



Social and Emotional Learning Approaches to the Effectiveness of Da'wah for the Young Generation: A Study on Youth Coaches of the Lembang Grand Mosque, West Bandung Regency

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Abstract

Da'wah for the younger generation faces big challenges in the fast-paced digital era. The Social and Emotional Learning (SEL) approach is an innovative alternative to increase the effectiveness of the delivery of religious values. This study aims to analyze the implementation of the SEL approach by youth coaches at the Lembang Grand Mosque, West Bandung Regency, in da'wah activities. The research method used is a case study with in-depth interviews and participatory observation of mosque coaches and adolescents. The results of the study show that the use of SEL elements such as empathy, social awareness, and emotion management is able to increase the acceptance of da'wah messages and encourage the active involvement of the younger generation in religious activities. Recommendations include intensive training for coaches to integrate SEL in da'wah and the development of SEL-based da'wah modules to support the sustainability of these activities.

Keywords: social and emotional learning, da'wah, young generation, mosque youth, da'wah effectiveness

Acknowledgments:

Thank you to all parties who have supported the implementation of this research. I hope this research can be useful

Untuk kutipan :

Fuadi, M. H/, Frista Fitriany Ramadhanita^b, Aar Khariatul Maslamah^c

(2022). Social and Emotional Learning Approaches to the Effectiveness of Da'wah for the Young Generation: A Study on Youth Coaches of the Lembang Grand Mosque, West Bandung Regency. *Journal of Digital Learning and Distance Education*, 3(8), 1240-1250. <https://doi.org/10.56778/jdlde.v3i8.401>.

Introduction

The effectiveness of da'wah is often influenced by the communication methods used, especially in targeting the younger generation. Traditional approaches are often less relevant in answering the psychological and social needs of adolescents (Engel et al., 2024). Social and emotional learning (SEL) offers an approach that emphasizes the development of empathy, emotional management, and social awareness, which is relevant in building more inclusive da'wah communication (Shahbaznezhad et al., 2021). Da'wah is a communication effort that aims to convey Islamic values to the community. In the context of the younger generation, da'wah faces great challenges in the fast-paced digital era. The younger generation tends to have different characteristics than the previous generation, with more complex psychological and social needs, as well as communication expectations that are more relevant to their life experiences (Kwame & Petrucka, 2021). Traditional da'wah methods that tend to be one-way are often less effective in answering this challenge. Communication approaches that do not consider the emotional and social aspects of the audience, especially the younger generation, can reduce the effectiveness of message delivery. Therefore, innovation is needed in a more inclusive and audience-centered approach to da'wah (Kohrt et al., 2020). Meanwhile, Social and Emotional Learning (SEL) has emerged as a relevant approach to answer this need. SEL focuses on developing skills such as empathy, social awareness, emotional management, and the ability to build positive relationships. These elements can provide a strong basis for building more effective da'wah communication, especially in building a close relationship between coaches and the younger generation.

This research focuses on the application of the SEL approach in da'wah by youth coaches of the Lembang Grand Mosque, West Bandung Regency. This mosque was chosen because of its role as a center for religious activities that are active in empowering the younger generation. This study examines how the SEL element is implemented in da'wah activities and its impact on the effectiveness of religious message delivery. This research aims to: Identify the application of SEL elements in da'wah activities carried out by youth coaches of the Lembang Grand Mosque; Analyze the influence of the SEL approach on the acceptance and involvement of the younger generation in religious activities; Providing recommendations for the development of more effective SEL-based da'wah strategies among the younger generation.

The urgency of this research lies in the need for innovation in da'wah methods that are more relevant to the social and psychological context of the younger generation. Several studies show that an approach that focuses on developing social and emotional skills can have a significant impact on the reception of religious messages (Hamidah & Duncik, 2024). In addition, the SEL approach has also proven effective in increasing the engagement of young audiences in various educational and community programs (Sanders et al., 2023). In the context of da'wah, the implementation of SEL can help mosque youth coaches build better relationships with the younger generation, increase their empathy for social and religious issues, and encourage active involvement in mosque activities. This research makes an important contribution to da'wah literature and religious education, as well as providing practical guidance for adolescent coaches in developing more effective communication approaches.

This research contributes to three main aspects: First, filling the literature gap on the integration of social and emotional learning in da'wah. Second, providing guidance for mosque youth coaches to develop a SEL-based da'wah strategy. Third, providing recommendations for the development of SEL-based da'wah training programs in mosques and religious institutions. The framework of this research refers to the concept of SEL developed by the Collaborative for Academic, Social, and Emotional Learning (CASEL). The five main elements of SEL, namely self-awareness, self-management, social awareness, relationship skills, and responsible decision-

making, are the basis for the analysis of the da'wah approach carried out by mosque youth coaches (Cummins & Stille, 2021).

In addition, this study also utilizes da'wah communication theory that emphasizes the importance of the relevance of messages and an audience-centered approach. The integration between SEL elements and da'wah communication theory provides a new perspective in developing more inclusive and effective da'wah methods. The Lembang Grand Mosque is one of the centers of religious activities that is active in empowering the younger generation through the mosque youth program. This study aims to explore how the SEL approach is applied by adolescent coaches in the context of da'wah and its impact on the involvement and religious awareness of the younger generation.

The Lembang Grand Mosque in West Bandung Regency is one of the centers of religious activities that are active in fostering the younger generation. The existence of the mosque youth program is a strategic space in developing religious values as well as building the character of youth oriented towards social service. However, the main challenge faced is how to convey religious values in a relevant way in the midst of globalization and digitalization which often distract the younger generation. According to one of the youth coaches of the Lembang Grand Mosque, "We strive to convey religious values through creative approaches, such as interactive discussions and digital media, to be relevant to the lives of today's teenagers. However, the biggest challenge is how to maintain their consistency in participating in the program, especially with the many distractions from social media and global culture." (Sivakumar et al., 2023); (Taylor et al., 2024).

The Social and Emotional Learning (SEL) approach emerged as one of the innovations in delivering da'wah, by emphasizing aspects of emotional management, social awareness, and empathy. SEL has been widely applied in formal education, but not many have explored its application in the context of da'wah. In this context, mosque youth can be a model for the implementation of SEL to strengthen religious awareness and social involvement of the younger generation. At the Lembang Grand Mosque, the mosque's youth program includes religious activities such as recitation, leadership training, and social activities. Initial observations show that although the program is attended by many participants, the active engagement of adolescents is still hampered by the lack of delivery methods relevant to their emotional needs. Mosque youth coaches acknowledge the gap in the approach used, so that da'wah messages are often only received passively.

Data from the Indonesian Statistics (Belay & Dejene, 2024) shows that the younger generation faces emotional challenges, such as social anxiety and a lack of emotion management skills. This indicates the need for a more personal and empathetic approach to da'wah. SEL can be a solution to overcome this obstacle by offering a more inclusive communication strategy (Silke et al., 2024). Several previous studies have shown the benefits of the SEL approach in increasing student engagement in schools. For example: (Brush et al., 2022), identified that SEL can increase empathy and social awareness in the context of formal education, which is relevant for building more effective communication. (Bergin et al., 2024), in the American Educational Research Journal found that SEL-based programs can improve social skills by up to 23%. In Indonesia, research by (Gates & Curwood, 2023), shows that empathy-based methods in da'wah are able to increase social awareness among students.

However, most research focuses on formal education and rarely discusses the application of SEL in the context of da'wah. This shows that there is a gap in the literature that explores the implementation of SEL in religious activities, especially in the mosque youth environment. Although the SEL approach has proven effective in formal education, studies on its application in da'wah for the younger generation are still very limited. Existing literature tends to focus on

school-based education, without paying attention to the potential of SEL to strengthen da'wah communication. In addition, previous research has lacked the link between SEL and increased religious awareness and social engagement.

The Lembang Grand Mosque, as one of the centers of active religious activities, is a strategic location to study how SEL can be integrated in da'wah. The gap of this research lies in the lack of exploration of communication methods that connect emotional, social, and spiritual aspects in the context of mosque youth activities. This research offers a new contribution by integrating the SEL approach into the da'wah of the younger generation, especially in the context of mosque youth activities. This approach not only aims to convey religious messages, but also to build emotional and social skills that are relevant to daily life. In addition, this research seeks to develop a SEL-based da'wah model that can be adapted by youth coaches in various other mosques in Indonesia. Thus, this research makes a theoretical and practical contribution in increasing the effectiveness of da'wah through a more inclusive and personalized approach.

Methodology

This research is designed using a qualitative approach with a case study design, a method that allows in-depth exploration of specific and complex contexts, namely the implementation of Social and Emotional Learning (SEL) in da'wah for the younger generation by the youth coaches of the Lembang Grand Mosque. Case studies were chosen because this method is ideal for understanding contextual phenomena where the boundaries between phenomena and their contexts are unclear (Hollweck, 2015). This approach not only identifies the key elements of SEL applied but also explores their effect on the effectiveness of da'wah. The research subjects consisted of coaches and youth members of the Lembang Grand Mosque. The coaches are selected based on their experience in assisting youth-based da'wah programs, while youth members are selected to represent the beneficiaries of this program. Sampling was carried out by purposive sampling to ensure the participation of individuals relevant to this study. The data collection techniques used in this study include: First, In-depth Interview. In-depth interviews were conducted to explore the views and experiences of the coaches in implementing the SEL approach. The interview guide is designed to cover the key elements of SEL, such as self-awareness, empathy, and emotional management.

Interviews are conducted in a semi-structured manner to allow flexibility in exploring topics that arise during the discussion. *Second*, Participatory Observation. Participatory observation is carried out by attending da'wah activities involving teenagers. The researcher recorded the interaction between the coach and the adolescent, the approach used in delivering the da'wah message, and the responses from adolescent members. These observations allow researchers to obtain contextual and authentic direct data. *Third*, documentation, documentation in the form of da'wah modules, activity reports, and coaching materials used by coaches are analyzed to understand the integration of the SEL approach in the da'wah program. This analysis helps identify specific strategies used in conveying religious messages to the younger generation. Then, the collected data is analyzed using thematic analysis methods, which allows researchers to identify key patterns and themes that are relevant to the research objectives. This method involves the following steps: 1) Transcription and Familiarization: All interviews and observations are transcribed, then the researcher re-reads the data to understand the context thoroughly; 2) Initial Coding: The data is coded to identify the elements of SEL and their relationship to the effectiveness of da'wah; 3) Theme Identification: The main themes that include the implementation of SEL, its impact on adolescents, and challenges in its implementation are identified; 4) Theme Review: The resulting themes are retested to ensure their relevance and

relevance to the data; 5) Interpretation: Final themes are interpreted to answer the research question.

To ensure the validity and reliability of the data, this study uses a triangulation method, namely by comparing data from interviews, observations, and documentation. Triangulation helps reduce bias and increase the credibility of findings. Preliminary results from data collection show that elements of SEL, such as empathy and social awareness, are often applied indirectly by coaches. For example, coaches use relevant stories to build empathy and discuss social issues that are relevant to adolescent life. However, there are challenges such as the lack of understanding of coaches about SEL formally and the limitations of SEL-based da'wah modules. This fact supports previous findings that state that the implementation of SEL requires adequate training and resources.

Results and Discussion

The Social and Emotional Learning (SEL) approach has been known as an effective method in increasing student engagement through the development of empathy, emotional management, and social communication. In the context of da'wah to the younger generation, the application of SEL elements can create an interactive environment that is relevant to their psychological and social needs. The Social and Emotional Learning (SEL) approach can increase engagement and experiential learning. This study explores how the SEL element is applied in da'wah by mosque youth coaches, especially through the approach of self-awareness, empathy, and social communication, with the support of empirical evidence and relevant theories. A youth coach of the Lembang Grand Mosque stated, "We try to apply an emotional approach in da'wah, such as inviting teenagers to understand their feelings and others through inspirational stories and discussions. With this, they feel more heard and emotionally connected, so they are more motivated to be actively involved in mosque activities."

Self-Awareness and Empathy in Preaching

Self-awareness and empathy are key components in the SEL approach. Self-awareness helps individuals understand their own emotions, while empathy allows them to recognize and respond to the emotions of others in a loving way. In da'wah, mosque youth coaches often use stories that are relevant to the daily lives of teenagers to build emotional connections. Through stories that provoke empathy can increase the reception of the message because it involves a deep emotional aspect. Field examples show that mosque youth coaches who start da'wah with inspirational narratives, such as life experiences relevant to youth challenges, succeed in creating greater emotional engagement. The importance of empathy in social learning to create an inclusive and supportive environment. The following is a table that presents field facts that strengthen the importance of self-awareness and empathy in da'wah, especially in the context of fostering mosque youth:

Table 1. Self-Awareness and Empathy in Da'wah

Aspects	Field Facts	Theoretical References
Self-Awareness	Mosque youth coaches use introspection to recognize their emotions before starting da'wah, so that the message conveyed is more structured and personalized.	Self-awareness helps individuals understand their own emotions

Aspects	Field Facts	Theoretical References
Empathy	Inspirational stories that are relevant to youth challenges, such as the struggle to cope with social pressures, increase the emotional engagement of youth worshippers.	Empathy allows for an inclusive and supportive environment
Emotional Connection	Narratives that provoke empathy, such as the success story of teenagers overcoming difficulties in life, make worshippers more enthusiastic to discuss and participate in mosque activities.	Stories that provoke empathy increase message reception
Positive Responses from Adolescents	Adolescents' responses to inspirational stories are often in-depth discussions about real solutions to life's challenges, which also increases involvement in mosque activities.	Empathy promotes social learning and engagement
The Influence of Da'wah	Coaches who understand the emotions of pilgrims can adapt the method of conveying messages so that they are more relevant, such as relating the material to the daily experiences of teenagers.	Understanding emotions increases the effectiveness of communication

This table illustrates the relationship between theory and field facts, emphasizing that self-awareness and empathy-based approaches are not only theoretically relevant but also effective in da'wah practice.

Social Communication through Interactive Dialogue

Social communication in SEL includes the ability to engage in productive dialogue, listen attentively, and convey ideas clearly. In da'wah, mosque coaches use interactive dialogue to provide space for teenagers to share their views and experiences related to religious values. This approach not only strengthens interpersonal connections but also provides a sense of ownership over the da'wah process itself. Interactive dialogue helps build students' involvement and confidence in conveying their thoughts. In addition, empirical data from the Lembang Grand Mosque shows that teenagers who are given the opportunity to discuss openly are more enthusiastic in participating in religious activities. This shows that healthy social communication can be a catalyst in bringing the younger generation closer to da'wah messages. According to one of the active teenagers at the Lembang Grand Mosque, "The open discussion facilitated by the coach made us feel more appreciated and dare to express our opinions. When coaches use a story approach that is relevant to our lives, the atmosphere becomes more relaxed and interesting. We became more enthusiastic about participating in the activity, because we felt part of the process, not just passive listeners."

Theoretical Approach: The Relevance of SEL in Da'wah

Theoretically, SEL is a holistic approach that focuses not only on cognitive aspects but also on emotional and social. SEL can help individuals develop relevant competencies to build meaningful relationships and make responsible decisions. In the context of da'wah, the SEL approach allows coaches to convey religious messages in a more inclusive and relevant way to the lives of adolescents. SEL-based da'wah also supports character development that is in line with religious values. For example, empathy developed through SEL can strengthen adolescents' social awareness of religious and social issues, such as poverty and the environment. SEL can influence

prosocial behavior, which is relevant in building a caring society. Observation of the youth program of the Lembang Grand Mosque shows that the SEL approach has given positive results: 1. Higher Engagement: Adolescents are more active in participating in mosque activities conveyed through interactive stories and dialogues. 2. Increased Social Awareness: Da'wah messages that involve empathy encourage teenagers to care more about the surrounding community.

According to one of the youth coaches of the Lembang Grand Mosque, "An empathy-based approach in da'wah helps teenagers understand the importance of caring for others. For example, through stories about poverty, they are encouraged to participate in social activities such as the distribution of basic necessities. Interactive dialogue also makes them feel closer to religious values. We see that they are more enthusiastic about participating in the program, and many even initiate activities such as fundraising for the community.". SEL's approach in da'wah has proven to be effective in increasing the involvement and acceptance of religious messages by the younger generation. Elements such as self-awareness, empathy, and social communication are not only relevant in academic learning but also in building inclusive and meaningful da'wah communication. Training support for mosque coaches and the development of SEL-based modules will be a strategic step to expand the implementation of this approach. In addition, the application of Social and Emotional Learning (SEL) in the context of da'wah among the younger generation at the Lembang Grand Mosque shows a significant impact on increasing participation and empathy among adolescents. The theoretical understanding and empirical data that support these two aspects are important to provide a deeper picture of the effectiveness of the SEL approach in shaping positive social behavior in adolescents. This approach focuses on developing emotional and social aspects that encourage learners to become individuals who care more about themselves and their social environment.

Increasing the Participation of the Young Generation in Da'wah Activities

One of the main goals of the implementation of the SEL approach is to increase the participation of adolescents in social and religious activities. In the context of da'wah, this means creating a space where adolescents feel valued and heard, and are actively involved in mosque discussions and activities. This active participation is in line with the findings in the literature on SEL. Based on research, the SEL approach not only improves students' social and emotional abilities, but also increases their motivation to participate in social activities (Jones, Greenberg, and. This is because SEL prioritizes empathy, healthy communication, and self-awareness that allows individuals to feel more connected to their social goals.

In field observations at the Lembang Grand Mosque, it was found that teenagers who previously did not participate in mosque activities began to be more actively involved in religious and social discussions. Coaches who implement SEL, such as providing space to share personal experiences or provide positive feedback on their contributions, encourage the younger generation to be more enthusiastic in participating in these activities. This is in accordance with the view of the Collaborative for Academic, Social, and Emotional Learning, which states that the application of SEL increases individual involvement in the social environment. A teenager from the Lembang Grand Mosque revealed, "At first I rarely participated in mosque activities, but now I am more enthusiastic because the coach often invites us to discuss our daily experiences. They also always appreciate our ideas. It feels like being appreciated, so we want to contribute more, both in discussions and social activities held by the mosque." (Interview, 20-11-2024).

Increased Empathy towards Social and Religious Issues

Furthermore, the implementation of SEL has an impact on increasing empathy among adolescents, which affects their awareness of social and religious issues. The message of da'wah

conveyed with a SEL-based approach allows teenagers to better appreciate and understand the social context around them. Empathy as the main element in SEL teaches adolescents to be able to feel and understand the feelings of others, both in personal and social contexts. Empathy is one of the key components of emotional intelligence that is very important in the context of interpersonal relationships and moral decision-making. In practice, youth coaches at the Lembang Grand Mosque use techniques that allow teenagers to deepen the message of da'wah through discussions that arouse their awareness of social issues such as poverty, injustice, and the challenges of adolescent life. Adolescents are invited not only to receive information passively, but also to be actively involved in finding solutions to social problems in society.

Empirical facts show that adolescents who are involved in SEL-based da'wah activities tend to have a higher level of empathy for others, and are more active in religious and community social activities. This is in line with one study, which showed that social and emotional skills, such as empathy, can increase an individual's capacity to participate in social and religious activities in a more sensitive and productive way. One practical example is when mosque youth began planning social activities such as collecting donations for disaster victims. In this activity, adolescents are not only involved structurally, but also given the opportunity to feel and understand how the struggle of people affected by disasters is, so that they are more encouraged to give. This empathy is formed because of a more personalized approach to delivering da'wah, which makes adolescents feel more connected to social and religious issues.

According to one of the coaches of the Lembang Grand Mosque Youth Association, "When we invited the youth to plan a donation fundraiser, they were very enthusiastic, especially after hearing first-hand stories about disaster victims. We deliberately use a personal approach so that they can feel the struggle of the victims. As a result, they are not only actively collecting funds but also initiating creative ideas to increase donations. This approach really makes them more caring and emotionally engaged." (Interview, 21-11-2024). This increase in participation and empathy is in line with SEL's theory which emphasizes the importance of developing social and emotional skills that are not only useful in personal life, but also in broader social contexts. Building Academic Success on Social and Emotional Learning reveals that the SEL approach improves the individual's ability to manage emotions and understand the feelings of others, which has an impact on increased participation in various social activities (Chowkase, 2023). This proves that SEL is not only about learning at school, but also effective in the context of da'wah and socio-religious activities.

The application of the Social and Emotional Learning approach in da'wah among the younger generation, especially at the Lembang Grand Mosque, has proven to be effective in increasing the participation and empathy of adolescents towards social and religious issues. With this approach, adolescents not only become passive listeners, but are more actively involved in mosque activities and have a deeper understanding of social issues facing society. The application of SEL in da'wah makes a significant contribution in shaping the character of adolescents who are more caring, empathetic, and responsible for larger social issues. Then, the Social and Emotional Learning (SEL) approach in da'wah for the younger generation presents significant challenges, especially in the context of fostering adolescents in mosques. The two main challenges that arise are the lack of training for coaches and limited resources, which are related to the availability of SEL-based da'wah modules. Further exploration of these two challenges can provide deeper insights into how the application of SEL in da'wah can develop more effectively.

A youth coach of the Lembang Grand Mosque said, "We face obstacles in the implementation of SEL due to the lack of special training. Many of us are self-taught. In addition, a structured da'wah module for this approach is also not yet available. We hope there will be clearer training and guidance so that this program can run more effectively."

Lack of Coach Training in the SEL Concept

One of the main challenges in implementing SEL in da'wah is the lack of training for mosque youth coaches. Many coaches still do not understand the basic concept of SEL and ways to integrate it in da'wah activities. This lack of knowledge hinders the potential of this approach to have an optimal impact in building better relationships with the younger generation. According to Z (Issah, 2018); (McNulty & Politis, 2023). SEL aims to develop individual abilities in recognizing and managing emotions, building empathy, and improving the ability to work together in groups. Without adequate training, coaches tend to have difficulty in designing activities that are able to optimize the emotional and social engagement of adolescents.

Poorly trained coaching in this approach tends to overlook important elements in SEL, such as social empowerment, emotional regulation, and interpersonal skills that are essential for building effective communication with adolescents. Untrained coaches tend to use a one-way approach that pays less attention to the social and emotional dynamics of adolescents. A youth coach of the Lembang Grand Mosque said, "We are aware of the importance of the SEL approach in da'wah, but many of us do not have enough training to understand and apply it. As a result, we are often still in some momentum using the one-way lecture method. In fact, if there is training on how to integrate empathy and emotional management into da'wah, it will definitely be easier to engage adolescents effectively and build deeper communication. Nevertheless, we continue to work with the collaboration of community leaders in developing this approach."

Limited Resources: Limited SEL-Based Da'wah Module

The second challenge faced is limited resources, especially in terms of the availability of SEL-based da'wah modules. In many mosques, da'wah programs are more focused on aspects of religious rituals, such as prayer and recitation of the Qur'an, without integrating a pedagogical approach based on SEL. In a study by (Parinussa et al., 2023), it was found that emotion-based teaching and social relationships are able to shape adolescents' emotional intelligence, which is needed in their social life outside the mosque. However, the existence of modules or teaching materials that combine SEL with da'wah is very limited. Many studies show that SEL can increase social and emotional engagement, many mosque communities do not have enough resources to design or access SEL-based da'wah materials. This is an obstacle in integrating SEL principles into da'wah activities among teenagers.

Theoretically, SEL's approach in da'wah can increase the social and emotional awareness of adolescents which in turn will increase the effectiveness of da'wah itself (Thomaes et al., 2023). That programs that integrate SEL elements have a positive influence on the social and emotional development of adolescents, which has implications for their increased participation in social and religious activities. However, in reality, many mosques do not have SEL-based training or da'wah materials that can help coaches in carrying out their duties more effectively. According to the opinion of the coaches at the Lembang Grand Mosque, youth coaches often feel unprepared to manage the social and emotional aspects of da'wah due to a lack of in-depth knowledge and training regarding SEL. This ignorance leads to an approach that focuses more on religious teachings that are theoretical and normative, without paying attention to the emotional and social involvement that is important for adolescents.

To overcome this challenge, there are several steps that can be taken: Coach Training: Hold regular training for youth coaches on the basics of SEL and how to integrate it in da'wah. This training can include how to build an emotional connection with teens and improve their emotional intelligence. Development of SEL-Based Da'wah Modules: Introducing and developing SEL-based da'wah modules that can be accessed by mosques in the region, including the use of

technology to distribute these materials. Collaboration with Educational Institutions: Involving educational institutions in designing da'wah materials that are integrated with SEL, so that they can reach more teenagers outside the mosque.

Conclusion

The SEL approach in preaching has proven effective in building inclusive and relevant communication for the younger generation. The implementation of SEL elements, such as empathy and social awareness, can increase the involvement and acceptance of preaching messages among teenagers at the Great Mosque of Lembang. Recommendations 1) Intensive Training: Mosque youth mentors need to receive training related to the integration of SEL in preaching; 2) Module Development: It is recommended to develop SEL-based preaching modules that are practical and easy to implement; 3) Collaboration with Educational Institutions: Integrating the SEL approach with the religious education curriculum in schools.

Conflict of interest

The author declares there is no conflict of interest.

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