



Analysis of the Social Emotional Learning (SEL) Model with Local Cultural Integration in Madrasah Ibtidaiyah

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ABSTRACT

Purpose of the study: Mto analyze the application of the social emotional learning (SEL) model, the integration of local cultural values in social emotional learning (SEL), and the competence of teachers in implementing social emotional learning (SEL) in Madrasah Ibtidaiyah.

Methodology: This study uses the Systematic Literature Review (SLR) method, the literature used between 2021-2025 sourced from scientific databases in the form of Scopus, ERIC, DOAJ, and Google Scholar. This research utilizes the Publish or Perish 8 software.

Main Findings: The study found that the integration of *Social Emotional Learning* (SEL) in Madrasah Ibtidaiyah becomes effective when local cultural values are internalized through collaborative, reflective, and contextual learning such as storytelling, traditional games, the use of regional languages, and mutual cooperation activities. This approach improves self-awareness, empathy, social skills, and responsible decision-making. The success of implementation is also influenced by teachers' competence in understanding SEL, building relationships, managing emotions, applying holistic pedagogy, and having cultural sensitivity so that SEL is integrated into school culture inclusively.

Novelty/Originality of this study: The novelty of this study lies in the development of a learning model in Madrasah Ibtidaiyah that not only forms intellectual intelligence, but also balances the social-emotional and moral-spiritual aspects of students. This research is a guideline in designing learning based on the integration of local cultural values to foster empathy, social intelligence, and self-control. In addition, the results of the research can be used as a basis for educational institutions in developing curricula and learning policies that are in harmony between the cognitive and social-emotional aspects of students.

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1. Introduction

The learning model is a learning method that is compiled from start to finish by the teacher [1]. Collaborative for Academic, Social and Emotional Learning CASEL (2020) is an international organization that develops a framework that presents the skills, attitudes, and values necessary to develop skills Social Emotional Learning (SEL) in schools, there are five core competencies of SEL, namely (Self-Awareness), (Self-Management), (Social Awareness), (Relationship Skills), (Responsible Decision-Making Skills [2]-[5]. Social-emotional learning will help learners understand and manage emotions, interact positively with others, be able to make informed decisions, develop empathy, and social responsibility [6],[7]. And this social-emotional learning is able to help social-emotional development in students [8].

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Local culture refers to the culture that is owned and recognized by the local community, and is able to grow and adapt with the times. This culture generally grows and develops in the context of the people of a particular area, thanks to the ancestral heritage that is guarded by the next generation [9]-[11]. Local culture encompasses traditions, norms, languages, and values that are passed down from generation to generation [12]. Culture-based learning at the primary education level can be an alternative approach that emphasizes the activities of students with diverse cultural backgrounds. This approach is not only beneficial for aspects of students' academic knowledge, attitudes, and behaviors, but also helps to strengthen the local culture and instill important values so that students' character becomes better and noble [13],[14]. Through this approach, children can more easily connect learning with the context of their daily lives, increase motivation to learn, and appreciate cultural diversity[15]. And the integration of local culture in social-emotional learning is important as an effort to build social-emotional intelligence rooted in the values of mutual cooperation, empathy, good manners, and religiosity.

In the context of Madrasah Ibtidaiyah, the application of social-emotional learning needs to be adjusted to the social, cultural, and religious character of students [16],[17]. However, there are still a number of problems such as the limitation of teachers' competence in implementing SEL [18]-[21]. It does not mean that teachers are incompetent, but rather that there are limitations in professional development opportunities that are relevant to social emotionan learning (SEL) [22]. Many teachers have not received adequate training on SEL integration concepts, strategies, and techniques in daily learning [23]. The gap between SEL implementation and the local cultural context of local culture [24]-[27]. Program social emotionan learning (SEL) that are applied are not fully in harmony with the cultural values that live in the local community[28]. In fact, local culture has great potential in strengthening practices social emotionan learning (SEL), such as the values of mutual cooperation, good manners, social care, and solidarity[29]. As well as the fading of cultural values and social empathy in students [30]-[32]. Therefore, it is necessary to develop a model Social Emotionan Learning (SEL) which is integrated with local cultural values as a strategic approach to achieve a balance between the cognitive, social, emotional, and spiritual aspects of students in madrasas.

This research is based on Social constructivism theory Vygotsky emphasized the importance of social interaction in the learning process. This view emphasizes that individual development is strongly influenced by socio-culture. Vygotsky believes that children acquire or build knowledge actively through social interaction and communication [33]. A number of previous studies have shown that Social Emotionan Learning (SEL) Effectively improve empathy, self-control and social skills [34]-[38], while the integration of local culture strengthens the identity and character of learners [40]-[42]. And the research of Yeh et al., [43] model Curtural Responsive Teaching–SEL, educators can create a learning environment that is sensitive to cultural diversity, thereby improving students' self-awareness, emotion management, social skills, and decision-making.

Based on this research, there is still limited research that systematically examines how the integration between social emotional learning and local culture is applied contextually in madrasah ibtidaiyah. Most of the research still discusses the two separately, social emotional learning in the context of global or general education, and local culture in the context of character strengthening without revealing in depth the synthesis of integrative concepts and practices in Islamic values-based educational environments such as madrasas. Therefore, this study requires a Systematic Literature Review (SLR) to thoroughly investigate how the relationship between social emotional learning (SEL) and local culture is manifested in the context of madrasas. So that this research can be a reference for madrasah educators in designing and implementing learning that develops students' social-emotional competencies in harmony with Islamic culture and values.

The novelty of this research lies in the need for a learning model that not only shapes intellectual intelligence, but also the social, emotional and moral spiritual balance of students at Madrasah Ibtidaiyah. Based on this research and study, the purpose of this study is to analyze the application of the social emotional learning (SEL) model, the integration of local cultural values in social emotional learning (SEL), and teachers' competence in implementing social emotional learning (SEL) in Madrasah Ibtidaiyah.

2. RESEARCH METHOD

The methods used in this study are systematic literature review (SLR). Systematic literature review It is done by means of a process of collection, analysis, and synthesis of various available research studies to provide answers to specific research questions[44], [45]. The data collection technique is carried out by analyzing documents sourced from the database Scopus, ERIC, DOAJ dan Google Scholar. The process of searching for articles in Scopus indexed journals is assisted by the program Publish or Perish 8. Furthermore, the literature analysis was carried out by following the guidelines of the PRISMA diagram. The stages of the process using the PRISMA diagram are presented in Figure 1

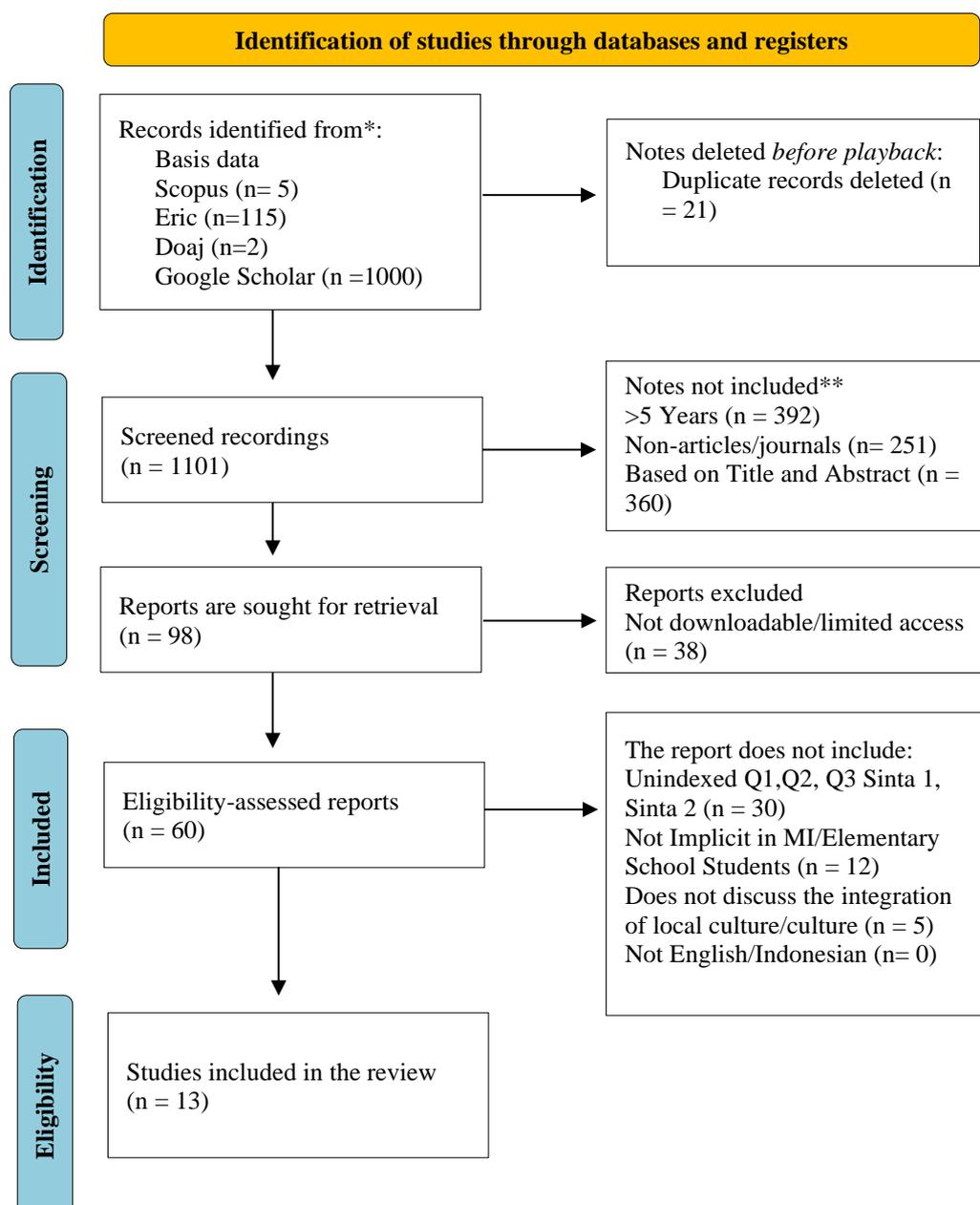


Figure 1. Systematics Literature Review Information Flow Using PRISMA

The article search process is carried out using the PRISMA guide. Search results from various databases (Scopus, ERIC, DOAJ, and Google Scholar) with the keyword "social emotional learning model with local cultural integration" resulted in 1,122 published articles. Before the screening was carried out, as many as 21 duplicate articles were deleted.

Furthermore, a screening stage is carried out based on inclusion and exclusion criteria to ensure the relevance of the data to the research objectives. Inclusion criteria include: published in 2021–2025, article/journal type, and have a title and abstract that matches the keyword. Meanwhile, the exclusion criteria are: (1) published outside the 2021–2025 range, (2) other than articles/journals, and (3) have titles and abstracts that do not match the keywords.

From the screening process, it was found that 392 articles were eliminated because they were published more than five years ago, 251 articles were removed because they were not articles/journals, and 360 articles were eliminated because they were irrelevant. Thus, as many as 98 articles met the initial criteria and were taken in full text. However, of the 98 articles, 38 articles were removed because they could not be downloaded in full text.

The next stage is eligibility. A literature is categorized as feasible if it meets the following criteria: (1) indexed Q1, Q2, Q3, Sinta 1, or Sinta 2; (2) implicitly discussing MI/SD students; and (3) discuss the integration of local culture or culture. Of the 60 articles that entered the eligibility stage, as many as 30 articles were excluded because they were not indexed Q1, Q2, Q3, Sinta 1, or Sinta 2, 12 articles did not implicitly discuss MI/SD

students, and 5 articles did not discuss cultural integration or local culture, 0 articles were not in Indonesian/English.

Thus, as many as 13 literature articles meet all the criteria that have been set and can be used as material for this research study. All of the literature will be analyzed by researchers to conduct a systematic literature review and draw conclusions. The analysis technique was carried out using the analytical approach used by Miles and Huberman, which included three main stages: data reduction, data presentation, and conclusion drawing [46].

Table 1. Documents used as data sources in this study

No	Author Name	Journal Quality	Country Name
1	Amanda Denston	Q1	New Zealand
2	Jingjing Sun	Q1	USA
3	Van-Son Huynh	Q3	VIETNAM
4	Thelma Ramirez	Q2	United States
5	Erna Mena Niman	Q2	Indonesia
6	Dana Charles Mccoy	Q2	United States
7	Christi Bergin	Q1	University of Missouri
8	Rebecca Bailey	Q2	USA
9	Cyril Bennouna	Q1	United States of America
10	Anisa N. Goforth	Q1	University of Montana
11	Megan Cherewick	Q1	USA
12	Amanda Denston	Q2	New Zealand
13	Patricia Benitez Hemans	Q1	USA

3. RESULTS AND DISCUSSION

This study revealed that model social emotional learning (SEL) with the integration of local culture in madrasah ibtidaiyah is divided into three sub-focuses, as described in the research objectives, application of the model social emotional learning (SEL) In Madrasah Ibtidaiyah, the integration of local cultural values in the application social emotional learning (SEL) In Madrasah Ibtidaiyah, the teacher's competence in implementing learning social emotional learning (SEL) at Madrasah Ibtidaiyah. The overall focus is shown in table 2.

Table 2. Implementation of social emotional learning, integration of local cultural values, and teacher competence

Application of the social emotional learning model in madrasah ibtidaiyah	Findings	Description
	1. Relational approach in teacher-student interaction	Social Emotional Learning is applied through a relational approach that puts teachers and students in an equal relationship, learning from each other, and empowering each other. This approach creates a positive emotional climate, normalizes the learning process, and strengthens the social-emotional well-being of students.
	2. Cell integration through collaborative and reflective learning	Social Emotional Learning is implemented through collaborative learning activities based on inquiry, discussion, and reflection. Students are actively involved in expressing emotions, building self-and group identity, and developing a sense of community.
	3. Local culture-based contextual learning	The application of Social Emotional Learning becomes more meaningful when contextualized with local cultural values and practices. Cultural integration in learning helps students build empathy, social awareness, and self-identity.
	4. Flexible and culturally responsive	The application of Social Emotional Learning is carried out through a flexible, adaptive, and responsive approach to the socio-cultural context of the school. Models such as the SEL Kernel and culturally responsive pedagogy allow teachers to tailor SEL strategies to the needs of students,

	5. Comprehensive, universal, and holistic application of cells through school culture	Social Emotional Learning is not positioned as a separate program or subject, but is integrated into all aspects of school life.
Integration of local cultural values in the application of social emotional learning (sel) in madrasah ibtidaiyah	1. Cell application through narrative and reflective approaches	The integration of local cultural values is effectively implemented through storytelling activities, experience sharing, case studies, and cultural simulations. Personal narratives and stories based on local contexts are used to help students understand emotions, develop empathy, and solve social problems ethically.
	2. Contextual activity and local media	The integration of local cultural values is applied through the adaptation of local activities such as games, songs, and digital media that are relevant to the local culture. These activities and media are adjusted to school conditions, student characteristics, and limited resources.
	3. Inclusive and culturally responsive school environment	The integration of local cultural values in the implementation of social emotional learning in madrasah ibtidaiyah is strengthened through the creation of an inclusive school environment that respects cultural, linguistic, and religious diversity. Practices such as student identity recognition, use of multiple languages, provision of religious facilities, and fair school policies are part of the implementation of SEL.
Teachers' competence in implementing social emotional learning (sel) in madrasah ibtidaiyah	1. Cell conceptual comprehension competencies	MI teachers who are competent in social emotional learning have a clear and thorough understanding of the concept of social emotional learning as a process of developing the ability to manage emotions, empathy, social relationships, and responsible decision-making. This conceptual understanding is the basis for teachers to be able to integrate SEL into learning consciously and systematically, not just as an additional activity.
	2. Relational and communicative competence	Teachers' competence in social emotional learning is highly determined by the ability to build meaningful relational relationships with students. Teachers view relationships as the core of social emotional learning, which is manifested through empathic communication, mutual trust, and two-way interaction.
	3. Emotion management and modeling competencies	Teachers who are competent in social emotional learning are able to recognize, manage, and display emotions in a healthy way, even in stressful situations. Research shows that teachers not only teach social-emotional skills, but also model them through attitudes, responses to conflict, and ways of interacting
	4. Holistic and practical pedagogical competence	Teacher competence is reflected in the application of a holistic pedagogical approach, such as creating an emotionally safe classroom, using reflective activities (e.g. circle time), and encouraging student leadership and active participation
	5. Culturally responsive and collaborative competencies	MI teachers who are competent in social emotional learning have sensitivity to the culture, language, spirituality, and social background of students.

Based on the results of the research synthesis, the application of Social Emotional Learning (SEL) can be applied through a relational approach that puts teachers and students in an equal relationship, learning from each other, and empowering each other. This approach creates a positive emotional climate, normalizes the learning process, and strengthens the social-emotional well-being of students[47], social emotionan learning implemented through collaborative learning activities based on inquiry, discussion, and reflection. Students are actively involved in expressing emotions, building self-and group identity, and developing a sense of community[48][49]. Integration of local culture in learning reinforces the meaning of application social emotionan learning, when learning materials and activities are linked to students' values, traditions, and daily lives, learning becomes more relevant and contextual. For example, research conducted by Erna Mena Niman shows that culturally contextualized learning can encourage greater student empathy, social awareness, and identity formation. By incorporating local values and practices into learning activities, teachers increase the relevance of teaching as well as students' emotional growth[50]. The application is flexible and responsive, where the strategy can be adjusted to the characteristics of the school, the cultural background of the student, and the conditions of the learning environment.

This flexibility shows that social emotionan learning not a rigid model, but an adaptive approach that can be developed according to the reality of the school. Models such as SEL Kernel defined as a simple procedure that aims to achieve a specific behavior change [51], and culturally responsive pedagogy that is not a single adaptation or intervention, but rather an approach that reimagines the entire education system through practices that pay attention to social identity, belonging, and equality [52], implemented comprehensively, universally, and holistically through a school culture approach, not as a separate program, namely habituating positive attitudes, strengthening character, and supporting students' social-emotional development [53], [54]. Like Christi Bergin's research implementing The Leader in Me (LiM) program, which is a comprehensive SEL program that is universally applied to all elementary school students and facilitated by teachers and other staff, this program is based on the principles of Stephen Covey's bestseller, 'The 7 Habits of Highly Effective', 7 Habits applied to elementary school teachers and students are to be proactive; Start with the ending in mind; prioritize the important first; win-win thinking; seek to understand first, and then to understand; synergize; Honing Skills[54]. And Patricia Benitez Hemans' research shows that staff prioritize a holistic pedagogical approach to SEL that emphasizes parental involvement and child leadership as strategies to fight and prevent social inequality [53]

Integration of local cultural values in the application of the model Social Emotional Learning (SEL) can be through the use of contextual learning strategies, such as activities, storytelling, discussions about local customs, cooperation-based group work, and simulation of social situations that are close to students' daily lives [55], [56]. Like Jingjing Sun and Thelma Ramirez's research using the application of storytelling or storytelling into learning, sharing experiences will make you appreciate the value of respecting words that come from others and being an active listener for other students who are sharing [48], [55]. In line with Erna Mena Niman's research which shows that the use of case studies and cultural simulations can foster responsible decision-making in students, for example with cultural scenarios such as welcoming guests or communal rituals, it can encourage ethical reflection and discussion [50]. These findings are in line with the theory Constructivism Vygotsky who believe that children acquire or build knowledge actively through social interaction and communication [33]. In addition, the use of traditional games, regional songs, and digital media that are relevant to the local context can increase student involvement in the learning process [51]. This approach helps students understand the material in a more interesting and meaningful way, especially in the condition of limited learning resources at madrasah ibtidaiyah. Furthermore, the integration of local cultural values is also realized through the recognition of the diversity of languages, identities, and social backgrounds of students in the school environment. The use of regional languages in learning reflection, the provision of spaces that support religious practices, and inclusive school policies create a learning environment that is safe and respectful of differences. This culturally responsive school environment plays an important role in building students' confidence, sense of belonging, and social awareness as part of their community [52], [53].

Teacher competence in applying Social Emotional Learning It is characterized by a comprehensive understanding of the development of skills to manage emotions, empathy, social relationships, and responsible decision-making, thus allowing the integration of those skills into the learning process in a planned and systematic manner. As has been discovered, teachers often lack detailed knowledge of the five core components of the model social emotionan learning and how to guide students in developing these skills[57], the teacher's relational and communicative competence is an important factor, teachers who are able to build warm and trusting relationships with students can create an emotionally safe classroom atmosphere. Through empathetic communication and positive interactions, students feel valued and supported, so they are more open to expressing their feelings and developing their social skills[47][58]. The teacher's ability to manage and model emotions is also an important

part of being able to recognize and manage one's emotions effectively will be more consistent in providing examples of positive social-emotional behavior to student.

Competent teachers are able to create learning experiences that not only consider cognitive aspects but also meet the emotional and social needs of students. Through the creation of an emotionally safe classroom, the use of reflective activities such as group discussions or circle time, as well as providing opportunities for students to actively participate and develop leadership in the learning process, as well as culturally responsive and collaborative competencies show that effective implementation requires an understanding of students' cultural backgrounds, languages, and social conditions. Teachers need to integrate local cultural values and build cooperation with parents and communities. This approach allows social emotional learning is applied in a more contextual and relevant way to students' lives, so that the strengthening of social-emotional competence does not only take place at school, but also in the family and community environment[59].

6. CONCLUSION

The results of this study confirm that the integration Social Emotional Learning (SEL) in Madrasah Ibtidaiyah becomes more effective when local cultural values are internalized in the learning process through collaborative, reflective, and contextual activities such as storytelling, traditional games, the use of regional languages, and gotong royong-based activities that are relevant to the social life of students. This approach has been shown to improve self-awareness, empathy, social skills, and responsible decision-making skills. The success of SEL implementation is also influenced by teachers' competencies which include conceptual understanding of SEL, relationship building skills, emotion management and modeling skills, the application of holistic pedagogy, and sensitivity to students' cultural backgrounds. Thus, SEL is not positioned as an additional program, but rather as a comprehensive learning approach that is integrated in the school culture to encourage social, emotional, and character development of students in an inclusive, meaningful, and contextual manner according to the characteristics of the madrasah. This research contributes as a practical reference for teachers in integrating SEL based on local culture, as well as the basis for the development of SEL learning models that need to be empirically tested in future research.

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