



The Competence of Christian Religious Education Teachers in Designing Interactive Visual Learning at SMK Negeri 1 Alasa

Triratna Zebua^{1*}, Robinhot Sihombing²

¹Student, Pendidikan Profesi Guru, Fakultas Ilmu Pendidikan Kristen, IAKN Tarutung

²Lecturer, Fakultas Ilmu Pendidikan Kristen, IAKN Tarutung

*correspondence: ratnazebua1994@gmail.com

ABSTRACT

This study explores the pedagogical competence of Christian Religious Education (CRE) teachers in designing interactive visual learning at SMK Negeri 1 Alasa, North Sumatra, within the context of digital transformation in education. Using a qualitative case study approach, the research investigates how CRE teachers integrate visual and interactive media to enhance student engagement, spiritual formation, and understanding of biblical principles. Data were collected through participant observation, in-depth interviews, and document analysis, and analyzed thematically following Braun and Clarke's framework. Findings reveal that teachers generally possess a foundational grasp of visual learning but have limited understanding of interactivity as an essential pedagogical dimension. Most teaching designs remain conventional-using images and videos as supplementary materials rather than tools for cognitive and spiritual engagement. Nevertheless, teachers demonstrate commendable moral discernment and creativity in aligning media content with Christian values. Students responded positively to visual and interactive elements, reporting increased motivation and comprehension, especially through digital storytelling, quizzes, and Bible-based infographics. Key challenges include limited digital infrastructure, lack of formal training, and time constraints, which restrict consistent implementation. Despite these barriers, teachers show strong intrinsic motivation and self-directed learning, reflecting their vocational commitment to faith-based education. The study concludes that developing CRE teachers' competence in interactive visual design requires not only technical proficiency but also theological reflection and institutional support. When digital media are used purposefully and ethically, interactive visual learning becomes a transformative ministry tool-integrating faith, knowledge, and technology to nurture Christlike character in the digital era.

Keywords: Competence, Christian Religious Education, Interactive Visual Learning

INTRODUCTION

The digital transformation of the 21st century has profoundly reshaped nearly every dimension of human life, including the field of education. The rapid advancement of

information and communication technologies has redefined the nature of teaching and learning, demanding that teachers not only master subject content but also possess the capacity to deliver it in ways that are engaging, interactive, and relevant to contemporary learners (Prensky, 2010). In this context, the integration of visual and interactive learning has emerged as a powerful pedagogical approach. This model harnesses the potential of digital media, images, animations, and interactive tools to promote greater student engagement, comprehension, and retention (Mayer, 2009). Through visual and interactive design, abstract concepts can be translated into tangible learning experiences, stimulating multiple senses and facilitating deeper cognitive processing. Within the framework of Christian Religious Education (CRE), the application of visual and interactive learning assumes even greater importance. CRE, or *Pendidikan Agama Kristen (PAK)*, is not merely about transferring theological knowledge; it involves the formation of moral character, faith reflection, and spiritual understanding (Groome, 1998). The primary challenge for CRE teachers lies not only in communicating biblical truths but also in enabling students to experience and internalize them in their daily lives. Traditional lecture-based methods often struggle to engage students in an era dominated by visual culture and digital interactivity. Therefore, integrating visual and interactive elements—such as storytelling videos, digital parables, and multimedia-based reflection activities—can bridge the gap between theological theory and lived experience, making Christian education both relevant and transformative for students (Anderson & Barnett, 2013).

SMK Negeri 1 Alasa, a vocational high school located in Nias, North Sumatra, exemplifies this educational transformation at the local level. As a vocational institution, its students typically possess strong visual-kinesthetic learning characteristics, meaning they learn most effectively through hands-on and visually stimulating experiences (Fleming & Mills, 1992). Despite this, preliminary observations suggest that the use of interactive visual media in CRE classrooms remains limited. Many teachers continue to rely heavily on traditional, text-based instruction, resulting in a lack of engagement and reduced motivation among students. This situation raises critical questions about the pedagogical competence of CRE teachers in designing learning experiences that align with the demands of the digital era. Pedagogical competence, as outlined by Shulman (1987), encompasses not only mastery of content knowledge but also the ability to design, implement, and evaluate effective learning experiences. In the digital learning environment, this competence includes proficiency in selecting appropriate media, understanding student characteristics, and creatively integrating technology to achieve learning goals (Mishra & Koehler, 2006). Designing interactive visual learning thus requires a combination of conceptual understanding and practical skill. Teachers must be able to connect biblical messages with visual representation, utilize digital tools such as PowerPoint, Canva, or interactive apps, and construct lessons that invite students to participate actively in the learning process. Such competence reflects not only technological adaptability but also spiritual and pedagogical creativity, enabling teachers to convey Christian values in ways that are accessible and meaningful to digital-native learners. In the case of SMK Negeri 1 Alasa, these competencies are essential for addressing the diverse learning needs of students. Many learners in vocational settings are more oriented toward practical and experiential learning rather than abstract theorizing (Kolb, 1984). Therefore, CRE teachers must design lessons that make biblical

values come alive through visual storytelling, simulations, and interactive discussions. For example, illustrating the concept of “servant leadership” through short video dramatizations or digital storyboards can encourage students to reflect on their roles as followers of Christ in their future professions. This approach aligns with the holistic goals of Christian education, which seek to integrate faith, knowledge, and practice (Palmer, 1998). The ability to design such lessons depends heavily on the teacher’s competence and access to training. The study of professional development in education emphasizes that teachers need ongoing support to develop digital literacy, instructional design capabilities, and reflective teaching habits (Darling-Hammond et al., 2017). Without these competencies, teachers risk being left behind in a rapidly evolving educational landscape. For CRE teachers, this gap is particularly concerning, as it limits their capacity to communicate spiritual truths effectively in a media-saturated world. This study seeks to explore and describe the competence of Christian Religious Education teachers in designing interactive visual learning at SMK Negeri 1 Alasa. Specifically, it aims to (1) identify the current level of pedagogical and technological competence among CRE teachers, (2) analyze the supporting and inhibiting factors in implementing interactive visual learning, and (3) propose relevant strategies for professional development to enhance the effectiveness of CRE in digital classrooms. The results are expected to provide valuable insights into how Christian education can adapt to digital transformation while maintaining its theological integrity and moral vision. Ultimately, this research affirms that when pedagogical competence is integrated with faith and technology, Christian education can become both intellectually engaging and spiritually formative—preparing students not only to think critically but also to live faithfully in a digital world.

METHODS

A qualitative research design was implemented in this research, using a case study approach, allowing for an in-depth exploration of teachers’ pedagogical competence in designing interactive visual learning for Christian Religious Education (CRE) at SMK Negeri 1 Alasa. The case study method was chosen because it enables researchers to examine a phenomenon within its real-life educational setting, emphasizing the contextual and experiential aspects of teacher practice (Yin, 2018). Rather than seeking generalization, this study aimed to understand the lived experiences, strategies, and challenges faced by CRE teachers in adapting to visual-interactive pedagogies within a vocational school context. The participants of this study consisted of three Christian Religious Education teachers who actively teach at SMK Negeri 1 Alasa. Participants were selected through purposive sampling, guided by specific inclusion criteria: (1) each had at least five years of teaching experience, (2) had previously used visual or digital media in their instruction, and (3) demonstrated willingness to participate in extended interviews and classroom observations. This criterion-based selection ensured that participants possessed both practical experience and reflective awareness relevant to the study’s objectives. Data were gathered using three primary techniques—participant observation, in-depth interviews, and document analysis. First, participant observation was conducted to obtain first-hand insights into classroom practices, focusing on how teachers integrated visual and interactive elements into CRE lessons. The researcher attended multiple sessions, taking detailed field notes on instructional design, use of technology, student

engagement, and classroom atmosphere. Second, semi-structured interviews were used to explore teachers' perceptions of their pedagogical competence, motivations, and perceived barriers in implementing visual-based instruction. These interviews provided rich qualitative data, allowing participants to express personal reflections and contextual realities in their own words. Third, document analysis was employed to examine relevant materials such as lesson plans, digital slides, video resources, and students' project outputs related to visual learning. These documents served as corroborative evidence, strengthening the validity of observational and interview data. The collected data were analyzed through a thematic analysis process, following the stages outlined by Braun and Clarke (2006). The analysis began with data reduction, where raw data were organized and filtered to focus on information directly related to the study's objectives. This was followed by data display, in which narratives, excerpts, and visual evidence were systematically arranged to illustrate emerging themes. Finally, conclusion drawing and verification were conducted to interpret patterns and derive key findings about teachers' competencies, strategies, and challenges. To ensure the credibility and trustworthiness of the findings, data triangulation was applied by cross-verifying results from observations, interviews, and documentation. Throughout the research process, ethical considerations were strictly observed. Participants provided informed consent, and confidentiality was maintained by anonymizing all identifying information. The researcher also adhered to principles of integrity, respect, and reflexivity, acknowledging their own positionality within the educational context (Creswell & Poth, 2018). This methodological framework enabled a holistic and context-sensitive understanding of how CRE teachers at SMK Negeri 1 Alasa develop and enact their competence in designing interactive visual learning in response to the demands of digital education.

RESULT AND DISCUSSION

The results of this study illustrate the dynamic interplay between pedagogical understanding, technological adaptation, and theological integrity among Christian Religious Education (CRE) teachers at SMK Negeri 1 Alasa in designing interactive visual learning. The findings are presented thematically, encompassing teachers' understanding of visual-interactive pedagogy, their design strategies, student responses, implementation barriers, and creative solutions in integrating Christian values into multimedia learning. Overall, the data reveal a gradual but significant pedagogical shift from traditional, teacher-centered instruction toward a more participatory and visually engaging model of faith-based education. Interviews revealed varying levels of understanding among the three CRE teachers regarding the concept of interactive visual learning. Two teachers perceived "visual learning" primarily as the use of static images, PowerPoint slides, and short videos to clarify biblical or moral concepts. Only one teacher demonstrated a deeper awareness that "interactivity" entails not merely visual appeal but also active student participation through digital quizzes, simulations, or web-based learning applications. This finding indicates a conceptual gap between visual enrichment and interactive engagement. This aligns with Mayer's (2020) Cognitive Theory of Multimedia Learning, which posits that effective multimedia design must activate both the visual and verbal channels of cognition, allowing learners to construct meaning through interaction and reflection. In practice, one teacher successfully implemented this theory using the *Kahoot!* platform for a class quiz on "Christian Values in Daily Life." The

competitive format encouraged students to recall, apply, and discuss moral principles in a fun and participatory way. However, such practices remain sporadic rather than systematically integrated into lesson planning. The findings suggest that while teachers value visual media, they tend to perceive it as a decorative supplement rather than as a pedagogical tool for deep learning. Consequently, teachers' cognitive competence in understanding interactive visual learning must be strengthened through targeted professional development and digital pedagogy workshops. Without conceptual clarity, the use of visual tools risks becoming superficial, failing to achieve transformative spiritual or cognitive engagement. Lesson plan (RPP) analyses and classroom observations revealed that the teachers' design strategies largely remained traditional and presentation-based. Most teachers inserted images or videos into PowerPoint slides to make lessons "more interesting," but few designed activities that required students to engage critically or creatively with these visuals. For example, in a lesson on "Obedience to God," one teacher showed a short film about Noah's Ark but did not include follow-up discussions or reflective exercises. As a result, the film served as a passive stimulus rather than a tool for active spiritual learning. This gap reflects the absence of a structured media design framework. According to Heinich et al. (2019), effective instructional media design should follow a five-step process: (1) analyzing learner needs, (2) defining learning objectives, (3) selecting appropriate media, (4) developing content, and (5) evaluating outcomes. The teachers in this study demonstrated competence primarily in stages (3) and (4), with limited attention to needs analysis or formative evaluation. Consequently, there was often a weak correlation between media used and learning outcomes. None of the reviewed RPPs articulated how a given visual medium supported the achievement of specific learning indicators related to Christian spirituality or moral reflection. In some cases, the choice of media appeared arbitrary-selected for aesthetic appeal rather than pedagogical fit. There were encouraging signs of emerging creativity. One teacher experimented with infographics depicting the "Fruits of the Spirit" (Galatians 5:22-23) to help students visualize moral growth as an ongoing process. Another attempted to combine PowerPoint slides with reflective journaling exercises. Although still rudimentary, these efforts mark an important step toward integrating multimodal learning into faith-based instruction. The challenge lies in transforming such individual innovations into institutionalized practice supported by training and peer collaboration.

Students' Responses to Visual and Interactive Media

Student responses were overwhelmingly positive. During class observations, learners displayed heightened attention and participation when visual or interactive elements were incorporated. When teachers used symbolic imagery, Bible-based infographics, or short dramatized videos, students appeared more emotionally engaged and willing to contribute to discussions. Students described feeling "excited" and "more focused" when lessons included games or visual media. One remarked, "When we play quizzes about Bible stories, I can remember the verses better." This finding supports Prensky's (2012) argument that digital-native students learn most effectively through visual, interactive, and experiential modalities. The vocational context of SMK Negeri 1 Alasa further reinforces this, as students tend to possess visual-kinesthetic learning styles suited to hands-on and image-based learning. Teachers have yet to systematically utilize student

feedback to refine their pedagogical designs. There is no formal mechanism for gathering learners' reflections on which media or activities enhance their understanding most effectively. Establishing such a feedback loop could encourage continuous improvement and empower students as co-constructors of learning—a key principle in constructivist pedagogy (Piaget, 1972). Three major barriers emerged consistently across all participants: technological limitations, lack of professional training, and time constraints. Teachers cited frequent equipment failures—malfunctioning projectors, unstable internet connections, and a lack of computer labs. Many relied on personal laptops or mobile data to deliver multimedia lessons. Such infrastructural weaknesses significantly restrict the consistency of interactive learning. Without reliable tools, even motivated teachers struggle to maintain high-quality media-based instruction. None of the teachers had formal education in instructional technology. They expressed uncertainty about using digital design platforms such as *Canva*, *Genially*, or *Mentimeter*, and most had never attended professional workshops on digital pedagogy. This “technological anxiety” discouraged experimentation and innovation. Similar findings have been reported by Anderson and Dron (2014), who emphasize that teaching presence in digital environments depends on both technical proficiency and pedagogical confidence. Teachers often held multiple responsibilities, including serving as spiritual coordinators and event organizers. The heavy workload reduced opportunities for lesson design and reflection. Consequently, teachers tended to reuse existing PowerPoints or rely on lecture-based delivery for efficiency. As one teacher noted, *“I want to make interactive lessons, but there is simply no time between meetings and paperwork.”* These challenges highlight the need for systemic support from school leadership and local education authorities. Without infrastructural and institutional backing, even the most dedicated teachers face burnout and creative stagnation. The CRE teachers displayed remarkable resilience and self-directed learning. One teacher regularly watched YouTube tutorials to learn video-editing techniques for classroom devotionals. Another downloaded editable PowerPoint templates from the internet, customizing them to align with biblical themes. These self-initiated efforts align with Knowles' (1984) theory of andragogy, which suggests that adult learners are motivated to acquire new knowledge when they recognize its direct relevance to their professional practice. Teachers began joining online communities of Christian educators, using *WhatsApp* and *Facebook* groups to exchange lesson ideas and media resources. Although informal, these communities functioned as peer-learning ecosystems, fostering collaboration and encouragement. Such practices resonate with Wenger's (1998) concept of communities of practice, where professional identity and competence evolve through shared learning. Teachers' initiative reflects strong intrinsic motivation, rooted in both professional commitment and spiritual calling. As one participant explained, *“Teaching is my ministry. I must find a way to reach the students' hearts, even if I have to learn everything from scratch.”* This sentiment underscores the theological dimension of teaching as vocation—an act of service that integrates learning, faith, and love (Colossians 3:23–24). Self-directed efforts alone cannot sustain long-term pedagogical transformation. Schools must institutionalize such motivation through structured mentoring, resource sharing, and recognition systems. Without organizational reinforcement, innovation risks remaining isolated rather than becoming collective progress.

Integration of Christian Values in Visual Media

A distinct strength of the teachers at SMK Negeri 1 Alasa lies in their ethical discernment when selecting visual materials. All three participants displayed sensitivity to the moral and theological implications of images, videos, and animations. They avoided using secular media that might contradict Christian ethics, instead curating content aligned with biblical virtues such as compassion, humility, and integrity. One noteworthy example occurred in a lesson on “Loving One Another,” where a teacher used a comic strip depicting school bullying and guided students to discuss Christlike responses to injustice. This visual storytelling approach transformed the classroom into a moral dialogue space, where students not only interpreted the story but reflected on their own behavior. As one student observed, “The picture made me realize how I sometimes ignore my friends who are bullied.” This approach corresponds with Wibowo’s (2016) framework of narrative pedagogy, which emphasizes moral reflection through stories that connect faith with life experiences. By contextualizing visual narratives within real-life issues, teachers promote embodied learning, where spiritual insights emerge from emotional engagement rather than abstract moralizing. The integration of Christian values in media selection reflects Bevans’ (2002) notion of contextual theology, which stresses that faith education must engage with local culture and experience. By incorporating Nias cultural elements—such as symbols of mutual cooperation—teachers enhanced the relevance of biblical messages for their students. Taken together, these findings depict a transformative trajectory. The teachers at SMK Negeri 1 Alasa are transitioning from content transmission to faith-based engagement, from static presentation to interactive experience, and from moral instruction to spiritual formation. Yet, this transformation remains partial and requires strategic reinforcement. The study suggests several implications for educational practice and policy. First, professional development programs should focus on cultivating not only technical skills but also media literacy grounded in theology—enabling teachers to critically evaluate and create faith-affirming visual content. Second, institutional support structures must provide access to digital infrastructure, mentoring systems, and continuous assessment mechanisms. Third, integrating student feedback mechanisms can strengthen mutual learning and enhance lesson relevance. Teachers must be encouraged to adopt interactive design models such as ADDIE (Analyze, Design, Develop, Implement, Evaluate), which can help them align media with learning objectives and theological principles. Theologically, CRE pedagogy must remain anchored in Christ’s example as the “Master Teacher,” who used parables, symbols, and narratives to engage both heart and mind (Mark 4:33–34). In essence, interactive visual learning in Christian education is not merely about digital modernization—it represents a renewal of how faith is communicated in a multimedia world. The fusion of visual literacy, reflective engagement, and Christian ethics creates a holistic pedagogy that speaks to students’ intellects, emotions, and spirits. The findings affirm that teacher competence in interactive visual design at SMK Negeri 1 Alasa is developing but uneven. While teachers demonstrate creativity and moral discernment, they require structured guidance to deepen their understanding of interactivity, improve media planning, and integrate reflection into instruction. Students’ positive responses confirm that this approach aligns

with their learning preferences, suggesting that further investment in this area could significantly improve engagement and spiritual comprehension. The study concludes that visual-interactive pedagogy, when grounded in Christian values, serves as both a pedagogical innovation and a form of ministry. It transforms classrooms into communities of reflection, empathy, and growth. As teachers continue to navigate the challenges of limited resources and technological barriers, their faith-driven resilience embodies the spirit of lifelong learning and service. The journey of the CRE teachers at SMK Negeri 1 Alasa exemplifies the words of Philippians 4:13-*"I can do all things through Christ who strengthens me."* Through persistence, collaboration, and spiritual conviction, these educators demonstrate that teaching, when infused with creativity and faith, becomes not just instruction, but transformation-shaping minds and nurturing hearts for God's glory.

CONCLUSION

This study concludes that the pedagogical competence of Christian Religious Education (CRE) teachers in designing interactive visual learning at SMK Negeri 1 Alasa reflects both promise and challenge within the broader context of digital transformation in education. The findings demonstrate that while teachers possess a foundational understanding of visual-based learning, their grasp of interactivity, media design, and digital pedagogy remains limited. Nevertheless, their commitment to integrating Christian values, moral discernment, and creativity within instructional media underscores a deep vocational dedication that transcends mere technical skill. Teaching for these educators is not simply a profession but a ministry-a calling that demands continual adaptation, reflection, and faith-driven innovation. One of the most significant insights from this research is that teacher competence in the digital era cannot be separated from theological integrity. For CRE teachers, designing interactive visual learning is not only about mastering tools such as PowerPoint, Canva, or Kahoot!; it is about translating biblical principles into meaningful learning experiences that resonate with digital-native students. This aligns with Mayer's (2020) argument that effective multimedia learning engages both cognitive and emotional dimensions, allowing students to construct personal meaning through interaction. When visual pedagogy is rooted in Christian ethics-using storytelling, symbolism, and reflection-it becomes a powerful medium for spiritual formation. The example of teachers employing visual parables or moral comics illustrates how theological truth can be made experiential, encouraging students to internalize faith values rather than merely memorize them. The study reveals systemic barriers that hinder the consistent implementation of interactive visual learning. Inadequate infrastructure, limited access to training, and heavy administrative workloads create obstacles that discourage innovation. Teachers frequently compensate through self-directed learning, relying on online tutorials, peer communities, and personal experimentation. Such efforts highlight the resilience and intrinsic motivation of educators who recognize their divine responsibility to nurture faith in a digital age. Yet, self-initiative alone is insufficient. For sustainable transformation, institutional and policy-level interventions are essential. Schools and educational authorities must provide continuous professional development, mentoring, and access to digital resources. Structured training programs should integrate both technological competence and theological reflection, ensuring that teachers not only know how to use media but also why and when to use it in ways that align with

Christian educational goals. Another critical conclusion is the importance of student engagement and feedback in shaping effective pedagogy. The enthusiastic response of students toward visual and interactive learning confirms that such approaches align with the cognitive and emotional preferences of vocational learners. Visual storytelling, interactive quizzes, and digital reflection tools foster active participation and deepened moral understanding. However, teachers need to institutionalize feedback mechanisms—creating a reciprocal learning process where students’ reflections inform future instructional design. This co-constructive model of learning mirrors the biblical principle of mutual edification within the body of Christ (Ephesians 4:16). The integration of interactive visual pedagogy in Christian education represents more than a methodological innovation—it signifies a theological renewal. It revitalizes how faith is taught, moving from didactic instruction to dialogical engagement, from passive reception to active transformation. The teacher’s role evolves from knowledge transmitter to faith facilitator, guiding students to encounter God’s truth through digital and experiential means. This pedagogical model echoes Christ’s own teaching style, as He employed parables, imagery, and interaction to reveal divine wisdom (Mark 4:33–34). Therefore, the study affirms that strengthening the pedagogical competence of CRE teachers is both an educational and spiritual imperative. By cultivating digital literacy, reflective thinking, and contextual creativity, teachers can make Christian education more relevant, participatory, and transformative. The future of CRE depends on educators who can bridge faith and technology—those who see digital media not as a threat but as a tool for ministry. As the teachers of SMK Negeri 1 Alasa demonstrate, faith-inspired resilience and collaboration can overcome even structural limitations. Interactive visual learning, when anchored in Christian values, serves as a holistic educational paradigm—one that engages the mind, touches the heart, and transforms the soul. It enables students to experience faith dynamically, fostering both spiritual growth and intellectual maturity. For teachers, this journey demands humility, creativity, and perseverance, yet its fruit is enduring: generations of learners equipped not only with knowledge but with Christlike character. As Scripture reminds us, “Whatever you do, work at it with all your heart, as working for the Lord” (Colossians 3:23). The experiences of CRE teachers at SMK Negeri 1 Alasa exemplify this calling—educators who, through faith, creativity, and service, turn the classroom into a living testimony of God’s wisdom in the digital age.

BIBLIOGRAPHY

- Anderson, T., & Barnett, M. (2013). *Learning with visual and interactive media: Integrating technology into pedagogy*. New York, NY: Routledge.
- Anderson, T., & Dron, J. (2014). *Teaching crowds: Learning and social media*. Edmonton, Canada: Athabasca University Press.
- Bevans, S. B. (2002). *Models of contextual theology*. Maryknoll, NY: Orbis Books.
- Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology* 3(2), 77-101. <https://doi.org/10.1191/1478088706qp063oa>

- Creswell, J. W., & Poth, C. N. (2018). *Qualitative inquiry and research design: Choosing among five approaches* (4th ed.). Thousand Oaks, CA: Sage Publications.
- Darling-Hammond, L., Hyler, M. E., & Gardner, M. (2017). *Effective teacher professional development*. Palo Alto, CA: Learning Policy Institute.
- Fleming, N. D., & Mills, C. (1992). Not another inventory, rather a catalyst for reflection. *To Improve the Academy* 11(1), 137-155. <https://doi.org/10.1002/j.2334-4822.1992.tb00213.x>
- Groome, T. H. (1998). *Educating for life: A spiritual vision for every teacher and parent*. Allen, TX: Thomas More Press.
- Heinich, R., Molenda, M., Russell, J. D., & Smaldino, S. E. (2019). *Instructional media and technologies for learning* (11th ed.). Boston, MA: Pearson Education.
- Knowles, M. S. (1984). *The adult learner: A neglected species* (3rd ed.). Houston, TX: Gulf Publishing.
- Kolb, D. A. (1984). *Experiential learning: Experience as the source of learning and development*. Englewood Cliffs, NJ: Prentice Hall.
- Mayer, R. E. (2009). *Multimedia learning* (2nd ed.). New York, NY: Cambridge University Press.
- Mayer, R. E. (2020). *The Cambridge handbook of multimedia learning* (2nd ed.). Cambridge, UK: Cambridge University Press.
- Mishra, P., & Koehler, M. J. (2006). Technological pedagogical content knowledge: A framework for integrating technology in teacher knowledge. *Teachers College Record* 108(6), 1017-1054. <https://doi.org/10.1111/j.1467-9620.2006.00684.x>
- Palmer, P. J. (1998). *The courage to teach: Exploring the inner landscape of a teacher's life*. San Francisco, CA: Jossey-Bass.
- Piaget, J. (1972). *The psychology of the child*. New York, NY: Basic Books.
- Prensky, M. (2010). *Teaching digital natives: Partnering for real learning*. Thousand Oaks, CA: Corwin Press.
- Prensky, M. (2012). *From digital natives to digital wisdom: Hopeful essays for 21st-century learning*. Thousand Oaks, CA: Corwin Press.
- Shulman, L. S. (1987). Knowledge and teaching: Foundations of the new reform. *Harvard Educational Review* 57(1), 1-22. <https://doi.org/10.17763/haer.57.1.j463w79r56455411>
- Wenger, E. (1998). *Communities of practice: Learning, meaning, and identity*. Cambridge, UK: Cambridge University Press.

- Wibowo, Y. (2016). *Naratif dalam pendidikan agama: Pendekatan reflektif untuk pembentukan moral dan spiritual siswa*. Jakarta, Indonesia: BPK Gunung Mulia.
- Yin, R. K. (2018). *Case study research and applications: Design and methods* (6th ed.). Thousand Oaks, CA: Sage Publications.