

GAMIFICATION IN ISLAMIC RELIGIOUS EDUCATION: STRENGTHENING ISLAMIC CHARACTER BUILDING THROUGH LEARNING THE PROPHET'S SIRAH AT AISYIYAH ELEMENTARY SCHOOL IN CINDOGO, BONDOWOSO

Maryam Nabilah¹, Sutriani², Dina Mardiana³

¹ Universitas Muhammadiyah Malang, Indonesia

² Universitas Muhammadiyah Malang, Indonesia

³ Universitas Muhammadiyah Malang, Indonesia

Email : maryamnabilah@webmail.umm.ac.id¹, sutriani@webmail.umm.ac.id²,
dinamardiana@umm.co.id³

E-Issn: 3063-8313

Received: Oktober 2025

Accepted: Oktober 2025

Published: November 2025

Abstract :

This qualitative case study examines the application of gamification in Islamic Religious Education (PAI) at Aisyiyah Cindogo Bondowoso Elementary School, focusing on the Sirah Nabawiyah material to strengthen character building and learning motivation of elementary school students. Using the Sygma Daya Insani package, the weekly 90-minute Sirah Nabawiyah Club session incorporates game elements-such as points, badges, quests, and collaborative challenges-into three stages: a reflective opening, game-based Exploration, and character dialogue. Data were obtained through participant observation, in-depth interviews with seven informants, document analysis, and focus group discussions. These data were then analyzed thematically with triangulation to ensure validity. The results show significant improvements in five dimensions of Islamic character-self-confidence, caring, honesty, discipline, and empathy-as evidenced by active participation, honest reporting, and positive behavioral changes at home. Gamification transforms passive memorization into an immersive and meaningful learning experience, connecting the exemplary values of the Prophet Muhammad with real-life practices. This research confirms the role of gamification as a differentiated pedagogy that is inclusive and relevant to the needs of 21st-century Islamic Education (PAI). Further research is recommended to develop open-source and low-tech gamification models for broader replication.

Keywords : Gamification, Islamic Religious Education, Sirah Nabawiyah

Abstrak :

Penelitian studi kasus kualitatif ini mengkaji penerapan gamifikasi dalam Pendidikan Agama Islam (PAI) di SD Aisyiyah Cindogo Bondowoso, dengan fokus pada materi *Sirah Nabawiyah* untuk memperkuat pembentukan karakter dan motivasi belajar siswa sekolah dasar. Dengan menggunakan paket Sygma Daya Insani, kegiatan *Sirah Nabawiyah Club* yang dilaksanakan selama 90 menit setiap minggu mengintegrasikan elemen-elemen permainan-seperti poin, lencana, misi, dan tantangan kolaboratif-ke dalam tiga tahap: pembukaan reflektif, eksplorasi berbasis permainan, dan dialog karakter. Data diperoleh melalui observasi partisipan, wawancara mendalam terhadap tujuh informan, analisis dokumen, serta diskusi kelompok terarah (FGD). Data tersebut dianalisis secara tematik dengan triangulasi untuk menjamin validitas.

Hasil penelitian menunjukkan peningkatan signifikan pada lima dimensi karakter Islami-percaya diri, kepedulian, kejujuran, kedisiplinan, dan empati-yang tercermin dari partisipasi aktif, pelaporan yang jujur, serta perubahan perilaku positif di rumah. Gamifikasi berhasil mentransformasikan pembelajaran yang semula pasif dan berbasis hafalan menjadi pengalaman belajar yang imersif dan bermakna, yang menghubungkan nilai-nilai keteladanan Nabi Muhammad dengan praktik kehidupan nyata. Penelitian ini menegaskan peran gamifikasi sebagai pedagogi terdiferensiasi

As-Sulthan Journal Of Education (ASJE)

<https://ojssulthan.com/asje>

Vol. 02 No. 02 (2025) : 105-123



yang inklusif dan relevan dengan kebutuhan Pendidikan Agama Islam (PAI) abad ke-21. Penelitian lanjutan direkomendasikan untuk mengembangkan model gamifikasi *open-source* dan *low-tech* agar dapat direplikasi secara lebih luas.

Kata Kunci: Gamifikasi, Pendidikan Agama Islam (PAI), Sirah Nabawiyah

INTRODUCTION

Gamification has attracted significant attention in education due to its transformative ability to reconstruct the learning experience (Mili et al., 2023; Dinihari et al., 2025; Subair, 2025). The integration of game elements, such as points, badges, and leaderboards, transforms previously passive learning into a more dynamic, interactive, and intrinsically motivated activity (Rahmawati, 2024). The primary appeal of gamification lies in its ability to increase student engagement, foster a positive sense of competition, and significantly strengthen knowledge retention and learning outcomes.

According to Brauner and Ziefle (2022), gamification serves as a pedagogical tool that can transform classrooms into compelling, dynamic, and interactive learning laboratories. This approach not only enriches the learning experience but also stimulates students' critical and reflective thinking skills, particularly in the context of history learning, which demands an understanding of values, context, and narrative (Martdana & Atno, 2025).

Furthermore, gamification is considered effective in creating a more immersive learning experience, encouraging students to think critically and reflectively about historical material (Fauzi & Kumara, 2025). Therefore, gamification can be utilized as an innovative, enjoyable, and adaptive strategy for learning history in the 21st century, meeting the needs of students (Toimah et al., 2021; Silva et al., 2023). Therefore, gamification-based learning is an attractive innovation in Islamic Religious Education (PAI) learning in elementary schools, which is still dominated by memorization and cognitive approaches. This traditional approach is less practical in developing noble moral behavior that can be applied in everyday life (Nasri, 2023). Particularly in learning the Sirah Nabawiyah (The Prophet's Revelation), material on the Prophet's exemplary behavior is often presented doctrinally without providing contextual experiences for students to engage with. This situation highlights the urgent need for learning methods that are enjoyable, immersive, and capable of connecting exemplary values with students' real-life experiences.

Several previous studies provide a strong theoretical basis for examining the application of gamification in formal education to deliver character education materials based on the Prophet's Sirah. Nasri (2023) reported that the use of game elements such as points, levels, and badges in Islamic Religious Education (PAI) increased student motivation by up to 90%. Putra et al. (2024) showed that gamification in elementary school students made religious learning more lively, communicative, and meaningful. Safitri et al. (2023) also emphasized that gamification can foster creative thinking patterns and increase the absorption of spiritual values. International evidence supports these findings; Sailer et al. (2025) noted that gamification contributes positively to intrinsic motivation,

engagement, and academic performance, particularly when integrated with moral and social values. However, there are several research gaps: (1) the lack of empirical studies that measurably measure the role of gamification as a bridge between knowledge of the Sirah and the formation of noble character; (2) the absence of a gamification model specifically designed to internalize the values of the Prophet Muhammad through contextual and sustainable gaming experiences; and (3) the lack of systematic implementation in Islamic basic education that involves synergy between teachers, students and parents.

The novelty of this research lies in its empirical study of gamification in Islamic Religious Education (PAI) learning, focusing on the character education of the Prophet Muhammad (peace be upon him) at Aisyiyah Cindogo Elementary School (SDAC) Bondowoso, using a special game package for Sirah Nabawiyah learning. SDAC Bondowoso is a private elementary school located in Cindogo Village, Tapen District, Bondowoso Regency, East Java. This school promotes a holistic educational approach, emphasizing not only academic aspects but also character development, environmental awareness, and collaboration between the school and parents.

The motivation for this research stems from field observations at Aisyiyah Cindogo Elementary School (SDAC) Bondowoso. Initial observations indicated that students exhibited high enthusiasm for the playful activities within the gamification-based Sirah Nabawiyah learning. This learning took place every Friday for 90 minutes through the Sirah Nabawiyah Club, successfully creating a fun and interactive learning environment. This approach not only increased student engagement but also facilitated their understanding of the Prophet Muhammad's exemplary life in a more meaningful and contextual way. Interviews with teachers revealed that prior to implementing gamification-based learning at SDAC Sirah Nabawiyah, the learning process was still teacher-centered, dominated by lectures and memorizing chronologies. Several key challenges identified included low student enthusiasm, limited use of visual media, low learning motivation among grades 1-3, and inconsistent internalization of the Prophet Muhammad's character. To address these challenges, SDAC formed a dedicated team and adopted a gamification model aimed at increasing student engagement in understanding the Prophet's story, creating a fun learning environment, and instilling Islamic character values through playful experiences.

This contrasts with most previous research that focuses on increasing learning motivation in the context of general education, without exploring the relationship between gamification and character building based on the Prophet Muhammad's exemplary behavior (sirah nabawiyah) (Al-Hayat, 2023). Furthermore, no systematic implementation of gamification has been found within the Islamic elementary school curriculum. This limitation highlights a knowledge gap regarding how gamification design can be utilized to integrate spiritual values into gaming experiences and foster synergy among teachers, students, and parents.

Using a qualitative approach and a case study method, this research

explores how gamification is applied in Islamic Religious Education (PAI) learning at SDAC (Aisyiyah Elementary School). This study utilizes a special game package to teach the Prophet's Sirah (the Prophet's teachings) and convey character education to elementary school students. The game components are adapted without compromising the essence of Islamic education, which emphasizes the spiritual, moral, and exemplary values of the Prophet Muhammad (peace be upon him).

This study aims to analyze the application of gamification in Islamic Religious Education (PAI) learning at SD Aisyiyah Cindogo as an innovative strategy for strengthening the character formation of the Prophet Muhammad (peace be upon him) while simultaneously increasing student motivation to learn. Through the integration of the special game package for the Prophet's Sirah (the Prophet's teachings), this study emphasizes how game elements can be contextually adapted to internalize the spiritual, moral, and exemplary values of the Prophet Muhammad (peace be upon him) in a fun and meaningful learning process. The results are expected to contribute to the development of gamification-based Islamic Religious Education (PAI) learning methods that are relevant to the needs of contemporary Islamic education.

RESEARCH METHOD

This research was conducted at Aisyiyah Cindogo Elementary School (SDAC) in Bondowoso, an elementary school dedicated to character-based learning through innovative and contextual approaches. Using a qualitative case study approach, this research explored the application of gamification as an innovative strategy in Islamic Religious Education (PAI) teaching, specifically in the context of the Sirah Nabawiyah (The Prophet's Revelation). The focus of this research was to understand the process of implementing gamification in the teaching of Sirah Nabawiyah in elementary schools and its impact on student character development.

Data were obtained through three main techniques: participant observation, semi-structured in-depth interviews, and document analysis. Participant observation was conducted during the gamification-based Sirah Nabawiyah teaching process in Islamic Religious Education (PAI). Through these observations, the researcher directly observed interactions between teachers, students, and the learning environment to identify how game elements-such as points, levels, challenges, and rewards-encouraged motivation, engagement, and understanding of the Sirah Nabawiyah material. Semi-structured in-depth interviews involved seven key informants as listed in Table 1, consisting of: (1) Coordinator of the Sirah Nabawiyah Learning Program (1 person), (2) Islamic Religious Education Teacher as program implementer (1 person), (3) Student participants in gamification learning (1 person), (4) Parents of students (3 people), and (5) School committee and support staff (2 people). The selection of informants was carried out using a snowball sampling technique, starting with the Islamic Religious Education teacher as the key informant who then recommended other parties who had direct experience and in-depth insight into

the implementation of gamification in the context of Islamic learning (Barroga et al., 2023; Borgstede & Scholz, 2021).

Document analysis included learning tools, learning motivation assessment sheets, and the Sirah Nabawiyah gamification media and modules used at SDAC. This document review aimed to strengthen the empirical findings from observations and interviews and provide a structural overview of the design, evaluation instruments, and integration of the Prophet Muhammad's exemplary values into a gamification-based learning system.

The data were analyzed using thematic analysis to identify patterns and meanings emerging from the observations, interviews, and documents. The analysis process involved four systematic stages: (1) repeated reading and review of the data to gain in-depth understanding, (2) initial coding of relevant meaning units, (3) grouping codes into main categories and themes, and (4) thematic interpretation focusing on learning motivation, student engagement, and the effectiveness of gamification implementation in Islamic Religious Education (PAI) learning.

To ensure the validity and reliability of the data, this study employed triangulation of sources and methods. Triangulation was conducted by (1) comparing and verifying the results of interviews, observations, and document analysis, and (2) conducting Focus Group Discussions (FGDs) involving teachers, program coordinators, school committees, and parent representatives, both online and offline. This triangulation approach ensures the credibility and consistency of the findings, while strengthening the interpretation of the research results. Thus, this research not only produces an empirical understanding of the implementation of gamification in learning Sirah Nabawiyah, but also provides theoretical and practical contributions to the development of a basic Islamic education model oriented towards internalizing the exemplary values of the Prophet Muhammad (Sailer et al., 2025; Da Silva Júnior et al., 2022).

Table 1. Informants and FGD Participants

| No | Informant Status | Number | Description |
|----|---|---------|---|
| 1 | Coordinator of the Sirah Nabawiyah Learning Program | 1 orang | The coordinator is responsible for designing, mastering the material, and implementing the Sirah Nabawiyah learning program. |
| 2 | Islamic Education Teacher (Program Implementer) | 1 orang | The teacher who conducts gamification-based Sirah Nabawiyah learning in class interacts directly with students. |
| 3 | Student | 1 orang | A student participating in gamification-based Sirah Nabawiyah learning and serving as the subject of learning impact observation. |
| 4 | Student's Parent | 3 orang | Parents who accompany their children during the learning process and participate in home observations. |
| 5 | School Committee | 2 orang | School representatives are involved in |

| | |
|-----------|---|
| and Staff | managing and evaluating the gamification program. |
|-----------|---|

Based on information obtained from informants and the results of Focus Group Discussions (FGDs), several important findings were obtained as follows: 1) The program coordinator assessed that gamification was able to change the learning of the Prophet's Sirah to be more interesting and meaningful, because students could learn through contextual experiences and challenges. 2) Islamic Religious Education teachers explained that the use of gamification could increase student learning motivation and reduce boredom that often occurs in conventional methods. 3) Students showed high enthusiasm for gamification-based learning, mainly because of the elements of competition, awards, and more vivid visualization of the Prophet's story. 4) Parents of students felt positive changes in their children's attitudes and habits at home, especially in terms of responsibility, cooperation, and enthusiasm for learning religion. 5) The school committee and staff emphasized that the success of this program does not depend only on media or technology, but also on teacher readiness and the support of a school ecosystem that is conducive to innovative learning.

FINDINGS AND DISCUSSION

Results

The Concept of Gamification in Education

Gamification in education is an innovative pedagogical approach that integrates game elements such as points, levels, challenges, and rewards into the learning process, creating a more engaging, interactive, and competitive learning experience to increase student motivation and engagement (Afrizal et al., 2025). Through this application, learning activities transition from passive to active, enjoyable, and meaningful (Martdana & Atno, 2025), while also serving as an effective strategy to overcome low learning motivation by fostering curiosity, a spirit of achievement, and active student participation (Srimuliyani, 2023). Instant reward and feedback systems encourage students to continue striving to achieve learning goals, while strengthening cognitive, affective, and social development-such as cooperation, perseverance, and self-confidence. Practically, gamification can be implemented in the classroom by awarding points or levels as rewards for students who achieve learning targets, designing educational games that actively engage students, and utilizing digital technologies such as leaderboards and virtual prizes to make learning more engaging and motivating (Purba et al., 2024). In the context of digital technology advancements, gamification serves as a bridge between traditional educational approaches and the needs of 21st-century learning (Hasbullah et al., 2026), where technology integration enables a more personalized, adaptive, and measurable learning process through a digital system based on points, levels, and achievements, so that students can explore the material independently, obtain rapid feedback, and adjust the learning rhythm according to individual abilities. Thus, gamification is not just an introduction of entertainment elements into learning, but a

transformative strategy that enriches the learning process by increasing emotional engagement, developing critical thinking skills, and forming student characters that are adaptive to global challenges and developments in modern educational technology.

Gamification Implementation at SDAC Bondowoso

The gamification-based Sirah Nabawiyah learning at SD Aisyiyah Cindogo was designed as part of the weekly Sirah Nabawiyah Club, held every Friday for 90 minutes. This program aims to create a fun and interactive learning environment, while also providing a platform for students to gain a deeper understanding of the exemplary life of the Prophet Muhammad through meaningful experiences.

Stages of Gamification-Based Learning Activities for the Prophet's Sirah

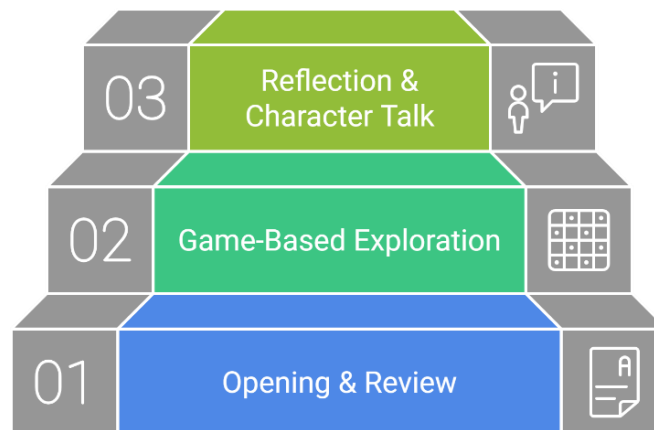


Figure 1. Stages of Gamification-Based Learning Activities for the Prophet's Sirah

This gamification activity is divided into three main stages. The first stage is Opening & Review (10 minutes), during which the teacher opens the session by reviewing the previous story through a short quiz or a question-and-answer game. This activity serves to rekindle student enthusiasm and ensure continuity of understanding between sessions. The second stage is Game-Based Exploration (60 minutes), which serves as the core of the learning. In this stage, students are divided into small groups of 4–5 people and participate in various educational games designed based on events in the Sirah Nabawiyah. Through the mechanics of challenges, points, and levels, students are encouraged to collaborate, compete healthily, and connect their gaming experiences to the moral values contained in the Prophet's story. The third stage is Reflection & Character Talk (20 minutes). In this section, the teacher guides students in a collective reflection on the meaning of the lessons learned from that day's game. The discussion aims to

instill Islamic character values, such as honesty, responsibility, cooperation, and compassion, which are directly linked to the Prophet's exemplary behavior. As part of the evaluation and motivation system, each student has a "Sirah Passport," a personal notebook that records their progress, badges earned, and character points accumulated throughout the program. The Sirah Passport serves not only as a tool for monitoring learning progress but also as an instrument for fostering a sense of responsibility and pride in their spiritual and moral achievements.

Learning Resources and Materials at SDAC Bondowoso

All gamification-based Sirah Nabawiyah learning activities at SD Aisyiyah Cindogo use the thematic learning package "Sirah Nabawiyah," developed and published by Sygma Daya Insani (SDI). This package is comprehensively designed to help students understand the life of the Prophet Muhammad (peace be upon him) thematically, contextually, and enjoyably through the integration of narrative literacy and educational play activities.

This learning set from Sygma Daya Insani consists of four main components. First, the Sirah Nabawiyah Children's Book (series 1–10), which presents the story of the Prophet Muhammad's journey from childhood to his da'wah period in Medina, using simple language, colorful illustrations, and a narrative that inspires children's empathy. Second, the Sirah Nabawiyah Guide, which contains thematic learning steps, reflective activities, and instructions for implementing educational games that support the internalization of noble moral values. Third, educational game media, which is a core element of gamification, includes various activities such as the Sirah Quest Board (a board depicting the Prophet's journey), Sirah Card Battle (exemplary character cards), Mission of Akhlaq (weekly character challenges), and Sirah Puzzle Challenge (thematic puzzles depicting important events in the history of the Prophethood). These media are designed to foster active engagement, group collaboration, and reinforce moral meaning within a fun, game-like context. Fourth, character assessment tools and digital badges are used to record students' character mission achievements and provide visual feedback on their development of attitudes and behaviors throughout the program.

Through the integration of these four components, teachers can deliver the Sirah Nabawiyah material in a more structured, interactive, and contextual manner without needing to redesign learning materials. Meanwhile, students actively participate through a combination of reading, playing, discussing, and reflecting, allowing the Prophet's exemplary values to be internalized more naturally through an immersive and meaningful learning experience.

Types of Gamification Games at SDAC Bondowoso

The integration of a gamification approach into the learning of the Prophet's Sirah at SD Aisyiyah Cindogo (SDAC) Bondowoso is a pedagogical innovation that combines religious narrative with interactive learning design. Through classroom observations and teacher interviews, four main game models were identified that serve as a means of increasing student engagement, conceptual understanding, and internalization of Islamic character values.

The first model, "Sirah Quest Board," is a board-based game similar to Monopoly, in which students move pawns through significant locations in the Prophet's life, such as Mecca, Ta'if, Medina, Badr, Uhud, and Hudaibiyah. Each location is accompanied by a challenge card containing a brief story and reflective questions. This game strengthens students' chronological understanding of the Prophet's journey while fostering empathy and moral reflection on the Prophet's exemplary values.

The second model, "Sirah Card Battle," uses cards depicting the Prophet's companions, each with character attributes such as patience (ṣabr), honesty (ṣidq), trustworthiness (amānah), and courage (shajā'ah). The game's gameplay strategies and comparisons between characters encourage students to recognize, discuss, and emulate key characters within the context of Islamic history.

The third model, "Mission of Akhlaq," takes the form of weekly character challenges such as "Be honest during exams," "Helping friends," and "Keeping the classroom clean." Each student's success earns points and a badge. This system aims to strengthen intrinsic motivation and foster positive behavioral habits through real-life practice, enabling the Prophet's moral values to be internalized in daily actions. The fourth model, "Sirah Puzzle Challenge," features activities such as assembling picture pieces of significant events, including the Hijrah and the Battle of Badr. This activity trains teamwork, visual memory, and chronological thinking skills in understanding the context of Islamic history.

Types of Gamification Games at SDAC Bondowoso



Figure 2. Types of Gamification Games at SDAC Bondowoso

Taken together, these four game models form an integrated gamification framework that encompasses the cognitive, affective, and behavioral dimensions of Islamic education. By integrating moral values into interactive game mechanics, SDAC transforms learning about the Prophet's Sirah into an active,

reflective, and enjoyable learning process, without compromising the essential spiritual values and character it seeks to instill.

The Impact of Gamification on Student Character at SDAC Bondowoso

The implementation of gamification in learning the Prophet's Sirah at SD Aisyiyah Cindogo has shown a significant impact on strengthening student character. Based on interviews and observations over three months, positive developments were found in the five principal dimensions of Islamic character, as follows:

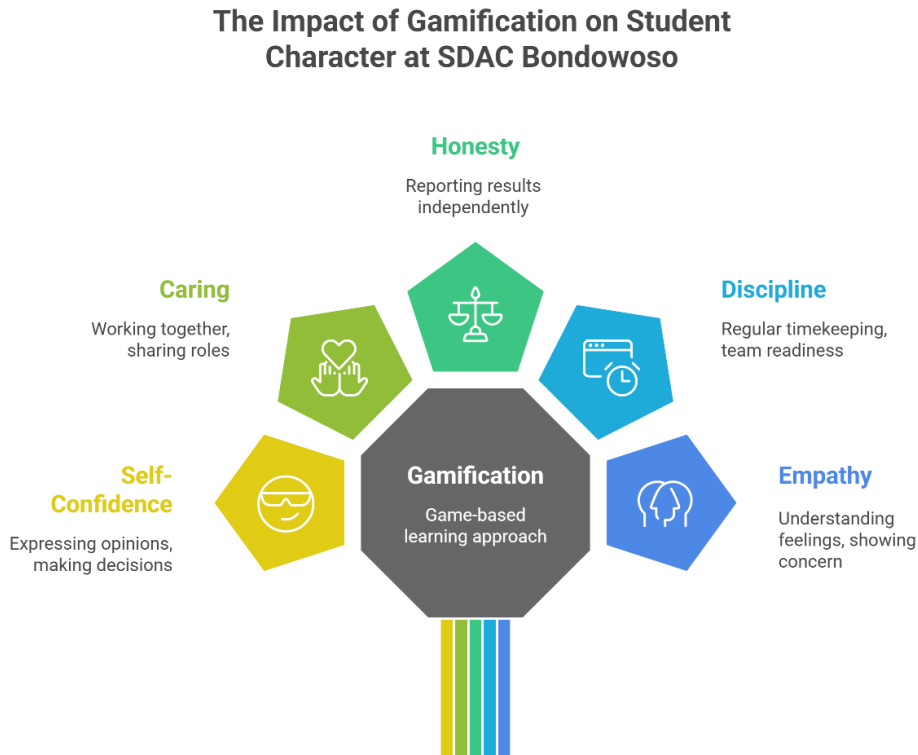


Figure 3. The Concept of Gamification's Impact on Student Character Development at SDAC Bondowoso

Self-Confidence (*Tsiqah bi Nafs*)

The application of gamification in learning the Sirah Nabawiyah at Aisyiyah Cindogo Elementary School has demonstrated a significant impact on strengthening student character, particularly in the aspect of self-confidence (*Tsiqah bi al-Nafs*). In the context of elementary education, self-confidence is a crucial psychological component that influences learning success and personality development. Self-confidence encourages students to express their opinions, make decisions, and actively participate in the learning process. Without self-confidence, students' academic and non-academic potential struggles to develop optimally. Students who lack confidence in their own abilities tend to be passive, hesitant, and give up easily when faced with learning challenges.

The application of gamification in learning the Sirah Nabawiyah provides

a conducive context for the growth of student self-confidence. Through various game-based activities, challenges, and rewards, students are actively engaged in a participatory, non-hierarchical learning process. In this model, success is measured not only by cognitive outcomes but also by students' willingness to participate, collaborate, and openly express their understanding with their peers. One concrete manifestation is seen in the Sirah Quest Board and Sirah Storytelling Challenge activities, where students are asked to retell the story of the Prophet based on a game-like storyline. This activity creates a safe space for students to perform and speak in front of a group without the pressure of evaluation, as in conventional lecture methods. Field observations revealed significant changes in a third-grade student who was previously shy and reluctant to speak in public, but is now able to perform enthusiastically as a group storyteller.

Caring (*Ta'āwun*)

The caring (*Ta'āwun*) aspect also experienced a significant improvement through the implementation of gamification in learning the Prophetic Sirah. Group-based game activities encourage students to work together, share roles, and support one another to achieve common goals. A healthy competitive environment fosters a sense of solidarity among students, as success is determined not only by individual ability but by team collaboration. In several game sessions, students were seen sharing cards or helping lagging friends so that their group could complete challenges. This phenomenon reflects the internalization of the value of *ta'āwun*-helping each other in goodness-which is one of the main pillars of character education in Islam. Thus, gamification not only enriches the learning experience but also strengthens students' social and spiritual values through concrete practices of cooperation and empathy.

Honesty (*Shidq*)

The development of the character of honesty (*Shidq*) is also significantly impacted by the implementation of gamification in the learning of the Prophet's Sirah at Aisyiyah Cindogo Elementary School. Through a points system, badges, and weekly character missions, students are accustomed to independently reporting the results of their activities. Despite the competitive element, many students demonstrated honesty in reporting their achievements, including instances where they forgot or failed to complete assigned tasks. One prominent example is when several students openly admitted their oversights without fear of losing points or recognition. This demonstrates that the gamification approach successfully creates an emotionally safe learning environment, where the value of honesty is prioritized over mere results. Thus, honesty is not merely a moral concept taught verbally but is internalized through hands-on practice integrated into the educational game system.

Discipline (*Intizām*)

The implementation of gamification also contributes to strengthening the value of discipline (*Intizām*) in students. Through a game system that demands regular timekeeping and team readiness, students learn the importance of responsibility for their respective roles in each session. Observations show that

most students arrive on time, prepare their game equipment in an orderly manner, and adhere to the rules set by the teacher. A reward mechanism, in the form of "Al-Munzam" badges, is awarded to groups that demonstrate the best accuracy and neatness, indirectly fostering positive habits of time management and collective work. This pattern makes discipline not merely a formal obligation, but a value that develops naturally through structured and meaningful play experiences.

Empathy and Compassion (*Rahmah*)

The values of empathy and compassion (*Rahmah*) also developed significantly during the implementation of gamification in learning the Prophet's Sirah. Through group activities and healthy competitive interactions, students learned to understand the feelings of others and demonstrate emotional concern for their peers. Observations revealed spontaneous displays of support, such as when students comforted a losing teammate with words of encouragement. This attitude reflects the internalization of the value of *rahmah*, as taught by the Prophet Muhammad, which fosters compassion, tolerance, and solidarity among others. Thus, gamification not only strengthens the cognitive aspects of learning but also serves as an effective tool in developing social sensitivity and empathy in students from an early age.

Table 2. The Impact of Gamification on Students' Islamic Character at SDAC Bondowoso

| Character Value | Indicator of Change | Concrete Example |
|---|--|---|
| Self-Confidence (<i>Tsiqah bi Nafs</i>) | Students dare to retell the Prophet's stories in front of the class. | A previously shy 3rd-grade student has now become the group storyteller. |
| Caring (<i>Ta'āwun</i>) | Increased cooperation and mutual assistance during gameplay. | Students share cards and help peers who are left behind in the game. |
| Honesty (<i>Shidq</i>) | Students become more honest in reporting their weekly character missions. | A student admits to forgetting to complete a mission without fear of losing points. |
| Discipline (<i>Intizām</i>) | Students demonstrate punctuality and orderliness during gamification sessions. | The fastest group to prepare game materials is awarded the "Al-Munzam" badge. |
| Empathy and Compassion (<i>Rahmah</i>) | Improved emotional awareness and solidarity among peers. | Students comfort their friends who lose the game with supportive words. |

The application of gamification in learning the Prophet's Sirah at Aisyiyah Cindogo Elementary School (SDAC) in Bondowoso has been proven to have a significant impact on strengthening students' Islamic character. Gamification not only serves as a fun pedagogical strategy but also as an effective tool in shaping Islamic character within a contextual framework. This approach enables the integration of cognitive, affective, and social aspects into a comprehensive and meaningful learning experience. The implementation of gamification at SDAC Bondowoso demonstrates that learning the Prophet's Sirah can be transformed

into an active and reflective character education process that aligns with the values of modern Islamic education.

Discussion

The application of gamification in learning the Prophet's Sirah at Aisyiyah Cindogo Elementary School (SDAC) in Bondowoso demonstrates a significant pedagogical transformation. Game elements serve not only as entertainment but also as strategic instruments for internalizing the exemplary values of the Prophet Muhammad. This finding aligns with the theoretical framework of Sailer et al. (2025), who stated that gamification effectively increases intrinsic motivation and student engagement when linked to morally meaningful content. Empirical evidence supports this finding. Mahbubi (2025) reported that gamification increases student engagement, creates a positive competitive atmosphere, and provides immediate feedback that supports the learning process. Srimuliyani (2023) also found that gamification significantly increases student motivation, enthusiasm, and active participation in learning activities.

However, several studies have shown that the effects of gamification are not always optimal. For example, Listiyani & Muhammad (2023) found that Quizizz gamification and student engagement each had a significant effect on learning outcomes, but their contributions were relatively small. Similarly, Rochmawati (2025) reported that Baamboozle-based gamification improved students' critical thinking skills in Islamic Religious Education (PAI) and Character Education (Budi Pekerti), but the improvement was moderate. This was due to the limited variety of media or game mechanisms, so not all students could engage optimally according to their learning styles or interests. Similarly, in Baamboozle-based gamification, the improvement in critical thinking skills was moderate, indicating that a single game may not be sufficient to maximize learning outcomes for all students. This highlights the importance of game diversity in learning, aligning with the principle of differentiated learning.

Learning the Prophet's Sirah at Aisyiyah Cindogo Elementary School (SDAC) Bondowoso, which uses various games, such as the Sirah Quest Board, Sirah Card Battle, Mission of Akhlaq, and Sirah Puzzle Challenge, has successfully transformed passive memorization methods into immersive learning experiences. This approach simultaneously engages students' cognitive, affective, and behavioral dimensions. In addition, the variety of games allows students to choose activities based on their personal interests, thereby increasing intrinsic motivation, engagement, and long-term knowledge retention, in accordance with the principles of Islamic Religious Education in shaping perfect human beings. These results align with the findings of Almujaab (2023), who stated that student diversity poses a challenge to education, and a differentiated learning approach has proven effective in meeting the needs of individual learners. By adapting content, processes, products, and learning environments, students gain relevant and meaningful learning experiences while also improving their social skills and learning motivation.

Furthermore, research by Khatimah et al. (2025) emphasized the role of teachers in implementing differentiated learning effectively. Teachers'

modifications to content, processes, and learning products have been shown to increase student engagement, motivation, and conceptual understanding significantly. Therefore, the integration of games into the teaching of the Prophet's Sirah can be viewed as differentiated learning responsive to student needs, as well as an effective pedagogical strategy for increasing engagement, motivation, and meaningful learning in elementary schools.

The success of this program lies in its three-stage design-Opening & Review, Game-Based Exploration, and Reflection & Character Talk-which creates a scaffolded learning flow. The reflection stage, in particular, is a critical point for internalizing values. Observations show that post-game discussions encourage students to connect game mechanics contextually (e.g., losing points for dishonesty) with the concept of *shidq*, so that moral values are no longer doctrinal but emerge from experience. This strengthens Putra et al.'s (2024) argument that gamification at the elementary level can create "lively, communicative, and meaningful" learning.

The impact on Islamic character formation was also verified through data triangulation. Improvements in *tsiqah bi al-nafs* (self-awareness) in shy students, for example, did not occur spontaneously, but rather through repeated micro-successes in the game (e.g., successfully answering challenges on the Sirah Quest Board). This process aligns with the principles of self-determination theory (Deci & Ryan, 1985, as cited in Sailer et al., 2025), which posits that a sense of competence, autonomy, and social connectedness are key drivers of psychological development. Similarly, *ta'awun* and *rahmah* develop through group structures that demand collaboration, in line with Safitri et al.'s (2023) findings that gamification fosters creative thinking and social empathy.

However, this success is inseparable from the support of the ecosystem. Interviews with parents revealed a spillover effect: students began to practice *intizām* (discipline) and *shidq* (honesty) at home, such as reporting school assignments without being asked. This phenomenon confirms that gamification based on the Prophet's Sirah has the potential to become a character education ecosystem involving schools, families, and communities-an aspect that has been rarely explored in previous literature (Nasri, 2023; Al-Hayat, 2023). However, implementation challenges exist. Reliance on the Sygma Daya Insani package limits teachers' flexibility in adapting materials to local needs. Furthermore, not all students have equal access to the Sirah Passport at home, which may potentially widen the motivation gap. These findings underscore the need to develop open-source or low-tech gamification models that can be replicated in schools with limited resources.

These findings underscore the importance of developing open-source and low-tech gamification models that can be easily replicated in institutions with limited resources. The open-source model offers structural advantages: (1) cost-effectiveness without licensing fees; (2) full access to the source code for in-depth customization of gamification elements (points, badges, leaderboards) to suit specific pedagogical objectives; and (3) active community support that ensures seamless integration with Learning Management Systems (LMS) and continuous

updates. Empirical evidence consistently shows significant improvements in motivation, engagement, and knowledge retention (Indriana, 2024; Martdana & Atno, 2025). Similarly, low-tech gamification-as outlined by Zainuddin and Keumala (2021)-provides an inclusive alternative to analog tools (paper, whiteboards, stickers), with the following advantages: (1) no internet or expensive devices required so that it can be implemented anywhere without infrastructure dependence; and (2) multisensory stimulation (touch, direct visuals, physical interaction) that enhances emotional engagement and learning retention.

The contribution of this research lies in the development of a gamification model based on the Sirah Nabawiyah as a form of responsive, differentiated learning that not only increases engagement and motivation but also forms a character education ecosystem involving schools, families, and communities-an aspect rarely explored before (Nasri, 2023; Al-Hayat, 2023). Teachers' modifications to content, process, and product (Khatimah et al., 2025) and the integration of Islamic Religious Education principles to shape a perfect human being (*insan kamil*) add practical value to elementary education, with potential for replication in similar contexts.

Limitations of the study include reliance on the Sygma Daya Insani package, which limits teachers' flexibility in local customization, and unequal access to Sirah Passport at home, which could potentially widen the motivation gap between students. Furthermore, the game variations, while diverse, still focus on specific digital elements, thus not fully accommodating students in low-tech environments.

Future research agendas and recommendations include the development of open-source and low-tech gamification models that can be replicated in schools with limited resources. Open-source models offer cost-effectiveness, element customization (points, badges, leaderboards), and community support for LMS integration (Indriana, 2024; Martdana & Atno, 2025). Meanwhile, low-tech gamification based on analog tools (paper, whiteboards, stickers) provides inclusiveness without infrastructure dependence, as well as multisensory stimulation for emotional retention (Zainuddin & Keumala, 2021). Implementation recommendations include teacher training on local game modifications, schools providing shared access to Sirah Passport, and further research to explore the long-term impacts on the community through longitudinal studies.

CONCLUSION

Gamification-based learning of the Prophet's Sirah at Aisyiyah Elementary School in Cindogo, Bondowoso, has successfully transformed the doctrinal memorization approach into an immersive, interactive, and spiritually meaningful learning experience. Through the integration of game elements such as points, badges, challenges, and journey boards within the Sygma Daya Insani package, students not only increase their intrinsic motivation and active engagement, but also internalize the Prophet's exemplary values-such as self-

confidence, caring, honesty, discipline, and empathy-through concrete practices in three structured learning stages: reflective opening, game-based Exploration, and character discussion. This approach fosters a character education ecosystem that leverages the synergy of teachers, students, and parents, resulting in positive behavioral changes within the home environment. These findings confirm that gamification is not merely a motivational tool, but an effective pedagogical bridge to connect knowledge of the history of the Prophethood with the development of noble character in early childhood, while addressing the urgent need for innovative Islamic Religious Education relevant to the 21st century. To broaden its impact, future research is suggested to develop an open-source, low-tech gamification model that can be replicated across various Islamic elementary school contexts, as well as conduct longitudinal studies to measure the long-term sustainability of character building.

REFERENCES

- Afrizal, D. Y. A., Suryanto, E., Rohmadi, M., & Suhita, R. (2025). Peluang Pembelajaran Sastra di Era Digital: Pemanfaatan Gamifikasi dalam Pembelajaran Sastra yang Menyenangkan. *Metafora: Jurnal Pembelajaran Bahasa Dan Sastra*, 12(2), 234-241. DOI: <https://doi.org/10.30595/mtf.v12i2.27237>
- Al-Hayat: Journal of Islamic Education. (2023). *Gamification Learning Model to Improve Conceptual Understanding of Aqidah Akhlak Subject*. <https://alhayat.or.id/index.php/alhayat/article/view/554>
- Al-Hayat: Journal of Islamic Education. (2023). *Gamification Learning Model to Improve Conceptual Understanding of Aqidah Akhlak Subject*. <https://alhayat.or.id/index.php/alhayat/article/view/554>
- Almujab, S. (2023). Pembelajaran berdiferensiasi: Pendekatan efektif dalam menjawab kebutuhan diversitas siswa. *Oikos: Jurnal Kajian Pendidikan Ekonomi Dan Ilmu Ekonomi*, 8(1). <https://journal.unpas.ac.id/index.php/oikos/article/view/12528>
- Brauner, P., & Ziefle, M. (2022). Beyond playful learning-serious games for the human-centric digital transformation of production and a design process model. *Technology in Society*, 71, 102140. Brauner, P., & Ziefle, M. (2022). Beyond playful learning-serious games for the human-centric digital transformation of production and a design process model. *Technology in Society*, 71, 102140. <https://doi.org/10.1016/j.techsoc.2022.102140>
- Dinihari, Y., Rafli, Z., & Boeriswati, E. (2025). Inovasi Bahan Ajar Literasi: Pendekatan Gamifikasi dan Pedagogi Modern. *EDUPEDIA Publisher*, 1-191. <https://press.eduped.org/index.php/pedia/article/view/116>
- Fauzi, I. J., & Kumara, H. A. (2025). Implementasi Gamifikasi sebagai Strategi Pembelajaran Sejarah Untuk Meningkatkan Keterlibatan Sosial dan Pemahaman Siswa dalam Konteks Zone of Proximal Development. *Jurnal Wahana Pendidikan*, 12(1), 109-122. DOI: <http://dx.doi.org/10.25157/jwp.v12i1.17159>

- Hasbullah, R. A., Awaliyah, F. R., & Adam, A. (2026). GAMIFIKASI DALAM PENGEMBANGAN BAHAN AJAR: STRATEGI PENINGKATAN MOTIVASI BELAJAR DI ERA GEN Z. *Didaktik: Jurnal Ilmiah PGSD STKIP Subang*, 11(04), 263-280. <https://doi.org/10.34306/itsdi.v3i1.520>
- Indriana, P. (2024). Model Pembelajaran di Era Society 5.0 BAB. *Model Pembelajaran Di Era Society*, 5, 31.
- Khatimah, N., Ramadhan, S., & Hermansyah, H. (2025). Kreativitas Guru Penggerak Dalam Menerapkan Model Pembelajaran Berdiferensiasi Sebagai Solusi Keberagaman Gaya Belajar Siswa di SDN 21 Tolomundu Kota Bima. *Al-Madrasah: Jurnal Ilmiah Pendidikan Madrasah Ibtidaiyah*, 9(3), 1633-1650. DOI: <http://dx.doi.org/10.35931/am.v9i3.5020>
- Lewis, K. O., Popov, V., & Fatima, S. S. (2024). *From static web to metaverse: Reinventing education in the post-pandemic era. Annals of Medicine*, 56(1), 2305694. <https://doi.org/10.1080/07853890.2024.2305694>
- Listiyani, I., & Muhammad, N. Y. (2023). Pengaruh Gamifikasi Quizizz dan Keaktifan Belajar Terhadap Hasil Belajar Pendidikan Agama Islam (PAI) SD Muhammadiyah Mlangi Tahun Pelajaran 2022/2023. *G-Couns: Jurnal Bimbingan Dan Konseling*, 7(03), 773-786.
- Mahbubi, M. (2025). Analisis implementasi pembelajaran berbasis gamifikasi pada peningkatan motivasi belajar siswa. *Al-Abshor: Jurnal Pendidikan Agama Islam*, 2(1), 1-9. DOI: <https://doi.org/10.71242/wf9q5253>
- Martdana, R. A., & Atno, A. (2025). Gamifikasi dalam Pembelajaran Sejarah: Analisis Literatur Terhadap Dampaknya pada Motivasi dan Keterlibatan Belajar Siswa. *Edukasiana: Jurnal Inovasi Pendidikan*, 4(2), 327-335. DOI: <https://doi.org/10.56916/ejip.v4i2.1148>
- Mili, W. N., Mahendra, C., & Prabowo, R. E. (2023). Gamifikasi dalam pendidikan STEM: Transformasi pembelajaran dan pemberdayaan siswa menuju industri 5.0. *Inovasi Pendidikan Fisika*, 12(3), 92-100. <https://doi.org/10.26740/ipf.v12n3.p92-100>
- Mukul, E., & Büyüközkan, G. (2023). *Digital transformation in education: A systematic review of Education 4.0. Technological Forecasting and Social Change*, 194, 122664. <https://doi.org/10.1016/j.techfore.2023.122664>
- Mukul, E., & Büyüközkan, G. (2023). *Digital transformation in education: A systematic review of Education 4.0. Technological Forecasting and Social Change*, 194, 122664. <https://doi.org/10.1016/j.techfore.2023.122664>
- Nasri. (2023). Penerapan metode gamifikasi dalam pembelajaran PAI untuk meningkatkan motivasi siswa di SD Negeri 011 Kepenuhan Hulu. *EDUSAINS: Journal of Education and Science*, 1(2). <https://journal.makwafoundation.org/index.php/edusains/article/view/1090>
- Purba, A. Z., Nasution, F. H., Parapat, K. M., Jannah, M., & Ulkhaira, N. (2024). Gamifikasi dalam pendidikan: Meningkatkan motivasi dan keterlibatan siswa. *Maximal Journal: Jurnal Ilmiah Bidang Sosial, Ekonomi, Budaya dan Pendidikan*, 1(5), 299-305. <https://malaqbipublisher.com/index.php/MAKSI/article/view/222>

- Putra, L. D., Arini, A. Y., Nirmala, N. A., & Shafa, A. F. (2024). *Pemanfaatan gamifikasi pada pembelajaran Pendidikan Agama Islam di sekolah dasar*. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 9(4). <https://journal.unpas.ac.id/index.php/pendas/article/view/22785>
- Putra, L. D., Arini, A. Y., Nirmala, N. A., & Shafa, A. F. (2024). *Pemanfaatan gamifikasi pada pembelajaran Pendidikan Agama Islam di sekolah dasar*. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 9(4). <https://journal.unpas.ac.id/index.php/pendas/article/view/22785>
- Rahmawati, L. (2024). *GAMIFIKASI NILAI-NILAI TAUHID UNTUK PENDIDIKAN ANAK USIA DINI (PAUD)*. *Jurnal Teknologi Pembelajaran*, 1(2), 48-67. <https://oj.mjukn.org/index.php/jtp/article/view/8>
- Rochmawati, N. A. (2025). *Pengaruh Gamifikasi Berbasis Baamboozle Untuk Meningkatkan Kemampuan Berpikir Kritis Siswa Pada Mata Pelajaran Pai & Budi Pekerti Kelas Xi Di Smk Taruna Balen Bojonegoro* (Doctoral Dissertation, Universitas Nahdlatul Ulama Sunan Giri). <https://repository.unugiri.ac.id:8443/id/eprint/7548/>
- Safitri, Q., Anam, N., & Sinta, D. (2023). *Penerapan gamification pembelajaran Pendidikan Agama Islam dalam meningkatkan pola pikir kreatif siswa sekolah dasar*. *Al-Adabiyah: Jurnal Pendidikan Agama Islam*, 5(1). <https://al-adabiyah.uinkhas.ac.id/index.php/adabiyah/article/view/925>
- Safitri, Q., Anam, N., & Sinta, D. (2023). *Penerapan gamification pembelajaran Pendidikan Agama Islam dalam meningkatkan pola pikir kreatif siswa sekolah dasar*. *Al-Adabiyah: Jurnal Pendidikan Agama Islam*, 5(1). <https://al-adabiyah.uinkhas.ac.id/index.php/adabiyah/article/view/925>
- Sailer, M., Schlag, R., Tolks, D., & Ninaus, M. (2025). *Effectiveness of gamification in education*. *Routledge Handbook of Educational Innovation*. <https://www.taylorfrancis.com/chapters/edit/10.4324/9781003386131-15>
- Silva, J. H., Mendes, G. H., Teixeira, J. G., & Braatz, D. (2023). *Gamification in the customer journey: a conceptual model and future research opportunities*. *Journal of Service Theory and Practice*, 33(3), 352-386. <https://doi.org/10.1108/JSTP-07-2022-0142>
- Srimuliyani, S. (2023). *Menggunakan teknik gamifikasi untuk meningkatkan pembelajaran dan keterlibatan siswa di kelas*. *EDUCARE: Jurnal Pendidikan Dan Kesehatan*, 1(1), 29-35. DOI: <https://doi.org/10.70437/jedu.v1i1.2>
- Subair, A. (2025). *GAMIFIKASI PEMBELAJARAN SEJARAH*. *Al-Irsyad: Journal of Education Science*, 4(1), 73-84. DOI: <https://doi.org/10.58917/aijes.v4i1.162>
- Toimah, T. F., Maulana, Y. I., & Fajar, I. (2021). *Gamification Model Framework and Its Application in E-Learning in Higher Education*. *IAIC Transactions on Sustainable Digital Innovation (ITSDI)*, 3(1), 28-35. DOI: <https://doi.org/10.34306/itsdi.v3i1.520>

- Zainuddin, Z., & Keumala, C. M. (2021). Gamification concept without digital platforms: A strategy for parents to motivate children to study at home during the COVID-19 pandemic. *PEDAGOGIK: Jurnal Pendidikan*, 8(1), 156-193.
- Zvereva, E. (2023). *Digital ethics in higher education: Modernizing moral values for effective communication in cyberspace*. *Online Journal of Communication and Media Technologies*, 13(2), e202319. <https://doi.org/10.30935/ojcm/13033>