Development of the Is-Me Board Game to Instill Religious Values and Love for Malay Culture in Children Aged 4-6 Years

Lina Eka Retnaningsih[1], Mahfuzah Saniah[2], Hany Faizah[3]
STAIN Sultan Abdurrahman Kepulauan Riau[1,2,3]
lina@stainkepri.ac.id[123]

Abstract

Early childhood is referred to as the golden age, which is in the foundational phase. In this era, the prevalence of online games that children can play for long periods has many negative impacts on their development. Currently, there is a lack of educational play tools that encourage children to engage in activities, develop Islamic values, and foster a love for Malay culture. The purpose of this research is to develop the Is-Me board game with themes of Islam and Malay culture so that it can be used to instill religious values and a love for Malay culture in children aged 4-6 years. This study uses a Research and Development (R&D) approach with the 4D model (Define, Design, Develop, and Dissemination). The validity level from material experts reached 90%, while media experts reached 91%. The research results show that the Is-Me board game media developed using the 4D model can be considered feasible for use, as confirmed by the validity test involving material and media experts, and it has been trialed for the use of the media.

Keywords: Is-Me Board Game, Religious Values, Malay Culture

Introduction

Early childhood education plays a strategic role in shaping the character and personality of children as the next generation of the nation.(Retnaningsih & Rosa, 2022). At the age range of 4–6 years, children are in a period of rapid development in every aspect of growth. This stage is often referred to as the golden age, because it provides the perfect opportunity to instill fundamental moral, religious, and cultural values that will guide children's lives in the future. In the context of Malay culture, the development of Islamic values and love for Malay culture is very important to maintain cultural identity while also shaping a generation that is religious and rooted in local traditions.

However, the challenges in the education of religious and cultural values are increasingly growing. The influence of globalization, the flow of digital technology, and popular culture often attract children's attention more than local values (Siregar & Nadiroh, 2017). As a result, the younger generation tends to lose connection with their cultural identity, including the Malay culture rich in traditions, language, and Islamic values. Therefore, innovative and enjoyable learning media are needed, which are not only relevant to the children's world but also capable of effectively instilling religious and cultural values.

One of the potential methods in this context is the use of board games as a learning media. Board games have the advantage of combining play elements with an interactive and

collaborative learning process (Hunsucker, 2016). This game can attract children's interest through engaging visuals, challenging rules, and enjoyable gameplay experiences(Fernand Gobet, 2004). If the board game is designed by integrating Islamic and Malay values, this media can become an effective means to introduce children to Islamic teachings and Malay culture, such as traditions, arts, language, regional foods, and other cultural elements.

This research aims to develop a board game themed around Islam and Malay culture specifically designed for children aged 4–6 years. This media is expected to help in the development of religious values and strengthen children's love for Malay culture. Additionally, this board game is designed to align with the developmental characteristics of early childhood, so that it can encourage their active involvement in learning. With the presence of this board game, it is hoped that children will not only gain meaningful play experiences but also internalize Islamic values and Malay culture in their daily lives. This research is expected to make a real contribution to the field of early childhood Islamic education, as well as support the preservation of Malay culture amidst the challenges of globalization.

Literature Review

Board games can integrate various aspects. Board games can be used for educational development (Eisenack, 2012). In the context of early childhood education, board games can serve as interactive learning media that combine cognitive, social, emotional, and moral aspects. For example, board games can be used to introduce basic concepts such as counting, letter recognition, or patterns in a fun and non-burdensome way for children. Additionally, board games also serve as a tool to train children's social skills, such as learning to share, take turns, follow rules, and collaborate with friends. Children can also develop problem-solving and critical thinking skills through decision-making in games. With designs that can be tailored to specific learning themes, board games become flexible and effective educational tools to enhance children's interest in learning while also strengthening the basic skills needed for the next stages of development.

Board games are created to develop various aspects of children's development, one of which is also to enhance children's intelligence. This type of board game is rich in cultural values (Hinebaugh, 2009). Board games are rich in cultural values because they often highlight themes, stories, or symbols that represent local wisdom and the traditions of certain communities. In addition, board games can also train children to understand rules, strategize, cooperate, and learn to make decisions independently. In the process, children not only gain intellectual intelligence but also social, emotional, and moral abilities, such as learning to accept defeat, appreciate turns, and communicate effectively with others. Thus, board games become a fun yet educational medium to support the holistic development of children, both cognitively, socially, and culturally.

Board games are games that can share ideas or similar aspects among them, such as rules, control, or the playing area (Piette et al., 2021) In addition, board games also allow children to develop collaboration skills through interaction with other players, both in the form of cooperation and healthy competition. With structured rules in place, children learn to understand cause-and-effect concepts, solve problems, and devise strategies to achieve game objectives. On the other hand, board games also provide children with the opportunity to practice communication skills, such as expressing opinions, negotiating, and arguing constructively. All these aspects play an important role in supporting the cognitive, social, and emotional development of children, making board games a highly beneficial learning tool in the context of early childhood education.

Their games are quite limited and their core mechanics are transparent enough to be analyzed (Zagal et al., 2006). This simplicity makes board games very suitable for young children, as they can easily understand the rules and mechanics of the game without feeling overwhelmed. In addition, board games are often designed with attractive visual and symbolic elements, which can stimulate children's curiosity and imagination. In an educational context, board games can be used as a tool to teach basic concepts such as colors, numbers, shapes, or letters. Children can also learn logical and critical thinking skills, for example, by trying to predict the next move or evaluating the consequences of certain actions. In this way, board games are not only entertaining but also provide meaningful and enjoyable learning experiences.

Learning media is necessary to capture children's attention. In the learning process, the use of enjoyable teaching methods can be applied using educational learning media. One type of media that can be applied to children is board games. Board games are interactive and engaging media that can be tailored to fit the child's learning process (Mahyuddin et al., 2022). Board games are also a useful tool for preschool teachers, who can expand their use in various ways in the classroom, such as using them as visual aids. These board games can be further developed to cater to different learning groups in early childhood education and elementary education. In addition, it can serve as a prototype for mass-produced board games (Ronkainen, 2016).

Board games can be a very effective means of promoting active learning when children "engage in activities that force them to reflect on ideas and how they use those ideas." The recent emergence of more games for younger children in this domain seems promising, and we believe there is still room for new games and for new empirical work to demonstrate the types of knowledge that children might gain about their own culture and other cultures from such games, which offer opportunities to strengthen social cohesion both inside and outside the classroom environment (Oneill and Holmes, 2022).

This board game provides children with the opportunity to play actively. Early childhood studies are used starting from designing the game, creating the game board and materials, following the rules, and playing the game. By playing board games, children can interact directly with the play materials and use the knowledge they have acquired in a meaningful way (Collins

& Griess, 2012). Through direct interaction with the play tools, children can also strengthen their conceptual understanding applied in the real context of the game. All of this makes board games an effective educational tool to support experiential learning and active engagement in early childhood.

Early childhood is the right time to teach about diversity and culture. The introduction of diversity and culture can be done through board games (Soekmono et al., 2023). With an interactive and enjoyable design, board games can present cultural elements such as traditions, traditional clothing, languages, typical foods, or folk tales from various regions, allowing children to understand that the world is full of beautiful differences. In addition, through board games, children can learn universal values such as tolerance, appreciating differences, and the importance of cooperation despite coming from different cultural backgrounds. The experience of playing with peers also helps children develop empathy and social skills that are important in community life. The introduction of diversity through media such as board games not only teaches children to accept differences but also encourages them to take pride in their own cultural identities. Thus, board games can be an effective tool for instilling multicultural values from an early age.

One unique way in which games as a medium can participate in building cultural memory is by simulating historically situated structural metaphors. To do this, I first introduce the concept of cultural memory and connect it with the study of material culture. I argue that games can be an "objectification" of cultural memory, but to fully analyze it in this context, insights from game studies, specifically the potential meanings of rules, also need to be applied (Begy, 2015). In the context of early childhood, board games can be used to introduce elements of cultural memory in a relevant and engaging way. For example, board games designed based on folklore, traditions, or specific cultural symbols can help children understand historical values and collective identity from an early age.

Through the rules and mechanics of the game, children are invited to recognize patterns of interaction and symbolic meanings that historically reflect the life of society. In addition, game-based simulations allow children not only to receive passive information but also to actively participate in the process of understanding and reflecting on cultural heritage. In this way, board games not only become tools of entertainment but also educational media that can strengthen children's connection with the history, traditions, and cultural values of their community. This supports the formation of cultural memory as part of a child's identity from an early age. The purpose of this research is to develop the Is-Me board game with themes of Islam and Malay culture so that it can be used to instill religious values and a love for Malay culture in children aged 4-6 years.

Methods

This research uses the Research and Development (R&D) method with the 4D development model (Define, Design, Develop, and Disseminate) (Sugiyono, 2017). The 4D model is often used in the development of educational products, including learning media. (Lyna Sari et al., 2023). Data collection was conducted using observation and questionnaires. The data collection tool used was a questionnaire containing statements related to the module content, assessed using a Likert scale that includes (1) Strongly Disagree, (2) Disagree, (3) Agree, 4 (Very Agree). The experts involved in the validation of the is-me board game assessment are subject matter experts and media experts. The categories of feasibility assessment are as follows

Table 1. Eligibility category

No	Persentase (%)	Katagori
1	<21%	Very Unworthy
2	21-40%	Not Eligible
3	41-60%	Quite Worthy
4	61-80%	Worthy
5	81-100%	Very Worthy

(Arikunto, 2016)

Table 2. Indicator Media Instrument

Assessment Aspect	Indicator
1. **Appropriateness of Material with Theme**	
1.1	The materials are in line with Islamic values (faith, worship, morals) that are taught in early childhood.
1.2	The material introduces Malay cultural values, such as traditional clothing, language, food and traditional arts.
1.3	The material reflects a balance between Islamic and elitism in a proportional manner.
1.4	The materials are in line with the developmental needs of children aged 4-6 years.
1.5	The material does not contain elements that contradict Islamic religious values and Malay culture.
2**. Clarity and Suitability of Materials with Children's Competencies**	
2.1	Materials are appropriate to the level of understanding of early childhood (simple and concrete).
2.2	Materials support children's cognitive, motor, social-emotional and language development.
2.3	Each activity in the board game provides a learning experience based on Malay religious and cultural values.

2.4	The materials can help children understand moral concepts (good-bad) in Islam and Malay culture.
2.5	The materials are in accordance with the PAUD curriculum related to character education and cultural recognition.
3. Material usefulness	
3.1	The material helps children recognize Malay cultural identity from an early age.
3.2	The materials instill Islamic values that are relevant to children's daily lives.
3.3	The material motivates children to love and preserve Malay culture.
3.4	The materials encourage the strengthening of religious character and love of culture in children.
3.5	The material provides balanced educational and entertainment value (edutainment).
4. Creativity and Innovation	
4.1	The material utilizes elements of Malay stories/fairy tales to increase child appeal.
4.2	The materials provide interactive activities that encourage children's exploration.
4.3	Materials integrate symbols or artifacts of Malay culture (e.g. traditional houses, traditional clothing).
4.4	The materials provide elements of play that are unique, fun, and true to the child's world.
4.5	The materials reflect high creativity in the conceptualization of the game.
5. Language	
5.1	The language used is simple, communicative, and easy for young children to understand.
5.2	Islamic terms used are explained in a way that is relevant for 4-6 year olds.
5.3	Language does not contain elements that are confusing or ambiguous to the child.
5.4	The language used respects the diversity of Malay dialects (if required).
5.5	Game narration and instructions are clear, structured, and engaging for the child.
6. Relevance to Islamic and Malay Values	

6.1	The material supports the introduction of the concepts of Islamic manners and etiquette.
6.2	The material features elements of Malay culture that reflect honor, mutual cooperation and togetherness.
6.3	Materials do not contain negative or discriminatory cultural stereotypes.
6.4	The material encourages children to appreciate the diversity of cultures other than Malay within the framework of Islam.
6.5	The material provides concrete examples of Islamic practice and Malay culture in everyday life.

Table 3. Indicator Materi Instrument

Assessment Aspect	Indicator
1. Visual Design and Aesthetics	
1.1	The visual design is attractive and age-appropriate for children (4-6 years old).
1.2	The colors, illustrations, and images reflect Malay and Islamic cultural values.
1.3	The layout of the game elements is organized, neat, and easy for children to understand.
1.4	The size of the game components (cards, board, etc.) is appropriate for the child to hold and play with.
1.5	Illustrations and icons do not contain elements that contradict Islamic norms and Malay culture.
2. Safety and Comfort	
2.1	Board game materials are safe, harmless and environmentally friendly.
2.2	Game components do not have sharp or small parts that could potentially harm children.
2.3	The game media is comfortable for children to use in various positions (sitting, floor, table).
2.4	The media is not easily damaged and has good durability to be played repeatedly.
3. Media Suitability with Children	
3.1	The media is designed to support child development.
3.2	Media supports children's exploration, creativity and problem solving.

3.3	The components of the game are appropriate to the level of understanding and ability of young children.
3.4	The media provides an interactive and fun play experience for children.
4. Integration of Islamic and Kemelayuan Values	
4.1	The media introduces elements of Malay culture in a tangible way (e.g., clothing, traditional houses, dances).
4.2	The media contains Islamic messages that are developmentally appropriate.
4.3	The media supports the cultivation of religious character and love of culture through games.
4.4	The media provides concrete examples of the application of Islamic values and Malay culture in life.
5. Practicality and Ease of Use	
5.1	The rules of the game are clear and easily understood by teachers/parents and children.
5.2	The media is easy to set up and play without the need for additional tools that are difficult to obtain.
5.3	The media can be used for both individual and group play.

Result/Findings
Define Stage

The first stage is Define. The first step is to conduct an initial analysis by identifying the problems faced in teaching the values of religion and Malay culture to young children. Data collection was conducted through observations, interviews with early childhood educators, and a review of related literature. In the initial findings, the researchers discovered that there are still very few educational play tools to develop children's religious and Malay cultural values. Some educators mentioned that the development of religious values usually uses media such as pictures, miniature places of worship, and storybooks. There is currently no media developed with active and enjoyable activities created with a game concept that combines Islamic values and Malay culture.

Next, conduct an analysis of the students by examining the characteristics of children aged 4–6 years, including developmental aspects relevant to learning media. Then, perform a concept analysis by identifying Islamic values and Malay culture to be incorporated into the board game. Following that, design learning objectives that align with Islamic and Malay themes based on the early childhood education curriculum.

Design Stage

The second stage is the Design stage. The design stage in the development research of the Is-Me board game media to instill Islamic values and love for Malay culture focuses on detailing the media concept and media structure. At this stage, the researcher concentrates on designing the Is-Me board game media that will be developed. The use of the name board game Is-Me is a combination of the words (Keislaman and Kemelayuan). The first step in media design is to design the components of the board game, including the game board design, game cards, game rules, and visual elements. This design will feature Islamic elements and Malay culture.

Board game, in the board game section, will contain boxes with numbers, commands, and challenges. In addition to the board game, it is also equipped with challenge cards, 10 challenge cards for Malay culture and 10 challenge cards for Islam, which also include answers to the questions on the challenge cards.
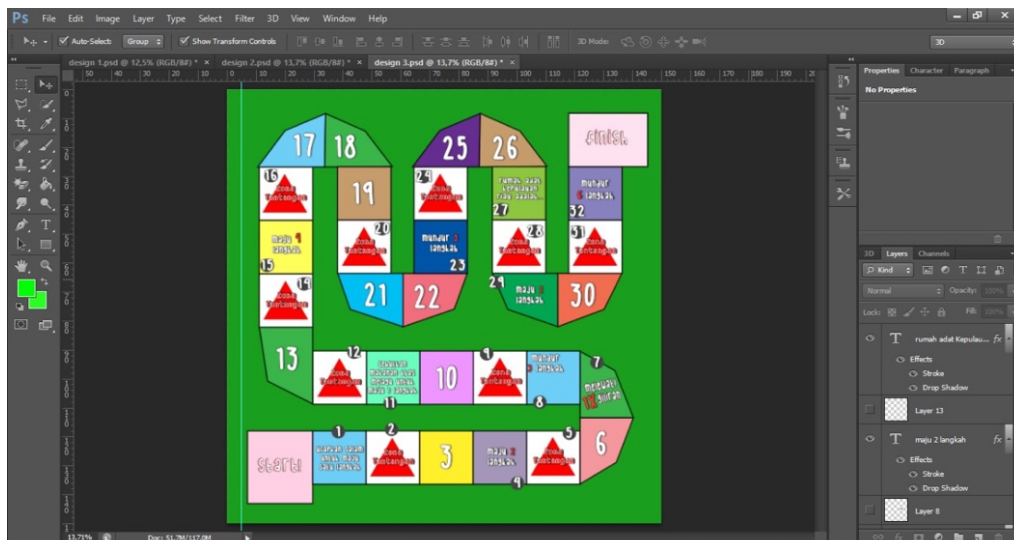
Figure 1. Is-Me Board Game Design

Develop Stage

The third stage is the development stage. At this stage, the main focus is to implement the previously designed concept into a product that can be effectively used in the context of learning. Creating a Prototype by making an initial version of the board game based on the design results. Followed by Initial Testing in the form of testing the board game prototype on a small group of children aged 4–6 years to observe effectiveness, child engagement, and the meaningfulness of learning. Next, conduct Prototype Revision: Make improvements based on the results of the initial trial and feedback from children, educators, and experts.

BEFORE REVISION   **AFTER REVISION**

Validator Input: Improve the design by adding a brighter children's-themed background, and include more engaging animations.	The researcher made revisions by brightening the background in the design and adding some child animations to the box.
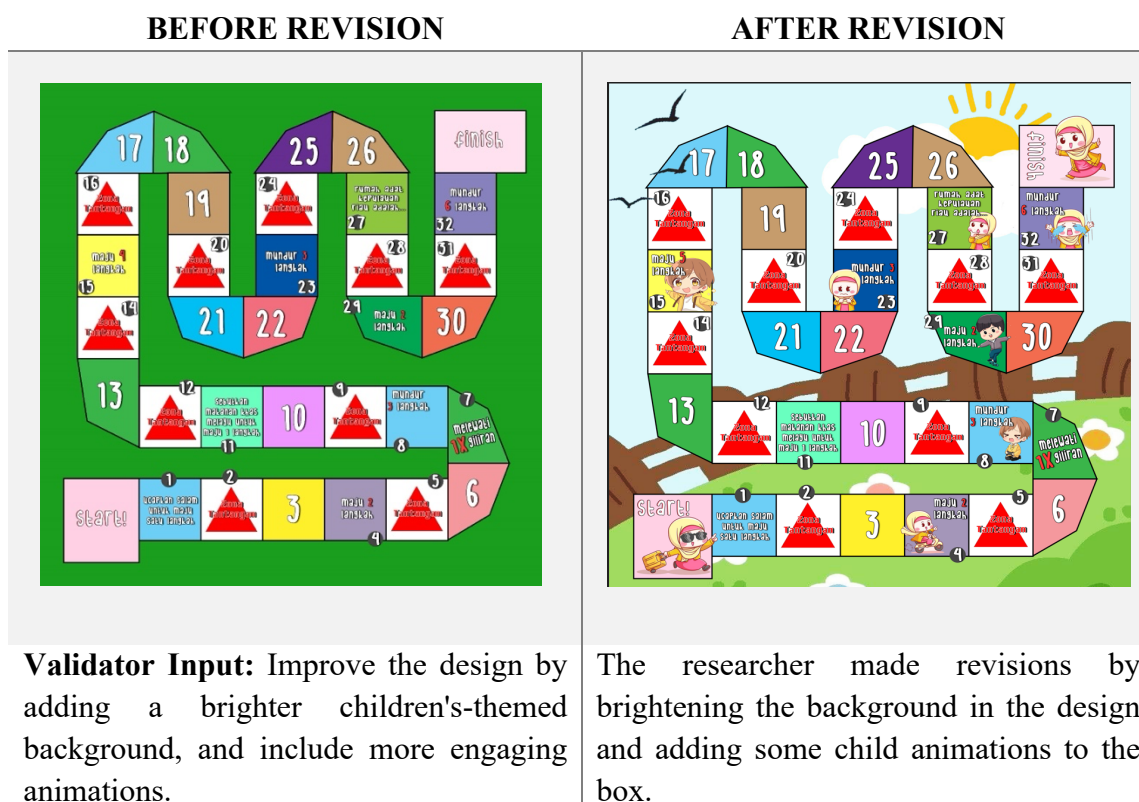
Figure 2. Board Game Design Before and After Revision

The researchers have made improvements to the Board Game design according to the validator's suggestions, changing the background design and adding several animations of children in some game boxes. This was done with consideration of the characteristics of early childhood children.

Table 4. Challenge Questions Before and After Revision

Before Revision	After Revision

A. Malay Question:
   1.   The characteristics of the Malay people are
   2.   The traditional house of the Riau Archipelago is a house
	A. Malay Question:
	   1. Mention one traditional Malay dish…
	   2. The traditional house of the Riau Archipelago is a house
	   3. Name one traditional Malay dance

3. Name one traditional Malay dance
4. Name a Malay song that originates from the Riau Archipelago
5. A traditional Malay game is
6. A spinning top game is made from
7. The traditional Malay attire of the Riau Archipelago is
8. Where is the Masjid Raya Sultan Riau located?
9. What are some old Malay literary works?What are some old Malay literary works?
10. Read the following poem aloud!
   The monkey's child steals mangosteen
   Its eyes sting from the jelantang
   You laugh while your heart cries
   Because your lover was taken away

B. Islamic Questions
   1. Name the 5 pillars of Islam!
   2. The 3rd pillar of faith is to believe in …
   3. Recite Surah Al-Fatihah!
   4. The holy book of Muslims is …
   5. Who is the creator of the heavens and the earth along with its contents?
   6. Recite Surah Al-Ikhlas
   7. Recite Surah Al-Kafirun!
   8. Who is the Prophet of the Muslims?
   9. The event of the attack on the city of Mecca with an army of elephants is immortalized in the Quran surah …
   10. Name the animals that Allah immortalized in the Quran

Validator input: Correct the wording of question no. 5, revise questions no. 1 and no. 9 because they are difficult for

---

4. Name a Malay song that originates from the Riau Archipelago
5. A traditional Malay game is
6. A spinning top game is made from
7. The traditional Malay attire of the Riau Archipelago is
8. Where is the Sultan Riau Grand Mosque located?
9. What is the term for Malay poetry that rhymes ab-ab?What is the term for Malay poetry that rhymes ab-ab?
10. Read the following rhyme aloud!
   Jackfruit pomegranate
   sweet and delicious
   Come on guys
   Study hard and be kind

B.Islamic Questions
   1. Name the 5 pillars of Islam!
   2. The 3rd pillar of faith is to believe in …
   3. Recite Surah Al-Fatihah!
   4. The holy book of Muslims is …
   5. Who is the creator of the heavens and the earth along with its contents?
   6. Recite Surah Al-Ikhlas
   7. Recite Surah Al-Kafirun!
   8. Who is the Prophet of the Muslims?
   9. The event of the attack on the city of Mecca with an army of elephants is immortalized in the Quran surah …
   10. Mention the name of the animal that Allah immortalized in the Quran

The researcher revised the question items according to the validator's suggestions on numbers 1, 5, 9, and 10.

children to answer, and replace the educational-themed rhyme for question no. 10.	

In the table above, the challenge card media is presented before and after being revised according to the suggestions from the validators. The following will display the design image of the Is-Me board game to instill Islamic values and love for Malay culture in children aged 4-6 years after making various improvements from subject matter experts and media experts.

Figure 3. 1 Set of Is-Me Board Game

The feasibility assessment results were obtained through validation of the media and material aspects, consisting of 30 assessment items for the material aspect and 20 assessment items for the media aspect. The material expert validator is Reski Yulina Widyastuti, M.Pd, a lecturer in the PG PAUD Study Program at Jember University. The results from the material expert indicate that all aspects of the material from the developed product are deemed very feasible, with an overall percentage reaching 90%. The detailed feasibility results on the material aspect can be seen in the table below.

Table 5 Results of Feasibility Test by Subject Material Expert

Validator	Score	Percentage	Remarks
Material Expert	108	90%	Very Worthy

The overall feasibility test results on the media aspect consist of 20 assessment items conducted by Dwi Lyna Sari, M.Pd, an early childhood education media expert and a lecturer in the PG PAUD program at the University of Bengkulu, showing a result of 91% with a very feasible rating. The detailed results of the feasibility on the media aspect can be seen in the table below.

Table 6 Results of Feasibility Testing by Media Expert

Validator	Score	Percentage	Remarks
Media Expert	73	91%	Very Worthy

From the results of the validity test conducted by material and media experts, an overall average score of 90.5% was obtained, which falls into the very feasible category.

The next step is a Field Trial by conducting a trial with a group to measure the broader impact of the board game. The trial has been conducted at RA Al-Mau'izhoh.

Based on the results of the trials that have been conducted, data was obtained from both educators and children. Educators are pleased with the new media that not only encompasses cognitive aspects but also pays attention to the children's psychomotor skills. In addition, this media can serve as an alternative to instill Islamic values and even foster a love for Malay culture. It is very rare for media in early childhood education (PAUD) to combine these two aspects. This is a new thing that deserves to be developed and disseminated; this board game is an effective and enjoyable innovation for teaching the values of religion and Malay culture.

The children are very happy using this media, they actively engage with the media being used, and they are motivated to reach the finish line first. As many as 92% of the children showed high enthusiasm during the game with active participation in answering questions. After playing, the children were able to mention several Islamic and Malay cultural values they had learned, such as the importance of sharing, respecting parents, and recognizing local traditions like traditional clothing and special foods. There was an 87% increase in understanding Islamic values compared to before playing. There was an 85% increase in knowledge of Malay culture, with children becoming more familiar with cultural elements such as traditional games, local foods, regional songs, and other cultural aspects. This board game encourages positive social interaction, with children learning to cooperate and respect turns.

Figure 4. Image Of The Trial Use Of The Is-Me Board Game On Children Aged 4-6 Years

Several improvements can be made, such as varying the number of questions for each number, and printing the board game larger so that one square can accommodate more than one child.

Disseminate Stage

After the improvement process following the development stage is complete, the next step is to disseminate. The researchers then made final improvements based on the results of field trials. After that, the researchers disseminated the board game design to several early childhood education institutions and distributed it as a learning media. This board game has proven effective in integrating the learning of Islamic values and Malay culture in early childhood. This is in line with the theory of early childhood development, which emphasizes the importance of a contextual, interactive, and enjoyable learning approach. This media successfully bridges the gap between children's interest in value-based learning and the need to introduce local culture in the era of globalization.

The attractive visual design and simple yet profound game mechanics have proven capable of capturing the attention of children aged 4–6 years. Melayu cultural elements, such as pantun, regional clothing, regional food, etc., strengthen children's connection with local cultural identity. In addition, the collaborative game rules help develop children's social skills, such as cooperation and mutual respect. The development of cultural arts in children is not just for entertainment, such as drama, dance, music, and visual arts, but also as activities for the inheritance and understanding of cultural knowledge. In addition, it is also due to a lack of reading its history, so they do not understand many things about the Malay culture (Darwis, 2023). Therefore, through the Is-Me board game, children can gain an understanding of Malay culture while reading and playing.

Discussion

This board game makes an important contribution to Islamic education and the preservation of Malay culture. As an innovative learning medium, this product not only instills religious values but also strengthens children's pride in local culture. This is relevant to the goals of character education, which integrates aspects of religiosity and local wisdom as the foundation for shaping a generation of young people with character.

Board games can enhance cooperation and students' desire to learn, providing a non-monotonous experience, especially in educational media. These board games can be infused with cultural elements. (Amelia et al., 2023). As an innovative learning media, this board game supports efforts to strengthen the religious and cultural identity of the younger generation, especially amidst the challenges of globalization. This research provides creative and relevant solutions in the effort to develop Malay religious and cultural values in early childhood, while also making a tangible contribution to the innovation of learning media based on local values and religiosity.

The design of an interactive, enjoyable board game that aligns with the cognitive, affective, and psychomotor development of early childhood has been proven to enhance children's engagement in learning. This media also meets the needs of value-based education relevant to the world of children, making it effective in conveying moral and cultural messages contextually. This product makes an important contribution to the field of early childhood Islamic education and the preservation of Malay culture.

The research results (Soekmono et al., 2021) titled "Development of Multicultural Board Game Media for Early Childhood in the Ethnic Enclave of Kota Lama through Iterative Design" show that the developed board game media can enhance awareness of diversity by identifying the names and characteristics of tribes and cultures through cultural objects within the buildings in Kota Lama. This indicates that board game media with a specific design can be used to increase knowledge related to the cultures introduced in the learning media.

Furthermore, the research results (Putri & Anggapuspa, 2023) titled "Designing a Board Game as a Learning Media for the Pillars of Islam for Children Aged 9-12 Years" show that board games can be used as a medium to enhance children's knowledge in an enjoyable way. This shows that board game media can instill Islamic values through the introduction of the pillars of Islam.

Some limitations in this study include the need for further adjustments to the cultural diversity of the Malay culture in various regions. Therefore, further development could include variations of Malay cultural themes from different regions, making this board game more inclusive and representative. In addition, teacher training in using this media also needs to be conducted to ensure optimal implementation in the field. The results of this research indicate that Islamic and Malay-themed board games can serve as effective, relevant, and enjoyable learning media in early childhood education. This product has the potential to be widely implemented in early childhood education institutions and family communities as part of efforts to strengthen religious values and preserve Malay culture.

Conclusion

This research successfully produced a board game based on Islamic values and Malay culture, specifically designed for early childhood. This board game integrates elements of Islamic religion and Malay culture. This media has proven to be suitable for use in learning based on expert validation and field trials. The validity results from subject matter experts reached 90%, and media experts reached 91%. The research findings indicate that the Is-Me Board Game media developed using the 4D model can be considered very feasible for use, as confirmed through validity tests involving subject matter experts and media experts, and the media has been field-tested. The developed board game is effective in enhancing the understanding of Islamic values and love for Malay culture among children aged 4–6 years. Children showed an improvement in their understanding of Islamic concepts and pride in Malay culture after using this media. In addition, this game also encourages the development of children's social skills, such as cooperation and tolerance

References

Amelia, S., Iswandi, H., Fakultas,), Pemerintahan Dan Budaya, I., & Komunikasi Visual, D. (2023). *Board Game Sebagai Media Literasi Digital Mengenai Pemajuan Kebudayaan di Kota Palembang. 8*(1).

Arikunto, Suharsimi. (2016). *Prosedur Penelitian Suatu Pendekatan Praktik.* Rineka Cipta.

Begy, J. (2015). Board Games and the Construction of Cultural Memory. *Games and Culture, 12*(7–8), 718–738. https://doi.org/10.1177/1555412015600066

Collins, K. C., & Griess, C. J. (2012). *It's all in the game: designing and playing board games to foster communication and social skills.*

Darwis, D. A. (2023). *Melayu Di Tepi Jurang*. Semut Api.

Eisenack, K. (2012). A Climate Change Board Game for Interdisciplinary Communication and Education. *Simulation & Gaming*, *44*(2–3), 328–348. https://doi.org/10.1177/1046878112452639

Fernand Gobet, J. R. A. de V. (2004). *Moves in Mind. The Psychology of Board Games.* Psychology Press.

Hinebaugh, J. P. (2009). *A board game education*. R&L Education.

Hunsucker, A. J. (2016). *Board Games as a Platform For Collaborative Learning.* https://www.researchgate.net/publication/309385174

Mahyuddin, N., Yaswinda, Y., Sofya, R., & Putri, V. M. (2022). *Innovation and Implementation of Boardgame Media to Develop Aspects of Early Childhood Development*.

Piette, É., Stephenson, M., Soemers, D. J. N. J., & Browne, C. (2021). General Board Game Concepts. *2021 IEEE Conference on Games (CoG)*, 1–8. https://doi.org/10.1109/CoG52621.2021.9618990

Putri, I. A., & Anggapuspa, M. L. (2023). Perancangan Board Game Sebagai Media Pembelajaran Rukun Islam Untuk Anak Usia 9-12 Tahun. *Jurnal Barik*, *4*(2), 227–241. https://ejournal.unesa.ac.id/index.php/JDKV/

Retnaningsih, L. E., & Rosa, N. N. (2022). *Trik Jitu Menanamkan Pendidikan Karakter Pada Anak Usia Dini*. Nawa Litera Publishing.

Ronkainen, M. (2016). *Learning by playing: Developing a board game for preschool children*.

Siregar, S. M., & Nadiroh, N. (2017). Peran Keluarga Dalam Menerapkan Nilai Budaya Suku Sasak Dalam Memelihara Lingkungan. *Jurnal Green Growth Dan Manajemen Lingkungan*, *5*(2), 28–40. https://doi.org/10.21009/jgg.052.04

Soekmono, R., Armayuda, E., & Risina, D. F. (2021). Pengembangan Media Boardgame Multikultural AUD Ethnic Enclave Kota Lama melalui Desain Iteratif. *Jurnal Obsesi : Jurnal Pendidikan Anak Usia Dini*, *6*(3), 1938–1954. https://doi.org/10.31004/obsesi.v6i3.1904

Soekmono, R., Risina, D. F., & Armayuda, E. (2023). Fostering Diversity Awareness of Early Childhood through Multicultural Board Game Ethnic Enclave Kota Lama, Semarang, Indonesia. *Proceedings of the 4th International Conference on Law, Social Sciences, and Education, ICLSSE 2022, 28 October 2022, Singaraja, Bali, Indonesia*.

Sugiyono. (2017). *Metode Penelitian Kuantitatif, Kualitatif, dan R&D*. CV. Alfabeta.

Daniela K. Oneill and Paige E. Holmes. (2022). *The Power of Board Games for Multidomain Learning in Young Children* •.

Zagal, J. P., Rick, J., & Hsi, I. (2006). Collaborative games: Lessons learned from board games. *Simulation & Gaming*, *37*(1), 24–40. https://doi.org/10.1177/1046878105282279