

INNOVATIVE TEACHING AIDS OF DIGITAL GAME-BASED LEARNING AS *DA'WAH* ALTERNATIVE FROM THE PERSPECTIVE OF THE HOLY QUR'AN[©]

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ABSTRACT

Technology had shown that can give greatest influence and significant impact for human daily lives. It is also gives the potential for improving the education system in the 21st century. Technologies can make learning sessions more fun besides able in increasing understanding among the students. One of the approaches that can be applied to provide an understanding to the students is through the medium of digital games. However, Teaching Aids (TA) on Digital Game-Based Learning (DGBL) for da'wah purposes is still less exposure. Hence, there are need a pedagogy or Teaching Aids (TA) in assisting the students to understand a particular topic. Thus, DGBL was looking at one of the best and innovative platforms that can be applied in the classroom as a component in Teaching and Learning (T&L) in school. Thus, this research will be conducting a concept paper on Teaching Aids of DGBL as a medium for da'wah alternative. DGBL is seen able to provide an understanding and entertaining in every phase of learning. The DGBL is seen able in solving problems for students who have difficulty to understand in relation to certain topics. DGBL for da'wah is not just for mere entertainment, but to disseminate da'wah alternative as well.

Keywords: *Digital Game-Based Learning, Teaching Aids, Da'wah dissemination.*

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1. INTRODUCTION

1.1 Background of the study

A game is one of the tools that people can engage with their world, especially for the generation Z and Alpha. Many agencies in Malaysia such as MSC and MDeC were involved in the gaming industry and made it as their focus area. In agency such as UNICEF Malaysia revealed that in 2013, 74.4% of smart phone users aged between 18-55 years played games. The most popular online games revolved around racing, adventure and fighting while educational games were less popular (UNICEF Malaysia, 2014). This statistic shows that game for educational purposes are still in the dearth level. This prove gave an opportunity to develop more educational games which focusing more on learning purpose that suitable to become as Teaching Aids (TA) for teachers as pedagogy in the classroom.

Digital technology is providing opportunities for individuals to get information very conveniently. It become one source of religious affiliation (Faradillah Iqmar Omar, Hazlin Falina Rosli, Nur Zakira Afnee Zakaria, & Nuraina Nabila Dundai Abdullah, 2015) through the digital medium. Now technology has been proven successful that able in give effect to the individual, society and the nation. These effects can be divided into two either it give positive or negative effects. If people are not use the technology wisely, it will become technosis (technology madness) that harmful to the people (Zulkiplie Abd. Ghani, 2015). People should not be a slave to the technologies, but become a servant of Allah and obey His commandments. As stated in *sūrah Al-Anbiya'* verse 1:

أَقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ﴿١﴾

Closer and closer to mankind comes their Reckoning: yet they heed not and they turn away. (Al-Anbiya', 21:1)

The above verse shows the *ta'ajjub* (peculiarity) of the neglected and turned away people except those who receive the attention of God, whose warning and advice are not beneficial to them when the day of resurrection and the day of reckoning is very close to them. Thus, technology should be a tool to get closer to Allah, not abstaining from remembering Him. Muhammad Afiq Samuri, Muhammad Ashraf Mohamad Ali, and Siti Suhaila Ihwani (2018) describe that science and technology knowledge guide people towards *taqwa* (conscious of Allah) and obedience to Him because it contains faith, worship and concern for the value of Islam of being a caliph (*khalifah*), trust and justice.

Technology has potential to be one of the effective medium that people can be used as a tool to convey the *da'wah* in accordance with the current situation. As Muslims, we are required to find whatever medium to keep closer to Allah as long as it is not against the Islamic laws. As stated by Mohamad Shahir Abdullah (2013), medium of multimedia as a tool of preaching nowadays is not an offense and forbidden, as long as it is in line with the shariah and Islamic teachings. As Allah mention in surah Al-Ma'idah verse 35:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اتَّقُوا اللّٰهَ وَابْتَغُوا۟ اِلَيْهِ الْوَسِيْلَةَ وَجَاهِدُوْا فِىْ سَبِيْلِهِ لَعَلَّكُمْ تَفْلِحُوْنَ ﴿٣٥﴾

O ye who believe! Do your duty to Allah, seek the means of approach unto Him, and strive with might and main in his cause: that ye may prosper. (Al-Ma'idah, 5:35)

One of the medium to keep closer with Almighty is using technology which is through digital games. The digital games are able to give effect and influence towards shaping of behavior (Shabankareh, Hosseinzadeh, Navah, & Karamallah, 2015). A new media began to play an important role as *da'wah* transformation agent and used as a reference material and religious learning (Fadzli Adam, Ab Hamid Ali, Marhana Mohamed Anuar, & Engku Muhammad Tajuddin Engku Ali, 2015). As states by Faradillah Iqmar Omar *et al.* (2015), new media helps to deliver and disseminate religious messages faster and easier. This also became the supporting material for preaching because time and energy can be saved (Shaikh Mohd Saifuddeen Shaikh Mohd Salleh, Khairul Khalil Ishak, & Muhammad Zaki Ramli, 2015). In spreading of *da'wah* in today's era, it needs to inline with the current trend which use the technology as a platform for digital *da'wah* (Nur Nazihah Rahim, Nik Zulkarnaen Khidzir, Anuar Mohd Yusof, & Aznan Zuhid Saidin, 2016, 2017). Shaikh Mohd Saifuddeen Shaikh Mohd Salleh *et al.* (2015) point out that, Islam can be spread through *da'wah*. The aim of *da'wah* according to the *Qurān* is to invite people to the path of Allah which is Islam (Md. Asham Ahmad, 2015). As surah Al-Nahl has been stated:

اَدْعُ اِلَى سَبِيْلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ۗ وَجِدِلْهُمْ بِالَّتِي هِيَ اَحْسَنُ ۗ اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنِ سَبِيْلِهِ ۗ وَهُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ﴿١٢٥﴾

Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious for thy Lord knoweth best, who have strayed from His Path, and who receive guidance. (An-Nahl, 16:125)

In *sūrah* An-Nahl verse 125 above it is give an instructions on ways to do *da'wah* by three basic ways to perform it which are *hikmah* (wisdom), fair

exhortation or goodly counsel and argumentation with a gracious manner (Nor Hizwani Ahmad Thohir & Nor Raudah Hj. Siren, 2015; Siti Aisyah Yap Abdullah, 2015; Su'aidi Safei, 2018). Moreover, the strategy in delivering the mission of *da'wah* is by doing *al-amru bi ma'ruf wa al-nahyi munkar* (commanding good and forbidding evil) (Latief, 2018). This strategy of *da'wah* was stated in *sūrah* Al-Tawbah verse 71:

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ
الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧١﴾

The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey Allah and His Messenger. On them will Allah pour His mercy: for Allah is Exalted in power, Wise. (At-Tawbah, 9:71)

The verse from *sūrah* At-Tawbah above is about the characteristics of the believers (*mu'min*) by doing *al-amru bi ma'ruf wa al-nahyi munkar* (commanding good and forbidding evil). But, in *sūrah* At-Tawbah verse 67 below explains the characteristic of a hypocrite (*Munafiq*) because of doing evil and does not commanding good.

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ الْمَعْرُوفِ وَيَقْبِضُونَ
أَيْدِيَهُمْ نَسُوا اللَّهَ فَنَسِيَهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٧﴾

The Hypocrites, men and women, (have an understanding) with each other: They enjoin evil, and forbid what is just, and are close with their hands. They have forgotten Allah. so He hath forgotten them. Verily the Hypocrites are rebellious and perverse. (At-Tawbah, 9:67)

1.2 Statement of Problem

Teaching Aids (TA) on Digital Game-Based Learning for *da'wah* dissemination which is for students' moral development is less exposure in education sector mainly at school level. Necessary Teaching Aids (TA) is important to help students and teachers in understanding the particular topic. Besides, it is able to give the positive values and impact towards players which is students.

1.3 Objective

The purpose of the study is to conduct a critical review on Teaching Aids (TA) of Digital Game-Based Learning and its implementation to become one of alternative in disseminating *da'wah*.

2. METHODOLOGY

This research methodology used for this study was a concept paper. Education in the 21st century was discussed as an early review. Besides DGBL was addressed as an effective Teaching Aids (TA) for *da'wah* medium. Then it was discussed about DGBL for disseminating *da'wah* with alternatively and effectively.

3.0 CURRENT REVIEW

3.1 Requirements of digital game-based learning on *da'wah*

Digital Game-Based Learning (DGBL) has become buzzwords in a learning environment because it serves return to play (stickiness) games among students. It is becoming an alternative approach of learning to the new generation by introducing them with creative and attractive game design. This pedagogical tool gives new impetus towards learning environment because it is able to create fun and capture their attention besides this digital trend is applicable everywhere. DGBL gives meaning as an application that use features of video and computer games to give chance to learners in acquiring the skills and competencies (Yue, Nor Azan Mat Zin, & Azizah Jaafar, 2009). All, Castellar, and Looy (2016) discussed the aims of DGBL is to leverage the entertaining game nature to pursue an educational outcome. The aim of DGBL in this context of study is mainly for *da'wah* dissemination. *Da'wah* emphasizes on human-centric while technology is more on techno-centric (Zulkiplie Abd. Ghani, 2015). Technology in this context is referring to DGBL. These centric are needed in designing DGBL mainly for *da'wah* purposes. The users, players or learners able to acquire an Islamic knowledge while playing the digital game. Moreover, in the same time, they can avoid themselves from doing dereliction things. Players will feel that by playing this kind of game, at the same time they can gain an Islamic knowledge. This is because they can gain knowledge of Islam while playing games thus it will make the knowledge transfer more easily understand by players. Furthermore, they can become closer to the Almighty because remember Him alone and able to practice in their life. This is one of the methods to spread *da'wah* through a creative approach.

Park and Wen (2016) noted that, “technology-related research in education has been gaining momentum in recent years”(p.138). It becomes a paradigm shift in education system which is necessary to face the globalization process (Muhyiddin Zainul Arifin, 2011). This gave proved that, technology able to give benefits towards the education sector especially in Malaysia. When people are talking about technology, it was closely related to ICT. Fazlul Rahman (2016) notes that, ICT is not only a powerful technology that able to give religious knowledge but helping people feel God’s presence. In Islam, ICT looks at a tool that able to give *maslahah* (benefit) to the people. However, ICT should be corresponding with *Maqāsid al-Shari’ah* (purpose of *Shari’ah*) which is *darūriyyāt*. *Darūriyyāt* give meaning as the essential, necessities and vital fulfillment of life in the world and hereafter (Aznan Zuhid Saidin, 2012a). *Darūriyyāt* kept five basic necessities such as religion, life, intellect, lineage and property. In term religious observance, ICT could help in spreading messages and information about Islam more broadly (Aznan Zuhid Saidin, 2012b). Fadzi Adam et al. (2015) describe the meaning of religion as belief. Religion and belief are two things that are closely related but religion has a wider meaning, which is refer to a cohesive system of belief and this belief is about the aspect of *rabbāniyyah* (divine) (Muhammad Afiq Samuri et al., 2018). In view of that, DGBL is look proficient to become one of alternative in *da’wah* dissemination through technology or digital medium.

3.2 Education in 21st Century

In line with developments of technology nowadays, an education system also has evolved. It is contrasted with traditional education. The ways of traditional education is it is often hinder creativity by emphasizing only one correct answer, imposing high-stakes failure and favoring conformity and standardization (Ke, Xie, & Xie, 2015). Education system in the 21st century should be based on technology as a pedagogy in ensuring to attract students to perform and excel in their studies. Through digital technology, young people will learn to use and allow them to do creative things (Willett, 2017). Furthermore, as Park and Wen (2016) noted that technology-related research in education has been gaining momentum in recent years. 21st century skill refer to a wide range of skill such as learning and innovation skills and information, media and technology skills because it have been gaining more attention from researchers and practitioners including critical thinking, creativity, collaboration and communication (Ke et al., 2015). Moreover Willett (2017) indicated that technology offering easy to use and worthwhile learning.

Unfortunately, An and Cao (2016) describe that many educators do not fully understand with the educational potential of digital game that can be foster in 21st century skills. Eng (2017) identifies that many teachers use old and traditional teaching methods even though they are exposed to new strategies. The task of teachers is increasingly challenging the impact of the globalisation era because teacher's need for ICT skills in line with current technology development (Kamarul Azmi Jasmi, Mohd Faeez Ilias, Ab. Halim Tamuri, & Mohd Izham Mohd Hamzah, 2011). The role of teachers is very important for teaching in the 21st century. Eng (2017) highlights that two out of six items about the characteristics of teachers in 21st century that are related with the technologies and pedagogy such are skilled and competent in using pedagogy and using the latest technology. Moreover, as stated by Siti Fatimah Ahmad and Ab. Halim Tamuri (2010), the characteristics of 21st century teachers are having a high level of profession, equip themselves with knowledge and renew knowledge all the time. Table 1 as below was described on the difference between old pedagogy and 21st century pedagogy.

Table 1 Differences between old pedagogy and 21st century pedagogy

Old pedagogy	21 st century pedagogy
Led the teachers	Based on students
Direct instruction	Collaborative learning
Knowledge	Skill
Content	Process
Basic skill	High basic thinking
Theory	Practical
Curriculum	Life skills
Individual	Group
Classroom	Community
Summative assessment	Formative assessment
Learning for school	Learning for life

Source: Eng (2017)

Teaching Aids (TA) or *Bahan Bantu Mengajar (BBM)* is a teaching

instrument that covers all forms of equipment that teachers can use to help inform and influence the students with some information (Mohammad Amir Wan Harun, Aminuddin Ruskam, Ahmad Syukran Baharuddin, Rashidah Othman, & Mohd Ariff Abdul Sarip, 2015). Mohd Amin Mohd Noh, Mohd Faez Ilias, Kalthom Husain, Muhammad Syakir Sulaiman, and Murihah Abdullah (2016) describe that the Ministry of Education (MOE) has made Teaching Aids (TA) as an important component in Teaching and Learning in schools. Teachers should use the facilities provided by the government to facilitate the teachers itself as well as in-class learning able to have an effective impact on the students. As stated by Kamarul Azmi Jasmi et al. (2011), features of Teaching Aids (TA) make the best impact on Teaching and Learning because it ables in explaining the blurry idea, explaining the elusive parts, big and clear, attractive colors and exact size, long lasting, most impactful and cheap. In addition, Teaching Aids (TA) in Teaching and Learning affects students in terms of interest and motivation and can improve student performance during the exam (Mohd Faez Ilias, Kalthom Husain, Mohd Amin Mohd Noh, Zetty Nurzuliana Rashed, & Murihah Abdullah, 2016).

3.3 Digital Game-Based Learning as an Effective Teaching Aids

Digital teaching made learning session has been considerable interest in contextualizing learning and looking at different style and forms of learning (Willett, 2017). There are many definitions of Digital Game-Based Learning from many scholars. Hung, Chang, and Yeh (2016) point out that place the game and learning together and able to create new learning opportunities. All et al. (2016) added that the meaning of DGBL is digital game serve an educational purpose contained fun/entertainment and educational elements. Furthermore, according to Yue et al. (2009) DGBL is an application use of video and computer game characteristics to provide acquire skills and competencies for the learners. Moreover, Hairol Anuar Hj Mak Din, Ahmad Nazeer Zainal Arifin, Noor Azli Mohamed Masrop, Nur muizz Mohamed Salleh, and Intan Fadzliana Ahmad (2014) highlight that DGBL is integration of educational content and computer games.

There are 1 shift from 11 shifts in Malaysia Education Blueprint 2013 - 2025 has emphasized on ICT leverage to scale up quality learning across Malaysia. This shift was put in rank number 7 from 11 shifts. Ministry of Education Malaysia (2013) stated in their report for 7th shift which is to transform the education system by using ICT which are by:

Provide internet access and virtual learning environment via 1BestariNet

for all 10,000 schools, augment online content to share best practices starting with a video library of the best teachers delivering lessons in Science, Mathematics, Bahasa Malaysia and English language, maximize use of ICT for distance and selfpaced learning to expand access to high-quality teaching regardless of location or student skill level (E-16).

Thus, the digital game approach is looking as good platform to respond to the government's call to uphold the use of ICT in learning.

The use of digital games in teaching and learning will facilitates and enhances the understanding of students in the classroom. This statement agreed by Yue *et al.* (2009) because digital game could promote the learning process successfully and attractively among young learners. An effective acceptance of teaching and learning generated by 75% the sense of sight, 13% hearing sense, 6% touch sense, 3% sense of taste and 3% sense of smell (Mohammad Amir Wan Harun *et al.*, 2015). These five senses will stimulate towards the usage of teaching and learning coupled with the use of digital games in the classroom as a teaching aid.

Moreover, if DGBL contain Islamic elements which can contribute to the students' moral development, then it has become a form of *da'wah* especially to the Muslim students. While from the aspect of the curriculum, DGBL will enrich existing Teaching Aids (TA) in digital form. This game also can be categorized as a more dynamic and creative method of Learning and Facilitating with relevant learning content which is relevant to the current developments in learning technology. Besides DGBL is able to convey as *da'wah* dissemination, it is also able to become an effective Teaching Aids (TA).

3.4 Digital Game-Based Learning as an Indicator for Disseminating Da'wah Alternatively and Effectively

The game that contains *da'wah* elements that can be highlighted in the production process which is in storyboard development. Fadzli Adam, Marhana Mohamed Anuar, and Ab. Hamid Ali (2014) stated that *da'wah* or preaching can be defined as "inviting people to do a good deed in all aspects of life" (p.74). The meaning of *da'wah* by Muhammad Al-Ghazali is a complete planning for all sorts of knowledge for human in explaining the purpose and goal of life as a guidance (Ab. Aziz Mohd. Zin, 2005). Furthermore, according to Abd. Aziz Ahmad (2011), *da'wah* can be defined as inviting and calling people to believe and obey God according to the faith, *Shari'ah* and Islamic morality. *Da'wah* aims is to

invite people to Islam (Md. Asham Ahmad, 2015). Meanwhile, Latief (2018) describe the meaning of *da'wah* process of inviting, calling and guiding humankind to do good and to follow the guidance of Allah and His Messenger. Khodijah Abdul Rahman, Rafiza Kasbun, and Mohd Nufran Mohd Suhaini (2015) indicated that *da'wah* is a trust from Allah and is accounted by *anbiya'* (prophets) and *awliya'* (protector) from one generation to the next generation. Furthermore, the original task of delivering *da'wah* accountable to the Messenger of Allah to every ummah (Mohd Farid Mohd Shahrani, 2015). As stated in surah An-Nahl verse 36:

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَن هَدَى اللَّهُ وَمِنْهُمْ مَن
حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكذِبِينَ ﴿٣٦﴾

For We assuredly sent amongst every People a messengers, (with the Command), "Serve Allah, and eschew Evil": of the People were some whom Allah guided, and some on whom error became inevitably (established). So travel through the earth, and see what was the end of those who denied (the Truth). (An-Nahl, 16:36)

Da'wah is a duty laid upon to the Muslims after appointed become a vicegerent by Allah on earth (Nor Raudah Hj. Siren, 2006). Furthermore, Siti Aisyah Yap Abdullah (2015) point out that the meaning of *da'wah* is invites human thought towards the foundation of the Shariah of Allah through a particular effort and does not contradict the commandment set by Him. Fadzli Adam et al. (2015) describe that the medium of *da'wah* begins to face the change of space and time. Thus, *da'wah* can be implemented as long as it does not conflict with shariah. *Da'wah* is an attempt to shape the human mind and attitude to be in the path of Allah (Khodijah Abdul Rahman et al., 2015). The main purpose of *da'wah* is to create happiness in this world and the hereafter by gaining the pleasure of Allah and the mission of *da'wah* is still relevant even in the era of globalization (Abd. Aziz Ahmad, 2011). The duty of *da'wah* is responsible to all Muslims (Latief, 2018). As Allah has mentioned in surah Ali-Imran verse 110:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ وَنَهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ ءَامَرَ
أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِّنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding

what is wrong, and believing in Allah. If only the People of the Book had faith, it were best for them: among them are some who have faith, but most of them are perverted transgressors. (Ali-Imran, 3:110)

However, the purpose of propagating *da'wah* is same which is in remembering the Creator. Su'aidi Safei (2018) describes that *da'wah* operates on two part which are Muslims (perhaps unaware of Islam) and non-Muslim (may be searching for truth). Among the meanings and terms that can be highlighted in this study is according to Faradillah Iqmar Omar et al. (2015), *da'wah* is a process of inviting people to practice the teachings of Islam by doing sincere devotion to Allah and according to the *Sunnah* of Prophet Muhammad (PBUH) based on the *Qurān* and *Hadith*. Norkumala Awang (2015) describes that, *da'wah* is a *wasilah* (goal) for inviting, calling and telling people to acknowledge the truthfulness of the message of Allah. Besides, Mohd Farid Mohd Shahrān (2015) point out that, *da'wah* means inviting people to the religion. While according to Md. Asham Ahmad (2015), *da'wah* means calling, or invitation. In short, most of the meaning of *da'wah* leads to efforts to stimulate human beings through a certain program that is properly designed so obey Allah and avoid His prohibitions (Zulkiplie Abd. Ghani, 2015).

Da'wah goal is complete and perfect (Nor Hizwani Ahmad Thohir & Nor Raudah Hj. Siren, 2015) besides to gain the ultimate happiness (Zulkiplie Abd. Ghani, 2015). Furthermore, Nuurul Hidayah Mansor, Ahmad Faiz Ahmad Ubaidah, Mohammad Shafiei Ayub, Abdul Qayuum Abdul Razak, and Noor Aziera Mohamad Rohana (2015) indicated that the Islamic message that comes through the Messenger of Allah is the complete guide in life to bring the happiness of life in this world and the hereafter. *Da'wah* can be divided into two parts which are *da'wah bil haal* (*da'wah* through action) and *da'wah bil lisan* (*da'wah* through communication). Su'aidi Safei (2018) describes that *da'wah bil haal* can be practically by seeing the beauty of Islam or good examples within Muslim community such as speaking and attitude. Moreover, as mentioned by Nurul Akma Osman (2015) *da'wah* approach through *akhlaq* (morality) must be presented through the presentation of good character. *Da'wah bil lisan* is very much related to the communication because the message *al-amru bi al-ma'ruf wa al-nahy munkar* (commanding good and forbidding evil) of *da'wah* is characterized and must be based on *syara'* (Faradillah Iqmar Omar et al., 2015). Disseminating *da'wah* through digital game is considered as Islamic art. Nuurul Hidayah Mansor et al. (2015) describe that Islamic art is the creation of forms that contain an aesthetic value that blends with the values of Islamic ethics that make the *Qurān* as an illustration of art and beauty clearly through the creation

of Allah. The importance of giving a clear message was stated in surah Yasin verse 17 (Wan Adli Wan Ramli & Mohamad Kamil Hj. Ab. Majid, 2006).

وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ ﴿١٧﴾

And our duty is only to proclaim the clear Message (Yasin, 36:17)

Digital Games-Based Learning can be an alternative in disseminating *da'wah* for teaching and learning. Apart from the ability of this games, it is able to be the best teaching aids or pedagogy in the classroom and be the one of the creative *da'wah* towards the students. Aqilah Mior Kamarulbaid (2016) mentioned that creative digital *da'wah* can encourage and educate people as well as knowledge can be disseminated with effectively. Moreover, Norasikin Fabil and Zawawi Ismail (2018) stated that, teaching and learning through the digital games with contain *da'wah* and Islamic oriented become one of an approach to make Islam as a way of life.

4. DISCUSSION

Norasikin Fabil and Zawawi Ismail (2018) describe that when society is now more focused on something in the digital form, it becomes a challenge in Islamic society especially in digital games. Thus, digital games are look as one of the arts that can attract young people to approach Islam indirectly. Siti Aisyah Yap Abdullah (2015) describes that the process of art in Islam should have three elements such as the need to relate to the moral height of a righteous individual, a social group that can develop thought and can advance the nation. Teaching through digital Islamic games or *da'wah* game is one of the efforts to make Islam as a way of life (Norasikin Fabil & Zawawi Ismail, 2018). The game as a *wasilah* of *da'wah* is necessary to be in line with the content and *uslub* to form a clear delivery system to the audience (Nor Hizwani Ahmad Thohir & Nor Raudah Hj. Siren, 2015). In designing the digital game for *da'wah*, the most important thing need to be highlight is *da'wah* message itself. Nor Hizwani Ahmad Thohir and Nor Raudah Hj. Siren (2015) point out that every *da'wah* message delivered requires to the certain information which is focused on the society because of its function to improve the morality, human thought and bring people to believe in Allah.

The innovation of Teaching Aids (TA) should be highlighted and implemented so that knowledge transfer will be delivered successfully besides the students will get benefit from their learning. This approach will be not successful

if there is no collaboration from other parties such as Ministry of Education and responsible agencies in realizing this effort. Besides, the collaboration between so called as techno-*da'ē* which are groups of game designers and Islamic information provider are needed. Digital game in Islamic oriented was looked as one of excellent approach in conveying *da'wah* alternatives besides it is able to contribute towards *maslahah ummah* (benefits of people). *Da'wah* work will be easier if its dissemination can be delivered through the power of the technologies.

5. CONCLUSION

In producing Digital Game-Based Learning (DGBL) of *da'wah* form, the digital technology of Shariah-compliant plays a crucial role in producing more Islamic mediums in effort of attracting people back to nature and trying to make it a way of life. Digital Game-Based Learning is suitable to become as one of an innovative Teaching Aids (TA). Learning environment will make more fun and students will more understand about a particular topic besides this approach will never make students bored. It is not just serving for mere entertainment, but to disseminate *da'wah* with effectively as well. It can be concluded that DGBL could be one of the alternative methods of *da'wah* dissemination and express the beauty of Islam through creative and attractive approach.

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