Islamic Gamification: Application of Gamification Concepts in Islamic Education According to Islamic Perspective

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Abstract: Education is a necessity for every human being. This is especially important when it comes to the understanding of the worship and religion itself. However, due to differences in the level of ability and individual learning methods, the learning method needs to be diversified. Various methods of innovation in learning have been introduced to make the lessons implemented have an impact on students. One of the methods that is gaining attention today is the gamification method. The question is whether this method of gamification is suitable for Islamic science. Therefore, this article aims to identify the method of gamification in Education today. In addition, this article analyzes the position of gamification for Islamic science. To achieve this objective, data in documents through the works of Islamic scholars were analyzed using content analysis methods. This article finds that one of the most widely used methods in today's learning is based on gamification. The findings also show that the game, which incorporates elements of legal and religious education, contained Islamic history dating back to the prophetic era, and was continued by Islamic scholars through the branch of knowledge known as al-ghaz.

Keywords: Gamification, Islamic Perspective, al-ghaz, education, innovation

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I. INTRODUCTION

The development of civilization has led to the development of technology and human thinking. Nowadays, students are also growing with the advancement of this technology which is why teaching methods are also impacted. As such, students' perspectives are more focused on digital and interactive forms than traditional methods (Kiryakova, Angelova&Yordanova, 2017).

Various new approaches have been introduced to realize the objective of enhancing students' understanding in learning. As a result, new methods

of interactivity are introduced. One of the methods that is beginning to find its place in teaching and learning today is the method of gamification (Rahman, 2017).

According to Pramana (2015), this method of gamification has been introduced to increase the enjoyment and interactivity in learning especially for students who are out of focus in learning. The term gamification was introduced by Pelling in 2002, a learning method that incorporates game and technical elements to interest specific groups of students (Prambayun, 2015).

Gamification is defined as the mechanical, aesthetics and strategy of the game to engage people and motivate them. These methods are then supplemented by Educational elements and problem solving (Kapp, 2012). As such, gamification can be seen as a learning method that uses game techniques in different contexts.

Gamification is also a method of implementing game design elements in non-game contexts (Kelly, 2013). Gamification sometimes uses elements that have features of the game that are applied to activities that are not related to the game. Pramana (2015) states that this method of gamification makes technology more attractive by encouraging users to engage, to help solving problems and to build a human psychological tendency to engage in a game. This method can also encourage one to engage in tedious activities for more interesting activities.

This method of gamification is also widely used in Religious Education including Islam. The question is, are these rules applicable to Islamic Education learning? What is the position and perspective of Islam on this method of gamification in teaching and learning involving Islamic religious education?

II.   METHODOLOGY

This study is based on qualitative research. This study uses documentation method for data collection. According to McNeill & Chapman (2005: 146), documentation method is defined as data that can be read and linked to certain aspects in the social world. This study collects documents through discussions of Islamic scholars regarding the concept of games in Islam.

This study chose content analysis method to obtain accurate textual results. A study by Neuman (2011: 49) stated that content analysis is an examination involving efforts of recording and systematic study to the contents of a medium which have been communicated mainly in the document form. This is because these related debates are compiled through documents that will ultimately explain the game's position and gamification in Islamic Education.

III.   FINDINGS

This study divides the study findings into two parts. First is the gamification in current Education. Second is the gamification in Religious Education According to Islamic Perspectives.

Gamification in Current Education

Games are something that gives everyone an excitement. This also influences the Education system. According to Giang (2013), the elements of the game highlighted in Education helps to improve individual comprehension by 40% on average. This gamification method also improves the motivation and focus of the player so that the problem can be resolved. Without motivation, learning is not beneficial and the resulting games are difficult to adapt to other training methods (Juzeleniene et al., 2014).

Rahman et al. (2017) added that student achievement in some countries has decreased due to a lack of motivation in learning. This is because students do not have a close relationship with their assigned learning activities. As a result, they are incapable to focus on learning and unable to master the knowledge conveyed by teachers. Therefore, the proposal to introduce a gamification method in Education is an appropriate alternative as gamification does indeed include intensive hands-on elements or learning experiences that enhance students' psychomotor skills (Khaleel et al., 2016).

The gamification approach to learning is largely focused on the theory of constructivism, the theory that supports learning through student centralization (Jasni, Zailani& Zainal, 2018). As a result, students are more actively involved in ongoing learning activities and indirectly enhance students' memory and understanding (Furdu, 2017).

In addition, the introduction of the gamification method in Education can also add an element of fun based on the experience of the player (Noor et al., 2018). Although the game was not originally devoted to Education, the game's elements were found to strengthen the relationship between students and teachers. This concept of gamification can have a positive impact on students' interest and motivation in these subjects.

Kapp (2012) and Dominguez et al. (2013) added that the gamification element introduced in Education can enhance understanding and make a clear impact on complex subjects. The same applies to subjects that are difficult to understand and unexciting. Although there is still no clear evidence of the use of gamification in assessment and testing (Yo& Kim, 2014; Cheong, 2013), the increase in learning interest and attentiveness is significant among students.

It can be concluded that gamification has a significant impact on student learning today. The elements of the game that are included in the learning can enhance the teacher-student engagement as well as increasing student motivation, especially in complex and difficult subjects. Figure 1 shows the impact of gamification on Education.
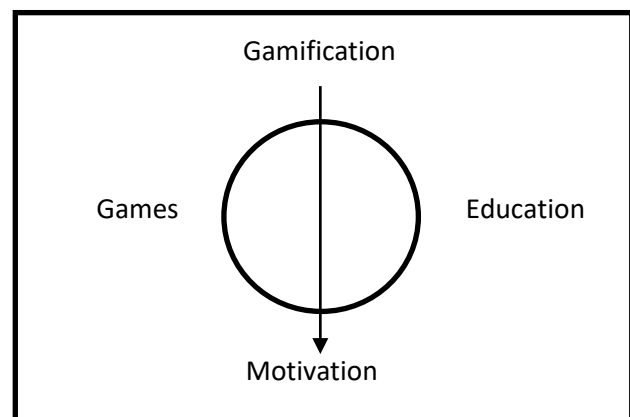

Figure 1: Impact of Gamification in Education

Gamification in Religious Education According to Islamic Perspectives

Islam is a religion that does not hinder the development of civilization and knowledge. In fact, Islam emphasizes the importance of science and knowledge in life. This can be seen in the words of Allah Almighty in the Quran, surah al-Falaq the first verse of "Recite in the name of your Lord who created" (QS al-Alaq, 96: 1). According to al-Zuhaili (2014), the first verse revealed in this Quran is a manifestation of Allah SWT to Muslims on the importance of science and knowledge in life. In another verse of the Quran in surah al-Mujadalah verse 11 "… Allah will raise those who have believed among you and those who were given knowledge, by degrees" (QS. Al-Mujadalah, 58:11). This demonstrates the importance of knowledge to humanity that their position is elevated by Allah SWT based on the knowledge that they have.

But the question is, does this concept of knowledge could to be acquired through the concept of gamification? Did early Islamic history and later Islamic scholars also adopt this concept in the formal system of religious teaching and learning?

Historically, the basis of the game was introduced early in the prophetic age. This can be seen in the hadith that contains elements of the puzzle as narrated by al-Bukhari (2013) Ibn `Umar said: Allah's Apostle said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date–palm tree but felt shy to answer the others then asked, "What is that tree, O Allah's Apostle?" He replied, "It is the date–palm true."

Al-Asqalani (2013) states that, this hadith illustrates the concept of Education through a riddle made by the Messenger of Allah. This method enhances the thinking of the person in question compared to the traditional teaching method. Indirectly this hadith emphasizes the concept of gamebased games in Islam. Later Islamic scholars also followed the development of this teaching method. In the century of 7th Hijri, there were several scholarly literature dealing with the science of Islamic riddle called Al-alghaz. Among the works are al -furjaz fi al-Alghaz written by Al-Hanbali (632 H), al-Alghaz written by al-Tabari (694 H) and Al-Alghaz written by al-Isnawi (773 H).

However, from a specific game point of view, there is a text that prohibits certain forms of games that are sometimes used in gamification in today's context. Among those being discussed is the law of playing chess and dice.

a)   Chess Game
Chess is a board game that uses certain icons to perform their tasks. The law of the game of chess was taken from the Quranic verse of surah al-Maidah, verse 90 which means "O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful (QS: al-Maidah, 5:90). Al-Qurtubi (2004) explains this prohibition including absolute ban on playing chess under any circumstances.

However, on the other hand, scholars of Islam, especially scholars of the Syafi'i sect, are less likely to ban this chess game. This is because chess games usually do not involve gambling and there is no clear evidence in illegalizing chess in Islam (al-Asqalani, 2013; al-Zuhaili, 2010). Other scholars have explained that the law can be illegal if the game brings negligence to the player that he failed to worship on time (al-Nawawi, 2007) and has a gamble (al-Dhahabi, 2009).

Al-Zuhali (2010) also added that this game of chess is not banned if it does not involve gambling as there are elements of strategy used in the game. Thus, players can sharpen their minds while having fun in the game.

b)   Dice Game
As with chess, dice-based games have also been a place of debate for scholars. This is based on the Word of Allah in a hadith narrated by Muslims (2015: 2260), which means: "He who plays with dice will be deemed as a person thrusting his hands in pig's blood". Al-Manawi (2001) explained that banning the game of dice is because there are elements of fortune and gambling as banned by Islam.

However, in the book of Mausu'ah al-Fiqhiyyah al-Kuwaitiyyah (1983), this prohibition occurs in the event of gambling elements involving money. If not, then the law will be changed to the makruh

(abominable). The same is stated by al-Marwazi as stated by al-Nawawi (1999).

Both of these games are among the games that Muslim scholars have discussed. It can be concluded that the parameters to the ban of a game are based on the gambling elements that are included in the game. If not, then Muslim scholars are less likely to ban the game.

IV.   DISCUSSION

Based on previous findings, gamification is an alternative form of teaching that has had a significant impact on the development of learning concept in this century. This gamification learning gives students a high motivation to learn a subject faster and with greater interest. In fact, complex and difficult subjects can be understood more quickly than other traditional methods.

Islamic gamification can be defined as a mechanical game that incorporates elements of Islamic Education. This element of Islamic Education involves all branches of Islamic knowledge either formally or informally. The improvement in skills and understanding of Islamic religion can be realized with the use of this gamification as there are some difficult and complex areas of Islamic knowledge to comprehend.

In addition, the traditional Islamic Education system is more focused on the talaqqi method. This talaqqi method is considered the main method of teaching as it involves teaching and validation from teachers. In fact, it is arguably the best method in the learning system and has been practiced for thousands of years. However, technological advances can also be taken advantage of in the Islamic Education system. If it is not possible to use the main method of learning, at least this method of Islamic gamification can be used as an alternative to the learning system.

Besides, the focus of today's students is constantly on the technology that they cannot concentrate on the learning in classroom has to be overcome. The addition of interactive and motivated methods in the teaching and learning system should be given priority. In order for this gamification to be learned, Islam has some parameters to follow:

1.   The gamification should not involve gambling which comprises the loss and profit of any party.
2.   The gamification built does not violate Islamic law through the hadith or the Quran explicitly and through the view of fuqaha.
3.   The gamification built complies with the current standards and benefits the player.
4.   The method of gamification developed requires expert endorsement when it comes to basic Islamic fundamentals such as faith, prayers, pilgrimage, zakat, fasting and so on.
5.   The construction of gamification based on Islamic philosophy and Islamic epistemology and does not include gharar elements and so on.

V.   CONCLUSION

The results of the discussion show that gamification in Islam has been around since the time of the Prophet Muhammad and has been passed on to the next generation to this day. Today's generation is more inclined to incorporate elements of the game into Education so that it is more interesting to students and gives them a better understanding. Thus, Islam views the efforts constructed today as a result of the many beneficial effects of students and teachers. Teachers have the same benefit in providing Islamic gamification materials in the form of Islamic Education, they need to study, understand and look at common sense before creating effective gamification.

As such, it can be used and utilized in today's generation that is more inclined to play and not just

use the conventional method of sitting and reading books. However, the talaqqi method must be present in some disciplines in order to maintain the Islamic heritage pioneered by the Prophet SAW.

VI.   ACKNOWLEDGEMENT

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