

# Increasing Student Engagement in Islamic Jurisprudence Learning through SHARIA Board Game Media in Elementary Schools

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## ABSTRACT

This study aims to increase student engagement in Islamic Jurisprudence learning through the SHARIA Board Game in elementary schools. The research employed a descriptive qualitative approach supported by simple quantitative descriptive data, using the ADDIE (Analysis, Design, Development, Implementation, and Evaluation) development model. The participants consisted of one Islamic Religious Education teacher and 15 fourth-grade students. Data were obtained through observation, interviews, documentation, questionnaires, and test scores, and were analyzed using thematic analysis following Miles and Huberman's (1994) model, including data reduction, data display, and conclusion drawing. The findings showed that the average student score increased from 70.77 to 80.67 (13.99%), and learning completeness improved from 46.15% to 73.33%. The SHARIA Board Game also strengthened student engagement across four dimensions: cognitive, behavioral, social, and spiritual. Students became more active, motivated, and collaborative during learning activities. Theoretically, this study contributes to Islamic Religious Education by demonstrating that game-based learning can transform abstract fiqh concepts into meaningful and contextual learning experiences. Practically, the SHARIA Board Game offers an effective, low-cost, non-digital learning alternative that can be implemented in elementary schools to enhance motivation, participation, and understanding of worship practices.

**Keywords:** Student Engagement; Islamic Jurisprudence (fiqh) of Worship; SHARIA Board Game; Game-Based Learning; Islamic Religious Education.



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## 1. INTRODUCTION

Islamic Religious Education (PAI) plays a fundamental role in shaping the character, morals, and spirituality of students from an early age. Beyond transmitting religious knowledge, PAI is intended to internalize ethical values and foster the practice of worship in daily life (Tabroni et al., 2021). Within this curriculum, the jurisprudence of worship such as ablution (*wudu*), *tayammum*, and prayer (*salat*) is a core component that supports students' spiritual development (Araniri et al., 2021). However, teaching fiqh of worship in elementary schools continues to face challenges, especially regarding low levels of student engagement. Teacher-centered methods often make

lessons monotonous, preventing students from grasping the relevance of worship practices and connecting them to real-life situations (Mansir et al., 2020; Wulan & Syaleh, 2023).

To address this issue, Islamic Religious Education requires learning innovations that are interactive, contextual, and capable of stimulating multiple dimensions of student engagement cognitive, affective, and behavioral (Hidayat et al., 2023; Rahmiati et al., 2021). Game-based learning has emerged as a promising strategy because it arouses curiosity, strengthens motivation, and provides active learning experiences that help students construct meaning (Alfina et al., 2023; Ananda & Hayati, 2022).

In practice, many elementary school students still show passive participation in PAI lessons. They struggle to internalize fiqh concepts and often cannot relate worship principles to daily routines (Mashudi & Hilman, 2024; Salsabila et al., 2023). Traditional delivery methods, limited interaction, and insufficiently engaging media further contribute to low learning interest (Hepsiba Sudarsono et al., 2024). These challenges are intensified by generational differences: today's students prefer visual, collaborative, and hands-on learning experiences (Kango et al., 2021), while many classrooms continue to rely on outdated approaches (Wardany, 2019). This mismatch creates a pedagogical gap between teaching practices and students' learning needs, which risks reducing students' emotional connection to fiqh material (Ma'arif et al., 2020; Tambak, 2021).

Student engagement is a central construct in learning theory, encompassing cognitive, affective, and behavioral dimensions (Fredricks et al., 2004). In the context of religious education, engagement is crucial because learning goals focus not only on conceptual mastery but also on the internalization of values and worship practices. Board games, as interactive learning tools, offer opportunities for deep engagement by combining competition, collaboration, and contextual content (Febrinzky, 2020). Empirical studies show that board games can improve motivation, conceptual understanding, and cooperative learning (Graham et al., 2023; M. Ismail et al., 2023). Research in various subjects, including science, language, and mathematics, has demonstrated their effectiveness in increasing learning outcomes and student participation (Lin et al., 2019; Ainurrohman, 2018; Permananda, 2020).

However, despite the growing literature on game-based learning, studies linking board games specifically to student engagement in elementary-level fiqh learning remain limited (Zainuddin et al., 2022). Previous research has focused predominantly on cognitive outcomes rather than emotional and behavioral engagement, even though these dimensions are essential in religious learning. Moreover, most PAI learning media continue to emphasize audio-visual or digital tools, which may not effectively foster collaboration and hands-on interaction (Harianto et al., 2021; Heriyanto et al., 2024). This creates a research gap in exploring physical, collaborative game-based media such as board games as alternatives for enhancing engagement in fiqh learning.

Recent studies in PAI have highlighted the potential of game-based learning to increase motivation and understanding of worship practices. Word Wall-based fiqh games have been shown to improve student interest (Shofiyani & Sholihah, 2021), while role-play game studies have enhanced ethical reasoning and contextual understanding of Islamic law (Urifah et al., 2024). These findings indicate that interactive games promote deeper internalization of Islamic values through active participation, competition, and collaboration.

Therefore, this study aims to explore student engagement in learning Islamic jurisprudence (fiqh) of worship through the SHARIA Board Game in elementary schools. In contrast to previous research that predominantly used quantitative designs and focused on academic achievement (Zahrawani et al., 2021), this study adopts a qualitative approach to examine students' learning experiences more comprehensively. Theoretically, this research contributes to the literature by

positioning board games as a medium capable of strengthening cognitive, affective, and behavioral engagement in PAI learning (Rahman & Asman, 2019; Moustafa, 2013). Practically, it highlights how the SHARIA Board Game transforms abstract fiqh concepts into engaging, contextual activities that enhance students' understanding and participation in worship-related practices (Andraeny, 2021; Darmawiyah, 2017).

## 2. METHODS

This study employed a descriptive-exploratory qualitative approach with developmental elements, as it not only explored students' learning experiences but also developed and implemented the SHARIA Board Game using the ADDIE model. This methodological combination allowed the researcher to examine student engagement contextually while ensuring that the media development process followed systematic and replicable stages. The SHARIA Board Game was designed and applied in Islamic Religious Education (PAI) learning using the ADDIE model: Analysis, Design, Development, Implementation, and Evaluation (Oktaviane et al., 2021). The ADDIE model was selected because it provides structured phases for developing, testing, and refining instructional media (Branch, 2010; Nurfaizah et al., 2021). Each stage was operationalized with empirical data as follows:

### 2.1 Analysis

This stage identified learning needs through classroom observations and interviews with PAI teachers. The data highlighted problems such as passive student behavior, teacher-centered methods, and limited learning media. Information regarding available facilities (absence of projectors and digital tools) guided the decision to develop non-digital media.

### 2.2 Design

Based on the analysis findings, the researcher designed the structure of the SHARIA Board Game, including the board layout, symbols, question cards, scoring mechanism, and flowchart of game procedures. The fiqh of worship content was aligned with the Grade IV PAI curriculum and categorized by cognitive levels (C1–C3).

### 2.3 Development

At this stage, a prototype of the board game was created using Styrofoam, HVS question cards, pushpin pawns, colored paths, and markers. The draft was reviewed collaboratively with the PAI teacher to ensure content accuracy and media feasibility. A trial with several students was then conducted to validate clarity, difficulty level, and gameplay smoothness.

### 2.4 Implementation

The media was tested in a Grade IV classroom involving 15 students. The PAI teacher facilitated the activity while students played in groups. Observations and field notes were collected to capture behavioral, cognitive, and social engagement indicators. Students' responses and participation served as evidence of media effectiveness.

### 2.5 Evaluation

Formative and summative evaluations were carried out by reviewing observation data, questionnaire results, and teacher feedback. The evaluation focused on identifying strengths, limitations, and necessary improvements, such as revising unclear question items and adjusting game timing for classroom use.

The research subjects consisted of one PAI teacher and 15 fourth-grade students selected through purposive sampling (Sugiyono, 2006), ensuring that all participants were directly involved in the PAI learning process using the SHARIA Board Game. Data were collected through participatory classroom observation, semi-structured interviews, documentation (lesson tools, field notes), and printed questionnaires completed manually under researcher supervision (Damaskinidis, 2017).

Data were analyzed using thematic analysis based on the Miles & Huberman framework, which includes data reduction, data display, and conclusion drawing (Miles & Huberman, 1994). Data validity was strengthened through source triangulation (teacher–student–document) and methodological triangulation (observation, questionnaire, interview). The researchers also adhered to research ethics by seeking official permission from the school and obtaining written parental consent for all student participants, considering that the subjects were elementary school children. In addition, the researchers ensured that participants’ identities were kept confidential, participation was voluntary, and all collected data were used solely for academic and research purposes.

The SHARIA Board Game itself is a non-digital learning medium similar to Monopoly but containing fiqh of worship content. Students move pawns using dice and complete tasks in the form of question cards, commands, and challenge symbols. Correct answers earn points or extra moves, while incorrect answers affect gameplay. The teacher acts as a facilitator to ensure that the game reinforces both cognitive understanding and religious values. The media was designed to be affordable, accessible, and suitable for schools with limited digital infrastructure.

### 3. RESULT AND DISCUSSION

#### 3.1 Analysis Stage

The analysis stage identified the initial learning conditions in the Abdussalam Interactive School. The summary of student, teacher, classroom, and facility conditions is presented in Table 1 (Analysis of Initial Class Conditions), which should be placed after this paragraph.

**Table 1.** Analysis of Initial Class Conditions

Aspek	Conditions Found	Analysis and Implications for Media Development
Student Conditions	Students appear passive, easily bored, and less likely to participate in learning.	Low student engagement indicates a lack of engaging learning stimuli. Media that can motivate students cognitively, affectively, and behaviorally are needed.
Teacher Condition	Teachers tend to use conventional lecture and question and answer methods without interactive media.	Reliance on conventional methods leads to monotonous learning. Teachers need support with media that is easy to use and appropriate to the school context.
Class Conditions	The classroom atmosphere tends to be passive and less conducive to discussion.	Classrooms require a collaborative and enjoyable learning environment. Game-based media can enliven learning interactions.
Condition of Facilities and Infrastructure	Facilities are limited, projectors or internet networks are not yet available.	Digital media is difficult to implement. The best solution is non-digital media that remains interactive, such as the SHARIA Board Game.

Based on Table 1, students appeared passive, easily bored, and reluctant to participate in learning. Teachers still relied on lectures and question-answer sessions without interactive media, while the classroom atmosphere was less conducive to discussion. School facilities were limited; there was no projector and no stable internet connection. These findings show that digital media are difficult to implement and that an interactive, non-digital medium is required to stimulate students cognitively, affectively, and behaviorally.

Further field findings are presented in Table 2 (Initial Research Results on Learning Conditions), which should be placed after its mention below. Table 2 shows that students were more enthusiastic when learning involved games or small competitions but quickly became bored during conventional lectures. Teachers had not yet used innovative media for fiqh learning, and learning tools were still dominated by textbooks and blackboards. The class tended to be noisy but not focused, indicating the need for structured, enjoyable activities that could direct students' energy while maintaining classroom control. These results became the empirical basis for developing the SHARIA Board Game as a contextual solution.

**Table 2.** Initial Research Results on Learning Conditions

Aspect	Field Findings	Researcher Interpretation
Student Conditions	Students are more enthusiastic when learning through play activities or small competitions, but get bored easily during lectures.	Demonstrates the potential that game-based approaches are suitable for increasing student engagement.
Teacher Condition	Teachers have not used innovative media in learning the Jurisprudence of Worship.	Teachers need guides and media that are practical, simple, and appropriate to their technological capabilities.
Class Conditions	The class seemed less conducive; students tended to be noisy but not focused on the material.	Classes need directed activities that are still fun, so the atmosphere can be active but still controlled.
Condition of Learning Media	The media used are still in the form of textbooks, blackboards, and textbooks.	There is a need for non-digital media innovations that are relevant, inexpensive, and can be created by teachers themselves without relying on digital devices.

### 3.2 Design and Development Outputs

Based on the needs analysis, the SHARIA Board Game was designed as a non-digital board game containing fiqh of worship material. The main materials and examples of the board layout are shown in Figure 1 and Figure 2, which should be positioned near the description of the design stage.





**Figure 1.** Materials for Making SHARIA Board Game





**Figure 2.** Arranging A Game Path in Canva Made with Colorful Boxes and Symbols with Certain Meanings and Arranging Them into a Box Path

During the design stage, learning objectives were set to increase students' cognitive, affective, and behavioral engagement. The game structure included rules for moving pawns, answering questions, and awarding points. Symbols such as crowns, arrows, crosses, and question marks were used to indicate rewards, penalties, pauses, and challenge questions. The explanation of each symbol is summarized in Table 3 (Understanding of Symbols), which should be placed after the description of the symbol system.

**Table 3.** Understanding of Symbols

Symbol	Name of Symbol	Description
	Crown of Achievement	Players who land on the crown square earn extra points and can jump two steps if they answer the question correctly. This symbol represents an award for students who are knowledgeable, moral, and sportsmanlike.
	Return Step	If the pawn lands on the arrow box to the left, the player must go back two steps if they answer incorrectly or incorrectly. This symbol signifies that any errors in worship must be corrected by repeating and refining the intention or procedure. The philosophy: learning from mistakes is part of the process of achieving goodness.



Symbol	Name of Symbol	Description
	No Chance Zone	If a pawn lands on a cross-shaped square, the player receives no questions and earns no points for that turn. The player remains in place and loses the opportunity to play until their next turn. This symbol illustrates that in the learning process, sometimes one needs to pause to reflect and refine one's strategy.
	Challenge Question	If a pawn lands on a question mark, the player draws a question card about the Fiqh of Worship. <ul style="list-style-type: none"> <li>– Correct answer: 1 point or advance one move.</li> <li>– Wrong answer: the question is passed to the other team.</li> </ul>

Question cards were developed based on the Grade IV PAI curriculum (Chapter 9: Friday, *Duha*, and *Tahajud* prayers) and categorized into three cognitive levels (C1–C3). Different colors were used for each level (green, yellow, red) to ease recognition and increase students' interest. In the development stage, a physical prototype was constructed using Styrofoam, colored paper, markers, double-sided tape, and pushpins as pawns. The final appearance of the media is illustrated in Figure 3 (SHARIA Board Game Media), which should be placed after the paragraph describing prototype completion. Limited trials with several students indicated that some fiqh terms were difficult to understand, so several questions were revised into more contextual language. Students and the PAI teacher provided positive feedback, stating that the media was engaging and easy to use.



**Figure 3.** Sharia Board Game media

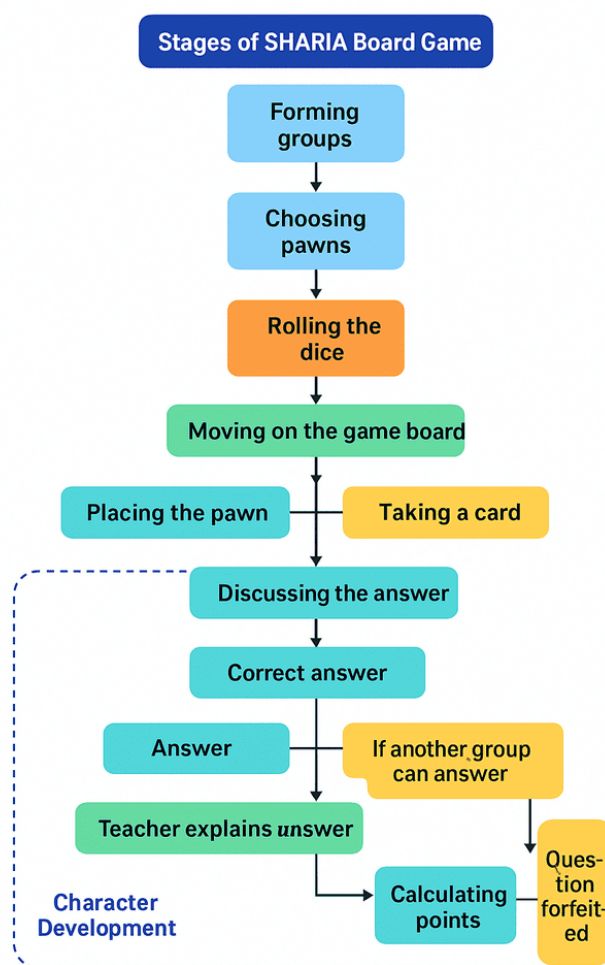


Figure 4. flowchart

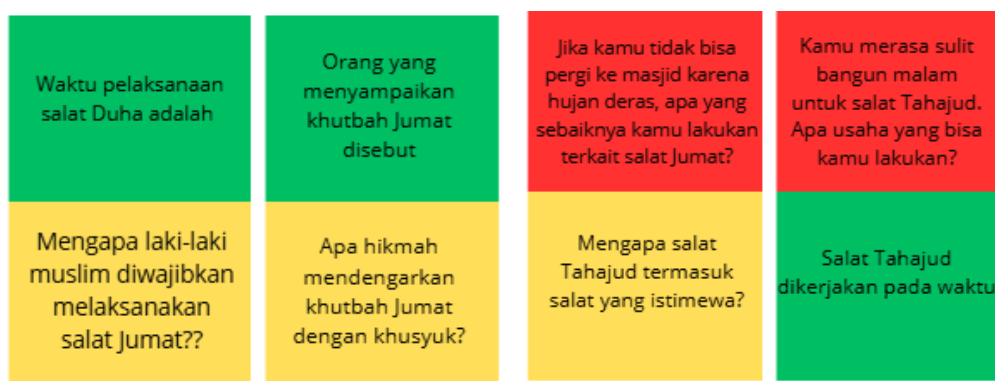


Figure 5. question card design

### 3.3 Implementation Results

The implementation was conducted in one Grade IV class consisting of 15 students. The teacher acted as a facilitator and explained the rules before students played in three groups. Visual documentation of the implementation process is shown in Figure 6 and Figure 7, which should be placed after the description of classroom implementation. Observation results showed a clear change in student behavior. Students appeared more enthusiastic, competed to answer questions, and worked together in groups. Several students who were previously passive became actively



involved in discussions and decision-making during the game. The overall classroom climate became more lively, collaborative, and focused on the learning tasks.



**Figure 5.** Implementation of board game media, it can be seen that a representative of one of the students' groups is about to throw the dice



**Figure 6.** students are discussing the answers to the questions that will be given

### 3.4 Student Engagement Questionnaire Results

To complement observational data, a student engagement questionnaire was administered after the game session. The detailed items, dominant scores, and interpretations are summarized in Table 4 (Questionnaire Results), which should be placed after this paragraph.

**Table 4.** questionnaire results

Aspect	Statement	Dominant Score	Interpretation
Cognitive	I found it easier to understand the material on Islamic jurisprudence after playing the SHARIA Board Game.	4 (Agree) – 12 students	Students understand the material more easily through the context of the game.
	The game encourages me to think about solving problems.	4 (Agree) – 10 students	Increase critical thinking engagement
	Games help understand the importance of intentions and manners of worship	5 (Strongly agree) – 9 students	Learning is spiritually meaningful
Affective	I feel happy and interested when playing	4–5 – 12 students	Students feel happy and motivated
	SHARIA Board Game makes me excited to learn	4 (Agree) – 11 students	Increase learning motivation
	I don't feel bored while playing	4 (Agree) – 8 students	Fun learning

Aspect	Statement	Dominant Score	Interpretation
Behavior	I actively follow the game seriously	4 (Agree) – 8 students	Students demonstrate active participation
	I work together with friends to answer questions	3–4 (Agree) – 12 students	Increase social interaction
	I discussed with my friend to understand the problem	4 (Agree) – 8 students	Collaboration and communication occur
	Learning fiqh through games brings you closer to Allah	4–5 – 10 students	Demonstrates internalization of religious values

The analysis indicated that the average response in all items was in the “Agree” category (around 4 on a 1–5 scale). The mean scores for each dimension were 4.3 for cognitive engagement, 4.4 for affective engagement, and 4.2 for behavioral engagement. Students reported that the SHARIA Board Game helped them understand fiqh material more easily, kept them from feeling bored, and encouraged them to collaborate with friends. Many students also agreed that learning fiqh through games brought them closer to Allah. Overall, these results show that student engagement reached a high level in all three dimensions.

### 3.5 Evaluation of Media Strengths and Weaknesses

The evaluation stage integrated data from observations, interviews, and questionnaires. The main findings are summarized in Table 5 (Findings) and Table 6 (Strengths and Weaknesses), which should be placed after the corresponding explanatory paragraphs.

**Table 5. Findings**

Aspect	Research Findings	Supporting Theory	Interpretation
Cognitive	The SHARIA Board Game effectively enhances students' understanding of Islamic jurisprudence concepts such as Friday prayers, Duha prayers, and <i>Tahajud</i> prayers. After playing, students are able to correctly explain the procedures and intentions of worship.	Bloom (1956) stated that the cognitive domain develops through active thinking and problem solving activities.	There was an increase in low to middle level thinking skills (C1–C3), indicating that the media was able to stimulate deep and enjoyable understanding of concepts.
Affective	The classroom atmosphere became more enjoyable. Students displayed joy, enthusiasm, and camaraderie while playing. They found learning fiqh to be a rewarding activity.	Fredricks, Blumenfeld, & Paris (2004) explain that affective engagement reflects students' interest and positive enthusiasm in learning.	This media has succeeded in creating a positive learning climate and increasing students' intrinsic motivation in understanding the values of worship.
Behavior	Students actively participate in answering questions, discussing, and working together to complete the game without conflict.	Vygotsky (1978) emphasized that meaningful learning occurs through social interaction and collaboration between students.	Media encourages healthy social interactions, trains sportsmanship, and builds cooperation in study groups.

**Table 6.** weaknesses and strengths

Evaluation Aspects	Excess	Disadvantages / Challenges
Cognitive	Improve students' understanding of worship in a fun way.	Challenges arose in managing the game's time, as learning time was limited and only one group reached the finish line. Furthermore, some students required additional guidance to understand the wording of more complex questions.
Affective	Cultivate a sense of joy, self-confidence, and motivation to learn Islamic Education.	Not all students share the same enthusiasm shy students tend to be passive in groups.
Behavior	Practice group cooperation and communication.	Game time is limited, some groups have not had time to complete the round.
Teacher Aspect	Teachers feel helped because the media makes it easier to manage the class and deliver material.	Teachers who have not mastered design applications (for example, Canva) have difficulty if they want to create similar media in a digital version.
School Context	Non-digital media is easy to implement in schools with limited facilities.	Only suitable for classes with a small number of students and enough space to play.



**Figure 8.** students are filling out an evaluation questionnaire

From the cognitive aspect, students were able to explain the intentions and procedures of Friday, Duha, and *Tahajud* prayers more accurately after playing the game. From the affective aspect, they reported feeling happy, motivated, and more interested in fiqh learning. From the behavioral aspect, they demonstrated cooperation, sportsmanship, and active participation during the game. At the same time, several challenges emerged. Limited lesson time meant that not all groups could reach the finish line in one session. Some shy students remained less vocal in group discussions, and teachers unfamiliar with media design still needed guidance to develop similar games. In addition, the physical board made from Styrofoam was vulnerable to damage, indicating the need for more durable materials if the media is to be used repeatedly.

### 3.6 Discussion

The findings demonstrate that the SHARIA Board Game effectively increases student engagement in fiqh learning at the elementary level. The high average scores in cognitive, affective, and behavioral dimensions confirm that engagement is not only about students being present but also about thinking, feeling, and acting actively in the learning process, as described by [Fredricks et al. \(2004\)](#). First, cognitive engagement improved as students were required to recall,

understand, and apply fiqh concepts while playing. Questions at different cognitive levels (C1–C3) prompted them to connect worship rules with authentic situations. This supports the view that problem-based and activity-based tasks can strengthen conceptual understanding in the lower and middle cognitive domains.

Second, affective engagement increased through the enjoyment and curiosity generated by the game mechanics. Elements of competition, reward, and colorful visual design made the learning experience emotionally meaningful, consistent with studies showing that game-based media enhances motivation and interest in learning. When students feel happy and valued during learning, they are more likely to internalize the material, especially in religious subjects. Third, behavioral engagement became visible in students' participation, collaboration, and sportsmanship. The group-based format required students to communicate, negotiate answers, and respect turn-taking. This aligns with social constructivist perspectives that emphasize the role of interaction and cooperation in meaningful learning. In the context of PAI, such behaviors also reflect core Islamic values such as mutual help, respect, and responsibility. The findings also highlight the relevance of non-digital, game-based media for schools with limited facilities. Although much of the recent literature on educational innovation focuses on digital platforms, this study shows that simple physical games can also support high levels of engagement when designed according to students' developmental characteristics and curriculum objectives. The SHARIA Board Game translates abstract fiqh rules into concrete, playful activities that are easier for children to understand and remember. Overall, the SHARIA Board Game can be seen as a bridge between traditional fiqh teaching and contemporary learning needs. It supports the goal of Islamic Religious Education not only to convey doctrinal knowledge but also to foster spiritual awareness and religious practice in daily life.

### **3.7 Research Limitations and Implications**

This study has several limitations. The sample size was small (15 students from one school), so the results cannot be generalized to all elementary schools. Data were collected in a relatively short implementation period, and the researcher was directly involved in the process, which may introduce observer and facilitator bias. The questionnaire relied on self-report, which can overestimate engagement, and the physical media had limited durability. Despite these limitations, the study provides important implications. For practice, PAI teachers can adapt the SHARIA Board Game model or develop similar board games tailored to other fiqh topics or grade levels, especially in schools with limited access to digital technology. For theory, the study offers evidence that board-game-based learning can integrate cognitive, affective, and behavioral engagement in religious education. Future research could involve larger samples, compare board games with other media, or explore long-term impacts on students' worship practices.

## **4. CONCLUSION**

The findings of this study demonstrate that the SHARIA Board Game is effective in increasing student engagement in Islamic jurisprudence (fiqh ibadah) learning in elementary schools. This increase occurred consistently across the three core dimensions of engagement cognitive, affective, and behavioral as proposed by Fredricks, Blumenfeld, and Paris. The game-based learning process encouraged students to think critically about fiqh concepts (cognitive), experience joy and intrinsic motivation during learning (affective), and actively participate, collaborate, and communicate with peers (behavioral). These results align with key principles of

game-based learning, which emphasize meaningful tasks, social interaction, challenge, and enjoyment as drivers of engagement and learning.

The classroom observations, questionnaire scores, and teachers' reflections collectively show that the SHARIA Board Game helps students better understand the procedures, intentions, and values behind Friday prayer, Duha, and *Tahajud*. The learning atmosphere became more lively and collaborative, supporting Vygotsky's view that meaningful learning occurs through social interaction. The increase in student scores from an average of 70.77 to 80.67 (13.99%)—also indicates better conceptual mastery and improved learning completion rates (46.15% to 73.33%). However, this study has several limitations. The sample size was small (15 students), making generalization limited. The intervention was conducted in a single school with constrained facilities, and the data relied partly on self-reported perceptions, which may lead to bias. In addition, the physical board game materials had limited durability, and shy students sometimes remained less active in group discussions.

Despite these limitations, the study offers important implications. For teachers, the SHARIA Board Game can be adopted as an alternative learning tool to enhance student engagement, especially in schools with minimal access to digital technology. For curriculum developers and policymakers, the findings highlight the relevance of non-digital game-based learning as a contextual, low-cost, and effective strategy for religious education. For future researchers, the development of more durable versions, expanded question banks, digital or semi-digital adaptations, and comparative research across different schools would enrich understanding of the long-term impact of game-based learning on students' religious knowledge and practice. Overall, the SHARIA Board Game serves not only as an instructional innovation but also as a meaningful medium for strengthening cooperation, motivation, and spiritual awareness in Islamic Religious Education learning.

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