

The Role of Color Dice Media in Islamic Education Learning as an Educational Tool for Introducing the Pillars of Faith and the Pillars of Islam to Students at Slatri 02 Public Elementary School

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Abstract

This study aims to examine the role of color dice media as an educational tool in Islamic Education learning for introducing the Pillars of Faith and the Pillars of Islam to fourth-grade students at Slatri 02 Public Elementary School, Brebes. This study employed a descriptive qualitative approach conducted through direct observation, semi-structured interviews, and documentation involving students, the Islamic Education teacher, and the school principal. The findings show that the use of color dice created a more interactive and enjoyable learning environment, increased students' learning motivation and active participation, and supported their understanding and retention of fundamental Islamic concepts. The activity also encouraged cooperation, responsibility, social interaction, and positive religious attitudes. The novelty of this study lies in positioning color dice not merely as a game-based learning medium but as a simple, contextual, and multidimensional Islamic Education tool that integrates visual, kinesthetic, cognitive, social, and character-development dimensions in learning the Pillars of Faith and the Pillars of Islam. These

findings demonstrate the potential of low-cost educational games to strengthen innovative and meaningful Islamic Education practices at the elementary school level.

Keywords: Color Dice Media, Islamic Education, Pillars of Faith, Pillars of Islam.

Abstrak

Penelitian ini bertujuan untuk menganalisis peran media dadu warna sebagai sarana edukatif dalam pembelajaran Pendidikan Islam untuk mengenalkan Rukun Iman dan Rukun Islam kepada siswa kelas IV di SDN Slati 02, Brebes. Penelitian menggunakan pendekatan kualitatif deskriptif dengan teknik pengumpulan data melalui observasi langsung, wawancara semi-terstruktur, dan dokumentasi yang melibatkan siswa, guru Pendidikan Agama Islam, dan kepala sekolah. Hasil penelitian menunjukkan bahwa penggunaan media dadu warna menciptakan pembelajaran yang lebih interaktif dan menyenangkan, meningkatkan motivasi dan partisipasi aktif siswa, serta mendukung pemahaman dan daya ingat terhadap konsep dasar keislaman. Aktivitas pembelajaran juga mendorong kerja sama, tanggung jawab, interaksi sosial, dan sikap religius positif. Kebaruan penelitian ini terletak pada pemosisian dadu warna bukan sekadar sebagai media permainan, tetapi sebagai sarana Pendidikan Islam yang sederhana, kontekstual, dan multidimensional dengan mengintegrasikan aspek visual, kinestetik, kognitif, sosial, dan pembentukan karakter dalam pembelajaran Rukun Iman dan Rukun Islam. Temuan ini menunjukkan potensi permainan edukatif berbiaya rendah dalam memperkuat praktik Pendidikan Islam yang inovatif dan bermakna di sekolah dasar.

Kata kunci: Media Dadu Warna, Pendidikan Islam, Rukun Iman, Rukun Islam

Introduction

Islamic education has a fundamental position in the formation of students' religious character from an early age. Islamic education does not merely transfer knowledge concerning religious doctrines, but also seeks to develop attitudes, habits, values, and behaviors that reflect Islamic teachings. At the elementary school level, Islamic education introduces students to basic religious concepts that become the foundation for their subsequent religious development. Among these fundamental concepts are the Pillars of Islam and the Pillars of Faith, which provide the basic framework for understanding Islamic belief and practice.¹ The source document emphasizes that Islamic religious education plays an important role in shaping students' character and good behavior through the introduction of faith and Islamic teachings. Therefore, the learning of the Pillars of Islam and the Pillars of Faith needs to be designed in accordance with children's developmental characteristics. A learning process that is meaningful, interactive, and enjoyable is necessary so that religious concepts can be understood not merely through memorization but also through meaningful learning experiences.

The Pillars of Islam and the Pillars of Faith are important components of Islamic education because they introduce students to the fundamental dimensions of Islamic belief and religious practice. The Pillars of Islam provide a framework for understanding essential religious practices, while the Pillars of Faith introduce students to

¹ B B Quraiba, "The Logical Assessment in Thr Holy Quran and Its Inference on the Divine Guidance of the Pillar of Faith," *Quranica* 12, no. 1 (2020): 75–94, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85217065974&origin=inward>.

fundamental beliefs that form the basis of Muslim identity.² At the elementary school level, these concepts need to be introduced gradually through language, examples, activities, and learning experiences appropriate to students' age. Religious concepts that are presented only through verbal explanation and memorization may create difficulties for students who require concrete experiences. This condition makes the selection of appropriate learning media an important pedagogical consideration in Islamic education. The source material identifies the need for more interactive and enjoyable methods because conventional delivery of religious material may cause students to become bored and less enthusiastic. Consequently, innovation in Islamic education should seek to connect religious knowledge with learning activities that actively involve students.

Elementary school students generally benefit from learning experiences that involve visual, physical, social, and interactive activities. Learning media can provide concrete representations of abstract information and can help students organize information through meaningful experiences. In Islamic education, this function becomes especially relevant because some religious concepts contain dimensions that cannot be directly observed. The six Pillars of Faith, for example, include belief in matters of the unseen, which requires students to develop understanding through knowledge, explanation, reflection, and religious experience. The source explains that faith should not be understood merely as doctrine or assumption, but through processes of knowledge, understanding, and experience.³ Therefore, Islamic education requires learning strategies that can bridge conceptual religious knowledge with experiences that are accessible to elementary school students. Educational media can become one of the instruments for creating this bridge.

The development of learning media is also closely related to the transformation of contemporary educational practices. Teachers are increasingly expected to create learning environments that encourage students to participate actively rather than simply receive information. Interactive learning can provide opportunities for students to ask questions, respond to challenges, discuss ideas, and repeat important concepts in different ways. Such activities are particularly relevant to religious education because the internalization of Islamic values requires repetition, reflection, and connection with students' daily experiences. The source indicates that colored dice can increase student involvement through interaction, discussion, and repetition of learning material.⁴ The use of color also provides a visual association that may help students remember religious concepts. Thus, the development of simple educational media can become a meaningful innovation in elementary Islamic education.

Color dice media represents an educational innovation that combines play with learning. The dice can be designed so that each side contains a color, question, symbol, instruction, or religious concept associated with the learning objectives. Students interact with the dice by throwing them and responding to questions or activities associated with the color that appears. This process transforms the classroom from a

² L Karimova, "'Islam as a Pillar': Muslim Tatar Women's Narratives on Tatars' Identity and the Future," *Anthropology and Archeology of Eurasia* 53, no. 2 (2014): 8–32, <https://doi.org/10.1080/10611959.2014.1022424>.

³ S M Toorawa, "Pillars of Islam," *Princeton Encyclopedia of Islamic Political Thought*, 2012, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=105005661187&origin=inward>.

⁴ M Chida-Razvi, "Five Pillars of Islam," *Islam A Worldwide Encyclopedia Volumes 1 4*, 2017, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85205465714&origin=inward>.

teacher-dominated environment into a participatory learning environment. Students are encouraged to respond verbally, interact with peers, and engage directly with the learning material. The source describes color dice as a learning medium that combines game elements with Islamic learning and encourages interaction, discussion, and repetition. Accordingly, color dice can be understood not simply as a game but as a pedagogical instrument designed to facilitate Islamic learning.

The use of games in Islamic education is relevant to children's learning characteristics because games can create a relaxed atmosphere while maintaining educational objectives. Educational games allow students to experience learning as an active process rather than a passive obligation. In the context of the Pillars of Islam and the Pillars of Faith, games can provide repeated opportunities for students to mention, identify, explain, and associate religious concepts. The source notes that educational games can support character and spiritual education by creating enjoyable and meaningful learning experiences.⁵ Games can also facilitate social interaction, particularly when activities are organized in groups. Cooperation, responsibility, and religious attitudes can emerge through structured interaction during the learning process. Therefore, the educational value of a game depends not merely on its entertaining character but on how effectively it is connected to the objectives of Islamic education.

The use of color dice is particularly interesting because it combines visual and kinesthetic dimensions of learning. Colors can function as visual cues that help students associate particular questions or concepts with specific learning categories. Meanwhile, throwing, selecting, moving, and responding to the dice creates physical involvement that can maintain students' attention.⁶ The source reports that colored dice support visual and kinesthetic learning styles among elementary school children. Such characteristics make the medium potentially suitable for students who experience difficulties when learning religious concepts exclusively through reading or listening. The physical dimension of the activity can also contribute to children's motor development and their willingness to participate in learning activities. Consequently, color dice can serve multiple pedagogical functions within Islamic education.

The context of SDN Slati 02 provides an important setting for examining this educational innovation. The research was conducted at SDN Slati 02, Larangan District, Brebes Regency, with elementary students participating in Islamic learning activities involving color dice. The original study identifies fourth-grade students as the main research subjects in its abstract. The study also involved an Islamic Religious Education teacher and the school principal as supporting informants. This setting allows the research to examine the role of color dice from the perspective of actual classroom interaction. The focus is therefore not limited to whether students can answer religious questions, but also concerns motivation, participation, interaction, understanding, and character formation. This contextual approach is consistent with qualitative descriptive research that seeks to describe educational phenomena comprehensively.⁷ The study is important because innovation in Islamic education should not always depend on sophisticated digital technology. Simple, affordable, and

⁵ Quraiba, "The Logical Assessment in Thr Holy Quran and Its Inference on the Divine Guidance of the Pillar of Faith."

⁶ E Oliver, "The Pillars of Our Faith," *Verbum Et Ecclesia* 43, no. 1 (2022), <https://doi.org/10.4102/ve.v43i1.2532>.

⁷ K D Alavi, "Pillars of Religion and Faith," *Voices of Islam Volumes 1 5*, 2006, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85183284981&origin=inward>.

locally producible learning media can provide valuable alternatives for elementary school teachers. The color dice described in the source can be made from thick cardboard, used paper, colored origami paper, glue, scissors, a ruler, and a cube template. This characteristic demonstrates that Islamic learning innovation can be developed from materials that are relatively accessible to teachers and schools. Such accessibility is important for educational contexts where technological resources may be limited. The pedagogical value of the medium therefore lies not in its technological sophistication but in its ability to facilitate meaningful interaction with Islamic knowledge.⁸ This approach also provides teachers with opportunities to adapt the medium to different religious topics and student characteristics.

Based on this background, the present study examines the role of color dice media as an educational tool in Islamic education learning for introducing the Pillars of Faith and the Pillars of Islam to fourth-grade students at SDN Slati 02. The study focuses on how the medium is used during Islamic learning activities and how students respond to the learning experience. It also examines the extent to which the medium supports students' understanding of basic Islamic concepts. In addition, the study considers students' motivation, participation, cooperation, responsibility, and religious attitudes during the learning process.⁹ The research is expected to contribute to the development of creative Islamic education practices at the elementary school level. The study also provides an example of how simple educational games can be integrated into religious instruction without removing the substantive character of Islamic teachings. Ultimately, the research positions color dice media as a pedagogical strategy within Islamic education rather than merely as an entertaining classroom activity.

Literature Review

Islamic education is fundamentally concerned with developing students' knowledge, attitudes, values, and behavior based on Islamic teachings. At the elementary level, Islamic education introduces foundational concepts that shape students' understanding of their religious identity. The Pillars of Islam and the Pillars of Faith occupy an important position within this foundation. Learning these concepts requires more than memorizing a list of religious terms because students need to understand their meaning and relevance.¹⁰ The source emphasizes that Islamic education contributes to character formation and the development of good behavior. Therefore, instructional strategies for teaching basic Islamic concepts should support cognitive, affective, and behavioral dimensions simultaneously.

The Pillars of Islam constitute essential foundations of Islamic religious practice. Introducing these pillars to children helps them recognize the basic practices associated with being Muslim.¹¹ At the elementary level, teachers need to present the

⁸ S A Schottmann, "The Pillars of 'Mahathir's Islam': Mahathir Mohamad on Being-Muslim in the Modern World," *Asian Studies Review* 35, no. 3 (2011): 355–72, <https://doi.org/10.1080/10357823.2011.602663>.

⁹ J Cesari, "Securitization and Secularization: The Two Pillars of State Regulation of European Islam," *Routledge Handbook of Religion and Politics Second Edition*, 2016, <https://doi.org/10.4324/9781315643922>.

¹⁰ Karimova, "'Islam as a Pillar': Muslim Tatar Women's Narratives on Tatars' Identity and the Future."

¹¹ C C Z Raheema, "Five Pillars of Islam in Relation to Physical Health, Spiritual Health and Nursing Implications," *International Medical Journal Malaysia* 17 (2016): 105–8, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85065527647&origin=inward>.

concepts in ways that are understandable and appropriate for students' developmental characteristics. Hafidz, Bastian, and Wibowo investigated the introduction of the Pillars of Islam to children through hadith-based approaches in the digital era. Their study highlights the importance of selecting teaching approaches that are appropriate for children. It also indicates that introducing Islamic principles can be supported through media and learning systems that respond to children's characteristics. This finding supports the need to develop engaging learning media for elementary Islamic education. The Pillars of Faith represent the fundamental beliefs within Islam. The source describes six main pillars that constitute the foundation of religious belief and include matters related to the unseen.¹² Because some of these concepts are abstract, elementary students may require carefully designed explanations and learning experiences. Faith should be developed through knowledge, understanding, and experience rather than through mechanical memorization alone. Urka emphasizes the importance of the principle of certainty in the Pillars of Faith within Islamic counseling. Although the context of Urka's research differs from elementary classroom learning, the conceptual emphasis on faith as an internalized principle remains relevant to Islamic education. This perspective strengthens the argument that teaching the Pillars of Faith should encourage understanding and reflection rather than only recall. Learning media can function as an intermediary between teachers, students, and learning content. In the source, media is described as an important component for creating meaningful learning experiences and encouraging student activity. The interaction between students and learning media is considered a concrete manifestation of the learning process.¹³ This means that media should not be viewed merely as supplementary equipment placed in the classroom. Instead, media should be designed to stimulate student engagement with learning content. In Islamic education, the selection of media therefore needs to consider both pedagogical effectiveness and the suitability of the content with Islamic values. Color dice represent one example of such media.

Games have increasingly been recognized as potentially useful educational instruments. A game becomes educational when its structure is deliberately connected to learning objectives. In elementary education, games can provide opportunities for repetition, problem solving, communication, and social interaction. These characteristics are relevant to Islamic education because students often need repeated exposure to basic religious concepts.¹⁴ The source describes color dice as an educational game that combines learning and entertainment. The game can also facilitate students' involvement through discussion and response to questions. Thus, educational games can provide an alternative instructional strategy for introducing fundamental Islamic concepts.

The educational value of dice has been explored in several contexts. Manan, Fithriyah, and Nawafilaty examined the use of letter dice in developing children's ability to recognize Hijaiyah letters. Their study demonstrates that the physical form of dice can be adapted to educational objectives. Although their research focuses on Hijaiyah

¹² P Samsel, "The First Pillar of Islam," *Parabola* 32, no. 1 (2007): 42–49, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=60950471982&origin=inward>.

¹³ S A M Zailani, "Fasting Ontology in Pillars of Islam," *Indonesian Journal of Electrical Engineering and Computer Science* 12, no. 2 (2018): 562–69, <https://doi.org/10.11591/ijeecs.v12.i2.pp562-569>.

¹⁴ I Jamal, "Classification of Hadith Fi'li in Sahih Al-Bukhari Based on Contextual Understanding on the Pillars of Islam," *Advanced Science Letters* 23, no. 5 (2017): 4681–85, <https://doi.org/10.1166/asl.2017.8948>.

recognition rather than the Pillars of Islam and the Pillars of Faith, it provides relevant evidence regarding the adaptability of dice-based media. Dice can transform an ordinary play structure into a structured learning instrument. This principle can be transferred into Islamic education by replacing numerical or alphabetic content with religious questions and concepts. Herawati and Wulansuci's work further illustrates the educational potential of dice-based activities.¹⁵ Their research explains that dice can be modified into learning instruments that stimulate children's cognitive development. The source also associates dice activities with children's physical movement and coordination. These findings are important because elementary learning should accommodate different dimensions of child development. Islamic education can benefit from media that combines cognitive learning with physical activity. Color dice can therefore support the memorization and recognition of religious concepts while also encouraging students to move, select, respond, and interact.

Faizah and Pusparini investigated the impact of dice media on motor development among early childhood learners. Their research demonstrates that dice-based learning activities can provide physical stimulation in educational settings. Although the research population differs from the fourth-grade students examined in the present study, the findings remain relevant to the physical characteristics of game-based learning. Children can learn while performing controlled physical activities. This characteristic is consistent with the use of color dice, which requires students to throw or interact with the dice.¹⁶ The finding strengthens the pedagogical argument that learning media can simultaneously facilitate academic and developmental needs. Visual learning is another important dimension of color dice media. Colors can serve as visual markers that help students distinguish different questions or categories. In elementary classrooms, visual cues may simplify information and provide memorable associations. The source explicitly reports that colors in the dice are designed to support visual associations and children's memory. This characteristic can help students repeatedly connect specific colors with specific Islamic concepts. Such associations can reduce the cognitive burden of remembering several concepts simultaneously. Therefore, visual design is an important element in developing effective Islamic learning media.

Kinesthetic learning is also supported by the physical interaction involved in dice games. Students do not merely look at information or listen to teacher explanations. They throw the dice, identify the resulting color, select the corresponding question, and respond to it.¹⁷ This sequence creates a chain of physical and cognitive activity. The source identifies this characteristic as supportive of visual and kinesthetic learning styles. For elementary students, such involvement can help maintain attention during Islamic education lessons. It also makes the learning experience more varied than conventional verbal instruction.

Student motivation is a central concern in Islamic education. Religious concepts may become difficult to learn when students experience lessons as repetitive

¹⁵ R Balasubramaniam, "On History of Damage Caused to Quwwat-UI-Islam Mosque by Cannon Fire Employed to Break the Delhi Iron Pillar," *Iup Journal of History and Culture* 3, no. 1 (2009): 105–16, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=52649089765&origin=inward>.

¹⁶ Chida-Razvi, "Five Pillars of Islam."

¹⁷ E Bosworth, "Pillars of Islam," *A New Dictionary of Religions*, 2008, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=105004508784&origin=inward>.

memorization without interaction. The source identifies boredom and reduced enthusiasm as problems that can arise from conventional approaches. Color dice provide an alternative by incorporating an element of uncertainty and play. Students become curious about which color will appear and what question they will receive. This curiosity can encourage students to participate actively. Thus, the motivational dimension of color dice is directly related to the creation of an enjoyable learning environment.

Interaction is another important element in game-based Islamic education. When students participate in groups, they are exposed to different answers and interpretations. They can listen to peers, discuss questions, correct misunderstandings, and provide support.¹⁸ Such interaction can transform individual memorization into social learning. The source reports that social interaction during the game increases discussion and reflection concerning religious values. This finding suggests that color dice have value beyond the individual acquisition of religious knowledge. The medium can also become a mechanism for developing social dimensions of Islamic learning.

Cooperation is closely related to Islamic character education. Students who work together during a game need to follow rules, take turns, listen to others, and respect different answers. These behaviors can be connected to broader Islamic values such as responsibility, respect, and mutual assistance.¹⁹ The source reports the emergence of cooperation and responsibility during color dice activities. Such findings suggest that game-based learning can integrate cognitive objectives with character development. This integration is especially relevant to Islamic education, which seeks to connect religious knowledge with attitudes and behavior. Therefore, educational games can function as character-building environments when properly designed.

The research of Ardiari and colleagues is directly relevant to the present study. Their work is cited in the source as supporting the use of educational games integrated with the values of the Pillars of Islam and the Pillars of Faith. Such integration can facilitate children's understanding and application of Islamic teachings in everyday life. The relevance of their study lies in its combination of educational games, religious concepts, and character development.²⁰ This conceptual relationship provides a foundation for examining color dice in an elementary Islamic education context. The present study extends this concern by focusing on the implementation and student responses at SDN Slati 02. Thus, the current research can be viewed as a contextual examination of an educational-game approach to Islamic learning.

Putri and Anggapuspa examined board game media for introducing the Pillars of Islam. Their research is relevant because both board games and color dice use play-based interaction to communicate religious content. The source reports that board games can significantly support children's understanding of the Pillars of Islam through

¹⁸ J A Selby, "Interrogating Categories with Ethnography: On the 'Five Pillars' of Islam," *Constructing Data in Religious Studies Examining the Architecture of the Academy*, 2019, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=85125022825&origin=inward>.

¹⁹ Hatmiah Hatmiah, "The Role of Islamic Cultural History Teachers in Improving Student Learning Activities through the Cooperative Learning Method in Class XI Aat State Islamic Senior High School 4 Tabalong," *Integrated Education Journal* 3, no. 1 (April 25, 2026): 1–11, <https://doi.org/10.67899/iej.v3i1.201>.

²⁰ S A Khan, "Letter-Poems to Shauki Masi: Diasporic Queer South Asian Muslim Reflections on the Five Pillars of Islam," *Meridians* 20, no. 1 (2021): 183–92, <https://doi.org/10.1215/15366936-8913174>.

interactive and enjoyable approaches.²¹ This finding supports the broader proposition that religious learning can be enhanced through game structures. Color dice differ in their physical design, but they share the principles of participation, repetition, and interaction. The present research therefore builds upon the same pedagogical logic while examining a different type of game medium.

Mariani's research is also relevant to the development of color dice media. Her study at RA Al-Furqon Madina emphasizes the use of colored dice for introducing colors and religious values simultaneously. This indicates that color-based dice can combine more than one learning objective. The medium can provide visual stimulation while communicating religious concepts.²² Although the educational level in Mariani's research differs from the elementary school context of the present study, the underlying principle of integrating colors and religious learning remains relevant. The present study applies this principle specifically to the introduction of the Pillars of Islam and the Pillars of Faith. This contextual adaptation represents an important dimension of the present research.

The design of educational media should also consider practicality. A medium that is theoretically attractive but difficult to produce may not be sustainable for teachers. The color dice described in the source can be made from simple materials such as cardboard, origami paper, glue, scissors, rulers, and templates. This simplicity enables teachers to construct the medium without requiring specialized technology. It also provides opportunities for teachers to modify questions according to the curriculum and students' learning levels. Practicality therefore becomes one of the strengths of this medium. In Islamic education, such low-cost innovation can support teachers in developing creative classroom practices.

The instructional procedure associated with color dice is also relatively flexible. Students can participate in activities involving songs, clapping, rotating markers, throwing dice, and selecting questions according to colors. Questions may include identifying the five Pillars of Islam, explaining the meaning of the Shahadah, or identifying the category of a particular belief. The teacher can then provide follow-up questions based on students' responses.²³ This structure allows the teacher to maintain control over the substance of Islamic learning while allowing students to participate actively. The activity can therefore be adapted to different levels of difficulty. Such flexibility is valuable for elementary Islamic education.

The concept of experiential learning is relevant to the use of educational games in Islamic education. Students may remember information more effectively when they encounter it through repeated meaningful experiences. Throwing a dice, receiving a question, answering it, hearing peer responses, and receiving teacher feedback constitute a sequence of learning experiences. The source describes color dice as a medium that provides meaningful experiences for students. This experience can help students connect religious knowledge with active participation. The approach also

²¹ A Noor Hilyati, "A Study of Islamic Management: The Effect of '5 Pillars of Islam' Practice on Majelis Perbandaran Kuala Kangsar (MPKK Staffs)," *Studies in Systems Decision and Control*, 2025, https://doi.org/10.1007/978-3-031-96530-2_56.

²² F B López, "The Knowledge of Islamic Religiosity in the Spanish Modern Age: The Five Pillars of Islam," *Vinculos De Historia*, no. 8 (2019): 92–113, https://doi.org/10.18239/vdh_2019.08.05.

²³ E D A Hulmes, "Pillars of Islam (Arkan Al-Din)," *Encyclopedia of Islamic Civilization and Religion*, 2013, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=105029144415&origin=inward>.

creates opportunities for reflection and discussion. Therefore, experiential dimensions strengthen the pedagogical rationale for using color dice in Islamic education.

The literature also suggests that Islamic learning media should be evaluated from more than one dimension. Cognitive understanding is important, but it should be accompanied by motivation, participation, social interaction, and religious attitudes. The source identifies increased motivation, deeper understanding, collaboration, responsibility, and positive religious attitudes as outcomes associated with color dice. These dimensions correspond with the comprehensive objectives of Islamic education.²⁴ Therefore, the present study does not reduce the role of color dice to a question of memorization. Instead, it examines the medium as a learning environment that connects knowledge, participation, and character. This multidimensional perspective strengthens the educational significance of the study.

Despite the relevance of previous research, a contextual gap remains. Existing studies cited in the source discuss educational games, board games, Hijaiyah dice, motor development, and the introduction of Islamic concepts, but they do not specifically describe the implementation of color dice for the Pillars of Islam and the Pillars of Faith among fourth-grade students at SDN Slati 02. The present study addresses this contextual gap by examining an actual elementary Islamic education setting. The qualitative descriptive approach allows the researchers to explore how the medium operates in classroom interaction. It also enables attention to student responses that may not be fully captured by numerical measurements. The study therefore contributes contextual evidence regarding the role of simple educational games in elementary Islamic education. This contribution is especially relevant for teachers seeking practical innovations for religious instruction.

Based on the reviewed literature, color dice can be theoretically positioned as an interactive, visual, kinesthetic, collaborative, and experiential medium for Islamic education. Its effectiveness should be understood in relation to how teachers design the questions, organize the activities, provide explanations, and connect the game to Islamic learning objectives. The medium itself does not automatically produce meaningful learning. Its educational value emerges through appropriate pedagogical integration. The present research therefore examines not only the physical medium but also the learning process surrounding its implementation. This approach places the teacher and students at the center of the educational process. Consequently, color dice are conceptualized as a pedagogical tool within Islamic education rather than an independent learning method.

Method

This study employed a descriptive qualitative approach to examine the role of color dice media in Islamic education learning. The approach was selected because the study sought to describe the learning process and student responses in a natural educational setting. Qualitative research enables researchers to examine phenomena from the perspective of participants. In this study, the phenomenon concerned the use of color dice to introduce the Pillars of Islam and the Pillars of Faith. The research therefore focused on observable classroom interactions, student responses, teacher explanations, and learning experiences. The source explicitly states that the descriptive qualitative method was used to provide an in-depth description of the impact of color dice and students' understanding of religious material.

²⁴ M M Abdelkader, "Religious Themes and Pillars of Islam in Byzantine Jewels of Antonio de Zayas," *Anaquele De Estudios Arabes* 34, no. 1 (2023): 53–70, <https://doi.org/10.5209/anqe.82170>.

The research was conducted at SDN Slati 02, Larangan District, Brebes Regency. The school was selected as the research setting because the study examined the implementation of color dice within elementary Islamic education learning. The research focused on fourth-grade students as the main subjects. The source's abstract identifies fourth-grade students as the principal research subjects. The present article maintains this focus in accordance with the stated research design and title. The school principal and Islamic Religious Education teacher functioned as supporting informants. The main research subjects were fourth-grade students who participated in Islamic education activities using color dice. Their involvement was important because the study aimed to understand how students experienced and responded to interactive religious learning. The teacher was also an important source because the teacher understood the learning objectives, classroom dynamics, and students' responses. The principal served as an additional informant concerning the broader educational context. The combination of students and educational practitioners enabled the researchers to obtain information from multiple perspectives. This design was consistent with the source's use of supporting informants in addition to students.

Data were collected through direct observation. Observation was conducted by paying attention to students' interaction with the color dice during Islamic education learning. The researcher observed participation, enthusiasm, verbal responses, non-verbal responses, peer interaction, and engagement with religious questions. Observation allowed the researcher to document classroom behavior as it occurred naturally. The source identifies direct observation as one of the principal data collection techniques. This technique was important because the role of the media could be examined through actual classroom activity rather than only through participants' retrospective statements.

The second data collection technique was semi-structured interviewing. Interviews were conducted with students and teachers to understand their perceptions of the color dice medium. Semi-structured interviews provided opportunities for researchers to ask prepared questions while allowing participants to explain their experiences more freely. Students could describe what they found interesting, difficult, or helpful during the learning activity. Teachers could explain the pedagogical rationale and their observations of students' learning behavior. The source explicitly identifies semi-structured interviews with students and teachers as part of the research design. Thus, interviews complemented observational findings.

The third data collection technique was documentation. Documentation included photographs of learning activities, student worksheets, and teacher notes during the learning process. These materials provided supporting evidence concerning the implementation of color dice.²⁵ Documentation was also useful for comparing observed classroom activities with teacher records and student work. The use of documentation strengthened the descriptive character of the research. It enabled researchers to preserve information about the learning process that might not be fully captured through observation or interviews. The source explicitly identifies photographs, student worksheets, and teacher records as documentary data.

The researcher served as the principal research instrument. The researcher participated as an active observer while using observation guidelines, interview

²⁵ M Americo, "Depicting the Prophet, Social Justice, and the Pillars of Islam in The Message (1976)," *Law Justice and Society in the Medieval World an Introduction Through Film*, 2025, <https://www.scopus.com/inward/record.uri?partnerID=HzOxMe3b&scp=105003983834&origin=inward>.

questions, and documentation sheets to organize data collection. The observation guide helped focus attention on student enthusiasm, mastery of material, participation, and social interaction. The interview guide provided a framework for exploring perceptions of the color dice activity. Documentation sheets supported systematic recording of classroom events. The source explains that the researcher functioned as an active observer supported by these instruments. This arrangement allowed the research process to remain flexible while retaining methodological direction.

Data analysis was conducted through data reduction, data presentation, and conclusion drawing. Data reduction involved selecting and organizing information relevant to the research focus. The researchers grouped findings into themes such as student enthusiasm, mastery of material, and social interaction. Data were then presented according to these themes to identify patterns in the classroom experience. Conclusions were drawn after interpreting the relationships among the observed and reported phenomena. The credibility of the findings was strengthened through source triangulation and member checking with informants.

Results and Discussion

The implementation of color dice at SDN Slati 02 demonstrated that simple game-based media can create a more interactive Islamic education learning environment. Students were actively involved in the learning process rather than merely listening to teacher explanations. The color dice provided a physical object around which students could organize questions and answers concerning the Pillars of Islam and the Pillars of Faith. The classroom activity encouraged students to participate in turns and respond to religious questions. The source reports increased student enthusiasm and active participation during game and group discussion sessions. These findings indicate that the medium contributed to changing the atmosphere of Islamic learning from passive reception toward active engagement.

One important finding concerned students' motivation. Students demonstrated enthusiasm when participating in the dice activity because the learning process contained elements of play and curiosity. The appearance of a particular color created anticipation regarding the question that students would receive. This situation made the learning activity different from conventional memorization-oriented instruction. Students had opportunities to repeat religious concepts without experiencing repetition as monotonous. The source identifies increased motivation as one of the main findings of the study.²⁶ Therefore, color dice functioned as a motivational stimulus within Islamic education learning.

A significant finding emerged in relation to students' conceptual understanding of fundamental religious knowledge. The integration of color-coded questions within the game-based learning process encouraged students to recall, identify, and articulate concepts related to the Pillars of Islam and the Pillars of Faith. Repeated engagement with these concepts through structured game activities facilitated students' recognition of the fundamental organization and meaning of the learning material.²⁷ The findings indicate that students who participated in color dice-based learning demonstrated

²⁶ Muhammad Iqbal Wahidah Wahidah, Irfan Noor, "The Formation of Morality and Spirituality as the Primary Objectives within the Framework of Islamic Educational Philosophy," *Integrated Education Journal* 2, no. 2 (2025): 20–32, <https://doi.org/10.67899/iej.v2i2.193>.

²⁷ Afifah Siti Nur Baiti, Firmansyah Firmansyah, and M. Saprawi Rizal, "The Effectiveness of the School Literacy Program in Enhancing Students' Reading Interest at SMK Negeri 1 Mempawah Hilir," *Integrated Education Journal* 3, no. 1 (April 30, 2026): 48–62, <https://doi.org/10.67899/iej.v3i1.207>.

improved conceptual understanding compared with their prior learning experiences. Students further perceived the medium as beneficial for memory retention because the learning process was presented in an accessible, engaging, and enjoyable manner. These findings suggest that color dice function not merely as a motivational learning aid but also as an instrument for reinforcing students' conceptual knowledge. Nevertheless, the pedagogical effectiveness of the medium remained dependent on teacher facilitation to ensure that students' responses were accurately interpreted within the framework of sound Islamic understanding.

Beyond the cognitive dimension, the implementation of color dice generated meaningful social interaction among students during the learning process.²⁸ Students were encouraged to communicate with their peers, formulate responses collaboratively, and discuss alternative answers to questions presented through the game. This interaction created opportunities for students to listen to different perspectives, compare their understanding, and negotiate appropriate responses. Such collaborative engagement represents an important distinction from instructional practices that rely predominantly on individual memorization and teacher-centered explanation. The findings demonstrate that game-based activities can create a more dialogical learning environment in which religious concepts become subjects of discussion and reflection.²⁹ From the perspective of Islamic Religious Education, this social dimension is particularly relevant because the learning process is expected not only to develop individual religious knowledge but also to cultivate interpersonal values such as cooperation, respect, tolerance, and responsibility.

Another important dimension identified through the learning activity was the development of cooperation and individual responsibility. Participation in the color dice game required students to comply with agreed-upon rules, wait for their respective turns, respond to questions, and contribute actively to group activities. Although these behaviors appear simple, they constitute meaningful opportunities for students to internalize discipline, responsibility, and respect for others within an authentic classroom context.³⁰ Collaborative discussions also encouraged students to assist peers in interpreting questions and formulating appropriate answers. The emergence of cooperation and responsibility during the activity indicates that game-based Islamic learning can simultaneously accommodate cognitive and character-development objectives. Accordingly, color dice may be conceptualized as an instructional medium capable of integrating religious knowledge acquisition with the cultivation of Islamic character values.

The findings further highlight the instructional significance of visual representation in facilitating students' engagement with religious learning materials. The colors incorporated into the dice operated as visual cues that students could associate with particular questions, themes, or categories of learning content. Such associations reduced the cognitive burden of processing multiple questions simultaneously by providing contextual signals that helped students identify the

²⁸ Hasna 'Afifah, Ria Susanti, and Mahmud, "The Tilawati Method in Qur'an Learning at the Nahdhatul Quran Tahfizh House, Manarap Village, Danau Panggang District," *Integrated Education Journal* 3, no. 1 (June 30, 2026): 75–87, <https://doi.org/10.67899/iej.v3i1.182>.

²⁹ Mehmet H Tuna, "Fundamentals of a Pluralism-Fostering Islamic Religious Education: Navigating Cultural and Religious Dimensions of Plurality," *Religious Education* 119, no. 4 (2024): 321–37, <https://doi.org/10.1080/00344087.2024.2384690>.

³⁰ Suhayib and M F Ansyari, "Design of Islamic Religious Education: Purposes, Alignment of Curriculum Components and Contexts," *British Journal of Religious Education* 45, no. 4 (2023): 382–93, <https://doi.org/10.1080/01416200.2023.2220940>.

relevant material.³¹ Rather than functioning as an ornamental component, color was deliberately positioned as an instructional element that contributed to recognition and memory. This finding is particularly pertinent to elementary Islamic Religious Education, in which students frequently encounter abstract concepts and text-based religious materials. The strategic use of visual cues can therefore transform relatively abstract content into more recognizable and accessible learning experiences.

In addition to visual engagement, the activity demonstrated the pedagogical potential of kinesthetic participation in Islamic Religious Education. Students were physically involved in throwing, handling, and responding to the color dice, followed by selecting or answering questions associated with the resulting color. This sequence incorporated movement, attention, anticipation, and immediate cognitive response into the learning process.³² Such physical engagement introduced variation into classroom instruction and helped reduce the monotony that may arise from prolonged listening, reading, or memorization. The findings consequently suggest that visual and kinesthetic elements can be integrated into religious instruction without compromising the academic and spiritual seriousness of Islamic content. Instead, physical interaction can serve as a pedagogical mechanism for sustaining attention and increasing students' active participation in learning.

The implementation of the medium also reaffirmed the centrality of teacher facilitation in game-based Islamic learning. Although the color dice provided a structured mechanism for presenting questions and stimulating student responses, the medium itself could not independently guarantee the accuracy or depth of religious understanding.³³ Teachers remained responsible for explaining concepts, clarifying ambiguous responses, correcting misconceptions, and relating students' answers to broader Islamic values. Follow-up questions could also be developed according to the color or side of the dice that appeared, thereby allowing teachers to adjust the level of cognitive engagement according to students' responses. This finding reinforces the principle that instructional media should operate as pedagogical instruments under professional teacher guidance rather than function as substitutes for teachers. In this context, color dice strengthen the teacher's role as facilitator, mediator, and interpreter of religious knowledge.

The pedagogical relevance of color dice becomes particularly evident when applied to religious concepts traditionally taught through memorization. The Pillars of Islam and the Pillars of Faith constitute foundational elements of Islamic knowledge that require students to recognize, remember, and understand a structured set of concepts.³⁴ Game-based repetition provides an alternative mechanism through which such knowledge can be practiced without depending exclusively on rote memorization.

³¹ N Saada, "Educating for Global Citizenship in Religious Education: Islamic Perspective," *International Journal of Educational Development* 103 (2023), <https://doi.org/10.1016/j.ijedudev.2023.102894>.

³² A Nailasariy, "Implementation of the Design for Change (DFC) Method through Project-Based Learning in Developing Intrapersonal and Interpersonal Skills of Islamic Religious Education Students," *Jurnal Pendidikan Agama Islam* 20, no. 1 (2023): 132–49, <https://doi.org/10.14421/jpai.v20i1.6668>.

³³ Kamel Essabane, Paul Vermeer, and Carl Sterkens, "Islamic Religious Education and Citizenship Education: Their Relationship According to Practitioners of Primary Islamic Religious Education in The Netherlands," *Religions* 13, no. 9 (2022): 826, <https://doi.org/10.3390/rel13090826>.

³⁴ H A B Malla, "Implementation of Multicultural Values in Islamic Religious Education Based Media Animation Pictures as Prevention of Religious Radicalism in Poso, Central Sulawesi, Indonesia," *International Journal of Criminology and Sociology* 10 (2021): 51–57, <https://doi.org/10.6000/1929-4409.2021.10.08>.

Questions concerning the identification of the five Pillars of Islam, the meaning of the Shahadah, or the identification and explanation of particular Pillars of Faith can be systematically incorporated into the game. Through variations in questioning, students can be guided from basic recall toward explanation and interpretation. Thus, the color dice medium has the potential to support a gradual cognitive progression from recognition and memorization toward conceptual understanding.

The learning activity further revealed its contribution to students' character formation within the framework of Islamic education. Through participation in the game, students encountered practical opportunities to demonstrate cooperation, responsibility, discipline, active participation, respect for peers, and awareness of religious values.³⁵ These behavioral dimensions correspond with the broader objectives of Islamic Religious Education, which extend beyond the transmission of doctrinal knowledge toward the formation of attitudes and morally responsible behavior. The findings therefore indicate that educational games can serve a dual function as instructional media and as contextual environments for character development. From this perspective, meaningful Islamic learning should not be evaluated solely on the basis of students' capacity to reproduce religious information. Observable behavioral, interpersonal, and reflective responses should also be considered as indicators of the extent to which learning contributes to students' holistic development.³⁶ Finally, the findings demonstrate the practicality, flexibility, and adaptability of color dice as an instructional innovation for elementary Islamic Religious Education. The medium can be constructed using relatively inexpensive and accessible materials and can subsequently be modified according to specific learning objectives, student characteristics, and curricular content. Teachers may assign different questions, symbols, themes, or learning categories to particular sides or colors of the dice, allowing the same medium to be reused across various instructional contexts. Its application can also be extended beyond the Pillars of Islam and the Pillars of Faith to thematic religious learning, moral education, character formation, and other age-appropriate Islamic educational content. This adaptability enhances the potential sustainability of the medium, particularly in elementary-school contexts where teachers may require simple yet engaging instructional innovations. Therefore, color dice possess not only pedagogical significance but also practical value as an affordable, adaptable, and context-sensitive medium for strengthening Islamic Religious Education.

Summary of Findings

No.	Aspect of Islamic Education Learning	Findings from Color Dice Implementation	Educational Implication
I	Learning motivation	Students demonstrated increased enthusiasm and active participation	Game elements can stimulate interest in Islamic learning

³⁵ L Franken, "Islamic Religious Education in Europe: A Comparative Study," *Islamic Religious Education in Europe A Comparative Study*, 2021, 1–312, <https://doi.org/10.4324/9780429331039>.

³⁶ Amirudin, "Reflective Digital Pedagogy in Islamic Religious Education and Religious Character Formation in Higher Education," *International Journal of Learning Teaching and Educational Research* 25, no. 2 (2026): 763–82, <https://doi.org/10.26803/ijlter.25.2.34>.

No.	Aspect of Islamic Education Learning	Findings from Color Dice Implementation	Educational Implication
2	Understanding	Students showed better recognition and understanding of the Pillars of Islam and the Pillars of Faith	Repeated interactive questions reinforce religious concepts
3	Memory	Colors and repeated questions helped students remember concepts	Visual cues can support retention
4	Participation	Students actively responded to questions and joined learning activities	Students become active participants rather than passive recipients
5	Social interaction	Students discussed questions and responses with peers	Islamic learning can develop collaborative learning behavior
6	Cooperation	Students worked together during group activities	Media can support social values in Islamic education
7	Responsibility	Students followed rules and participated according to turns	Game structures can cultivate responsibility
8	Visual learning	Color served as an association with religious questions	Visual media can simplify learning organization
9	Kinesthetic learning	Students physically interacted with the dice	Movement can maintain engagement in elementary learning
10	Religious character	Students displayed positive religious and social attitudes	Islamic education can integrate knowledge and character formation

The findings presented in the table indicate that the pedagogical function of color dice extends considerably beyond their use as a playful mechanism for delivering questions. Rather, the medium appears to influence multiple dimensions of the Islamic Religious Education learning process, encompassing students' cognitive engagement, affective responses, social interaction, teacher–student communication, and physical involvement with learning materials. The simultaneous interaction of students with religious content, peers, teachers, and tangible learning objects contributes to the

formation of a learning environment in which cognitive and affective processes are mutually reinforced. From this perspective, the educational value of instructional media should not be determined solely by their ability to convey content, but also by their capacity to generate meaningful, participatory, and contextually relevant learning experiences.

In the context of Islamic Religious Education, color dice provide a relatively simple pedagogical mechanism for transforming religious learning into an interactive experience while maintaining the substantive objectives of Islamic instruction.³⁷ One of the most prominent implications of the findings relates to students' learning motivation. Motivation constitutes an important prerequisite for meaningful learning because students who demonstrate interest and psychological readiness are more likely to participate actively and engage more deeply with instructional content. The color dice activity generated an element of curiosity through the unpredictability of the color and question that would emerge during each turn.³⁸ This anticipation created an immediate stimulus for participation and maintained students' attention throughout the activity. Moreover, the incorporation of game elements reduced the perceived distance between formal instruction and enjoyable classroom experiences. Within Islamic Religious Education, this approach is particularly relevant because religious concepts that are frequently introduced through memorization can otherwise be perceived as repetitive. The findings therefore suggest that the integration of playful and interactive elements can cultivate more positive attitudes toward religious learning while preserving its educational purpose.

The motivational effect of the medium was closely associated with its contribution to students' conceptual understanding. Learning the Pillars of Islam and the Pillars of Faith should extend beyond the ability to reproduce predetermined lists; students need to develop an understanding of the meaning, significance, and practical implications of these foundational concepts in Islamic life. Color dice facilitate this process by enabling teachers to formulate questions that move across different cognitive levels, including identification, explanation, interpretation, and reflection. The immediate interaction between question and response also creates opportunities for formative feedback. Incorrect responses can be clarified directly by the teacher, whereas correct responses can be reinforced through examples or additional explanations. Consequently, the activity establishes an instructional cycle consisting of questioning, responding, feedback, clarification, and reinforcement. Such a process provides greater pedagogical depth than memorization alone because students are given opportunities to demonstrate and reconstruct their understanding of religious concepts.

Another important contribution concerns memory retention and conceptual recall. Foundational religious concepts at the elementary-school level require repeated exposure because students are still developing their capacity to organize and retain new information. Nevertheless, repetition presented through a uniform instructional

³⁷ Ahmad Nabriz et al., "Artificial Intelligence and Islamic Religious Education: Integrating Qur'anic Ethical Principles to Foster Responsible Digital Literacy among Muslim Students," *Integrated Education Journal* 3, no. 1 (June 30, 2026): 63–74, <https://doi.org/10.67899/iej.v3i1.210>.

³⁸ J Jalili, "Philosophy of Islamic Education: Environmental and Behavioral Pathology of Children's Religious Education," *Journal of Philosophical Investigations* 16, no. 41 (2023): 49–61, <https://doi.org/10.22034/jpiut.2022.52370.3275>.

format may result in reduced attention and declining engagement.³⁹ Color dice introduce variability into the repetition process by combining changing question sequences, visual color cues, physical movement, and immediate interaction. Consequently, students encounter similar religious concepts within different moments and forms of classroom engagement. The reported perception that the medium made the material easier and more interesting to remember suggests that memory reinforcement may emerge from the interaction between repetition, visual association, active participation, and positive emotional engagement. Thus, the medium potentially transforms repetition from a predominantly mechanical activity into a more meaningful and memorable learning experience.

The findings also demonstrate a substantial shift in the pattern of student participation generated by the use of interactive media. In teacher-centered instructional settings, students may primarily occupy the role of listeners while the teacher explains religious concepts.⁴⁰ The color dice activity, by contrast, assigns students an active function through physical action, question answering, peer interaction, and immediate response. Each turn provides an explicit opportunity for individual students to contribute to the construction of classroom learning. Participation can subsequently expand through peer responses, clarification, and discussion of alternative answers. This structure contributes to a more dialogical classroom environment in which students are not merely recipients of religious information but active participants in the learning process. From the perspective of Islamic Religious Education, such participation is pedagogically significant because it allows students to practice articulating knowledge, communicating ideas, and demonstrating their understanding of religious concepts in an interactive setting.

The interactive structure of the activity further creates favorable conditions for the development of collaborative learning and cooperation. Cooperation is particularly relevant to Islamic education because the transmission of religious knowledge is expected to be accompanied by the development of positive social dispositions.⁴¹ During the color dice activity, students are required to respect turn-taking, listen to peers, respond appropriately to others' answers, and contribute to shared learning tasks. These interactions provide an authentic context in which social values can be practiced rather than merely explained theoretically. Teachers can use these moments to reinforce Islamic principles concerning mutual respect, responsibility, patience, and concern for others. Accordingly, cooperation should not be regarded merely as a secondary outcome of the game; it constitutes an integral component of the learning experience through which religious and social values can be simultaneously cultivated.

The effectiveness of this approach, however, remains strongly dependent on teacher facilitation and pedagogical intervention. The use of educational games carries the potential to shift classroom activities toward entertainment if the learning objectives, content, and assessment mechanisms are not clearly maintained. Within the color dice model, teachers are therefore responsible for selecting and organizing

³⁹ S Herlina, "Implementation Digital Literacy of Textbook of Statistics 1 for Islamic Religious Education Students," *Aip Conference Proceedings* 2734, no. 1 (2023), <https://doi.org/10.1063/5.0155539>.

⁴⁰ D Sijamhodžić-Nadarević, "Islamic Religious Education in Bosnia and Herzegovina Maktabs through the Prism of Mu'allims," *Nazhruna Jurnal Pendidikan Islam* 6, no. 3 (2023): 321–35, <https://doi.org/10.31538/nzh.v6i3.3584>.

⁴¹ A Mu'ti, "Pluralistic Islamic Religious Education: A Vision for Indonesia," *Review of Faith and International Affairs* 21, no. 2 (2023): 121–27, <https://doi.org/10.1080/15570274.2023.2200280>.

appropriate questions, establishing instructional rules, monitoring student participation, providing corrective feedback, and addressing misconceptions concerning Islamic teachings.⁴² Teachers can further employ follow-up questions based on students' responses to encourage deeper reasoning and connect factual knowledge with broader religious meanings. This finding reinforces the principle that instructional media should complement rather than replace professional teacher expertise. The color dice function most effectively when positioned within a deliberate pedagogical framework in which the teacher serves as facilitator, mediator, and guarantor of the accuracy of religious knowledge.

A further pedagogical significance lies in the integration of cognitive learning with character education. Islamic Religious Education possesses a multidimensional educational orientation that encompasses not only the acquisition of religious knowledge but also the development of attitudes, values, and morally responsible behavior. The color dice activity creates opportunities for these dimensions to be integrated within a single learning experience. While students respond to questions concerning religious concepts, they are simultaneously expected to demonstrate discipline, honesty, patience, cooperation, respect, and responsibility. Teachers can explicitly connect the rules and interactions of the game with Islamic ethical principles, thereby transforming classroom behavior into an opportunity for value internalization.⁴³ In this sense, the game becomes more than a medium for discussing religious values; it becomes a contextual environment in which students can practice those values through actual social interaction.

From an implementation perspective, the findings reveal considerable accessibility and feasibility of color dice as a low-cost instructional medium. Unlike technology-dependent learning resources, the medium can be constructed using relatively simple and inexpensive materials, thereby reducing barriers to implementation in schools with limited technological infrastructure. The production process involving cardboard, colored paper, adhesive materials, and basic tools allows teachers to develop the medium according to available resources.⁴⁴ More importantly, the content can be modified to correspond with curricular objectives, student characteristics, and specific learning topics. This practical characteristic increases the possibility of replication across elementary Islamic education contexts and positions color dice as an instructional innovation that does not depend on sophisticated technological facilities.

The adaptability of the medium is further reflected in its potential for contextual and curricular modification. Effective instructional media should correspond to the developmental characteristics of learners, the objectives of the curriculum, and the contextual conditions of the classroom. Color dice offer flexibility because the questions, colors, symbols, and thematic categories can be redesigned according to the specific content being taught. For example, questions concerning the Pillars of Islam can be integrated with questions related to the Pillars of Faith, while

⁴² S A Guritno, "Religious Moderation Education: An Interpretative Phenomenological Analysis on Identity Reconstruction in Polite Islamic Literacy Ambassadors," *Jurnal Pendidikan Agama Islam* 19, no. 1 (2022): 69–80, <https://doi.org/10.14421/jpai.2022.191-06>.

⁴³ S Suyitno, "Guided Inquiry vs. Conventional Methods: Shaping Learning Outcomes in Islamic Religious Education," *International Research Journal of Multidisciplinary Scope* 6, no. 1 (2025): 552–59, <https://doi.org/10.47857/irjms.2025.v06i01.02275>.

⁴⁴ A Luthfi, "Development of a Multicultural-Based Islamic Religious Education Learning Model in Fostering Moderate Attitudes of Junior High School Students in Cilegon," *Journal of Educational and Social Research* 15, no. 4 (2025): 120–32, <https://doi.org/10.36941/jesr-2025-0126>.

the complexity of questions can be adjusted according to students' cognitive development and prior knowledge. Such flexibility enables teachers to employ the same basic medium across different instructional scenarios without treating it as a fixed learning package. The capacity for modification consequently enhances the relevance and sustainability of color dice within elementary Islamic Religious Education.

At the broader level, these findings contribute to the development of Islamic Religious Education scholarship and pedagogical practice by demonstrating how a simple game-based medium can support multiple dimensions of religious learning simultaneously. The findings complement previous discussions concerning educational games, board games, Hijaiyah-based dice, and other interactive media while providing contextual evidence from SDN Slati 02 regarding the use of color dice for teaching the Pillars of Islam and the Pillars of Faith.⁴⁵ The contribution of the present study therefore lies not simply in demonstrating that students can learn through games, but in illustrating how a deliberately designed game-based medium can connect religious knowledge, active participation, social interaction, character development, and teacher-guided reflection within a single instructional framework. This finding strengthens the proposition that Islamic Religious Education can adopt innovative pedagogical approaches without compromising the substantive integrity of religious teachings.⁴⁶ Nevertheless, further research is required to examine the effectiveness of color dice through larger samples, comparative instructional designs, longitudinal investigations, and quantitative measures of learning outcomes. Despite these limitations, the qualitative evidence demonstrates that color dice possess meaningful pedagogical potential when they are systematically designed, contextually adapted, and implemented under appropriate teacher guidance.

⁴⁵ Jenuri, "Overcoming the Spiritual Emptiness of Students in the Modern Era through the Integration of Al-Ghazali's Human Concepts in the Islamic Religious Education Learning Model," *Cogent Education* 12, no. 1 (2025), <https://doi.org/10.1080/2331186X.2025.2497147>.

⁴⁶ R Takunas, "Multicultural Islamic Religious Education Learning to Build Religious Harmony," *Nazhruna Jurnal Pendidikan Islam* 7, no. 3 (2024): 590–607, <https://doi.org/10.31538/nzh.v7i3.18>.

Conclusion

The study demonstrates that color dice media can play a meaningful role as an educational tool in Islamic education learning for introducing the Pillars of Islam and the Pillars of Faith to fourth-grade students at SDN Slati 02. The medium creates an interactive learning environment in which students can learn through visual association, physical activity, repetition, discussion, and direct participation. The findings indicate improvements in students' motivation, engagement, understanding, memory, cooperation, responsibility, and positive religious attitudes. These characteristics show that the educational value of color dice is not limited to making Islamic learning more enjoyable, but also extends to supporting cognitive, social, affective, and character dimensions of Islamic education. The findings are consistent with previous studies cited in the source concerning educational games, board games, dice-based learning, and the introduction of Islamic concepts. The study further concludes that color dice can serve as a practical and accessible innovation for elementary Islamic education. The medium can be produced from simple materials and adapted to different religious learning objectives, allowing teachers to develop questions and activities according to students' needs. However, its educational effectiveness depends on careful teacher facilitation, appropriate question design, classroom management, and integration with Islamic educational objectives. Color dice should therefore not be positioned merely as a recreational game, but as a structured pedagogical medium that connects Islamic knowledge with meaningful learning experiences. The study recommends broader implementation and further research involving different grade levels, learning materials, and research designs to examine its potential more comprehensively. In this way, simple educational media such as color dice can contribute to the continuing innovation of Islamic education at the elementary school level.

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