

THE ROLE OF QUIZ.ZEP THROUGH THE WITCHCRAFT GAME IN OPTIMIZING FOCUS ON BAYATI-STYLE QUR'ANIC LEARNING

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Abstract: This study aims to analyze the role of Quiz.Zep through the Witchcraft Game in optimizing students' focus during Qur'anic learning on the Bayati style in Class VII C Tahfiz at SMP Muhammadiyah 7 Yogyakarta. The study focuses on students' ability to sustain attention while reading the material, understanding questions, selecting answers, and completing quizzes through learning-by-playing activities. A qualitative descriptive approach was employed. Data were collected through observations of game-based learning, students' activities while answering quiz questions, student responses, and learning documentation. Data were analyzed using Saldaña's first-cycle and focused coding to identify patterns of attention, engagement, responses to questions, and learning experiences. The findings show that the Witchcraft Game helped sustain students' attention through question-based challenges, immediate feedback, and a competitive atmosphere that encouraged continuous engagement. Students did not merely play; they were required to read, understand Bayati material, concentrate on questions, and determine appropriate answers. These findings indicate that Quiz.Zep can integrate playful learning and formative assessment while directing students' attention toward specific Qur'anic learning tasks.

Keywords: Bayati; Learning Focus; Quiz.Zep; Witchcraft Game.

Abstract: Penelitian ini bertujuan menganalisis peran Quiz.Zep melalui Game Sihir Sang Penyihir dalam mengoptimalkan fokus siswa selama pembelajaran Al-Qur'an dengan materi irama Bayati pada kelas VII C Tahfiz SMP Muhammadiyah 7 Yogyakarta. Fokus penelitian diarahkan pada kemampuan siswa mempertahankan perhatian ketika membaca materi, memahami pertanyaan, memilih jawaban, dan menyelesaikan kuis melalui aktivitas belajar sambil bermain. Penelitian menggunakan pendekatan kualitatif dengan desain deskriptif. Data dikumpulkan melalui observasi proses permainan, aktivitas siswa saat menjawab kuis, respons siswa, dan dokumentasi pembelajaran. Analisis data menggunakan pengodean awal dan pengodean terfokus Saldaña untuk mengidentifikasi pola fokus, keterlibatan, respons terhadap soal, dan pengalaman belajar. Hasil penelitian menunjukkan bahwa permainan Sihir Sang Penyihir membantu mempertahankan perhatian siswa melalui tantangan soal, umpan balik langsung, dan suasana kompetitif yang membuat siswa tetap terlibat dalam proses belajar. Siswa tidak sekadar bermain, tetapi harus membaca, memahami materi Bayati, memusatkan perhatian pada pertanyaan, dan menentukan jawaban. Temuan ini menunjukkan bahwa Quiz.Zep dapat mengintegrasikan aktivitas bermain dan evaluasi formatif secara lebih terarah.

Keywords: Bayati; Fokus Belajar; Quiz.Zep; Sihir Sang Penyihir.

INTRODUCTION

Digital transformation has increasingly reshaped classroom learning from teacher-directed instruction toward interactive environments in which students are expected to attend, respond, interact, and make decisions during learning activities. This transformation is particularly relevant to learning tasks that require sustained attention because students' learning experiences are influenced not only by the content delivered but also by how consistently they remain engaged with instructional tasks. Game-Based Learning (GBL) has consequently attracted considerable attention as a pedagogical approach that integrates instructional content with game mechanics, allowing learners to encounter questions, challenges, feedback, repetition, and progression within a structured learning environment.¹ The pedagogical significance of game-based learning, however, should not be reduced to whether students enjoy an activity. Its educational value depends on whether game mechanics direct learners'

¹James Paul Gee, *What Video Games Have to Teach Us About Learning and Literacy*, 2nd ed. (New York: Palgrave Macmillan, 2007); Jan L. Plass, Bruce D. Homer, and Charles K. Kinzer, "Foundations of Game-Based Learning," *Educational Psychologist* 50, no. 4 (2015): 258–283. <https://blog.ufes.br/kyriafinardi/files/2017/10/What-Video-Games-Have-to-Teach-us-About-Learning-and-Literacy-2003-ilovepdf-compressed.pdf>

attention toward meaningful instructional tasks and encourage them to remain engaged while processing and responding to learning content.²

Student focus in game-based learning is therefore more appropriately understood as an observable learning process rather than merely a psychological feeling of interest. When students encounter a question, they must read the prompt, identify relevant information, consider possible answers, select a response, and react to feedback. Such sequences require sustained attention and continuous task engagement. A systematic review of gamification and school engagement demonstrates that engagement encompasses academic, emotional, and behavioral dimensions and should not be reduced to motivation or participation alone.³ Similarly, a meta-analysis by Sailer and Homner found that gamification was associated with cognitive, motivational, and behavioral learning outcomes, although the effects varied according to outcome and implementation conditions.⁴ These findings suggest that the critical pedagogical question is not simply whether digital games make learning enjoyable, but how game structures organize students' attention around specific learning activities.

Quiz.Zep provides a relevant digital environment for examining this relationship because it transforms conventional question-and-answer activities into interactive game-based experiences. In this type of environment, students encounter a sequence of questions, responses, feedback, and game progression rather than completing an isolated assessment task. Such a structure potentially creates repeated occasions for students to redirect their attention toward the learning task. However, participation in a digital quiz does not automatically demonstrate focused learning. Students may participate because of novelty, competition, or entertainment without necessarily processing the instructional content. Therefore, examining how students attend to questions, interpret content, select answers, respond to feedback, and continue

² Michael Sailer and Lisa Homner, "The Gamification of Learning: A Meta-analysis," *Educational Psychology Review* 32, no. 1 (2020): 77–112, <https://link.springer.com/article/10.1007/s10648-019-09498-w>

³ Judy Julieth Ramírez Ruiz, Ana Dolores Vargas Sanchez, and Oscar Rafael Boude Figueredo, "Impact of Gamification on School Engagement: A Systematic Review," *Frontiers in Education* 9 (2024): 1466926, <https://www.frontiersin.org/journals/education/articles/10.3389/feduc.2024.1466926/full>

⁴Sailer and Homner, "The Gamification of Learning," 77–112. <https://link.springer.com/article/10.1007/s10648-019-09498-w?>

participating provides a more specific way of understanding the pedagogical role of interactive quiz platforms.

This distinction is particularly important in Islamic Religious Education, where digitalization involves more than transferring religious materials into electronic media. Qur'anic learning requires students to engage with specialized knowledge while simultaneously developing disciplined learning practices. Interactive digital features may support repetition, immediate responses, and learner participation, but their pedagogical value depends on whether they remain connected to the objectives of Qur'anic instruction. Recent research on digital Qur'an applications and tajwid learning has increasingly emphasized the potential of digital media to facilitate access to instructional materials, exercises, and feedback while also identifying teacher readiness and technological infrastructure as important implementation considerations⁵ Digitalization in Qur'anic education therefore raises an important pedagogical question: how can digital interaction be structured so that students remain focused on the learning task rather than merely interacting with the technology?

The question becomes more specific in Qur'anic learning involving Bayati, a melodic pattern used in Qur'anic recitation. Bayati learning requires students to attend to instructional explanations, recognize characteristics of the melodic pattern, connect the material with Qur'anic reading, and respond appropriately to learning prompts. Unlike ordinary factual quizzes, Bayati-related learning involves the interaction of conceptual understanding and practical recitation. Consequently, a digital learning activity may function as a preparatory and reinforcing environment for Bayati learning, particularly when students are required to repeatedly read instructional prompts, distinguish relevant information, and make responses. At the same time, digital quizzes cannot substitute for teacher-guided oral practice because pronunciation, vocal control, tajwid, fluency, and melodic execution require direct demonstration and correction. Digital gamification should therefore be positioned as a complementary pedagogical layer that organizes students' attention and reinforces conceptual learning rather than replacing direct Qur'anic instruction.

⁵ Hasibuan, Saiful Anwar, Muksana Pasaribu, dan Rosmaimunah Rosmaimunah. 2025. "Upaya Guru Meningkatkan Kemampuan Siswa Membaca Al-Qur'an". *Tafkir: Jurnal Interdisipliner Pendidikan Islam* 6 (2):537-49. <https://pasca.jurnalikhac.ac.id/index.php/tijie/article/view/1806>
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Existing research on gamification has increasingly examined interactive media and game-based activities in relation to students' motivation, engagement, and learning outcomes. Ratinho and Martins' systematic review, for example, identifies motivation and engagement as central themes in the educational application of gamified learning.⁶ More recent evidence has also shown that gamification can influence intrinsic motivation and students' perceptions of autonomy and relatedness, although effects on perceived competence may be comparatively limited.⁷ These findings are important because they demonstrate that gamification does not operate through a single mechanism. Game elements need to be connected to instructional activities and learner needs rather than being added simply to make lessons entertaining.

This issue is reinforced by research emphasizing the importance of designing game elements according to particular learners and instructional purposes. Hong, Saab, and Admiraal's systematic review demonstrates that digital gamification can involve different approaches and game elements, including personalized and adaptive mechanisms, while highlighting the importance of tailoring gamification to learning contexts.⁸ Barz et al. likewise found that digital game-based learning can produce positive effects on overall and cognitive learning outcomes in school contexts, although the effects differed across learning domains.⁹ Thus, the effectiveness of a digital game cannot be assumed from the presence of game mechanics alone. The instructional content, learner activity, and function of each game element need to be considered together.

⁶ Elias Ratinho and Cátia Martins, "The Role of Gamified Learning Strategies in Student's Motivation in High School and Higher Education: A Systematic Review," *Helijon* 9, no. 8 (2023): e19033, <https://pubmed.ncbi.nlm.nih.gov/37636393/>

⁷ Liuyufeng Li, Khe Foon Hew, and Jiahui Du, "Gamification Enhances Student Intrinsic Motivation, Perceptions of Autonomy and Relatedness, but Minimal Impact on Competency: A Meta-analysis and Systematic Review," *Educational Technology Research and Development* 72 (2024): 765–796, <https://link.springer.com/article/10.1007/s11423-023-10337-7?>

⁸ Yujia Hong, Nadira Saab, and Wilfried Admiraal, "Approaches and Game Elements Used to Tailor Digital Gamification for Learning: A Systematic Literature Review," *Computers & Education* 212 (2024): 105000, https://www.researchgate.net/publication/377582027_Approaches_and_game_elements_used_to_tailor_digital_gamification_for_learning_A_systematic_literature_review

⁹ Nathalie Barz, Manuela Benick, Laura Dörrenbächer-Ulrich, and Franziska Perels, "The Effect of Digital Game-Based Learning Interventions on Cognitive, Metacognitive, and Affective-Motivational Learning Outcomes in School: A Meta-Analysis," *Review of Educational Research* 94, no. 2 (2024): 193–227, <https://journals.sagepub.com/doi/abs/10.3102/00346543231167795?>

Despite this growing evidence, an important gap remains. Existing research on gamification has predominantly examined broad outcomes such as motivation, engagement, achievement, and learning performance, while relatively limited attention has been directed toward the specific process of focusing while answering questions during game-based Qur'anic learning. This distinction matters because participation and focus are not synonymous. A student can participate in a game without carefully reading a question, understanding the learning material, or deliberately considering an answer. Conversely, a structured sequence of questions, immediate feedback, and game progression may encourage students to sustain attention because progression requires continuous cognitive responses. A recent systematic review similarly argues that school engagement should be examined more holistically rather than being reduced to motivation and participation.¹⁰

The gap is therefore located at the intersection of digital gamification, focused learning behavior, and Bayati-oriented Qur'anic instruction. Existing research provides evidence concerning the broader educational potential of gamification and digital game-based learning, while Qur'anic education research demonstrates the increasing use of technology for supporting religious learning. Nevertheless, these strands have rarely been brought together to examine what students actually do when a game requires them to learn while answering questions: whether they attend to the material, read questions carefully, maintain concentration, select answers, respond to feedback, and continue participating until the learning task is completed. Addressing this gap requires a process-oriented qualitative examination rather than relying solely on test scores or general measures of motivation.

The Witchcraft Game (Sihir Sang Penyihir) in Quiz.Zep offers a concrete context for investigating this process. The game places Bayati learning content within a thematic sequence of questions and game progression. Students must engage with the learning material while simultaneously responding to quiz challenges. The game consequently creates a learning situation in which playing and answering are interconnected: students cannot progress merely by interacting with the game but must

¹⁰ "Kreativitas Guru Dalam Pembelajaran Literasi Al-Qur'an (Baca Tulis Al-Qur'an Bta) Dalam Meningkatkan Kualitas Pembacaan Al-Qur'an". 2026. *Jurnal Manajemen Pendidikan* 11 (2): 1960-71. <https://ejurnal.stkip-pessel.ac.id/index.php/jmp/article/view/1944>

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attend to the questions and determine appropriate responses. Immediate feedback and game progression provide recurring prompts for students to maintain attention. The pedagogical significance of this mechanism therefore lies not primarily in the entertainment value of the theme, but in its capacity to structure students' attention around successive learning tasks.

Accordingly, this study examines the role of Quiz.Zep through the Witchcraft Game in optimizing focus on Bayati-style Qur'anic learning among Grade VII C Tahfiz students at SMP Muhammadiyah 7 Yogyakarta. Rather than measuring Bayati mastery as the primary outcome, the study investigates students' observable learning processes while playing and answering questions, particularly their attention to learning materials, understanding of questions, selection of answers, responses to feedback, and continuity of participation. Using a qualitative descriptive approach and Saldaña's first-cycle and focused coding, the study identifies patterns emerging from classroom observations, students' quiz activities, responses, and learning documentation. The study contributes to Islamic education research by shifting attention from the general claim that educational games are "engaging" toward a more specific account of how a game-based Quiz.Zep environment directs students' focus while they learn and answer questions within Bayati-oriented Qur'anic instruction.

METHODS

This study employed a qualitative descriptive approach to examine how Quiz.Zep, through the *Sibir Sang Penyihir* (Witchcraft Game), shaped students' focus during Bayati-style Qur'anic learning. A qualitative approach was appropriate because the study sought to understand observable learning processes and students' experiences within their natural classroom context rather than measure changes through numerical pretest–posttest comparisons.¹¹ The inquiry specifically focused on how students maintained attention while engaging with learning materials, reading quiz questions, interpreting the information presented, selecting answers, responding to feedback, and continuing the learning activity through a game-based environment. Bayati was

¹¹ John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. (Thousand Oaks, CA: SAGE Publications, 2018). <https://www.scribd.com/document/993677732/Creswell-2018-Book-Qualitative-Inquiry-and-Research-Design-Choosing-Among-Five-Approaches>

positioned as the instructional content within which these focusing processes occurred. The study therefore examined the relationship between game-based interaction and students' attention to specific Qur'anic learning tasks rather than treating Bayati reading mastery as the primary outcome.

The study was conducted in Grade VII C of the Tahfiz program at SMP Muhammadiyah 7 Yogyakarta. The class was purposively selected because its learning activities provided a relevant setting for integrating Bayati-oriented Qur'anic learning with Quiz.Zep and the *Sibir Sang Penyihir* game. The participants were the students involved in the learning activities and the teacher who facilitated the instructional process. During implementation, the game presented Bayati-related learning materials through a sequence of questions and game challenges. Students were required to read the material or question, understand what was being asked, consider the available alternatives, select an answer, and proceed according to the game sequence. This structure allowed the researcher to observe focus as a process manifested through students' sustained attention to the instructional task, rather than defining focus simply as enthusiasm or enjoyment. The teacher's role was considered as part of the instructional context, particularly in explaining the material, facilitating the activity, and providing guidance when necessary.

Data were collected through classroom observation, observation of students' quiz-answering activities, student responses, and learning documentation. Observation focused on behaviors directly relevant to the research question, including students' attention to the screen and learning materials, reading and interpreting questions, concentration while considering answers, response selection, reactions to immediate feedback, persistence in completing subsequent questions, and interaction with the game. Student responses were examined to capture their experiences and perceptions of learning while playing, particularly how the game influenced their attention to the questions and learning content. Documentation included screenshots of the Quiz.Zep activity, the questions and learning materials used in the *Sibir Sang Penyihir* game, records of learning activities, and other relevant instructional evidence. Data were collected during the actual learning process to preserve the interaction between students, instructional content, teacher guidance, and the digital game environment.

Data analysis followed Saldaña's qualitative coding procedures, particularly first-cycle and focused coding.¹² During first-cycle coding, observational notes, student responses, and documentation were examined line by line to identify meaningful segments related to students' learning focus and game-based interaction. Initial codes included sustained attention, reading questions, understanding prompts, considering answers, answer selection, responding to feedback, task persistence, game interaction, and learning while playing. These codes were then reviewed and compared through focused coding to identify recurring patterns across the data sources. The emerging patterns were organized into broader analytical categories representing how the *Sibir Sang Penyihir* game directed students' attention toward Bayati learning tasks. The analysis therefore did not infer focus merely from students' participation in the game; rather, it examined observable sequences in which students attended to instructional information, processed questions, selected responses, received feedback, and continued engaging with subsequent learning tasks. This distinction was important for avoiding the assumption that game participation automatically indicated focused learning.

To establish the credibility of the findings, the researcher compared evidence from classroom observations, students' quiz-answering activities, student responses, and learning documentation. This cross-source comparison was used to examine whether patterns of sustained attention, question engagement, response selection, and continued participation appeared consistently across different forms of evidence.³ Particular attention was given to convergence and divergence between what students did during the game and what they reported about their learning experiences. The researcher maintained an interpretive stance by describing the role of Quiz.Zep in relation to the observed learning process rather than claiming that the platform independently caused changes in students' focus. Ethical procedures included using the learning activities for educational research purposes, protecting students' identities, and excluding personally identifiable information from the reporting. Through this

¹² Johnny Saldaña, *The Coding Manual for Qualitative Researchers*, 4th ed. (London: SAGE Publications, 2021).

<https://www.daneshnamehicsa.ir/userfiles/files/1/%D8%B3%D8%A7%D9%84%D8%AF%DB%8C%D9%86%D8%A7.pdf>

design, the study provides a contextual account of how a thematic digital game can organize students' attention around specific Qur'anic learning tasks, particularly the process of learning, focusing, and answering questions while engaging with Bayati-related content.

RESULT AND DISCUSSION

RESULT

A. The Quiz.Zep-Based Sorcerer's Magic Game as a Digital Learning Environment

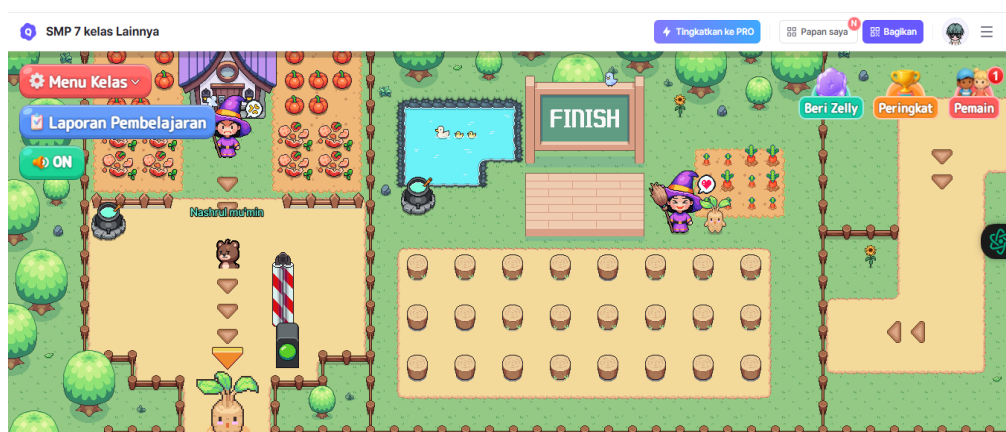
The implementation of Quiz.Zep through the Sorcerer's Magic Game created a digital learning environment that combined Qur'anic reading content with game-based interaction. Rather than presenting the ten questions as an ordinary digital quiz, the learning activity was embedded within a visual game environment consisting of a character, pathways, interactive objects, a garden-like setting, a pond, a finishing area, and several navigation features.¹³ This configuration positioned students not merely as recipients of questions but as participants who moved through a thematic learning space while completing instructional tasks. The visual environment was therefore pedagogically relevant because it connected the content of Bayati Qur'anic reading with a form of interaction that was substantially different from conventional teacher explanation and individual written exercises.

The screenshot of the learning environment shows several functional menus. The "Menu Kelas" function provides access to the classroom environment, while "Laporan Pembelajaran" provides a learning-report feature through which learning activity can be monitored. The "ON" sound function supports the audiovisual character of the game by allowing the game environment to operate with sound. At the center of the environment, the "FINISH" area functions as a visual endpoint that represents completion of the game pathway.

¹³ Plass, Jan L., Bruce D. Homer, and Charles K. Kinzer. "Foundations of Game-Based Learning." *Educational Psychologist* 50, no. 4 (2015): 258–283. <https://www.tandfonline.com/doi/full/10.1080/00461520.2015.1122533>

On the upper-right side, “Beri Zelly,” “Peringkat,” and “Pemain” provide social and game-oriented functions. “Beri Zelly” represents an interaction or reward-related feature, “Peringkat” provides a ranking display, and “Pemain” identifies the participants involved in the game environment. These features transform the quiz from a simple sequence of questions into an interactive space containing navigation, progression, social comparison, and game feedback.¹⁴

Figure 1



The visual design also places the student avatar within the game environment. In the displayed session, the student identity “Nashrul mu'min” appears above the player character, indicating that the game environment can represent individual participants within the virtual classroom.¹⁵ The presence of avatars and game objects provides a sense of learner presence and progression. For Qur’anic learning, this feature is relevant because students can encounter instructional questions while simultaneously experiencing a game-oriented environment. The instructional content therefore becomes situated within a sequence of actions rather than being delivered exclusively through direct explanation. This finding is consistent with the broader conceptualization of

¹⁴ Sailer, M., Hense, J. U., Mayr, S. K., & Mandl, H. (2017). How gamification motivates: An experimental study of the effects of specific game design elements on psychological need satisfaction. *Computers in Human Behavior*, 69, 371–380. <https://www.sciencedirect.com/science/article/pii/S074756321630855X>

¹⁵ Krouska, A., Troussas, C., & Sgouropoulou, C. (2021). Mobile game-based learning as a solution in COVID-19 era: Modeling the pedagogical affordance and student interactions. *Education and Information Technologies*, 27, 229–241. <https://pmc.ncbi.nlm.nih.gov/articles/PMC8299167/?utm>
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Game-Based Learning, in which game mechanics can support participation, repeated practice, feedback, and engagement with instructional content¹⁶

Table 1 Functional Structure of the Quiz.Zep Sorcerer's Magic Game

Game feature/menu	Function in the learning environment	Relevance to Bayati Qur'anic reading
Menu Kelas	Provides access to the classroom/game environment and its learning components.	Establishes the digital classroom context in which Bayati learning is conducted.
Laporan Pembelajaran	Provides access to learning activity/report information.	Supports monitoring and reflection on students' participation and learning activities.
Sound "ON"	Activates the audio component of the game environment.	Creates an audiovisual learning atmosphere and can support a more immersive recitation-learning context.
Avatar/player	Represents the individual learner within the virtual environment.	Creates learner presence and encourages students to participate as active players.
Game pathway and objects	Provide a navigational and exploratory environment.	Connects quiz completion with progression through a thematic learning experience.
FINISH	Represents the endpoint of the game sequence.	Provides a visible representation of task completion after students engage with learning activities.
Beri Zelly	Provides an interaction/reward-oriented game feature.	Introduces a reward mechanism that can reinforce continued participation.
Peringkat	Displays player ranking or competitive standing.	Introduces a social-comparative element that can stimulate attention and participation.

¹⁶ Segaran, K., Mohamad Ali, A. Z., & Hoe, T. W. (2021). Does avatar design in educational games promote a positive emotional experience among learners? *E-Learning and Digital Media*, 18(5), 422–440. <https://journals.sagepub.com/doi/10.1177/2042753021994337?utm>

Pemain	Provides information concerning players participating in the game.	Establishes a shared classroom game environment rather than an isolated quiz.
Quiz questions	Present instructional tasks that students must answer.	Reinforce conceptual understanding of Bayati, tajwid, makhraj, fluency, and principles of Qur'anic recitation.

The significance of these features lies in their combination rather than in any individual menu. Menu Kelas establishes the learning space, the avatar creates learner representation, the game pathway creates progression, the questions provide the instructional substance, and FINISH, Peringkat, and reward-oriented features provide a sense of achievement and continuation. Consequently, Quiz.Zep functions in this study as more than an assessment tool. It becomes a pedagogical environment in which the content of Bayati learning is embedded within interaction, progression, feedback, and game-based participation.¹⁷

At the same time, the results indicate an important distinction between the game environment and the recitation performance itself. The digital game can present questions about Bayati and reinforce students' conceptual understanding, but the accuracy of students' vocal performance, *makhraj*, *tajwid*, and melodic execution cannot be established exclusively through multiple-choice responses. For this reason, observation of students' Qur'anic reading remains an essential component of the qualitative research design. The role of Quiz.Zep is therefore best understood as a supporting pedagogical environment that stimulates recognition, understanding, recall, and engagement, while actual recitation competence requires direct reading practice and teacher observation¹⁸

B. The Ten Bayati Questions as a Conceptual Scaffolding System

¹⁷ Deterding, Sebastian, Dan Dixon, Rilla Khaled, and Lennart Nacke. "From Game Design Elements to Gamefulness: Defining 'Gamification.'" In *Proceedings of the 15th International Academic MindTrek Conference: Envisioning Future Media Environments*, 9–15. New York: ACM, 2011. <https://dl.acm.org/doi/10.1145/2181037.2181040>

¹⁸ Amalia, A., and Junaidi. "Implementasi Program Seni Tilawah dalam Membaguskan Bacaan Al-Qur'an di Rumah Tahfidz Al-Ghifari Desa Sialang Dusun IV." *At-Tarbiyah: Jurnal Penelitian dan Pendidikan Agama Islam* 1, no. 1 (2023): 1–9. <https://journal.staittd.ac.id/index.php/at/article/view/1?articlesBySimilarityPage=3>

The ten multiple-choice questions used in the Sorcerer's Magic Game were not randomly constructed questions. Collectively, they formed a progression from basic conceptual recognition toward application-oriented understanding of Bayati Qur'anic reading. The first question introduces Bayati as one of the melodic patterns or *maqāmāt* used in Qur'anic recitation. The second identifies its characteristic quality, while the third establishes the relationship between melodic expression and technical Qur'anic reading competence by emphasizing *tajwid* and *makhārīj al-ḥurūf*. Questions four and five subsequently position Bayati within the broader purpose and prerequisites of Qur'anic recitation. This structure is consistent with the importance of systematic and repeated practice in developing students' Qur'anic reading quality, particularly in relation to *tajwid*, articulation, fluency, and rhythm.¹⁹

The subsequent questions move toward more contextualized situations. Question six presents a situation in which a student has a beautiful voice but incorrect *makhraj*. The correct response emphasizes the necessity of correcting *makhraj* despite the attractiveness of the melody. Question seven addresses the learning benefits of Bayati practice, while question eight directly connects the game itself with interactive learning. Questions nine and ten then integrate melody, *tajwid*, fluency, *makhraj*, and aesthetic expression into a more comprehensive conception of Qur'anic reading. Thus, the sequence does not merely test whether students remember a definition of Bayati; it gradually introduces the principle that melodic beauty must remain subordinate to the accuracy and integrity of Qur'anic recitation²⁰

¹⁹ Dhiaur Rifqi, Moh Dzul Afwi, and Siti Novi Napsiah. "Penerapan Metode Tilawati dalam Meningkatkan Kualitas Pembacaan Al-Qur'an Siswa di Masjid TPQ Sultan Mahmud Riayat Syah di Kota Batam." *Al-Mufida* 11, no. 2 (2026) <https://jurnal.dharmawangsa.ac.id/index.php/almufida/article/view/8756>

²⁰ Syarifuddin, Ahmad. *Mendidik Anak Membaca, Menulis, dan Mencintai Al-Qur'an*. Jakarta: Gema Insani, 2004. <https://books.google.co.id/books?id=IjYOx5X3NegC&printsec=copyright&hl=id#v=onepage&q&f=false>

Table 2. Analytical Mapping of the Ten Questions to Bayati Qur'anic Reading Competencies

No.	Core question focus	Correct answer	Competency represented	Analytical interpretation
1	Definition of Bayati	B	Conceptual recognition	Establishes Bayati as a melodic structure in Qur'anic recitation.
2	Characteristic of Bayati	A	Recognition of melodic characteristics	Introduces the expressive quality and developmental flexibility of Bayati.
3	Essential principle in Bayati recitation	C	Tajwid and makhraj	Establishes technical accuracy as a non-negotiable foundation.
4	Purpose of Bayati	B	Expressive Qur'anic reading	Positions melody as a means of beautifying and strengthening expression without altering recitation principles.
5	Prerequisite for Bayati	A	Foundational Qur'anic competence	Connects Bayati practice with mastery of tajwid and makhraj.
6	Beautiful voice but incorrect makhraj	C	Corrective reading awareness	Develops students' ability to prioritize technical accuracy over vocal aesthetics.
7	Benefit of Bayati practice	A	Tilawah development	Connects Bayati with improvement in the aesthetic and practical dimensions of recitation.
8	Function of Bayati quiz in the game	B	Digital learning engagement	Directly connects game mechanics with interactive learning of tilawah concepts.
9	Regulation of pitch variation	B	Melodic control and tajwid	Emphasizes that pitch variation must remain compatible with Qur'anic reading rules.
10	Appropriate learning attitude	C	Integrated competence	Synthesizes tajwid, makhraj, fluency, and melodic beauty as interconnected competencies.

The structure of the questions demonstrates that the Sorcerer's Magic Game performs a scaffolding function. Questions 1–2 provide conceptual entry points; questions 3–5 establish technical foundations; questions 6–7 introduce practical judgment and learning benefits; and questions 8–10 connect digital interaction with integrated Qur'anic reading competence. This progression is important because Bayati should not be taught merely as a musical or aesthetic pattern. Within Qur'anic education, students must understand that melodic expression operates within the boundaries of correct recitation.

The sixth question is particularly important in this regard. By presenting the situation of a student whose voice is beautiful but whose *makbraj* is inaccurate, the question introduces a pedagogical dilemma that requires students to distinguish between aesthetic quality and technical correctness. The correct answer directs students toward correcting the *makbraj*. Similarly, question ten requires students to integrate four dimensions—*tajwid*, *makbraj*, fluency, and melodic beauty—rather than prioritizing one dimension in isolation. These questions therefore contribute to conceptual formation by helping students understand that Bayati is not a substitute for fundamental Qur'anic reading competence²¹

The eighth question is especially relevant to the research focus because it explicitly links the game with the learning objective. The question asks how the use of Bayati-related quizzes within the Sorcerer's Magic Game can support students. The intended answer emphasizes interactive and enjoyable learning rather than avoidance of Qur'anic reading practice. This demonstrates that the game is conceptually positioned as a learning medium, not merely entertainment. In this sense, the quiz content and the game mechanics operate together: the questions provide the religious and pedagogical substance, while the game

²¹ Jaenudin, Agung, and Fitri Hilmiyati. "Pengukuran Kualitas Membaca Al-Qur'an Surat Al-Mulk pada Siswa Kelas X di MA Darul Ma'rifah Rangkasbitung." *Jurnal Riset Evaluasi Pendidikan* 1, no. 4 (2024). <https://www.etdci.org/journal/JREP/article/view/2197?>

environment provides the interactional structure through which that substance is encountered.²²

C. Qualitative Patterns of Student Engagement and Bayati Learning

The qualitative analysis identified interconnected patterns concerning engagement, conceptual understanding, technical awareness, and learning participation. The observations and documentation indicate that the game format created opportunities for students to interact with learning material through questions, navigation, visual stimuli, and game progression. Instead of encountering Bayati only through teacher explanation, students were invited to respond to concrete questions concerning its definition, characteristics, application, and relationship with *tajwid* and *makhrāj*. Such interaction is consistent with findings that game-based learning can foster behavioral, emotional, and cognitive engagement by encouraging active participation, curiosity, collaboration, and reflection during learning activities²³

The first pattern was interactive engagement. The game environment provided several stimuli that distinguished the activity from a conventional question-and-answer session. The presence of a player avatar, navigational pathway, visual objects, game endpoint, ranking feature, and reward-related interaction created an environment in which students could perceive learning as an activity to be completed rather than simply a set of questions to be answered. This is particularly relevant to the initial problem identified in the study concerning low engagement in conventional Qur'anic reading practice. The digital environment did not eliminate the need for practice; instead, it provided an alternative entry point through which students could become involved in the learning process. This finding is consistent with research showing that game-based learning can integrate play and

²² Hamari, Juho, Jonna Koivisto, and Harri Sarsa. "Does Gamification Work?—A Literature Review of Empirical Studies on Gamification." In *2014 47th Hawaii International Conference on System Sciences*, 3025–3034. IEEE, 2014. <https://ieeexplore.ieee.org/document/6758978>

²³ Israfil, Muhammad, and Roslaini. "Exploring Nuances of EFL Student Engagement in Game-Based English Learning: A Qualitative Case Study." *SALEE: Study of Applied Linguistics and English Education* 6, no. 2 (2025). <https://ejournal.stainkepri.ac.id/index.php/salee/article/view/2073?>

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learning engagement, allowing learners to move from affective involvement toward cognitive engagement with learning content.²⁴

The second pattern was conceptual reinforcement of Bayati. The ten questions repeatedly directed students toward essential concepts, including the definition of Bayati, its melodic characteristics, its purpose, and the relationship between melody and Qur'anic reading principles. This repetition was pedagogically meaningful because students encountered the same central idea from different angles. Bayati was not presented solely as a definition but as a concept connected with purpose, technical requirements, practical situations, and learning attitudes. Such a pattern is consistent with research showing that game-based learning can facilitate cognitive engagement and conceptual understanding by placing learners in active learning experiences rather than relying solely on passive instructional delivery.²⁵

The third pattern was the integration of Bayati with tajwid and makhraj. The quiz content consistently avoided presenting melody as an independent skill. Questions 3, 5, 6, 9, and 10 explicitly or implicitly required students to connect Bayati with correct pronunciation, tajwid, pitch control, and fluency. The learning design consequently communicated a clear hierarchy: melodic expression enhances Qur'anic recitation, but it does not replace the technical rules governing recitation. This integration is particularly important in Islamic education because Qur'anic recitation requires the mastery of both melodic expression and technical accuracy. Research on Qiraatul Bayyati similarly demonstrates that the Bayyati method can be integrated into tajwid learning to support students' competence in Qur'anic recitation, rather than being treated merely as an aesthetic elemen.²⁶

²⁴ Ke, Fengfeng, Kui Xie, and Ying Xie. "Game-Based Learning Engagement: A Theory- and Data-Driven Exploration." *British Journal of Educational Technology* 47, no. 6 (2016): 1183–1201. <https://bera-journals.onlinelibrary.wiley.com/doi/10.1111/bjet.12314>

²⁵ Hoke, Rachel, and James Risk. "Menulis Ulang Aturan: Pembelajaran Berbasis Permainan untuk Keterlibatan Afektif dan Kognitif Mahasiswa dalam Mata Kuliah Sejarah Tingkat Sarjana." *International Journal of Role-Playing*, no. 17 (2026) <https://journals.uu.se/IJRP/article/view/594>

²⁶ Imam Rofi'i, Huda, Taruddin Taruddin, Susila Winda Meri, Rianto Dedi, and Sholihah Qurrotush. "Qiraatul Bayyati: A Method for Improving Quranic Recitation Competency in Tajweed Learning." *International Journal of Islamic Teaching and Learning* 1, no. 2 (2024): 53–62. <https://journal.staisni.ac.id/index.php/ijiting/article/view/70?>

The fourth pattern was participatory reinforcement through repetition and feedback. Multiple-choice questions allow students to make a response, receive a result, and continue to another task. Within a game environment, this cycle can create repeated opportunities for students to encounter concepts that might otherwise be taught once through teacher explanation. The role of the game is therefore not necessarily to produce recitation mastery independently, but to reinforce the cognitive and motivational conditions required for subsequent practice.²⁷

Table 3. Emergent Qualitative Themes from the Quiz.Zep Implementation

Emergent theme	Evidence from the learning design/data	Interpretation	Contribution to Bayati Qur'anic reading
Interactive engagement	Students interacted with a visual game environment, avatar, pathway, questions, and game functions.	Learning became an activity involving participation rather than passive reception.	Creates an engaging entry point for learning Bayati concepts.
Bayati conceptual understanding	Questions addressed the definition, characteristics, purpose, and application of Bayati.	Students were exposed to Bayati through multiple conceptual dimensions.	Strengthens foundational understanding before practical recitation.
Tajwid–Bayati integration	Questions emphasized tajwid and makhraj alongside melodic expression.	Melody was positioned within, rather than outside, Qur'anic reading principles.	Prevents students from treating Bayati as purely aesthetic performance.
Makhraj awareness	Question 6 explicitly addressed incorrect makhraj despite an attractive voice.	Students were encouraged to prioritize pronunciation accuracy over vocal attractiveness.	Reinforces technical correctness in Bayati-based recitation.
Melodic regulation	Questions 2, 4, and 9 addressed Bayati characteristics and pitch variation.	Students were introduced to the idea that melodic development	Supports awareness of melodic expression

²⁷ Plass, Jan L., Bruce D. Homer, and Charles K. Kinzer. "Foundations of Game-Based Learning." *Educational Psychologist* 50, no. 4 (2015): 258–283. <https://www.tandfonline.com/doi/full/10.1080/00461520.2015.1122533>

		requires controlled application.	without detaching it from Qur'anic rules.
Reading fluency	Fluency was included in the final integrated learning principle and observed as part of Qur'anic reading practice.	Fluency was treated as an outcome of coordinated technical and expressive skills.	Connects Bayati practice with continuous and accurate recitation.
Motivational participation	Game progression, rewards/interactions, ranking, and player representation were incorporated into the environment.	Game mechanics provided additional reasons for students to remain involved in the activity.	Encourages participation in learning activities that support subsequent recitation practice.
Learning reinforcement	Repeated questions and immediate response structures provided opportunities to revisit concepts.	Digital interaction can reinforce previously introduced instructional content.	Supports retention of Bayati-related concepts before and during practice.

Taken together, these themes indicate that the principal contribution of the Sorcerer's Magic Game lies in connecting cognitive engagement with the practical learning context of Qur'anic reading. The game does not independently perform the role of a Qur'anic recitation teacher. Rather, it creates an instructional layer that prepares, reinforces, and sustains students' engagement with concepts that underpin Bayati practice. This distinction is important for interpreting the findings accurately.

The results also reveal that the game addresses the three problems underlying the study in different ways. The problem of limited understanding of Bayati is addressed through structured questions that progressively introduce and reinforce the concept. The problem of low participation is addressed through the interactive game environment and its social and progression-oriented features. Meanwhile, the problem of limited reading fluency is addressed indirectly: the game reinforces knowledge and engagement, while actual fluency still requires direct Qur'anic reading practice. Thus, the findings support a complementary model, in which digital game-based learning strengthens the instructional process without replacing direct recitation practice.

Discussion

A. Quiz.Zep as Pedagogical Mediation Rather Than Mere Digital Assessment

The findings demonstrate that Quiz.Zep can function beyond the conventional role of a digital assessment instrument. In the present study, its significance emerged from the combination of quiz content and the Sorcerer's Magic Game environment. The game transformed the questions from isolated assessment items into components of an interactive learning experience. This finding supports the broader understanding of game-based learning as an instructional approach in which game elements are deliberately connected with learning activities and objectives to foster learner engagement and meaningful participation. Rather than functioning merely as a technological wrapper for assessment, the game environment provided a structured context in which students interacted with instructional content through challenges, progression, and participation.²⁸

The distinction is important for Islamic Religious Education. Digitizing a conventional worksheet without changing the learning interaction would produce a digital version of an existing instructional practice. By contrast, the present implementation reorganized the learning experience around a virtual environment, player representation, progression, interaction, and quiz-based challenges. The instructional value consequently emerged not simply from the presence of technology but from the alignment between technology, learning content, pedagogy, and student activity. Such alignment is important in educational game design because the effectiveness of game-based media depends on how technological features are connected with pedagogical purposes, instructional content, and learners' needs rather than on technological novelty alone.²⁹

This interpretation is consistent with previous studies that have examined digital and technology-supported learning across various educational subjects.

²⁸ Adams, Samantha P., and Ronel Du Preez. "Supporting Student Engagement through the Gamification of Learning Activities: A Design-Based Research Approach." *Technology, Knowledge and Learning* 27, no. 1 (2022): 119–138. <https://eric.ed.gov/?id=EJ1327174&utm>

²⁹ Latip, Abdul, et al. "Implementasi dan Implikasi Media Berbasis Game Edukasi pada Pembelajaran: A Systematic Literature Review." *Paedagoria: Jurnal Kajian, Penelitian dan Pengembangan Kependidikan* 14, no. 3 (2023). <https://journal.ummat.ac.id/index.php/paedagoria/article/view/22236?utm>

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However, the present study extends this discussion into Qur'anic education by demonstrating that game-based digital interaction can be organized around the distinctive conceptual requirements of Bayati reading. This distinction is important because Bayati is not merely an additional musical feature but forms part of the structured practice of Qur'anic recitation. Previous research has shown that Bayati can be positioned within Qur'anic learning to support students' understanding and motivation in recitation activities. The novelty of the present study therefore does not rest merely on using Quiz.Zep in an Islamic education classroom, but on integrating a game-based digital environment with the specific pedagogical structure of Bayati Qur'anic reading, thereby connecting digital participation with the conceptual and practical dimensions of Qur'anic recitation.³⁰

B. From Game Engagement to Bayati Learning

The findings further suggest that engagement becomes educationally meaningful when the game mechanics are connected to clearly defined learning competencies. The Sorcerer's Magic Game contains attractive visual elements, but its pedagogical function depends primarily on the questions and tasks embedded within the environment. Without instructional alignment, visual immersion and competition could remain superficial. In this study, however, the questions were directly associated with Bayati, tajwid, makhraj, fluency, and the principles of Qur'anic recitation. This integration indicates that the game environment served as a means of delivering specific learning objectives rather than functioning merely as an entertaining digital setting. Research on educational game design likewise shows that learning objectives can be incorporated through game mechanics and instructional content, although the effectiveness of particular forms of integration may vary according to the learning objective and the nature of the content.³¹

This relationship explains why the game can be interpreted as a pedagogical mediator. Rather than delivering Bayati content as information to be

³⁰ Saiful, Mujab. "Nagham Bayati sebagai Alternatif Model Pembelajaran Qur'an Hadis di Madrasah Kelas Dasar." *MUBTADI: Jurnal Pendidikan Ibtidaiyah* 2, no. 2 (2021). <https://ejournal.uinmadura.ac.id/index.php/ibtida/article/view/4144/0?>

³¹ Molnar, Andreea, and Patty Kostkova. "A Study Exploring Different Modalities to Integrate Learning Objectives in Games." *International Journal of Game-Based Learning* 13, no. 1 (2023): 1–13. <https://www.sciencedirect.com/org/science/article/pii/S2155684923000088?>

memorized, the game required students to interact with instructional concepts through recognition, interpretation, decision-making, and response. Students were consequently asked to distinguish an appropriate definition of Bayati, identify its characteristics, determine the importance of tajwid and makhraj, and respond to contextual situations involving Qur'anic recitation. These activities encouraged students to use and connect different forms of knowledge within the learning environment, moving beyond the memorization of an isolated definition toward an understanding of the relationships among melody, pronunciation, fluency, and the principles of tilawah. This interpretation is consistent with research showing that educational games can facilitate learning by requiring learners to identify relevant information, explore possible solutions, and engage with problems through their in-game actions.³²

The finding also complements the pedagogical role of talaqqī in Qur'anic education, particularly because direct teacher–student interaction remains important for correcting recitation accuracy. Talaqqī involves listening, imitation, repeated practice, and direct correction, making it particularly relevant for competencies that depend on auditory and oral performance. The present digital model should therefore not be interpreted as replacing talaqqī. Instead, Quiz.Zep can complement direct instruction by providing a preparatory and reinforcing environment in which students learn concepts, review principles, and remain engaged between or around direct recitation activities. This complementary position is also consistent with recent research on the digital transformation of talaqqī, which shows that digital applications can provide structured learning and assessment but remain limited in capturing the contextual and relational dimensions traditionally addressed through direct teacher guidance.³³

The use of digital technology in Qur'anic learning also requires clear pedagogical boundaries so that technological interaction does not replace the

³² Kao, Chia-Pei, et al. "Understanding Optimal Problem-Solving in a Digital Game: The Interplay of Learner Attributes and Learning Behavior." *Computers and Education Open* 3 (2022): 100117. <https://www.sciencedirect.com/science/article/pii/S2666557322000441?via%3Dihub>

³³ Istiqomah, Nurul, Yayuk Whindari, and Sheila Kusuma Wardani Amnesti. "Transformation The Talaqqī System of Reciting The Qur'an Using Artificial Intelligence." *Khazanah Theologia* 6, no. 3 (2024): 178–199. <https://khazanah.uinsgd.ac.id/index.php/kt/article/view/46326>

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teacher's role in guiding religious understanding. Digital tools can facilitate access to learning materials, provide interactive activities, and support students in reviewing Qur'anic concepts. However, the interpretation and practical transmission of Qur'anic knowledge remain closely connected to teacher guidance, *talaqqi*, *sanad*, and the cultivation of proper learning attitudes. In this context, Quiz.Zep can be positioned as a complementary medium that strengthens students' engagement and conceptual understanding rather than as an independent source of Qur'anic authority. This distinction is particularly relevant in Bayati learning because digital quizzes can reinforce knowledge of melodic concepts, tajwid, and recitation principles, while direct teacher guidance remains necessary for correcting actual vocal performance and recitation practice.³⁴

C. Maintaining the Primacy of Tajwid and Makhraj

A further finding is that the game content frames Bayati as an integrated component of Qur'anic recitation rather than as an isolated melodic technique. Questions 3, 5, 6, 9, and 10 repeatedly direct learners to recognize that effective recitation requires more than producing an attractive melody. Students are encouraged to relate Bayati expression to accurate tajwid, appropriate makhraj, fluent delivery, and controlled vocal performance. This structure indicates that melodic expression is treated as an element that enriches Qur'anic recitation while remaining subject to its technical requirements. Such integration is consistent with recent research on Bayati instruction, which identifies tajwid accuracy, vocal quality, fluency, and melodic mastery as interconnected dimensions of Qur'anic recitation competence.³⁵

Questions 6 and 10 reveal that the learning activity was designed to move students from recognizing individual aspects of recitation toward evaluating their interrelationship. Question 6 presents a situation in which students must distinguish between vocal attractiveness and the accuracy of Qur'anic articulation,

³⁴ Azizi, Afkar, and Nurullah Nurullah. "Negotiating Qur'anic Interpretive Authority in the Age of Artificial Intelligence in Aceh." *TAFSE: Journal of Qur'anic Studies* 10, no. 2 (2025). <https://jurnal.ar-raniry.ac.id/index.php/tafse/article/view/33016>

³⁵ Wahyuningsih, Shinta, Gelar Dwirahayu, and Abdul Ghofur. "Development of a Modified Talaqqi Model in al-Qur'an Recitation Art (Tausyih) with Bayāti Rhythm: A Case Study of Students at Baitul Qurro al-Qur'an Boarding School, Jakarta." *Islamika: Jurnal Keislaman dan Ilmu Pendidikan* 8, no. 1 (2026): 399–421. <https://ejournal.ipn.ac.id/index.php/islamika/article/view/6043>

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encouraging them to recognize that melodic quality cannot be considered independently from correct pronunciation. Question 10 extends this reasoning by requiring students to consider several dimensions of recitation simultaneously, including tajwid, makhraj, fluency, and melodic expression. The two questions therefore function as integrative learning prompts that emphasize the multidimensional nature of Qur'anic recitation competence. This pattern corresponds with research on naghham learning at LPTQ Medan, where instructional materials for Qur'anic recitation combine tajwid and makhraj with naghham practice rather than treating melodic training as a separate competency.³⁶

This finding further highlights that the educational value of gamification depends on how game elements are integrated with instructional purposes. In the present study, points, challenges, avatars, and virtual progression do not become independent objectives but are organized around the substantive requirements of Qur'anic recitation. The game environment therefore supports learning without displacing the religious and pedagogical principles underlying the material. This interpretation is consistent with recent research on ZEP Quiz in Islamic Religious Education, which demonstrates that interactive and game-based features can be incorporated into PAI learning to create more participatory and contextual learning experiences.³⁷

D. The Complementary Relationship Between Digital Game Learning and Direct Recitation

Qur'anic recitation operate at different levels of instructional practice. Digital activities can provide repeated exposure to concepts, allow learners to recognize recitation rules, and create opportunities for cognitive rehearsal before students perform the skill themselves. Direct recitation, by contrast, requires learners to demonstrate those principles through pronunciation, articulation, rhythm, and fluency, which can be observed and corrected during practice. The two

³⁶ Harahap, B., A. Mukti, and Haidir. "Implementation of Learning Nagham Al-Qur'an in The Art of Reading The Qur'an for Children and Adolescent at LPTQ in Medan City." *Jurnal Basicedu* 6, no. 2 (2022): 3102–3113. <https://jbasic.org/index.php/basicedu/article/view/2542>

³⁷ Syifaurrehman, Sabrina, Fadhilah Izzah Khairunnisa, Karoma, and Muhammad Isnaini. "Mengintegrasikan Teknologi Informasi dan Game Based Learning dalam PAI: Studi Kualitatif tentang Desain, Urgensi, dan Dampak Zep Quiz." *Pendas: Jurnal Ilmiah Pendidikan Dasar* 11, no. 4 (2026). <https://www.jurnal.unpas.ac.id/index.php/pendas/article/view/37278>

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forms of learning therefore can be understood as complementary stages within Qur'anic pedagogy rather than as alternative instructional models. This distinction is supported by research showing that digital game-based media can strengthen students' understanding of tajwid concepts, while teacher-guided tahsin, listening, and habitual recitation remain important for identifying and correcting errors in actual Qur'anic reading.³⁸

This distinction also establishes an important methodological boundary in interpreting the findings. The evidence from the present qualitative study indicates that the Sorcerer's Magic Game supported students' exposure to and engagement with Bayati-related concepts, but it does not demonstrate that Quiz.Zep independently produced measurable gains in Qur'anic recitation performance. Such a conclusion would require an experimental or quasi-experimental design incorporating pre- and post-intervention assessments, or comparisons between relevant groups. The contribution of the present study therefore lies in explaining the learning process rather than establishing a causal effect. This interpretation is consistent with Ahmad's (2024) finding that Qur'anic reading competence requires teacher-guided processes such as tahsin, regular practice, listening, and correction of articulation and tajwid errors. Accordingly, Quiz.Zep is best understood as a complementary digital environment that facilitates conceptual engagement with Bayati while actual recitation competence remains dependent on sustained practice and direct evaluation.³⁹

The findings therefore point toward a hybrid instructional arrangement in which digital and face-to-face activities perform mutually supportive functions. Teacher explanation and demonstration provide the initial framework for understanding Bayati, while direct recitation gives students an opportunity to embody pronunciation, rhythm, and melodic principles through vocal practice.

³⁸ Zuraida, Naila Riyanti, Lingga Dwi Lestari, Herfina Herawati, and Muhammad Fadlil Ramadlan. "Pemanfaatan Media Pembelajaran Digital dalam Meningkatkan Pemahaman Tajwid." *Cendekia: Jurnal Pendidikan dan Pemberdayaan Masyarakat* 4, no. 1 (2026) [https:// journal.bayfapublisher.com/index.php/cendekia/article/view/239?](https://journal.bayfapublisher.com/index.php/cendekia/article/view/239?)

³⁹ Ahmad, Wawan Efendi. "Analysis of Qur'anic Reading Ability Based on Tajweed among Eleventh Grade Students at MA Annaqsyabandiyah NW Gelanggang." *Indonesian Journal of Education and Science* 1, no. 1 (2024): 20–30. [https:// www.journal. formadenglishfoundation. org/index.php/IJES/article/view/32?](https://www.journal.formadenglishfoundation.org/index.php/IJES/article/view/32?)

Quiz.Zep subsequently provides a structured space for reviewing and reinforcing the concepts introduced during instruction, after which students can return to guided recitation to consolidate their performance. Technology thus operates as one component within a broader pedagogical system rather than as an independent instructional substitute. This interpretation corresponds with recent research proposing a hybrid model of Qur'anic learning in which digital tools support self-directed learning, whereas face-to-face interaction remains necessary for validating recitation and maintaining the pedagogical relationship between teacher and learner.⁴⁰

E. Implications for Islamic Education and Digital Qur'anic Literacy

The study contributes to the emerging discourse on digital Islamic education by demonstrating that digital technology can be incorporated into Qur'anic learning without separating technological innovation from the substantive requirements of religious education. The Sorcerer's Magic Game illustrates how interactive digital environments can support Qur'anic learning while retaining attention to tajwid, makhraj, fluency, and appropriate melodic expression. In this sense, digitalization extends the learning environment rather than redefining the fundamental standards of Qur'anic recitation. This finding corresponds with who identify interactive applications, broader learning access, flexibility, and increased learning motivation as opportunities offered by digital technology in Qur'anic education, while emphasizing the need for digital media to remain aligned with the principles of Islamic education.⁴¹

Its practical implication is that Islamic education teachers should begin the design of digital game activities from clearly defined religious learning outcomes and then determine how each game element can support those outcomes. In the context of Qur'anic learning, questions can therefore be organized to address different levels of competency, such as recognizing concepts, applying recitation principles, interpreting contextual situations, and connecting several aspects of

⁴⁰ Rijal, et al. "Bridging Tradition and Technology: A Hybrid Model for Qur'anic Learning in the Digital Age." *J-PAI: Jurnal Pendidikan Agama Islam* (2026). <https://ejournal.uin-malang.ac.id/index.php/jpai/article/view/42435>

⁴¹ Akem, Umar, Nurul Majeedah Hamdan, M. Yakub Iskandar, Efendi Efendi, and Nur Halimahturrafiah. "Teknologi Digital dalam Pembelajaran Al-Quran: Peluang dan Tantangan." 2025. <https://joqer.intischolar.id/index.php/joqer/article/view/9>

Qur'anic performance. This approach positions the game as an instructional structure in which challenges and activities are deliberately connected to the competencies targeted by the curriculum, rather than functioning merely as an attractive digital format. Such alignment helps maintain the pedagogical purpose of gamification while allowing interactive features to contribute meaningfully to religious learning.⁴²

The findings further suggest that the pedagogical value of digital game-based learning depends on how its different components work together rather than on the accumulation of game features. In the present study, the visual environment functions to establish learner engagement, the questions connect gameplay with Qur'anic concepts, the progression organizes the learning experience, and subsequent recitation practice provides an opportunity to apply the knowledge developed through the game. This configuration indicates that an effective digital Qur'anic learning environment should integrate game mechanics with instructional content and opportunities for meaningful practice. Such integration allows gamification to function as part of the learning process rather than as an independent technological attraction, consistent with research emphasizing the importance of connecting game characteristics with educational objectives and learning processes.⁴³

Overall, the study positions Quiz.Zep through the Sorcerer's Magic Game as a complementary digital medium within the broader pedagogy of Bayati Qur'anic reading. Its contribution lies in creating an interactive space in which students can encounter Bayati-related concepts, tajwid principles, makhraj, and fluency through structured digital activities. Rather than replacing established modes of Qur'anic instruction, the game provides an additional layer through which students can engage with and revisit instructional content. The findings therefore suggest that the pedagogical value of digital gamification depends on its integration with

⁴² Papakostas, Christos. "Faith in Frames: Constructing a Digital Game-Based Learning Framework for Religious Education." *Teaching Theology & Religion*, 2024 <https://onlinelibrary.wiley.com/doi/10.1111/teth.12685>

⁴³ Nadolny, Larysa, Asimoula Valai, Nadia Jaramillo Cherrez, Doug Elrick, Alison Lovett, and Matthew Nowatzke. "Examining the Characteristics of Game-Based Learning: A Content Analysis and Design Framework." *Computers & Education* 156 (2020): 103936. <https://www.sciencedirect.com/science/article/abs/pii/S0360131520301342?>

teacher guidance, oral demonstration, and sustained recitation practice. This position is consistent with Saputra, Kartubi, and Saputra who found that digital tajwid applications can support Qur'anic reading proficiency when teachers actively guide, manage, and integrate digital media with traditional learning practices. In this framework, the Sorcerer's Magic Game can be understood as a digital extension of Qur'anic pedagogy that supports interaction and conceptual reinforcement while preserving the central role of teachers and direct recitation practice.⁴⁴

The findings and discussion are further illustrated by the classroom implementation of the *Sorcerer's Magic Game*. Figure 2 presents the learning context in which students participated in the Quiz.Zep-based activity under teacher guidance. The figure provides visual evidence of how the digital game was incorporated into classroom instruction rather than used as a stand-alone technological activity. Students interacted with the game as part of the learning process, while the teacher remained involved in directing and facilitating the activity. This implementation demonstrates that Quiz.Zep functioned as a complementary learning medium through which students could engage with materials related to Bayati, tajwid, makhraj, and Qur'anic reading fluency. The classroom context therefore reinforces the finding that the pedagogical function of the *Sorcerer's Magic Game* extends beyond presenting quiz questions to creating an interactive learning environment connected to direct Qur'anic instruction.

⁴⁴ Saputra, Rizki, Kartubi, and Edi Saputra. "The Role of Teachers in Integrating Digital Tajwid Applications in Al-Qur'an Reading Learning in Islamic Boarding Schools." *Edukasi Islami: Jurnal Pendidikan Islam* 15, no. 1 (2026) <https://www.jurnal.staialhidayahbogor.ac.id/index.php/ei/article/view/9973?utm>

Figure 2 Classroom Implementation of the Quiz.Zep-Based Sorcerer's Magic Game in Bayati Qur'anic Reading



Figure 2

Illustrates the direct implementation of the Quiz.Zep-based *Sorcerer's Magic Game* during classroom learning. The classroom setting demonstrates that the digital game was not implemented as an isolated technological activity but was integrated into teacher-guided Qur'anic learning. Students participated in the learning process while interacting with the digital activity, allowing the game to function as a complementary medium for reinforcing Bayati concepts, tajwid, makhraj, and reading fluency. This visual evidence strengthens the interpretation that the role of Quiz.Zep extended beyond delivering quiz questions to creating a more participatory learning environment in which digital interaction was connected with direct classroom instruction.

CONCLUSION

This study concludes that the Quiz.Zep-based *Sorcerer's Magic Game* can function as a complementary digital learning environment for Bayati Qur'anic reading by integrating interactive game features with structured instructional content. The findings show that the game environment, including avatars, navigation, progression, questions, feedback, and social features, created opportunities for student participation and engagement, while the ten questions provided conceptual scaffolding from basic recognition of Bayati to the integrated understanding of tajwid, makhraj, fluency, and melodic expression. The study also demonstrates that the pedagogical contribution of Quiz.Zep lies not in replacing conventional Qur'anic pedagogy but in reinforcing conceptual understanding and sustaining learner engagement before and alongside direct recitation practice. Importantly, the findings do not establish a causal improvement in actual recitation competence; accurate Qur'anic performance remains

dependent on sustained practice, teacher demonstration, oral interaction, and direct correction. Therefore, the *Sorcerer's Magic Game* is best understood as a digital extension of teacher-guided Qur'anic pedagogy that connects contemporary game-based interaction with the technical and expressive requirements of Bayati recitation.

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