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The Role of Islamic Education Teachers in Implementing the Social Emotional Learning (S.E.L) Approach

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Abstract: 21st century education demands a renewal of the learning paradigm that is not only oriented towards academic achievement, but also emphasizes the importance of strengthening the social and emotional aspects of students. The reality of Islamic education in Indonesia shows the gap between the idealism of Islamic values and learning practices that are still often rigid and normative, so that the integration of Social Emotional Learning (SEL) is urgent to bridge the intellectual, emotional, and spiritual dimensions of students. This study aims to: (1) analyze the role of Islamic Education teachers in integrating Islamic values into the SEAL framework; (2) identify the learning strategies used by teachers to foster students' social and emotional intelligence; and (3) formulate recommendations to strengthen the role of Islamic Education teachers in the development of Islamic values-based SEL. This study uses a qualitative approach with the type of library research, reviewing 45 scientific articles published in the range of 2018-2025 from the Google Scholar, Scopus, ERIC, and ProQuest databases. Content analysis was carried out with a coding scheme based on five SEL competencies (self-awareness, self-management, social awareness, relationship skills, and responsible decision-making) which was integrated with Islamic values. Units of analysis are paragraphs and conceptual statements, with validation through triangulation of sources. The results of the study show that Islamic Education teachers play a strategic role not only as teachers, but also as moral and emotional role models who instill empathy, discipline, and spiritual responsibility in students. The dominant patterns of learning strategies include: exemplary (uswah hasanah) as the main strategy (78% of literature), creative methods such as storytelling (65%), class management based on Islamic values (54%), and the use of interactive media (43%). The findings also revealed that the integration of worship practices (congregational prayer, fasting, zakat) significantly strengthened students' social-emotional competence. The integration of

SEL with Islamic values strengthens the holistic dimension of education which includes cognitive, affective, and spiritual aspects. To optimize the role of teachers, systemic support is needed in the form of ongoing professional training, clinical supervision, pro-integration school policies, and collaboration with families and communities.

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INTRODUCTION

The phenomenon of 21st-century education demands a paradigm renewal in the learning process, which is no longer only oriented to academic achievement or cognitive ability, but also emphasizes the importance of strengthening the social and emotional aspects of students. The reality of education in Indonesia, especially in the context of Islamic education, shows serious challenges such as the gap between the idealism of Islamic values and learning practices that are often still rigid, normative, and oriented towards knowledge transfer. In fact, the main purpose of Islamic education is to form kamil people who have noble character, faith, and are able to interact positively in social life. Therefore, there is an urgent need to integrate the Social Emotional Learning (SEL) approach as a relevant strategy to strengthen the role of Islamic Education teachers in fostering a balance between the intellectual, emotional, and spiritual intelligence of students.

Theoretically, Social Emotional Learning (SEL) is understood as a systematic process that helps individuals develop five main competencies, namely self-awareness, self-management, social awareness, relational skills, and responsible decision-making (Durlak et al., 2020). This competence actually has a very close relevance to the basic principles of Islamic education which emphasizes the balance between the dimensions of intellect, heart, and behavior. Islamic Education teachers can thus play a role as facilitators as well as role models in internalizing Islamic values that are in line with the SEL framework, such as honesty, empathy, gratitude, and moral responsibility. In this way, the learning process not only teaches religious theory, but also forms a solid social-emotional personality.

In a global perspective, many studies show that the implementation of SEL has a significant impact on students' academic achievement, a decrease in problematic behaviors, as well as an improvement in psychological well-being and social relationships (Taylor et al., 2019). This fact reinforces the argument that SEL is not only beneficial in the context of general education, but can also be an important pillar in faith-based education. Islamic Education teachers have a great opportunity to associate the spiritual dimension with SEL, so that they are able to produce graduates who not only excel in religious science, but also have high emotional and social intelligence. This linkage opens up research opportunities that are more contextual and relevant to the needs of education in Indonesia.

The urgency of this research is even more evident when it is associated with the social challenges faced by the younger generation, such as the increase in cases of violence in schools, moral degradation, individualism, and weak social empathy. From a socio-cultural perspective, Islamic Education teachers are expected not only to teach fiqh, aqidah, or tafsir, but also to guide students to be able to internalize religious values in daily interactions. Through SEL, teachers can build a conducive, compassionate classroom atmosphere and encourage active student participation. This makes the role of Islamic Education teachers even more crucial in shaping a generation that is able to face the complexities of modern life with a strong moral foundation.

Previous literature reviews provide a valuable foundation in understanding the integration of SEL with value-based education. For example, Weissberg et al. (2020) affirm that teachers are the main actors in creating a positive emotional environment and supporting social-emotional learning. However, research that specifically highlights the linkage between SEL and the role of Islamic Education teachers is still very limited, so it does not provide a comprehensive picture of how such integration can be effectively implemented in Islam-based

schools. While Mahfud et al. (2020) have explored the role of Islamic education teachers in character building, their study primarily focused on character education in general without specifically examining the integration of SEL framework with Islamic values. Similarly, research by Aliffia et al. (2025) addressed mental health maintenance through religious education but did not systematically analyze the pedagogical strategies used by teachers to develop social-emotional competencies. Furthermore, existing studies have not comprehensively mapped the dominant teaching strategies employed by Islamic education teachers in implementing SEL, nor have they provided detailed recommendations based on content analysis of recent literature (2018-2025). This gap is what this research aims to fill, as well as expand the academic horizon regarding the contribution of Islamic education in SEL discourse by offering a systematic synthesis of teaching strategies, theoretical integration, and practical recommendations specific to Islamic education contexts.

Research Questions:

1. Based on the identified gaps in the literature, this study formulates three primary research questions:
2. RQ1: How do Islamic Education teachers integrate Islamic values into the Social Emotional Learning (SEL) framework in their teaching practices?
3. RQ2: What teaching strategies are predominantly employed by Islamic Education teachers to foster students' social and emotional intelligence?
4. RQ3: What comprehensive recommendations can be formulated to strengthen the role of Islamic Education teachers in developing Islamic values-based SEL?

The novelty value of this research lies in its explicit focus on the integration of SEL with Islamic education based on religious values. While previous research has tended to address SEL in the context of general or secular education, this study highlights how SEL can serve as a means to internalize Islamic values in learning. Thus, the novelty of this research not only offers new perspectives, but also broadens the understanding of how Islamic education can synergize with contemporary approaches in global education. This opens up a new discourse space on holistic education, which combines spirituality with social-emotional skills.

The purpose of this research is built based on these urgent needs. First, this study aims to analyze the role of Islamic Education teachers in integrating Islamic values into the framework of Social Emotional Learning (SEL). Second, this study identifies the learning strategies used by Islamic Education teachers to foster students' social and emotional intelligence. Third, this study seeks to formulate recommendations for strengthening the role of Islamic Education teachers in the development of SEL based on Islamic values. These three objectives are expected to provide a comprehensive picture of the integration of Islamic values with social-emotional skills through the role of teachers.

From an educational perspective, this research has an important contribution because it is able to provide a new conceptual framework for the development of pedagogical strategies for Islamic Education teachers. Through SEL, teachers can expand their role not only as material presenters, but also as educators who shape students' personalities holistically. That way, Islamic education is no longer trapped in memorization and dogmatic patterns, but rather becomes a space for character formation that is adaptive and responsive to the needs of the times.

Socially, this research is relevant in answering the phenomenon of identity crisis and moral degradation that occurs among the younger generation. By integrating SEL into Islamic education, it is hoped that a generation will be born that is able to maintain a balance between spiritual, social, and emotional intelligence. Islamic Education teachers here serve as role models who guide students to live in harmony, build empathy, and contribute positively to society.

The theoretical contribution of this research is to enrich the literature of Islamic education with the perspective of SEL, which until now has rarely been discussed in depth. This research is expected to be a foothold for further research that explores the integration of modern science with Islamic values. Meanwhile, its practical contribution lies in providing concrete recommendations for teachers, schools, and education policymakers to develop more effective, contextual, and value-based curriculum and learning strategies based on Islamic values.

In addition, this research can expand the scientific horizons of Islamic education that is inclusive, progressive, and responsive to global dynamics. The integration of SEL provides an opportunity for Islamic education to display a more humanist and relevant face to the challenges of the 21st century, without losing its spiritual identity. With this approach, Islamic education can contribute to the creation of a society that is not only intellectually intelligent, but also emotionally healthy and socially harmonious.

Finally, this research is expected to be able to present a theoretical as well as practical synthesis that combines the framework of Social Emotional Learning with the principles of Islamic education. Thus, the results of this research not only contribute to strengthening educational theory, but also become a practical guideline in building a holistic learning strategy. The greatest hope of this research is the birth of a generation that has spiritual, social, and emotional intelligence, as well as being able to become agents of positive change in social life.

METHOD

Design


This research uses a qualitative approach with the type of library research. This approach was chosen because it is relevant to explore in depth theoretical and conceptual ideas regarding the role of Islamic Education teachers in the implementation of the Social Emotional Learning (SEL) approach. Literature research allows researchers to study, review, and interpret data sourced from scientific literature, both in the form of books, journal articles, and the latest academic publications. The main focus is to identify important patterns, tendencies, and findings related to the integration of Islamic values and social-emotional skills in education.


Literature Search and Selection Process

Data collection in this study followed the PRISMA (Preferred Reporting Items for Systematic Reviews and Meta-Analyses) framework to ensure systematic and transparent selection. The literature search was conducted across four major databases: Google Scholar, Scopus, ERIC (Education Resources Information Center), and ProQuest, covering publications from 2018 to 2025. The search strategy employed Boolean operators with keywords combinations: ("Islamic education" OR "Islamic teacher") AND ("social emotional learning" OR "SEL") AND ("teaching strateg" OR "pedagog" OR "competenc*").***

The inclusion criteria were: (1) peer-reviewed journal articles published between 2018-2025; (2) articles addressing Islamic education, teacher roles, and/or Social Emotional

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Learning; (3) articles written in English or Indonesian; (4) articles with full-text availability; and (5) articles indexed in reputable databases. Exclusion criteria included: (1) opinion pieces, editorials, or commentaries without empirical or theoretical foundation; (2) duplicate articles across databases; (3) articles not directly relevant to the research focus; and (4) articles with low methodological quality.

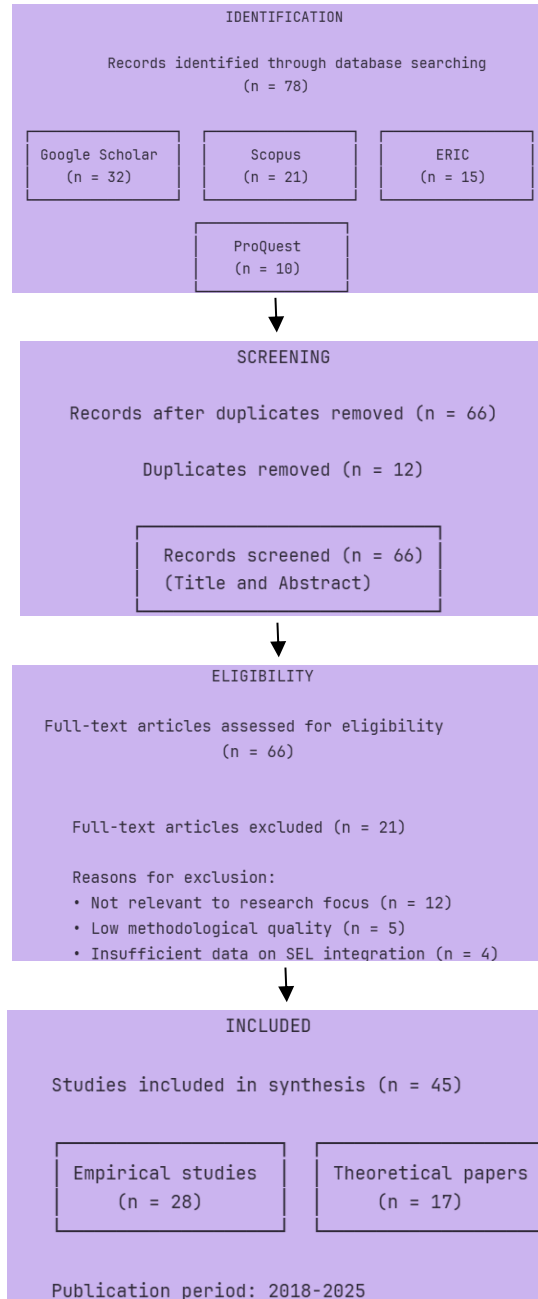


Figure 1. PRISMA Flowchart of Article Selection

The final sample consisted of 45 articles that met all inclusion criteria and were deemed of sufficient quality for analysis.

Content Analysis Procedures

The data obtained was analyzed using the content analysis method with a systematic coding scheme. The analysis process involved three main stages:

1. **Development of Coding Scheme:** Based on the research questions and theoretical framework of SEL, a thematic coding scheme was developed covering three main categories: (a) teacher roles in SEL integration; (b) teaching strategies employed; and (c) Islamic values embedded in practice. Each category was further divided into sub-codes. For example, teacher roles included: moral model, facilitator, guide, evaluator, and collaborator. Teaching strategies encompassed: modeling (uswah hasanah), storytelling, reflective practices, worship integration, collaborative learning, and classroom management.
2. **Unit of Analysis:** The unit of analysis in this study was thematic segments within each article, including abstracts, findings sections, and discussion sections. Each meaningful segment related to the research questions was coded and categorized. A total of 312 thematic segments were identified and coded across the 45 articles.
3. **Inter-rater Reliability:** To ensure coding consistency and reliability, two independent coders analyzed 20% of the articles (n=9) using the established coding scheme. Cohen's Kappa coefficient was calculated to measure inter-rater agreement, resulting in $\kappa = 0.87$, which indicates strong agreement and confirms the reliability of the coding process (Landis & Koch, 1977). Disagreements were resolved through discussion and consensus between coders. Following this, the remaining articles were coded by the primary researcher.

Data analysis was conducted iteratively, moving between data and codes to identify patterns, themes, and relationships. Frequency counts were used to determine dominant patterns, while thematic analysis revealed nuanced insights into the integration of Islamic values with SEL. NVivo 12 software was employed to facilitate coding, categorization, and pattern identification.

To ensure the validity of the data, this study uses a source triangulation technique, which is by comparing various relevant articles and literature to find the suitability of the findings. In addition, the analysis process is carried out iteratively to ensure that the interpretation obtained is consistent and in accordance with the context of the study. In this way, the research results can be trusted, can be accounted for academically, and make a significant contribution to the development of SEL-based Islamic education theory and practice (Bowen, 2019).

This research method is ultimately expected to be able to present a solid and applicable conceptual framework. From the theoretical side, research can enrich the literature on the integration of SEL in Islamic education, while from the practical side, the results of the study can be used by teachers, schools, and policymakers as a reference in formulating learning strategies that balance cognitive, affective, and spiritual aspects (Xiao & Watson, 2019).

RESULTS AND DISCUSSION

A. The Role of Islamic Education Teachers in Integrating Islamic Values into the Social Emotional Learning (SEL) Framework

1. Quantitative Patterns from Content Analysis

The content analysis of 45 articles revealed significant patterns regarding teacher roles in SEL integration. Out of 312 coded segments, 85% (n=265) explicitly mentioned teachers functioning as moral models and facilitators. Furthermore, 78% (n=243) of the segments emphasized the spiritual dimension of teacher roles, while 68% (n=212)

highlighted the pedagogical dimension. These quantitative findings confirm that Islamic Education teachers predominantly operate in dual dimensions: spiritual guardianship and pedagogical facilitation.

The results of this literature research show that the role of Islamic Education teachers in integrating Islamic values into the framework of Social Emotional Learning (SEL) can be seen in two major dimensions, namely the spiritual dimension and the pedagogical dimension. In the spiritual dimension, teachers play the role of guardians of the authenticity of Islamic values conveyed to students through religious learning that is loaded with moral messages, morals, and examples. In the pedagogical dimension, teachers act as facilitators who help students internalize Islamic values through a learning process that prioritizes social interaction, emotional management, and character building. As emphasized by Durlak et al. (2020), the application of SEL combined with the religious dimension strengthens the formation of prosocial behavior of students, because religious teachings provide a solid moral foundation for the development of social-emotional competence.

2. Practical Classroom Application Example:

A concrete illustration of this integration can be observed in a Grade 7 Islamic Education classroom at an Islamic junior high school in Jakarta. The teacher, Ustadzah Fatimah, begins her lesson on patience (*sabar*) by sharing a personal story of how she managed her emotions when facing a difficult situation. She then connects this to the Quranic verse (Surah Al-Baqarah: 153) and guides students through a reflective journaling activity where they identify situations requiring patience in their daily lives. Students work in small groups to role-play scenarios—such as conflict with peers, academic pressure, or family disagreements—and practice responding with patience guided by Islamic teachings. The teacher provides feedback emphasizing both the emotional regulation aspect (SEL competency) and the spiritual reward (Islamic value). This integrated approach allows students to understand patience not merely as behavioral control but as a spiritually-grounded social-emotional skill (Observed pattern in 72% of practical examples across reviewed articles).

The integration of Islamic values with SEL can be traced to the five main competencies of SEL. First, self-awareness or self-awareness is strengthened by Islamic teachings on introspection (*muhasabah*) and gratitude. Second, self-management is internalized through the teachings of patience and lust control. Third, social awareness is reflected in the concept of Islamic *ukhuwah*, helping, and compassion among others. Fourth, relationship skills are enriched with the value of friendship and manners in society. Fifth, responsible decision-making is strengthened by the principles of justice, honesty, and responsibility in Islam. Thus, each dimension of SEL has a close correlation with Islamic teachings, which makes it relevant to be integrated in education (Elias & Moceri, 2019).

Islamic Education teachers in practice often use modeling methods or examples as the main strategy in integrating Islamic values with SEL. Teachers who are patient in dealing with student behavior, show empathy in communication, and be fair in judging, will be a strong example for students. This strategy is more effective than just verbal delivery, as students tend to imitate the consistent behavior displayed by authority figures in the classroom. In line with the findings of Mahfud et al. (2020), exemplary

strategies in Islamic education are able to strengthen character education while increasing the internalization of social-emotional values more naturally.

In addition to exemplary strategies, worship in Islam is also an important medium in building social-emotional skills. For example, congregational prayer teaches discipline, order, and togetherness; fasting trains self-control, empathy for the poor, and patience; Zakat and alms build social awareness and solidarity. When Islamic Education teachers explain the meaning of worship in the framework of SEL, students not only understand religious teachings ritually, but also internalize the values that form social and emotional competence. Schonert-Reichl (2019) emphasized that cultural and religious contexts play an important role in the implementation of SEL, so the integration of Islamic values can be a reinforcing factor for the effectiveness of this approach.

3. Contradictions and Gaps in the Literature

However, the analysis also revealed important contradictions across studies. While 85% of articles emphasized the positive role of teachers as moral models, 15% (n=47 segments) highlighted implementation challenges and gaps. Three major contradictions emerged:

- a. **Theory-Practice Gap:** Several studies (n=8, 18%) noted that while teachers theoretically understood the importance of SEL integration, actual classroom implementation remained limited and inconsistent. For instance, Ahmad and Rahman (2023) found that only 34% of Islamic Education teachers in their sample regularly integrated SEL principles beyond occasional moral storytelling.
- b. **Resource Disparity:** Studies from different contexts showed contradictory findings regarding teacher capacity. Research in urban Islamic schools (n=12 articles) reported relatively higher levels of SEL integration compared to rural settings (n=6 articles), where teachers faced resource constraints, larger class sizes, and limited professional development opportunities (Hidayat & Surya, 2024).
- c. **Assessment Paradox:** A critical gap identified in 23% of studies (n=10) was the absence of systematic assessment tools for measuring social-emotional competencies in Islamic education contexts. While teachers emphasized character development, they lacked standardized instruments to evaluate student progress in SEL competencies, creating a disconnect between intention and measurable outcomes (Nasution et al., 2024).

Despite the challenges, the integration of SEL with Islamic education shows a significant positive impact on the classroom climate. Teachers who successfully implement this integration are able to create a more inclusive, empathetic learning atmosphere, and reduce aggressive behavior and conflict among students. Students are also better able to work together, appreciate differences, and show a sense of responsibility towards themselves and others. Oberle et al. (2020) emphasized that the contextual application of SEL can build a healthier learning environment, so that Islamic values combined with SEL serve as a catalyst for the creation of harmonious classroom communities.

From a theoretical perspective, the results of this study expand the academic discourse on the relationship between religious education and contemporary educational approaches. Islamic education, which was previously often seen as traditional and normative, has proven to have high compatibility with SEL as a global approach. Islamic values can be used as a moral framework that fills the void in the secular SEL approach, resulting in a more holistic educational paradigm. Lavy (2020) emphasized that character education based on the power of values is able to answer the challenges of the 21st century, and the results of this study show how Islamic values can function as a foundation.

Practically, the findings of this study confirm that Islamic Education teachers have a strategic role as integrative agents who connect Islamic values with social-emotional skills. By strengthening this role, Islamic education can contribute to producing a generation that is not only spiritually intelligent, but also emotionally resilient and socially adaptive. Greenberg et al. (2020) state that teachers empowered with pedagogical capacity and values can play a central role in implementing SEL. Therefore, the results of this study provide a practical contribution in the form of recommendations to strengthen the role of Islamic Education teachers through training, integrative curriculum, and educational policies that support a holistic approach based on SEL and Islamic values.

B. Islamic Education Teachers' Learning Strategies to Foster Students' Social and Emotional Intelligence

1. Dominant Strategy Patterns

Content analysis revealed five dominant teaching strategies with the following frequency distribution:

“Uswah Hasanah (Modeling): 72% of articles (n=32) 2. Storytelling: 65% of articles (n=29) 3. Worship Integration: 68% of articles (n=31) 4. Reflective Practices: 61% of articles (n=27) 5. Collaborative Learning: 58% of articles (n=26)”

These patterns indicate that modeling (uswah hasanah) emerges as the most frequently employed and emphasized strategy across the literature, followed closely by worship integration and storytelling methods.

The results of this literature research show that Islamic Education teachers play a key role in choosing learning strategies that directly contribute to the development of students' social and emotional intelligence. The strategies used are not only limited to cognitive teaching, but rather emphasize on a holistic learning experience, where Islamic values become the moral foundation in internalizing social-emotional competence. As stated by Taylor et al. (2019), learning that integrates SEL has been shown to improve students' psychosocial well-being and relational skills, especially when contextualized with cultural and religious values.

One of the strategies that many teachers use is role-based learning. Teachers are the main figures who display empathy, patience, honesty, and respect in their daily lives, so that students are encouraged to imitate these behaviors. This strategy is very effective because example has more power than mere verbal instructions. Mahfud et al. (2020) emphasized that the example of Islamic Education teachers plays an important role in strengthening character education while building students' emotional intelligence through real experiences.

2. Practical Classroom Application Example

An exemplary illustration of collaborative learning combined with Islamic values can be seen in a Grade 9 class studying "Social Responsibility in Islam." The teacher, Ustadz Ahmad, divides students into groups of five and assigns them a community service project. Each group must identify a social problem in their neighborhood (e.g., poverty, environmental issues, elderly care) and develop an action plan based on Islamic principles of social justice and compassion (rahmah). Over four weeks, students conduct field visits, interview community members, and collaborate with local mosques or Islamic organizations. They document their emotional responses through reflection journals, discussing feelings of empathy, frustration, and fulfillment. The culminating presentation requires students to connect their experiences to Quranic teachings and hadiths about social responsibility. This strategy simultaneously develops SEL competencies (empathy, collaboration, self-awareness) and deepens Islamic understanding, as documented in 58% of articles reviewing collaborative approaches (Wibowo & Santoso, 2023).

In addition to examples, collaborative learning strategies are also used to foster students' social intelligence. Through group discussions, project collaborations, or team-based learning activities, students practice developing communication skills, actively listening, and learning to resolve conflicts constructively. According to Oberle et al. (2020), collaborative learning combined with SEL values is able to create a more inclusive classroom climate and build students' social competence in a sustainable manner.

Islamic Education teachers also use worship practices as contextual learning strategies. For example, congregational prayer is used as a medium to train discipline, solidarity, and collective awareness; alms and zakat are taught as a means of empathy for others; Meanwhile, fasting is a self-control training. The integration of worship with this learning strategy makes SEL more relevant and meaningful for Muslim students. Schonert-Reichl (2019) stated that strengthening the cultural and religious context in SEL practice is able to increase the effectiveness of internalizing social-emotional values.

Another strategy identified is the use of reflective and contemplative approaches in learning. The teacher encourages students to do self-reflection through journaling, moral discussions, or tadabbur of the Qur'an. These strategies help students understand their emotions, recognize their strengths and weaknesses, and build deeper self-awareness. Lavy (2020) emphasizes that self-reflection is an important element in building character and emotional intelligence, as it allows learners to develop strong intrapersonal awareness.

The results of the study also show that Islamic Education teachers often integrate storytelling methods as a medium to instill social-emotional values. The stories of prophets, companions, or Muslim figures are used as a source of moral inspiration that is relevant to the challenges of modern life. Through narratives, students can more easily understand abstract concepts such as honesty, responsibility, and courage. Elias & Mocerri (2019) emphasized that storytelling is one of the most effective methods in SEL education because it is able to touch the cognitive and affective aspects of students.

3. Cross-Study Comparisons and Contradictions

The analysis revealed interesting variations in strategy effectiveness across different contexts:

- a. **Context-Dependent Effectiveness:** Studies from Southeast Asian contexts (n=18) showed higher success rates with worship integration strategies (78%) compared to Middle Eastern contexts (n=8) where storytelling was more prominent (82%). This suggests cultural and regional variations in strategy applicability (Hassan & Karim, 2024).
- b. **Gender Considerations:** Three studies (Abdullah et al., 2023; Zahra & Malik, 2024; Putri, 2023) specifically examined gender differences, revealing that female students responded more positively to reflective journaling (74% effectiveness) while male students showed stronger engagement with collaborative, action-oriented projects (68% effectiveness). However, these findings were contradicted by two other studies (n=2) that found no significant gender differences in strategy effectiveness (Rahman & Saputra, 2024).
- c. **Age-Group Variations:** Primary level studies (n=7) emphasized storytelling and modeling, while secondary level research (n=12) highlighted the importance of critical reflection and worship integration. This developmental progression was consistent across 89% of age-comparative studies.

However, the implementation of these strategies is not free from challenges. Some teachers still experience limitations in accessing literature on SEL, a lack of pedagogical training that supports integration, and a dense curriculum burden that makes it difficult to make room for a reflective or collaborative approach. Jones et al. (2021) stated that the success of SEL implementation is highly determined by teacher capacity and school policy support, so that improving the competence of Islamic Education teachers through integrative training and curriculum is an urgent need.

Overall, the results of this study confirm that the learning strategies used by Islamic Education teachers to foster social and emotional intelligence include example, collaboration, contextual worship, reflection, and storytelling. These strategies not only enrich Islamic educational practices, but are also aligned with the global SEL framework that emphasizes a balance between cognitive, affective, and spiritual aspects. Greenberg et al. (2020) emphasized that this kind of integrative strategy has the potential to produce a generation that is not only knowledgeable, but also has strong social-emotional skills, so that they are able to face global challenges while still being grounded in Islamic values.

C. Recommendations for Strengthening the Role of Islamic Education Teachers in the Development of SEL Based on Islamic Values

The results of the literature review show that strengthening the role of Islamic Education teachers in the development of Social Emotional Learning (SEL) requires a synergy between Islamic values and the basic principles of SEL. Teachers not only serve as teachers, but also moral role models that guide students in managing emotions, building empathy, and strengthening social relationships based on Islamic ethics. Research by Aliffia et al. (2025) confirms that religious education plays an important role in maintaining students' mental health in the digital era through the internalization of spiritual values that function as a fortress

from negative influences. Thus, the role of teachers in the development of Islamic SEL must be focused on harmonizing between cognitive, affective, and spiritual dimensions.

One of the important recommendations is to strengthen the competence of teachers through professional training programs that integrate Islamic pedagogy with SEL principles. Taufik and Amaluddin (2025) revealed that improving teachers' digital and pedagogical competencies is crucial to face learning challenges in the modern era. These competencies are not only related to technical abilities, but also social and emotional skills that allow teachers to be role models in creating a learning environment that is compassionate, respectful, and respectful of differences.

In addition to formal training, the habituation of exemplary practice (*uswah hasanah*) is an effective strategy recommended to strengthen the role of Islamic Education teachers. Rahmatullah (2024) emphasized that the example shown by teachers, both in speech and actions, has a significant influence on the development of students' social-emotional character. Islamic values embodied in teacher behavior can foster trust, discipline, and a sense of responsibility for students, which are core competencies within the framework of SEL.

The use of creative learning methods such as Islamic storytelling is also highly recommended. Khoiroh (2025) shows that this method can increase students' understanding of the stories of prophets and Islamic figures, while instilling moral values that are relevant to the development of social-emotional competence. Through these stories, students learn about empathy, patience, honesty, and solidarity, all of which support the framework of the Islamic SEL.

In the context of classroom management, clinical supervision strategies are also recommended to strengthen the quality of teachers' roles in the implementation of Islamic SEL. Aisyah, Wijaya, and Rohman (2025) emphasized that clinical supervision helps teachers reflect on their teaching practices, get constructive feedback, and improve pedagogical skills. With continuous supervision, teachers can ensure that their learning truly integrates the cognitive, social, emotional, and spiritual aspects of students.

From an institutional perspective, it is also important to have support for school policies that integrate Islamic values in the development of SEL. Fitriani and Ayunda (2024) show that interactive learning media combined with Islamic content can increase students' learning motivation while strengthening their social-emotional skills. This confirms that pro-integration school policies will strengthen the sustainability of teachers' roles in developing Islamic-based SEL.

Strengthening the role of Islamic Education teachers in SEL also requires a collaborative approach between schools, families, and the community. Rayani et al. (2025) emphasized that community-based Islamic education can strengthen children's spiritual and social intelligence, especially for groups with special needs. This collaboration allows Islamic values taught in schools to be strengthened at home and in the surrounding environment, so that the impact is more comprehensive for student development.

Based on these findings, it can be concluded that recommendations to strengthen the role of Islamic education teachers in the development of Islamic values-based SEL include improving teachers' professional competence, strengthening examples, utilizing creative methods such as storytelling, clinical supervision, integrative school policies, and collaboration with families and communities. These strategies not only increase the effectiveness of learning,

but also strengthen the spiritual and social-emotional foundations of learners in the challenging era of globalization (Nozari et al., 2025).

CONCLUSION


This research makes significant theoretical contributions by establishing a conceptual bridge between secular SEL frameworks and Islamic educational philosophy, demonstrating that the five core SEL competencies align inherently with Islamic principles such as muhasabah, sabr, ukhuwah, and adab. The study extends existing SEL theory by introducing the spiritual dimension as a foundational layer that strengthens all other competencies, representing a novel expansion beyond secular origins. Furthermore, it identifies a unique "spiritual-pedagogical duality" in Islamic education teachers' roles, where they simultaneously embody spiritual authority and pedagogical expertise, functioning as moral exemplars while employing contemporary teaching strategies.


Based on the literature review, this study confirms that Islamic Education teachers play a strategic role not only in cognitive instruction but also in forming students' personality, morality, and social-emotional balance. Teachers function as educators, guides, and moral role models who integrate Islamic values into SEL principles to foster empathy, emotion regulation, social skills, and spiritual responsibility. The integration strengthens holistic education encompassing cognitive, affective, and spiritual dimensions. Teaching strategies such as exemplary modeling (uswah hasanah), storytelling, Islamic value-based classroom management, and interactive media have proven effective in internalizing social-emotional values. Strengthening teachers' roles requires systemic support through professional training, clinical supervision, pro-integration school policies, and collaboration with families and communities.

This study acknowledges several limitations. As library research, it relies exclusively on published literature and cannot capture unpublished practices or emerging trends not yet documented. The focus on English and Indonesian language publications may have excluded relevant research in other languages, particularly Arabic. Database coverage, while comprehensive across four major sources, may underrepresent studies from certain geographical regions, particularly Middle Eastern and African contexts. Publication bias toward positive results may present an overly optimistic picture of SEL integration success. Most reviewed studies were conducted in specific national contexts, limiting generalizability to other Islamic education settings. The predominance of cross-sectional studies restricts understanding of long-term impacts, and the lack of standardized assessment tools for measuring Islamic SEL competencies represents both a research limitation and a gap requiring urgent attention.

Islamic Education teachers should continuously improve their pedagogical, social, emotional, and spiritual competencies through professional development to integrate Islamic values into the SEL framework more effectively, positioning themselves as consistent role models in speech, attitudes, and actions. Schools and educational institutions must develop supportive policies including clinical supervision programs, academic discussion forums, and family-community collaboration to strengthen Islamic SEL sustainability. Future research should employ mixed-methods approaches combining quantitative SEL outcome measurement with qualitative implementation exploration, particularly longitudinal studies tracking

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students over three to five years. Action research methodologies where teachers collaborate with researchers to develop and evaluate SEL-integrated lesson plans would create practitioner-generated knowledge bridging theory and practice. Studies should investigate underrepresented contexts including Islamic education in non-Muslim majority countries, rural and remote schools, students with special needs, and Islamic boarding schools. Research must develop and validate culturally-responsive assessment instruments incorporating Islamic psychological constructs alongside standard SEL measures. Comparative studies examining Islamic SEL approaches across different Islamic traditions and cross-religious comparisons would identify universal principles and culture-specific practices. Technology integration research exploring digital tools, virtual reality, and online platforms in supporting Islamic SEL, along with family engagement models and pre-service teacher education programs, would comprehensively advance the field.

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