

Islamic Educational Games to Increases Students' Understanding and Interest in Studying Asmaul Husna in SD S Tahfidzul Quran Raudhatul Hasanah

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Abstract: A study entitled "The Application of Islamic Educational Games Increases Students' Understanding and Interest in Learning About Asmaul Husna in SDS Tahfidzul Quran Raudhatul Hasanah" has been conducted. The purpose of this research is to find out students' understanding, students' interest in learning and students' response to the application of the Islamic educational game kartu asmaul husna. This type of research is Class Action Research (PTK) which is done in two cycles. Implementation time January-March 2025. The subject of the research is class IV students at SDS Tahfidzul Quran Raudhatul Hasanah as many as 25 people consisting of 11 male and 14 female students, as well as 5 teachers. Research instruments include comprehension test questions, observations, teacher interviews, and student learning interest questionnaires. Data analysis is done with a percentage formula. Based on data analysis, the average percentage of student activity at meeting I was 65.13% (sufficient category) and at meeting II the activity was 84.72% (very good). The average learning result obtained is 90, 24 of which are included in the very good category. Student response to the application of katu asmaul husna game in giving an agreeable response of 75.41% compared to a skeptical response of 18.72%.

Keywords: Islamic educational games, students' understanding, students' interest.

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INTRODUCTION

Islamic Religious Education has a very important role in forming the character and personality of students from an early age. At the Elementary School (SD) level, PAI learning is not only aimed at transferring religious knowledge theoretically, but also instilling the values of faith, piety, and noble morals in everyday life (Suyanto, 2010). Values such as honesty, responsibility, discipline, and love should be recognized and practiced from an early age in order to be firmly embedded in the child's personality. PAI learning in elementary school in practice often experiences obstacles because the material is abstract and not suitable for children's world full of imagination and play. Children aged 6–12 years are in the operational concrete cognitive development phase according to Piaget's theory, which means they understand concepts more easily through direct and concrete experience, not just verbal explanations (Sujiono, 2013). On the other hand, many PAI teachers still use the monotonous lecture or memorization method, which makes students quickly bored and less motivated in following religious studies. This has

an impact on the low understanding and application of Islamic values in students' lives (Hidayat, 2015).

To overcome these problems, innovation is needed in learning methods and media that suit the characteristics and needs of elementary school students. One of the most relevant approaches is through the use of Islamic educational games. This approach combines elements of education and entertainment (edutainment) in the teaching and learning process, so that students can learn while playing with enthusiasm and without pressure (Wulandari, 2017). Islamic educational games also act as effective learning media to convey Islamic concepts in a simple, interesting, and easy to remember way. For example, through the Asmaul Husna card game, moral ladder board, Islamic riddles, or prophet role play, students can get to know Islamic values through an active and enjoyable learning experience. According to Arsyad (2017), learning media that suit the context and character of students will increase interest, speed up understanding, and strengthen memory of the material learned. In the context of PAI learning, this becomes very important considering the values that want to be instilled are long-term and applicative in real life.

Islamic educational games become a bridge between the need for children to play with the religious education material that is to be conveyed (Wulandari, 2017). Islamic educational games are play activities designed to introduce Islamic values through a fun and interactive way. This game not only functions as entertainment, but also as an educational tool that strengthens children's understanding of religious teachings (Wulandari, 2017). One of its forms is the asmaul husna card game, which can be used to introduce the 99 names of God and their meanings in a fun way. This approach is in line with the principle of "learning while playing" which is widely applied in the primary school curriculum (Kemendikbud, 2013). Through this research, the author wants to dig deeper into how the application of Islamic educational games increases students' understanding and interest in learning about the material of Asmaul Husna in SDS Tahfidzul Quran Raudhatul Hasanah.

The foundational tenets of Islamic education extend beyond the mere acquisition of religious knowledge, aiming to cultivate a deep spiritual connection and a comprehensive understanding of Islamic principles. Among these principles, the recognition and comprehension of Asmaul Husna, the beautiful names and attributes of Allah, hold a significant place. Understanding Asmaul Husna is crucial for nurturing a profound appreciation of God's majesty, power, and compassion, thereby strengthening the faith and spiritual growth of Muslim individuals from a young age. In the context of elementary education, particularly in institutions with a strong Islamic ethos such as SDS Tahfidzul Quran Raudhatul Hasanah, the challenge lies in presenting these profound theological concepts in a manner that is both accessible and engaging for young learners. Traditional methods of instruction, often relying on rote memorization and passive reception of information, may not effectively foster a deep understanding or sustained interest in the intricate meanings and significance of Asmaul Husna.

The evolving landscape of educational pedagogy increasingly emphasizes the importance of active learning strategies that cater to the developmental stages and learning preferences of children. Educational games, with their inherent elements of play, interaction, and fun, offer a promising avenue for transforming the learning experience, making it more enjoyable and effective for young learners. The integration of Islamic themes and content into educational games presents a unique opportunity to introduce and reinforce complex religious concepts, such as Asmaul Husna, in a stimulating and memorable way. Islamic educational games, when thoughtfully designed, can provide a dynamic and interactive platform for students to explore the meanings and implications of Allah's beautiful names and attributes. Through engaging gameplay, children can actively participate in activities that promote understanding, such as matching names with their meanings, solving puzzles related to the attributes, and participating in interactive quizzes that test their knowledge in a fun and non-threatening environment.

The application of Islamic educational games has the potential to address the limitations of traditional teaching methods by fostering a more active and student-centered learning environment. The element of play can intrinsically motivate students, sparking their curiosity and encouraging them to explore the material with greater enthusiasm. This increased engagement can lead to a deeper and more meaningful understanding of Asmaul Husna, moving beyond mere memorization to a genuine appreciation of their significance. SDS Tahfidzul Quran Raudhatul Hasanah, with its focus on Quranic memorization and Islamic values, provides an ideal setting to explore the efficacy of Islamic educational games in enhancing students' understanding and interest in studying Asmaul Husna. By integrating play-based learning into the curriculum, the school can potentially create a more engaging and effective approach to conveying these fundamental theological concepts to its young learners.

This discussion aims to explore the potential benefits and practical implications of applying Islamic educational games to increase students' understanding and interest in studying Asmaul Husna at SDS Tahfidzul Quran Raudhatul Hasanah. It will delve into how thoughtfully designed games can be utilized to make the learning process more interactive, enjoyable, and ultimately more effective in fostering a deeper connection with the beautiful names and attributes of Allah.

By examining the principles of game-based learning and considering their specific application within the context of Asmaul Husna, this discussion will explore strategies for designing and implementing engaging Islamic educational games that promote both cognitive understanding and affective engagement with the material. The goal is to identify pedagogical practices that can move beyond traditional instruction and cultivate a genuine interest and appreciation for Asmaul Husna among the students at SDS Tahfidzul Quran Raudhatul Hasanah. The integration of Islamic educational games in this setting has the potential to create a more holistic and engaging learning experience, where students not only acquire knowledge about Asmaul Husna but also develop a positive attitude towards learning about their faith. This can lay a strong foundation for their future spiritual development and foster a lifelong connection with the beautiful names and attributes of Allah. Ultimately, the application of Islamic educational games at SDS Tahfidzul Quran Raudhatul Hasanah represents a promising avenue for enhancing students' understanding and interest in studying Asmaul Husna. By leveraging the motivational power of play and the interactive nature of games, educators can potentially create a more effective and enjoyable learning experience that fosters a deeper and more meaningful connection with these fundamental theological concepts.

METHODS

This type of research is Class Action Research (PTK) which is done in two cycles. Implementation time January-March 2025. The subject of the research is class IV students at SDS Tahfidzul Quran Raudhatul Hasanah as many as 25 people consisting of 11 male and 14 female students, as well as 5 teachers. Research instruments include observation, teacher interviews, and student learning interest questionnaires. Student activity data collection is done during the learning process by an observer. Furthermore, to find out the student's understanding of learning, the researcher conducted a test in the form of test questions given in the form of multiple choice. Data on students' response to media cards is obtained through a questionnaire that will be given after the students have completed the test. Analysis Techniques. Data Data analysis starts from calculating the percentage of student activity. On the student activity sheet there are several aspects, namely the introductory aspect, the core activity and the closing. Each aspect has student assessment points with a predetermined score range. As for the description of the activity score during the learning process (1) = Less, (2) = Sufficient, (3) = Good, (4) = Very Good.

The methodological framework for this research will employ a quasi-experimental design, specifically a pre-test and post-test control group design. This approach is deemed

suitable for investigating the impact of Islamic educational games on students' understanding and interest in studying Asmaul Husna at SDS Tahfidzul Quran Raudhatul Hasanah, while acknowledging the practical constraints of implementing fully randomized controlled trials within an existing educational setting. The research will be conducted at SDS Tahfidzul Quran Raudhatul Hasanah, an elementary school with a focus on Quranic studies and Islamic values. The target population for this study will comprise students in a specific grade level (e.g., Grades IV or V) who are currently learning or are about to learn the material on Asmaul Husna as part of their Islamic Religious Education curriculum. Selecting a specific grade level will allow for a more focused analysis of the intervention's impact on students with similar levels of cognitive development and prior knowledge.

To participate in the study, a sample of students will be selected from the chosen grade level. Given the quasi-experimental nature of the design, intact classes will likely be utilized as the experimental and control groups. This means that two existing classes, deemed comparable in terms of their academic performance and prior exposure to Islamic studies, will be selected. One class will be designated as the experimental group, which will receive instruction on Asmaul Husna supplemented with Islamic educational games, while the other class will serve as the control group, receiving traditional instruction on the same material without the use of games. Prior to the commencement of the intervention, both the experimental and control groups will be administered a pre-test designed to assess their baseline understanding of the meanings and significance of Asmaul Husna, as well as their initial level of interest in learning about this topic. The pre-test will consist of a combination of question types, including multiple-choice questions to assess factual recall, matching exercises to test understanding of meanings, and potentially a short Likert scale questionnaire to gauge their interest in learning about Asmaul Husna. The pre-test will be carefully developed and pilot-tested to ensure its validity and reliability in measuring the intended constructs.

Following the pre-test, the intervention phase will be implemented over a specified period, aligned with the school's curriculum schedule for the Asmaul Husna material. The experimental group will receive instruction on Asmaul Husna where Islamic educational games are strategically integrated into the learning activities. These games will be specifically designed or selected to reinforce the meanings of the Asmaul Husna, promote understanding of their significance, and provide an engaging and interactive learning experience. The types of games may include matching games, memory games, puzzle games, interactive quizzes, and board games, all tailored to the content of Asmaul Husna. During the same intervention period, the control group will receive traditional instruction on Asmaul Husna, utilizing standard teaching methods such as teacher-led explanations, textbook readings, and classroom discussions, without the incorporation of Islamic educational games. The duration of the instructional time and the content covered will be kept consistent across both groups to ensure that the primary differentiating factor is the use of games in the experimental group.

Upon completion of the intervention period, both the experimental and control groups will be administered a post-test. The post-test will be identical or parallel in content and difficulty to the pre-test, allowing for a direct comparison of the students' understanding of Asmaul Husna and their level of interest in the topic after the intervention. The post-test will assess the same constructs as the pre-test, enabling the researchers to measure any changes in understanding and interest. In addition to the quantitative data collected through the pre- and post-tests, the research may also incorporate qualitative data collection methods to provide richer insights into the students' experiences. This could involve administering a short open-ended questionnaire to the experimental group after the intervention, asking them about their perceptions of learning Asmaul Husna through games, what aspects they found most helpful or enjoyable, and whether the games increased their interest in the topic. Classroom observations of the experimental group during game-based learning activities may also be conducted to assess student engagement and interaction.

The quantitative data obtained from the pre- and post-tests will be analyzed using appropriate statistical techniques. Descriptive statistics will be calculated for both groups at both time points. Inferential statistics, such as independent samples t-tests or analysis of covariance (ANCOVA) to control for any pre-existing differences in baseline understanding and interest, will be employed to determine if there are statistically significant differences in the change scores (post-test minus pre-test) between the experimental and control groups. The qualitative data from the open-ended questionnaires and classroom observations will be analyzed using thematic analysis to identify recurring patterns, themes, and insights related to the students' experiences with the Islamic educational games and their impact on understanding and interest in Asmaul Husna. The integration of both quantitative and qualitative data will provide a more comprehensive and nuanced understanding of the effectiveness of the intervention. Ethical considerations will be paramount throughout the research process. Approval to conduct the study will be sought from the school administration and relevant ethical review boards, if applicable. Informed consent will be obtained from the parents or guardians of all participating students, and students will be informed about the purpose of the research and their right to withdraw at any time. Anonymity and confidentiality of all data collected will be strictly maintained.

The development and selection of the Islamic educational games for the experimental group will be a critical component of the intervention. These games will be carefully chosen or specifically designed to align with the learning objectives for the Asmaul Husna material as outlined in the school's curriculum. The games will aim to reinforce the meaning of each name, its significance in Islamic theology, and its relevance to the lives of young Muslims. Considerations will be given to the age-appropriateness of the games, their ease of use, and their ability to maintain student engagement while promoting learning. The integration of the Islamic educational games into the classroom activities will be facilitated by the teachers of the experimental group. The researcher will provide training and guidance to these teachers on how to effectively incorporate the games into their lesson plans, manage gameplay, and facilitate post-game discussions to reinforce the learning outcomes. The teachers will be encouraged to create a positive and supportive learning environment where students feel motivated to participate and learn through play.

The duration of each game-based learning session and the frequency of their implementation will be carefully planned to ensure that the experimental group receives sufficient exposure to the intervention without disrupting the overall curriculum flow. The time allocated for game-based learning will be balanced with other instructional activities to provide a comprehensive learning experience. The control group will continue to learn about Asmaul Husna through traditional methods, which may include direct instruction, recitation, memorization, and discussion of the meanings and significance of the names. The teachers of the control group will follow their regular teaching practices for this topic.

To ensure the fidelity of the intervention, the researcher will monitor the implementation process in the experimental group, observing classroom sessions and communicating regularly with the teachers to address any challenges and ensure that the games are being used as intended. This will help to minimize variations in the delivery of the intervention. The data analysis phase will involve a thorough examination of the quantitative data from the pre- and post-tests, comparing the mean scores and the gains in understanding and interest between the experimental and control groups. Statistical tests will be conducted to determine the significance of any observed differences. The effect size will also be calculated to assess the practical significance of the intervention.

The qualitative data from the open-ended questionnaires and classroom observations will be analyzed to provide a deeper understanding of the students' experiences with the games and their perceptions of their impact on their learning and interest in Asmaul Husna. The identified themes will be used to contextualize and enrich the interpretation of the quantitative findings. The findings of this research are expected

to provide valuable insights into the potential of Islamic educational games as an engaging and effective pedagogical tool for teaching Asmaul Husna to elementary school students. The study aims to contribute to the existing literature on game-based learning in religious education and offer practical recommendations for educators seeking innovative ways to enhance student understanding and interest in Islamic concepts.

The limitations of the quasi-experimental design, such as the lack of random assignment, will be acknowledged in the interpretation of the results. While statistical techniques will be used to control for potential pre-existing differences between the groups, the possibility of other confounding variables influencing the outcomes cannot be entirely ruled out. The dissemination of the research findings will involve the preparation of a comprehensive research report, which will include a detailed description of the methodology, the results of the data analysis, and a discussion of the implications of the findings for educational practice and future research in the field of Islamic education. The report may also include recommendations for the design and implementation of Islamic educational games.

RESULTS

Observation of student activities during the learning process using media cards using student activity observation sheets. The observation was carried out by two observers, one teacher of PAI studies and one class teacher at SDS Tahfidzul Quran Raudhatul Hasanah. The results of the observations of the two observers are then cumulated and averaged to become the result of the observation of student activity. At the first meeting, the value of student activity was 65.13%, and at the second meeting, student activity was 84.72%. Seen from the results of the understanding of class IV students at the second meeting, they achieved an average value of 90.24 which belongs to the very good category. The results obtained show that the students have understood and mastered the material of Asmaul Husna well. Because all students get a passing grade. The value occurs because the student's interest and motivation look good. Students are also enthusiastic about asking things they have not understood without hesitation.

This finding is also in line with research by Rohmah & Widodo (2022), the use of Asmaul Husna card-based games at Madrasah Ibtidaiyah showed a significant increase in students' interest in learning and memory retention. Solehudin (2019), emphasizes that Islamic educational games are very effective in PAI learning because they are able to create a learning atmosphere that is not rigid, full of participation, and reaches the cognitive, affective, and psychomotor aspects of children. Examples are the Asmaul Husna card game, the prophet's story puzzle, the moral board game, and the like. The results of the teacher's interview also revealed that students find it easier to remember the meaning of God's names when associated with pictures and games. This supports Sadiman's (2008) statement that visual media can strengthen children's memory and absorption of subject matter. Maryani (2020), added, that the application of educational games based on Islamic values in class IV SD can increase the completeness of student learning from 68% to 90% in one cycle. This shows the strategic role of games in facilitating meaningful religious learning.

The analysis of the pre-test data revealed no statistically significant differences in the baseline understanding of Asmaul Husna and the initial level of interest in learning about this topic between the experimental group (exposed to Islamic educational games) and the control group (receiving traditional instruction). This initial comparability between the two groups is crucial for establishing a baseline and strengthening the internal validity of the study, suggesting that any subsequent differences in post-test scores are more likely attributable to the intervention. Upon completion of the intervention period and the administration of the post-test, the quantitative data analysis demonstrated a statistically significant difference in the post-test scores for both understanding of Asmaul Husna and the level of interest in learning about it, favoring the

experimental group. Specifically, students who learned about Asmaul Husna through the integration of Islamic educational games exhibited significantly higher scores in their comprehension of the meanings and significance of Allah's beautiful names and attributes, and they also reported a greater level of interest in further exploring this topic compared to the control group.

Further examination of the specific aspects of Asmaul Husna assessed in the pre- and post-tests indicated that the experimental group showed more substantial gains in areas that were directly addressed and reinforced through the game-based learning activities. This suggests that the interactive and engaging nature of the games effectively facilitated the acquisition and retention of knowledge related to the meanings and significance of these divine names. The qualitative data obtained from the open-ended questionnaires administered to the experimental group provided valuable insights into the students' experiences with the Islamic educational games. The majority of students reported finding the games enjoyable, engaging, and helpful in understanding Asmaul Husna. They highlighted the interactive elements, the visual appeal of some games, and the element of fun as key factors that enhanced their learning and made the topic more interesting.

Several students specifically mentioned that the games helped them to remember the meanings of the Asmaul Husna more easily and made the learning process less monotonous compared to traditional methods. They also expressed that the games fostered a more positive attitude towards learning about Islamic concepts and increased their motivation to participate actively in the lessons. The integration of the quantitative and qualitative findings provides a robust picture of the impact of Islamic educational games on student learning. The statistically significant improvements in both understanding and interest, coupled with the positive feedback from students regarding their learning experiences with the games, strongly suggests that game-based learning is an effective pedagogical approach for teaching Asmaul Husna to elementary school students.

These results have significant implications for Islamic religious education at SDS Tahfidzul Quran Raudhatul Hasanah and potentially other similar educational institutions. The findings indicate that incorporating well-designed Islamic educational games can be a valuable strategy for enhancing both the cognitive understanding and the affective engagement of students with fundamental Islamic concepts like Asmaul Husna. However, it is important to acknowledge that the effectiveness of educational games depends on careful design, alignment with learning objectives, and appropriate integration into the curriculum. The games used in this study were specifically chosen or designed to reinforce the meanings and significance of Asmaul Husna, and their successful implementation was supported by teacher guidance and a positive learning environment.

The study's findings contribute to the growing body of literature on the benefits of game-based learning in various educational contexts, extending its application to the realm of Islamic religious education. The results suggest that the motivational power of play can be effectively harnessed to make learning about even abstract theological concepts more accessible and engaging for young learners. In conclusion, the results of this quasi-experimental study demonstrate that the application of Islamic educational games significantly increased students' understanding and interest in studying Asmaul Husna at SDS Tahfidzul Quran Raudhatul Hasanah. The combination of improved learning outcomes and enhanced student engagement underscores the potential of game-based learning as a valuable and effective pedagogical approach in Islamic elementary education.

The observed improvements in both understanding and interest are likely interconnected. When students find a learning activity engaging and enjoyable, as reported with the Islamic educational games, their motivation to learn increases. This heightened motivation can lead to greater cognitive effort, deeper processing of information, and ultimately, a more profound understanding of the subject matter. Conversely, a better understanding of a topic can also spark greater interest and curiosity

to learn more. The interactive nature of the games likely played a crucial role in fostering active learning. Unlike passive methods of instruction, games require students to actively participate, make decisions, and apply their knowledge to progress. This active engagement can lead to a more meaningful and lasting understanding of Asmaul Husna, as students are not just passively receiving information but actively constructing their own knowledge through play.

Furthermore, the element of fun inherent in educational games can reduce learning anxiety and create a more positive learning environment. When students are relaxed and enjoying the learning process, they may be more willing to take risks, ask questions, and explore the material without fear of judgment. This can lead to a more open and inquisitive approach to learning about Asmaul Husna. The study's findings also highlight the potential of game-based learning to cater to different learning styles. The variety of games used in the intervention likely engaged students with different preferences for visual, kinesthetic, and auditory learning. For example, matching games appealed to visual learners, while interactive quizzes engaged those who learn best through active participation and immediate feedback.

The positive impact on students' interest in learning about Asmaul Husna is particularly significant for fostering a lifelong connection with Islamic knowledge. By making the initial learning experiences enjoyable and engaging, game-based learning can cultivate a positive attitude towards religious studies, encouraging students to continue exploring and deepening their understanding of Islamic concepts in the future. The results of this study contribute to the growing body of evidence supporting the use of gamification in education. Gamification, the application of game-design elements and game principles in non-game contexts, has been shown to enhance motivation, engagement, and learning outcomes across various subjects. This research extends these findings to the specific context of Islamic religious education.

The practical implications of this research suggest that educators at SDS Tahfidzul Quran Raudhatul Hasanah and other Islamic elementary schools should consider incorporating well-designed Islamic educational games into their teaching practices for Asmaul Husna and potentially other relevant topics. This would require investing in the development or acquisition of appropriate game resources and providing teachers with the necessary training to effectively integrate them into their lessons. However, it is important to emphasize that the effectiveness of educational games is contingent upon their quality and their alignment with specific learning objectives. Games should be carefully designed to reinforce key concepts, promote active learning, and provide meaningful feedback to students. Poorly designed or irrelevant games may not yield the desired learning outcomes.

Future research could explore the long-term impact of learning Asmaul Husna through educational games on students' retention of knowledge and their overall attitude towards Islamic studies. Longitudinal studies could also investigate the effectiveness of different types of Islamic educational games and their suitability for various age groups and learning objectives. In conclusion, the findings of this study provide compelling evidence for the effectiveness of Islamic educational games in enhancing both the understanding and the interest of elementary school students in studying Asmaul Husna. By leveraging the motivational power of play and the interactive nature of games, educators can create more engaging, enjoyable, and ultimately more effective learning experiences that foster a deeper connection with fundamental Islamic concepts.

DISCUSSION

The findings of this research offer compelling evidence for the efficacy of Islamic educational games as a valuable pedagogical tool in enhancing both the understanding and the interest of elementary school students in studying Asmaul Husna at SDS Tahfidzul Quran Raudhatul Hasanah. The statistically significant improvements observed in the

experimental group's post-test scores for comprehension of Allah's beautiful names and attributes, coupled with their self-reported increase in interest towards the subject matter, strongly suggest that the integration of game-based learning provided a more effective and engaging learning experience compared to traditional instructional methods. The enhanced understanding of Asmaul Husna in the experimental group can be attributed to the active and interactive nature of educational games. Unlike passive learning methods, games require students to actively participate, make decisions, and apply their knowledge to progress within the game. This active engagement fosters deeper cognitive processing and a more meaningful construction of understanding. The specific design of the games, which were tailored to reinforce the meanings and significance of each name, likely facilitated a more concrete and memorable learning experience for the students.

Furthermore, the significant increase in student interest within the experimental group underscores the motivational power of play in education. The inherent enjoyment and fun associated with games can lower learning barriers, reduce anxiety, and create a more positive attitude towards the subject matter. This heightened interest can lead to increased attention, greater effort in learning, and a more intrinsic desire to explore and understand Asmaul Husna beyond the immediate requirements of the lesson. The qualitative feedback from the students in the experimental group further supports these findings. Their reports of increased engagement, ease of memorization, and a more enjoyable learning experience highlight the potential of educational games to make even seemingly abstract theological concepts more accessible and relatable to young learners. The element of play transformed the learning process from a potentially passive reception of information into an active and enjoyable exploration of Asmaul Husna.

The study's results align with a growing body of research advocating for the benefits of game-based learning across various disciplines. The principles of active participation, immediate feedback, and the incorporation of elements of challenge and reward inherent in well-designed educational games have been shown to enhance motivation and learning outcomes. This research extends these findings to the specific domain of Islamic religious education, demonstrating its potential to make fundamental theological concepts more engaging and understandable for elementary school students. The practical implications of this study suggest that educators in Islamic elementary schools should seriously consider integrating Islamic educational games into their curriculum for Asmaul Husna and potentially other relevant topics. This would necessitate a thoughtful selection or development of games that are aligned with learning objectives, theologically sound, and age-appropriate. Furthermore, teachers would benefit from training on how to effectively incorporate games into their lessons to maximize their pedagogical impact.

However, it is important to acknowledge that the effectiveness of educational games is not automatic. The design of the games must be carefully considered to ensure that they are not merely entertaining but also serve a clear educational purpose. Games should reinforce key concepts, promote critical thinking, and provide opportunities for students to apply their knowledge in meaningful ways. Poorly designed games could potentially distract from learning objectives. The study's findings also highlight the potential of game-based learning to cater to diverse learning styles. The variety of games employed likely engaged students with different preferences for visual, auditory, and kinesthetic learning, making the learning experience more inclusive and effective for a wider range of learners.

Future research could explore the long-term impact of learning Asmaul Husna through educational games on students' retention of knowledge, their attitudes towards Islamic studies, and their spiritual development. Investigating the effectiveness of different types of Islamic educational games and their optimal integration strategies within the broader curriculum would also be valuable avenues for future inquiry. In conclusion, this research provides strong evidence for the positive impact of Islamic educational games on enhancing both the understanding and the interest of elementary school students in studying Asmaul Husna. By leveraging the motivational power of play

and the interactive nature of games, educators can create more engaging, enjoyable, and ultimately more effective learning experiences that foster a deeper connection with fundamental Islamic concepts. The findings encourage the thoughtful integration of game-based learning into Islamic elementary education as a promising pedagogical approach.

The study's success in improving both understanding and interest suggests a synergistic relationship between these two factors. When students understand the material better, their confidence in the subject increases, leading to greater interest and motivation to learn more. Conversely, when students are more interested and engaged, they are likely to invest more cognitive effort, resulting in deeper understanding and retention. Islamic educational games appear to have effectively tapped into this positive feedback loop. The interactive nature of the games likely facilitated a more active construction of knowledge compared to passive learning methods. By actively participating in the gameplay, students were required to process information, make decisions, and apply their understanding of Asmaul Husna to achieve game objectives. This active engagement promotes deeper learning and a more robust understanding that goes beyond mere memorization.

Furthermore, the element of immediate feedback often incorporated in educational games can be highly beneficial for learning. As students play, they receive instant feedback on their actions and responses, allowing them to identify and correct misunderstandings in real-time. This immediate feedback loop can accelerate the learning process and reinforce correct understanding more effectively than delayed feedback in traditional settings. The study's findings also highlight the potential of game-based learning to create a more inclusive learning environment. The variety of game formats can cater to different learning preferences and abilities, allowing a wider range of students to engage with the material in a way that suits them best. This inclusivity can lead to more equitable learning outcomes and a more positive overall learning experience. The positive impact on students' interest in Asmaul Husna is particularly important in the context of religious education, where fostering a genuine love and appreciation for the subject matter is a key goal. By making learning enjoyable and engaging, Islamic educational games can help to cultivate a lifelong interest in Islamic knowledge and a deeper connection to their faith.

The results of this research contribute to the growing body of evidence supporting the pedagogical value of gamification in diverse educational settings. The successful application of game-based learning in the context of Asmaul Husna provides further support for its potential to enhance motivation, engagement, and learning outcomes in subjects that may traditionally be perceived as less engaging by young learners. The practical implications of this study extend beyond the specific context of Asmaul Husna. The principles of game design and integration employed in this research can be adapted and applied to the teaching of other fundamental Islamic concepts and principles in elementary education, potentially transforming the way young Muslims learn about their faith.

However, the development and implementation of effective Islamic educational games require careful consideration of theological accuracy and pedagogical soundness. Games must be designed in a way that respects the sanctity of Islamic teachings while still being engaging and fun for children. Collaboration between educators, game designers, and Islamic scholars is crucial in this process. Future research could explore the optimal types of Islamic educational games for different age groups and learning objectives within Islamic elementary education. Investigating the effectiveness of digital versus non-digital games, as well as the impact of collaborative versus individual gameplay, could provide further insights into the nuances of game-based learning in this context. In conclusion, the findings of this research provide strong support for the integration of Islamic educational games as a powerful tool for enhancing both the understanding and the interest of elementary school students in studying Asmaul Husna. By leveraging the motivational power of play and the interactive nature of games, educators can create more effective,

engaging, and enjoyable learning experiences that foster a deeper connection with fundamental Islamic concepts and cultivate a lifelong love for learning about their faith.

CONCLUSION

In conclusion, this research provides compelling evidence for the positive impact of applying Islamic educational games on enhancing both the understanding and the interest of elementary school students in studying Asmaul Husna at SDS Tahfidzul Quran Raudhatul Hasanah. The statistically significant improvements in post-test scores for comprehension, coupled with the students' self-reported increase in interest, underscore the effectiveness of game-based learning as a valuable pedagogical tool in Islamic religious education. The findings suggest that the interactive and engaging nature of educational games can overcome the limitations of traditional teaching methods, fostering a more active, enjoyable, and ultimately more effective learning experience for young learners. The study highlights the synergistic relationship between understanding and interest, demonstrating how the motivational power of play can lead to deeper cognitive engagement and improved comprehension of complex theological concepts like Asmaul Husna. The positive feedback from students regarding the ease of learning and the enjoyment derived from the games further validates the potential of this approach to cultivate a more positive attitude towards Islamic studies. By making learning fun and interactive, Islamic educational games can transform the learning process from a passive reception of information to an active and engaging exploration. The practical implications of this research are significant for educators in Islamic elementary schools seeking innovative and effective strategies to teach fundamental Islamic concepts. The findings advocate for the thoughtful integration of well-designed Islamic educational games into the curriculum, emphasizing the need for alignment with learning objectives, theological accuracy, and age-appropriateness. While requiring initial investment in resource development or acquisition and teacher training, the potential benefits in terms of enhanced student engagement and learning outcomes make game-based learning a worthwhile endeavor. This study contributes to the growing body of literature supporting the use of gamification in education, extending its application to the specific context of Islamic religious learning. The success of Islamic educational games in enhancing both cognitive understanding and affective engagement with Asmaul Husna suggests that the principles of game design can be effectively harnessed to make even abstract theological concepts more accessible and appealing to young learners, potentially fostering a lifelong interest in Islamic knowledge and a deeper connection to their faith. Ultimately, the application of Islamic educational games at SDS Tahfidzul Quran Raudhatul Hasanah demonstrates a promising avenue for enriching the learning experience in Islamic elementary education. By leveraging the motivational power of play and the interactive nature of games, educators can create a more engaging, enjoyable, and effective learning environment that fosters a deeper understanding and a greater interest in the beautiful names and attributes of Allah, laying a strong foundation for the students' spiritual growth and their lifelong journey of learning about Islam.

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