

The Use of Gamification-Based Learning Media in Improving the Learning Motivation of Students in Fiqih Subjects at the Darul Muslimin Muhammadiyah Pare Islamic Boarding School

Salwa Minna Khairunnisa¹, M. Asep Fathur Rozi²

College of Islam Muhammadiyah Tulungagung,

*salwaminnakhairunnisa0310@gmail.com

Abstract: *This study aims to explore the implementation of gamification-based learning media to enhance students learning motivation in the Islamic jurisprudence (Fiqh) subject at Pondok Pesantren Darul Muslimin Muhammadiyah Pare. Employing a descriptive qualitative approach, data were collected through classroom observation, in-depth interviews, and document analysis. The findings indicate that gamification, particularly via the Quizizz application, significantly enhances students learning motivation. Game elements such as points, levels, and competition create a more enjoyable, interactive, and challenging learning environment. Students become more enthusiastic, participative, and engaged in the learning process. However, the study also identified several challenges, including limited digital competence among teachers, cultural resistance to technological innovation within pesantren, and inadequate infrastructure. The study implies the importance of teacher training and infrastructural support for sustainable gamification practices. The originality of this study lies in its specific context, namely the integration of gamification in Fiqh instruction within a modern Salafi Islamic boarding school. It contributes to the emerging body of research on Islamic education and technology integration and provides a basis for future comparative and quantitative studies.*

Keywords: Gamification, Learning Motivation, Fiqh, Interactive Learning, Islamic Boarding School.

Introduction

In the context of Islamic education, the study of Fiqh in Islamic boarding schools plays a crucial role in shaping students' understanding of Sharia law related to worship and the muamallah. However, conventional teaching methods, which are still dominated by lectures and memorization, often fail to motivate students to learn effectively.¹ In the digital age, challenges are increasingly complex because Generation Z students are more interested in learning that involves technology and interactivity; therefore, an approach that can bridge these needs is required.

One potential innovative approach is gamification, which involves integrating game elements into the learning process. Gamification has been proven to increase student engagement and motivation in various educational contexts.² In Islamic education, gamification in Fiqh lessons can be a strategic alternative to overcome learning boredom and make the material more interesting and contextual for students.³

Although the urgency for innovation in learning at Islamic boarding schools is increasing, the reality shows that the methods of teaching Fiqh in many boarding schools remain stagnant with traditional approaches. The learning materials used are limited to textbooks and blackboards, failing to incorporate interactive digital aspects that align with the characteristics of today's students.⁴ As a result, students' motivation to learn tends to be low, participation is passive, and understanding of Fiqh material is not optimal.⁵

On the other hand, although educational technology has developed rapidly, its use in Islamic boarding schools, especially in Fiqh learning, is still minimal. The use of media such as projectors or videos has begun. Still, the application of gamification based on incentive

¹ Firman Mansir, Tumin Tumin, and Halim Purnomo, "The Use Of Active Learning Methods In Learning Fiqh Subjectat Islamic Boarding School," *Lentera Pendidikan : Jurnal Ilmu Tarbiyah Dan Keguruan* 23, no. 1 (June 30, 2020): 173, <https://doi.org/10.24252/lp.2020v23n1i14>.

² Ludmila Varenina, "Gamification In Education," *Historical and Social-Educational Ideas* 6, no. 6_2 (February 5, 2015): 314, https://doi.org/10.17748/2075-9908-2014-6-6_2-314-317.

³ Siti Maisuroh, Nur Aisyah, and M. Aqil Fahmi Sanjani, "Connecting Tradition with Innovation: The Impact of WordWall on Learning Outcomes in Fiqh Studies," *FONDATIA* 8, no. 3 (September 1, 2024): 715-28, <https://doi.org/10.36088/fondatia.v8i3.5294>.

⁴ Moh. Yamin, Hasan Basri, and Andewi Suhartini, "Learning Management in Salaf Islamic Boarding Schools," *At-Tadzkir: Islamic Education Journal* 2, no. 1 (February 16, 2023): 25-36, <https://doi.org/10.59373/attadzkir.v2i1.10>.

⁵ Sahrul Tanjung, *Bimbingan Konseling Islami Di Pesantren* (umsu press, 2021).

systems and enjoyable learning experiences has not been widely integrated into Fiqh learning.⁶

The main gap lies in the lack of real integration between the need for interactive and enjoyable Fiqh learning and the actual conditions in Islamic boarding schools, which still rely on conventional methods. Although various studies have proven the effectiveness of gamification in increasing learning motivation, concrete applications in the context of Fiqh learning in Islamic boarding schools are still very minimal.⁷

One potential innovative approach is gamification, which is the integration of game elements into the learning process. Gamification has been proven to increase student engagement and motivation in various educational contexts. In Islamic education, this approach is not merely about technological innovation but must also be contextualized within the framework of maqashid al-tarbiyah al-Islamiyah—that is, education aimed at fostering faith (iman), character (akhlaq), knowledge (ilmu), action (amal), and leadership spirit (qiyadah).

On the other hand, despite the rapid advancement of educational technology, its utilization in Islamic boarding schools, particularly in Fiqh education, remains highly limited. While the use of media such as projectors or videos has begun, the integration of gamification based on incentive systems and enjoyable learning experiences has not yet been widely adopted in Fiqh education. This indicates a need to develop learning media that is not only technologically innovative but also aligned with the holistic vision of Islamic education: encompassing physical, intellectual, and spiritual aspects.

Furthermore, few studies have thoroughly examined the application of gamification in traditional Islamic educational settings, particularly Islamic boarding schools. Previous research has primarily focused on general education or madrasahs without considering the unique aspects of pesantren, such as traditional values and resistance to technology. This highlights an academic and practical gap that needs to be addressed through research that examines the application of gamification in the context of Fiqh lessons, contextual and comprehensive.⁸

⁶ Michael Sailer and Lisa Homner, “The Gamification of Learning: A Meta-Analysis,” *Educational Psychology Review* 32, no. 1 (March 15, 2020): 77–112, <https://doi.org/10.1007/s10648-019-09498-w>.

⁷ Abdillah El Zakir and Hidayani Syam, “Development of Media and Learning Resources at Islamic Boarding Schools Facing Education in the Digital Era,” *GIC Proceeding* 1 (July 31, 2023): 281–86, <https://doi.org/10.30983/gic.v1i1.62>.

⁸ Achmad Anwar Abidin and Muhammad Sulaiman, “Innovation of Educational Curriculum in Salafiyyah Islamic Boarding Schools,” *Jurnal Kependidikan*

Method

This study uses a descriptive qualitative approach that aims to gain an in-depth understanding of the application of gamification-based learning media in increasing the learning motivation of students in Fiqh subjects at the Darul Muslimin Muhammadiyah Islamic Boarding School in Pare. This approach was chosen because it allows researchers to explore the subjective experiences and perceptions of educational actors, both teachers and students, in the context of natural learning.⁹ Qualitative methods also provide flexibility in reaching complex and contextual phenomena, especially in Islamic boarding school education, which has unique characteristics and is steeped in traditional values.

The data sources in this study consist of three types, namely primary data, secondary data, and document data. Primary data was obtained from in-depth interviews with students, teachers of Islamic jurisprudence, and boarding school leaders. Secondary data was obtained from literature, previous research results, and documentation relevant to the research topic. Documentary data includes the curriculum, learning modules, student evaluation records, and archives of gamification-based learning activities. These three data sources were used triangulatively to strengthen the validity of the research results.¹⁰

Data collection techniques in this study were conducted through participatory observation, in-depth interviews, and document analysis. Observations were conducted directly in the Fiqh classroom to observe the implementation of gamified learning media and the responses of students during the learning process. In-depth interviews were conducted using a semi-structured interview guide, which allowed for free exploration of information related to learning experiences, perceptions of gamified media, and challenges faced in its implementation. Additionally, learning documents such as lesson plans (RPP), evaluation sheets, and gamification materials were analyzed to assess the alignment between planning and on-the-ground practices.¹¹

Islam 14, no. 1 (February 15, 2024): 61-71, <https://doi.org/10.15642/jkpi.2024.14.1.61-71>.

⁹ Muhammad Rusli, "Merancang Penelitian Kualitatif Dasar/Deskriptif dan Studi Kasus," *Al-Ubadiyah: Jurnal Pendidikan Dan Studi Islam* 2, no. 1 (2021): 48-60.

¹⁰ Suharsimi Arikunto, *Prosedur Penelitian Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2006).

¹¹ Sugiyono, *Metode Penelitian Kuantitatif Kualitatif Dan R&D*, 2nd ed. (Bandung: Alfabeta, 2022).

Data analysis was conducted using an interactive model developed by Miles, Huberman, and Saldana, which consists of three stages: data reduction, data presentation, and conclusion drawing. Data reduction was carried out by sorting relevant and important information from raw data obtained through observation, interviews, and documentation. Next, the reduced data is presented in the form of a descriptive narrative to describe the phenomenon being studied comprehensively. Finally, conclusions are drawn based on patterns, relationships, and important findings that emerge from the analyzed data. Data validity is tested using source and method triangulation techniques to ensure the validity and reliability of the research results.¹²

Result and Discussion

The Application of Gamification-Based Learning Media in Increasing Student Motivation in Fiqh Lessons

The application of gamification-based learning media at the Darul Muslimin Muhammadiyah Islamic Boarding School in Pare has shown positive changes in the dynamics of Fiqh learning. Fiqh teachers at this boarding school have designed game-based learning strategies that are integrated with teaching materials, such as thaharah, prayer, and muamalah. One of the media used is the Quizizz platform, which facilitates students to learn through interactive quizzes with a point and level system. This strategy not only aims to deliver material interestingly but also to increase student learning motivation sustainably.¹³

Learning planning is carried out by adapting the existing Fiqh curriculum to the features in the Quizizz application. Each material is classified based on its level of difficulty and organized into several levels that students can access according to their previous achievements. This creates a tiered learning structure that is both challenging and motivating for students to continue their learning process. Teachers not only act as instructors but also as facilitators and developers of gamified content. The role of teachers in designing and managing this gamified content is crucial to ensure learning objectives are met without

¹² Andarusni Alfansyur and Mariyani, “Seni Mengelola Data : Penerapan Triangulasi Teknik , Sumber Dan Waktu Pada Penelitian Pendidikan Sosial,” *Historis* 5, no. 2 (2020): 146–50.

¹³ Flourensia Sapty Rahayu et al., “Motivation and Engagement of Final-Year Students When Using E-Learning: A Qualitative Study of Gamification in Pandemic Situation,” *Sustainability* 14, no. 14 (July 20, 2022): 8906, <https://doi.org/10.3390/su14148906>.

compromising the Islamic values that form the core foundation of pesantren education.¹⁴

In the context of Islamic values and tarbiyah, gamification is positioned not merely as a form of entertainment but as a means of spiritual, moral, and intellectual tarbiyah. Values such as honesty, trustworthiness, responsibility, cooperation, and healthy competition are embedded in this game-based learning process. For example, when students participate in quizzes or team competitions, they learn to be sportsmanlike, appreciate others' efforts, and understand that success is not just about winning, but also about giving their best effort and acting with sincerity. Thus, gamification becomes an enjoyable yet meaningful educational tool, aligning with the goals of Islamic education to cultivate well-rounded individuals.

According to the results of an interview with Ustadz Hisyam, gamification makes the process of learning Fiqh more interactive and enjoyable for students. He stated that “the availability of technological facilities in Islamic boarding schools greatly facilitates the development of educational quizzes, without losing the spirit of Fiqh material that is rich in meaning.” In practice, students show high enthusiasm when learning is conducted using gamification-based media. They are more active in asking questions, discussing, and participating in quizzes and other learning simulations. This enthusiasm indicates an increase in the student's intrinsic motivation, which was previously low due to the monotonous lecture-based method. Mansir, Tumin, and Purnomo, “The Use of Active Learning Methods in Learning Fiqh Subjects at Islamic Boarding Schools.”

Ustadz Hisyam's statement is reinforced by the testimony of students, one of whom is Yasmina, a ninth-grade student, who said that she enjoys attending Fiqh lessons because she can earn points and rankings everytime she completes a quiz. She added that “learning about thaharah is not boring; in fact, I want to keep improving my score.” This demonstrates that competitive elements in gamification, such as leaderboards and simple rewards, can serve as strong motivators for learning, particularly for Generation Z students who are accustomed to digital applications and games.¹⁵

¹⁴ Carlos J. Hellín et al., “Enhancing Student Motivation and Engagement through a Gamified Learning Environment,” *Sustainability* 15, no. 19 (September 24, 2023): 14119, <https://doi.org/10.3390/su151914119>.

¹⁵ Guido Makransky et al., “Immersive Virtual Reality Increases Liking but Not Learning with a Science Simulation and Generative Learning Strategies Promote Learning in Immersive Virtual Reality.,” *Journal of Educational Psychology* 113, no. 4 (May 2021): 719–35, <https://doi.org/10.1037/edu0000473>.

Furthermore, learning is not only focused on individual-based quizzes but also involves group collaboration through activities such as Fiqh quiz competitions. These activities are designed as team games, where students must complement each other's knowledge to achieve victory. In this way, learning motivation increases through the reinforcement of social and collaborative aspects in learning. Students become more motivated to understand the material in depth because the success of the group depends on the contribution of each member.¹⁶

The results of the observation show that the application of gamification not only encourages activity but also increases student attendance in class. Before the use of gamification media, student attendance in Fiqh lessons was unstable, especially on certain days that were considered "less interesting" because they contained theoretical lessons.¹⁷ However, since the gamification method was implemented, students have shown a significant increase in participation. In fact, some students voluntarily retake quizzes to improve their scores, indicating internal motivation to continue learning.¹⁸

Gamification in Fiqh learning also allows teachers to provide immediate feedback. In applications such as Quizizz, students can see the correct answers and explanations immediately after completing the questions. This feature speeds up the process of reflection and improvement of understanding of the material. According to Ustadzah Tinka, "learning becomes more efficient because I do not have to repeat explanations one by one; the system already provides them, and I just reinforce them during discussion sessions." The effectiveness of this quick and personalized feedback significantly contributes to improving students' motivation and understanding.¹⁹

In the context of Islamic boarding schools steeped in traditional values, the use of gamification initially met with resistance, particularly

¹⁶ Iván Miguel García-López, Elizabeth Acosta-Gonzaga, and Elena Fabiola Ruiz-Ledesma, "Investigating the Impact of Gamification on Student Motivation, Engagement, and Performance," *Education Sciences* 13, no. 8 (August 7, 2023): 813, <https://doi.org/10.3390/educsci13080813>.

¹⁷ Moch Rizal Fuadiy, M Asep Fathur Rozi, and Siti Marpuah, "SEM Model to Assess the Impact of Mobile Gaming on Islamic Education Learning," *Journal of Educational Research and Practice* 2, no. 2 (2024): 51–70.

¹⁸ Tira Nur Fitria, "The Impact of Gamification on Students Motivation: A Systematic Literature Review," *LingTera* 9, no. 2 (March 12, 2023): 47–61, <https://doi.org/10.21831/lt.v9i2.56616>.

¹⁹ Elizabeth Goode, Johanna Nieuwoudt, and Thomas Roche, "Does Online Engagement Matter? The Impact of Interactive Learning Modules and Synchronous Class Attendance on Student Achievement in an Immersive Delivery Model," *Australasian Journal of Educational Technology* 38, no. 4 (November 4, 2022): 76–94, <https://doi.org/10.14742/ajet.7929>.

from some teachers who considered it unserious or too “playful.” However, through training and adaptive approaches, teachers began to understand that gamification does not diminish the substance of Islamic jurisprudence but rather serves as a tool to deliver material in a more contextual and easily understandable way for students.²⁰ Training for teachers on the use of gamification media has proven to enhance their confidence in managing technology-based learning.²¹

The success of gamification implementation also depends on infrastructure readiness. At the Darul Muslimin Muhammadiyah Islamic Boarding School in Pare, facility support, such as the availability of laptops, internet access, and smartphone use, is a determining factor in the success of this program. Although some technical challenges still exist, such as unstable internet connections, these do not pose a significant obstacle because the learning process is conducted on a rotational basis and adjusted to the class schedule.²²

The effectiveness of gamification media in increasing santri learning motivation is also demonstrated by qualitative indicators such as increased participation in class discussions, initiative in asking questions, and enthusiasm in completing tasks. In an interview with a santri named Aisyah, she mentioned that “because the lessons are made like games, it feels like playing, but we are still learning.” This statement indicates that integrating entertainment aspects into learning does not diminish its educational essence; rather, it naturally strengthens students’ motivation.²³

However, the observation results also show that not all students respond to gamification with the same enthusiasm. Some students who are less familiar with technology or have a visual-verbal learning style still need a mentoring approach. Therefore, teachers continue to play a crucial role in balancing the use of digital media with traditional

²⁰ Abidin and Sulaiman, “Innovation of Educational Curriculum in Salafiyah Islamic Boarding Schools.”

²¹ Elna B. Sabornido et al., “Key Challenges and Barriers in Gamification: A Systematic Review,” *APJAET - Journal Ay Asia Pacific Journal of Advanced Education and Technology* 1, no. 1 (March 21, 2022): 13-19, <https://doi.org/10.54476/apjaetv1i1mar20221054>.

²² Muryan Awaludin, Verdi Yasin, and Fitria Risyda, “The Influence of Artificial Intelligence Technology, Infrastructure and Human Resource Competence on Internet Access Networks,” *Inform: Jurnal Ilmiah Bidang Teknologi Informasi Dan Komunikasi* 9, no. 2 (May 29, 2024): 111-20, <https://doi.org/10.25139/inform.v9i2.8109>.

²³ Firas Layth Khaleel, Noraiddah Sahari Ashaari, and Tengku Siti Meriam Tengku Wook, “The Impact of Gamification on Students Learning Engagement,” *International Journal of Electrical and Computer Engineering (IJECE)* 10, no. 5 (October 1, 2020): 4965, <https://doi.org/10.11591/ijece.v10i5.pp4965-4972>.

methods such as question-and-answer sessions and book discussions.²⁴ The integration of both approaches is an effective strategy in maintaining the continuity of traditional pesantren values while addressing the need for innovation in the modern era.

The findings of this study reinforce previous studies that state that gamification has a positive impact on increasing learning.²⁵ In the context of Fiqh learning, the application of gamification not only increases the participation and enthusiasm of students but also contributes to their understanding of Islamic legal concepts that are applicable in their lives. These results indicate that technology-based learning innovations can be effectively implemented in traditional Islamic educational institutions if the adaptation process considers the context of values, culture, and human resource readiness.

Challenges in Using Gamification-Based Learning Media in Fiqh Subjects

Although the implementation of gamification-based learning media at Pondok Pesantren Darul Muslimin Muhammadiyah Pare has shown various positive impacts on the learning motivation of students, the realization of this innovation is not without challenges. These challenges arise in various aspects, including human resource readiness, technological infrastructure, cultural resistance within the pesantren, and limitations in content that aligns with Fiqh materials. These challenges serve as important indicators for evaluating the extent to which gamification can be sustainably integrated into the unique environment of a boarding school.

One of the main challenges faced in implementing gamification is the readiness of educators. Based on interviews with several teachers, it was found that some educators still lack adequate digital competencies to design and operate gamification-based learning media. Most ustaz are accustomed to using traditional methods such as lectures and memorization, which have been long-standing practices in pesantren, and thus feel awkward or lack confidence when asked to apply technology-based methods.²⁶ This challenge aligns with previous

²⁴ Chen Zhao and Lei Zhao, “Digital Nativity, Computer Self-Efficacy, and Technology Adoption: A Study Among University Faculties in China,” *Frontiers in Psychology* 12 (September 21, 2021), <https://doi.org/10.3389/fpsyg.2021.746292>.

²⁵ Hellin et al., “Enhancing Student Motivation and Engagement through a Gamified Learning Environment.”

²⁶ Kiki Ahmad Baihaqi, Ahmad Fauzi, and Jamaludin Indra, “Pemanfaatan Teknologi Untuk Mendukung Pembelajaran Santri Pada Pondok Pesantren,” *Jurnal Pengabdian Masyarakat Nasional* 3, no. 2 (November 30, 2023): 183, <https://doi.org/10.22441/pemanas.v3i2.24777>.

findings stating that technology adoption in education is significantly influenced by teachers' readiness, both in terms of knowledge and attitude toward change.²⁷

The lack of structured technical training also exacerbates this situation. Ustadzah Tilka, a Fiqh teacher, said that "many fellow teachers still find it difficult to understand the basic functions of gamification applications such as Quizizz and do not know how to create interactive content relevant to Fiqh." This lack of preparedness poses a significant obstacle, as gamification requires teachers to take an active role as learning designers rather than merely delivering content. Therefore, developing teachers' capacities through technology training has become an urgent necessity if gamification is to be implemented sustainably.²⁸

The second challenge relates to the limitations of technological infrastructure in the Pesantren environment. Although Pesantren already has some devices, such as laptops and projectors, the number of devices is still insufficient to support gamification-based learning activities simultaneously. Not all students have personal devices, and the availability of stable internet connectivity remains a challenge, mainly when app-based learning is conducted online.²⁹ When internet connectivity is disrupted, learning activities are hindered, and students' motivation to learn also decreases. However, one of the advantages of gamification is its real-time and interactive nature.

Furthermore, the third challenge relates to the traditional culture of Islamic boarding schools, which still firmly adhere to the principles of simplicity and conservatism in learning methods. Some principals and teachers have expressed concerns that the application of digital learning methods such as gamification could obscure the values of manners and sincerity in learning. They believe that game-based methods are too "casual" and could potentially reduce the solemnity of learning Fiqh, which is rich in scientific and spiritual values.³⁰ In this case, resistance to technological innovation is more cultural than technical, so the approach must also be sociocultural and participatory. This cultural resistance is also evident in the response of some senior

²⁷ Zhao and Zhao, "Digital Nativity, Computer Self-Efficacy, and Technology Adoption: A Study Among University Faculties in China."

²⁸ Sabornido et al., "Key Challenges and Barriers in Gamification: A Systematic Review."

²⁹ Awaludin, Yasin, and Risyda, "The Influence of Artificial Intelligence Technology, Infrastructure and Human Resource Competence on Internet Access Networks."

³⁰ Abidin and Sulaiman, "Innovation of Educational Curriculum in Salafiyyah Islamic Boarding Schools."

students who feel uncomfortable with the change in methods. Students accustomed to traditional textbook-based learning argue that learning through apps is too fast-paced and lacks depth. They believe that Fiqh education should be conducted through “ngaji bandongan,” which involves grammatical understanding and interpretive discussions between teachers and students. This indicates that the implementation of gamification must be adapted to the characteristics of the students and should not simply replace traditional methods but rather complement them.³¹

The next challenge is the limited availability of gamification content relevant to Fiqh material. In practice, applications such as Quizizz or Kahoot! generally provide game templates that are still general and not designed explicitly for Fiqh learning. As a result, teachers must develop their questions or interactive materials that align with the pesantren curriculum. This process is quite time-consuming and labor-intensive, especially if teachers are not yet familiar with digital instructional design.³² This challenge becomes even more complex in the context of Islamic education, where the content must maintain Sharia accuracy and uphold ethical values in its presentation.

In this regard, educational technology experts and Fiqh teachers need to collaborate so that the gamified content developed is not only engaging and interactive but also substantively accurate in terms of scientific knowledge. Effective gamification design in religious education must consider value dimensions and local context to enhance user acceptance. This is where a contextual approach in gamification development is crucial, particularly for Fiqh subjects in Islamic boarding schools.³³

In addition, measuring the success of gamification poses its challenges. Not all indicators of success can be measured quantitatively, such as quiz scores or attendance rates. Intrinsic learning motivations, such as enjoyment, interest, and emotional engagement, are challenging to measure with conventional evaluation instruments. Therefore, a more holistic evaluation approach is needed, such as combining observation, reflective interviews, and participatory assessment.

³¹ Javier Fernandez-Rio et al., “Gamification and Physical Education. Viability and Preliminary Views from Students and Teachers,” *Physical Education and Sport Pedagogy* 25, no. 5 (September 2, 2020): 509–24, <https://doi.org/10.1080/17408989.2020.1743253>.

³² Sailer and Homner, “The Gamification of Learning: A Meta-Analysis.”

³³ García-López, Acosta-Gonzaga, and Ruiz-Ledesma, “Investigating the Impact of Gamification on Student Motivation, Engagement, and Performance.”

Inaccuracies in evaluation can lead to biased conclusions regarding the effectiveness of gamification.³⁴

The final challenge to note is time management in gamified learning. Although this method is fun and interactive, in practice, it often takes longer than conventional methods. Teachers must allocate time between delivering content, conducting games, and engaging in reflective discussions. If not managed properly, learning can become unfocused or lose its primary objective. Therefore, teachers must design learning scenarios that strike a balance between game elements and reinforcing core content.³⁵

Facing these various challenges, strategic steps are needed so that gamification can be implemented effectively in Islamic boarding schools. First, intensive training is needed for teachers on digital literacy and the development of gamification-based learning media. This training should not only focus on the technical aspects of using applications but also on digital pedagogy and content design rooted in Islamic values.³⁶ Second, infrastructure strengthening must be carried out gradually, starting with the provision of basic devices and stable internet access. Third, it is important to adopt a cultural and communicative approach with all stakeholders in the boarding school to ensure that gamification innovations are accepted without conflicting with traditional values.

With the right strategy, these challenges are not obstacles, but rather opportunities to create a Fiqh learning system that is more adaptive, engaging, and relevant to today's generation of santri. Technological innovations such as gamification should not be seen as a distortion of tradition, but rather as a bridge to a more human and contextual approach to learning in the digital age.

Conclusion

This study found that the implementation of gamification-based learning media, particularly through platforms such as Quizizz, can increase the learning motivation of students in Islamic jurisprudence at the Darul Muslimin Muhammadiyah Islamic Boarding School in Pare. Students showed increased enthusiasm, active participation in discussions, and higher learning initiative compared to before using this

³⁴ Makransky et al., "Immersive Virtual Reality Increases Liking but Not Learning with a Science Simulation and Generative Learning Strategies Promote Learning in Immersive Virtual Reality."

³⁵ Hellín et al., "Enhancing Student Motivation and Engagement through a Gamified Learning Environment."

³⁶ Sabornido et al., "Key Challenges and Barriers in Gamification: A Systematic Review."

media. Gamification elements such as points, levels, and competitions have proven effective in fostering emotional and cognitive engagement among students toward Fiqh material. Additionally, learning becomes more enjoyable without compromising the depth of the Islamic content being taught.

The implications of these findings suggest that gamification can be a relevant and adaptive learning strategy in the context of Islamic boarding schools, if it is designed with Islamic values and local characteristics in mind. The use of gamification also opens new opportunities for teachers to develop more innovative teaching methods that are tailored to the learning styles of the digital generation. Therefore, the integration of technology in Islamic education not only enables learning efficiency but also strengthens student engagement in contextually understanding Islamic jurisprudence.

This study has several limitations. First, teachers' involvement in designing gamification content is still limited by uneven technological competence. Second, infrastructure such as digital devices and internet networks remains a significant obstacle, especially in classes with large numbers of students. Third, this study is qualitative and focused on a single location, so generalizing the findings to other Islamic boarding schools requires further research using quantitative or multi-location approaches. Nevertheless, these findings provide an important initial contribution to the development of technology-based Fiqh learning innovations in traditional Islamic educational settings.

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