institutional repositories, and additional citation-searching sources. These records consisted of journal articles, conference papers, theses, repository documents, and indexed academic publications related to audio-visual media, video-based learning, multimedia instruction, Fiqh learning, and Islamic education in Indonesia. The search was intentionally broad because previous evidence shows that Fiqh learning media studies in Indonesia are not only published in indexed journals but also in

institutional repositories and local academic outlets. For example, studies were found on video-based Fiqh learning, audio-visual media in Fiqh instruction, Pictory AI-based Fiqh learning videos for female students, and meta-analytic evidence on video-based Fiqh media [7], [8], [19], [20], [21], [22], [23].

After importing all identified records into the screening matrix, 48 duplicate records were removed. These duplicates mainly came from overlapping indexing between Google Scholar, Garuda, journal websites, and institutional repositories. After duplicate removal, 124 records remained for title and abstract screening. At this stage, 79 records were excluded because they did not directly address Fiqh learning, did not involve audio-visual or video-based media, focused on general Islamic Religious Education without Fiqh-specific content, or did not report student learning outcomes. Therefore, 45 reports were sought for full-text retrieval.

Of the 45 reports sought, 3 reports could not be retrieved because the full texts were inaccessible, restricted, or unavailable through the identified source. Consequently, 42 full-text reports were assessed for eligibility. During full-text assessment, 24 reports were excluded for specific reasons: 5 did not focus on Fiqh learning, 4 did not involve audio-visual media as the main intervention, 6 did not report student learning outcome data, 2 were not conducted in the Indonesian Islamic education context, 3 had insufficient methodological information, 2 were duplicate publications derived from the same thesis or dataset, 1 was outside the 2014 – 2026 publication range, and 1 was a conceptual or commentary paper without empirical data. After this process, 18 studies met all inclusion criteria and were included in the final synthesis.

The final set of included studies consisted of empirical works examining audio-visual media, instructional video, animated video, multimedia learning, or AI-assisted video media in Fiqh learning. Some studies used quantitative or quasi-experimental designs, while others used classroom action research, correlational analysis, implementation studies, or development-oriented designs with student outcome data. Importantly, although only a small number of studies explicitly focused on female students, such as the study on Pictory AI-based video learning for female students at MTsN 10 Ngawi and the study in MTs DDI Lil Banat Parepare, the broader corpus still provided relevant evidence for examining the extent to which female students were included, represented, or overlooked in Fiqh media research [19], [20]. Therefore, the final inclusion of 18 studies was considered appropriate for narrative synthesis and gender-based analytical coding.

Table 4. PRISMA-Based Study Selection Record

PRISMA Stage	Description	Number of Records
Identification	Records identified from Scopus, Web of Science, ERIC, DOAJ, Garuda, SINTA-indexed journals, Google Scholar, and institutional repositories	162
Additional identification	Additional records identified through backward citation searching and reference-list checking	10
Total records identified	Total records before duplicate removal	172
Duplicate removal	Duplicate records removed before screening	48

PRISMA Stage	Description	Number of Records
Screening	Records screened by title and abstract after duplicate removal	124
Exclusion after screening	Records excluded because they were irrelevant to Fiqh learning, audio-visual media, learning outcomes, Indonesian Islamic education context, or female/gender-related analytical relevance	79
Reports sought for retrieval	Full-text reports sought for eligibility assessment	45
Reports not retrieved	Full-text reports not accessible or unavailable	3
Eligibility	Full-text reports assessed for eligibility	42
Full-text exclusion	Full-text reports excluded with reasons	24
Included studies	Studies included in the final synthesis	18

Table 5. Reasons for Full-Text Exclusion

No.	Reason for Exclusion	Number of Reports
1	The study did not specifically focus on Fiqh learning	5
2	The intervention did not involve audio-visual, video-based, multimedia, animated, or related media	4
3	The study did not report student learning outcome data	6
4	The study was not conducted in the Indonesian Islamic education context	2
5	The study had insufficient methodological information for systematic review synthesis	3
6	The report duplicated another thesis, article, or dataset already included	2
7	The publication was outside the 2014–2026 period	1
8	The document was conceptual, editorial, or commentary without empirical data	1
Total		24

Data Extraction

A structured data extraction form was developed to ensure consistency across included studies. The extracted information covered bibliographic details, educational context, participant characteristics, media type, Fiqh topic, research design, instruments, outcome indicators, statistical results, gender-related findings, and methodological limitations. For studies involving mixed-gender samples, the reviewers recorded whether the study reported the number of female students, separated results by gender, or discussed gender-related implications.

Table 6. Data Extraction Framework

Data Category	Extracted Information
Bibliographic information	Author, year, title, journal or source, publication type, indexing status
Study context	Province, school type, educational level, madrasah or pesantren context
Participant characteristics	Sample size, age or grade level, gender composition, female student proportion
Intervention characteristics	Type of audio-visual media, media format, duration, learning platform, development model if applicable
Fiqh content	Topic of Fiqh learning, such as purification, prayer, zakat, hajj, sujud, muamalah, or other Fiqh topics
Research design	Experimental, quasi-experimental, pre-experimental, classroom action research, mixed-methods, qualitative, or R&D
Comparison condition	Conventional learning, control class, pretest condition, or alternative media
Outcome measures	Cognitive achievement, procedural skill, conceptual understanding, motivation, engagement, retention, or affective outcomes
Instrument quality	Validity evidence, reliability coefficient, item analysis, rubric, or expert validation
Statistical findings	Mean scores, standard deviation, pretest–posttest difference, t-test, ANOVA, N-gain, correlation, effect size, or qualitative findings
Gender-related evidence	Female-only sample, gender-disaggregated data, gender-sensitive interpretation, or absence of gender analysis
Study limitations	Design limitations, small sample, lack of control group, missing effect size, limited validity evidence, or short intervention duration

Quality Appraisal and Risk of Bias Assessment

The methodological quality of included studies was assessed according to study design. For quasi-experimental and non-randomized intervention studies, the Joanna Briggs Institute critical appraisal checklist was used because it evaluates key methodological issues such as clarity of cause and effect, similarity between comparison groups, reliability of outcome measurement, follow-up completeness, and appropriateness of statistical analysis [16]. For mixed-methods studies, the Mixed Methods Appraisal Tool, MMAT 2018, was used because it is designed for systematic reviews that include qualitative, quantitative, and mixed-methods research [17]. Classroom action research and R&D studies were appraised using adapted criteria focusing on clarity of intervention, participant description, outcome measurement, validity of instruments, and transparency of implementation.

Table 7. Quality Appraisal Criteria

Study Design	Appraisal Tool or Criteria	Main Quality Indicators
Quasi-experimental and non-randomized intervention studies	JBI Critical Appraisal Checklist for Quasi-Experimental Studies	Clarity of cause and effect, similarity of groups, control of confounding variables, reliability of outcome measurement, completeness of follow-up, and appropriateness of statistical analysis

Study Design	Appraisal Tool or Criteria	Main Quality Indicators
Mixed-methods studies	MMAT 2018	Appropriateness of qualitative and quantitative components, integration of findings, methodological coherence, and interpretation of mixed evidence
Classroom action research	Adapted educational intervention appraisal criteria	Clarity of intervention cycles, learning outcome evidence, reflection process, data triangulation, and transparency of classroom implementation
Research and development studies	Adapted R&D appraisal criteria	Validity of media development process, expert validation, field testing, student outcome measurement, and revision process
Qualitative implementation studies	MMAT qualitative criteria	Appropriateness of qualitative approach, adequacy of data collection, coherence between data and interpretation, and relevance of findings

Each study was categorized as high, moderate, or low methodological quality. A study was considered high quality when it met most appraisal criteria, used clear instruments, reported sufficient outcome data, and explained the intervention transparently. Studies with unclear sampling, weak instrument validity, incomplete reporting, or no statistical detail were categorized as moderate or low quality. Quality appraisal results were not used to exclude studies automatically but were used to interpret the strength of evidence.

Data Synthesis

The synthesis was conducted narratively because the included studies were expected to vary in research design, media type, Fiqh topic, educational level, and outcome measurement. When sufficient quantitative data were available, effect sizes were calculated using standardized mean difference, Cohen's *d*, Hedges' *g*, or correlation-based effect size. If studies reported pretest and posttest scores, learning gains and standardized changes were calculated where possible. If meta-analysis was not possible due to heterogeneity or incomplete statistical reporting, the synthesis followed the logic of synthesis without meta-analysis, which emphasizes transparent grouping of studies, explanation of synthesis methods, and careful interpretation of intervention effects [18].

Table 8. Planned Synthesis Categories

Synthesis Category	Analytical Focus
Type of audio-visual media	Video demonstration, animated video, interactive multimedia, AI-generated video, digital learning platform, or blended media
Fiqh topic	Worship, purification, sujud, prayer, zakat, hajj, muamalah, women-related Fiqh issues, or other topics
Learning outcome domain	Cognitive achievement, procedural competence, motivation, engagement, retention, affective outcome, or reflective understanding
Educational level	MI, MTs, MA, pesantren, or other Islamic education settings

Synthesis Category	Analytical Focus
Gender evidence	Female-only sample, mixed-gender sample with gender data, sex-disaggregated analysis, or absence of gender analysis
Strength of evidence	Strong, moderate, weak, or inconclusive based on design quality, outcome reporting, and consistency of findings

Gender-Based Analytical Framework

Because this review specifically focuses on female students, gender was treated not merely as a demographic variable but as an analytical lens. Each included study was examined to determine whether female students were explicitly included, whether their learning outcomes were reported separately, and whether the audio-visual media addressed gender-relevant Fiqh content. This framework was important because Fiqh includes several topics that are directly related to female students' religious experiences, such as purification, menstruation-related jurisprudence, modesty, worship obligations, and family-related Islamic law.

Table 9. Gender-Based Coding Framework

Code	Description	Interpretation
G1	Female-only sample	The study directly supports analysis of female students' Fiqh learning outcomes
G2	Mixed-gender sample with female student proportion reported	The study includes female students but may not provide separate outcome analysis
G3	Mixed-gender sample with sex-disaggregated results	The study allows comparison of learning outcomes between male and female students
G4	Gender-relevant Fiqh content included	The intervention includes topics directly related to female students' religious experiences
G5	Gender-responsive interpretation provided	The study discusses implications for female students or gender-responsive pedagogy
G6	No gender analysis	The study includes students but does not meaningfully address gender

Ethical Considerations

Because this study is a systematic review of published and publicly accessible literature, no human participants were directly involved. Therefore, formal ethical approval was not required. Nevertheless, the review maintained academic integrity by accurately reporting study findings, avoiding selective interpretation, and distinguishing between peer-reviewed evidence and grey literature.

RESULTS AND DISCUSSION

Results

Characteristics of the Included Studies and Audio-Visual Interventions

The final synthesis included 18 studies published between 2015 and 2026 that examined the use of audio-visual media, instructional video, animated video, interactive multimedia, or AI-assisted video in Fiqh learning in Indonesian Islamic education contexts. The studies were

identified from journal articles, undergraduate theses, institutional repositories, and one previous meta-analytic study used as comparative evidence. The inclusion of both journal articles and institutional repository works was necessary because research on Fiqh learning media in Indonesia remains widely distributed across local journals, university repositories, and nationally indexed outlets. This distribution indicates that the evidence base is developing, but it has not yet been consolidated into a highly standardized body of intervention research.

The included studies were mostly conducted in madrasah contexts, particularly at the MTs level, followed by MI or Madrasah Diniyah, MA, and one cross-level synthesis. This pattern suggests that audio-visual Fiqh media has been most frequently examined among early and middle adolescent learners, where students are expected to understand both the normative and procedural dimensions of Islamic jurisprudence. Fiqh topics addressed in the included studies were primarily related to worship and religious practice, such as prayer, prostration, purification, fasting, hajj, umrah, and other ritual procedures. These topics are naturally compatible with audio-visual learning because they require demonstration, sequencing, repetition, and visual clarification.

Table 10. Overview of the 18 Included Studies

Study ID	Source Type	Educational Level	Media Type	Main Outcome Focus	Gender Evidence
S1	Undergraduate thesis	MTs	Audio-visual media	Fiqh learning outcomes	General student sample
S2	Undergraduate thesis	MA	Multimedia Articulate Storyline	Fiqh learning outcomes	General student sample
S3	Repository report/thesis	School level	Animated Fiqh video	Fiqh achievement	General student sample
S4	Journal article	MI	Whiteboard animation	Critical thinking and Fiqh learning	Mixed-gender sample
S5	Undergraduate thesis	MI	Instructional video	Motivation and Fiqh learning outcomes	General student sample
S6	Undergraduate thesis	MTs	Instructional video	Fiqh learning outcomes	Female-school context
S7	Undergraduate thesis	MTs	Audio-visual media	Fiqh learning outcomes	General student sample
S8	Meta-analysis	Cross-level	Video-based learning media	General effect of video media	Comparative evidence
S9	Journal article	Madrasah Diniyah	Audio-visual media	Fiqh learning outcomes	General student sample

Study ID	Source Type	Educational Level	Media Type	Main Outcome Focus	Gender Evidence
S10	Journal article	MTs	Instructional video	Fiqh learning outcomes	General student sample
S11	Undergraduate thesis	MTs	Audio-visual media	Fiqh learning outcomes	General student sample
S12	Undergraduate thesis	MTs	YouTube-based audio-visual media	Fiqh learning outcomes	General student sample
S13	Undergraduate thesis	MTs	Pictory AI-based video	Female students' Fiqh learning outcomes	Female-only sample
S14	Journal article	Pesantren	Interactive multimedia	Fiqh learning media development	General student sample
S15	Journal article/thesis	MTs	Animated video	Fiqh learning outcomes	General student sample
S16	Journal article	MI	Instructional video	Fiqh learning outcomes	General student sample
S17	Undergraduate thesis	MTs	2D animated video	Fiqh learning outcomes	General student sample
S18	Journal article	MTs	Animated video	Fiqh learning outcomes	General student sample

Based on publication period, the evidence base shows a clear increase after 2021. Only a small number of studies were published before 2020, while most studies appeared between 2021 and 2026. This trend reflects the growing integration of digital media into Islamic education after the expansion of online and blended learning practices. The emergence of studies using Pictory AI-based video, Articulate Storyline, and animation also shows that Fiqh learning media has gradually shifted from conventional audio-visual presentation toward more varied forms of digital instructional design [19], [28], [32], [34], [35], [36].

Table 11. Distribution of Included Studies by Publication Period, Level, and Design

Characteristic	Category	Number of Studies	Percentage
Publication period	2015–2017	2	11.1%
	2018–2020	2	11.1%
	2021–2023	6	33.3%
	2024–2026	8	44.5%
	MI/Madrasah Diniyah	5	27.8%

Characteristic	Category	Number of Studies	Percentage
Educational level	MTs	9	50.0%
	MA/Pesantren	3	16.7%
	Cross-level synthesis	1	5.5%
Research design	Quasi-experimental/pre-experimental	6	33.3%
	Correlational quantitative	4	22.2%
	Classroom action research/implementation study	4	22.2%
	Research and development with outcome data	3	16.7%
	Meta-analysis/comparative synthesis	1	5.6%

The most frequently used intervention was instructional video, followed by general audio-visual media, animated video, and interactive multimedia. General audio-visual media was often operationalized as teacher-selected or researcher-prepared videos shown during classroom instruction. Instructional video usually contained explanations of Fiqh material, demonstrations of worship procedures, or visual illustrations of religious practices. Animated video and whiteboard animation were used to make Fiqh concepts more attractive and easier to follow, especially for younger learners. Interactive multimedia, such as Articulate Storyline, was used to combine text, image, sound, quizzes, and navigation features into a more learner-controlled environment [28], [32], [34].

Table 12. Types of Audio-Visual Media Identified in the Included Studies

Type of Audio-Visual Media	Description	Number of Studies	Representative Studies
General audio-visual media	Media combining visual display, sound, explanation, and classroom presentation	5	[21], [25], [26], [29]
Instructional video	Video used to explain, demonstrate, or reinforce Fiqh material	5	[20], [24], [27], [34]
Animated video/whiteboard animation	Moving visual media, 2D animation, whiteboard animation, or animated Fiqh explanation	5	[30], [31], [33], [35], [36]
Interactive multimedia	Multimedia integrating text, sound, image, quiz, and interactive navigation	2	[28], [32]
AI-assisted video	AI-supported video production used for Fiqh learning	1	[19]
Total		18	

The intervention duration and implementation procedures varied considerably across studies. Some studies implemented media in short experimental sessions, while others used classroom action cycles, development trials, or correlational designs based on existing classroom media use. This variation makes direct comparison difficult, but it also reveals the

practical diversity of audio-visual Fiqh instruction in Indonesian classrooms. The strongest designs were those involving experimental or quasi-experimental comparisons, while weaker designs relied mainly on perception, correlation, or descriptive improvement without robust control conditions. Nevertheless, the corpus consistently shows that teachers and researchers view audio-visual media as a promising strategy for making Fiqh learning more concrete, engaging, and accessible.

Effects of Audio-Visual Media on Fiqh Learning Outcomes

The reviewed studies generally reported a positive relationship between audio-visual media and Fiqh learning outcomes. Of the 18 included studies, 15 studies reported statistically significant or clearly positive effects on students' learning outcomes, 2 studies reported positive but mainly descriptive or development-based evidence, and 1 study reported no significant effect. This indicates that the overall pattern of evidence favors the use of audio-visual media in Fiqh learning, although the strength of evidence varies depending on research design, measurement quality, and implementation procedure.

Several quantitative studies provided statistical evidence of effectiveness. Pratika's quasi-experimental study at MIN 3 Ponorogo found that video learning media significantly improved students' motivation and Fiqh learning outcomes, with significant effects on motivation, learning outcomes, and the combined motivation–achievement variable [24]. Budiarti's study at MTs Ma'arif NU 7 Purbolinggo also found that audio-visual media significantly influenced students' Fiqh learning outcomes, as shown by the Chi-square result exceeding the critical value [25]. Ashar's correlational study at MTs Mamba'ul Ulum Metro reported that audio-visual media contributed 57% to Fiqh learning outcomes [21]. These results suggest that audio-visual media can help students move from passive reception of Fiqh explanation toward more concrete and observable learning experiences.

The strongest effects were found in studies that used audio-visual media to support procedural Fiqh learning. Fiqh topics such as prayer, prostration, purification, fasting, hajj, and umrah require students to understand sequences, conditions, pillars, and correct forms of practice. Audio-visual media is well suited to these topics because it allows students to observe procedures, replay explanations, compare correct and incorrect practice, and connect verbal explanation with visual demonstration. This explains why video-based and animated media were frequently associated with improved cognitive achievement, procedural understanding, and classroom engagement [20], [24], [27], [30], [33].

Table 13. Pattern of Effects Across the Included Studies

Effect Category	Criteria	Number of Studies	Interpretation
Positive and statistically supported	Studies reporting significant test results, correlation, experimental difference, or clear quantitative improvement	15	Audio-visual media was generally associated with improved Fiqh learning outcomes

Effect Category	Criteria	Number of Studies	Interpretation
Positive but mainly descriptive	Studies reporting improvement through classroom implementation, development trial, or descriptive evaluation without strong statistical testing	2	Media was perceived as useful but evidence strength was moderate
Non-significant	Study reporting no significant effect of audio-visual media on Fiqh learning outcomes	1	Media use alone did not guarantee learning improvement
Total		18	

The outcome domain most frequently measured was cognitive achievement. Most studies assessed students' Fiqh learning outcomes through test scores, posttest scores, achievement categories, or documentation of school learning results. This focus on achievement is understandable because Fiqh is commonly evaluated through written tests in formal madrasah settings. However, this also shows a limitation in the evidence base. Fiqh learning should ideally include not only cognitive mastery but also procedural competence, reflective understanding, ethical awareness, and the ability to apply Islamic legal reasoning in daily life. Only a small number of studies examined motivation, engagement, critical thinking, or procedural understanding as additional outcomes.

Table 14. Learning Outcome Domains Reported in the Included Studies

Outcome Domain	Number of Studies Reporting the Outcome	Main Pattern of Findings
Cognitive achievement or test-based learning outcomes	16	Most studies reported improved Fiqh achievement after audio-visual intervention
Motivation	3	Video and audio-visual media were associated with increased learning motivation
Engagement or classroom participation	4	Students were reported to be more attentive and active during media-supported learning
Procedural understanding	5	Visual demonstration helped students understand worship-related procedures
Critical thinking or reflective understanding	1	Evidence remained limited and was mostly linked to whiteboard animation
Retention or long-term learning	0	No study clearly measured long-term retention
Gender-sensitive religious agency	0	No study operationalized this as a measurable learning outcome

The review also found that positive results were not automatic. Jamila’s study on YouTube-based audio-visual media reported no significant effect on students’ Fiqh learning outcomes, with a significance value greater than 0.05 [29]. This finding is important because it shows that the effectiveness of audio-visual media depends not merely on the presence of video or digital content, but on how the media is selected, designed, contextualized, and integrated into learning activities. A video used passively as a substitute for teacher explanation may have limited impact, while a video embedded in discussion, questioning, practice, feedback, and reflection is more likely to support meaningful learning.

The evidence therefore suggests that audio-visual media works best when it is aligned with the Fiqh topic, learning objectives, students’ developmental level, and classroom pedagogy. Media that demonstrates worship procedures or visualizes abstract concepts appears more pedagogically useful than media used only to attract attention. Similarly, interactive multimedia and animation may be more effective when they include feedback, quizzes, guided practice, or opportunities for reflection. These findings indicate that the value of audio-visual media lies not in its technological form alone, but in the quality of instructional design surrounding its use.

Another important finding concerns the inconsistency of statistical reporting. Several studies reported significance values, correlations, Chi-square results, percentages, or mean score differences, but effect sizes were rarely reported. Only a limited number of studies provided enough information to estimate the magnitude of the intervention effect. This makes it difficult to compare the strength of impact across studies. The previous meta-analysis by Sihabudin *et al.* suggested that video-based media had a strong positive effect on Fiqh learning, but the individual studies in the present review varied in design, sample size, instrument quality, and reporting completeness [23]. Therefore, while the overall evidence supports audio-visual media as a useful instructional strategy, future studies need more transparent reporting of pretest–posttest scores, control group comparisons, standard deviations, effect sizes, instrument validity, and reliability.

Table 15. Main Pedagogical Contributions of Audio-Visual Media in Fiqh Learning

Pedagogical Contribution	Explanation	Evidence Pattern
Making abstract concepts concrete	Legal concepts, worship rules, and Fiqh procedures become easier to visualize	Strong
Supporting procedural learning	Students can observe worship practices and sequence of actions	Strong
Increasing attention and motivation	Media makes classroom learning more attractive and less monotonous	Moderate
Improving achievement scores	Most studies reported better test or posttest outcomes	Strong
Encouraging active participation	Students became more engaged when media was combined with teacher facilitation	Moderate
Supporting independent review	Videos can be replayed and revisited outside the immediate explanation	Moderate
Strengthening reflective or critical reasoning	Evidence remains limited	Weak

Pedagogical Contribution	Explanation	Evidence Pattern
Supporting gender-specific Fiqh understanding	Evidence remains underdeveloped	Weak

In summary, the effects of audio-visual media on Fiqh learning outcomes were generally positive, but unevenly documented. The strongest evidence was found in cognitive achievement and procedural understanding. The weakest evidence was found in reflective, gender-sensitive, and long-term learning outcomes. This indicates that audio-visual media has clear instructional potential, but its contribution will be more meaningful when future studies move beyond achievement scores and examine broader dimensions of Fiqh learning.

Gender Representation and Female Students' Fiqh Learning Outcomes

The most important finding of this review concerns the visibility of female students in the existing evidence base. Although the review focused on gendered learning in Islamic education, only two studies directly examined female students or all-female learning contexts. The first was Annabila's study on Pictory AI-based learning videos for Grade VII female students at MTsN 10 Ngawi [19]. The second was Nurlaili's study on video learning media at MTs DDI Lil Banat Ujung Lare Parepare, an Islamic school context that is directly relevant to girls' Fiqh learning [20]. These studies provide the strongest evidence for discussing female students' Fiqh learning outcomes because female learners were central to the research context.

However, most included studies treated students as a general population. Female students were often present in the classroom or sample, but their outcomes were not analyzed separately. Of the 18 included studies, 2 studies had female-specific relevance, 5 studies reported or indicated mixed-gender student participation, and 11 studies discussed students generally without meaningful gender analysis. None of the included studies provided a direct male–female comparison of Fiqh learning outcomes after audio-visual media intervention. This means that the current evidence base cannot yet explain whether female students benefit more, less, or differently from audio-visual Fiqh media compared with male students.

Table 16. Gender-Based Evidence in the Included Studies

Gender Evidence Category	Description	Number of Studies	Interpretation
Female-only sample or female-school context	Female students were the main population or the study was conducted in an all-girls Islamic education setting	2	Strong relevance to the review focus
Mixed-gender sample with some gender information	The study included both male and female students or indicated gender composition	5	Relevant but limited because outcomes were not separated by gender
General student sample without gender analysis	Students were discussed collectively without gender-disaggregated results	11	Weak gender relevance
Sex-disaggregated outcome analysis	Male and female students' outcomes were compared statistically	0	No direct comparative evidence

Gender Evidence Category	Description	Number of Studies	Interpretation
Explicit gender-responsive interpretation	The study discussed implications for female students' Fiqh learning needs	1	Very limited conceptual development

This finding reveals a significant analytical gap. The existing literature generally supports the effectiveness of audio-visual media in Fiqh learning, but it does not yet sufficiently explain how female students experience, interpret, or benefit from such media. This is important because Fiqh includes content that is closely connected to female students' religious lives, including purification, menstruation-related jurisprudence, modesty, worship obligations, family law, and social ethics. Audio-visual media has the potential to support female students in learning these topics more confidently and concretely, but this potential remains underexamined in the empirical literature.

The lack of gender-disaggregated reporting also limits the strength of the review's conclusions. When studies report only aggregate class scores, improvements may hide differences in how male and female students respond to the media. For instance, female students may experience greater benefit from videos that explain sensitive Fiqh topics respectfully and clearly, but such benefits cannot be detected if the data are not separated by gender. Similarly, female students may face hesitation in asking questions about gender-related Fiqh issues in mixed classrooms, yet this affective and communicative dimension is rarely captured in existing outcome measures.

Table 17. Gender Responsiveness of the Evidence Base

Indicator of Gender Responsiveness	Evidence Found	Strength of Evidence
Female students explicitly positioned as research population	Found in only a small number of studies	Limited
Sex-disaggregated learning outcome analysis	Not found	Very weak
Female-related Fiqh topics explicitly examined	Found only indirectly or partially	Limited
Media design reflecting female students' lived religious experiences	Rarely reported	Weak
Discussion of girls' confidence, comfort, or religious agency	Rarely reported	Weak
Analysis of classroom interaction from a gender perspective	Not clearly reported	Very weak
Implications for gender-responsive Fiqh pedagogy	Emerging but underdeveloped	Limited

The results also show that gender has usually been treated as a demographic background rather than as a pedagogical and analytical issue. This distinction is important. Reporting the number of female students is not the same as examining female students' learning experiences. A gender-responsive study should consider whether the media content represents female learners, whether the examples used are relevant to their religious lives, whether the classroom

environment allows them to ask questions safely, and whether the intervention improves not only test scores but also confidence, procedural competence, reflective understanding, and religious agency.

The synthesis therefore identifies a tension between general media effectiveness and gender-specific evidence. On the one hand, audio-visual media appears to support Fiqh learning outcomes in many Indonesian Islamic education settings. On the other hand, the evidence remains insufficient to claim that existing audio-visual Fiqh media has been designed or evaluated in a gender-responsive way. Female students are visible as participants but are rarely visible as a distinct analytical category. This suggests that future research needs to move beyond general intervention studies and examine how female students engage with Fiqh media, especially when learning topics connected to women's religious experiences.

The key contribution of this review lies in revealing an analytical gap within the existing evidence base. While previous studies have generally shown that audio-visual media can support Fiqh learning outcomes [23], the present synthesis indicates that female students remain insufficiently visible in the design, analysis, and interpretation of Fiqh media research. This suggests the need to move beyond general claims of media effectiveness toward a more nuanced understanding of how female students engage with, interpret, and benefit from audio-visual Fiqh instruction. Future studies should therefore provide clearer gender composition, apply sex-disaggregated analysis, develop female-relevant Fiqh media content, and examine broader outcomes such as procedural competence, confidence, motivation, reflective understanding, and religious agency.

Discussion

The findings of this review show that audio-visual media generally supports Fiqh learning outcomes by making abstract Islamic legal concepts and procedural worship practices more concrete, observable, and repeatable. This finding is consistent with multimedia learning theory, which argues that students can learn more deeply when verbal explanation is supported by relevant visual representation [5], [6]. In the context of Fiqh, this is particularly important because many topics, such as prayer, purification, sujud, hajj, and other worship practices, require students to understand sequences, conditions, and correct procedures. The positive results reported in several studies therefore suggest that audio-visual media is effective not merely because it attracts students' attention, but because it helps connect normative Fiqh knowledge with practical religious performance [20], [23], [24], [27], [30].

However, the review also indicates that the effectiveness of audio-visual media depends strongly on instructional design. The non-significant finding in the YouTube-based study [29] shows that video use alone does not automatically improve learning outcomes. Audio-visual media becomes meaningful when it is aligned with learning objectives, supported by teacher explanation, followed by guided practice, and integrated into reflective classroom discussion. Thus, the contribution of media in Fiqh learning should not be understood as a technological substitution for teaching, but as a pedagogical support that strengthens explanation, demonstration, practice, and feedback. This finding refines previous evidence on video-based Fiqh learning [23] by emphasizing that the quality of implementation is as important as the type of media used.

The main novelty of this review lies in its identification of a gender-related gap within the existing evidence base. Previous studies have generally examined whether audio-visual media improves Fiqh learning outcomes, but they rarely examined how female students specifically experience and benefit from such media. Although female students were often included in the samples, most studies did not report sex-disaggregated data or discuss female students as a distinct analytical category. This is a crucial limitation because Fiqh includes topics closely related to female students' religious lives, such as purification, menstruation-related jurisprudence, modesty, worship obligations, and family-related Islamic law. This review therefore contributes by shifting the discussion from general media effectiveness toward gender-responsive Fiqh pedagogy, where female students are not merely counted as participants but recognized as learners with specific religious-learning experiences and needs.

The practical implication is that teachers and media developers should design audio-visual Fiqh materials that are not only visually attractive but also theologically accurate, pedagogically structured, and sensitive to female students' learning contexts. Videos, animations, and interactive multimedia should include clear demonstrations, relevant examples, respectful treatment of sensitive Fiqh topics, and opportunities for students to ask questions and reflect on practice. For researchers, the findings imply the need for stronger research designs, clearer reporting of gender composition, sex-disaggregated analysis, validated instruments, and broader outcome measures beyond test scores. Future studies should examine procedural competence, confidence, reflective understanding, motivation, and religious agency, so that the effectiveness of audio-visual media in Fiqh learning can be understood not only in terms of achievement, but also in terms of meaningful and equitable learning experiences.

This review demonstrates that audio-visual media has clear potential to improve Fiqh learning in Indonesian Islamic education, especially for procedural and practice-oriented topics. Nevertheless, its contribution will remain limited if future studies continue to report only general achievement outcomes without considering gendered learning experiences. The central implication is that Fiqh media research needs to move toward a more integrated model that combines multimedia learning principles, Islamic pedagogical accuracy, and gender-responsive analysis. Such a direction is necessary to ensure that audio-visual Fiqh instruction supports not only better learning outcomes, but also more inclusive, confident, and contextually meaningful religious learning for female students.

CONCLUSION

This systematic review concludes that audio-visual media has a generally positive contribution to Fiqh learning outcomes in Indonesian Islamic education, particularly for topics that require procedural understanding, visual demonstration, and repeated observation, such as prayer, purification, sujud, hajj, and other worship-related practices. The synthesis of 18 included studies indicates that instructional video, animated video, interactive multimedia, and AI-assisted video can support students' cognitive achievement, motivation, engagement, and procedural comprehension when they are aligned with clear learning objectives and supported by teacher facilitation. However, the central contribution of this review lies in showing that female students remain insufficiently visible in the design, reporting, and interpretation of

existing Fiqh media studies. Although female students were often included in research samples, only a limited number of studies specifically examined their learning outcomes or treated gender as an analytical category. Therefore, future Fiqh media research should move beyond general claims of media effectiveness and develop gender-responsive audio-visual pedagogy that considers female students' religious-learning experiences, procedural confidence, reflective understanding, and religious agency.

LIMITATIONS

This review has several limitations. First, the evidence base was limited by the availability and quality of published and repository-based studies on audio-visual media in Fiqh learning in Indonesia. Several included studies used small samples, localized classroom settings, pre-experimental or correlational designs, and incomplete statistical reporting, which limited the possibility of conducting a robust meta-analysis. Second, many studies did not report effect sizes, instrument validity, reliability evidence, long-term retention, or sex-disaggregated outcomes, making it difficult to compare the magnitude of media effects and to determine how female students specifically benefited from the intervention. Third, some relevant studies were obtained from theses and institutional repositories, which enriched the evidence base but also introduced variation in peer-review status and methodological rigor. Consequently, the findings should be interpreted as a systematic narrative synthesis rather than a definitive causal estimate of audio-visual media effectiveness in gendered Fiqh learning.

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AUTHOR CONTRIBUTION

M.A.P. conceptualized the study, designed the review methodology, developed the search strategy, conducted the study selection process, extracted and organized the data, analyzed the systematic review findings, and led the manuscript drafting process. R. supervised the research design, provided methodological guidance, contributed to the refinement of the analytical and gender-responsive framework, validated the interpretation of the findings, and critically revised the manuscript for intellectual content. Both authors reviewed and approved the final version of the manuscript.

CONFLICT OF INTEREST

"The authors declare no conflict of interest."

DECLARATION OF USE OF AI IN SCIENTIFIC WRITING

The authors used ChatGPT during the preparation of this work to design graphics and images. After utilizing the tool, the authors thoroughly reviewed and edited the content as necessary, assuming full responsibility for the publication's content.

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