

ISLAMIC EDUCATIONAL GAME ARRANGING QURANIC VERSES. FOR ELEMENTARY SCHOOL STUDENTS DURING COMMUNITY SERVICE ACTIVITIES IN NOTHABURI, THAILAND

**Indri Deniawati^{1*}, Ani Nur Aeni¹, Maulana¹, Dety Amelia Karlina¹, Anita Seli¹, Lula Dwi
Kemaliah¹**

¹Program Studi Pendidikan Guru Sekolah Dasar, Universitas Pendidikan Indonesia
Jl. Mayor Abdurahman No.211, Kotakaler, Sumedang, Jawa Barat 45322 - Indonesia

*Corresponding Author: indri.deniawati31@upi.edu

ABSTRACT

Islamic religious education for Muslim minority students in Nonthaburi, Thailand, faces serious challenges in creating engaging, interactive, and meaningful Quranic learning experiences. Conventional, one-way teaching methods have proven ineffective in fostering motivation and engagement among elementary school-aged students. This study aims to describe the development and introduction of an educational game medium for arranging Quranic verses in a Community Service (PKM) activity at the Thammislam Foundation, Nonthaburi, Thailand. The study employed a qualitative descriptive approach using a case study method. Data were collected through observations of the learning environment, discussions, brief interviews with teachers, and documentation of activities. The results indicate that the educational game media—consisting of Quranic verse cards printed on a 70 x 90 cm banner with a color-coded system for each verse group—received positive feedback from teachers and foundation administrators. The media was assessed as visually appealing, easy to use, simple to replicate, and having the potential to enhance students' engagement, concentration, and problem-solving skills in Quranic learning. The educational game media for arranging Quranic verses holds great potential as an alternative for interactive, enjoyable, and sustainable Islamic education in minority Muslim communities.

Keywords: *Educational Games, The Quran, Islamic Education, Game-Based Learning*

INTRODUCTION

Islamic religious education plays a vital role in the development of character, Islamic values, and spiritual identity among students, including those living in Muslim minority communities. Islamic education does not merely focus on the transfer of religious knowledge but also seeks to foster behavior and ethics aligned with Islamic teachings in daily life (Setiawan & Sormin, 2022). Thailand, where the majority of the population is Buddhist, has a Muslim population scattered across various regions, including Nonthaburi, located in the central part of the country. Although Islam has existed in Thailand for centuries, the Muslim community in the country still faces various structural challenges in preserving and introducing religious education to the next generation, ranging from curriculum limitations to a lack of qualified religious educators (Syakhrani, 2022).

These challenges are multidimensional. Regarding the curriculum, Muslih & Kholis (2021), in a comparative study of Islamic educational institutions in Singapore and Thailand, found that the Islamic education curriculum in Thailand still faces difficulties in aligning religious content with the

demands of the secular national curriculum. In terms of teaching, most Islamic educational institutions in Thailand, particularly in non-southern regions such as Nonthaburi, still employ conventional, teacher-centered teaching methods, with memorization serving as the primary method for teaching the Quran. Monica et al., (2024), in a comparative study of Islamic religious education in Indonesia and Thailand, found that a lack of diverse teaching methods and limitations in the use of educational media are the two main factors hindering the dissemination and improvement of the quality of Islamic education in Thailand.

At the elementary school level, these challenges become even more complex when considering children's psychological development. According to Piaget's constructivist theory, children in elementary school (ages 7–11) are in the concrete operational stage. During this period, children learn more effectively through hands-on activities, direct exploration, and problem-solving relevant to daily contexts, rather than through abstract learning or passive memorization (Masgumelar & Mustafa, 2021). Quranic education that relies solely on one-way memorization can undermine this principle, resulting in a less meaningful learning process and a decline in students' motivation to learn.

The use of flashcards to memorize short surahs found that visual and interactive media significantly increased student engagement and motivation compared to conventional memorization methods (Hidayati et al., 2024). Research on Game-Based Learning (GBL) has shown very positive progress. GBL is capable of simultaneously improving elementary school students' literacy and numeracy skills (Ulfa et al., 2022). Furthermore, Pratiwi et al., (2024) also confirms that GBL has been proven to enhance students' creativity and active engagement. Research conducted systematically and through meta-analysis indicates that Game-Based Learning (GBL) consistently improves engagement, motivation, and learning outcomes across diverse cultural and geographical contexts (Alotaibi, 2024).

This Community Service (PKM) activity serves as an innovative response to these needs by developing simple, low-cost, and context-appropriate physical GBL media at the Thammislam Foundation in Nonthaburi. This study aims to: (1) describe the steps in preparing and creating educational game media that assist in compiling Quranic verses; (2) introduce the media to teachers and foundation officials; and (3) present initial responses and potential uses in the Quran learning process among Muslim minority communities.

METHOD

This study employs a descriptive qualitative approach using the case study method. Qualitative research is a research method that generates data in the form of descriptions consisting of

written or spoken words from individuals as well as observable behavior (Waruwu, 2023). The case study was chosen because this research focuses on a specific example, namely the introduction of educational games at the Thammislam Foundation, which has its own distinctive characteristics as an Islamic educational institution within Thailand's Muslim minority community.

This research was conducted on April 21, 2026, at the Thammislam Foundation in Nonthaburi, Thailand, as part of a Community Service Program (PKM) organized by the Elementary School Teacher Education Program at the Indonesia University of Education. The number of students present at the foundation that day was quite small, which limited the ability to fully implement the media with all students. Nevertheless, the media was still introduced and demonstrated to the students present, the teachers, and the foundation's administrative staff. Despite this, the situation actually provided more opportunities to discuss in depth with the teachers the concept, how to use it, its benefits, and the possibilities for its application in future teaching and learning activities.

The research subjects included: the Chairperson of the Thammislam Foundation, Islamic religion teachers at the foundation, and elementary school students present on the day of the activity (the number of students was limited due to the school break). Subjects were selected using purposive sampling based on their direct participation in the activity. Data collection was conducted through four complementary methods, as applied during the activity. First, observations of the learning environment were conducted to understand the actual conditions and needs on the ground before the media was used. Second, a discussion was held with teachers and foundation administrators to explore the potential use of the media in learning. Third, brief interviews were conducted with teachers to gauge their responses, evaluations, and interest in the media. Fourth, documentation in the form of photographs and field notes was collected throughout the process.

The validity of the data was ensured by comparing different sources, namely data from teachers, foundation administrators, and participating students. Additionally, the results from various methods such as observation, discussion, interviews, and documentation were cross-referenced to ensure the findings were consistent and accurate.

RESULT AND DISCUSSION

1. Design and Development of Educational Game Media

The process of creating game media that teaches the Quran began with observing the learning environment to identify the actual needs on the ground. Two main issues were identified: most students struggle to remember the order of Quranic verses, and the current memorization methods are perceived as boring and result in passive student participation. These two issues served as the conceptual foundation for designing the media. Based on these findings, the media was created using

the Canva app, where the layout of the Quranic verses was divided into boxes corresponding to each section of the verse. The design was then printed onto a 70 x 90 cm banner using a digital printer. Each box was cut out individually according to the sections of the verse. The verse pieces are grouped by color. Each color represents a specific group of surahs or a certain level of difficulty, making it easier to identify and arrange them in order. During play, the cards are shuffled randomly so that the sentence order is scrambled, and the children's task is to rearrange the cards to form correct sentences in the order found in the mushaf.

Conceptually, the design of this medium is based on the principle of game-based learning as a way to present material that is easier to understand and more enjoyable (Alan Gustian et al., 2025). Theoretically, this medium also aligns with Piaget's constructivist theory, which states that elementary school children learn better through the use of real objects and direct exploration (Masgumelar & Mustafa, 2021). Physical cards that can be held, moved, and rearranged provide a more enjoyable learning experience that engages multiple senses, far better than simply memorizing through verbal means. In addition to aiding memorization, this medium simultaneously trains several cognitive and social skills that are important for students. These include focus and attention to detail when arranging the parts of a verse, critical thinking skills to determine the correct position of the cards, as well as cooperation and effective communication when played in groups. Therefore, this medium not only assists in memorization but also serves as a tool for the integrated development of 21st-century skills within the context of Islamic religious education.

2. Introduction of the Media to Teachers and Foundation Officials

Since the activity took place during school vacation, the number of students in attendance was limited; therefore, the PKM implementation focused primarily on introducing and demonstrating the media to teachers and foundation officials as a strategic first step. This approach was deemed appropriate because teachers and foundation officials will ultimately be the key drivers in ensuring the continued use of the media in the future. Within the community empowerment framework of the PKM, the success of a community service program is not merely measured by how many people directly benefit, but also by how effectively the program enhances the local community's capacity to independently sustain innovations (Pratiwi et al., 2024).

During the introductory session, the following three points were explained in detail to the teachers and foundation administrators: first, the basic concept of the Quranic verse-arranging game and its connection to a game-based learning approach; second, the purpose of using the media in the context of Quranic education for elementary school students; third, the steps for playing the game, from shuffling the cards to students reassembling the verses. In addition, the media was also

demonstrated directly to the students present, so that their initial responses and enthusiasm toward the media could be observed.

3. Responses from Teachers, Foundation Administrators, and Students

Teachers and administrators at the Thammislam Foundation responded very positively to the media that was introduced. Based on the discussion, this media has four main advantages. First, it is visually appealing. Second, it is easy for teachers to use without the need for special training. Third, it is simple and can be customized by users using common design tools such as Canva. Fourth, this media has the potential to enhance students' engagement, focus, and critical thinking skills in Quranic studies. Teachers clearly expressed a desire to use the same media as a variation in classroom learning activities.

Teachers' assessments of the ease of replicating this media also support the argument that sustainable learning innovations must prioritize accessibility and simplicity in the creation process (Saputri & Jasiah, 2025). Students participating in the activity demonstrated genuine enthusiasm and interest when the media was introduced and demonstrated, indicating that this media holds significant appeal if fully utilized for all students.

Teachers also expressed appreciation for the multifaceted educational values embedded in this media. The media's ability to simultaneously cultivate skills in memorization, focus, attention to detail, problem-solving, and collaboration is viewed as a key advantage that elevates it beyond being merely a standard play tool. These findings reinforce that a physical-based GBL approach is a relevant and highly valuable method within the context of Islamic education, particularly in environments with limited access to digital technology.

4. Program Potential and Sustainability

Although the program could not be fully implemented for all students due to the school break, this initiative successfully laid a strong foundation for the program's continued success. The administrators of the Thammislam Foundation expressed their commitment to integrating this game-based medium into post-break learning activities and plan to develop similar resources covering more surahs. This statement of commitment indicates that the PKM activity succeeded in enhancing the local community's capacity and enthusiasm for independent innovation (Pratiwi et al., 2024).

From a broader perspective, the limitations in implementation observed in this study actually present an opportunity for more comprehensive follow-up research. Strengthening Islamic education in Thailand must be done in a continuous and sustainable manner, not merely through short-term interventions (Suharjo et al., 2023). In this context, the implementation of the PKM activities can be

viewed as a starting point that opens possibilities for establishing the foundations of a more organized and well-planned Quranic learning media development program in the future.

The findings of this study also support the view of Ahmad et al., (2024), that game-based Quranic learning media innovations are highly flexible and easily adaptable for use in various situations, including in Muslim minority communities with limited access to resources. The simple production process, low cost, and ease of modifying content make the Quranic verse card game a learning solution that is not only educationally effective but also easy for local communities to implement and sustain over the long term.

CONCLUSION

This study shows that the educational game media for arranging Quranic verses, which was developed and introduced during a PKM activity at the Thammislam Foundation in Nonthaburi, Thailand, has great potential as an interactive and meaningful alternative for Islamic education. Although full implementation for all students has not yet been possible due to the timing coinciding with school holidays, the introduction of the media to teachers, foundation administrators, and some of the students present has provided a very positive initial impression regarding its benefits and opportunities for application.

This media, created with the help of Canva and printed as a 70 x 90 cm banner, is said to meet four key criteria: an attractive design, ease of use, simplicity for self-production, and educational value encompassing memorization practice, focus, attention to detail, problem-solving skills, and student collaboration. The affordable production costs and simple creation process make this material a realistic and eco-friendly solution, particularly for Islamic educational institutions in Muslim minority communities with limited resources.

This study suggests three recommendations: first, fully implementing the media for all students in the next academic year; second, creating similar media that covers even more surahs and is tailored to students' abilities; and third, conducting further research using an experimental design to measure the media's impact on students' memorization outcomes and learning motivation in a more systematic and measurable manner. Ongoing collaboration between universities, Islamic educational institutions, and local Muslim communities must be continuously strengthened to ensure the continued innovation of learning processes within minority Islamic educational settings.

ACKNOWLEDGMENT

The author expresses gratitude to Allah SWT for all His blessings and grace, which have enabled this community service activity to be successfully carried out. The author also extends

gratitude to the Rector of the University of Education Indonesia, the Directorate of Research and Community Service at the University of Education Indonesia, the Director of UPI's Sumedang Campus, and the Head of the Primary School Teacher Education Program (PGSD) at UPI's Sumedang Campus for providing support, guidance, and the opportunity for the author to participate in the International Community Service Program in Thailand.

The highest appreciation is also extended to the administration, teachers, and students of Thammislam Foundation School Nonthaburi for welcoming, facilitating, and actively participating throughout the implementation of the community service activities. Appreciation is also extended to all parties who provided moral and material support in the completion of this proceedings manuscript.

CONFLICT OF INTEREST

The authors declare that there are no conflicts of interest regarding the writing and publication of this conference paper.

REFERENCES

- Ahmad, A. M., Rahman, A. A., Saleh, M. H., & Daud, Z. (2024). Diversifying Quranic revision methods using gamification-based teaching material for tahfiz education. *International Journal of Evaluation and Research in Education*, 13(2), 987–996. <https://doi.org/10.11591/ijere.v13i2.26218>
- Alan Gustian, Lusti, D., Febi Yutiasari, Jerina Farda Hazma, Sofi Desrienti, Syarifah Tri Amelia, & Ade Marlia. (2025). Peningkatan Motivasi Belajar Matematika Melalui Model Game Based Learning Pada Siswa Kelas 5 Sd Negeri 11 Lubuk Jaya. *Indonesian Journal of Elementary Education (IJETE)*, 1(2), 184–190. <https://doi.org/10.62567/ijete.v1i2.1760>
- Alotaibi, M. S. (2024). Game-based learning in early childhood education: a systematic review and meta-analysis. *Frontiers in Psychology*, 15(April). <https://doi.org/10.3389/fpsyg.2024.1307881>
- Hidayati, R., Yuliani, H., & Nastiti, L. R. (2024). Penggunaan Media Kartu Dalam Hafalan Surah-Surah Pendek Di TK/TPA Aqidah Palangka Raya. *Mestaka: Jurnal Pengabdian Kepada Masyarakat*, 3(3), 267–273. <https://doi.org/10.58184/mestaka.v3i3.347>
- Masgumelar, N. K., & Mustafa, P. S. (2021). Teori Belajar Konstruktivisme dan Implikasinya dalam Pendidikan. *GHAITSA: Islamic Education Journal*, 2(1), 49–57. <https://doi.org/10.62159/ghaitsa.v2i1.188>
- Monica, S., Dompok, T., & Salsabila, L. (2024). Analisis Perbandingan Pendidikan Agama Islam Di Indonesia Dan Thailand: Studi Faktor-Faktor Penghambat Penyebaran Islam Di Thailand. *Seminar Nasional Ilmu Sosial Dan Teknologi (SNISTEK) 6 Tahun 2024*, 158–163. <https://ejournal.upbatam.ac.id/index.php/prosiding/article/view/9324>

- Muslih, & Kholis, N. (2021). Perbandingan Pendidikan Islam di Asia Tenggara. *Kariman*, 09(1), 191–212. <https://doi.org/10.14421/jpi.2015.41.71-93>
- Pratiwi, R., Yuhanna, Y., Sopiha, S., Habadi, N., Harahap, R., & Aminah, R. (2024). Peningkatan Kreativitas Belajar Peserta Didik melalui Metode Game Based Learning. *Jurnal Pengabdian Sosial*, 1(7), 592–596. <https://doi.org/10.59837/7hza6b55>
- Saputri, M. J., & Jasiah. (2025). Penggunaan Modul Digital Berbasis Game Based Learning Dalam Meningkatkan Keaktifan Siswa Pada Mata Pelajaran Al-Qur'an Hadist. *Jurnal Sains Student Research*, 3(1), 407–416.
- Setiawan, H. R., & Sormin, D. (2022). Strategi Pembelajaran Langsung (Upaya Peningkatan Motivasi & Hasil Belajar Siswa). In *Paper Knowledge . Toward a Media History of Documents*.
- Suharjo, Zulmuqim, Zalnur, M., Tiyas, D. P. R., & Rahman, A. (2023). Arus Jurnal Pendidikan (AJUP) Role of Islamic Education in Southern Thailand. *Arus Jurnal Pendidikan*, 3(3), 147–155.
- Syahrani, A. W. (2022). Pendidikan Agama Islam Di Thailand. *Adiba: Journal of Education*, 2(4), 74–79.
- Ulfa, E. M., Nuri, L. N., Sari, A. F. P., Baryroh, F., Ridlo, Z. R., & Wahyuni, S. (2022). Implementasi Game Based Learning untuk Meningkatkan Kemampuan Literasi dan Numerasi Siswa Sekolah Dasar. *Jurnal Basicedu*, 6(6), 9344–9355. <https://doi.org/10.31004/basicedu.v6i6.3742>
- Waruwu, M. (2023). Pendekatan penelitian pendidikan: Metode Penelitian Kualitatif, Metode Penelitian Kuantitatif Dan Metode Penelitian Kombinasi (Mixed Method). *Jurnal Pendidikan Tambusai*, 7(1), 2896–2910. <https://doi.org/10.31004/jptam.v7i1.6187>