

# BUILDING DIGITAL RESILIENCE THROUGH ISLAMIC SOCIAL-EMOTIONAL LEARNING (I-SEL): AN INTEGRATIVE FRAMEWORK FOR MUSLIM EARLY CHILDHOOD IN THE POST-DIGITAL ERA

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**Abstract:** Digital resilience is a critical competency for Muslim early childhood in a post-digital era characterized by rapid technological transformation and the complexity of social-emotional challenges. This article proposes an integrative framework of Islamic Social-Emotional Learning (I-SEL) that combines the principles of social-emotional learning with Islamic values to build digital resilience in early childhood. Through the systematic literature method, this study analyzes 25 relevant current references to identify key components, implementation strategies, and practical implications. The findings show that I-SEL can be a holistic solution that integrates digital literacy, religious literacy, and Islamic character development. This framework emphasizes the crucial role of teachers, families, and communities in creating a learning environment that supports children's emotional, spiritual, and digital development in a balanced manner. This research contributes to the development of an early childhood education curriculum that is responsive to the challenges of the digital age while maintaining Islamic values as a moral and spiritual foundation.

**Keywords:** Digital Resilience, Islamic Social-Emotional Learning, Early Childhood, Digital Literacy, Islamic Education.

## Introduction

The post-digital era has brought fundamental transformations in the lives of Muslim children around the world. The exponential development of digital technology creates complex opportunities as well as challenges for early childhood social-emotional development (Hamdani et al., 2025). Muslim children today grow up in a digital ecosystem saturated with information, diverse content, and technology-mediated social interactions, creating an urgent need to develop strong digital resilience (Suhendi, 2025).

Digital resilience is defined as an individual's ability to adapt, thrive, and maintain emotional and spiritual well-being in the midst of digital challenges (H. R. Putra et al., 2025). Specific challenges faced by Muslim early childhood include exposure to negative content, *cyberbullying*, the phenomenon of FOMO (*Fear of Missing Out*), and the potential for spiritual disorientation due to the dominance of secular values in the digital space (Alfaiz & Aimah, 2025). Research shows that children who are not equipped with digital literacy and a strong understanding of Islamic values are vulnerable to experiencing identity crises, emotional disturbances, and risky behaviors online (Hamdani et al., 2025).

Social-Emotional Learning (SEL) has been shown to be effective in developing 21st century skills in children, including self-awareness, emotion management, social awareness, relationship skills, and responsible decision-making. However, conventional SEL approaches often do not integrate the spiritual dimensions and religious values that are fundamental to Muslim identity. Therefore, an innovative framework that combines SEL principles with Islamic values is needed to create a holistic and contextual approach to learning (Anzalman et al., 2024).

The Islamic Social-Emotional Learning (I-SEL) framework proposed in this article is designed to fill this gap by integrating digital literacy, religious literacy, and Islamic character development in one cohesive learning system (Saepurohman et al., 2025). This research aims to: (1) identify the key components of I-SEL that are relevant to Muslim early childhood, (2) analyze the implementation strategy of I-SEL in the context of formal and informal education, (3) evaluate the role of key *stakeholders* (teachers, families, communities) in supporting the development of digital resilience.

## Literature Review

### Digital Resilience in the Context of Muslim Early Childhood

Digital resilience is a multidimensional construct that includes technical, cognitive, emotional, and spiritual abilities (Wang, 2025). In the context of Muslim early childhood, digital resilience means not only the ability to use technology safely, but also the ability to maintain Islamic identity, moral values, and emotional well-being in the midst of digital pressures and challenges (Yayuk Primawati & Yogi Irawan, 2025). Recent research shows that children who have high digital resilience show lower rates of *cyberbullying*, healthier social media use, and a better understanding of digital content (Siti Nuri Nurhaidah et al., 2025).

Digital literacy is an important foundation of digital resilience. Digital literacy includes not only the technical ability to operate digital devices, but also the critical ability to analyze, evaluate, and create digital content (Rusdiani et al., 2025). For Muslim early childhood, digital literacy must be integrated with religious literacy that allows them to distinguish between content that is in line with Islamic values and content that is contrary to Islamic teachings (Gultom et al., 2025).

### Social-Emotional Learning (SEL) and Its Application in Islamic Education

Social-Emotional Learning (SEL) is the process through which individuals develop and apply knowledge, skills, attitudes, and values to understand and manage emotions, set and achieve positive goals, feel and show empathy for others, build and maintain positive relationships, and make responsible decisions. Extensive research shows that SEL contributes significantly to improved academic achievement, mental well-being, and reduced risky behaviors in children (Khairanis et al., 2025).

In the context of Islamic education, social-emotional values are in line with the principles of Islamic teachings that emphasize the importance of noble morals, empathy, social responsibility, and spiritual awareness. Islamic concepts such as *tabayyun* (verification of information), *husnuzan* (prejudice), *qaulan karima* (good words), and *amanah* (trust) are social-emotional values that are in line with SEL competencies. The integration of SEL with Islamic values creates a learning approach that not only develops social-emotional skills but also strengthens Islamic identity and commitment to religious values (Nasution & Lubis, 2025; Okanlawon et al., 2024).

### Challenges of Muslim Early Childhood Education in the Digital Era

Muslim early childhood faces unique challenges in a digital age that spans several dimensions. *First*, digital content challenges include exposure to negative content, misinformation, and content that is contrary to Islamic values. Research shows that children often lack the critical ability to distinguish between accurate and misinformation, making them vulnerable to the spread of hoaxes and misleading content (Putra & Ayyaisy, 2025). *Second*, identity and spiritual challenges include the risk of spiritual disorientation, identity crises, and marginalization of religious values in digital life. The dominance of secular, materialistic, and liberal values in the digital space can obscure children's understanding of their Islamic identity and commitment to religious values (Jaya Kesuma et al., 2024).

*Third*, online behavioral challenges include *cyberbullying*, digital addiction, and other risky behaviors. Research shows that Muslim children, particularly adolescents, experience significant levels of *cyberbullying* and often lack effective coping strategies to cope with negative online experiences (Purwanto et al., 2023). *Fourth*, literacy and competency challenges include gaps in digital literacy and religious literacy among Muslim children. Many Muslim early childhood children have limited access to quality digital education and limited understanding of Islamic principles in a digital context (Wahyudi et al., 2025).

### The Role of Teachers, Families, and Communities in Building Digital Resilience

The development of digital resilience in early childhood requires a collaborative approach that involves teachers, families, and communities. Teachers have a crucial role in integrating digital literacy and Islamic values in the learning curriculum, creating a supportive classroom environment, and guiding children in the ethical and responsible use of technology (Mushofa et al., 2025).

Families, especially parents, have a fundamental responsibility in shaping children's understanding of the healthy use of technology, instilling Islamic values, and providing balanced oversight of children's digital activities. Research shows that parents who have digital literacy and a strong understanding of Islamic values are more effective in guiding their children in navigating the digital world (Amanina & Salim, 2025).

Communities, including religious institutions, community organizations, and educational institutions, have an important role to play in providing support, resources, and programs that support the development of digital resilience in Muslim children. Collaboration between these stakeholders creates a comprehensive and supportive learning ecosystem (Hidayatullah et al., 2025).

### Method

This study uses a *systematic literature review* method to analyze and synthesize the latest research relevant to the topic of Islamic Social-Emotional Learning (I-SEL) and digital resilience in Muslim early childhood. This method was chosen because it allows the identification, evaluation, and integration of empirical and theoretical evidence from various research sources to develop a comprehensive conceptual framework. Literature searches are conducted through leading academic databases including Google Scholar, ResearchGate, Spring-Link, Taylor & Francis, DOAJ and indexed international journals.

Data from the selected literature were analyzed using a *thematic analysis* approach to identify key themes, patterns, and key insights relevant to the development of the I-SEL framework. The analysis process includes: (1) An in-depth reading of each literature to understand the context, methodology, and key findings, (2) Extraction of key information relevant to the components of I-SEL, (3) Identification of themes that appear consistently in

various literatures, (4) Critical evaluation of the quality and relevance of each source, and (5) Synthesis of information from various sources to develop a cohesive conceptual framework (Snyder, 2019).

## Result and Discussion

### Islamic Social-Emotional Learning Framework (I-SEL)

Based on a systematic literature analysis, this study identifies an integrative framework for Islamic Social-Emotional Learning (I-SEL) which consists of five main components that are interconnected, namely: *First*: Islamic Value-Based Digital Literacy. Digital literacy in the context of I-SEL includes not only technical skills using digital devices, but also critical skills in analyzing, evaluating, and creating digital content taking into account Islamic values. Research shows that the integration of Islamic values in digital literacy improves children's ability to distinguish between content that is in accordance with Islamic values and content that is contrary to it, as well as increasing their awareness of ethical responsibility in the use of digital technology (Choirul Hidayah, 2025).

*Second*: Islamic Self-Awareness and Emotion Management. This component develops children's ability to understand and manage their emotions with the guidance of Islamic values. Islamic self-awareness includes an understanding of Islamic identity, spiritual values, and the role of individuals in Muslim communities. Islamic emotion management includes the use of strategies that are in line with Islamic teachings, such as prayer, dhikr, and spiritual reflection, to manage negative emotions and strengthen positive emotions. Research shows that children who develop Islamic self-awareness and emotion management show higher levels of resilience in the face of digital challenges, including *cyberbullying* and exposure to negative content (Masrizal, 2025).

*Third*: Social Awareness and Islamic Empathy. This component develops children's ability to understand the perspectives of others, show empathy, and appreciate diversity in the context of Islamic values (Ni'mah et al., 2024; Suryani et al., 2024). Islamic social consciousness includes an understanding of social responsibility, justice, and concern for fellow Muslims and society at large. Islamic empathy includes the ability to feel and respond to the needs of others in a way that is in line with Islamic values such as rahmah (compassion) and ihsan (doing good) (Mulyati & Maesyaroh, 2022). Research shows that the development of Islamic social awareness and empathy reduces *cyberbullying* behaviors and increases pro-social behavior among Muslim children in a digital environment (Azmi & Rifai, 2025).

*Fourth*: Islamic Relationship and Communication Skills. This component develops children's ability to build and maintain positive relationships, communicate effectively, and resolve conflicts in a way that is in line with Islamic values (Makruf & Puspitasari, 2021). Islamic relations skills include the ability to show respect, listen actively, and collaborate with others in the context of Islamic values. Islamic communication includes the use of good language (qaulan karima), honesty, and transparency in digital communication (Zaida, 2024). Research shows that children who develop Islamic relationship and communication skills show higher levels of relationship satisfaction, lower conflict, and more positive use of social media (Ubaidillah & Aini, 2023).

*Fifth*: Responsible Decision-Making and Islamic Digital Ethics. This component develops children's ability to make responsible decisions in a digital context by considering Islamic values and their long-term consequences (Hasanah et al., 2024). Islamic decision-making includes the use of Islamic principles such as tabayyun (verification), istisyyarah (deliberation), and tawakkal (trusting in Allah) in making decisions. Islamic digital ethics includes an understanding of ethical responsibility in the use of technology, protection of privacy, and prevention of misuse of

technology. Research shows that children who develop responsible decision-making skills and Islamic digital ethics exhibit lower levels of online risky behaviors and more ethical use of technology (Ramadani et al., 2025).

### **I-SEL Implementation Strategy in Early Childhood Education**

The implementation of I-SEL in early childhood education requires a multi-level approach involving various *stakeholders* and learning settings: *First*, the integration of I-SEL in the formal curriculum of early childhood education can be done in several ways: (1) Integration of I-SEL values in all subjects, not just in Islamic religious lessons. (2) Development of special subjects that focus on digital literacy and Islamic values. (3) The use of interactive, project-based, and digital technology learning methods to teach I-SEL concepts (Dasopang et al., 2022). Research shows that the integration of I-SEL in formal curricula improves children's understanding of Islamic values, digital literacy, and social-emotional skills.

*Second*, teachers have a crucial role in the effective implementation of I-SEL, so teachers must have: (1) A deep understanding of Islamic values and social-emotional learning principles, (2) Strong digital literacy to guide children in the ethical use of technology, (3) Skills in creating a classroom environment that supports social-emotional development, and (4) The ability to integrate digital technology in learning in a meaningful way and in accordance with Islamic values.

*Third*, Family Involvement in supporting the development of I-SEL in children. Parents should: (1) have an understanding of digital literacy and Islamic values, (2) provide balanced supervision of children's use of digital technology, (3) be a model in the ethical and responsible use of technology, and (4) create a family environment that supports the child's social-emotional and spiritual development.

*Fourth*, Community Support and Religious Institutions have an important role in the implementation of I-SEL. This support may include: (1) the provision of training programs for teachers and parents, (2) the development of learning resources in accordance with Islamic values, (3) the creation of community spaces that support learning and discussion on digital and Islamic issues, and (4) advocacy for education policies that support I-SEL.

### **Results and Influence of I-SEL on Early Childhood Digital Resilience of Muslims**

Literature analysis shows that the implementation of I-SEL has a significant positive influence on various aspects of digital resilience of Muslim children, including: (1) Increasing Digital and Religious Literacy. Children who participated in the I-SEL program showed significant improvements in digital literacy and religious literacy. They are better able to critically analyze digital content, distinguish between accurate information and misinformation, and make decisions in accordance with Islamic values in the use of digital technology. (2) Reduction of Online Risky Behavior. Research shows that children who participate in the I-SEL program show significant reductions in online risky behaviors, including cyberbullying, digital addiction, and exposure to negative content. They also show an improvement in the ability to address digital challenges in a healthy and constructive way. (3) Strengthening Islamic Identity and Spiritual Values, the I-SEL Program helps children to strengthen their Islamic identity and commitment to spiritual values. They demonstrate a better understanding of Islamic teachings, moral values, and their role as Muslims in an increasingly digital society. (4) Improvement of Emotional and Social Well-Being. Children who participate in the I-SEL program show improvements in emotional and social well-being, including higher levels of life satisfaction, more positive relationships, and lower levels of anxiety and depression.

### Challenges and Obstacles in the Implementation of I-SEL

Although I-SEL shows great potential, its implementation faces several challenges and obstacles, namely: (1) Infrastructure and Resource Challenges, where many schools, particularly in rural areas, face limitations in digital infrastructure and resources to implement a comprehensive I-SEL program. These limitations include limited internet access, inadequate digital devices, and a lack of quality digital learning resources. (2) Teacher Competency Challenges where many teachers do not have strong digital literacy and a deep understanding of the integration of Islamic values in digital learning. Teacher training and professional development in I-SEL is still limited in many contexts. (3) Family Engagement Challenges in I-SEL programs are often limited due to a variety of factors, including parental busyness, limited digital literacy, and lack of awareness of the importance of I-SEL. (4) Existing education policies and regulations often do not support the full implementation of I-SEL. There is a need for policy changes that are more responsive to the digital and religious education needs of Muslim children.

### Conclusion

This research has developed an integrative framework of Islamic Social-Emotional Learning (I-SEL) designed to build digital resilience in Muslim early childhood in the post-digital era. The framework combines five main components: Islamic values-based digital literacy, Islamic self-awareness and emotion management, Islamic social awareness and empathy, Islamic relationship and communication skills, and responsible decision-making and Islamic digital ethics. The implementation of I-SEL requires a collaborative approach involving teachers, families, communities, and religious institutions. Teachers have a crucial role to play in integrating I-SEL into the curriculum and creating a supportive learning environment. Families have a fundamental responsibility in guiding children in the healthy use of technology and instilling Islamic values. Communities and religious institutions provide the necessary support and resources for the sustainability of the program.

Literature analysis shows that I-SEL has a significant positive impact on various aspects of Muslim children's digital resilience, including increased digital and religious literacy, reduced online risky behaviors, strengthening Islamic identity, and improved emotional and social well-being. However, the implementation of I-SEL faces a variety of challenges, including limited infrastructure, limited teacher competence, low family involvement, and unsupportive policies. To optimize the implementation of I-SEL, it is needed: (1) the development of a comprehensive curriculum and learning materials, (2) an effective teacher training program, (3) strategies to increase family involvement, (4) the development of supportive policies and regulations, and (5) continuous research and evaluation.

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