

Contribution of Culturally Responsive Digital Learning Based on Indigenous Values in Students' Mental Health

Henri^{1*}, St. Junaeda², Tiara Nur'aini³, Deasy Pasaribu⁴

^{1,2,3}Universitas Negeri Makassar, Indonesia

⁴Loyola University Chicago, Amerika Serikat

Correspondence Email: henri@unm.ac.id

Received April 27, 2026; Revised June 11, 2026;

Accepted June 13, 2026; Available Online June 20, 2026

Abstract:

Social media and digital technologies have a profound influence on adolescents' mental health. Consequently, educational practices need to integrate technological innovation with cultural values to support students' psychological well-being. This study aims to examine the contribution of Culturally Responsive Digital Learning (CRDL), grounded in indigenous values, to strengthening the mental health resilience of students at SMAN 1 Jeneponto in the era of social media. Amid increasing psychological pressures associated with rapid digital transformation, educational approaches that integrate technology with local cultural values have become increasingly relevant and necessary. The analytical framework of this study is based on Geneva Gay's theory of Culturally Responsive Pedagogy, which emphasizes that students' cultural identities and local wisdom constitute valuable resources that can function as protective factors and sources of emotional resilience. This study employed a descriptive qualitative approach to explore digital learning practices rooted in indigenous cultural values. Data validity was ensured through source triangulation, method triangulation, and member checking to enhance the credibility and trustworthiness of the findings. The results indicate that CRDL contributes significantly to students' mental health resilience through five key dimensions. First, project-based digital learning activities, such as the creation of vlogs and podcasts, enhance students' self-confidence by encouraging them to become active and empowered content creators rather than passive consumers. Second, the integration of cultural norms and etiquette fosters responsible and ethical behavior in navigating social media environments. Third, reinforcing culturally grounded conceptions of self-worth helps students reduce their dependence on superficial forms of digital validation, such as likes, comments, and follower counts. Fourth, learning activities centered on family interaction strengthen emotional bonds and reaffirm the family's role as a primary source of support and psychological security. Fifth, educational practices that promote cultural diversity and mutual respect have proven effective in preventing cyberbullying and fostering positive social interactions in digital spaces.

Abstrak:

Media sosial dan teknologi digital memengaruhi kesehatan mental remaja. Oleh karena itu, pembelajaran perlu mengintegrasikan teknologi dan nilai budaya. Penelitian ini bertujuan mengkaji kontribusi Culturally Responsive Digital Learning (CRDL) berbasis Indigenous Values dalam menguatkan mental health resilience (resiliensi kesehatan mental) siswa SMAN 1 Jeneponto di era media sosial. Di tengah tekanan psikologis akibat disrupsi arus digital, pembelajaran yang mengintegrasikan teknologi dan nilai budaya menjadi semakin relevan. Analisis penelitian ini menggunakan Teori Pedagogi Tanggap Budaya (Culturally Responsive Pedagogy) dari

Geneva Gay yang menyatakan bahwa identitas dan kearifan kultural siswa merupakan aset kekuatan yang mampu menjadi jangkar pelindung emosional mereka. Penelitian ini menggunakan pendekatan kualitatif deskriptif dengan mengeksplorasi praktik pembelajaran digital berbasis nilai lokal. Keabsahan data diuji melalui triangulasi sumber, triangulasi metode, dan member checking untuk memastikan kredibilitas serta ketepatan interpretasi hasil penelitian. Hasil penelitian menunjukkan bahwa CRDL berkontribusi signifikan melalui lima aspek. Pertama, pembelajaran berbasis karya digital seperti vlog dan podcast meningkatkan kepercayaan diri siswa dengan mendorong mereka bertransformasi menjadi kreator yang berdaya. Kedua, internalisasi nilai tata krama budaya membentuk perilaku bijak bermedia sosial. Ketiga, penguatan esensi nilai diri membantu siswa agar tidak bergantung pada validasi digital yang semu, seperti likes dan followers. Keempat, tugas berbasis interaksi keluarga mempererat hubungan emosional, menjadikan keluarga sebagai sumber dukungan utama dan tempat bersandar yang hangat. Kelima, pembelajaran berbasis keberagaman budaya terbukti efektif dalam mencegah cyberbullying.

Keywords:

Culturally Responsive Digital Learning, Indigenous Values, Mental Health Resilience.

How to Cite: Henri, Junaedah, S., Nur'aini, T., & Pasaribu, D. (2026). Contribution of Culturally Responsive Digital Learning Based on Indigenous Values in Students' Mental Health. *Lentera Pendidikan : Jurnal Ilmu Tarbiyah dan Keguruan*, 29(1), 17-46. <https://doi.org/10.24252/lp.2026v29n1i2>.

Copyright 2026 © The Author(s)

The work is licensed under a [Creative Commons Attribution-NonCommercial 4.0 International \(CC BY-NC 4.0\)](https://creativecommons.org/licenses/by-nc/4.0/)



Introduction

The rapid development of digital technology has profoundly transformed adolescents' lives, particularly in the ways they interact, learn, and construct their identities. From the perspective of digital sociology, social media plays a pivotal role in shaping adolescents' patterns of interaction and self-representation within virtual environments (Putri, Anggun, Jelita, Febrilia, & Purwanto, 2025). This view is supported by Catur Pamungkas, Moh Moefad, and Purnomo (2024), who argue that digital media has emerged as a new space for social construction, influencing how individuals perceive and interpret reality. Consequently, adolescents are no longer passive consumers of technology; rather, they are active social actors who participate in the production and negotiation of meaning within digital spaces. While these developments create new opportunities for learning, self-expression, and social engagement, they also expose adolescents to a range of psychological and social risks.

The growing influence of social media has not always generated positive outcomes. Many adolescents experience psychological pressure arising from the expectation to

present idealized versions of themselves online. The phenomenon of Fear of Missing Out (FOMO), for example, has been associated with increased social anxiety, feelings of inadequacy, and diminished life satisfaction (Hasanuddin, Azka, & Baldan Haramain, 2024). Similarly, Abacioglu, Volman, and Fischer (2020) argue that competitive social environments can adversely affect students' psychological well-being. Continuous exposure to curated representations of others' achievements and lifestyles often encourages excessive social comparison, which may undermine self-esteem and increase levels of stress and emotional distress. These challenges highlight the importance of strengthening adolescents' mental health resilience within contemporary educational contexts.

From an anthropological perspective, social media also influences how adolescents interpret culture and construct their identities. Digital platforms function as dynamic spaces for the reproduction and transformation of cultural values, where identity formation occurs through ongoing interactions between local traditions and global cultural influences (Rogamelia & Istiani, 2024). Putri, Purwanto, Keyla, and Kharismatika (2024) further emphasize that cultural diversity in digital environments presents both opportunities and challenges for identity development. Adolescents frequently navigate tensions between local cultural norms and global cultural trends, creating complex processes of identity negotiation. Without adequate guidance and support, such conditions may contribute to identity confusion and cultural disorientation. Consequently, education plays a crucial role in helping students critically engage with these influences and develop a balanced sense of self.

These transformations are often accompanied by shifts in values and cultural orientations. Adolescents may adopt elements of foreign cultures without sufficient critical reflection, potentially weakening their attachment to local cultural identities (Fitrah Nurrizka, 2016). Farhaeni and Martini (2023) contend that culture-based education is essential for preserving local values and ensuring their continuity amid the pressures of globalization. If left unaddressed, these developments may gradually erode the cultural foundations and character of younger generations. Therefore, educational approaches that meaningfully and contextually integrate cultural values into learning processes are increasingly necessary.

Furthermore, the dynamics of digital society have generated rapid and complex social transformations that influence adolescents' identity formation. Adolescent identity is shaped through multidimensional interactions among technological developments, social environments, and cultural contexts (Anggoro, 2025). Tanase (2020) argues that such complexity requires educational approaches that are adaptive, inclusive, and responsive to cultural diversity. In addition to digital literacy, adolescents require the capacity to adapt to continuous social and technological change while maintaining psychological well-being and cultural rootedness. Without these competencies, they may become increasingly vulnerable to emotional and psychological challenges. This reality underscores the need for holistic educational approaches that integrate technological competence, cultural awareness, and mental health resilience.

In this context, learning should not focus solely on cognitive development but must also address students' emotional and social dimensions. Digital literacy extends beyond technical competence to include the ability to critically evaluate information, understand the ethical implications of technology use, and navigate digital environments responsibly (Larasati, Habie, Aisyah, Fadel, & Sintiawati, 2025). Asrizal, Yurnetti, and Usman (2022) further argue that the integration of technology into educational practices should be accompanied by character development and values-based education. Students require guidance to use technology wisely, including the ability to critically filter information, engage in ethical online communication, and make responsible decisions in digital contexts. Through such an approach, learning becomes not only more meaningful but also more relevant to students' lived experiences.

To examine the contribution of Culturally Responsive Digital Learning (CRDL), this study draws upon the theoretical framework of Culturally Responsive Teaching (CRT). According to Gay (2010), culturally responsive pedagogy enhances student engagement and promotes meaningful learning by connecting instructional practices with students' cultural backgrounds and lived experiences. Recent studies have demonstrated that CRT can significantly improve students' motivation, participation, and academic achievement (Alamsyah, Fathurrohman, & Rosmilawati, 2025; Leni Lailatulisca & Zukhrufurrohmah, 2025). By recognizing and valuing students' cultural identities, this approach fosters more contextualized and inclusive learning experiences. Consequently, CRT provides an important theoretical foundation for the development of educational practices that are responsive to both cultural diversity and contemporary learning needs.

The implementation of CRDL based on Indigenous Values offers broader educational and psychosocial benefits. Safitri and Wismanto (2024) found that the integration of local cultural values contributes to the creation of inclusive, meaningful, and culturally affirming learning environments. Accordingly, CRDL contributes not only to academic development but also to character formation, cultural preservation, and mental health resilience.

In the context of SMA Negeri 1 Jeneponto, the need for this study arises from the increasing influence of social media on students' daily lives, social interactions, and identity formation. Preliminary observations and informal discussions with teachers indicated that many students spend a considerable amount of time engaging with digital platforms, while opportunities to integrate local cultural values into digital learning activities remain limited. Teachers also expressed concerns regarding students' growing exposure to online social comparison, reduced face-to-face social engagement, and the gradual erosion of local cultural practices among adolescents. Although various initiatives have sought to incorporate technology into classroom instruction, limited attention has been given to how digital learning can simultaneously strengthen students' cultural identity and mental health resilience. Therefore, SMA Negeri 1 Jeneponto provides a relevant and meaningful context for examining how Culturally Responsive Digital Learning based on Indigenous Values can address these interconnected educational, cultural, and psychosocial challenges.

Furthermore, this approach has the potential to strengthen students' social relationships and empathy. Family-centered learning activities reinforce emotional bonds and position the family as a primary source of social and psychological support. Previous research has demonstrated that supportive social environments play a crucial role in promoting students' mental health and well-being (Willenda, Yantoro, Misnawati, & Basyir, 2024). In addition, learning experiences grounded in cultural diversity can foster empathy, mutual understanding, and respect for differences, thereby contributing to the prevention of cyberbullying and other forms of harmful online behavior. Based on these considerations, this study aims to examine the contribution of Culturally Responsive Digital Learning (CRDL) based on Indigenous Values in strengthening the mental health resilience of students at SMAN 1 Jeneponto in the era of social media.

This study is particularly important because existing digital learning models tend to prioritize technological competencies and academic achievement while giving limited attention to students' cultural identities and socio-emotional well-being. Such limitations may reduce students' capacity to cope effectively with the psychological challenges associated with social media use, including social comparison, cyberbullying, and dependence on online validation. Consequently, CRDL based on Indigenous Values is expected to provide a more holistic educational approach by integrating digital competence, cultural identity, and mental health resilience within a unified learning framework.

The novelty of this study lies in its conceptual and practical integration of Culturally Responsive Digital Learning, Indigenous Values, and mental health resilience within a contextualized educational framework for the social media era. Unlike previous studies that have primarily examined culture-based learning and digital literacy as separate domains, this research proposes a holistic approach that positions local cultural values as the foundational basis for the meaningful use of educational technology. Furthermore, this study operationalizes the principles of Culturally Responsive Pedagogy through authentic digital learning activities, such as the creation of vlogs and podcasts, as well as family-centered learning experiences, which directly contribute to the development of students' self-confidence, empathy, and psychological resilience. The focus on high school students within a local cultural context further distinguishes this study by providing empirical insights into how indigenous cultural values can function as an "emotional anchor" in helping adolescents navigate the pressures associated with social media. Therefore, this research not only offers pedagogical innovation but also advances interdisciplinary scholarship at the intersection of education, anthropology, digital studies, and mental health.

The contribution of this study lies in strengthening both the theoretical and practical foundations for the development of learning frameworks that holistically integrate technology, culture, and students' mental health. From a theoretical perspective, the study extends the literature on Culturally Responsive Pedagogy by demonstrating that local cultural values are not only relevant for improving learning outcomes but can also serve as protective factors that enhance psychological resilience in digital environments. In the

context of Jeneponto, these Indigenous Values include *siri'* (self-respect and dignity), *pacce* (empathy and social solidarity), *sipakatau* (mutual respect), and *sipakainga'* (mutual guidance and moral responsibility), which are deeply embedded within Makassar cultural traditions and contribute to students' emotional well-being and positive social behavior. From a practical perspective, this study offers an implementable model of Culturally Responsive Digital Learning based on Indigenous Values through concrete educational practices, including digital content creation, the internalization of ethical social media behavior, and active family involvement as a source of emotional support.

The urgency of this study stems from the increasing vulnerability of adolescents' mental health in the era of pervasive social media use. Digital platforms frequently promote superficial standards of self-worth, social relationships, and success, exposing young people to various psychological challenges. In addition to academic pressures, students are confronted with the adverse effects of social comparison, misinformation, cyberbullying, and digital cultures that often lack empathy and meaningful social engagement. These conditions have heightened concerns regarding adolescents' psychological well-being and their capacity to navigate digital environments in healthy and responsible ways. In this context, education cannot be limited to the development of technical digital competencies alone. Rather, it must adopt approaches that strengthen students' values, cultural identities, and psychological resilience. The integration of Culturally Responsive Digital Learning (CRDL) based on Indigenous Values offers a promising framework for addressing these challenges by bridging technological advancement with local cultural wisdom. Through this approach, technology is not merely viewed as a tool for information access but as a medium for fostering self-awareness, cultural connectedness, ethical behavior, and emotional well-being.

Accordingly, this study is both timely and necessary because it responds to the pressing need for educational models that balance digital literacy with socio-emotional and cultural development. By examining the role of CRDL in strengthening students' mental health resilience, this research contributes to ongoing efforts to prepare a generation that is not only digitally competent but also psychologically resilient, socially responsible, culturally grounded, and capable of engaging critically and ethically with the challenges of the digital age.

Research Method

This study employed a descriptive qualitative approach to explore the implementation of Culturally Responsive Digital Learning (CRDL) based on Indigenous Values and its contribution to strengthening students' mental health resilience. A qualitative design was selected because it enables an in-depth exploration of participants' experiences, perceptions, and meanings within their natural social and educational contexts.

The study focused on the implementation of CRDL at SMAN 1 Jeneponto, positioning students and teachers as active participants in the construction of educational experiences. This approach is consistent with the perspectives of Creswell (2018) and Denzin and

Lincoln (2018), who emphasize the importance of understanding social phenomena through contextual and interpretive inquiry.

The data sources consisted of both primary and secondary data. Primary data were obtained from ten key informants, comprising five students and five teachers at SMAN 1 Jeneponto who were actively involved in the implementation of CRDL grounded in local cultural values. The informants were selected through purposive sampling based on their direct involvement in digital learning activities, their experiences in integrating cultural values into educational practices, and their ability to provide rich and relevant information regarding students' mental health resilience. Secondary data were collected from supporting documents, including learning archives, students' digital productions (e.g., vlogs and podcasts), school documents, and relevant scholarly literature on culturally responsive pedagogy, digital learning, and mental health. The selection of data sources was guided by their relevance to the research objectives and their potential to provide comprehensive insights into the phenomenon under investigation.

Data were collected through in-depth interviews, participant observation, and document analysis. The in-depth interviews explored the experiences, perceptions, and reflections of students and teachers regarding the implementation of culture-based digital learning. Participant observation was conducted to document classroom interactions, learning activities, and the integration of Indigenous Values within digital learning practices. In addition, document analysis was used to examine students' digital products and institutional learning materials, thereby providing supporting evidence for the observed practices. The use of multiple data collection methods enabled methodological triangulation and enhanced the depth and richness of the findings. This approach is consistent with the recommendations of Merriam (2016) and Miles, Huberman, and Saldaña (2020), who emphasize the value of multiple sources of evidence in strengthening qualitative inquiry.

In qualitative research, the researcher serves as the primary instrument responsible for collecting, interpreting, and analyzing data. To support systematic data collection, several supplementary instruments were employed, including semi-structured interview protocols, observation guides, and document analysis checklists. The interview protocols were designed to explore participants' experiences and perspectives concerning the integration of cultural values within digital learning environments. Observation guides facilitated the systematic recording of behaviors, interactions, and learning processes, while document analysis checklists were used to examine and categorize visual and textual materials, including students' digital projects. The combination of these instruments enabled the collection of rich, contextual, and meaningful data that reflected the complexity of the educational practices under study.

Data were analyzed using a thematic analysis approach involving the processes of data reduction, data display, coding, categorization, and interpretation. The analysis focused on identifying patterns, themes, and meanings related to students' mental health resilience within the implementation of Culturally Responsive Digital Learning (CRDL) based on Indigenous Values.

Throughout the analytical process, particular attention was given to the socio-cultural contexts in which students' experiences were situated. The analysis was conducted iteratively, allowing emerging themes to be continuously refined and validated through ongoing engagement with the data. This procedure was guided by the qualitative data analysis framework proposed by Miles, Huberman, and Saldaña (2014), which emphasizes systematic, cyclical, and interpretive processes in qualitative inquiry.

To deepen the interpretation of the findings, this study employed Geneva Gay's Culturally Responsive Pedagogy as its primary analytical framework. This perspective conceptualizes culture as a valuable educational resource that shapes students' learning experiences, identities, and socio-emotional development.

Accordingly, the data were interpreted by examining how Indigenous Values, including cultural etiquette, family relationships, social responsibility, and personal identity, were embedded within students' digital learning activities. This analytical perspective was further informed by the work of Ladson-Billings (2014), who argues that culturally responsive pedagogy enhances both the relevance of learning and students' psychological well-being by connecting educational experiences to their cultural backgrounds and lived realities.

To ensure the trustworthiness of the findings, this study employed multiple validation strategies, including source triangulation, methodological triangulation, and time triangulation. Data obtained from different participants, data collection methods, and periods of observation were systematically compared to verify the consistency and credibility of the findings.

In addition, member checking was conducted to confirm the accuracy of participants' perspectives, while peer debriefing was used to critically examine the researcher's interpretations and analytical decisions. These procedures are consistent with the qualitative validation criteria proposed by Yin (2017) and Patton (2015), which emphasize the importance of credibility, dependability, confirmability, and trustworthiness in qualitative research.

The methodological approach adopted in this study is further supported by recent scholarship highlighting the importance of integrating culture and technology within contemporary educational settings. Monoarfa, Valentino Sinaga, and Saleh Wizerti (2024) argue that educational technology should be understood within its broader social and cultural contexts, while Cahya, Ningsih, and Lestari (2023) emphasize the implications of digital media use for adolescents' well-being and psychosocial development. Within the Indonesian context, this approach is consistent with the perspectives of Sugiyono (2019) and Moleong (2017), who underscore the importance of contextual sensitivity and cultural relevance in qualitative research. Taken together, these perspectives provide a strong methodological and theoretical foundation for examining the role of Culturally Responsive Digital Learning based on Indigenous Values in strengthening students' mental health resilience.

Result and Discussion

Result

Increasing Students' Self-Confidence in Creating Works

Through the implementation of Culturally Responsive Digital Learning (CRDL) based on Indigenous Values, the learning process is transformed into a more participatory, reflective, and meaningful experience by enabling students to become active contributors within the digital ecosystem. This approach is implemented through creative learning activities, such as producing vlogs about traditional local foods, documenting cultural traditions, and creating podcasts that highlight indigenous stories, practices, and values. These activities extend beyond conventional academic assignments and serve as platforms for self-expression that are closely connected to students' everyday lives and cultural experiences. By engaging with their own cultural heritage, students are not merely disseminating information; they are actively affirming and celebrating cultural identities that may otherwise be marginalized within the context of digital globalization.

The transition from content consumers to content creators generates meaningful psychological benefits. Students begin to recognize that their local knowledge, personal experiences, and cultural perspectives possess intrinsic value and are worthy of being shared with wider audiences. This realization contributes to the development of authentic self-confidence, grounded not in external validation but in personal competence, creativity, and cultural pride. Consequently, students come to understand that self-worth is not determined solely by popularity or social recognition but also by their ability to create meaningful and socially relevant contributions. Moreover, the process of content creation provides opportunities for critical reflection and self-discovery. As students design digital content, construct narratives, and communicate ideas, they simultaneously develop greater self-awareness and strengthen their sense of personal and cultural identity. A well-developed sense of identity serves as an important protective factor against the psychological pressures frequently associated with social media use, including negative online interactions, unrealistic social comparisons, and external judgments that may undermine emotional well-being.

Therefore, learning practices that encourage students to create digital content through a CRDL approach grounded in Indigenous Values contribute not only to the development of digital competencies but also to the strengthening of students' mental health resilience. Students who regularly engage in constructive forms of self-expression are more likely to demonstrate effective emotional regulation, stable self-confidence, and greater adaptability in navigating the social dynamics of the digital age. In this regard, CRDL functions not only as an educational strategy for academic development but also as a means of fostering students' psychological well-being and personal growth. This finding is illustrated by the experience of M. Haerul, a tenth-grade student, who reported that prior to participating in CRDL-based learning activities, he primarily engaged with social media as a passive consumer and rarely considered producing digital content of his own. He described experiencing low self-confidence and concerns that his work would not be

positively received by others. However, after being assigned to create a vlog featuring traditional foods from his local community, he experienced a notable increase in confidence and willingness to express himself. According to his account, the activity encouraged him to take pride in introducing local culture to broader audiences and helped him feel more valued and confident in exploring new opportunities. As he explained, “I became more confident because I realized that my culture is something valuable that can be shared with others” (Interview, 2026).

Similar experiences were reported by other student participants. Sitti Nur Aidah, a tenth-grade student, explained that creating a podcast based on regional folklore provided a unique and meaningful learning experience. She acknowledged that she initially felt anxious and lacked confidence when required to speak publicly and record her own voice. However, through repeated practice and encouragement from both teachers and peers, she gradually became more comfortable with the process. According to Sitti Nur Aidah, the opportunity to share stories rooted in her own cultural heritage increased her confidence because it allowed her to express herself authentically rather than conforming to the idealized standards of self-presentation often encountered on social media (Interview, 2026). A similar perspective was expressed by Amirah, an eleventh-grade student, who stated that participation in CRDL-based learning helped her overcome the habit of constantly comparing herself with others on social media. She explained that she had previously experienced feelings of inadequacy when exposed to digital content that appeared more attractive, polished, or professionally produced. However, engaging in the creation of digital content based on local cultural themes enabled her to recognize the uniqueness of her own experiences and identity. As a result, she became more focused on the creative process itself rather than on external judgments or outcomes. According to Amirah, this shift in perspective contributed to a gradual increase in her self-confidence and emotional resilience (Interview, 2026).

Overall, the students reported that CRDL grounded in Indigenous Values had a positive influence on their personal development and self-confidence. Rather than remaining passive consumers of digital content, they began to perceive themselves as active creators capable of showcasing their identities, cultural heritage, and individual potential. This experience fostered a stronger sense of self-worth while simultaneously enhancing their capacity to cope with the psychological pressures commonly associated with the digital environment. The findings suggest that the creative process serves as an important pathway through which students can develop self-awareness, strengthen their cultural identity, and cultivate greater mental resilience. The perspectives of teacher participants further reinforced these findings. One teacher informant, Ms. Anni Asriani, observed that the implementation of Culturally Responsive Digital Learning based on Indigenous Values contributed to noticeable improvements in students’ self-confidence. According to her, many students had previously adopted passive roles within digital environments, primarily consuming content without actively expressing their ideas or perspectives. However, when students became involved in creating digital products such as cultural vlogs and podcasts featuring local narratives, they gradually developed the

confidence to communicate their thoughts and present their work publicly. Ms. Anni Asriani emphasized that these activities extend beyond the development of technological competencies, providing students with opportunities to feel valued, heard, and empowered within digital spaces (Interview, 2026).

Similarly, Mr. Muhammad Nazri highlighted the role of CRDL in helping students rebuild self-confidence that had been weakened by the culture of social comparison prevalent on social media platforms. He noted that students who were initially reluctant to participate due to fears of making mistakes gradually became more willing to appear on camera and share stories related to their local culture. According to Mr. Muhammad Nazri, students began to recognize that their local knowledge, cultural heritage, and personal experiences possess meaningful value. As a consequence, they became less dependent on external forms of validation, such as the number of likes, comments, or followers received online. He argued that the transformation from passive consumers to active creators represents a critical process in developing authentic and sustainable self-confidence among adolescents (Interview, 2026). Consistent with these observations, Ms. Nurlinda reported that creative learning activities grounded in local cultural values contributed to the development of a more inclusive, supportive, and empowering classroom environment. She observed that students who had previously demonstrated low levels of confidence showed considerable progress when given opportunities to engage with themes that were closely connected to their own lives and cultural experiences. According to Ms. Nurlinda, students are more willing to express themselves when they feel a strong sense of connection to the learning content, reducing their fear of criticism or negative judgment. She further emphasized that teacher support, particularly through the recognition and appreciation of students' work, plays a crucial role in fostering self-confidence and encouraging continued participation in the learning process (Interview, 2026). Taken together, the perspectives of both students and teachers indicate that CRDL based on Indigenous Values contributes to the development of self-confidence by creating meaningful opportunities for cultural expression, creativity, and participation. These findings suggest that culturally grounded digital learning can serve as an effective strategy for strengthening students' psychological well-being and mental health resilience in an increasingly complex digital environment.

The three informants agreed that CRDL based on Indigenous Values not only enhances students' digital competencies but also contributes directly to strengthening their mental health resilience. Through the creative process, students learn to recognize their own potential, manage their fears, and develop the confidence to participate actively in digital public spaces. The teachers emphasized that, if implemented consistently, this approach can help students become not only competent users of technology but also resilient, self-confident individuals with strong personal identities capable of navigating the challenges of the social media era. Based on the overall findings, the improvement in students' self-confidence through the creation of digital works within the CRDL framework can be understood as a pedagogical process that both humanizes learning experiences and strengthens students' emotional development. Within Geneva Gay's framework of

Culturally Responsive Pedagogy, cultural identity functions not merely as a contextual background but as a valuable source of strength that provides students with a sense of security, belonging, and meaning. When students are given opportunities to express their cultural identities through digital creations, they no longer feel marginalized by the dominant global standards often promoted through social media. Instead, they develop a stronger connection to their authentic identities and cultural roots. This process fosters a more genuine form of self-confidence because it is grounded in students' lived experiences, cultural heritage, and personal values. Consequently, Indigenous Values function as an emotional and cultural anchor that supports students' psychological well-being, enabling them to remain emotionally stable, confidently express themselves, and perceive themselves as valuable individuals within increasingly competitive digital environments.

Being Wise on Social Media Using Etiquette

Through the Culturally Responsive Digital Learning (CRDL) approach based on Indigenous Values, learning does not focus solely on cognitive development but also instills ethical values derived from local wisdom. Values such as mindful communication, respect for others, and wisdom in social interactions serve as important foundations for shaping students' digital behavior. These principles are translated into concrete practices that are relevant to students' daily lives, one of which is the habit of "filtering before sharing" (saring sebelum sharing). Students are encouraged not to immediately trust or disseminate information encountered on social media. Instead, they are trained to verify the accuracy of information, understand its context, and consider the potential impact of any content before sharing it. This process not only strengthens digital literacy but also fosters ethical awareness in online interactions.

Furthermore, the internalization of etiquette-based values within digital learning helps students develop greater self-control. They become more capable of regulating impulsive reactions, such as participating in the spread of hate speech or engaging in unproductive online debates. In the context of the growing phenomenon of cancel culture, students who possess a strong foundation of cultural values are less likely to be provoked into judging or attacking others online. Instead, they tend to adopt more reflective, respectful, and empathetic responses. From a mental health perspective, the habit of engaging with social media wisely has significant benefits. Students become less susceptible to panic and less likely to be influenced by unverified information, thereby reducing feelings of anxiety and uncertainty. They also experience a greater sense of emotional security because they are less involved in digital conflicts that may be harmful to themselves or others. In this regard, the cultural values integrated into the learning process function as a protective mechanism that supports students' psychological well-being and emotional balance. The implementation of CRDL based on Indigenous Values in promoting ethical social media use not only produces digitally competent students but also fosters emotional and social maturity. The principle of "filtering before sharing" becomes more than a slogan; it evolves into a character trait embedded within students' everyday behavior. This finding demonstrates that the integration of technology and local wisdom can contribute to the development of a generation that is not only skilled in using digital

media but also wise and responsible in responding to the challenges and dynamics of the digital environment.

According to one student informant, Wahyuni Safitri, an eleventh-grade student, prior to participating in CRDL-based learning activities, she often shared information encountered on social media without first considering its accuracy. She also acknowledged that she was easily influenced emotionally by negative comments and viral issues circulating online. However, after participating in learning activities that emphasized etiquette and the principle of “filtering before sharing,” Wahyuni became more cautious in her use of social media. She explained that she now routinely verifies information before sharing it and prefers to avoid involvement in unproductive online debates. According to her, these changes have helped her feel calmer and less emotionally affected by content encountered on social media (Interview, 2026). Similarly, M. Haerul, a tenth-grade student, reported that local culture-based learning helped him understand the importance of mindful communication in both offline and online environments. He admitted that he had previously commented on social media without fully considering the potential impact of his words on others. However, after learning that local cultural values emphasize respectful communication and consideration for others, he began to change his online behavior. Haerul stated that he is now more selective in writing comments and consciously strives to use more polite and respectful language. He believes that this change has not only improved the way others perceive him but has also contributed to his own emotional well-being and sense of comfort in digital interactions (Interview, 2026).

A similar sentiment was also expressed by Aisyah, a tenth-grade student, who revealed that she often felt anxious when exposed to the large volume of information circulating on social media, particularly content that was negative or alarming. However, through CRDL-based learning, she learned not to immediately trust all the information she encountered online. Aisyah stated that the habit of “filtering before sharing” has enabled her to exercise greater self-control and avoid panicking over information whose accuracy has not been verified. She also reported feeling mentally stronger because she is no longer easily influenced by the culture of hostility and verbal attacks that frequently appears on social media. According to her, the cultural values taught in the classroom serve as an important guide for maintaining appropriate behavior in digital environments (Interview, 2026). These three students demonstrated that CRDL-based learning integrated with Indigenous Values is capable of fostering ethical awareness in social media use. They not only became more discerning in evaluating and filtering information but also developed greater capacity to regulate their emotions and maintain healthier social interactions. Their experiences indicate that the internalization of etiquette-based values within digital learning contributes meaningfully to strengthening students’ mental health resilience amid the challenges of the social media era.

Furthermore, one teacher informant, Mr. Muhammad Nazri, stated that the implementation of Culturally Responsive Digital Learning (CRDL) based on Indigenous Values has had a tangible impact on shaping students’ responsible and reflective use of social media. He observed that prior to the implementation of this approach, some

students tended to react impulsively to information circulating online without critically considering its accuracy. However, after becoming familiar with the principles of digital etiquette and “filtering before sharing,” students began to demonstrate noticeable changes in their behavior. According to Mr. Muhammad Nazri, students are now more reflective, less emotionally reactive, and better able to navigate digital environments in a thoughtful and responsible manner. He emphasized that these changes indicate that learning extends beyond cognitive development to include the cultivation of emotional maturity (Interview, 2026).

Similarly, Ms. Ernawati explained that the integration of local cultural values into digital learning serves as an important mechanism for strengthening students’ character in responding to the complexities of social media. She noted that the value of politeness, which has long been embedded within local culture, remains highly relevant in contemporary digital interactions. Ms. Ernawati observed that students who internalize these values tend to be more cautious when commenting online, less likely to disseminate unverified information, and more capable of maintaining ethical communication. According to her, these behavioral changes have a direct impact on students’ psychological well-being, as they become calmer, less likely to engage in online conflicts, and better able to maintain emotional balance amidst an increasingly complex flow of information (Interview, 2026).

Meanwhile, Mr. Samamang emphasized that CRDL-based learning not only equips students with digital competencies but also fosters moral awareness in the use of technology. He explained that this approach encourages students to recognize that every action performed on social media carries consequences for both themselves and others. Mr. Samamang observed that students are now better able to regulate their behavior, avoid harmful forms of communication, and demonstrate empathy in online interactions. According to him, these abilities constitute an important foundation for strengthening mental health resilience, as students become less vulnerable to digital social pressures and are better able to maintain psychological well-being in the face of contemporary technological challenges (Interview, 2026).

The three teacher informants consistently indicated that the implementation of Culturally Responsive Digital Learning (CRDL) based on Indigenous Values not only strengthens students’ technical abilities in utilizing technology but also introduces a more humanistic and meaningful dimension to learning that contributes to the development of their mental resilience. Through a learning process that emphasizes ethics, self-reflection, and the internalization of etiquette-based values, students do not merely learn how to use social media; they also learn to understand the boundaries, responsibilities, and consequences associated with their digital actions. Through this process, students gradually develop the ability to regulate their emotions, critically evaluate information, and maintain appropriate behavior when interacting within complex digital environments.

Based on the findings from both student and teacher informants, it can be argued that students’ wisdom in using social media does not emerge solely from the acquisition of digital literacy skills but also from the internalization of cultural values that guide their

behavior in digital spaces. From the perspective of Geneva Gay's Culturally Responsive Pedagogy, cultural wisdom functions as a source of strength that not only guides students' actions but also protects their emotional well-being. This is evident in the application of values such as mindful communication, respect for others, and careful consideration before disseminating information, which are embodied in the principle of "filtering before sharing." These values not only shape ethical digital behavior but also serve as an emotional anchor that helps students remain calm, avoid impulsive reactions, and respond more reflectively to the dynamics of social media. Therefore, the integration of Indigenous Values into CRDL appears to strengthen students' mental health resilience through the development of thoughtful and responsible attitudes grounded in their cultural identities.

Fostering the Existence of Students' Self-Worth

Through the implementation of Culturally Responsive Digital Learning (CRDL) based on Indigenous Values, learning is directed toward restoring students' awareness of a deeper, more authentic understanding of self-worth. Indigenous values that emphasize kindness, sincerity, integrity, and personal character serve as fundamental principles in reshaping students' perceptions of themselves. Within the context of digital learning, these values are not merely presented as theoretical concepts but are internalized through various reflective and dialogical learning activities. Students are encouraged to recognize that their value as individuals is not determined solely by external appearance or public approval but also by the positive qualities reflected in their character, attitudes, and daily actions. This process gradually helps students reduce their dependence on external validation, which is often superficial and unstable. They begin to understand that popularity on social media is not the primary indicator of personal worth. Such awareness represents a crucial component of mental resilience, as students become less vulnerable to the fluctuations of online feedback that can contribute to anxiety, low self-esteem, and feelings of inadequacy. Furthermore, learning activities that emphasize self-worth create opportunities for students to recognize their unique strengths and individual potential. Within a learning environment that values diversity and personal growth, students are encouraged to view themselves as individuals with distinctive contributions and meaningful roles. This perspective not only enhances self-confidence but also strengthens personal identity, which serves as an important foundation for coping with social pressures in the digital age.

Culturally Responsive Digital Learning based on Indigenous Values functions as a medium that not only develops academic and digital competencies but also fosters a more holistic sense of self-awareness. Students who possess a strong understanding of their intrinsic value tend to demonstrate greater emotional stability, are less influenced by public opinion, and are better equipped to navigate digital environments in healthy and meaningful ways. Therefore, this learning approach contributes significantly to strengthening students' mental health resilience amid the complexities of contemporary social media culture. In line with this finding, Wahyuni Safitri, an eleventh-grade student, explained that before participating in CRDL-based learning, she often perceived her self-worth as being determined by the responses she received on social media. She admitted

that she frequently compared herself to content creators who appeared more attractive and popular, which often led to feelings of insecurity. However, after engaging in learning activities that emphasized Indigenous Values, Wahyuni began to understand that self-worth should not be measured solely by likes, comments, or followers. She stated that the values taught during the learning process encouraged her to appreciate herself more, particularly in terms of her character, mindset, and potential contributions to others. According to Wahyuni, this experience helped her feel calmer and less dependent on external judgments encountered on social media (Interview, 2026).

Similarly, Sitti Nur Aidah, a tenth-grade student, reported that learning grounded in Indigenous Values helped her develop a more positive self-perception. She acknowledged that she had previously felt inadequate when comparing herself to individuals whose lives appeared more perfect on social media platforms. However, through reflective learning activities, she gradually realized that every individual possesses unique strengths and inherent value. Aidah further explained that cultural values emphasizing simplicity, gratitude, and kindness encouraged her to accept herself more fully. As a result, she came to believe that her worth as a person does not depend on conforming to the standards commonly promoted on social media (Interview, 2026). A similar perspective was expressed by Aisyah, a tenth-grade student, who stated that she is now better able to regulate her emotions when using social media. She explained that she previously experienced anxiety and diminished self-confidence whenever her posts received limited attention or engagement. However, after learning that self-worth should not be dependent on digital validation, she began focusing more on activities that support her personal growth and well-being. Aisyah emphasized that this learning experience helped her recognize that being a kind, responsible, and useful person is far more important than merely appearing attractive or popular online. Consequently, she feels mentally stronger and less affected by the opinions and judgments of others on social media (Interview, 2026).

These three students demonstrate that CRDL-based learning integrated with Indigenous Values is capable of fostering a deep awareness of self-worth. They no longer use social media as the primary benchmark for evaluating themselves; rather, they have begun to develop self-esteem grounded in their own values, character, and life experiences. This experience suggests that the internalization of cultural values within digital learning contributes meaningfully to strengthening students' mental health resilience, particularly by promoting emotional stability and fostering a more authentic personal identity amid the pressures of the social media era. One teacher informant, Ms. Anni Asriani, shared her perspective, explaining that the implementation of Culturally Responsive Digital Learning (CRDL) based on Indigenous Values has had a significant impact on fostering students' awareness of their self-worth. She observed that many students previously tended to evaluate themselves according to standards promoted on social media, such as popularity and physical appearance. However, after local cultural values emphasizing simplicity, kindness, and integrity were integrated into the learning process, students began to demonstrate a shift in perspective. According to Ms. Anni

Asriani, students became better able to appreciate themselves more holistically, were less constrained by external judgments, and focused more on their internal qualities and personal growth (Interview, 2026).

Another teacher informant, Ms. Nurlinda, added that learning grounded in local cultural values helps students develop a healthier relationship with themselves. She explained that reflective learning activities encourage students to recognize their strengths, potential, and unique qualities. Ms. Nurlinda observed that students who had previously struggled with self-confidence were beginning to exhibit a more positive self-image and greater self-acceptance. According to her, this awareness of self-worth serves as a crucial foundation for maintaining emotional stability, particularly when students encounter the unrealistic social pressures frequently present in digital media environments (Interview, 2026). Furthermore, Mr. Muhammad Nazri stated that this approach helps students reduce their dependence on superficial forms of digital validation. He observed that students have begun to understand that self-worth is not determined by the number of likes or followers they receive but by their character, attitudes, and contributions to society. According to him, when students develop a deeper awareness of their intrinsic value, they become more self-confident, less influenced by the opinions of others, and more resilient in the face of challenges. Mr. Muhammad Nazri emphasized that this process is fundamental to developing more mature, authentic, and emotionally resilient individuals in the social media era (Interview, 2026).

The three teacher informants consistently indicated that the implementation of Culturally Responsive Digital Learning (CRDL) based on Indigenous Values not only strengthens students' technological competencies but also introduces a more humanistic and meaningful dimension to learning by fostering awareness of self-worth. Through learning experiences that emphasize self-reflection, the internalization of cultural values, and the appreciation of individual uniqueness, students gradually cease to use social media as the primary standard for evaluating themselves. Instead, they develop the capacity to accept themselves, appreciate their strengths, and maintain emotional stability amid digital pressures. These findings demonstrate that culture-based learning plays a strategic role in sustainably strengthening students' mental health resilience.

Based on the synthesis of findings from both student and teacher informants, it is evident that the development of students' awareness of self-worth through the CRDL approach based on Indigenous Values emerges through a dialogical process between learning experiences and personal reflection. From the perspective of Geneva Gay's Culturally Responsive Pedagogy, cultural identity and cultural wisdom function not merely as contextual backgrounds but as sources of strength that provide meaning, direction, and emotional protection. This is reflected in students' gradual movement away from dependence on digital validation toward forms of self-appreciation rooted in cultural values, lived experiences, and personal character. At the same time, teachers act as facilitators who create reflective learning spaces that enable students to consciously internalize these values. The findings suggest that when cultural identity is meaningfully integrated into learning, it serves as an emotional anchor that supports students'

psychological well-being, fosters authentic self-confidence, and strengthens mental resilience amid the pressures and artificial standards that characterize the social media era.

Strengthening Students' Emotional Closeness with Their Families

In the increasingly complex dynamics of digital life, the relationship between students and their families often undergoes significant changes. Interactions that were once warm and meaningful are gradually replaced by brief and limited communication mediated through digital devices. In this context, the Culturally Responsive Digital Learning (CRDL) approach based on Indigenous Values provides a learning space that not only emphasizes technological competence but also seeks to strengthen students' emotional connections with their families as a fundamental source of support and identity. One meaningful form of implementation involves digital learning assignments that encourage students to interview family members, such as grandparents, parents, or other respected figures within their households. This activity extends beyond simple data collection and serves as a bridge that reconnects intergenerational experiences and perspectives. Through this process, students not only acquire information but also experience meaningful interactions, listen to life stories, and gain a deeper understanding of the values transmitted across generations within their families.

These experiences gradually strengthen emotional bonds that may have weakened over time. Students begin to recognize that the family is not merely part of their daily lives but also a source of meaning, emotional support, and personal identity. The interactions facilitated through these learning activities create opportunities for deeper dialogue, allowing students to experience genuine attention, affection, and acceptance from family members. From a mental health perspective, emotional closeness to family plays a critical role in students' well-being. The family serves as a safe environment where students can express their feelings, seek guidance, and find comfort amid the pressures associated with digital life. Students who maintain strong family relationships tend to demonstrate greater emotional stability, are less vulnerable to feelings of loneliness, and possess stronger resilience when facing social challenges in digital environments. The implementation of CRDL based on Indigenous Values therefore contributes not only to the development of academic and digital competencies but also to the strengthening of essential human relationships in students' lives. Through learning activities that actively involve family members, education becomes more meaningful and contextually relevant while simultaneously fostering warm and value-oriented relationships. Consequently, strengthening emotional closeness within the family emerges as an important pillar in promoting students' mental health resilience in the complex social media era.

Based on the experience shared by Amirah, an eleventh-grade student, prior to participating in CRDL-based learning activities, her interactions with family members were relatively limited, and much of her time was devoted to social media use. She explained that she rarely engaged in meaningful conversations with her family, particularly regarding their life experiences and personal histories. However, when she was assigned to interview her parents and grandmother about local cultural values, she

began to experience a significant change. According to Amirah, the activity fostered a stronger emotional connection with her family because it enabled her to listen to stories and experiences that she had never previously encountered. She noted that this experience provided a sense of warmth, belonging, and security that she had not found through social media interactions (Interview, 2026). Similarly, M. Haerul, a tenth-grade student, reported that learning activities involving family members provided a highly meaningful experience. He acknowledged that he had previously spent more time interacting with digital devices than with members of his family. However, through the assignment requiring interviews with his parents, he came to appreciate the importance of communication within the family. Haerul explained that he felt valued when his parents took the time to share their stories and experiences with him. He further noted that these interactions strengthened their relationship and made him feel more comfortable seeking advice and discussing personal challenges with family members (Interview, 2026).

A similar perspective was expressed by Sitti Nur Aidah, a tenth-grade student, who stated that learning grounded in Indigenous Values helped her recognize her family as a vital source of emotional support and strength. She explained that she had previously felt isolated when dealing with pressures associated with social media. However, after participating in learning activities that encouraged interaction with family members, she began to experience stronger emotional support. According to Aidah, conversations with her family helped her feel calmer and enabled her to view challenges from a broader perspective. She emphasized that these experiences played an important role in maintaining her emotional well-being and psychological stability (Interview, 2026). The statements of these three students indicate that CRDL-based learning integrated with Indigenous Values is capable of restoring emotional closeness between students and their families. They not only gain meaningful learning experiences but also experience the warmth of relationships that provide a sense of security and psychological support. The interactions fostered through these learning activities help students regulate their emotions, reduce feelings of loneliness, and strengthen their mental resilience. Thus, family involvement in digital learning is shown to make a tangible contribution to enhancing students' mental health resilience amid the challenges of the social media era.

Furthermore, Mr. Muhammad Nazri stated that the implementation of Culturally Responsive Digital Learning (CRDL) based on Indigenous Values provides a meaningful platform for strengthening the emotional relationships between students and their families. He observed that assignments involving direct interaction with parents and other family members encouraged students to reopen channels of communication that had often been neglected. According to him, when students are given opportunities to listen to their family members' life experiences, they not only gain knowledge but also develop a deeper emotional connection that enhances their sense of security. Mr. Muhammad Nazri emphasized that this experience serves as an important foundation for building students' mental resilience, as the family is reaffirmed as a tangible source of support (Interview, 2026). In line with this, Ms. Ernawati explained that local culture-based learning is capable of bridging intergenerational relationships that have become increasingly distant due to

the dominance of digital media. She noted that activities such as family interviews and the exploration of cultural narratives within the home encourage students to develop a greater appreciation for the presence of their parents and elders. Ms. Ernawati observed that students who participated in these activities demonstrated positive changes in attitude, becoming more open, communicative, and empathetic toward their family members. According to her, this emotional closeness not only improves social relationships but also provides the sense of inner peace that students need amid the pressures of social media (Interview, 2026).

Meanwhile, Mr. Samamang emphasized that the integration of Indigenous Values into digital learning plays a strategic role in restoring the family's function as a source of psychological strength for students. He observed that students who actively interact with their families through learning assignments tend to demonstrate greater emotional stability and are less susceptible to the pressures of the digital environment. According to him, the family provides a safe space where students can share experiences, engage in reflection, and receive moral support. Mr. Samamang regarded family involvement in the learning process as one of the key factors in sustainably strengthening students' mental health resilience (Interview, 2026). The three teacher informants consistently indicated that the implementation of Culturally Responsive Digital Learning (CRDL) based on Indigenous Values not only strengthens students' technical competencies in utilizing technology but also introduces a more humanistic and meaningful dimension to learning by reinforcing students' emotional relationships with their families. Through learning processes that involve direct interaction with the family environment, students engage not only in academic development but also in rebuilding communication, empathy, and a deep sense of connectedness. In this process, students gradually acquire stable emotional support, which plays a crucial role in helping them cope with the pressures and challenges of the social media era. Therefore, family involvement in learning serves as a vital foundation for holistically developing students' mental resilience.

Based on the accounts of both teacher and student informants, it can be argued that restoring students' emotional closeness with their families through the CRDL approach based on Indigenous Values functions not only as a pedagogical strategy but also as a meaningful mechanism for strengthening interpersonal relationships. From the perspective of Geneva Gay's Culturally Responsive Pedagogy, the cultural identity and wisdom embedded within the family environment serve as sources of strength that can stabilize students' emotional well-being. This is evident in learning activities that facilitate interaction with family members and create opportunities for intergenerational dialogue, enabling students not only to understand cultural values cognitively but also to experience them emotionally. Such closeness functions as a protective anchor that provides security, support, and acceptance, thereby enabling students to navigate the pressures of social media with greater calmness and adaptability. Consequently, the integration of Indigenous Values into learning strengthens the family's role as a primary foundation for sustainably fostering students' mental health resilience.

Preventing Cyberbullying by Fostering Empathy

In the social media era, which brings together individuals from diverse backgrounds in a single digital space, the potential for conflict and cyberbullying has become increasingly high. Differences that should serve as valuable assets are often misunderstood and can trigger intolerant attitudes. In this context, the Culturally Responsive Digital Learning (CRDL) approach based on Indigenous Values emerges as a learning strategy that not only emphasizes cognitive aspects but also fosters students' social and emotional sensitivity toward diversity. Through learning that integrates technology with cultural values, students are encouraged to recognize and understand diversity more deeply. They do not merely study cultural differences as information but also experience them as realities that need to be appreciated and understood. Activities such as exploring regional cultures, engaging in cross-perspective discussions, and creating digital content centered on diversity provide opportunities for students to view the world from a broader and more inclusive perspective. This process gradually fosters a sense of empathy among students. They learn not only to acknowledge differences but also to understand the meaning behind them. As empathy develops, students become more capable of refraining from judging or degrading others. Instead, they tend to demonstrate mutual respect, appreciation, and healthier communication in digital spaces.

From a mental health perspective, strengthening empathy plays a crucial role in preventing cyberbullying. Students who possess strong emotional sensitivity not only avoid aggressive behavior on social media but can also become positive agents who help create a safer and more supportive online environment. This healthy digital atmosphere ultimately provides a sense of psychological safety for both themselves and others involved in these interactions. The implementation of Culturally Responsive Digital Learning based on Indigenous Values contributes not only to improving digital literacy and cultural understanding but also to shaping empathetic and tolerant student character. Students are no longer part of the problem in digital spaces; rather, they become part of the solution, promoting peace and harmony. Thus, this learning approach plays a strategic role in strengthening students' mental health resilience while simultaneously fostering a more humane and civilized social media ecosystem. According to Wahyuni Safitri, an 11th-grade student, before participating in Culturally Responsive Digital Learning (CRDL)-based instruction, she often viewed negative comments on social media as a normal occurrence. She even admitted to responding emotionally without considering the feelings of others. However, after participating in learning activities that emphasized cultural values and the importance of respecting differences, Wahyuni began to realize the impact of every word written in the digital space. She stated that she is now more careful when commenting and tries to understand other people's perspectives before responding. According to her, this change has made her feel calmer and has helped her avoid becoming involved in unnecessary conflicts on social media (Interview, 2026).

Another informant, Amirah, an 11th-grade student, also stated that learning based on Indigenous Values helped her develop empathy toward others on social media. She admitted that she previously became easily annoyed when encountering differing

opinions, which often led her to respond unwisely. However, through learning activities that introduced cultural diversity, she began to understand that everyone comes from different backgrounds and perspectives. Amirah explained that she is now better able to exercise self-control and chooses to respond more politely. She also feels that this attitude has made her interactions on social media more positive and less likely to lead to conflict (Interview, 2026). A similar sentiment was expressed by M. Haerul, a 10th-grade student, who revealed that this learning approach helped him understand the importance of being mindful of other people's feelings when interacting in the digital world. He explained that he previously viewed cyberbullying as something that did not have a significant impact. However, after participating in learning activities that emphasized the values of empathy and tolerance, he began to realize that such actions could deeply hurt others. Haerul added that he now prefers to act as a mediator or provide calming comments when witnessing conflicts on social media. According to him, this makes him feel more useful and enables him to play a positive role in the digital environment (Interview, 2026). These three students demonstrate that CRDL-based learning integrated with Indigenous Values is capable of fostering a strong sense of empathy among students as an effort to prevent cyberbullying. They not only become more aware of the impact of digital behavior but are also able to manage their emotions and build healthier and more humane interactions. This experience shows that the internalization of empathetic values through digital learning makes a tangible contribution to strengthening students' mental health resilience while simultaneously creating a safer social media environment characterized by respect for differences. Furthermore, Ms. Anni Asriani stated that the implementation of Culturally Responsive Digital Learning (CRDL) based on Indigenous Values has a significant impact on fostering students' empathy as an effort to prevent cyberbullying. She observed that before this approach was implemented, some students tended to be less aware of the emotional impact of the comments or posts they made on social media. However, after cultural values such as mutual respect and consideration for others' feelings were integrated into the learning process, students began to demonstrate a shift in attitude, becoming more sensitive and thoughtful. According to Ms. Anni Asriani, students are now better able to put themselves in others' shoes and consider the consequences of every digital interaction in which they engage (Interview, 2026).

In line with this, Mr. Muhammad Nazri revealed that this approach helps students understand the importance of viewing differences as a source of richness rather than as a source of conflict. He explained that through learning activities that highlight cultural diversity, students learn to understand other people's perspectives more deeply. Mr. Muhammad Nazri observed that students who were previously easily provoked emotionally have become more reflective and are better able to refrain from behaviors that may hurt others. According to him, the empathy that develops through this process becomes a crucial foundation for shaping healthy digital interactions while strengthening students' mental resilience (Interview, 2026). Ms. Ernawati also added that the internalization of empathetic values in learning makes a tangible contribution to students' emotional stability. She observed that students not only become more polite in their

communication but are also better able to manage their emotions when facing differences or conflicts on social media. According to her, students who possess empathy tend to avoid cyberbullying behavior and may even act as stabilizing influences in digital interactions. Ms. Ernawati emphasized that this attitude is essential for creating a safe social media environment while maintaining students' mental well-being (Interview, 2026). The three teacher informants consistently indicated that the implementation of Culturally Responsive Digital Learning (CRDL) based on Indigenous Values not only strengthens students' technical abilities in utilizing technology but also introduces a more humanistic and meaningful dimension to learning by fostering empathy and preventing cyberbullying. Through a learning process that emphasizes respect for differences, self-reflection, and the internalization of cultural values, students do not merely learn how to use social media; they also develop an understanding of their moral responsibility in every digital interaction. Through this process, students gradually acquire the ability to manage their emotions, respect others, and contribute to a healthier, safer, and more civilized digital space, which ultimately strengthens their mental health resilience in the social media era.

Based on the synthesis of findings from teacher and student informants, it can be argued that the prevention of cyberbullying through the fostering of empathy within the CRDL approach based on Indigenous Values is the result of a process of cultural value internalization that strengthens students' social and emotional awareness. From the perspective of Culturally Responsive Pedagogy, as developed by Geneva Gay, students' cultural identities and local wisdom function as sources of strength that shape how they understand and treat others. This is evident when students begin to perceive differences as an integral part of diversity that deserves respect rather than as a reason for making negative judgments. Cultural values such as empathy, mutual respect, and consideration for others' feelings serve as emotional anchors that guide students to become more reflective and thoughtful in their digital interactions. Thus, the integration of Indigenous Values into learning not only prevents the emergence of cyberbullying behavior but also shapes students into individuals capable of creating a digital environment that is safe, inclusive, and psychologically healthy.

Discussion

The discussion of this study's findings indicates that the Culturally Responsive Digital Learning (CRDL) approach based on Indigenous Values brings a fundamental transformation to students' learning experiences in the digital era. Whereas students previously tended to occupy a passive role as content consumers, this approach encourages them to become active participants who are capable of producing, reflecting on, and making meaning from their digital experiences. This shift in role not only affects the development of skills but also influences students' psychological dimensions, particularly in strengthening self-confidence and self-awareness. The study's findings reveal that creative activities grounded in local culture serve as an effective medium for enhancing students' self-confidence.

Furthermore, the creative process that students undergo also functions as a space for self-reflection that strengthens their personal identity. In designing and presenting

content, students not only engage in technical tasks but also participate in a process of reflecting on who they are and what they wish to communicate to the world. This process contributes to the development of mental resilience, as students establish a stronger sense of identity when facing social pressures in digital environments. This solid identity serves as a protective factor against the tendency to compare themselves excessively with unrealistic standards portrayed on social media. On the other hand, this study also emphasizes the importance of integrating values of etiquette in shaping wiser digital behaviors among students. Through the internalization of cultural values such as mindful communication, respect for others, and thoughtful decision-making, students learn to avoid impulsive reactions when responding to information. The habit of "filtering before sharing" becomes a tangible practice that demonstrates that digital literacy is not solely related to technical competence but also to ethical awareness. In this context, cultural values function as a moral compass that guides students in navigating digital spaces.

The implications of developing such digital ethics are highly significant for students' psychological well-being. Students who are able to manage information and emotions effectively tend to be less easily influenced by negative content or online conflicts. They become calmer, more reflective, and better able to maintain a healthy distance from potentially harmful social media dynamics. This finding indicates that value-based learning not only shapes behavior but also contributes directly to students' emotional stability and overall mental health. Furthermore, the study's findings reveal that the CRDL approach based on Indigenous Values also plays an important role in fostering students' awareness of their self-worth. Amid a digital culture that often measures worth based on popularity, students begin to understand that self-worth is not determined by the number of likes or followers they receive. This awareness becomes a crucial element in building mental resilience, as students no longer base their self-esteem on fluctuating external factors. Instead, they learn to value themselves based on their character, attitudes, and contributions.

This process of internalizing self-worth does not occur instantly but develops through reflective and contextual learning experiences. When students are encouraged to understand cultural values that emphasize integrity, humility, and kindness, they begin to view themselves more holistically. Learning becomes a humanizing process in which students are not only expected to achieve academically but are also encouraged to understand and accept themselves. This strengthens their psychological foundation for coping with social pressures in the digital era. Additionally, this study demonstrates that family involvement in CRDL-based learning has a significant impact on strengthening students' emotional connectedness. Activities such as family interviews or the exploration of cultural stories reopen channels of communication that may previously have been neglected. These interactions not only enrich students' knowledge but also provide warm and meaningful emotional experiences. Closeness with family becomes an important source of support in maintaining students' psychological balance. This emotional connectedness has direct implications for students' mental resilience. The family functions as a safe space that provides a sense of acceptance, support, and understanding. When

students face pressures associated with social media, strong family relationships help them maintain emotional stability. Therefore, learning that actively involves families is not only pedagogically relevant but also strategically important for fostering students' holistic psychological well-being.

This study also confirms that the process of fostering empathy through the integration of cultural values is a key factor in preventing cyberbullying behavior. When students are encouraged to understand diversity more deeply, they not only recognize differences but also learn to appreciate and understand other people's perspectives. This developing empathy encourages students to act more thoughtfully and refrain from making quick judgments in digital interactions. As a result, students not only avoid negative behaviors but also play an active role in creating a safer and more humane digital environment.

Theoretically, the five findings of this study, namely, increased self-confidence in creating digital content, wisdom in using social media, the growth of self-worth awareness, the strengthening of emotional closeness with family, and the development of empathy to prevent cyberbullying, can be understood integratively through Geneva Gay's Culturally Responsive Pedagogy framework, which positions students' cultural identities and local wisdom as primary resources in the learning process. In this context, when students are given opportunities to create through their own cultural experiences, a more authentic sense of self-confidence emerges because they feel recognized as whole individuals.

Cultural values such as etiquette and careful consideration then guide them to use social media more wisely, preventing them from being easily influenced by emotionally charged information. At the same time, the internalization of these values helps students develop an awareness of self-worth that no longer depends on digital validation but is grounded in their character and life experiences. Family involvement in learning further strengthens this dimension by restoring warm emotional relationships as a source of psychological support, while the development of empathy through understanding diverse cultures fosters a more humane perspective in social interactions, thereby helping to prevent behaviors such as cyberbullying.

Therefore, all of these findings indicate that when culture is meaningfully integrated into digital learning, it not only enhances academic outcomes but also serves as a stabilizing "emotional anchor" that affirms identity and strengthens students' mental resilience in navigating the complexities of the social media environment.

The findings of this study provide strong support for Geneva Gay's Culturally Responsive Pedagogy theory, which emphasizes that students' cultural backgrounds, experiences, and identities should be regarded as valuable assets in the learning process rather than as peripheral elements. The increased self-confidence demonstrated by students through the creation of culturally grounded digital content reflects Gay's argument that learning becomes more meaningful when it recognizes and validates learners' cultural identities.

Likewise, the integration of local values such as *siri'* (self-respect and dignity), *pacce* (empathy and social solidarity), *sipakatau* (mutual respect), and *sipakainga'* (mutual

guidance) enabled students to connect academic learning with their lived experiences, thereby strengthening both their engagement and psychological resilience. These findings suggest that culturally responsive learning extends beyond academic achievement and contributes significantly to students' emotional well-being in digital environments.

The present findings also complement a growing body of international and national research on culturally responsive education and student well-being. Previous studies have reported that culturally responsive teaching enhances students' sense of belonging, engagement, and academic motivation. Similarly, studies on digital learning have highlighted the importance of socio-emotional support in helping students navigate online environments. The findings of this study support these conclusions by demonstrating that cultural identity can function as a protective factor against psychological pressures associated with social media use.

However, this study extends previous research by specifically illustrating how local cultural values can be integrated into digital learning practices to strengthen mental health resilience, including self-confidence, self-worth awareness, emotional connectedness, and empathy-based cyberbullying prevention. Therefore, rather than merely confirming previous findings, this study contributes a contextual model that links culturally responsive digital learning with mental resilience in the Indonesian educational context.

Based on the findings, a conceptual model entitled the "Jeneponto Local Values-Based CRDL Model for Strengthening Mental Resilience" can be proposed. In this model, the local values of *siri*, *pacce*, *sipakatau*, and *sipakainga* serve as the cultural foundation of learning. These values are integrated into CRDL activities such as digital content creation, social media ethics education, reflective learning, family-based projects, and cultural diversity engagement.

The implementation of these activities subsequently promotes five key outcomes: increased self-confidence, wise social media behavior, strengthened self-worth awareness, stronger family emotional bonds, and enhanced empathy. Collectively, these outcomes contribute to the development of students' mental health resilience, enabling them to respond more effectively to social comparison, cyberbullying, online validation pressures, and other psychosocial challenges that emerge in the social media era.

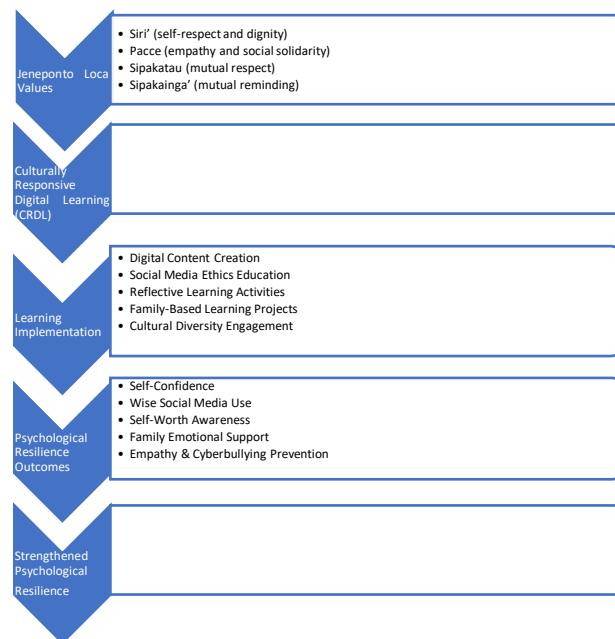


Figure 1. Jeneponto Local Values-Based CRDL Model in Strengthening Psychological Resilience

Conclusion

The findings of this study demonstrate that Culturally Responsive Digital Learning (CRDL) based on Indigenous Values contributes significantly to strengthening students' mental health resilience through five interconnected aspects. First, culture-based digital projects such as vlogs and podcasts enhance students' self-confidence by encouraging them to become active and empowered creators rather than passive consumers of digital content. Second, the internalization of cultural values related to etiquette and respect fosters wise and responsible social media behavior. Third, strengthening students' awareness of self-worth helps them avoid dependence on superficial digital validation, such as likes and followers, and instead develop a more authentic sense of personal value. Fourth, family-based learning activities strengthen emotional bonds between students and their families, positioning the family as a primary source of emotional support and psychological security. Fifth, learning experiences that emphasize cultural diversity cultivate empathy and contribute to the prevention of cyberbullying by encouraging more respectful and humane digital interactions.

Furthermore, these findings affirm that the integration of Indigenous Values into digital learning extends beyond the development of digital competencies and contributes to students' holistic psychological well-being. Viewed through Geneva Gay's Culturally Responsive Pedagogy framework, the five dimensions identified in this study, self-confidence, wise social media behavior, self-worth awareness, family emotional connectedness, and empathy-based cyberbullying prevention, illustrate how students' cultural identities and local wisdom function as emotional anchors that strengthen their resilience in navigating the challenges of the social media era. Therefore, CRDL based on

Indigenous Values is not only a relevant educational innovation but also a strategic approach to nurturing resilient, culturally grounded, and socially responsible young people in an increasingly complex digital world.

Acknowledgments

We express our sincere gratitude to all the informants who, with openness and sincerity, shared their experiences and provided valuable data through the interview and observation processes, including both students and teachers. We also extend our highest appreciation to the Principal of SMAN 1 Jeneponto and the entire school staff for providing permission, support, and a conducive academic environment that enabled this research to be conducted successfully. Their active participation and trust served as a crucial foundation for generating meaningful and contextually relevant findings.

Ethical Statement

This study was conducted in accordance with established ethical principles for educational research involving human participants. Prior to data collection, permission to conduct the research was obtained from the Principal of SMAN 1 Jeneponto. All participants were informed about the purpose of the study, the procedures involved, and the voluntary nature of their participation. Informed consent was obtained from all participants, and for student participants who were minors, consent was also secured from their parents or legal guardians in accordance with institutional and school requirements. Participants were assured that their identities and personal information would remain confidential and would be used solely for research purposes. To protect privacy, pseudonyms were used in reporting the findings, and all data were stored securely and accessed only by the researchers. Participants were informed of their right to decline participation or withdraw from the study at any stage without any negative consequences. The researchers ensured that the interview and observation processes posed no physical, psychological, or social harm to participants. Throughout the study, respect for participants' dignity, cultural backgrounds, perspectives, and well-being was maintained.

CRedit Authorship Contribution Statement

- **Author 1:** Conceptualization, Methodology, Investigation, Data Curation, Formal Analysis, Writing – Original Draft, Visualization.
- **Author 2:** Methodology, Validation, Investigation, Resources, Writing – Review & Editing.
- **Author 3:** Formal Analysis, Validation, Supervision, Writing – Review & Editing.
- **Author 4:** Supervision, Project Administration, Funding Acquisition, Writing – Review & Editing.

Conflict of Interest

The authors declare that there are no competing financial interests or personal relationships that could have influenced the work reported in this article.

Data Availability

The data that support the findings of this study are available from the corresponding author upon reasonable request. The data are not publicly available because they contain information obtained from interviews and observations involving students and teachers, and public disclosure could compromise participant privacy and confidentiality.

References

- Abacioglu, C. S., Volman, M., & Fischer, A. H. (2020). Teachers' multicultural attitudes and perspective taking abilities as factors in culturally responsive teaching. *British Journal of Educational Psychology*, 90(3), 736–752. <https://doi.org/10.1111/bjep.12328>.
- Alamsyah, T. P., Fathurrohman, M., & Rosmilawati, I. (2025). Culturally Responsive Teaching: A Systematic Review of Educational Practices and Implications. *Jurnal Imiah Pendidikan dan Pembelajaran*, 9(1), 121–128. <https://doi.org/10.23887/jipp.v9i1.91115>.
- Anggoro, L. S. (2025). Media Sosial dan Identitas Diri: Dampaknya terhadap Kesehatan Mental Remaja di Era Digital. *Jurnal Psikologi Insight*, 9(1), 1–10. <https://doi.org/10.17509/insight.v9i1>.
- Asrizal, Yurnetti, & Usman, E. A. (2022). Ict Thematic Science Teaching Material with 5e Learning Cycle Model to Develop Students' 21st-Century Skills. *Jurnal Pendidikan IPA Indonesia*, 11(1), 61–72. <https://doi.org/10.15294/jpii.v11i1.33764>.
- Cahya, M. N., Ningsih, W., & Lestari, A. (2023). Dampak Media Sosial Terhadap Kesejahteraan Psikologis Remaja: Tinjauan Pengaruh Penggunaan Media Sosial Pada Kecemasan dan Depresi Remaja. *Jurnal Sosial Dan Teknologi (SOSTECH)*, 3(8). <https://doi.org/10.59188/jurnalsostech.v3i8>.
- Catur Pamungkas, Y., Moh Moefad, A., & Purnomo, R. (2024). Konstruksi Realitas Sosial di Indonesia dalam Peran Media dan Identitas Budaya di Era Globalisasi. *Jayapangus Press Metta: Jurnal Ilmu Multidisiplin*, 4(4), 28–36. <https://doi.org/10.37329/metta.v4i4.3737>.
- Farhaeni, M., & Martini, S. (2023). Pentingnya Pendidikan Nilai-Nilai Budaya dalam Mempertahankan Warisan Budaya Lokal di Indonesia. *Jurnal Ilmu Sosial dan Ilmu Politik*, 3(2), 27–34. <https://doi.org/10.30742/juispol.v3i2.3483>.
- Fitrah Nurrizka, A. (2016). Peran Media Sosial di Era Globalisasi Pada Remaja di Surakarta Suatu Kajian Teoritis dan Praktis Terhadap Remaja dalam Perspektif Perubahan Sosial. *Analisa Sosiologi*, 5(1), 28–37. <https://doi.org/10.20961/jas.v5i1>.
- Gay, G. (2010). *Culturally Responsive Teaching: Theory, Research, and Practice (2nd ed)*. Columbia University: Teachers Collage Press.
- Hasanuddin, H., Azka, I., & Baldan Haramain, F. (2024). Peran Kecerdasan Emosional dalam Menghadapi Fear of Missing Out (FOMO) pada Remaja. *Jurnal Perspektif Pendidikan*, 18(2), 185–203. <https://doi.org/10.31540/jpp.v18i2.3280>.
- Ladson-Billings, G. (2014). *Culturally Relevant Pedagogy 2.0: a.k.a. the Remix*. In Harvard Educational Review; Spring (Vol. 84).
- Larasati, S., Habie, R. O., Aisyah, M. R., Fadel, M., & Sintiawati, R. (2025). Literasi Digital dan Etika Bermedia Sosial di Kalangan Remaja. *East Journal of Innovative Community*

-
- Services*, 3(03), 184–193. <https://doi.org/10.58812/ejincs.v3i03.359>.
- Leni Lailatulisca, N., & Zukhrufurrohmah, Z. (2025). Penerapan pendekatan culturally responsive teaching untuk meningkatkan keaktifan dalam pembelajaran matematika berbantuan quizizz paper mode. *Jurnal Pendidikan Profesi Guru*, 6(2), 73–81. <https://doi.org/10.22219/jppg.v6i2.34848>.
- Merriam, S. B. (2016). *Qualitative Research: A Guide to Design and Implementation*. San Francisco: Jossey-Bass.
- Miles, M. B., & Saldana, J. (2014). *Qualitative data analysis: A methods sourcebook (3rd ed.)*. London: Sage Publication.
- Miles, Matthew B., Huberman, A. M., & Saldana, J. (2020). *Qualitative Data Analysis (4th ed.)*. Thousand Oaks, CA: Sage.
- Moleong, L. J. (2017). *Metodologi Penelitian Kualitatif*. Bandung: PT. Remaja Rosdakarya Offset.
- Monoarfa, M., Valentino Sinaga, A., & Saleh Wizerti, W. A. (2024). Integrasi Nilai Budaya dan Perkembangan IPTEK dalam Pengembangan Kurikulum. *Jurnal Publikasi Pendidikan*, 14(1), 91–97. <http://dx.doi.org/10.70713/publikan.v14i1.62824>.
- Patton, M. Q. (2015). *Qualitative research & evaluation methods (4th ed.)*. London: SAGE Publications.
- Putri, A. N., Anggun, W. P., Jelita, N. A., Febrilia, T. E., & Purwanto, E. (2025). Media Sosial dan Transformasi Budaya Remaja di Perkotaan. *Interaction Communication Studies Journal*, 2(2), 1–16. <https://doi.org/10.47134/interaction.v2i2.4344>.
- Putri, R. D., Purwanto, E., Keyla, N., & Kharismatika, R. (2024). Identitas Budaya dalam Era Digital. *El-Mujtama: Jurnal Pengabdian Masyarakat*, 4(4), 2000–2011. <https://doi.org/10.47467/elmujtama.v4i4.3380>.
- Rogamelia, R., & Istiani, A. N. (2024). Indonesian Research Journal on Education Peran Media Sosial dalam Perkembangan Psikologis Anak dan Remaja. *Indonesian Research Journal on Education*, 4(2), 539–544. <https://doi.org/10.31004/irje.v4i2.547>.
- Safitri, L., & Wismanto, A. (2024). Culturally Responsive Teaching Pemahaman Budaya pada Pembelajaran Teks Hikayat. *Transformatika: Jurnal Bahasa, Sastra, Dan Pengajarannya*, 9(1), 139–154. <https://doi.org/10.31002/transformatika.v9i1.1480>.
- Sugiyono. (2019). *Metode Penelitian Kualitatif, Kuantitatif, dan R&D*. Bandung: Alfabeta.
- Tanase, M. (2020). Is good teaching culturally responsive? *Journal of Pedagogical Research*, 4(3), 187–202. <https://doi.org/10.33902/JPR.2020063333>.
- Willenda, Z., Yantoro, Y., Misnawati, M., & Basyir, B. (2024). Meningkatkan Motivasi Belajar Melalui Penerapan Culturally Responsive Teaching dalam Pembelajaran. *Al-Qalam: Jurnal Kajian Islam Dan Pendidikan*, 16(1), 72–81. <https://doi.org/10.47435/al-qalam.v16i1.2948>.
- Yin, R. K. (2017). *Case study research and applications: Design and methods (6th ed.)*. London: SAGE Publications.
-