https://doi.org/10.3311/celisr.42939
Central European Library and Information Science Review

AI Competencies and the Development of Moral Decision-Making through Gamification

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Received: 11 November 2025 / Accepted: 11 November 2025 / Published: 22 October 2026

The latest edition of DigComp 2.2. highlights the educational potential to develop AI competences and skills in the educational processes. Hence, the aim of the present study is to investigate how these competences and skills can be developed in religious education through gamification. By comparing the AI competences and skills development opportunities of DigComp 2.2 and the V–VIII-grade Romanian religious education curriculum, this study seeks and assesses the possibilities of how religious education can develop these abilities. As far as the development of students' AI skills is essential, it is the task of religious education to go deeper and to lay the foundations for the development of moral decision-making through gamification in the face of the challenges of the digital world.

moral decision-making, AI ethics, gamification, religious education, experiential learning

1. Introduction

The process of digitalisation, followed by the emergence of Artificial Intelligence (AI), has presented new challenges for both education and educators. While digitalisation has brought new opportunities, these challenges, which involve risks and potential dangers, arise not only from the technological side but also from the perspective of users. Learners often enter the digital world without adequate preparation, lacking awareness of both its advantages and disadvantages, which in turn induce ethical and moral risks. This paper argues that by strategically integrating gamification, religious education can effectively foster AI competencies and cultivate robust moral decision-making skills, thereby preparing students to navigate the ethical complexities of the digital world. Both the European Commission's (Vuorikari, Kluzer, Punie, 2022) *Digital Competence Framework for Citizens* (DigComp 2.2) and United Nations Educational, Scientific and Cultural Organization's (UNESCO) *AI Competency Framework for Students* (2024) emphasise the importance of ethical and critical thinking.

The fourth version of *DigComp 2.2* (Vuorikari, Kluzer, Punie, 2022) has been enriched with new examples of knowledge, skills, and attitudes across all areas of digital competence, as examples and guidance for curriculum development. Through these examples, the framework does not only seek to promote the competencies and skills about the usage of digital technologies, but also focuses on digital literacy, awareness, ethical and social challenges (Vuorikari, Kluzer, Punie, 2022, p. 4).

Similarly, UNESCO's *AI Competency Framework for Students* highlights that educational institutions must equip students to understand the use of AI but also enable them to understand the technology's potential impact on society and the environment. Since AI has a profound effect on human agency, human interactions, social equality, economic inclusivity, and environmental sustainability, students are expected to be aware of both the advantages and limitations of AI. This responsible use requires students to recognise the reliability and rationality of AI tools; therefore, the framework places great emphasis on the values, knowledge, and skills necessary for the critical examination of AI from an ethical perspective (UNESCO, 2024, p. 14). Within the framework, it is expressed that students are expected to move beyond the misconception that AI provides solutions to all problems; thus, strong emphasis is placed on critical thinking, conscious decision-making, and responsible use.

It should be highlighted that religious education is uniquely positioned to address these emerging challenges. Even prior to the AI, religious education had already placed emphasis on the development of moral decision-making and the abilities of ethical and critical thinking, such as the Romanian national curriculum for religious education (Ministerul Educației, 2017).

Cite as: Sfet, I. (2026) AI Competencies and the Development of Moral Decision-Making through Gamification, Central European Library and Information Science Review (CeLISR), https://doi.org/10.3311/celisr.42939

As the frameworks discussed above also underline the necessity of ethical and critical examination of digital tools, moral decision-making and ethical reflection likewise play a prominent role in the development of AI-related competences, skills, and attitudes. Furthermore, to effectively engage contemporary generations, whose learning habits and attitudes are intertwined with digital technologies, innovative pedagogical approaches are essential.

Specifically, this study focuses on the context of the Romanian Reformed religious education curriculum for V–VIII grade students, providing a concrete framework for the application of these pedagogical strategies. In light of the identified topics, this study seeks to answer the following research question: How can gamification and experiential learning effectively facilitate the development of AI competencies and moral decision-making skills within the context of the Romanian Reformed religious education curriculum for V–VIII grade students? For this purpose, the study aims to address why religious education is suitable for AI-ethics and how gamification and experiential learning could be aligned with the moral decision-making process. In this study religious education refers to a curriculum-based school subject which is anchored in the Romanian Reformed curriculum. While AI-related ethical challenges are widely discussed, the proposed pedagogical approaches could be transferred to other pedagogical settings where AI ethical challenges are and the ethical reflection is a direct learning goal.

2. The relevance of moral decision-making in the age of AI

In today's digitalised world and society, responsible moral conviction, the ability to support decision-making, and ethical reasoning are indispensable. As Fazakas (2017) states, the rapid and constantly changing world confronts both individuals and society with ever-new challenges. At the same time, technical possibilities, forms of individual and communal life, differences in value systems, the demand for security and predictability are all in continuous flux (Fazakas, 2017, p. 16). Today, the need for sound judgment and free opinion formation has gained increasing importance. Consequently, the mode of mediating morality also changes: teaching is replaced by motivation, expectation gives way to responsibility, and instead of pre-prepared solutions to be memorised, the goal is to reach understanding through argumentation and allow oneself to be persuaded. Thus, the task of ethics is the formation, support, and mediation of a representable moral conviction (Fazakas, 2017, p. 18). Traditionally, ethics has represented a practical philosophy and theology concerned with discovering the conditions of right action and a happy, fulfilled life. It sought answers and solutions for human well-being through the cultivation of virtues, the insight into principles and truths, and the communication of norms. Nevertheless, in modern society, historical examples and traditional patterns are no longer sufficient (Fazakas, 2017, p. 32). As lifestyles have become pluralistic and environmental issues, technological opportunities, and scientific advancements have expanded, both individuals and societies face challenges, risks, and the need for solutions. This raises crucial questions about how should we use these new tools (e.g. GenAI tools, AI integrated tools) responsibly and how should we navigate the emerging dilemmas. In this sense, protestant ethics is solution-oriented directed towards the specific problems of modern society as emphasised by Fazakas (2017, p. 32), where he also outlines the schema of moral decision-making (a schematic outline can be seen in Table 1 in the last chapter of this study).

Fazakas emphasises that moral decision-making is a dynamic and interactive process in which various elements presuppose, reinforce, or complement each other. This process reinterprets the position of ethical reflection and connects its outcomes to reality. The steps do not always unfold linearly, and returning to earlier phases is often necessary. This process does not guarantee a perfectly correct answer but it helps identify morally grounded criteria within real-life limitations (Fazakas, 2017, p. 36). A key insight is that ethical decisions rely not only on analysis, but also on intuition. As some situations demand immediate, reflection-free action, the intuitive judgements play an essential role. While reason seeks to form a conscious and well-founded ethical judgment, intuition is based on the perception of the situation, activated at the level of imagination, generating impulses for action appropriate to the given context (Fazakas, 2017, p. 36). This is shaped by personal experience, memories, and socialisation: inherited or acquired ethos and behavioural patterns come to life within the individual, which include moral convictions considered inherited or developed through upbringing, which are often difficult to relinquish. (Fazakas, 2017, p. 47).

This issue is especially relevant in the context of AI and religious education, which not only conveys knowledge of faith but also promotes ethical thinking and the acquisition of moral principles. Németh notes, that as children grow up in this world, it is particularly important that they navigate this environment consciously and responsibly (2017, p. 29). Accordingly,

the content of religious education should also address digital behaviour, online risks, and responsible participation. He highlights the outstanding position of religious education: from an ethical perspective it becomes clear that the sustainability of social relationships cannot rely solely on legal systems, as genuine cohesion is ensured by shared moral norms. Therefore, the moral education of children is imperative. In its absence, the moral level of society would gradually decline, which is something families alone cannot adequately counterbalance (Németh, 2017, p. 27–29). The ethical challenges arise not only when students receive content but also when they create it. This underscores the need to develop digital competences and foster critical thinking but also to consciously cultivate moral decision-making.

Moral development is closely linked to the social competences, which includes the ability to understand and apply social norms. Educational settings play a crucial role in developing this competence: the authenticity, empathy, behavioural patterns, and feedback of educators all shape children's moral sense. Some of the effective methods include role-playing, modelling, story analysis, and conflict management, all of which offer opportunities to recognise and discuss ethical dilemmas (Vincze, 2020, p. 80–82). This constitutes a heteronomous morality, where the individual is compelled by a superior person or group to follow imposed or presumed good rules. In education, pedagogical processes are also heteronomous, as they seek to educate, instruct, and guide the development of the individual's personality. Yet this very effort aims to enable the individual, through their personal character, to make autonomous ethical decisions (Szűcs, 1993, p. 26). Therefore, the parent–child and teacher–student relationships are inherently heteronomous: what the adult prescribes, the child follows and perceives as inviolable.

3. Rich methodological toolkit: gamification and experiential learning

Since the terminology surrounding gamification is often inconsistent, it is important to distinguish between educational games, gamification, and game-based learning (GBL). Jaskóné (2020) rightly raises the question of whether games, pedagogy of play, gamification, digital games, and GBL can be classified into one category or should be treated as parallel concepts.

Games involve playing as a pedagogical tool that enhances learners' motivation, which supports cognitive and social development, while offering opportunities for experiential learning (Hari, 2021, p. 91; Hetesi, 2025). Hari explains, that through such learning, experiences give rise to memories and impressions which, being associated with positive experiences, can be recalled later and applied in new life situations (2021, p. 91–92). Serious games refer to games that do not serve the purpose of entertainment but rather educational goals. Their purpose is to simulate real-life situations without assuming actual risks (Jaskóné, 2020, p. 85). This approach supports the idea that using gamification as the tool to educate students on why and how generative AI tools can pose risks to individual decision-making and ethical use of tools. Thus, play is a pedagogical tool that supports active and experience-based learning, problem-solving, and learning efficiency. Moreover, some learning processes are labelled as gamification only when an adapted version of a game is used for educational purposes; however, these fall under the category of GBL (Jaskóné, 2020, p. 84). GBL refers to the use of software originally designed as a game, later adapted for educational purposes. The distinction is complicated by the fact that GBL is game-based learning software that allows for the inclusion of additional game elements in the learning process. It is worth noting that the integration of education and games is not a novelty, as in her study Jaskóné emphasizes that the mechanism of impact is based on similar psychological and developmental mechanisms in both traditional and digital games. Digital and non-digital games appear in the learning process only occasionally or rarely, while the distinctive feature of gamification lies in its continuity (Jaskóné, 2020, p. 85–86). As it can be seen, these concepts are related, but their approaches differ: as play is simply an activity, GBL goes further and integrates direct games in educational contexts, while gamification applies game mechanics into learning processes.

Gamification refers to the process in which elements of games, game mechanics, and game-like thinking are used in a non-game context (Szántóné, Üst, 2024, p. 157; Jaskóné, 2020, p. 86). Broader definitions add that the aim is to increase motivation and commitment to learning, where two subsystems can be gamified: content and assessment (Jaskóné, 2020, p. 86). This is a method that does not directly transmit playful activity but instead highlights the playful framework through which learners' motivation can be enhanced (Hetesi, 2025, p. 31). In order to create such a learning environment, the method of gamification introduces elements from the world of video games into learning activities: point systems, level progression, expressive character customisation, and even competitive opportunities.

The significance of the gamification method lies in the fact that for today's digital generation it serves as a system of incentives for learning. This enables the gamification of processes for which individuals might otherwise lack motivation or interest (Szántóné, Üst, 2024, p. 157). These generations are characterised by different attitudes and habits compared to those preceding them. Having grown up alongside digital technologies and being active users of them, it is essential to recognise that their learning and socialisation habits have also changed. Engaging and addressing students, increasing their activity and motivation, have become major challenges for education and educators alike. Furthermore, the development of technological and AI-related skills and competencies has also come to the fore, posing an additional challenge for education and teachers. Consequently, alongside experiential pedagogy and experiential learning, gamification and its methods provide valuable support in engaging learners.

Experiential learning highlights that learning itself consists of seizing an experience and transforming it into an outcome. Thus, the educator directs students towards a given experience and, through reflection, assists them in expanding their knowledge, developing their skills, clarifying their values, and cooperating with their community. This encourages students to acquire new experiences, skills, and knowledge, where learning occurs through action (Learning-by-doing) (Joshi, 2024, p. 146–147). Cooperative, project-, and problem-based methods not only help learners to acquire new knowledge, but also to develop social competencies and skills, collaboration, and teamwork by giving them meaningful experiences that connect classroom content with real-life situations (Joshi, 2024, p. 146–147; and SpearIt, Smith, 2014, p. 259–260). This approach also provides an opportunity for the development of ethical norms and moral decision-making. From this perspective, reflection plays a key role, as looking back not only enables learning but also supports the development of the ability to make better decisions in the present (SpearIt, Smith, 2014, p. 260).

The theory of experiential learning itself is associated with Kolb, who, drawing from the theories of Dewey, Piaget and others, established the experiential learning cycle (Kolb, Kolb [sic!], 2005, p. 194). He regards the aim of experiential learning as enabling learners to learn from errors, consequences, and performance. In Kolb's experiential learning cycle, learning is divided into four mutually reinforcing stages. According to his educational philosophy, the foundation of learning is experience, where the learner tries out, observes, and gathers knowledge in relation to real life. In this way, they evaluate the experience in the context of relevant problems and assess the outcomes of observations and activities. During reflective observation, it is essential that the learner considers what results, consequences, or solutions of a similar problem might have in another real-life situation. This further reflection leads to abstract conceptualisation, enabling the learner to apply the solutions acquired through a given task to other contexts, which can be tested during the stage of active experimentation. Thus, Kolb's learning cycle engages the learner's entire personality in the learning process, as the combination of psychomotor, cognitive, emotional, and social skills supports the acquisition of new knowledge (Magnuczné, 2019, p. 48–49). The full involvement of these components is realised only if the learning objectives are relevant to students and they have the opportunity for multi-path solutions arising from differing interests. Creativity, initiative, and autonomy are important during the learning process, while students also have opportunities for collaboration and collective knowledge construction in a supportive environment.

Since the main actor of experiential learning is the student, the role of the teacher changes significantly, as they must adopt new roles and teaching techniques. Due to the nature of experiential learning, part of the controlling role shifts to the student, as lesson planning must consider social challenges, community dynamics, and other factors. It is equally important to emphasise the psychological processes of the age group and the associated factors. Thus, students have direct or indirect influence over topic selection, the organisation of group and work processes, as well as the outcome (Magnuczné, 2019, p. 50). In such activities, the teacher's role is to seek appropriate experiences, raise problems, and set boundaries that support students' development while ensuring their emotional and physical safety. The experiential learning cycle and the educators' profile is illustrated in Figure 1.

When I compare experiential learning and gamification, it becomes evident that experiential learning activities and gamification can both serve as methods within the educator's toolkit. The combination of these strategies supports the development of ethical thinking, as it allows learners to explore ethical problems, understand consequences, and emotionally experience possible solutions. Thus, the two approaches are not mutually exclusive.

In the case of assessment, we encounter structural gamification, which often functions as a motivational factor in education. Jaskóné identifies four key factors in relation to assessment: optimal workload, levelling, rewards, and decisions and choi-

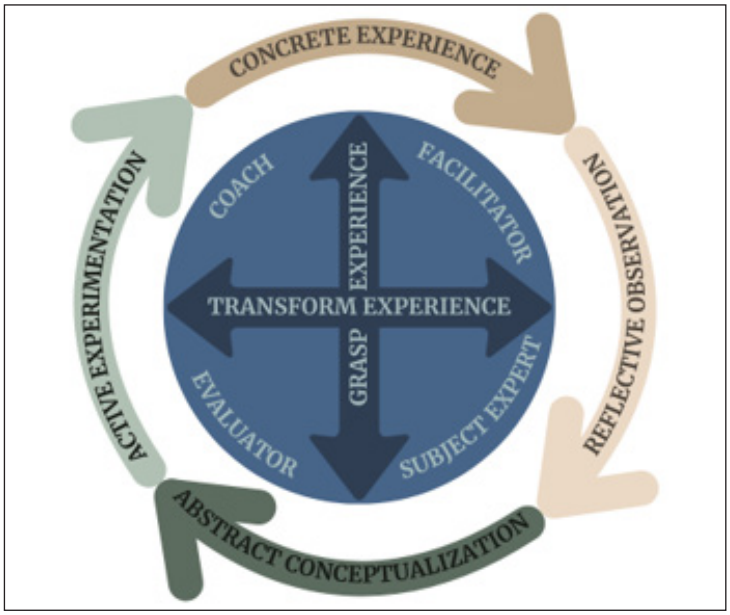


Fig. 1: Kolb's Learning Cycle and the Associated Educator Role Profile (Kolb, 2010)

ces (2020, p. 86–87). It is essential to highlight the importance of optimal workload, along with the integration of easier tasks to ensure a sense of achievement. Properly structured levels are also crucial, as the ultimate goal of the game can only be reached over time. Intermediate goals are therefore necessary to maintain motivation, and achieving them involves some form of reward. Rewarding in itself constitutes as the third significant factor, where immediate feedback following performance serves as the reward, proportional to the achievement. Decisions and choices represent the fourth key factor, encompassing the learners' opportunities to make individual choices in shaping events, which can also contribute to maintaining motivation (Jaskóné, 2020, p. 87). During assessment, point accumulation occurs, which may be associated with level progression, providing a continuous sense of advancement.

The role of flow derives from the flow theory, which transcended traditional cognitive frameworks. Being "in flow" is a state of deep engagement. Experiential learning is characterised by learner activity and the experience of flow, as learners brainstorm, solve tasks, create, discuss, argue, and analyse during activities (Mészáros, Vass, 2023, p. 11). In this way, the learning material comes to life through the participants. The flow experience represents an optimal learning state in which learners are fully immersed in the activity. Hetesi emphasises that experiential education and gamification specifically aim to achieve this state (2025, p. 32). In religious education, this can promote deeper understanding and active participation. For its realisation, three conditions are required: (1) clear goals and feedback – in religious education, through playful methods and gamification, learners receive immediate feedback; (2) the challenges need to be adjusted to the skills of the students, which in return creates deep engagement; and (3) loss of time awareness, through well-designed, adaptive methods (Hetesi, 2025, p. 32–33).

The above-described ideas and arguments can act as the basis of adapting the Romanian religious educational curriculum to better incorporate moral decision-making, ethical way of thinking, and critical thinking, to help students navigate the risks posed by generative AI tools. Gamification effectively facilitates the development of AI competencies and moral decision-making by providing structured, interactive environments, where students can safely practice ethical reasoning and experience the consequences of their decisions. To achieve this, we need to investigate the current state of religious education in Romania, to discover opportunities of incorporation of the desired outcomes mentioned above. Here, gamification is proposed as a didactic structure that can organise ethical discussions and sustain engagement. Each gamified activity should include a teacher-guided reflection, where learners connect the decisions and considerations to ethical norms.

4. Insights: opportunities for developing moral decision-making in religious education

Analysing the Romanian religious education curriculum for grades V–VIII reveals an emphasis on certain general competencies. These competencies align with the ones needed in today's digitalised society, i.e.: (1) the use of concepts specific to

religion, in accordance with the different manifestations of faith; (2) the demonstration of moral behaviour consistent with religious values in both personal and communal life; and (3) the harmonisation of everyday experiences with the fundamental principles of religious life, while respecting identity and religious pluralism (Ministerul Educației, 2017, p. 3). Furthermore, the curriculum outlines the recommended methodological approaches, emphasising the following: observation of real-life situations, discovery-based strategies, interactive and problem-based methods, dramatization, and project-based approaches. As it can be seen from the above-mentioned points, religious education is an excellent opportunity to include contemporary, AI-technology-related conundrums and dilemmas in the curriculum. Using the toolkit of gamification and experiential learning, the subject of the lessons would not only become more relatable and intriguing for the new generation, but it would also fit into the prerequisites of the curriculum specified by the Romanian Ministry of Education. Gamification and experiential learning promote discovery-based strategies, interactivity, group or individual projects through real-life situations, putting emphasis on themes that are relatable for the newer generations. In order to develop the competencies, attitudes, and abilities required in the digital age, and to foster moral decision-making, AI systems provide teachers with a wide range of tools to support the implementation of these methods. The DigComp 2.2 and UNESCO framework highlights the risks and challenges associated with AI, thereby underlining the importance of promoting critical thinking, digital behaviour, and moral reasoning.

Kolb's experiential learning cycle shows significant parallels with the process of moral decision-making, by linking the concrete experiences with reflection, conceptualization and practical experimentation. Since the moral decision-making process is not rigid, this analogy also remains flexible. It preserves a dynamic approach in which each stage can be revised, reinforced, or supplemented. The educational task is therefore twofold: first, to help students internalise ethical frameworks so that moral judgement becomes natural, almost a second nature; and second, to prepare them to approach new dilemmas with creativity, courage, and responsibility. Thus, religious education does not withdraw into tradition but actively contributes to shaping ethically resilient individuals who can live with integrity in an unpredictable, fast-paced digital age. All these methods share a common principle: they place the student and their experiences at the centre of the moral process. Learners are encouraged to think, create, empathise, and connect biblical teachings with real-life challenges. In this way, moral decision-making ceases to be an abstract concept and becomes a living competence, preparing students to face the complex and often ambiguous digital world with a clear sense of moral responsibility (see Table 1).

Table 1: Combined learning phases: Experiential learning cycle (Kolb, 2010) and Moral Decision-Making (Fazakas, 2017)

Kolb's Experiential Learning Cycle		Moral Decision-Making	
Phase	**Purpose of the activity**	**Phase**	**Purpose of the activity**
Concrete experience	Learners are confronted with a real or simulated experience.	Analysing the situation (part 1)	Learners face and analyse a real or simulated situation involving an ethical dilemma.
Reflective observation	Learners analyse the situation.	Analysing the situation (part 2)	Learners assess the interests, expectations, and conflicts present in the given situation.
		Considering options for action	Learners evaluate feasible options, tools, alternatives, and consequences.
Abstract conceptualisation	Learners link reflection to the stages of moral decision-making, principles, and values.	Identification of moral principles and ethical norms	Learners relate their ideas and conclusions to moral principles, biblical/theological norms, and universal ethics.
		Decision and formation of personal standpoint	Learners formulate a final decision.
Active experimentation	Learners test solutions in practice through project-based activities, etc.	Implementation and feedback	Learners test or simulate their decisions and evaluate the outcomes.

Let's take a deeper look at the above-described cycle through an example. As concrete experience, the students are given an example of non-ethical AI use within the classroom. The learners assess the situation: why the example use is non-ethical,

what conflicts this generates, and what possible outcomes and consequences it creates. Afterwards, they each consider, starting from their own previous experiences and intuition, what possible actions are feasible in order to solve the conflict or to avoid future conflicts. As a next step, the class compares the main conflict and their ideas with existing moral principles and norms that can be found in religion, and universal human ethics. This comparison gives them a basis on which they can make their final decision to solve the conflict. Finally, they put their solutions to the test in an implementation scenario, such as a gamified lesson, a drama-play, or a group project.

At first, learners are unaware of the norms, rules, and values of the society into which they are born; these are acquired gradually through practice, habit, and social experience (Vincze, 2020, p. 73). Rousseau similarly believed that moral sensibility develops through experience. According to Parsons, learning social norms and values is indispensable for the child's integration into community life and for becoming a morally functioning individual (Vincze, 2020, p. 73–74).

In experiential learning, it is important to highlight reflection and its significance, since omitting or poorly implementing this phase can lead to the absence or to less effective learning. Magnuczné highlighted Koenderman's work, in which Koenderman adapted this to the realistic framework of a classroom (2019, p. 49–50). Thus, the in-class framework of experiential learning consists of the following components:

1. Presentation of the topic: Here, learners recall their prior knowledge and experiences related to the topic and attempt to connect the new topic to the learning objectives;
2. Participation: Learners personally engage with the topic by taking part in some joint activity within or outside school, aimed at deepening their knowledge and experiences;
3. Internalisation: Initiated and guided by the teacher, learners reflect on their participation in the activity and consider how this experience might influence them in the future;
4. Dissemination and/or knowledge transfer: Learners use and present their new knowledge or skills while establishing connections with reality outside the school.

Within this framework, the elements of Kolb's learning cycle can be found, where experience enables active participation and reflection, which allows learners to draw conclusions. Reflection also plays a crucial role in gamification, supporting the formation of long-term memory (Jaskóné, 2020, p. 88). Furthermore, gamified activities must be designed in such a way that the learner's attention is not overly dispersed.

Moral judgement involves not merely the learning of rules but also the ability to evaluate actions, taking into account both intention and consequence. In the moral development of children, one can observe the interplay between consequentialist and intentional ethics: younger children tend to demonstrate objective responsibility, considering the act causing greater harm as the more serious offence, regardless of intention; as they grow older, they become increasingly able to take intention into account, a process formulated by Vincze (2020, p. 74). The moral development cannot be separated from the formation of social competence. Social competence is a learnable psychological system composed of both inherited and acquired components that enable social behaviour. Moral judgement forms an integral part of this system, as understanding and applying social norms are inseparable from ethical reasoning. Kindergartens and schools play a key role in its development: the authenticity, empathy, behavioural patterns, and the educators' feedback shape children's moral awareness (Vincze, 2020, p. 80–82). Among the most effective methods for developing this competence are role play, modelling, story analysis, and conflict resolution, all of which allow students to identify and discuss moral dilemmas.

In her study, Hetesi emphasises that game-based pedagogical tools and gamification can also be effectively applied in religious education (2025, p. 31). Play holds a particularly important role in this context, as it offers opportunities for experiential learning that deepen faith and core values. Interactive and playful methods, such as dramatization, role-playing, and cooperative activities, used also in experiential pedagogy, promote active participation and learning through experience. Consequently, in education, not only can game-based tools and gamification be combined, but the planned, didactically grounded application of experiential learning can further reinforce this combination, thus contributing jointly to the development of moral decision-making.

Lilla and Levente Szénási (2023, p. 218) highlight a gamified assessment system that can be applied in religious education settings in Romania. Their proposed level system and corresponding grades can be adapted as can be seen in Table 2. The table illustrates the adaptation of the gamified evaluation model proposed by them to the Romanian grading system.

Table 2: Adaptation of the level system, scores, and corresponding grades presented by Lilla and Levente Szénási (2023) to the Romanian evaluation framework

Level	Required score for the level	Corresponding grade
Disciple of the Prophet	4.00–4.80 points	5
Levite	5.00–5.80 points	6
Scribe	6.00–6.80 points	7
Prophet	7.00–7.80 points	8
Rabbi	8.00–8.80 points	9
Chief Rabbi	9.00–10.00 points	10

During the lessons, each student receives numerical points for their activities. Multiple activities can be scored within a single lesson. According to the Romanian system, students may collect the passing grades ranging from 5 to 10, reaching various levels through increments of 0.20 or 0.40 points, depending on the difficulty of the completed tasks. They note that in their original model, scores were calculated together with the students at the end of each month (Szénási, Szénási, 2023, p. 218). In the present adaptation, this can be done after larger thematic units or at the end of the semester. The revision and adaptation of levels were necessary to align with the Romanian grading scale. An additional *Scribe* level was inserted between *Levite* and *Prophet*, while the final stages were modified from *High Priest* to *Rabbi* and *Chief Rabbi* for continuity and cultural coherence. These designations, rooted in Semitic and biblical terminology, enhance engagement and authenticity.

In summary, the application of these approaches contributes not only to learner motivation and active participation, but also to the formation of moral values, the development of faith, and the acquisition of enduring knowledge in the contemporary digital landscape. This study demonstrates that the integration of AI competencies and moral decision-making – through gamification, and underpinned by the principles of experiential learning – offers a comprehensive and engaging pedagogical framework for achieving this goal within the Romanian religious education curriculum for V–VIII grade students. Pedagogically, gamification aligns with the learning habits of the digital-native generations, transforming concepts into experiential learning opportunities. Religious education, with its foundational focus on ethics and moral principles, provides the ideal context for this integration.

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