

## INTERACTIVE MEDIA BASED ON GAMIFICATION IN LEARNING FIKIH CHAPTER THAHARAH CLASS 7

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### Abstract

*Purification learning, as part of basic Islamic jurisprudence, plays a crucial role in shaping students' religious understanding from an early age. However, conventional approaches to delivering material are often unattractive and unable to maintain students' motivation to learn optimally. This study aims to design interactive gamification-based learning media as an innovation in delivering purification material for seventh-grade students at MBS Kertek Wonosobo. This media is designed to provide a more enjoyable, competitive, and applicable learning experience through games such as levels, points, badges, and interactive quizzes. The media development process adapts the first two stages of the ADDIE model: needs analysis and media design. The study results indicate that students require media that can encourage active involvement and facilitate understanding of the concept of purification through a visual and interactive approach. This media design is made in the form of a branching quiz using interactive PowerPoint that presents purification questions, and is equipped with a point-based assessment system. Because this research is still in the design stage and has not been implemented, further research is needed to test its effectiveness and practical impact in Islamic Religious Education learning.*

*Keywords: Interactive Media, Gamification, Thaharah Learning*

### Abstrak

*Pembelajaran thaharah sebagai bagian dari fikih dasar memiliki peran penting dalam membentuk pemahaman keagamaan siswa sejak dini. Namun, pendekatan konvensional dalam penyampaian materi sering kali kurang menarik dan tidak mampu mempertahankan motivasi belajar siswa secara optimal. Penelitian ini bertujuan untuk mendesain media pembelajaran interaktif berbasis gamifikasi sebagai inovasi dalam penyampaian materi thaharah bagi siswa kelas 7 di MBS Kertek Wonosobo. Media ini dirancang untuk menghadirkan pengalaman belajar yang lebih menyenangkan, kompetitif, dan aplikatif melalui permainan seperti level, poin, badge, dan kuis interaktif. Proses pengembangan media mengadaptasi dua tahap awal dari model ADDIE, yaitu analisis kebutuhan dan desain media. Hasil kajian menunjukkan bahwa siswa membutuhkan media yang mampu mendorong keterlibatan aktif dan memfasilitasi pemahaman konsep bersuci melalui pendekatan visual dan interaktif. Desain media ini dibuat dalam bentuk kuis bercabang menggunakan PowerPoint interaktif yang menyajikan soal-soal thaharah, serta dilengkapi sistem penilaian berbasis poin. Karena penelitian ini masih di tahap perancangan dan belum diimplementasikan, maka perlu penelitian lanjutan yang dibutuhkan untuk menguji efektivitas dan dampaknya secara praktis dalam pembelajaran PAI.*

*Kata Kunci: Media Interaktif, Gamifikasi, Pembelajaran Thaharah*



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## INTRODUCTION

Islamic Religious Education (PAI) teaching at the secondary school level, particularly in the context of Islamic boarding schools (pesantren), plays a strategic role in shaping students' character, morals, and religious understanding. Pesantrens serve not only as a place to transfer religious knowledge but also as a laboratory for developing a holistic Islamic personality. Therefore, the material taught in PAI, including fiqh (Islamic jurisprudence), must be transformed into meaningful and applicable learning.<sup>1</sup>

One of the most fundamental topics in Islamic jurisprudence (fiqh) learning is taharah (purification). Taharah is a prerequisite for the validity of acts of worship such as prayer, tawaf, and so on. Without a proper understanding of taharah, a Muslim cannot perform acts of worship validly and perfectly. Therefore, mastering this material is crucial, especially for seventh-grade students who have just entered secondary education and are transitioning from basic learning to more complex and in-depth learning.<sup>2</sup>

However, the reality on the ground shows that the delivery of taharah material is often purely cognitive and theoretical. Students only receive explanations regarding the definition of impurity, the types of impurity, the procedures for ablution (wudu), obligatory bathing (ghusl), and tayammum (cleansing) through lectures or verbal explanations from teachers. Practical activities are sometimes conducted, but they are often sporadic, and not all students fully grasp the essence of the practice. As a result, many students have limited understanding or even misapply the principles of purification in their daily lives.<sup>3</sup>

Entering the digital era, filled with challenges and opportunities, it's time to balance conventional learning approaches with innovations that address the characteristics of the younger generation. Seventh-grade students, who are in their early teens (around 12–13 years old), are known as a generation closely connected to digital, visual, and interactive technology. They tend to quickly become bored if learning is presented monotonously and unchallenging.<sup>4</sup> Therefore, a new approach is needed that can attract attention, arouse enthusiasm for learning, and actively involve students in the learning process.

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<sup>1</sup> Nurrohman, "Implementasi Pembelajaran Fiqih Dalam Pembentukan Karakter Disiplin Siswa," *Modeling* 10, no. 1 (2023).

<sup>2</sup> Siti Syafiqah Azizah et al., "Implementasi Model Gamifikasi Untuk Meningkatkan Motivasi Siswa Pada Pelajaran Pai Di Sman 13 Bandung," *LEARNING: Jurnal Inovasi Penelitian Pendidikan Dan Pembelajaran* 4, no. 4 (2024): 1221–29, <https://doi.org/10.51878/LEARNING.V4I4.3823>.

<sup>3</sup> Azizah et al., "Implementasi Model Gamifikasi Untuk Meningkatkan Motivasi Siswa Pada Pelajaran Pai Di Sman 13 Bandung."

<sup>4</sup> Early Ni'mah Hidayati, "Karakteristik Belajar Generasi Z Dan Implikasinya Terhadap Desain Pembelajaran IPS," *Jurnal Pembelajaran, Bimbingan, Dan Pengelolaan Pendidikan* 4, no. 8 (2024): 8–8, <https://doi.org/10.17977/UM065.V4.I8.2024.8>.

One approach that is increasingly being developed in the world of education is the use of gamification-based learning media. Gamification is the integration of game elements into non-game contexts, in this case, education. These elements can include point systems, levels, challenges, rewards (badges), leaderboards, and so on. The main goal is to create a fun, healthy, competitive learning environment that encourages active student participation.<sup>5</sup>

In this context, MBS Kertek Wonosobo, as a modern Islamic boarding school that integrates religious and general curricula, has a significant opportunity to develop innovative learning models without abandoning the traditional values of Islamic education. This Islamic boarding school aims not only to produce students who excel spiritually and intellectually but also to adapt to changing times. Therefore, the development of gamification-based learning media is highly appropriate, particularly in the teaching of Islamic jurisprudence (fiqh) on purification of the soul.

Gamification-based interactive media in taharah learning not only functions as a means of delivering material, but also as a tool for connecting theory and practice.<sup>6</sup> For example, students can simulate ablution procedures through a visual game that provides immediate feedback if there are errors in sequence or intention. They can also role-play to identify types of impurity and how to purify themselves in everyday situations. This way, students not only memorize the material but also internalize the values of cleanliness and purity in their lives.

Based on this background, this study focuses on two main questions. First, how to design gamification-based interactive media that is suitable for fiqh lessons, especially taharah material for grade 7 students at MBS Kertek Wonosobo? Second, what are the advantages and limitations of gamification-based learning media in supporting the learning process?

This study is expected to make a tangible contribution to innovation in technology-based Islamic Religious Education (PAI) learning that is relevant to the needs of the times. Amid the challenges of globalization and the rapid flow of digitalization, Islamic boarding schools (pesantren) need to play a strategic role not only in upholding Islamic values but also in developing adaptive, creative, and contextual learning methods. Through interactive gamification-based media, taharah learning for seventh-grade students at MBS Kertek Wonosobo will not only be more engaging but also more meaningful and applicable to their daily lives.

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<sup>5</sup> Lovandri Dwandra Putra et al., "Pemanfaatan Gamifikasi Pada Pembelajaran PAI Di Sekolah Dasar," *Pendas: Jurnal Ilmiah Pendidikan Dasar* 9, no. 04 (2024): 234–43, <https://doi.org/10.23969/JP.V9I04.22785>.

<sup>6</sup> Imro'atus Solikah, "Pendekatan Gamifikasi Dalam Pembelajaran Fiqih Untuk Meningkatkan Antusiasme Siswa," *Sasana: Jurnal Pendidikan Agama Islam* 3, no. 2 (2025): 164–70, <https://doi.org/10.56854/SASANA.V3I2.453>.

## RESEARCH METHODS

This interactive media design was developed using a qualitative approach with the ADDIE instructional development model (Analysis, Design, Development, Implementation, Evaluation), although in this initial study the focus was on two initial stages, namely analysis and design.<sup>7</sup>

At the analysis stage, identification of learning needs and field gaps was carried out based on observations and field case studies at MBS Muhammadiyah Kertek Wonosobo, analysis of needs and limitations observed, namely between planned learning outcomes and actual results in the field.<sup>8</sup>

## RESULTS AND DISCUSSION

### The Concept of Gamification in Education

Gamification is an approach that uses game elements in non-game contexts, including education. Elements such as points, levels, leaderboards, missions, and rewards are implemented to create a more challenging and engaging learning environment, motivating students to continue engaging in the learning process. This concept stems from motivation theory, which states that competition and rewards can increase students' interest and focus on learning materials.<sup>9</sup>

There are at least five principles in gamification-based learning, namely: (1) interactivity, (2) immersiveness, (3) adaptive problem solving, (4) feedback, and (5) freedom of exploration. Interactivity emphasizes the active involvement of students in the learning process. Immersiveness refers to the ability of gamification learning to "immerse" students in a learning atmosphere like playing. Adaptive problem solving encourages students to solve problems gradually, according to their level of ability. Feedback emphasizes the importance of providing direct and continuous feedback. Freedom of exploration gives students space to choose their own learning path, try various strategies, and learn from mistakes.<sup>10</sup>

Several media can be developed to increase student engagement and motivation. These alternative media include digital apps and platforms like Kahoot! and Quizizz;<sup>11</sup> A gamified LMS

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<sup>7</sup> Robert Maribe Branch, *Instructional Design: The ADDIE Approach* (Springer, 2009).

<sup>8</sup> Sugiyono, *Metode Penelitian Pendidikan: Pendekatan Kuantitatif, Kualitatif, Dan R&D* (Bandung: Alfabeta, 2018).

<sup>9</sup> Nadia Azzouz Boudadi and Mar Gutiérrez-Colón, "Effect of Gamification on Students' Motivation and Learning Achievement in Second Language Acquisition within Higher Education: A Literature Review 2011-2019," *The EUROCALL Review* 28, no. 1 (2020).

<sup>10</sup> Tetyana Kucher, "Principles and Best Practices of Designing Digital Game-Based Learning Environments," *International Journal of Technology in Education and Science* 5, no. 2 (2021): 213–23, <https://doi.org/10.46328/IJTES.190>.

<sup>11</sup> Rahman Abdillah et al., "Pemanfaatan Aplikasi Kahoot! Dan Quizizz Sebagai Media Pembelajaran Interaktif Berbasis Gamifikasi," *Jurnal Pendidikan Sains Dan Komputer* 2, no. 01 (2022): 92–102, <https://doi.org/10.47709/JPSK.V2I01.1363>.

like Moodle<sup>12</sup>; educational games such as board games and role-play;<sup>13</sup> as well as learning websites or microsites.<sup>14</sup> PowerPoint can also be utilized by adding gamification elements such as interactive quizzes, point systems, or learning missions within the slides.<sup>15</sup> Additionally, printed modules with game elements (such as stickers and levels) and interactive chatbots are also options that can be adapted to the conditions and resources available.

### Characteristics of Fiqh Lessons

Fiqh learning has unique characteristics that distinguish it from other branches of Islamic Religious Education. Its main characteristic is its amaliah or practical nature, meaning that fiqh material is not only understood theoretically but also must be practiced in real life, such as ablution, prayer, fasting, and zakat. Furthermore, fiqh learning is always based on sharia evidence, both sourced from the Qur'an and Hadith (naqli evidence) and from the results of ijtihad such as ijma' and qiyas (aqli evidence), thus teaching students to think critically and understand the basis of Islamic law.

Fiqh is also contextual and dynamic, because it discusses various issues that continue to develop in the lives of Muslims, such as digital transactions, worship in special conditions, and other contemporary issues.<sup>16</sup> In addition, the study of Islamic jurisprudence must be integrated with moral values because its main goal is not only to understand the law, but also to instill obedience, responsibility, and a religious attitude.<sup>17</sup>

### Types of Fiqh Study Materials

Fiqh subject matter can be generally classified into two main types: pure worship and non-virtuous worship. Pure worship is worship that directly relates to the relationship between humans and God, such as prayer, fasting, zakat, ablution, tayammum, and the pilgrimage. This type of

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<sup>12</sup> Filbert Ivander et al., "Gamifikasi Dalam Learning Management System (LMS)," *Indonesian Research Journal on Education* 5, no. 1 (2025): 1433-1439-1433-39, <https://doi.org/10.31004/IRJE.V5I1.2256>.

<sup>13</sup> Dewi Tresnawati et al., "Perancangan Gamifikasi Dalam Pembelajaran Matematika Diskrit Menggunakan Role Playing Game," *Jurnal Algoritma* 21, no. 2 (2024): 282-89, <https://doi.org/10.33364/ALGORITMA/V.21-2.1464>.

<sup>14</sup> Novia Rahman Nisa et al., "Integrasi Gamifikasi Dalam Perancangan Dan Pembangunan Website Pembelajaran Kosakata Bahasa Asing," *KALBISCIENTIA Jurnal Sains Dan Teknologi* 10, no. 02 (2023): 240-47, <https://doi.org/10.53008/KALBISCIENTIA.V10I02.3245>.

<sup>15</sup> Mona Febriyanti Mukpi et al., "Pengembangan Media Pembelajaran Interaktif Berbasis Powerpoint Dengan Gamifikasi Pada Mata Pelajaran IPAS Kelas IV SDN 1 Tempos," *Pendas : Jurnal Ilmiah Pendidikan Dasar* 10, no. 02 (2025): 1-13, <https://doi.org/10.23969/JP.V10I02.25711>.

<sup>16</sup> Mohammad Rizqillah Masykur, "Metodologi Pembelajaran Fiqih," *Jurnal Al-Makrifat* 4, no. 2 (2019).

<sup>17</sup> Hayatunnisa Hayatunnisa et al., "Konsep Etika Dan Moralitas Sebagai Materi Dalam Pembelajaran Pendidikan Agama Islam," *ALFIHRIS : Jurnal Inspirasi Pendidikan* 2, no. 2 (2024): 77-84, <https://doi.org/10.59246/ALFIHRIS.V2I2.765>.

material is fixed and is regulated in detail in Islamic law, both in terms of its pillars, requirements, and procedures for implementation.<sup>18</sup>

The *ghairu mahdhah* (non-obligatory religious practices), also often referred to as *muamalah*, encompasses the rules governing social relations between people. This material covers buying and selling, borrowing and lending, marriage, inheritance, neighborly etiquette, and social etiquette. Unlike *mahdhah* (non-obligatory religious practices), *muamalah* material is more flexible and contextual because not all of its provisions are explicitly explained in sharia texts, thus allowing room for *ijtihad* (initiative).<sup>19</sup>

### Challenges and Obstacles in Islamic Jurisprudence Studies

Fiqh (Islamic jurisprudence) learning in schools plays a crucial role in shaping students' religious understanding and behavior. However, its implementation presents a number of challenges frequently faced by both teachers and students. One major challenge is the perception that fiqh is a rote and theoretical subject, making it less engaging for some students. Material containing Arabic laws and terms is considered rigid and difficult to understand if not taught using a contextual and interactive approach. This results in low student participation in the learning process.<sup>20</sup>

The next obstacle lies in the limited media and learning methods used. Many teachers still use one-way lectures that don't actively engage students. Furthermore, the lack of visual media, teaching aids, or practical simulations makes fiqh learning, especially on *mahdhah* worship, abstract and difficult to implement in everyday life. However, due to the practical nature of fiqh material, a learning approach that brings students closer to reality and direct experience is necessary.<sup>21</sup>

Another challenge is the lack of integration of fiqh learning with students' social conditions and contextual needs. Most of the material is taught textually without connecting it to contemporary issues relevant to students' lives, such as digital zakat, social media etiquette, or online transactions. This makes fiqh lessons feel distant from their realities.<sup>22</sup>

### Theoretical Basis for Developing Gamification-Based Islamic Education Lessons

The development of gamification-based learning media in Islamic Religious Education (PAI) can be supported by several educational theories that emphasize the importance of active

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<sup>18</sup> Abdul Kahar, "Pendidikan Ibadah Muhammad Hasbi Ash-Shiddieqy," *Tawazun: Jurnal Pendidikan Islam* 12, no. 1 (2019): 20–35, <https://doi.org/10.32832/TAWAZUN.V12I1.1902>.

<sup>19</sup> Kahar, "Pendidikan Ibadah Muhammad Hasbi Ash-Shiddieqy."

<sup>20</sup> Al Quarizmi, "Pemahaman Siswa Terhadap Mata Pelajaran Fikih Dalam Materi Hudud Pada Siswa Kelas XI MAN 1 Kota Bengkulu," *Ghaita: Islamic Education Jurnal* 3, no. 2 (2022).

<sup>21</sup> Luluk Fatimah, "Dampak Penerapan Pembelajaran Fikih Terhadap Kedisiplinan Shalat Siswa Madrasah Tsanawiyah," *Jurnal Manajemen Dan Pendidikan Agama Islam* 2, no. 1 (2024): 291–98, <https://doi.org/10.61132/jmpai.v2i1.1123>.

<sup>22</sup> Nurrohman, "Implementasi Pembelajaran Fikih Dalam Pembentukan Karakter Disiplin Siswa."

engagement, learning motivation, and enjoyable learning experiences. One of the main relevant theories is Behaviorism Theory, which states that learning occurs as a result of responses to stimuli, primarily through the provision of rewards and punishments. In the context of gamification, elements such as points, badges, and levels act as forms of reward that encourage positive learning behavior.<sup>23</sup> Students are motivated to complete assignments, answer questions, or complete missions because of the direct consequences in the form of scores or rewards.

In addition, the Constructivism Theory developed by Piaget and Vygotsky also forms the basis for the development of gamification. This theory emphasizes that knowledge is constructed by students through experience and active interaction.<sup>24</sup> Gamification allows students to learn through exploration, simulation, and problem-solving designed as challenges or games. In Islamic jurisprudence (fiqh) learning, students can "experience" the thinking process through scenario-based games or puzzles that stimulate independent knowledge construction.

### **Previous Research on Gamification in Education**

The application of gamification in education has been the focus of much research in recent years, as it is believed to increase student motivation, participation, and learning outcomes. Various studies have shown that gamification-based learning creates a more interactive and enjoyable learning environment, while also encouraging active student engagement in the learning process.

One of the relevant studies was conducted by Azizah et al.<sup>25</sup> The research results show that the systematic use of gamification can increase learning motivation and improve students' academic outcomes, especially in learning contexts that were previously considered boring.

In addition, research by Samosir<sup>26</sup> demonstrated that the use of interactive quiz-based gamification media increased student enthusiasm and engagement in Islamic Religious Education (PAI) learning. He found that students were more active in asking questions, answering questions, and completing assignments when the learning process was packaged in the form of an educational game.

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<sup>23</sup> Burrhus Frederic Skinner, *Science and Human Behavior* (Macmillan, 1953).

<sup>24</sup> Jean Piaget, *Science of Education and The Psychology of The Child* (Viking Press, 1970).

<sup>25</sup> Azizah et al., "Implementasi Model Gamifikasi Untuk Meningkatkan Motivasi Siswa Pada Pelajaran Pai Di Sman 13 Bandung."

<sup>26</sup> Atika Rani Samosir, "Model Pembelajaran PAI Berbasis Gamifikasi Meningkatkan Minat Dan Partisipasi Siswa Dalam Pembelajaran Keagamaan Di SDN 010033 Perk. Hessa," *Khidmat 2*, no. 2 (2024): 326–30.

Another study by Romadoni<sup>27</sup> It also demonstrated that using Quizizz as a gamification medium in learning improves cognitive learning outcomes and strengthens students' understanding of the material. Not only that, but students were also motivated to participate in the learning process.

Overall, these findings support the potential of implementing gamification in education, including Islamic Religious Education (PAI) learning, to address student boredom, improve focus, and foster meaningful learning. Therefore, the development of gamification-based Islamic Religious Education (PAI) learning media has a strong empirical basis and has been proven to significantly improve learning quality.

### **Analysis of Needs and Problems in Learning Fiqh Taharah for Grade 7 at MBS Kertek**

Islamic jurisprudence (fiqh), particularly purification (taharah), is a crucial foundation for seventh-grade students at MBS Kertek. This material aims to help students understand the meaning and laws of purification in Islam, identify the types of water and impurities, and correctly practice ablution (wudu) and tayammum (cleansing). As a foundation for other acts of worship, such as prayer, understanding purification (taharah) is essential and crucial to master from the outset.

In general, MBS Kertek has several advantages that support the fiqh learning process. The religious and disciplined environment of the Islamic boarding school creates a conducive learning environment. Students' learning habits are formed through daily routines such as congregational prayer, Quran recitation, and the practice of Islamic etiquette, which support contextual fiqh learning. The facilities provided are also quite supportive, such as comfortable classrooms, projectors, and computer labs that can be used on a limited basis by teachers.

However, there are several obstacles and limitations that need to be addressed in teaching taharah fiqh. One major obstacle is the Islamic boarding school's policy prohibiting students from using cell phones and laptops, which limits their individual access to digital media. The learning media used tends to be conventional and focuses on lectures, with limited use of visual aids.

The seventh-grade students at MBS Kertek consist of new students from various levels of education, including those from non-religious public schools. This results in diverse understandings of their basic Islamic beliefs. In their early teens, students are generally curious, enjoy engaging learning activities, and enjoy working in groups. However, they also easily become bored if lessons are delivered in a monotonous manner. Therefore, a learning approach that accommodates their learning styles is needed.

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<sup>27</sup> Mohamad Diyan Romadoni, "Implementasi Media Pembelajaran Gamifikasi Quizizz Pada Materi Pendidikan Agama Islam Dalam Meningkatkan Motivasi Dan Interaksi Siswa SMK Ar-Roudhoh Beji Pasuruan," *Jurnal Pendidikan Agama Islam* 2, no. 1 (2025).

### Name and Specifications

The media developed in this research is "Jelajah Tharah", an interactive gamification-based learning media created using Microsoft PowerPoint with a hyperlink navigation system. This media is designed for classical learning using a projector, which is suitable for application at MBS Kertek Wonosobo which does not allow students to bring personal devices such as cellphones or laptops. This media focuses on class 7 fiqh learning with the theme of purification (thaharah).

**Table 1. Media Specifications**

<b>Aspect</b>	<b>Information</b>
Media Name	Thaharah Exploration
Media Types	PowerPoint-based interactive learning media (offline gamification)
File Format	Microsoft PowerPoint (.pptx)
File Size	Around 10–20 MB
Access Mode	Offline (no internet required)
Devices Used	Teacher's laptop and class projector (no student cell phones or laptops)
Game Levels	3 Levels (1: Types of Water, 2: Unclean & How to Purify, 3: Ablution & Tayamum)
Key Features	Interactive button navigation, quizzes, scores, sound effects
Language	Indonesian (with some simplified Arabic terms)
Duration of Use	1–2 meetings @ 40 minutes (depending on activity mapping)

### Game System and Scoring

The gamification format for this fiqh lesson on thaharah (purification) is classical, played collaboratively in class using a projector. The class is divided into groups of 3–5 students each. Each correct answer is scored +10 points. Those who correctly answer all questions in a given level receive a +10 point bonus. The teacher records the points on the board/manual. The group with the highest score receives recognition/award.

### Learning Steps

1. The teacher opens the lesson
2. The teacher conveys the learning objectives for the day, namely understanding thaharah (water, impurity, ablution, tayammum).
3. The teacher introduces the media "Jelajah Thaharah" as an educational game that will be played in groups.
4. The teacher explains the rules of the game and the scoring system.
5. The teacher divides students into several small groups (3–5 students per group).

6. The teacher displays the media through the projector and starts the game from Level 1 – Water Exploration:
  - a. Students discuss in groups to answer questions about types of water and their laws.
  - b. After the discussion time is up ( $\pm 30$ –60 seconds), all groups show their answers (for example with A/B/C/D cards).
  - c. The teacher gives a score and moves on to the next question.
7. The game continues to Level 2 – Unclean Zone:
  - a. Students match the type of impurity with how to purify it.
  - b. The group that answers all questions correctly gets a badge.
8. The teacher continues to Level 3 – Ablution & Tayammum:
  - a. Students sort the order of ablution.
  - b. The group that successfully completes this level without errors gets a badge.
9. The teacher summarizes the scores of all groups and announces the winner (the group with the highest points).
10. The teacher guides learning reflection by inviting students to mention new things they have learned.
11. The teacher closed the lesson by reinforcing the important values of purification in Islam.

### **Innovative Aspects of Media**

This media has several innovative aspects that distinguish it from conventional learning media. First, it incorporates the concept of gamification in Islamic jurisprudence (fiqh), particularly the topic of thaharah (purification), which has traditionally tended to be taught theoretically and in a one-way manner. This media presents fiqh learning in the form of an educational game divided into three levels of challenge, complete with a scoring system, virtual badges, and visual challenges. Thus, thaharah learning provides a fun learning experience and encourages active student engagement.

*Second*, adapting to the unique conditions of MBS Kertek Wonosobo, which does not allow students to use personal cell phones or laptops. By utilizing an interactive PowerPoint that runs offline and is projected through a projector, this medium can be used without relying on an internet connection or individual devices.

*Third*, this media encourages collaborative learning activities through a group format, so that students not only compete to get the highest score, but also learn to work together, discuss, and help each other understand the material.

## DISCUSSION

### Media Advantage Analysis

The "Jelajah Taharah" learning media has several advantages. The first advantage lies in its ability to increase student motivation and engagement. This media provides a space for group discussions, challenges, and the acquisition of points and badges, which can encourage students to feel empowered, challenged, and socially connected with their peers. As research from Samosir shows,<sup>28</sup> that gamification can increase student interest and participation in classroom learning.

The second advantage is that this media presents fiqh material in a practical and interactive manner, not simply textual or rote. This aligns with the practical nature of fiqh learning. Therefore, visual and simulative approaches, such as those presented in this media, such as the ablution sequence simulation, strengthen students' psychomotor aspects. This approach aligns with Constructivism Theory, which emphasizes that knowledge is actively constructed through experience and students' direct involvement in the learning process.<sup>29</sup>

The advantages of this media are also in line with the results of research by Duterte<sup>30</sup> which states that gamification can increase student participation and strengthen learning outcomes through challenges and symbolic rewards. Research by Prasetyo et al.<sup>31</sup> also demonstrated that interactive quiz-based gamification can improve students' motivation and concentration in learning. Thus, the "Jelajah Taharah" media is not only superior in terms of technical and design, but also has a strong theoretical and empirical foundation in supporting active, enjoyable, and meaningful learning.

### Media Weakness Analysis

Some weaknesses that need to be considered, especially in technical, operational and learning matters, include the following:

*First*, the dependence on the teacher as the sole operator. Because this media can only be used via a laptop and projector, all control rests with the teacher. As a result, the interactive dynamics of gamification are limited compared to individual device-based media, such as mobile apps or web-based games. This also makes it difficult for teachers to manage classes, manage time, and run the media simultaneously, especially when there are a large number of students or technical difficulties.

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<sup>28</sup> Samosir, "Model Pembelajaran PAI Berbasis Gamifikasi Meningkatkan Minat Dan Partisipasi Siswa Dalam Pembelajaran Keagamaan Di SDN 010033 Perk. Hessa."

<sup>29</sup> Piaget, *Science of Education and The Psychology of The Child*.

<sup>30</sup> Junard P. Duterte, "The Impact of Educational Gamification on Student Learning Outcomes," *International Journal of Research and Innovation in Social Science* VIII, no. X (2024): 477–87, <https://doi.org/10.47772/IJRIS.2024.8100040>.

<sup>31</sup> Abdul Rahman Prasetyo et al., "Optimalisasi Pembelajaran Kewirausahaan Bahasa Dan Seni Melalui Integrasi Interactive Quiz Gamifikasi Dalam Sistem Pembelajaran Jaringan," *EduInovasi: Journal of Basic Educational Studies* 4, no. 3 (2024): 1291–306, <https://doi.org/10.47467/EDU.V4I3.3781>.

*Second*, is the lack of automated feedback. This tool, developed in PowerPoint format, does not yet support automatic scoring or direct feedback on student answers. Teachers must manually record scores and provide verbal assessments. This can reduce time efficiency and undermine the potential of gamification, which ideally should be real-time and responsive.

*Third*, However, this media is not fully adaptive to individual student needs. Because it is used in classical and group learning models, students with slower comprehension may fall behind or rely solely on their group mates. This presents a challenge in ensuring that each student truly understands the material, rather than simply following the flow of the game collectively. On the other hand, students who grasp the material quickly may feel less challenged if the questions presented are perceived as too easy.

## CONCLUSION

Based on the design results, it can be concluded that this media is a learning innovation that is expected to be a solution to increase student engagement and understanding in learning Islamic jurisprudence, particularly regarding purification. By implementing gamification elements such as levels, scores, and so on, this media is expected to transform fiqh learning, which previously tended to be monotonous, into something more engaging, active, and enjoyable.

This media is also designed to adapt to the conditions at MBS Kertek Wonosobo, which prohibits the use of personal devices such as cell phones and laptops. By using interactive PowerPoint presentations via projector, teachers can still deliver interactive learning experiences without relying on individual technology access.

Despite some limitations, such as the lack of an automated scoring system, this medium still offers added value in fostering meaningful learning. Therefore, it can be an alternative in Islamic jurisprudence (fiqh) learning that not only supports the achievement of basic competencies but also fosters students' motivation to learn, cooperation, and religious awareness from an early age.

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