

Emotional Educational Card Games in Cultivating Moral Values in Learning the Qur'an and Hadith

*Uswatun Hasanah¹, Agus Salam², Irwan³

^{1,2,3}Universitas Muhammadiyah Bima, Jl. Anggrek, Nae, Bima,
West Nusa Tenggara, Indonesia
*uswatun09202@gmail.com

ABSTRACT: *This study aims to analyze the implementation of emotional card educational games in Islamic Religious Education (IRE), particularly in the Al-Qur'an Hadith subject, to foster moral values and anti-bullying attitudes among elementary school students. This research also seeks to examine the role of emotion card media in helping students recognize, understand, and manage their emotions positively. This study employed a descriptive qualitative approach using field research conducted at MIN 1 Bima. Data were collected through participatory observation, semi-structured interviews, and documentation with IRE teachers, students, and the madrasah head. Data analysis followed Miles and Huberman's interactive model, which includes data reduction, data display, and conclusion drawing. The data's validity was ensured through triangulation and member checking. The findings indicate that the use of emotion cards improves students' ability to recognize and manage emotions, enhances empathy toward peers, and reduces bullying behavior in the classroom. The learning process also becomes more interactive, communicative, and enjoyable, leading to greater student engagement. Students appear more active in discussions and collaborative activities, and they respect their peers' opinions during learning. Furthermore, integrating emotional aspects with Islamic moral values has proven effective in fostering positive social behavior. This study is limited to a single research site and does not quantitatively measure behavioral changes among students. This study offers an innovative approach by integrating emotion-based educational games into IRE learning to strengthen anti-bullying character education among elementary school students.*

Penelitian ini bertujuan untuk menganalisis penerapan permainan edukatif kartu emosi dalam Pendidikan Agama Islam (PAI), khususnya pada mata pelajaran Al-Qur'an Hadis, untuk menumbuhkan nilai-nilai moral dan sikap anti-perundungan (*anti-bullying*) pada siswa sekolah dasar. Penelitian ini juga bertujuan untuk mengkaji peran media kartu emosi dalam membantu siswa mengenali, memahami, dan mengelola emosi mereka secara positif. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan penelitian lapangan yang dilakukan di MIN 1 Bima. Data dikumpulkan melalui observasi partisipatif, wawancara semi-terstruktur, dan dokumentasi dengan guru PAI, siswa, serta kepala madrasah. Analisis data mengikuti model interaktif Miles dan Huberman yang meliputi reduksi data, penyajian data, dan penarikan kesimpulan. Keabsahan data dijamin melalui triangulasi dan member checking. Temuan penelitian menunjukkan bahwa penggunaan kartu emosi meningkatkan kemampuan siswa dalam mengenali dan mengelola emosi, meningkatkan empati terhadap teman sebaya, serta

mengurangi perilaku bullying di kelas. Proses pembelajaran juga menjadi lebih interaktif, komunikatif, dan menyenangkan, sehingga meningkatkan keterlibatan siswa. Siswa tampak lebih aktif dalam diskusi dan kegiatan kolaboratif, serta lebih menghargai pendapat teman-temannya selama pembelajaran. Selain itu, integrasi aspek emosional dengan nilai-nilai moral Islam terbukti efektif dalam membentuk perilaku sosial yang positif. Penelitian ini terbatas pada satu lokasi penelitian dan tidak mengukur perubahan perilaku siswa secara kuantitatif. Penelitian ini menawarkan pendekatan inovatif dengan mengintegrasikan permainan edukatif berbasis emosi dalam pembelajaran PAI untuk memperkuat pendidikan karakter anti-bullying pada siswa sekolah dasar.

Keywords: *Card Games, Emotional Educational Cards, Moral Values, Quran and Hadith.*

Received: April 7, 2026; Revised: May 16, 2026; Accepted: May 29, 2026

I. INTRODUCTION

Education is a strategic process for shaping human resources who are not only intellectually competent but also possess good character and moral values. In the context of elementary education, the formation of moral values serves as a fundamental basis, as students at this stage are undergoing moral and social development that significantly influences their future behavior (Daud et al., 2023). Education that emphasizes only cognitive aspects, without balancing them with character development, can produce individuals who are intellectually capable but lack moral and social competence (Apriyanti & Sirozi, 2025).

As times change, educational challenges have become increasingly complex, particularly those related to students' social behavior. Social changes, technological advancements, and the increasing use of digital media among children and adolescents have significantly influenced interaction patterns in the school environment (Porpulis, 2023). This condition has led to the emergence of various social problems, one of which is bullying behavior, which is increasingly occurring both directly and through digital platforms. This phenomenon has become a serious concern because it can negatively affect the quality of the learning process and the development of students' character in schools (Tomczyk & Wąsiński, 2017).

One phenomenon that deserves serious attention is the increasing number of bullying cases in school environments. Bullying refers to aggressive behavior carried out intentionally and repeatedly, whether in verbal, physical, or psychological forms, which can negatively affect students' emotional and social development (Solomontos-Kountouri & Strohmeier, 2021). Common forms of bullying found in schools include mocking, insulting, excluding peers, threatening, and engaging in acts of physical violence. Furthermore, the development of information technology has also contributed to the rise of cyberbullying conducted through social media and other digital platforms. Such behavior often occurs because students lack an understanding of the importance of empathy, tolerance, and mutual respect for others (Firmansyah et al., 2023).

The impact of bullying is not only temporary but may also affect students' psychological well-being in the long term. Victims of bullying tend to experience fear, low self-

esteem, anxiety, stress, and decreased motivation to learn. In some cases, bullying can also lead to declining academic performance and disruptions in students' social relationships at school. These negative consequences are experienced not only by victims but also by perpetrators and the school environment as a whole, thereby disrupting the creation of a safe and conducive learning atmosphere (Kutsyuruba et al., 2015). Therefore, appropriate efforts are needed from schools, teachers, and parents to instill character values and create an educational environment that supports positive behavior and discourages bullying.

In addressing these issues, Islamic Religious Education (IRE) plays a crucial role as a medium for internalizing moral values. IRE functions not only as a means of transferring religious knowledge but also as a medium for shaping attitudes and behaviors in accordance with Islamic teachings (Arif et al., 2024). Values such as empathy, compassion, mutual respect, and social responsibility are integral to Islamic teachings and should be instilled from an early age (Solihin et al., 2020). However, in practice, IRE learning is often delivered conventionally, focusing heavily on memorization and lacking meaningful emotional engagement, thereby preventing moral values from being fully internalized into students' daily lives (Hakim et al., 2023). Therefore, innovation in learning strategies is necessary to connect educational materials with students' real-life experiences.

One relevant approach is the use of educational game-based learning media. Educational games possess characteristics that align with children's developmental needs, as they are enjoyable, interactive, and involve both emotional and social dimensions (Hromek & Roffey, 2009). Through educational games, students not only acquire knowledge but also gain meaningful learning experiences that facilitate the understanding and internalization of the values being taught (Boghian & Cojocariu, 2023).

One form of educational game that can be integrated into IRE learning is the use of emotion cards. Emotion cards are visual learning media that display various emotional expressions and situations, such as happiness, sadness, anger, and fear. The use of emotion cards in learning enables students to recognize, understand, and manage both their own emotions and those of others. This ability constitutes an essential aspect of emotional intelligence, which plays a significant role in fostering positive social behavior, including bullying prevention (Trigueros et al., 2020).

Theoretically, the ability to recognize and regulate emotions is closely associated with the development of empathy and self-control. Students with strong empathy are more likely to understand others' feelings and avoid behaviors that may harm them (Spinrad & Gal, 2018). In this context, emotional card games can serve as an effective medium for instilling moral values in a practical, context-specific manner. Students not only understand moral concepts theoretically but also apply them in everyday social interactions (Mammen & Paulus, 2023).

Previous studies have shown that interactive, game-based learning media can increase student engagement while supporting character development (Prensky, 2018). However, most previous research has primarily focused on cognitive aspects or the general use of educational media. It has not specifically examined the integration of emotional card educational games into IRE learning to foster anti-bullying moral attitudes. Therefore, this study offers novelty by integrating aspects of emotional intelligence with Islamic moral values learning through educational game media.

Based on the explanation above, this study aims to analyze the implementation of emotional card educational games in Islamic Religious Education instruction to foster anti-bullying moral attitudes among students at MIN 1 Bima. This study is expected to contribute theoretically to the development of innovative IRE learning strategies and practically to assist teachers in creating more effective, interactive, and character-oriented learning experiences for students.

II. METHOD

This study employed a descriptive qualitative approach using a field research design. A qualitative approach was chosen because the study aimed to gain an in-depth understanding of the implementation process of emotional card educational games in Qur'an Hadith learning and their role in fostering students' moral values. According to John W. Creswell, qualitative research is used to explore and understand the meanings that individuals or groups ascribe to social or human problems. Therefore, this approach was considered appropriate, as the researcher sought to examine learning phenomena, student interactions, and the process of moral value formation within a natural educational setting (Denzin & Lincoln, 2018).

The research participants consisted of Qur'an Hadith teachers as the main informants, students directly involved in the learning process as participants, and the madrasah principal as a supporting informant. Informants were selected using a purposive sampling technique, in which participants were intentionally chosen based on their involvement, experience, and understanding of the learning process being studied. This technique enabled the researcher to obtain in-depth, relevant information on the implementation of emotional card educational games. According to Sugiyono, purposive sampling is used when researchers select informants based on specific criteria relevant to the study's objectives (Ikhwan, 2021).

The data sources in this study consisted of both primary and secondary data. Primary data were collected through direct observation and interviews with teachers, students, and school leaders. These data focused on the implementation process of emotional card games, student participation, interactions during learning, and moral behavior reflected in classroom activities. Secondary data included supporting documents such as lesson plans, teaching modules, student development records, photographs, and school activity documentation, which helped interpret the research findings.

Data collection techniques included observation, interviews, and documentation. Observation was conducted using participatory observation, in which the researcher directly observed classroom learning activities to understand how emotional card games were implemented in practice. During the observation process, the researcher focused on teacher strategies, student responses, classroom interactions, and student behaviors that reflected moral values such as empathy, honesty, cooperation, respect, and discipline. Field notes were systematically recorded to document important events and behavioral patterns that emerged during the learning process.

Interviews were conducted in a semi-structured format, allowing flexibility in exploring information while maintaining alignment with the research objectives. Teachers were interviewed regarding learning strategies, the objectives of using emotional card games, challenges encountered during implementation, and perceived changes in students' moral attitudes. Students were interviewed to understand their experiences and

responses to the learning process, while the madrasah principal provided institutional perspectives regarding character education policies and support for innovative learning methods. According to Lexy J. Moleong, semi-structured interviews offer opportunities to obtain rich, in-depth data because participants can openly explain their experiences.

Technical documentation was used as supporting evidence to strengthen findings from observations and interviews. The documents analyzed included learning implementation records, student assessment reports, photographs of classroom activities, and other school records related to Qur'an Hadith learning (Sugiyono, 2019).

The primary research instrument in this study was the researcher as a human instrument, which constitutes a fundamental characteristic of qualitative research. The researcher directly collected, interpreted, and analyzed the data, supported by observation sheets, interview guidelines, and documentation formats developed in accordance with the research focus.

Data analysis in this study employed the interactive analysis model developed by Miles and Huberman, which consists of data reduction, data display, and conclusion drawing/verification. Theoretically, data reduction refers to the process of selecting, simplifying, and organizing raw data to focus on relevant information. In practice, the researcher reduced the data by selecting interview statements, observation findings, and documentation related to the implementation of emotional cards and students' moral development, while excluding irrelevant data.

The second stage, data display, involves presenting organized information systematically to facilitate interpretation. In practice, the researcher categorized the findings into themes, including the implementation process of emotional card educational games, students' responses, moral values developed during learning, and supporting and inhibiting factors. These findings were then presented descriptively in narrative form to make patterns and relationships easier to understand.

The final stage, conclusion drawing and verification, involved interpreting the findings' meaning and continuously verifying them throughout the research process. In practice, the researcher compared interview results, observation findings, and supporting documents to identify consistent patterns and ensure that the conclusions accurately reflected the reality of the learning process (Miles et al., 2014).

To ensure the data's trustworthiness and validity, this study used triangulation, member checking, and cross-checking. Triangulation was conducted by comparing data obtained from different methods and informants, including teachers, students, and school leaders. Member checking was carried out by reconfirming findings with participants to ensure the accuracy of interpretations. Cross-checking was employed to compare findings from observations, interviews, and documents to strengthen the credibility of the data.

The focus of this research included the implementation of emotional card educational games in Qur'an Hadith learning, the integration of moral values during learning activities, the development of students' moral attitudes, and the supporting and inhibiting factors influencing the learning process.

III. RESULT AND DISCUSSION

Emotional Card Games for Anti-Bullying Learning

Based on observations, interviews, and documentation conducted at MIN 1 Bima, the implementation of emotional card educational games in Qur'an Hadith learning demonstrated positive changes in students' attitudes and behaviors, particularly in fostering anti-bullying moral values. These changes were reflected in students' improved ability to understand both their own emotions and the feelings of others, enabling them to show greater empathy and mutual respect and to avoid behaviors that may hurt others. In addition, the classroom atmosphere became more active, communicative, and enjoyable as students were directly involved in the learning process through play-based activities.

Based on participatory observations conducted during the learning process, researchers found that students became more actively engaged in classroom activities. Students appeared enthusiastic when identifying emotional expressions displayed on the cards and relating them to situations experienced in daily life. During classroom observations, several students who had previously tended to be passive began to participate actively in discussions and confidently express opinions regarding emotions such as sadness, anger, fear, and happiness. Researchers also observed behavioral changes among students, as teasing behaviors gradually decreased and students showed greater concern for peers who appeared sad or isolated.

The use of emotion cards was implemented systematically throughout the learning process. Teachers introduced various emotions, such as happiness, anger, sadness, fear, anxiety, and others, and then connected them to moral values in Islam. Students were encouraged to recognize, express, and discuss these emotions in everyday life. Through these activities, students not only understood emotions theoretically but also learned how to regulate their emotions and treat peers kindly in accordance with Islamic teachings. Teachers also provided examples of bullying-related behavior and invited students to discuss the negative effects of such actions on victims' emotions and the classroom environment.

Findings from interviews with Qur'an Hadith teachers further strengthened the observation data. Teachers explained that students experienced gradual changes in attitude after the implementation of emotional card learning. One teacher stated that students became more open in expressing emotions and gradually developed an understanding of the importance of respecting their peers' feelings. Another teacher revealed that before the implementation of emotion cards, some students frequently mocked classmates; however, after several learning sessions, students increasingly demonstrated empathy and avoided behaviors that could hurt others. Interviews with students also indicated positive responses. Several students admitted that they became more aware of their peers' emotions and realized that teasing or excluding classmates could negatively affect their feelings. One student explained that after participating in emotional card activities, he preferred comforting friends who appeared sad rather than ridiculing them.

In practice, the emotional card game was conducted in groups to enhance social interaction among students. Each student was allowed to express opinions, share experiences, and propose solutions to situations represented on the emotion cards. These activities helped students learn to respect others' opinions, practice cooperation, and

develop positive communication skills. Furthermore, students appeared more confident in expressing their feelings during the learning process.

Based on classroom observations, group activities involving emotional cards also increased students' interaction and participation. Researchers found that students who had previously hesitated to speak in front of classmates became more confident in expressing personal opinions and sharing emotional experiences. Students were also observed helping one another during group discussions and listening respectfully to peers' differing perspectives.

Interview findings with teachers revealed that emotion card media had a positive impact on students' character development because students found it easier to understand moral lessons through visual and interactive approaches. Teachers believed that engaging learning media helped students understand the importance of mutual respect, cooperation, and avoiding behaviors such as mocking or excluding peers. Therefore, emotional card educational games can serve as an effective alternative learning medium for instilling anti-bullying moral values in elementary school students.

Documentation data also supported these findings. Based on lesson plans (RPP), classroom photographs, and school documentation records, emotional card educational games had been systematically integrated into Qur'an Hadith learning activities. Documentation showed students actively participating in discussions, openly expressing emotions, and engaging in reflective activities related to empathy, cooperation, and anti-bullying behavior. These documents strengthened the findings obtained through observations and interviews, indicating consistency in the implementation of emotion card media in classroom learning. The emotion card media used in this study can be seen in the following figure:



Figure 1. Emotional card educational game media

Based on the figure, the emotion cards featured a range of emotional expressions, including boredom, confusion, relaxation, hopelessness, disturbance, excitement, fear, disappointment, friendliness, guilt, hopefulness, feeling loved, anger, sadness, anxiety, embarrassment, awkwardness, bravery, calmness, and cheerfulness. This variety of

emotional expressions helped students more comprehensively recognize their own emotional states and those of others.

This study revealed several significant findings about the learning process. First, there was an improvement in students' ability to recognize emotions, as they became increasingly capable of distinguishing among different emotional states and understanding their causes. Second, students' empathy toward peers improved, as reflected in more caring behaviors, such as helping classmates who appeared sad and refraining from mocking peers experiencing difficulties. Third, bullying behavior in the classroom decreased, as indicated by reduced teasing, harassment, and other forms of aggressive behavior. Furthermore, student engagement in learning increased, as students became more enthusiastic due to the interactive and enjoyable nature of the learning process.

These findings were further reinforced through interview and observation results, which showed that students gradually developed more positive social interactions after participating in emotional card learning activities. Teachers observed that students became more willing to apologize after conflicts, while classroom observations indicated fewer incidents of verbal teasing and greater cooperation during learning activities.

The findings of this study indicate that emotional card educational games function not only as learning media but also as tools for developing students' social-emotional skills. Through activities involving the recognition and discussion of emotions, students learned to understand both their own feelings and those of others, enabling them to establish more positive social relationships within the school environment. This condition was reflected in increased empathy, cooperation, and concern for peers during the learning process. Game-based learning also helped students feel more comfortable expressing personal opinions and experiences without fear or embarrassment.

Table 1. Changes in students' attitudes and behaviors after implementation emotion cards

No	Observed Aspects	Before Implementation	After Implementation
1	Ability to recognize emotions	Students have difficulty understanding and expressing their feelings	Students are able to recognize and convey emotions well
2	Empathy towards friends	Students care less about the feelings of friends	Students are more concerned and help friends who are having difficulties
3	Bullying behavior	There is still mocking and disturbing behavior of friends	Bullying behavior begins to decrease significantly
4	Activeness in learning	Some students are passive during learning	Students are more active in discussing and participating
5	Cooperation between students	Group interaction is less effective	Student cooperation and communication increased
6	Student confidence	Students are embarrassed to express their opinions	Students are more confident in speaking in front of the class

Based on Table 1, the implementation of emotional card educational games demonstrated positive changes in students' social and emotional development. These changes were reflected in improved emotional recognition skills, increased empathy toward peers, and reduced bullying in the classroom. Furthermore, game-based learning positively influenced students' participation, cooperation, and self-confidence during the learning process. These findings indicate that emotion card media are not only effective in delivering learning materials but also play a significant role in supporting character development and social skills among elementary school students.

In addition, the use of emotion cards contributed to creating a more reflective and humane learning atmosphere. Teachers functioned not only as providers of knowledge but also as facilitators, helping students understand the meaning of moral values in everyday life. During several discussion activities, students began identifying behaviors categorized as bullying and understanding their negative psychological impacts on victims. This awareness represents an important initial step toward fostering more positive social behavior and encouraging respect among peers in the classroom.

The findings of this study are consistent with previous research (Francisco et al., 2024; Taylor et al., 2017), which states that game-based learning is effective in improving students' social-emotional skills, empathy, and prosocial behavior. Educational games provide enjoyable learning experiences while helping students better understand social situations through peer interaction and reflection. Other studies have also demonstrated that social-emotional learning approaches can help reduce bullying behavior because students learn to regulate emotions and establish healthy interpersonal relationships (Espelage et al., 2015; Mulyani et al., 2024).

Furthermore, integrating emotion card media into Islamic Religious Education learning provides a contextual approach to instilling moral values. Students not only receive theoretical material but also directly experience learning processes involving emotional, social, and spiritual dimensions. This approach makes it easier to understand and apply values such as empathy, compassion, mutual respect, and helpfulness in everyday life. Therefore, emotional card educational games can serve as a relevant learning innovation to strengthen character education in elementary schools.

The Role of Emotional Card Educational Games in Anti-Bullying Character Development

The results of this study indicate that the use of emotional card educational games plays a significant role in shaping students' moral character, particularly in preventing bullying behavior. This occurs because the learning process does not focus solely on cognitive aspects but also addresses students' emotional and social dimensions. Learning that involves direct emotional experiences helps students understand the meaning of positive and negative behaviors in everyday life. Through activities that involve recognizing and discussing emotions, students become more aware of the importance of respecting others' feelings and avoiding actions that may hurt their peers. This condition demonstrates that learning that integrates emotional aspects can positively influence students' character development within the school environment (Irwan et al., 2023).

These findings are supported by classroom observations and interview results, which revealed that students gradually demonstrated greater empathy, reduced teasing behavior, and became more aware of their peers' feelings after participating in

emotional card activities. This finding suggests that emotional engagement in learning contributes significantly to students' moral awareness and social sensitivity.

Theoretically, these findings are consistent with Goleman (2020) concept of emotional intelligence, which emphasizes that the ability to recognize and manage emotions serves as the foundation for building healthy social relationships. Through emotion cards, students not only learn to understand their own emotions but also develop the ability to understand others' feelings, thereby enhancing empathy. This increased empathy can be observed through changes in students' attitudes, as they begin to demonstrate greater concern for peers, assist classmates facing difficulties, and reduce behaviors such as mocking or excluding others in the classroom. Thus, the use of emotion cards not only supports students' emotional development but also strengthens essential social skills needed in everyday life.

These findings are also relevant to the Social Emotional Learning (SEL) theory developed by CASEL (Collaborative for Academic, Social, and Emotional Learning), which explains that emotional awareness, self-management, social awareness, relationship skills, and responsible decision-making are essential competencies in children's character development (CASEL, 2020). In this study, students gradually demonstrated increased empathy, cooperation, and emotional awareness, indicating that emotion cards effectively facilitate the development of social-emotional competencies in classroom learning.

In addition, these findings support previous studies showing that game-based learning can enhance student engagement and learning effectiveness (Shute et al., 2015). In this context, emotion cards represent a relevant learning medium because they align with the developmental characteristics of elementary school students, who generally prefer visual and interactive activities. The use of engaging learning media encourages students to participate more enthusiastically in learning and helps them better understand the material delivered by teachers. Furthermore, a fun and supportive learning environment helps students feel more comfortable actively participating in group discussions and sharing personal experiences during classroom activities.

The findings of this study are also consistent with those of Taylor et al. (2017), who found that social-emotional learning significantly improves students' social behavior, emotional regulation, and academic participation. Similarly, Francisco et al. (2024) explain that educational games help children understand social situations through active participation and reflection, thereby enabling students to develop empathy and prosocial attitudes more effectively. Furthermore, research by Espelage et al. (2015) found that emotional awareness programs reduce bullying behavior by increasing students' awareness of the psychological consequences of negative actions toward peers. In line with these findings, classroom observations at MIN 1 Bima showed a reduction in teasing and an increase in students' awareness of how to maintain harmonious peer relationships.

From the perspective of Islamic Religious Education, integrating emotion cards into Qur'an and Hadith learning provides a more contextual approach to instilling moral values. Values such as empathy, compassion, and mutual respect are not merely taught in theory; they are also practiced directly through classroom activities. This finding strengthens the argument that moral education becomes more effective when connected to students' real-life experiences. Contextual learning enables students to understand better the relationship between religious teachings and social behavior in everyday life.

Consequently, Islamic values are not only understood conceptually but are also applied in students' social interactions both within and beyond the school environment.

These findings are relevant to the contextual learning theory proposed by Johnson (2014), which emphasizes that students learn more effectively when educational content is connected to real-life experiences. In the context of Qur'an and Hadith learning, emotion cards help students relate Islamic moral teachings to everyday situations, making values such as compassion (*rahmah*), tolerance, empathy, and mutual respect easier to internalize. This also supports Lickona (1992) perspective, which argues that character education becomes more meaningful when students are actively engaged in moral experiences rather than merely receiving theoretical explanations.

However, the successful implementation of emotional card educational games in learning is influenced by several important factors. Supporting factors include teachers' creativity in managing classroom learning, institutional support from schools, and students' enthusiasm for participating in learning activities. Teachers play a crucial role in creating a comfortable, active, and enjoyable learning environment in which students feel safe expressing their feelings and opinions. Meanwhile, inhibiting factors include limited instructional time and unequal teacher competence in utilizing innovative learning media. In addition, some students still require additional support because they are not yet accustomed to expressing emotions openly in front of peers.

These findings are consistent with previous research conducted by Mulyani et al. (2024), which emphasizes that the effectiveness of innovative learning media is strongly influenced by teacher readiness, school support, and student participation. Teachers who can create inclusive, emotionally safe classroom environments tend to achieve better outcomes in students' moral and social development.

In terms of scientific contribution (novelty), this study offers a new approach to Islamic Religious Education by integrating emotion-based educational games as a strategy to foster anti-bullying character development. This approach is not only relevant for implementation within madrasah settings but also has the potential to be applied across various levels of elementary education. In practice, the findings imply that teachers need to develop innovative, context-specific learning media, that curricula should integrate character education grounded in emotional experiences, and that schools should establish learning environments that support students' social-emotional development. However, this study has several limitations, including its scope restricted to a single madrasah and its use of a qualitative approach that does not quantitatively assess the extent of behavioral changes among students. Therefore, future research is recommended to employ mixed-methods and involve a broader sample to yield more comprehensive findings.

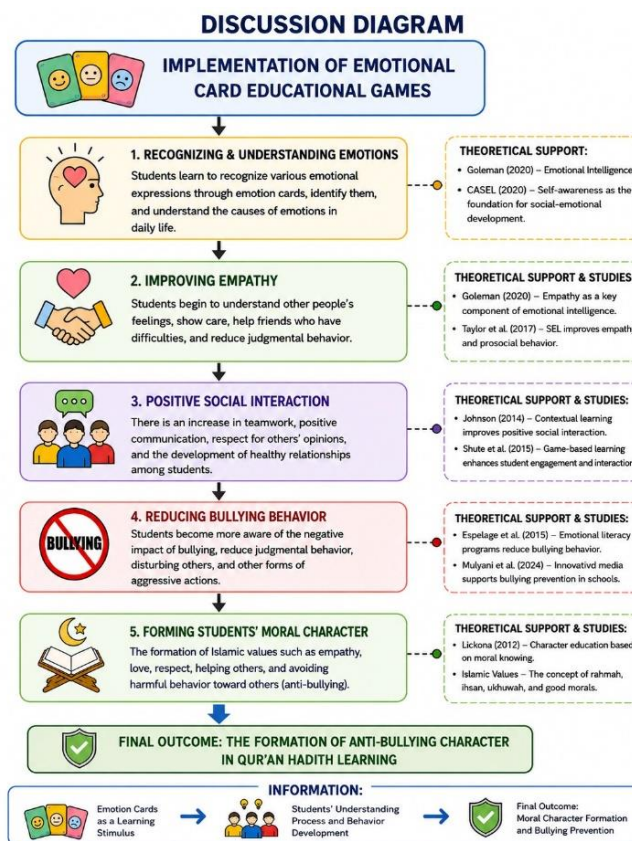


Figure 2. Emotional card games and anti-bullying character development

IV. CONCLUSION

Based on the findings of this study, it can be concluded that the implementation of emotional card educational games in Qur'an Hadith learning at MIN 1 Bima has a positive impact on students' moral development, particularly in fostering anti-bullying attitudes. The use of emotion card media has proven effective in improving students' ability to recognize and manage emotions, enhancing empathy toward peers, and reducing negative behaviors such as teasing and other forms of aggressive actions. In addition, the learning process became more interactive, enjoyable, and effective in increasing students' active participation in classroom activities. The strength of this study lies in its innovative approach, which integrates aspects of emotional intelligence into Islamic Religious Education learning. As a result, the learning process focuses not only on cognitive development but also on the holistic formation of students' character. However, this study has several limitations, including being conducted at only one research site and employing a qualitative approach, which does not allow for the quantitative measurement of the extent of behavioral changes among students. The implications of this study suggest that game-based learning media, particularly emotion cards, can serve as an effective alternative learning strategy for instilling moral values among elementary school students. Therefore, teachers are encouraged to be more creative in developing innovative, context-specific learning media. For future research, it is recommended to employ mixed methods and involve a broader sample to obtain findings that are more comprehensive and generalizable.

V. REFERENCES

- [1] Apriyanti, A., & Sirozi, M. (2025). Integration of intellectual intelligence, morals, and learning achievement: a modern islamic education perspective. *Sosioedukasi: jurnal ilmiah ilmu pendidikan dan sosial*, 14(4), 3202–3209. <https://doi.org/10.36526/sosioedukasi.v14i4.6584>
- [2] Arif, F., Mariati, P., Hidayat, M., & Lutfauziah, A. (2024). Model Pembelajaran Berbasis Proyek Sebagai Upaya Memotivasi Belajar Siswa Kelas 4 pada Pembelajaran IPA di SDN Kutisari 1 Surabaya. *Indonesian Research Journal on Education*, 4(3). <https://doi.org/10.31004/irje.v4i3.805>
- [3] Boghian, I., & Cojocariu, V.-M. (2023). Using games to build social emotional learning skills. *Revista Romaneasca Pentru Educatie Multidimensionala*, 15(1), 622–656. <https://doi.org/10.18662/rrem/15.1/715>
- [4] CASEL. (2020). *What is the CASEL Framework?* Collaborative for Academic, Social, and Emotional Learning (CASEL). <https://casel.org/fundamentals-of-sel/what-is-the-casel-framework/>
- [5] Daud, H. M., Yussuf, A., Adabi, F., & Kadir, A. (2023). Influence of The Social Environment on Development of Students ' Morals and Characters : Future Issues and Challenges. *International Journal of Academic Research in Progressive Education and Development*, 1(2), 1245–1257. <https://doi.org/10.6007/IJARPED/v12-i2/17540>
- [6] Denzin, N., & Lincoln, Y. (2018). *The SAGE Handbook of Qualitative Research*. Los Angeles: Sage.
- [7] Espelage, D. L., Rose, C. A., & Polanin, J. R. (2015). Social-emotional learning program to reduce bullying, fighting, and victimization among middle school students with disabilities. *Remedial and Special Education*, 36(5), 299–311. <https://doi.org/10.1177/0741932514564564>
- [8] Firmansyah, E., Anwar, S., & Khozin. (2023). Anthropological Approach to Islamic Education: Establishing Noble Spirituality in Overcoming Social Conflict. *Al-Hayat: Journal of Islamic Education (AJIE)*, 7(1), 163–172. <https://doi.org/10.35723/ajie.v7i1.374>
- [9] Francisco, S. M., Ferreira, P. C., Simão, A. M. V., & Pereira, N. S. (2024). Moral disengagement and empathy in cyberbullying: how they are related in reflection activities about a serious game. *BMC Psychology*, 12, 168. <https://doi.org/10.1186/s40359-024-01582-3>
- [10] Goleman, D. (2020). *Emotional Intelligence: Why It Can Matter More Than IQ. In 25th Anniversary Edition*. London: Bloomsbury Publishing.
- [11] Hakim, L., Irsali, A. N. R., & Watsiqoh, T. N. (2023). The Innovation of Information and Communication Technology in Contextual Teaching and Learning Models Based PAI Learning. *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam*,

- 12(2), 275–290. <https://doi.org/10.22219/progresiva.v12i02.28525>
- [12] Hromek, R., & Roffey, S. (2009). Promoting Social and Emotional Learning With Games: “It’s Fun and We Learn Things.” *Simulation & Gaming*, 40(5), 626–644. <https://doi.org/10.1177/1046878109333793>
- [13] Ikhwan, A. (2021). *Metode Penelitian Dasar (Mengenal Model Penelitian dan Sistematikanya)*. Tulungagung: STAI Muhammadiyah Tulungagung.
- [14] Irwan, Haris, A., Khozin, Hendra, & Anwar, S. (2023). Unveiling Maja Labo Dahu: a Local Wisdom in Implementing Character Values. *Tadris: Jurnal Keguruan Dan Ilmu Tarbiyah*, 8(2), 1–13. <https://doi.org/10.24042/tadris.v8i2.18144>
- [15] Johnson, E. B. (2014). *Contextual Teaching and Learning: What It Is and Why It’s Here to Stay*. Thousand Oaks, CA: Corwin Press.
- [16] Kutsyuruba, B., Klinger, D. A., & Hussain, A. (2015). Relationships among school climate, school safety, and student achievement and well-being: a review of the literature. *Review of Education*, 3(2), 103–135. <https://doi.org/10.1002/rev3.3043>
- [17] Lickona, T. (1992). *Educating For Character: How Our School Can Teach Respect and Responsibility*. New York: Bantam Books.
- [18] Mammen, M., & Paulus, M. (2023). The communicative nature of moral development: A theoretical framework on the emergence of moral reasoning in social interactions. *Cognitive Development*, 66, 101336. <https://doi.org/10.1016/j.cogdev.2023.101336>
- [19] Miles, M. B., Huberman, A. M., & Saldana, J. (2014). *Qualitative Data Analysis: A Methods Sourcebook Third Edition*. USA: Sage Publications.
- [20] Mulyani, E. T., Wahyuningsih, S. L. D., Mursiti, E., Fauziati, E., & Sumardjoko, B. (2024). Integrasi teori pembelajaran sosial emosional pada kurikulum berbasis kearifan lokal untuk mencegah perilaku bullying di sekolah dasar. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 9(4). <https://doi.org/10.23969/jp.v9i04.21120>
- [21] Porpulis, O. (2023). The impact of the digital environment on younger students and Adolescents: modern trends in the context of war and crises. *State and Regions. Series: Social Communications*, 4(52), 134–140. [http://dx.doi.org/10.32840/cpu2219-8741/2022.4\(52\).20](http://dx.doi.org/10.32840/cpu2219-8741/2022.4(52).20)
- [22] Prensky, M. (2018). *Digital game-based learning*. McGraw-Hill.
- [23] Shute, V. J., D’Mello, S., Baker, R., Cho, K., Bosch, N., Ocumpaugh, J., & Almeda, V. (2015). Modeling how incoming knowledge, persistence, affective states, and in-game progress influence student learning from an educational game. *Computers & Education*, 86, 224–235. <https://doi.org/10.1016/j.compedu.2015.03.009>
- [24] Solihin, I., Hasanah, A., & Fajrussalam, H. (2020). Core Ethical Values of Character Education Based on Islamic Values in Islamic Boarding Schools. *International Journal on Advanced Science, Education, and Religion*, 3(2), 21–33.

<https://doi.org/10.33648/ijoaser.v3i2.51>

- [25] Solomontos-Kountouri, O., & Strohmeier, D. (2021). The need to belong as motive for (cyber) bullying and aggressive behavior among immigrant adolescents in Cyprus. *New Directions for Child and Adolescent Development*, 2021(177), 159–178. <https://doi.org/10.1002/cad.20418>
- [26] Spinrad, T. L., & Gal, D. E. (2018). Fostering prosocial behavior and empathy in young children. *Current Opinion in Psychology*, 20, 40–44. <https://doi.org/10.1016/j.copsy.2017.08.004>
- [27] Sugiyono. (2019). *Metode Penelitian Pendidikan (Pendekatan Kuantitatif, Kualitatif, dan R&D)*. Bandung: Alfabeta.
- [28] Taylor, R. D., Oberle, E., Durlak, J. A., & Weissberg, R. P. (2017). Promoting positive youth development through school-based social and emotional learning interventions: A meta-analysis of follow-up effects. *Child Development*, 88(4), 1156–1171. <https://doi.org/10.1111/cdev.12864>
- [29] Tomczyk, Ł., & Wasiński, A. (2017). Parents in the Process of Educational Impact in the Area of the Use of New Media by Children and Teenagers in the Family Environment. *Education and Science*, 42(190), 305–323. <https://doi.org/10.15390/EB.2017.4674>
- [30] Trigueros, R., Sanchez-Sanchez, E., Mercader, I., Aguilar-Parra, J. M., López-Liria, R., Morales-Gázquez, M. J., Fernández-Campoy, J. M., & Rocamora, P. (2020). Relationship between emotional intelligence, social skills and peer harassment. A study with high school students. *International Journal of Environmental Research and Public Health*, 17(12), 4208. <https://doi.org/10.3390/ijerph17124208>