TEACHING AND LEARNING OF KINAYAH IN SAHIH AL-BUKHARI AND MUSLIM THROUGH MINECRAFT EDUCATION

ZAMZIBA, M. N. F.[1*] – OSMAN, R. A. H.[2] – AHMAD, M. A.[2] – HALIM, A. M. A.[3] – RASHID, F. A.[4]

[1] *International Institute of Islamic Thought and Civilization (ISTAC-IIUM), Kuala Lumpur, Malaysia.*

[2] *Abdulhamid Abusulayman Kulliyyah of Islamic Revealed Knowledge and Human Sciences, International Islamic University Malaysia, Kuala Lumpur, Malaysia.*

[3] *State Islamic University of Maulana Malik Ibrahim Malang, East Java, Indonesia.*

[4] *Centre for Languages and Pre-University Academic Development, Pahang, Malaysia.*

**Corresponding author*
e-mail: farhan.zamziba[at]live.iium.edu.my

(Received 05th March 2026; revised 20th June 2026; accepted 08th July 2026)

Abstract. This study examines the teaching and learning of Kināyah in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim by utilising Minecraft Education as an instructional tool. Guided by the Design and Development Research (DDR) model, this paper reports the findings from Phase 1: Needs Analysis. The objectives of this phase are to: (i) identify students' learning practices related to al-Kināyah and al-Ḥadīth al-Syarīf, (ii) determine the challenges they face in understanding al-Kināyah, (iii) assess their readiness and perceptions toward the use of gamification specifically Minecraft Education and (iv) identify the multimedia and instructional elements required for designing a Minecraft-based learning module. Data were collected from 42 undergraduate students across various Islamic Studies programmes at the International Islamic University Malaysia (IIUM) using a validated questionnaire. The findings show that students encounter multiple difficulties, including limited vocabulary, insufficient learning resources, and reliance on traditional teaching methods. However, the results also demonstrate strong acceptance and positive attitudes toward gamification, with students expressing that Minecraft Education could improve engagement, motivation, and comprehension. This study provides empirical evidence on learner needs for developing a Minecraft-based educational module on al-Kināyah, offering a structured framework for integrating game-based learning into Islamic Studies and Arabic rhetorical instruction.
Keywords: *Al-Kināyah, DDR, minecraft education, Sahih Al-Bukhari, Sahih Muslim*

Introduction

The rapid advancement of digital technology has transformed contemporary educational environments, particularly for Generation Z learners who have grown up with internet connectivity, multimedia tools, and interactive digital platforms. Studies indicate that Gen Z students prefer learning experiences that incorporate online resources, game-based activities, and technology-enhanced environments (Al-Dosakee and Ozdamli, 2021; Khomych, 2019). Digital and game-based learning has been shown to enhance attention, motivation, creativity, and cognitive engagement, including improvements in brain function linked to interactive educational media (Ahmed et al., 2022; Sandrone and Carlson, 2021; Aziz et al., 2019). Minecraft Education is one of the platforms increasingly adopted in 21st-century learning due to its asynchronous accessibility, collaborative features, and extensive instructional tools, including pre-built lessons and cross-curricular applications (Minecraft Education, 2023). Recent research demonstrates its potential for enhancing language learning, creativity, and

problem-solving, although its integration in Islamic Studies particularly Arabic rhetorical studies remains limited (Zamziba et al., 2024; 2023).

Within Arabic rhetoric (‘Ilm al-Balāghah), al-Kināyah (metonymy) is a complex figurative device requiring linguistic awareness, contextual understanding, and familiarity with stylistic nuances (Rahman et al., 2019). Numerous studies show that students, especially non-native Arabic learners, frequently struggle with understanding figurative expressions in al-Hadith al-Syarīf due to limited vocabulary, insufficient learning aids, and reliance on traditional teaching methods (Al-Haddad et al., 2025; Fadzil et al., 2024; Hussin et al., 2023). Moreover, many instructors remain hesitant to adopt digital or gamified approaches due to unfamiliarity with technology and the rapid evolution of e-learning tools (Hoque et al., 2019; Kawaid et al., 2018). These issues highlight the need for innovative, interactive, and student-centred instructional approaches to support the learning of al-Kināyah in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim. In response, this study adopts the Design and Development Research (DDR) model and focuses on Phase 1: Needs Analysis as the foundational step for developing a Minecraft-based instructional module.

The needs analysis in this study aims to: (1) Identify students’ learning practices related to al-Kināyah and al-Hadith al-Syarīf; (2) Examine the challenges faced by students in understanding and mastering al-Kināyah; (3) Assess students’ readiness and perceptions toward using gamification specifically Minecraft Education for learning al-Kināyah; (4) Determine the multimedia and instructional design elements required for developing a Minecraft Education-based learning module.

Materials and Methods

Research design

This research focuses on the usefulness of the Minecraft educational game-based e-learning method in teaching al-Hadith as-Syarif from the al-Kinayah perspective by adopting the Design and Development Research (DDR) approach. The DDR model consists of three stages: (1) the analysis phase, (2) the design and development phase, and (3) the evaluation phase. Meanwhile, this paper reports the initial stage, which involves exclusively on phase 1: Need Analysis: (1) To identify students’ learning practices related to al-Kināyah and al-Hadith as-Syarif; (2) To observe challenges in learning Kinayah through al-Hadith as-Syarif; (3) To examine students’ readiness and perceptions toward the use of gamification, specifically Minecraft Education, for learning al-Kināyah; (4) To determine the multimedia and instructional elements required for designing a Minecraft Education based on learning module for Kināyah. According to Tangkui (2021), need analysis is the first step in understanding the research design and development process to address an identified issue.

Research population

The participants in this research were undergraduate students from the International Islamic University Malaysia (IIUM), enrolled in programs specializing in Arabic Language and Literature, Al-Quran and al-Sunnah, Fiqh and Usul al-Fiqh, as well as Usul al-Din and Comparative Religion.

Sample size and selection

The research involved a total sample of 42 students. The participants were selected from among students majoring in Arabic Language and Islamic Revealed Knowledge. The purpose of sampling size in the formative evaluation of small group and field user testing sessions was based on Tessmer (1993), who suggested fewer than 20 participants for small group evaluation and between 20 and 30 participants for field test evaluation (Zainuddin et al., 2016; Sahrir, 2011). They were chosen purposively because they had studied Balaghah (Arabic rhetoric) and al-Hadith as-Syarif within the framework of Arabic rhetorical studies. This specific background ensured that the participants possessed adequate linguistic and religious knowledge relevant to the research objectives. This research selects International Islamic University Malaysia, Gombak (IIUM). IIUM was chosen based on certain criteria as a follow: (1) Participants are Year 1 to Year 4 from Bachelor in Arabic Language & Literature, al-Quran wa as-Sunnah, Fiqh and Usul al-Fiqh, and Usul al-Din students; (2) Students already learn about the topic of al-Kinayah; (3) Students have access to laptops, mobiles and Minecraft educational game.

Research instrument

The instrument used in this researcher was a questionnaire developed for the needs analysis stage. It comprised 43 questions administered to 42 respondents. The questionnaire measured: (1) Background knowledge of Balāghah and al-Hadith as-Syarif; (2) Participants are Year 1 to Year 4 from Bachelor in Arabic Language & Literature, al-Quran wa as-Sunnah, Fiqh and Usul al-Fiqh, and Usul al-Din students; (3) Previous exposure to gamification; (4) Challenges faced in learning al-Kināyah; (5) Preferences for multimedia elements in gamified learning; (6) Students' readiness and expectations for a Minecraft-based instructional module; (7) Open-ended suggestions and qualitative feedback. The questionnaire adopted and adapted items from previous studies by Mohamad Yusof (2023), Nordin (2018), and Che Hashim (2016). Two experts validated the instrument one specializing in questionnaire and survey design, and another in educational gamification, Minecraft Education, Kinayah, and al-Hadith as-Syarif.

Data analysis method

Data were collected through a structured online questionnaire using closed-ended questions based on a 5-point Likert scale, which is a psychometric tool commonly used to measure attitudes (Roopa and Rani, 2012). The needs analysis survey served as a preliminary stage to test the suitability and usefulness of the research methodology. Respondents completed the questionnaire voluntarily, and their responses were compiled for quantitative analysis. The questionnaire items were validated by two subject-matter experts to ensure their appropriateness for assessing students' needs.

Data analysis method

Data obtained from the survey were analyzed using descriptive statistics by SPSS 25, including mean and percentage calculations, to interpret students' perceptions and readiness toward the development of Minecraft-based gamified learning for Kinayah and al-Hadith as-Syarif (Beram et al., 2020; Richey and Klein, 2014). The analysis aimed to identify key areas of improvement and inform the subsequent stages of the DDR process, namely the design and development phase.

Literature review

A literature review serves to establish the theoretical foundation of a study, identify gaps in existing scholarship, and demonstrate how the present research contributes to the field. In line with the study's focus on teaching and learning Kināyah in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim through Minecraft Education. This section reviews scholarship in three key areas: (1) al-Hadith al-Syarīf and challenges in its pedagogy, (2) the use of Minecraft Education as an instructional tool, and (3) game-based learning approaches in Islamic Studies. The integration of these strands highlights the need for a structured needs analysis to support the development of a Minecraft-based instructional module for al-Kināyah.

Al-Hadith As-Syarif

The teaching of al-Hadith al-Syarīf in higher education increasingly incorporates digital platforms to support accessibility and independent learning. Hoque et al. (2019) found that e-learning tools have enhanced students' engagement with Hadith due to the availability of digital repositories, mobile applications, and online learning environments. Nevertheless, most existing tools emphasize takhrīj, sanad verification, and fiqh al-hadith (Kawaid et al., 2018), with limited attention to linguistic and rhetorical dimensions such as al-Kināyah. Understanding Hadith requires mastery of Arabic linguistic structures and rhetorical devices, particularly when dealing with figurative meanings (Hussin et al., 2023; Syam et al., 2022). Students frequently struggle with comprehending implicit meanings in Hadith texts, especially when they lack adequate vocabulary, contextual awareness, and exposure to authentic language resources (Al-Haddad et al., 2025; Fadzil et al., 2024). These limitations underscore the need for innovative pedagogical approaches capable of supporting deeper comprehension of Hadith's linguistic layers.

Al-Kināyah in arabic rhetoric: A Linguistic and pedagogical challenge

Within 'Ilm al-Balāghah, al-Kināyah refers to expressions whose intended meanings are implied rather than explicitly stated. According to Rahman et al. (2019), al-Kināyah allows for dual layers of meaning denotative and connotative making it one of the most cognitively demanding rhetorical devices. Further emphasize that understanding al-Kināyah requires linguistic proficiency, cultural awareness, and familiarity with classical Arabic style. Learners, especially non-native speakers, often find al-Kināyah difficult to master due to abstract meaning construction and limited exposure to authentic examples (Hussin et al., 2023). Traditional teaching methods predominantly lecture-based and reliant on printed texts; tend to provide insufficient scaffolding for students to internalize rhetorical meaning. These challenges justify the exploration of digital and interactive learning methods that may enhance comprehension and retention of complex rhetorical concepts.

Minecraft education as a tool of teaching and learning

Minecraft Education has gained global attention as a flexible platform capable of supporting collaborative learning, creativity, and problem-solving. Its open-ended environment enables learners to construct knowledge through exploration,

experimentation, and design (Fan et al., 2022). Educational applications of Minecraft have been applied across STEM, literacy, coding, and social sciences due to its capacity to simulate real-world scenarios and foster experiential learning. In the context of Islamic Studies and Arabic language education, research remains limited but promising. Zamziba et al. (2024; 2023) highlight that Minecraft Education has strong potential for language acquisition and Islamic Studies, despite current limitations such as incomplete support for Arabic script. Its gamified features missions, puzzles, interactive spaces, and collaborative gameplay-align with principles of active learning and constructivism, making it a suitable platform for teaching abstract or context-dependent concepts such as Kināyah.

Game-based learning and educational game in Islamic studies

Game-based learning (GBL) has been widely explored in recent Islamic education research. Studies show that educational games significantly enhance motivation, creativity, and higher-order thinking among learners (Sandrone and Carlson, 2021; Windawati and Koeswanti, 2021). In Islamic Studies, digital games have successfully been used to teach Arabic vocabulary, Hadith, and moral education, frequently resulting in improved learning outcomes and engagement (Ahmad et al., 2025a; 2025b; Aziz et al., 2019). These findings demonstrate that GBL is not only feasible but also effective for delivering Islamic content, particularly when the subject matter requires conceptual reasoning or contextual interpretation attributes closely associated with al-Kināyah.

Synthesis of literature and identified gap

The literature collectively indicates: (1) Students struggle with linguistic and rhetorical aspects of Hadith, including al-Kināyah; (2) Traditional teaching methods are insufficient for developing deep figurative understanding; (3) Minecraft Education and GBL approaches offer strong potential, yet their application in Hadith studies especially rhetorical analysis remains underexplored; (4) No studies have systematically identified learner needs for designing a Minecraft-based module on al-Kināyah in Ṣaḥīḥ al-Bukhārī and Muslim.

Transition to needs analysis

Given the lack of empirical data on learners' experiences, challenges, and expectations related to Kināyah instruction and gamification tools, a Needs Analysis is essential as the foundational step of the Design and Development Research (DDR) model. The following section therefore presents the systematic needs analysis conducted to guide the design of a Minecraft-based instructional module for learning Kināyah in Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim.

Results and Discussion

Demographic background of student respondents

The sample for this research comprised 42 undergraduate students from the International Islamic University Malaysia (IIUM). All respondents were bachelor's degree students majoring in Arabic Language & Literature, Al-Quran wa as-Sunnah, Fiqh and Usul al-Fiqh, Usul al-Din and Comparative Religion. According to the *Table*

1, a total of 42 students from International Islamic University Malaysia participated in the survey. For the purpose of creating instructional Minecraft games for studying al-Kinayah through al-Hadith as-Syarif, the survey was completed by bachelor's degree students majoring in Arabic Language & Literature, al-Quran wa as-Sunnah, Fiqh and Usul al-Fiqh, Usul al-Din, and Comparative Religion. The table also shows that the majority of respondents were female students, accounting for 27 participants (64.3%), while male students comprised of 15 participants (35.7%). The table displays the percentage of level of study Abdul Hamid Abu Sulayman, Kulliyyah of Islamic Revealed Knowledge and Human Sciences (AHAS KIRKHS) International Islamic University Malaysia. They specialized in Arabic language and literature, al-Quran wa as-Sunnah, Fiqh and Usul al-Fiqh, Usul al-Din and comparative religion. The majority of respondents were from Arabic language and literature, with 21 students (50%), followed by Al-Quran wa as-Sunnah, with 11 students (26.2%), Usul al-Din and Comparative Religion, with 6 students (14.3%), and Fiqh and Usul al-Fiqh, with 4 students (9.5%).

Table 1. *Demographic background of student respondents.*

Number	Item	Indicator	Frequency	Percentage
1.	Gender	Male	15	35.7%
		Female	27	64.3%
2.	Level of study	First year	10	23.8%
		Second year	9	21.4%
		Third year	9	21.4%
		Fourth year	14	33.3%
3.	Course	Arabic Language & Literature	21	50%
		Al-Quran wa as-Sunnah	11	26.2%
		Fiqh and Usul al-Fiqh	4	9.5%
		Usul al-Din and Comparative Religion	6	14.3%

Respondents' experience in learning Balaghah Kinayah, al-Hadith as Syarif

This section aims to determine the students' level of experience with Islamic Revealed Knowledge, particularly in learning Balaghah at IIUM during their bachelor's degree. The table below summarizes their experience learning Balaghah. The *Table 2* above indicates that the majority of Islamic Revealed Knowledge (IRK-IIUM) students have prior experience learning balaghah, with 39 students (92.9%). Next, the table above shows that 39 (92.9%) of IRK-IIUM students have experience learning al-Kinayah, which is one of the chapters of Balaghah. Finally, the data from the table showed that 37 students (88.1%) from IRK-IIUM had experience learning al-Hadith as-Syarif.

Table 2. *Respondents' experience in studying Balaghah.*

Number	Item	Indicator	Frequency	Percentage
A1.	I have experience in learning Balaghah	Yes	39	92.9%
		No	3	7.1%
A2	I have experience in learning Al-Kinayah (a topic in Balaghah)	Yes	39	92.9%
		No	3	7.1%
A3.	I have experience in learning Al-Hadith As-Syarif	Yes	37	88.1%
		No	5	11.9%

Respondents' experience in using gamification in learning

Furthermore, the *Table 3* demonstrated that the majority of IRK-IIUM students have experience utilizing gamification in learning, with 25 students (59.5%), while the remaining 17 students (40.5%) had no experience with gamification learning.

***Table 3**. Respondents' experience in using gamification learning.*

Number	Item	Indicator	Frequency	Percent
A4.	I have experience in using gamification in learning	Yes	25	59.5%
		No	17	40.5%

Problems and challenges faced by students in learning Kinayah in Al-Hadith As-Syarif

Recognizing that problems and challenges often create gaps in classroom teaching and learning, this research seeks to identify and analyze the specific difficulties encountered by students when learning Kinayah in al-Hadith as-Syarif. To address these issues, the research separates data collection related to students' needs concerning these challenges. The findings aim to inform the adoption of effective teaching strategies, enabling lecturers and students to utilize the most appropriate methods for enhancing comprehension and engagement. The data in the *Table 4* shows the problems and challenges faced by students in learning al-Kinayah in al-Hadith as-Syarif. The number of students who mentioned that al-Kinayah is a difficult topic to understand, with 13 students (31%) strongly agreed and 11 students (26.2%) who agreed. In addition, 21 students (50%) strongly agreed and generally agree that they struggle with mastering al-Kinayah through the traditional method. Besides, the most challenge faced by students is the limitation in Arabic vocabulary; the majority of students (83.3%) strongly agreed and agreed that it can disturb their capability to learn al-Kinayah. On the other hand, the lack of sufficient references or learning recourses, the number of students with 66.7% and 59% of respondents recognizing this as a challenge. Moreover, the data from the *Table 4* reveals the issue with traditional methods, with 85.7% of respondents affirming that their teaching and learning of al-Kinayah frequently uses textbooks or handouts delivered by lectures. The other important data is regarding multimedia or gamification platforms in their learning experience, because 85.7% reported that they had not been exposed to using this platform during teaching and learning al-Kinayah in al-Hadith as-Syarif. Finally, the findings suggest that students studying Islamic Revealed Knowledge at IIUM face several challenges in teaching and learning al-Kinayah in al-Hadith as-Syarif, such as limited vocabulary, a lack of learning resources, and a continued use of traditional teaching and learning approaches. Consequently, enhancing multimedia resources and incorporating gamification strategies can provide engaging and effective teaching and learning tools to support students in mastering al-Kinayah in al-Hadith as-Syarif. After that, this research will explain in detail about this data from mean prove that all the items answer from students are reliable and accurate.

***Table 4**. Problems and challenges faced by students in learning Al-Kinayah in Al-Hadith As-Syarif.*

Number	Item	Indicator	Frequency	Percentage
B1.	I find Al-Kinayah to be a challenging topic to understand and learn	Strongly agree	13	31%
		Agree	11	26.2%
		Neutral	14	33.3%
		Disagree	4	9.5%
		Strongly disagree	0	0
B2	I struggle to master Al-Kinayah when taught using traditional teaching methods	Strongly agree	9	21.4%
		Agree	12	28.6%
		Neutral	13	31%
		Disagree	6	14.3%
		Strongly disagree	2	4.8%
B3.	I have difficulty learning Al-Kinayah due to my limited Arabic vocabulary	Strongly agree	16	38.1%
		Agree	19	45.2%

		Neutral	5	11.9%
		Disagree	2	4.8%
		Strongly disagree	0	0
B4.	I have problems with lack of references or resources to help me learn Al-Kinayah effectively	Strongly agree	15	35.7%
		Agree	13	31%
		Neutral	11	26.2%
		Disagree	3	7.1%
		Strongly disagree	0	0
B5.	I have problems with lack of references or resources to help me learn Al-Kinayah effectively	Strongly agree	9	21.4%
		Agree	16	38.1%
		Neutral	10	23.8%
		Disagree	6	14.3%
		Strongly disagree	1	2.4%
B6.	I have not been exposed to multimedia platforms such as gamification platforms for learning Al-Kinayah	Strongly agree	25	59.5%
		Agree	11	26.2%
		Neutral	5	11.9%
		Disagree	1	2.4%
		Strongly disagree	0	0
B7.	My current teaching and learning Al-Kinayah was mainly in using textbooks or handouts provided by my lecturer	Strongly agree	22	52.4%
		Agree	14	33.3%
		Neutral	5	11.9%
		Disagree	1	2.4%
		Strongly disagree	0	0

The analysis of students' feedback concerning the problems and challenges faced by students in learning Kinayah in Al-Hadith As-Syarif revealed a variety of pedagogical and resource-related issues. First and foremost, the descriptive analysis of B1 illustrates that there is normally a high level of feedback, with a mean score of 3.79 based on a five-point Likert scale. This result showed that the students perceive al-Kinayah in al-Hadith as-Syarif as a moderately challenging subject in their studies. Next, the mean score (B2: 3.76) reflects the lack of teaching and learning using traditional methods faced struggled by students to master. In addition, (B3:4.17) showed the mean score for the limitation of students from the perspective of Arabic vocabulary. Moreover, in terms of lack of references or supplementary resources, the mean score of (B4: 3.96) and (B5: 3.62). Thus, these results propose a leading requirement on traditional methods so that they can diversify learning preferences. The most prominent problem recognised was the lack of exposure to multimedia platforms; for instance, gamification tools (B6) recorded the feedback with the highest mean score of 4.43. As a result, the data from the problems and challenges faced by students in learning al-Kinayah in al-Hadith as-Syarif highlight in need for pedagogical reform and enhancement for teaching and learning by integrating interactive and multimedia-based methods to improve students' understanding with al-Kinayah in al-Hadith as-Syarif (*Table 5*).

Table 5. *Mean score of problems and challenges faced by students in learning Al-Kinayah in Al-Hadith As-Syarif.*

Number	Item	Mean
B1	I find Al-Kinayah to be a challenging topic to understand and learn	3.79
B2	I struggle to master Al-Kinayah when taught using traditional teaching methods	3.76
B3	I have difficulty learning Al-Kinayah due to my limited Arabic vocabulary	4.17
B4	I have problems with lack of references or resources to help me learn Al-Kinayah effectively	3.96
B5	I have problems with lack of references or resources to help me learn Al-Kinayah effectively	3.62
B6	I have not been exposed to multimedia platforms such as gamification platforms for learning Al-Kinayah	4.43
B7	My current teaching and learning Al-Kinayah was mainly in using textbooks or handouts provided by my lecturer	4.36

Students' Needs Toward Gamification (Minecraft platform) in Learning Al-Kinayah in Al-Hadith As-Syarif

The data from the *Table 6* indicates that students showed the positive feedback toward teaching and learning al-Kinayah through gamification. The majority of students responded strongly agree and agree with 85.7%. in teaching and learning al-Kinayah using gamification. In addition, 88.1% of students reported feeling happy toward gamified learning method. Moreover, in anticipation of future implementation of gamification, 78.5% of students expressed positive feedback. Furthermore, 78.6% of students strongly agreed and agreed that they expect the gamification to be interactive, followed by 75.1% of students who consider gamification to be easy to use in teaching and learning al-Kinayah. Next, over 80.9% of students expected that gamification could help them to build critical and creative thinking skills. The data also specifies that gamification is an engaging form of learning, with 88.1% of students supporting this view. Next, most of the students, with 69%, agreed that learning materials through the gamification method are appropriate for their level. Because of that, there is a strong support for gamification tools, with 78.6% to apply Minecraft Education in teaching and learning al-Kinayah in al-Hadith as-Syarif. On the other hand, based on motivation and enjoyment, the majority of students stated to use gamification to enhance their understanding of the al-Kinayah in al-Hadith as-Syarif with 85.8% strongly agreed and agreed. Similarly, 88.1% indicated that gamification could increase their motivation in teaching and learning. From the perspective of preference for content through gamification, this research also received positive feedback from the students. About 78.6% of students preferred gamified content related to the syllabus, while 83.3% of students supported to learn Sahih al-Bukhari and Sahih Muslim through gamification. Furthermore, in learning about types of al-Kinayah also, they would prefer to learn kinayah ‘an as-Sifat, al-Mausuf, and an-Nisbah through gamification. As a result, students’ needs toward gamification (Minecraft platform) in learning al-Kinayah in al-Hadith as-Syarif highlight the positive feedback and response because it can improve their motivation, engagement, and understanding, as well as deliver the content in a relevant, interactive, and accessible way. Next, this research will explain in detail about this data from mean prove that all the items answer from students are reliable and accurate.

Table 6*. Students’ needs for Minecraft-Based Gamification in learning Al-Kinayah in Al-Hadith As-Syarif.*

Number	Items	Indicator	Frequency	Percentage
C1.	I feel excited about learning Al-Kinayah in Al-Hadith As-Syarif using gamification	Strongly agree	15	35.7%
		Agree	21	50%
		Neutral	5	11.9%
		Disagree	1	2.4%
		Strongly disagree	0	0
C2.	I am happy to learn through gamification methods	Strongly agree	18	42.9%
		Agree	19	45.2%
		Neutral	4	9.5%
		Disagree	1	2.4%
		Strongly disagree	0	0
C3.	I am excited to anticipate the activities that will be introduced using gamification	Strongly agree	14	33.3%
		Agree	19	45.2%
		Neutral	8	19%
		Disagree	1	2.4%
		Strongly disagree	0	0
C4.	I expect learning Al-Kinayah through gamification is interactive	Strongly agree	14	33.3%
		Agree	21	21%
		Neutral	6	6%
		Disagree	1	2.4%
		Strongly disagree	0	0
C5.	I expect learning Al-Kinayah through gamification is easy to use	Strongly agree	12	28.6%
		Agree	18	42.9%

		Neutral	11	26.2%
		Disagree	1	2.4%
		Strongly disagree	0	0
C6.	I expect learning Al-Kinayah in Al-Hadith As-Syarif through gamification can build critical and creative thinking skills	Strongly agree	14	33.3%
		Agree	20	47.6%
		Neutral	7	16/7%
		Disagree	1	2.4%
		Strongly disagree	0	0
C7.	Gamification is an engaging form of learning	Strongly agree	18	42.9%
		Agree	19	45.2%
		Neutral	5	11.9%
		Disagree	0	0
		Strongly disagree	0	0
C8.	Learning materials through gamification method is appropriate to my level	Strongly agree	9	21.4%
		Agree	20	47.6&
		Neutral	11	26.2%
		Disagree	1	2.4%
		Strongly disagree	1	2.4%
C9.	I agree that gamification method such as using Minecraft education platform should be used in the learning process of Al-Kinayah in Al-Hadith as-Syarif	Strongly agree	7	16.7%
		Agree	26	61.9%
		Neutral	8	19%
		Disagree	1	2.4%
		Strongly disagree	0	0
C10.	I want to learn Al-Kinayah in Al-Hadith As-Syarif through gamification to create entertaining learning environment (edutainment)	Strongly agree	16	38.1%
		Agree	18	42.9%
		Neutral	7	16.7%
		Disagree	1	2.4%
		Strongly disagree	0	0
C11.	I want to learn Al-Kinayah in Al-Hadith As-Syarif through gamification to increase my understanding of Al-Kinayah topic	Strongly agree	13	31%
		Agree	23	54.8%
		Neutral	6	14.3%
		Disagree	0	0
		Strongly disagree	0	0
C12.	I want to learn Al-Kinayah in Al-Hadith As-Syarif through gamification to increase my motivation	Strongly agree	13	31%
		Agree	24	57.1%
		Neutral	5	11.9%
		Disagree	0	0
		Strongly disagree	0	0
C13.	I prefer learning Al-Kinayah through gamification that utilizes learning materials from the syllabus	Strongly agree	7	16.7%
		Agree	26	61.9%
		Neutral	8	19%
		Disagree	0	0
		Strongly disagree	1	2.4%
C14.	I prefer learning Al-Kinayah taken from Sahih Al-Bukhari & Muslim to be used in gamification	Strongly agree	11	26.2%
		Agree	24	57.1%
		Neutral	6	14.3%
		Disagree	1	2.4%
		Strongly disagree	0	0
C15.	I prefer learning all types of Al-Kinayah (As-Sifat, Al-Mausuf, An-Nisbah) through gamification	Strongly agree	8	19%
		Agree	22	52.4%
		Neutral	11	26.2%
		Disagree	0	0
		Strongly disagree	1	2.4%

The *Table 7*, which examines students' observations concerning gamification in learning al-Kinayah in al-Hadith as-Syarif precisely through the Minecraft education platform, demonstrates the positive perspective of this approach. As shown, the mean score for the (C1: 4.19) is similar to high scores regarding enjoyment, emotional attachment, and excitement. The statistic is consistent with the scores for (C2: 4.20) and (C3:4.13), which present the similar themes. Next, from the perspective of the gamification concept, item C7 "Gamification is an engaging form of learning" acknowledges the highest mean score of 4.31, which represents strong feedback that gamification learning could grab students' courtesy and attention. Additionally, students also give their feedback about clear expectations that gamification learning will enhance interactivity (C4: 4.14), critical and creative thinking styles (C6: 4.12), improve

motivation (C12:4.19), and promote a valid reason for teaching and learning beyond entertainment. More than that, the data showed that the students' feedback on the gamification directly advances their thoughtfulness on al-Kinayah in al-Hadith as-Syarif (C11: 4.17), produces an "edutaining" atmosphere (C10: 4.1), highlighting that the teaching and learning concept can be effective and enjoyable. Particularly, the feedback regarding alignment and appropriateness showed it was marginally lower but still remains positive. For example, C8 (3.83) indicates that the learning materials through the gamification method are appropriate for students' level, and the item for (C13: 3.90) reflect similar sentiments. Therefore, this data suggests that we align the gamified content with the curriculum. In terms of content preferences, students showed supports for incorporating authentic contents such as Sahih al-Bukhari and Muslim, with a mean score of 4.07, and learning all types of al-Kinayah, such as kinayah 'An as-Sifat, al-Mausuf and an-Nisbah through gamification with a mean score of 3.86. In summary, student feedback shows a largely positive response to using Minecraft for learning al-Kinayah in al-Hadith as-Syarif, with average rating above moderately high across all 15 items. Therefore, this research was requested to incorporate gamified al-Kinayah and al-Hadith as-Syarif instruction, particularly via Minecraft Education Edition.

***Table 7**. Mean score students' needs for Minecraft-Based Gamification in Learning Al-Kinayah in Al-Hadith As-Syarif.*

Number	Item	Mean
C1.	I feel excited about learning Al-Kinayah in Al-Hadith As-Syarif using gamification	4.19
C2.	I am happy to learn through gamification methods	4.29
C3.	I am excited to anticipate the activities that will be introduced using gamification	4.10
C4.	I expect learning Al-Kinayah through gamification is interactive	4.14
C5.	I expect learning Al-Kinayah through gamification is easy to use	3.98
C6.	I expect learning Al-Kinayah in Al-Hadith As-Syarif through gamification can build critical and creative thinking skills	4.12
C7.	Gamification is an engaging form of learning	4.31
C8.	Learning materials through gamification method is appropriate to my level	3.83
C9.	I agree that gamification method such as using Minecraft education platform should be used in the learning process of Al-Kinayah in Al-Hadith as-Syarif	3.88
C10.	I want to learn Al-Kinayah in Al-Hadith As-Syarif through gamification to create entertaining learning environment (edutainment)	4.17
C11.	I want to learn Al-Kinayah in Al-Hadith As-Syarif through gamification to increase my understanding of Al-Kinayah topic	4.17
C12.	I want to learn Al-Kinayah in Al-Hadith As-Syarif through gamification to increase my motivation	4.19
C13.	I prefer learning Al-Kinayah through gamification that utilizes learning materials from the syllabus	3.90
C14.	I prefer learning Al-Kinayah taken from Sahih Al-Bukhari & Muslim to be used in gamification	4.07
C15.	I prefer learning all types of Al-Kinayah (As-Sifat, Al-Mausuf, An-Nisbah) through gamification	3.86

Students' needs toward multimedia gamification elements to be used in gamification in learning Al-Kinayah in Al-Hadith As-Syarif

This data analysis explores students' needs regarding multimedia gamification al-Kinayah in al-Hadith as-Syarif learning. This analysis demonstrates that the use of multimedia gamification elements in learning can effectively engage students and enhance their understanding and mastery of al-Kinayah in al-Hadith as-Syarif through dynamic and interactive learning experiences. Gamification's most popular element, as per student feedback, was animation. Most students recognized animation's effectiveness in visualizing abstract concepts using an al-Kinayah perspective, according to the study's results. Students gave influential support to the audio component. Following the marginally higher percentage of 38% strongly agreeing and 50% agreeing students choosing the video components. Majority of students like game-based learning, including getting rewards and feedback. Moreover, regarding

multimedia tools, the data showed that the students gave their feedback with a clear preference for collaborating and cooperating in the gamification mechanisms. Thus, the "explorace" approach of practising through gamification in teaching and learning had received highly positive feedback, with 40.5% strongly agreeing and 52.4% agreeing, recommending that the students preferred the game formats in terms of active discovery and journey. Overall, the students wanted a gamification component that combined multimedia content, reward systems, and easy navigation, with a balance of audio-visuals and video platforms. This research advocates for improving the design and development of al-Kinayah's learning modules within al-Hadith as-Syarif, integrating animation, video, and audio to stimulate motivation and active learning. Furthermore, the researcher will clarify in detail about this data from mean score demonstrate that all the items response from students are consistent and precise (*Table 8*).

***Table 8**. Students' perceived needs for multimedia gamification elements in learning Al-Kinayah in Al-Hadith As-Syarif*

Number	Items	Indicator	Frequency	Percentage
1.	I prefer using text element in gamification to learn Al-Kinayah in Al-Hadith As-Syarif	Strongly agree	8	19%
		Agree	22	52.4%
		Neutral	11	26.2%
		Disagree	0	0
		Strongly disagree	1	2.4%
2	I prefer using audio element in gamification to learn Al-Kinayah in Al-Hadith As-Syarif	Strongly agree	18	42.9%
		Agree	19	45.2%
		Neutral	4	9.5%
		Disagree	1	2.4%
		Strongly disagree	0	0
3.	I prefer using audio element in gamification to learn Al-Kinayah in Al-Hadith As-Syarif	Strongly agree	16	38.1%
		Agree	21	50%
		Neutral	5	11.9%
		Disagree	0	0
		Strongly disagree	0	0
4.	I prefer using video element in gamification to learn Al-Kinayah in Al-Hadith As-Syarif	Strongly agree	14	33.3%
		Agree	22	52.4%
		Neutral	6	6%
		Disagree	0	0
		Strongly disagree	0	0
5.	I prefer using animation element in gamification to learn Al-Kinayah in Al-Hadith As-Syarif	Strongly agree	18	42.9%
		Agree	21	50%
		Neutral	3	7.1%
		Disagree	0	0%
		Strongly disagree	0	0
6.	I prefer using reward system in gamification to learn Al-Kinayah in Al-Hadith As-Syarif	Strongly agree	17	40.5%
		Agree	17	40.5%
		Neutral	7	16.7%
		Disagree	0	0
		Strongly disagree	1	2.4%
7.	I prefer using easy navigation system in gamification to learn Al-Kinayah in Al-Hadith As-Syarif	Strongly agree	14	33.3%
		Agree	20	47.6%
		Neutral	7	16.7%
		Disagree	1	0
		Strongly disagree	0	0

8.	I prefer using the explorace approach in gamification to learn Al-Kinayah in Al-Hadith As-Syarif	Strongly agree	17	40.5%
		Agree	22	52.4&
		Neutral	3	7.1%
		Disagree	0	0
		Strongly disagree	0	0

First and foremost, the examination of the mean score of multimedia gamification elements to be used in gamification in learning al-Kinayah in al-Hadith as-Syarif illustrates the strong feedback in integrating various and correlated elements in teaching and learning. Students showed that they tend to apply visual movement to help them in understanding the meaning of al-Kinayah in al-Hadith as-Syarif, verifying the highest mean score for animation as (D5: 4.36) among the numerous elements. Secondly, the D8, which is the explorace approach, showed the second highest mean score with 4.33 since it is related to a game-based strategy, critical thinking, active participation, and student-centred learning. In addition, the feedback from students presented that they support audio elements (D2:4.29) and followed by D3 with a mean score is 4.26. Therefore, listening activities could enhance their understanding, knowledge, and information, especially for students with auditory strengths. Next, the inclusion of video content showed the mean score is 4.19, and a reward system with a mean score is 4.17, both also valued highly, suggesting the students' needs from the perspective of content and motivation factors. In addition, the items for D7, which is easy navigation, showed the mean score is 4.12, and it presents with a slightly lower score but still shows positive feedback. Last but not least, the text element received the lowest mean score with 3.86 among the other items but still proves that students remain looking on the value of textual content. Generally, the analysis' mean score shows that students highly accept the multimedia gamification elements, such as animation, audio-visual media, rewards, interactivity, and explorace learning methods, which they prioritise in learning al-Kinayah in al-Hadith as-Syarif, because these elements work effectively and excellently (*Table 9*).

Table 9*. Mean score of students' perceived needs for multimedia gamification elements in learning Al-Kinayah in Al-Hadith As-Syarif.*

Number	Item	Mean
D1.	I prefer using text element in gamification to learn Al-Kinayah in Al-Hadith As-Syarif	3.86
D2.	I prefer using audio element in gamification to learn Al-Kinayah in Al-Hadith As-Syarif	4.29
D3.	I prefer using audio element in gamification to learn Al-Kinayah in Al-Hadith As-Syarif	4.26
D4.	I prefer using video element in gamification to learn Al-Kinayah in Al-Hadith As-Syarif	4.19
D5.	I prefer using animation element in gamification to learn Al-Kinayah in Al-Hadith As-Syarif	4.36
D6.	I prefer using reward system in gamification to learn Al-Kinayah in Al-Hadith As-Syarif	4.17
D7.	I prefer using easy navigation system in gamification to learn Al-Kinayah in Al-Hadith As-Syarif	4.12
D8.	I prefer using the explorace approach in gamification to learn Al-Kinayah in Al-Hadith As-Syarif	4.33
D9.	I prefer using text element in gamification to learn Al-Kinayah in Al-Hadith As-Syarif	3.86
D10.	I prefer using audio element in gamification to learn Al-Kinayah in Al-Hadith As-Syarif	4.29
D11.	I prefer using audio element in gamification to learn Al-Kinayah in Al-Hadith As-Syarif	4.26
D12.	I prefer using video element in gamification to learn Al-Kinayah in Al-Hadith As-Syarif	4.19
D13.	I prefer using animation element in gamification to learn Al-Kinayah in Al-Hadith As-Syarif	4.36
D14.	I prefer using reward system in gamification to learn Al-Kinayah in Al-Hadith As-Syarif	4.17
D15.	I prefer using easy navigation system in gamification to learn Al-Kinayah in Al-Hadith As-Syarif	4.12

Suggestions and comments on the development and utilization of gamification as a platform to learn Al-Kinayah in Al-Hadith As-Syarif

Finally, this research gathered students' feedback through open-ended responses to provide additional insights for supporting the learning of al-Kinayah in al-Hadith as-

Syarif using gamification through Minecraft Education. Several students suggested incorporating multilingual options such as Arabic, English, and Malay to enhance comprehension from multiple perspectives. The student also suggested the importance to master Arabic language, noting its complexity and further highlighting that al-Kinayah as part of Balaghah presents higher difficulty than Arabic language. Third, the student also proposed the idea of using narrative-based game play, such as becoming the scholar of hadith, then he will give a lecturer in halaqah (group) to make learning more immersive and contextually process. Additionally, the student also expressed appreciation for the idea of interactive and engaging learning activities. The other student also gave the positive feedback to apply Minecraft Education in learning al-Kinayah in al-Hadith as-Syarif because it is creative and enjoyable for edu-gamification. Furthermore, the learning of al-Kinayah in al-Hadith as-Syarif through gamification should implement a tiered difficulty system to cater all learning levels. To conclude, this research received the most recommended suggestions because the student suggested that to expand the Minecraft education module not only the al-Kinayah but also the Arabic language learning. Hence, all of the suggestions and feedback from the IIUM students presented the interest for a dynamic, easy, and user-friendly gamification approach that blends and integrate education with modern technology learning.

***Table 10**. Respondents' suggestions for developing and using gamification to learn Al-Kinayah in Al-Hadith As-Syarif.*

Number	Suggestion Comment
1.	Multilingual Support Suggestion: Include Arabic-English explanations or even use Malay for beginner levels. Let learners switch language settings as they improve.
2.	As a first-year student, I think I have to master the Arabic language before learning al-Kinayah. This is because the Arabic language is so crucial in understanding his texts, articles, and books.
4.	Use narrative-based gameplay where players play the role of a Hadith scholar deciphering meaning in different situations (e.g. in a halaqah (group), court, or teaching session).
5.	The idea of creating an e-learning module through Minecraft Education is very creative; I like it
6.	This project is awesome, and it will create a new learning space for students. But the accuracy of the information (knowledge) must be taken care of well. Plus, the audio or graph helps people to remember fast. also, can add some level to upgrade their level of understanding.
7.	Based on the video included, I feel like the game and the Kinayah examples are quite easy
8.	Interactive quizzes and levels can make learning fun and test student's understanding of Kinayah meaning.
9.	This game should be improved not just in learning al-Kinayah but also more topic in Arabic language.

Conclusion

Research emphasizes the need of combining educational technology, exceptionally Minecraft Education, into Kinayah instruction in al-Hadith as-Syarif. The requirements analysis results suggest that IIUM Arabic and Islamic Studies students struggle to comprehend Kinayah for a diversity of reasons, including a limited vocabulary, a lack of learning tools, and a reliance on traditional teaching methods. However, the survey also shows a high level of acceptance and enthusiasm for the use of gamification platforms such as Minecraft Education, which students find enjoyable, interactive, and capable of enhancing motivation, comprehension, and creativity. In conclusion, this research contributes to the growing field of digital Islamic education by demonstrating that the combination of Balaghah, al-Hadith as-Syarif studies, and gamification through Minecraft Education can bridge traditional knowledge with modern pedagogical methods by supporting an interactive, meaningful, and spiritually enriching learning experience.

Acknowledgement

The researchers would like to express their deepest gratitude to the, International Institute of Islamic Thought and Civilization (ISTAC), International Islamic University Malaysia (IIUM), Centre for Languages and Pre-University Academic Development (CFS-IIUM), UIN for the support and guidance provided throughout this research. Special appreciation is extended to the lecturers and students from the Kulliyyah of Islamic Revealed Knowledge and Human Sciences (AHAS KIRKHS) who participated and contributed valuable feedback during the data collection phase.

Conflict of interest

The authors confirm that there is no conflict of interest involve with any parties in this research study.

REFERENCES

[1] Ahmad, M.A., Zamziba, M.N.F., Ahmad, H., Ku Yaacob, K.M.S. (2025a): Enhancing Prophetic Arabic vocabulary for understanding Al-Arba'in Al-Nawawiyah through board game: A systematic literature review. – International Journal of Language Education and Applied Linguistics 15(1): 16-25.

[2] Ahmad, M.A., Zamziba, M.N.F., Ahmad, H., Ku Yaacob, K.M.S., Jannah, R. (2025b): Analisis selidik keperluan inovasi permainan pendidikan berkaitan pembelajaran Hadis 40 Imam Nawawi. – International Journal of Modern Education 7(25): 76-91.

[3] Ahmed, A.A.A., Sayed, B.T., Wekke, I.S., Widodo, M., Rostikawati, D., Ali, M.H., Abdul Hussein, H.A., Azizian, M. (2022): An empirical study on the effects of using Kahoot as a game-based learning tool on EFL learners' vocabulary recall and retention. – Education Research International 2022 10p.

[4] Al-Dosakee, K., Ozdamli, F. (2021): Gamification in teaching and learning languages: A systematic literature review. – Revista Românească pentru Educaţie Multidimensională 13(2): 559-577.

[5] Al-Haddad, A.B.A., Hassan, A.H.M., Mahmoud, H.A.A., Eldeib, A.A.M. (2025): Teaching Arabic grammar to non-native speakers in Malaysia: Challenges and solutions. – International Journal of Academic Research in Business and Social Sciences 15(6): 520-531.

[6] Aziz, M.S.A., Auyphorn, P., Hamzah, M.S. (2019): Exploring the use of digital games as a persuasive tool in teaching Islamic knowledge for Muslim children. – International Journal of Advanced Computer Science and Applications 10(6): 109-113.

[7] Che Hashim, N. (2016): Aplikasi mudah alih realiti terimbuh bagi pendidikan awal bahasa Arab berdasarkan buku teks bahasa Arab Tahun Satu. – 7th Exposition on Islamic Innovation, i-INOVA 2016 10p.

[8] Fadzil, N.A., Rofiee, M.M., Adnan, N.H., Be, N.I.M.N. (2024): Arabic communication readiness: Determining the attitudes towards Arabic communication among students of Kolej Universiti Islam Perlis. – International Journal of Academic Research in Business and Social Sciences 14(6): 449-455.

[9] Fan, Y., Lane, H.C., Delialioglu, Ö. (2022): Open-ended tasks promote creativity in Minecraft. – Educational Technology & Society 25(2): 105-116.

[10] Hoque, M., Yusoff, A.M., Toure, A.K., Mohamed, Y. (2019): Teaching Hadith subjects through e-learning methods: Prospects and challenges. – International Journal of Academic Research in Progressive Education and Development 8(2): 507-514.

[11] Hussin, M., Seman, H.M., Pa, M.T., Sapar, A.A., Rifain, S.R.M., Yoyo, Y. (2023): Pendekatan kinayah dalam komunikasi Rasulullah SAW. – al-Irsyad: Journal of Islamic and Contemporary Issues 8(2): 1178-1192.
[12] Kawaid, A.I.S.D., Hassan, S.N.S., Amin, M.Z.M., Yabi, S., Ismail, M.Y. (2018): Pengintegrasian aplikasi ICT berkaitan hadis dalam pengajaran dan pembelajaran kursus berkaitan hadis di universiti awam Malaysia. – Maʿālim al-Qurʾān wa al-Sunnah 14(2): 131-138.
[13] Khomych, O. (2019): Technology "Book Talk" in the work of a primary teacher in Canada and Ukraine. – Continuing Professional Education: Theory and Practice 3: 76-81.
[14] Minecraft Education (2023): Minecraft Education resources for teaching and learning. – Microsoft Education Portal 10p.
[15] Mohamad Yusof, M.A. (2023): The development and usability of an augmented reality application for learning and facilitating KAFA Arabic vocabulary. – Universiti Malaysia Kelantan 250p.
[16] Nordin, F.N. (2018): Taṣmīm waḥdah dirāsiyyah bi-istikhdām taqniyyat al-wāqiʿ al-muʿazzaz li-taʿallum al-lughah al-ʿArabiyyah bi-Kulliyyat al-Jāmiʿah al-Islāmiyyah al-ʿĀlamiyyah bi-Silanjūr: Dirāsah taḥlīliyyah. – International Islamic University Malaysia, Gombak 250p.
[17] Rahman, N.E.A., Rahman, R.A., Omar, N., Yusoff, S.H.M., Halim, Z.A., Yusoff, M.S.A. (2019): Translating istiʿārah and kinayah in Quranic verses. – International Journal of Academic Research in Progressive Education and Development 8(4): 502-515.
[18] Richey, R.C., Klein, J.D. (2014): Design and development research. – In: Spector, J.M., Merrill, M.D., Elen, J., Bishop, M.J. (Eds.): Handbook of Research on Educational Communications and Technology. Springer, New York 10p.
[19] Roopa, S., Rani, M.S. (2012): Questionnaire designing for a survey. – Journal of Indian Orthodontic Society 46(4_suppl1): 273-277.
[20] Sahrir, M.S. (2011): Analysis, design and development of an online vocabulary game for Arabic elementary learners. – Universiti Teknologi MARA, Shah Alam 250p.
[21] Sandrone, S., Carlson, C.E. (2021): Future of neurology and technology: Virtual and augmented reality in neurology and neuroscience education-Applications and curricular strategies. – Neurology 97(15): 740-744.
[22] Syam, I.K., Komarudin, E., Taufiq, W. (2022): Types and purposes of kinayah in the Qur'an. – Mashadiruna: Jurnal Ilmu Al-Qur'an dan Tafsir 1(1): 17-24.
[23] Tangkui, R. (2021): Kesan pembelajaran berasaskan permainan digital terhadap tahap kemahiran berfikir aras tinggi dalam penyelesaian masalah pecahan dalam kalangan murid Tahun Lima. – Universiti Malaysia Sabah, Kota Kinabalu 250p.
[24] Tessmer, M. (1993): Planning and conducting formative evaluations: Improving the quality of education and training. – Kogan Page, London 159p.
[25] Windawati, R., Koeswanti, H.D. (2021): Effects of gamification on student learning motivation. – Journal of Educational Innovation 15(1): 77-89.
[26] Zainuddin, N., Idrus, R.M., Jamal, A.F.M. (2016): Moodle as an ODL teaching tool: A perspective of students and academics. – Electronic Journal of e-Learning 14(4): 282-290.
[27] Zamziba, M.N.F., Osman, R.A.H., Ahmad, M.A., Rashid, R.F.A., Md. Noor, M.L.A.H., Rivensky, R., Zabidi, U.A.H. (2024): Exploring Minecraft in the primary school syllabus for enhancing Arabic learning: A systematic literature review. – International Journal of Language Education and Applied Linguistics 14(1): 4-12.
[28] Zamziba, M.N.F., Osman, R.A.H., Ahmad, M.A., Rashid, R.F.A., Md. Noor, M.L.A.H., Rivensky, R., Zabidi, U.A.H. (2023): Applying Minecraft to learn Arabic language and Islamic studies: A literature review. – In: Embracing Change: Emancipating the Landscape of Research in Linguistic, Language and Literature. European Proceedings of Educational Sciences 7: 532-542.