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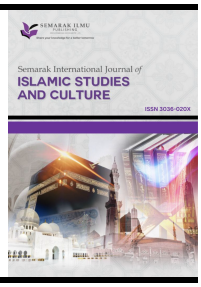


# The Effectiveness of Role Plays in Teaching the Topic of Wudhu' and its Conditions of Validity

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**ABSTRACT**

Islamic Education requires a strong integration of theoretical understanding and practical application, particularly for the topic of wudhu' and its conditions of validity taught at the Form1 level. However, many students continue to struggle with remembering the correct sequence of wudhu' steps and understanding its valid conditions. This confusion stems from limited opportunities for interactive practical activities, resulting in students relying on memorisation rather than meaningful comprehension. Therefore, this study examines the effectiveness of the role-play method in enhancing students' understanding and correct performance of wudhu, to examine the effect of the role-play method on students' engagement and active participation during the teaching and learning process of wudhu and to determine whether the use of role play improves students' confidence and accuracy in performing wudhu independently in real-life situations. of the role-play method in enhancing students' understanding of wudhu' through more active and meaningful learning experiences. A quantitative descriptive design was employed using a Google Form questionnaire as the main instrument. The questionnaire consisted of two sections: Section A on demographic information (gender and school type), and Section B comprising ten five-point Likert-scale items assessing conceptual understanding, procedural skills, confidence, interest, engagement, social interaction, and comparison with traditional teaching. The study sample comprised 100 Form 1 students from SMK(56), SMKA (22), and SMA (22), including 22 males and 78 females. The findings show consistently high mean scores across all items, ranging from 4.32 to 4.60. From a cognitive perspective, students reported improved understanding of wudhu' steps, valid conditions, and correct sequencing, with Items 1, 2, and 3 recording means between 4.47and4.58. In terms of psychomotor skills, Item 4 recorded the highest mean(4.60), indicating that role-play effectively helped students identify and correct practical errors. Affective outcomes were also positive, as Items5, 6, and 7 (means 4.45–4.58) reflected increased confidence, enjoyment, and motivation. Although Item 8 (mean 4.32) on communication confidence showed the lowest score, it remained in the high category, while Item 9 (mean 4.38) demonstrated students' preference for role-play over lecture-based instruction. Item10(mean4.58) further affirmed the method's effectiveness in clarifying procedural aspects of wudhu'. The study recommends improvements through structured practical sessions, more systematic

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use of visual aids, and greater emphasis on self-correction supported by peer and teacher feedback. Overall, the role-play method shows strong potential in enhancing conceptual understanding, skill mastery, and student engagement in learning wudhu'.

## 1. Introduction

### *1.1 Background of the Study*

Acquiring knowledge of Islamic education involves both theoretical knowledge and practical application. For Form 1 students, wudhu' and its conditions of validity are a crucial subject. Wudhu'is crucial because it demonstrates cleanliness, is required for prayer, and is a component of worship. Mastery of wudhu' is essential as it forms the foundation for the validity of daily prayers and reflects a Muslim's understanding of basic religious obligations. However, the teaching of wudhu'should not only focus on theoretical explanation but must also involve meaningful practice to ensure students internalize the correct procedures and principles.

### *1.2 Problem Statement*

Many students continue to struggle with remembering the correct sequence of wudhu'steps and understanding its valid conditions [1]. This issue suggests that conventional teaching approaches may not sufficiently support students' long-term understanding and application of wudhu' in real-life situations [16]. Teachers find it difficult to ensure that students truly comprehend rather than just memorize because of this. As a result, students may be able to recall information during assessments but fail to perform wudhu' correctly outside the classroom context, indicating a gap between knowledge acquisition and practical application. The role play method is an effective way to enhance student learning. By acting out the steps of wudhu' in groups, students engage in a hands-on experience that promotes understanding [2]. This experiential learning approach allows students to actively construct knowledge through observation and practice rather than relying solely on verbal instruction. They can observe, practice, and help each other correct mistakes, which also reinforces their confidence in performing wudhu correctly. This interactive approach makes learning more enjoyable and memorable, as students are actively involved rather than passively listening. Additionally, it encourages teamwork and communication skills among students [3-5]. These social interactions support the development of cooperative learning skills that are essential for holistic student development [17]. As they collaborate, they also develop the ability to focus and listen during lessons, which can improve their attention span and overall classroom participation. Overall, this method not only teaches a vital skill but also fosters a positive classroom environment, contributing to both academic and social development.

### *1.3 Research Objectives*

The purpose of this study is to determine whether role play aids in students' comprehension of wudhu and its regulations [6]. This objective focuses on: i. Evaluating the effectiveness of roleplay as an instructional strategy in enhancing both understanding and correct performance of wudhu among students; ii. This study aims to examine the impact of the role play method on students' engagement and active participation during the teaching and learning process of wudhu'; and iii. The study seeks to identify whether the use of role play can improve students' confidence and accuracy in performing wudhu independently in real-life situations. With this approach, students are better able to recall the procedures and understand the significance of wudhu in everyday life [7], including its spiritual and

practical benefits. This deeper understanding helps students appreciate wudhu' not merely as a ritual, but as an act of worship with meaningful spiritual value. Previous studies have shown that role play in Islamic education and moral learning can enhance conceptual understanding, internalization of values, and overall learning effectiveness [8-10]. These findings provide empirical support for the use of role play as an alternative pedagogical approach in religious education. Teachers can make learning more useful, imaginative, and productive by using role-playing, which allows them to address different learning styles and encourage active engagement from all students [11]. Consequently, this study aims to contribute to effective teaching practices that promote meaningful and sustainable learning in Islamic education.

### *1.4 Significance of the Study*

This study is expected to contribute to the improvement of teaching and learning in Islamic Education by providing evidence on the effectiveness of role play in enhancing students' understanding of wudhu' and its valid conditions. The findings may assist Islamic Education teachers in adopting more interactive and student-centered teaching approaches that support meaningful learning and correct practical application. In addition, the results may support school administrators and education authorities in planning professional development programmes that emphasize innovative pedagogical strategies. Finally, this study serves as a reference for future researchers interested in exploring role play and experiential learning methods within Islamic Education.

## 2. Methodology

### *2.1 Research Design*

This study employs a quantitative research approach. This approach was chosen because it facilitates the collection of data from a large sample, allowing for systematic statistical analysis [12].The research instrument used by the researcher is a questionnaire. The use of this instrument enables data to be collected uniformly from many respondents within a short period, there by helping the researcher identify patterns in student responses more systematically and effectively. From an epistemological perspective, quantitative research is based on the use of numerical data as the foundation for the analysis process [13]. This approach allows the researcher to focus on measuring the relationship between independent and dependent variables to analyze students' response patterns, identify perception trends, and understand the relationships that exist between exposure to role-playing methods in wudu' practice and their level of understanding and learning experience. Studies on a larger scale can also be conducted and support the research objectives.

### *2.2 Study Sample*

The study respondents consisted of 100 Form 1 students from three types of schools, including National Secondary Schools (SMK) 56 students, National Religious Secondary Schools (SMKA) 22 students, and Religious Secondary Schools (SMA) 22 students. The sample comprised22malestudents and 78 female students. The basic qualification for the respondents of this study was selecting students who had participated in role-playing activities related to the topic of ablution(wudu) and its valid requirements. Choosing a large sample size increases the reliability of the data, ensures the representativeness of the study results to the actual population, and facilitates accurate and significant statistical analysis.

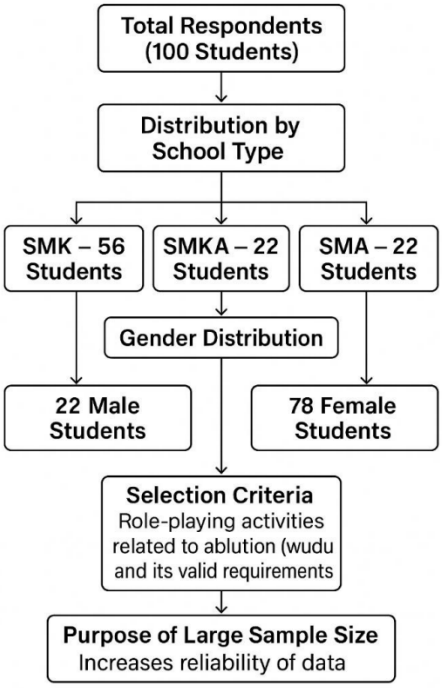


**Fig.1.** Flowchart of the study sample

### *2.3 Research Instrument*

This study involves a measurement process to determine the level and value of the variables being examined. Therefore, the researchers used a questionnaire instrument because this instrument has a high level of validity and reliability and is suitable for use in quantitative studies [14]. Previous studies have shown a high Cronbach's Alpha coefficient value ($\alpha = 0.976$), there by proving that the questionnaire can produce consistent and reliable data for statistical analysis. The questionnaire consists of two parts: Part A, which collects respondents' demographic information such as gender and type of school, and Part B, which contains Likert scale items. These items are in a closed-ended format and are answered by marking a point on a five-point Likert scale(1=Strongly Disagree to 5 = Strongly Agree) [15]. The scale assesses aspects including students' understanding of the steps of wudu', knowledge of the valid conditions, recall of the sequence of steps, ability to correct mistakes, and confidence in performing prayers.

**Table 1**
The questions posed to respondents in the google form questionnaire

| Item | Item Description |
|---|---|
| 1 | Role-play helps me understand the steps of wuduk |
| 2 | Role-play improves understanding of validity & completeness conditions |
| 3 | Role-play helps me remember the sequence of wuduk |
| 4 | I can correct my mistakes in wuduk after the activity |
| 5 | I feel more confident performing wuduk the activity |
| 6 | I enjoyed performing the role-play activity |
| 7 | The activity made the Islamic Studies class more interesting |
| 8 | I felt more willing to share opinions during the activity |
| 9 | I prefer role-play over lecture-only teaching |
| 10 | Role-play clarified the wuduk procedure for me |

### *2.4 Data Collection Procedure*

Data were collected using a structured questionnaire administered to 100 Form1studentsfrom three types of secondary schools. The questionnaire was distributed after the students had participated in role-playing activities related to the topic of ablution (wudhu'), ensuring that responses were based on direct learning experience. This method enabled efficient and systematic data collection within a short period of time. All responses were gathered using a standardized instrument consisting of closed-ended Likert scale items, allowing numerical data to be compiled for statistical analysis. The procedure supported the research objectives by providing reliable data on students' perceptions of the effectiveness of the role-playing method without imposing excessive time demands on the respondents.

### *2.5 Data Analysis*

The collected data were analyzed using descriptive statistics, including mean, standard deviation, median, and mode, to determine overall trends in students' perceptions regarding the role play method's effectiveness in teaching wudhu'.

## 3. Results

This section presents the results of the questionnaire-based survey evaluating the effectiveness of role-play in teaching the topic of wudhu' and its conditions of completeness. The analysis is based on descriptive statistics of ten Likert-scale items (1 = Strongly Disagreeto5=Strongly Agree). For reporting consistency the sample size is presented as N = 100 respondents(22male, 78 female). Reported statistics include mean (M), standard deviation (SD), median, and mode for each item. Frequency distributions are summarized where relevant.

### *3.1 Overall Pattern*

Overall, the ten items indicate strong positive agreement that role-play is an effective teaching method for the wudhu' topic. Mean item scores range from 4.32 to 4.60 (out of 5.0), with the majority of respondents selecting "Agree" or "Strongly agree" across items.

**Table 2**
Score for each items (N = 100)

| Item | Item Description | Strongly Disagree (1) | Disagree (2) | Neutral (3) | Agree (4) | Strongly Agree (5) |
|---|---|---|---|---|---|---|
| 1 | Role-play helps me understand the steps of wuduk | 0 | 0 | 6 | 30 | 64 |
| 2 | Role-play improves understanding of validity & completeness conditions | 0 | 0 | 8 | 37 | 55 |
| 3 | Role-play helps me remember the sequence of wuduk | 0 | 0 | 6 | 33 | 61 |
| 4 | I can correct my mistakes in wuduk after the activity | 0 | 0 | 5 | 30 | 65 |
| 5 | I feel more confident performing wuduk correctly | 0 | 1 | 5 | 29 | 65 |
| 6 | I enjoyed performing the role-play activity | 0 | 1 | 11 | 30 | 58 |
| 7 | The activity made the Islamic Studies class more interesting | 0 | 1 | 8 | 24 | 67 |

| | | | | | | |
|---|---|---|---|---|---|---|
| 8 | I felt more willing to share opinions during the activity | 0 | 1 | 13 | 39 | 47 |
| 9 | I prefer role-play over lecture-only teaching | 0 | 1 | 16 | 27 | 56 |
| 10 | Role-play clarified the wuduk procedure for me | 0 | 0 | 7 | 28 | 65 |

Based on the table above, for question number one the findings show that 94%ofrespondents agreed that role-play helped them understand the steps of wudhu', with 30%selectingagree, 64% selecting strongly agree and only 6% remained neutral, and none disagreed. For question number two, a total of 92% of respondents agreed (37% agree, 55%strongly agree) that role-play enhanced their understanding of the validity and completeness conditions of wudhu'. Meanwhile, 8% remained neutral and no one disagreed. For question number three, almost all respondents (94%) agreed that role-play helped them remember the sequence of wudhu' more effectively (33% agree, 61% strongly agree), with 6% remaining neutral and none disagreeing. For question number four, a significant 95% of respondents agreed (30% agree, 65%stronglyagree)that they were able to correct their mistakes in wudhu' after the role-play activity. Only5%wereneutral, and none disagreed. Next, for question number five, a total of 94%of respondents(29%agree, 65% strongly agree) reported feeling more confident in performing wudhu' correctly after participating in the role-play activity. Only 5% were neutral, and 1% disagreed. Most students enjoyed the role-play activity, as shown by the data of question number six with 30 responses(30%)agreeing and 58 responses (58%) strongly agreeing. Although there were 11 responses (11%) that were neutral and 1 response (1%) that disagreed. After that, for question number seven a total of24 responses (24%) stated agree, 67 responses (67%) choose strongly agree, while only 8 responses(8%) were at the neutral level and only 1 response (1%) disagreed. The majority of students felt more encouraged to share their views or opinions during the role-play activity based on question number eight. The findings show 39 responses (39%) agreeing and 47 responses (47%) strongly agreeing. Although 13 responses (13%) chose to answer neutral and 1 student (1%) disagreed. Based on question 9, the data shows that interactive learning is the preferred choice of studentsin21st-century learning sessions (PAK), with 27 students (27%) agreeing and 56 students(56%)strongly agreeing. Sixteen responses (16%) preferred Neutral, and only 1 response (1%) disagreed. The last question for this item also shows strong positive support, based on 28 responses(28%)agreeing, 65 responses (65%) strongly agreeing, while only 7 responses (7%) chose neutral and no responses disagreed.

Discussion from the findings and data above is indicates that role-play is highly effective in helping students clearly grasp the step-by-step procedure of wudhu' through practical demonstration based on the findings from question number one. For question number 2, shows that role play effectively explains abstract concepts related to the requirements of valid ablution. Role-play helps me remember the sequence of wudhu', this question shows that hands-on, experiential learning through role-play strengthens students' memory retention of procedural tasks. I can correct my mistakes in wudhu' after the activity, this question highlights the value of role-playing enabling self-correction and reflective learning through guided practice. I feel more confident performing wudhu' correctly, these results for this question show that role-play effectively boosts students' confidence in carrying out religious practices accurately. For question number six, the overall results indicate a high level of acceptance and enjoyment through the simulation conducted. This shows that interactive and experience-based activities can make Islamic Education learning more enjoyable and increase motivation to learn. The activity made the Islamic Studies class more interesting, for this question findings show that the role-play activity makes the learning process more active, productive and engaging compared to traditional teaching methods. This 21st-centurylearning activity (PAK) successfully increased the overall students' motivation and interesting learning. Overall, for question

number eight, the collected data gives a positive indication that the role-play activity helps create an open learning environment and enhances communication among students. For question number nine, this indicates that students find simulation or role-play activities more engaging, meaningful, and easier to understand compared to lecture-based teaching alone, which is traditional teaching. For the last question, the results of these findings indicate that the role-play method has a significant impact and is very effective in explaining and strengthening students' understanding of the correct and easily understood procedure of wudu'.

### *3.2 Item-level Results*

Table 3 displays the key descriptive statistics for each questionnaire item.

**Table 3**
Descriptive statistics for survey items (N = 100)

| Item | Item Description | Mean (m) | SD | Median | Mode |
|---|---|---|---|---|---|
| 1 | Role-play helps me understand the steps of wuduk | 4.58 | 0.61 | 5 | 5 |
| 2 | Role-play improves understanding of validity & completeness conditions | 4.47 | 0.64 | 5 | 5 |
| 3 | Role-play helps me remember the sequence of wuduk | 4.55 | 0.61 | 5 | 5 |
| 4 | I can correct my mistakes in wuduk after the activity | 4.60 | 0.59 | 5 | 5 |
| 5 | I feel more confident performing wuduk correctly | 4.58 | 0.64 | 5 | 5 |
| 6 | I enjoyed performing the role-play activity | 4.45 | 0.73 | 5 | 5 |
| 7 | The activity made the Islamic Studies class more interesting | 4.57 | 0.69 | 5 | 5 |
| 8 | I felt more willing to share opinions during the activity | 4.32 | 0.74 | 4 | 5 |
| 9 | I prefer role-play over lecture-only teaching | 4.38 | 0.79 | 5 | 5 |
| 10 | Role-play clarified the wuduk procedure for me | 4.58 | 0.62 | 5 | 5 |

Table 3 presents the descriptive statistics for students' perceptions of the role-play method in learning wudhu', based on responses from 100 Form 1 students. Overall, all ten items recorded high mean scores, ranging from M = 4.32 to M = 4.60, indicating strong positive perceptions. The highest mean was observed for Item 4 (M = 4.60, SD = 0.59), showing that students strongly agreed that role-play helped them correct mistakes in performing wudhu'. Items related to understanding the steps (Item 1), remembering the sequence (Item 3), confidence in performance(Item5),classroom interest (Item 7), and procedural clarity (Item 10) also recorded high means (M=4.55–4.58). Item 8 (M = 4.32, SD = 0.74) showed the lowest mean, indicating relatively lower but still high agreement regarding willingness to share opinions during the activity. The median and mode values for most items were 5, further confirming a strong tendency towards agreement among respondents.

The consistently high mean scores across all items support the effectiveness of the role-play method in enhancing students' learning of wudhu', as outlined in this study. The strong results for Items 1, 2, and 3 align with the article's emphasis on addressing students' difficulties in understanding and remembering the correct steps and conditions of validity, suggesting that role-play successfully promotes meaningful comprehension rather than rote memorisation [2]. The highest score for error correction (Item 4) reinforces the importance of hands-on, experiential learning in mastering practical religious acts, as highlighted in the introduction. Positive affective outcomes, such as increased confidence, enjoyment, and interest (Items 5–7), further support the argument that role-play creates an engaging and motivating learning environment. Although communication confidence (Item 8) was comparatively lower, it remained within the high category, indicating that collaborative learning still benefited most students. Overall, these findings are consistent with the article's

assertion that role-play enhances cognitive, psychomotor, and affective learning outcomes in Islamic Education, particularly for practical topics such as wudhu' [2].

### *3.3 Effectiveness of the Role-Play Method in Teaching Wudhu'*

The results show that students enjoyed the learning process more, found it easier to understand each step of wudhu', and felt more confident performing it accurately. Thus, the results strongly support the use of the role-play method in enhancing students' understanding, confidence, engagement, and mastery of wudhu'. The consistently high scores across all items demonstrate that role play is not only beneficial for conceptual learning but also highly effective in strengthening practical skills and give positive attitudes toward Islamic education.

## 4. Conclusions

In conclusion, the findings of this study clearly demonstrate that the role-play method is a highly effective instructional approach in teaching the topic of wudhu', particularly in enhancing students' understanding, practical skills, confidence, and level of engagement. The descriptive analysis of the ten questionnaire items revealed consistently high mean scores (M= 4.32toM=4.60), indicating strong positive agreement among respondents regarding the effectiveness of this method. Role-play not only assists students in comprehending the procedural steps and validity conditions of wudhu' more clearly, but also enables them to identify and correct mistakes, improve memory retention of the sequence, and build confidence in performing the ritual accurately. Furthermore, the findings indicate that the role-play method increases students' interest, enjoyment, and motivation, in line with the principles of 21st-century learning, which emphasize active and student-centred learning. Therefore, this study strongly supports the integration of role-play as a high-impact teaching strategy in Islamic Education, particularly for practical and procedural topics such as wudhu'.

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