



DOI: <https://doi.org/10.38035/dijemss.v6i5>

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Construction of The Integration Model of Social Emotional Learning Based on Islamic Education in The Independent Curriculum of Elementary School Gugus Panglima Sulung Tembilihan

Nurlaila¹, Zamsiswaya², Asmal May³

¹Sultan Syarif Kasim State Islamic University of Riau, Riau, Indonesia, nurlailalaila1984@gmail.com

²Sultan Syarif Kasim State Islamic University of Riau, Riau, Indonesia, zamsiswaya@uin.suska.ac.id

³Sultan Syarif Kasim State Islamic University of Riau, Riau, Indonesia, asmal.may@uin.suska.ac.id

Corresponding Author: nurlailalaila1984@gmail.com¹

Abstract: This study is to answer the formulation of the problem of how to develop an integration model of social emotional learning based on Islamic education in the Independent Curriculum of Elementary School Gugus Panglima Sulung Tembilihan and how effective the integration model of social emotional learning based on Islamic education in the Independent Curriculum. This R & D research was conducted using a mixed methods approach. Data collection techniques in this study used interviews, documentation, and tests. Data analysis techniques with the ADDIE model (analyze, design, develop, implementation and evaluation). The results of this development research are the PSE integration model based on Islamic Education in the form of the SEMBADA, SELAMAT, SETIA, SELADA, and SELASIH models. This model has been proven to be able to improve social emotional competence based on Islamic education in students as evidenced quantitatively and qualitatively by analyzing the pretest results (before being given intervention) and posttest (after being given intervention). This model is considered feasible and relevant to be applied in the Independent Curriculum.

Keyword: Integration, Social Emotional Learning, Islamic Education, Independent Curriculum

INTRODUCTION

Education plays an important role in shaping children's character and social-emotional skills. In Indonesia, the challenges in education are increasingly complex, especially at the elementary school level. According to data from the KPAI, there were 3,877 complaint reports, of which 329 cases were related to violence in educational environments. Most of the reports included children who were victims of bullying (without a police report), sexual violence, as well as physical or psychological violence, and violations of the right to access educational facilities. In addition, as of March 2024, the KPAI had recorded 383 complaints regarding violations of child protection, with 34% of them occurring in schools. These data

show that the school period, which should be a fun time, is in fact often filled with fear, anxiety, and suffering due to bullying or intimidation experienced by some children (Reza, 2014).

Based on the 2021 and 2022 National Assessment (AN), or the 2022 and 2023 Education Report, as many as 24.4 percent of students experienced various forms of bullying. In addition, children are still vulnerable to becoming victims of physical, verbal, relational, and online bullying (*cyberbullying*) (Kiriana & Widiasih, 2023). In the assessment, participants were asked to rate how often they experienced three situations: being hit, kicked, or pushed by a classmate; being threatened by another student; and having their belongings taken or damaged by another student (Naely et al., 2022).

The high rate of violence against children in educational environments should be a concern for all parties, especially schools as educational institutions. The educational environment is the second place where children spend their time, so it must be made a safe and comfortable space. All forms of violence that occur in this environment need to be prevented and handled properly. Violence not only has a negative impact on children's access to proper education, but can also harm their mental health (Apriadi & Khadafie, 2020).

Factors that worsen students' mental state in addition to bullying and violence by the environment, also excessive use of gadgets, can also have a negative effect on children's social and emotional development. Some of the negative impacts that arise include social isolation, sleep problems, loneliness, increased aggressive behavior, reduced creativity, and increased risk of experiencing cyberbullying (Jadidah et al., 2024).

In Gugus Panglima Sulung Tembilahan, Indragiri Hilir district, which consists of four schools: SDN 001 Tembilahan City, SDN 002 Tembilahan, SDN 003 Tembilahan, and SDN 034 Tembilahan, researchers found challenges in controlling emotions and social interactions among students. In a preliminary study through interviews with teachers, several students had difficulty controlling emotions, such as being easily offended which led to conflicts with peers. Bullying practices that caused friends to feel inferior, lack self-confidence, fights, and brawls between classes. This shows that students' emotional readiness is still low, which can hinder their overall learning experience (Astifionita, 2024).

Meanwhile, the observation results from the teacher's opinion, Mrs. Sovia, a fourth grade teacher at SDN 001 Tembilahan City stated that social emotional learning has not become a targeted program at SDN 001 Tembilahan City. So far, teachers have been aware of the importance of implementing social emotional learning by often giving advice to be a good child. The elements contained in the advice are related to morals, ethics, and Islamic morals (Nurhayati, Lias Hasibuan, 2021). This awareness is born from the values of the Pancasila student profile dimensions that must be applied to students, especially the dimensions of faith, piety and noble character. When asked about the reasons why there are still children who do not have self-awareness of the importance of controlling themselves and emotions in socializing, Mrs. Sovia explained that this was due to family environment factors and peer relationships, as well as the lack of teacher attention to integrating social emotional learning in a programmed manner.

Gugus Panglima Sulung Elementary School, Tembilahan District is a cluster consisting of four educational units (SD) that have similarities and differences in the characteristics of educational units. Based on the author's initial survey of each school when conducting the School Mover dissemination in 2023 and 2024, it was found that these four schools have similar characteristics, including: 1) the majority of students are Muslim, 2) all four schools implement the independent curriculum (Cholis et al., 2024).

The implementation of the independent curriculum requires efforts to provide holistic learning opportunities and a differentiated learning approach (based on needs) for students. The implementation of the independent curriculum requires efforts to provide holistic learning opportunities and a differentiated learning approach (based on needs) for students

(Siswanto, 2024). In addition, the independent curriculum pays close attention to the implementation of social emotional learning. However, there has not been a strong implementation of PSE based on religious needs (Susanna et al., 2023). Thus, to achieve the expectations of the independent curriculum and the expectations of Islamic education that pays attention to the religious needs of students, Islamic education-based PSE is one of the concepts that must be implemented. PSE is a learning that brings students, educators, and education personnel to strengthen social and emotional aspects related to self-awareness, self-management, social awareness, relationship skills, and responsible decision-making (Ghofur, 2023).

To implement PSE based on Islamic education, teachers as the driving force of learning in schools need to determine their learning strategies. Implementation of social emotional learning integration can be done through learning models (Sodik et al., 2022). Thus, teachers are able to deliver students not only to achieve better academic achievements, but also provide a strong foundation for students to be able to succeed in various areas of their lives outside of academics, including optimal psychological well-being. Considering that the strategy of integrating PSE based on Islamic education in the Independent Curriculum is very important, this study leads to the construction of an integration model for social emotional learning based on Islamic education. Through this study, a product of a learning model in Islamic education will be created that is integrated with social emotional learning (Nada, 2024).

METHOD

This research is known as Research and Development (R&D) (Sugiyono, 2016). Metode ini digunakan untuk menciptakan produk tertentu serta menguji efektivitas produk tersebut. This method is used to create a particular product and test the effectiveness of the product. There are processes or steps that need to be taken in this research. These steps include reviewing the research findings that underlie product development, developing the product based on these findings, conducting field trials according to the context of product use, and making revisions based on the results of the trials. (Sugiyono, 2017).

Meanwhile, the expected product in this R&D research is the PSE integration model based on Islamic Education. In the development stage, this researcher adopted the ADDIE model. This model is designed to assist in the development of educational products and consists of five main stages, namely analyze, design, develop, implementation and evaluation (Moleong, 2016).

The Development Procedure with the ADDIE model consists of five steps which are described in its acronym, namely (Cahyadi, 2019) : 1) Analyze, namely analyzing the needs in the learning process to identify problems and appropriate solutions, and determining student competencies. 2) Design, namely determining the design of the learning model and making a prototype 3) Development, namely producing a learning model. 4) Implementation, namely implementing the learning model according to the design or specifications that have been determined. 5) Evaluation, namely evaluating the learning program and the learning outcomes achieved (Hasibuan, 2010).

At this analysis stage, the things that are done are analyzing product needs and analyzing theories. The needs analysis aims to find out the needs of students and teachers related to the implementation of social emotional learning based on Islamic education in the independent curriculum. The theory analysis aims to find out the supporting theory of the concept of social emotional learning based on Islamic education. This analysis is carried out by digging up information from teachers and students through interviews related to social emotional abilities based on Islamic education (Lubis, 2018).

After the researcher collected information related to the needs and supporting theories of the product integration of the social emotional learning model based on Islamic education,

the next step was to design the product. The product design involves elements of needs based on the problems experienced, supporting theories and references, and solutions in the form of the resulting product. After designing the product, the researcher then created a prototype of the social emotional learning integration model based on Islamic education in the independent curriculum. The purpose of making the prototype is to explain the concept in a real form so that it is easier for researchers to communicate with supporters. Therefore, in this case, the researcher involved a team of experts to provide feedback on the initial design in the form of this prototype. Overall, the prototype in this development research allows this research to be carried out efficiently and produce products that are in accordance with the needs and expectations of users. The product design in the form of a prototype that has been made received feedback from supporters, the researcher continued to the product development stage. Based on this feedback, the researcher evaluated and created the final product of the social emotional learning integration model based on Islamic education in the independent curriculum (Aan Komariah & Satori, 2013) .

Limited trials were conducted to validate the product theoretically, empirically, and practically regarding the use of integrated learning models (Anggito & Setiawan, 2018). In this limited trial, the researcher involved students in small groups as research subjects. Students as research subjects in this limited trial were class IV at SDN 001 Tembilahan City.

This stage also involves a validator team from three elements, namely learning model experts, learning practitioners from practicing teachers who specialize in curriculum, and from teacher elements. At this implementation stage, researchers conducted field trials based on the evaluation results of theoretical, empirical, and practical validation. Field trials were conducted on fourth grade students at SD Gugus Panglima Sulung. With the number of students at SDN 001 Tembilahan Kota 18 people, SDN 002 Tembilahan 20 people, SDN 003 Tembilahan 18 people, and SDN 034 Tembilahan 7 people.

The evaluation stage is a continuation of the implementation stage. In this stage, the researcher compares the results of the pretest and posttest, conducts a T-test, and asks for feedback/reflection from the parties involved, namely students and teachers. In the research on the development of an integrated social emotional learning model based on Islamic education in the Independent Curriculum of SD Gugus Panglima Sulung Tembilahan, limited trial subjects and field trials have an important role in obtaining valid and relevant data related to the effectiveness of the model developed. The type of data needed for the research "Development of an Integrated Social Emotional Learning Model Based on Islamic Education in the Independent Curriculum of SD Gugus Panglima Sulung Tembilahan" is mixed (mix methods), namely a combination of qualitative and quantitative data. Qualitative data provides in-depth understanding, while quantitative data supports the measurement of the effectiveness of the model (Sugiyono, 2015).

RESULTS AND DISCUSSION

Pretest and Posttest Values of Field Trial Results

The following presents the pretest and posttest scores of students in the field trial stage on a large scale.

Table 1. Pretest and Posttest Value Data

No.	School Name	Learning Model	Average		Improvement
			Pretest Score	Posttest Score	
1.	SDN 001 Tembilahan Kota	SEMBADA	47,33	57,67	10,34
2.	SDN 002 Tembilahan	SELAMAT	46,47	60,93	14,46
3.	SDN 003 Tembilahan	SETIA	38,78	61,33	22,55
4.	SDN 034 Seberang Tembilahan	SELADA	36,57	66,57	30,00
5.	SDN 001 Tembilahan Kota	SELASIH	42,83	66,22	23,39

Source: Research data (2024)

This table shows the average increase in post-test scores compared to pre-tests for each learning model. The SELADA model provided the highest average increase among the five models. The evaluation stage in implementing development research using the ADDIE model aims to assess the success and effectiveness of the learning model that has been developed, as well as to provide feedback for further improvement.

This evaluation involves two main elements: assessment of the process and assessment of the results of the development. The evaluation of the process of implementing this development research is analyzed referring to the SWOT analysis (Strengths, Weaknesses, Opportunities, Threats). The following is an explanation of the results of the SWOT analysis as an evaluation of this research process: 1) Strengths, namely this development research activity gave birth to a new innovation in the field of education and learning related to learning models that have structural strengths, namely: the social emotional learning integration model based on Islamic education in the Merdeka Curriculum provides an approach that is relevant and in accordance with the characteristics of elementary school students in Gugus Panglima Sulung. This model can be applied across subjects in the independent curriculum. And combining social emotional aspects and Islamic education supports the development of student character as a whole.

Relevance to the Independent Curriculum is the integration of this model with the Independent Curriculum allowing flexibility and closeness to student needs, and supporting the development of student competencies more comprehensively. This study involved teachers and students at the research location, so that in the development process it can increase the sense of ownership of the learning model applied. After reflecting on the implementation of this development research, the researcher found weaknesses that were findings so that they could be followed up in the future.

Evaluation of Field Trial Results through T-Test

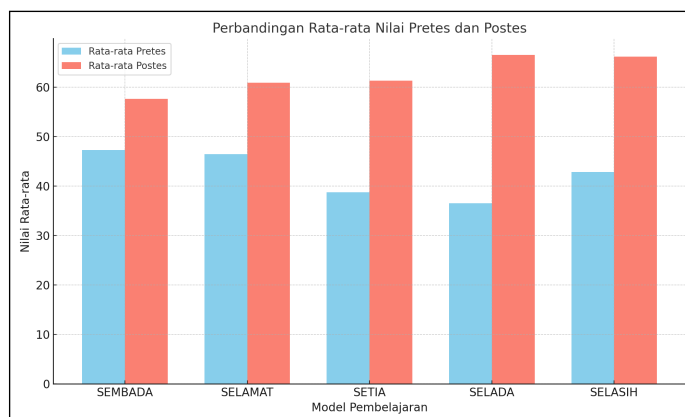
Large-scale field trials were analyzed using pretest and posttest data. The following table shows the average pretest and posttest scores from the implementation of five social emotional learning models based on Islamic education.

Table 2. Rekapitulasi Data Hasil Pretest dan Posttest

No.	School Name	Learning Model	Average Pretest Score	Average Posttest Score	Improvement
1.	SDN 001 Tembilahan Kota	SEMBADA	47,33	57,67	10,34
2.	SDN 002 Tembilahan	SELAMAT	46,47	60,93	14,46
3.	SDN 003 Tembilahan	SETIA	38,78	61,33	22,55
4.	SDN 034 Seberang Tembilahan	SELADA	36,57	66,57	30,00
5.	SDN 001 Tembilahan Kota	SELASIH	42,83	66,22	23,39

Source: Research data (2024)

Next, the recapitulation of the pretest and posttest data above can be seen in the following diagram:



Source: Research Results (2024)

Figure 1. Nilai rata-rata pretest

The table above shows the average pretest (before the learning intervention) and posttest (after the learning intervention) scores for each learning model. These data reflect the effectiveness of each model in improving students' understanding and skills in the social-emotional aspects based on Islamic education. 1) SEMBADA Model. The pretest average was 47.33, while the posttest average increased to 57.67, with an increase of 10.34 points. 2) SELAMAT Model. The pretest average was 46.47, and the posttest average increased to 60.93, showing an increase of 14.46 points. 3) SETIA Model. The pretest average was 38.78, and the posttest average reached 61.33, resulting in an increase of 22.55 points. 4) SELADA Model. The pretest average was 36.57, while the posttest average was 66.57, giving the highest increase of 30.00 points. 5) SELASIH Model. The pretest average was 42.83, and the posttest average increased to 66.22, with an increase of 23.39 points.

Thus, it can be concluded that all models showed a significant increase in posttest scores compared to pretest scores. This increase indicates that the social emotional learning integration model based on Islamic education is effective in improving social emotional integration competencies based on Islamic education. There is a significant difference between the pretest and posttest scores, indicating that the learning model significantly improves social emotional competencies based on Islamic education in students.

To strengthen the evidence of the significance of increasing social emotional competence based on Islamic education from before the intervention (pretest) and after the intervention (posttest), the researcher also conducted a statistical T-test for each model implemented. In this study, to test the effectiveness of the social emotional learning model based on Islamic education in the Merdeka Curriculum, a paired t-test was conducted to compare students' pretest and posttest scores. Collaboration between Python and AI assistants was used to calculate the T-test efficiently. This collaboration allows for faster and more accurate data analysis, and makes it easier to make decisions based on the results obtained.

The method is, first, the student's pretest and posttest score data are entered in the form of a numeric array using Python. Then, using the SciPy library, Python runs the `ttest_rel` function which calculates the t statistic and p value to determine whether the difference between the two data sets is statistically significant. The t-statistic value measures the mean difference between the pretest and posttest, and the p value indicates whether the difference is large enough to be considered significant.

The following is the conclusion of the T-test results on students' pretest and posttest scores.

1) SEMBADA Model: T-value: -4.87, P-value: 0.00014. Since the p-value < 0.05 , there is a statistically significant difference between the pretest and posttest scores for the SEMBADA model. This indicates a significant increase in the posttest score compared to the pretest score.

2) SELAMAT Model: T-value: -2.55, P-value: 0.021. Since the p-value < 0.05 , there is a statistically significant difference between the pretest and posttest scores for the SELAMAT model. This indicates a significant increase in the posttest score compared to the pretest score.

3) SETIA Model: T-value: -16.75, P-value: 5.34×10^{-12} . Since the p-value < 0.05 , there is a very statistically significant difference between the pretest and posttest scores for the SETIA model. Thus, there is a significant increase in the posttest score compared to the pretest score.

4) SELADA Model: T value: -19.84, P value: 1.06×10^{-6} . Since the p value < 0.05 , there is a very statistically significant difference between the pretest and posttest scores for the

SELADA model. This indicates a significant increase in the posttest score compared to the pretest score.

5) SELASIH Model: T value: -13.98, P value: 9.38×10^{-11} . Since the p value < 0.05 , there is a very statistically significant difference between the pretest and posttest scores for the SELASIH model. This indicates a significant increase in the posttest score compared to the pretest score.

Thus, it can be concluded that all models (SEMBADA, SELAMAT, SETIA, SELADA, and SELASIH) show a significant increase in the posttest score compared to the pretest score. Some of the main findings from the field trial are: The advantages and strengths of models such as SEMBADA, SELAMAT, SETIA, SELADA, and SELASIH are effective in improving students' social emotional skills and teachers feel helped by the flexible model structure and in accordance with the Merdeka Curriculum. The weaknesses are that some teachers need additional training to optimize the application of the model and the time for implementing the model sometimes requires adjustments to class conditions.

Final Product Revision Based on Validator Suggestions and Findings During Implementation

Based on a series of studies that have been conducted, including theoretical, empirical, and practical validation, as well as field trial results, the researcher summarizes the explanation in a table. This can make it easier to revise the final product.

Table 3. Summary of Research Findings and Recommendations for Final Product Revision

Kategori	Temuan Utama	Rekomendasi Revisi	Rekomendasi Perbaikan dari Temuan Implementasi
Validasi Teoritis	Model ini memenuhi aspek teoritis dengan skor rata-rata 94,36% (Sangat Baik).	Perjelas Operasionalisasi Konsep: Tambahkan deskripsi rinci tentang integrasi dimensi CASEL dengan nilai-nilai Islam.	Penyusunan Modul Praktik: Perlu ditambahkan modul praktik yang dapat membantu guru dalam memahami penerapan konsep dengan lebih mudah.
	Validator mengapresiasi relevansi model dengan teori CASEL dan nilai-nilai pendidikan Islam, namun membutuhkan peningkatan kejelasan.	Tambahkan Studi Kasus: Sertakan contoh konkrit penerapan setiap sintaks model untuk membantu guru memahami implementasi.	Evaluasi dan Umpan Balik: Diperlukan evaluasi berkelanjutan untuk memberikan umpan balik yang lebih jelas tentang implementasi teori.
Validasi Empiris	Model ini mendapatkan skor rata-rata 93,5% (Sangat Baik) untuk validasi empiris.	Kembangkan Panduan Teknis: Buat panduan berbasis modul atau video tutorial untuk setiap sintaks model yang mencakup tujuan, langkah-langkah rinci, dan tips menghadapi tantangan.	Pelatihan Guru Lebih Intensif: Perlu dilakukan pelatihan tambahan bagi guru mengenai cara teknis implementasi model di kelas.
	Guru merasa model ini praktis tetapi membutuhkan lebih banyak panduan teknis untuk implementasi.	Perkuat Instrumen Evaluasi: Sediakan instrumen evaluasi yang lebih sistematis untuk menilai kompetensi sosial emosional siswa, seperti rubrik penilaian yang disesuaikan dengan CASEL.	Pengembangan Alat Evaluasi: Membuat alat evaluasi berbasis teknologi yang memudahkan guru dalam penilaian kompetensi sosial emosional siswa.
Validasi Praktis	Validasi praktis menunjukkan skor rata-rata 94,3% (Sangat Baik).	Sederhanakan Sintaks Model: Ringkas beberapa tahapan pembelajaran tanpa mengurangi esensi sosial emosional dan pendidikan Islam, misalnya gabungkan tahapan "Diskusi dan Aplikasi".	Penyederhanaan Waktu Pembelajaran: Menyederhanakan beberapa tahapan untuk meningkatkan efektivitas waktu pelaksanaan yang lebih efisien.
	Beberapa guru merasa waktu pelaksanaan terlalu lama dan panduan model dapat disederhanakan.	Fleksibilitas Waktu: Sesuaikan model dengan durasi pembelajaran yang bervariasi.	Fleksibilitas Kurikulum: Memberikan fleksibilitas kepada sekolah untuk menyesuaikan model dengan waktu yang tersedia dan kebutuhan siswa.

Source: Research Results (2024)

The table above summarizes the results of the evaluation of the learning model based on three types of validation: theoretical, empirical, and practical, as well as the main findings and recommendations for revision resulting from each validation. In addition, this table also

includes recommendations for improvement obtained from findings during the implementation of the model in the field.

Theoretical Validation shows that the model is very good in theory, but further explanation is needed regarding the operationalization of concepts and examples of application to facilitate understanding. Empirical Validation notes that the model is considered very good by teachers, but still requires more detailed technical guidance and more systematic evaluation instruments. Practical Validation shows good acceptance from teachers, although there are concerns regarding the duration of implementation time and the need to simplify the model guide. Recommendations for improvement from implementation findings include developing training materials for teachers, adjusting the duration of learning time, and improving evaluation tools and flexibility in implementing the model.

The following is a report on the final results of the social emotional learning model based on Islamic education in the Independent Curriculum after revisions were made according to feedback from the validator, field trial results, and further analysis.

1) SEMBADA Model (Greetings and Empathy, Independent, Read and Observe, Discussion and Application). Objective: To improve students' social emotional competence in the context of learning the Qur'an. The Revised Syntax is a) Greetings and Empathy: Added interactive songs to create a more interesting Islamic atmosphere. b) Independent: Equipped with a guide to the steps to read the Qur'an independently using an interactive module. c) Read and Observe: Teachers utilize digital media (tajwid videos) to strengthen students' understanding. d) Discussion and Application: Group discussions are equipped with a collaborative evaluation rubric to assess students' active roles. Additional Innovations are: a) Visual media in the form of posters of steps to read the Qur'an. b) Daily reflection activities to record student development.

2) SELAMAT Model (Greetings and Empathy, Loyal and Adaptation, Independent and Application, Sincere). Objective: Integrate religious values into students' social emotional development. Revised Syntax: a) Greetings and Empathy: Songs and prayers are combined with short stories about relevant Islamic figures. b) Loyal and Adaptation: The Asmaul Husna game is shortened and given point-based group challenges to increase student participation. c) Independent and Application: Individual reflection is adapted into a simple, interactive worksheet-based task. d) Sincere: Added a format for students' real action commitments in everyday life. Additional Innovations: a) Video guide for teachers related to the Asmaul Husna game. b) Reflection form based on religious values.

3) SETIA Model (Greetings and Empathy, Sincere and Integrity, Application). Objective: Improve students' morals through social emotional learning based on Islamic education. Revised Syntax: a) Greetings and Empathy: Inspirational stories plus multimedia visualizations to increase appeal. b) Sincere and Integrity: Class discussions are more focused with real-life scenario guidance. c) Application: Student reflection is reinforced with guided questions to ensure understanding of moral values. Additional Innovations: a) Short videos about figures who reflect integrity values. b) Students' daily moral notebooks to monitor progress.

4) SELADA Model (Greetings and Empathy, Loyal and Adaptive, Discussion and Application). Objective: To improve students' understanding of Islamic Jurisprudence through social emotional education based on Islamic education. Revised Syntax: a) Greetings and Empathy: Songs and prayers are combined with creative games based on Islamic Jurisprudence values. b) Loyal and Adaptive: The teacher inserts a short story related to Islamic Jurisprudence law to facilitate understanding of the concept. c) Discussion and Application: Students convey the results of the discussion through group presentations to hone relationship skills. Additional Innovations: a) Simple digital modules containing Islamic Jurisprudence law material. b) Simulation activities for practicing Islamic Jurisprudence law.

5) SELASIH Model (Greetings and Empathy, Loyal and Adaptive, Sympathy, I'tibar and Hikmah). Objective: To strengthen students' understanding of Islamic history through a social emotional approach. Revised Syntax: a) Greetings and Empathy: Songs and poems are added with visual illustrations related to historical themes. b) Loyal and Adaptive: Teachers use interactive concept maps to facilitate historical exploration. c) Sympathy: Students' imagination activities are strengthened with art sessions (painting or making poetry). d) I'tibar and Hikmah: Teachers provide guidance for compiling action plans based on the values learned. Additional innovations include: a) Infographics of the story of the Prophet Muhammad's migration. b) Cross-group discussion activities to develop empathy between students.

These five social emotional learning models based on Islamic education have been adjusted based on feedback and suggestions from validators and field trial results. The revised model is now more flexible, interactive, and relevant to be implemented in elementary schools in the Merdeka Curriculum. To support the implementation of the use of learning models, intensive training is needed to understand changes in syntax and new innovations. Schools must provide learning media such as digital modules, videos, and other tools. Continuous evaluation is also needed to ensure the success of the implementation of the model in various schools.

Development of Social Emotional Learning Integration Model Based on Islamic Education in Independent Curriculum

The development of an Islamic education-based PSE integration model in the Independent Curriculum was carried out to answer the challenge of forming student characters who are not only academically intelligent but also emotionally and socially mature. The steps in developing this model follow the Research and Development (R&D) approach as explained by Borg & Gall (1983), which involves several stages: needs analysis, model design, expert validation, limited trials, revisions, and field trials.

a. Needs Analysis

The need analysis was conducted through interviews with teachers and students. The main findings indicate that students at Gugus Panglima Sulung Tembilihan Elementary School face various problems, such as low emotional control skills, conflicts between students, and bullying practices. In addition, social emotional learning has not been implemented in a programmed and systematic manner. The teacher conveyed the need for a learning approach that can integrate Islamic values, in accordance with the religious needs of students who are predominantly Muslim.

In this context, the need to develop an Islamic education-based PSE is supported by the theory of Science Integration. As explained by Al-Faruqi, the integration of science aims to unite general knowledge with Islamic values, thus producing a holistic and harmonious educational approach.

b. Model Design

The designed model refers to the CASEL (Collaborative for Academic, Social, and Emotional Learning) Social Emotional Competence theory, which includes five main domains: 1) Self-Awareness, 2) Self-Management, 3) Social Awareness, 4) Relational Skills, 5) Responsible Decision Making. These five domains are then integrated with Islamic educational values such as monotheism, noble morals, and awareness of responsibility as a servant of Allah. The core components of the model include: 1) Teaching materials integrated with Islamic teachings, such as exemplary stories of the Prophet Muhammad SAW to instill the values of empathy and emotional management. 2) Experiential learning methods, which involve simulations, group games, and reflective discussions to encourage students to

understand and practice social emotional competence. 3) Reflective approach, where students are invited to reflect on their behavior in the context of Islamic values, such as patience and sincerity.

c. Model/Product Validation

The designed model was validated by experts in the field of Islamic education and social emotional learning. This validation aims to ensure that the model is not only theoretically relevant but also practically applicable in schools. Revisions are made by accommodating input from validators and findings during implementation in the research field, so that the model is more adaptive to field needs.

d. Relevance of the Model to the Independent Curriculum

The Independent Curriculum encourages holistic and differentiation-based learning. This social emotional learning approach based on Islamic education is in line with these principles because it provides learning experiences that are in accordance with the spiritual, emotional, and social needs of students. It also creates a learning environment that supports the Pancasila Student profile, especially in the dimensions of Faith, Devotion to God Almighty, and Noble Character. The development of this model not only functions as a solution to the problems faced by students but also contributes to creating holistic and meaningful learning. By integrating PSE theory and Islamic educational values, this model is expected to be one of the innovative approaches in the implementation of the Independent Curriculum.

Effectiveness of Social Emotional Learning Integration Model Based on Islamic Education

The effectiveness of the Islamic education-based PSE integration model in the Merdeka Curriculum was evaluated through a series of limited trials and field tests at Gugus Panglima Sulung Tembilihan Elementary School. This evaluation process aims to measure the extent to which the developed model can improve students' social emotional skills, shape Islamic character, and provide a positive impact on the learning environment. The following are the main findings that illustrate the effectiveness of this model:

a. Improvement in Students' Social Emotional Competence

The results of the pre-test and post-test measurements showed a significant increase in each indicator of social emotional competence, such as: 1) Self-Awareness: Students become better able to recognize their own emotions and understand their impact on behavior. 2) Self-Management: Students' ability to control emotions in difficult situations, such as when facing conflict with peers, increased significantly. 3) Social Awareness: Students show greater empathy towards their friends, including helping friends in need. 4) Relational Skills: Students are better able to build positive relationships with peers, such as through group work. 5) Responsible Decision Making: Students begin to demonstrate the ability to make decisions based on Islamic values, such as honesty and responsibility. This finding is in line with the Social Emotional Competence (CASEL) theory, which states that social emotional learning helps students develop important life skills. In this context, Islamic values provide an additional spiritual dimension that strengthens the foundation of these competencies.

b. Positive Correlation with Islamic Values

The effectiveness of the model is also seen in the successful integration of Islamic values in learning. Teachers reported that students not only understood the concept of social emotional but were also able to relate it to Islamic teachings.

c. Changes in the Learning Environment

The implementation of this model succeeded in creating a more positive and conducive learning environment. Teachers noted several changes, including: 1) Reduction of conflict among students who were previously often involved in conflict showed more friendly, calm, friendly, and sympathetic behavior. 2) Increased collaboration in the classroom where students were more active in working together in groups, even helping friends who were having trouble without being asked. 3) More harmonious student-teacher relationships. Between teachers feel it is easier to communicate with students because learning based on Islamic values encourages mutual respect.

d. Teacher Involvement in Learning

Teachers play an important role in ensuring the effectiveness of this model. With the training provided previously, teachers are more confident in integrating Islamic values into social emotional learning. Strategies such as reflective discussions, simulations, and Islamic case studies are the main tools used by teachers to strengthen student competencies. This role of teachers is in line with Al-Farabi's view which emphasizes that good education requires teachers who are able to be role models and facilitators in the learning process.

e. Challenges in Optimizing Effectiveness

Although it shows positive results, there are several obstacles that affect the optimization of the effectiveness of this model: 1) Limited time in learning. Teachers feel that the time available to teach social emotional values is still lacking. 2) Varying levels of student understanding. Not all students can immediately understand the material being taught, so a differentiated approach is needed in learning. 3) Teacher competence and perception of learning. The teacher's ability to present learning as seen from the teaching style, mastery of the material, and other pedagogical sciences greatly influences the effectiveness of the model presented.

The effectiveness of this Islamic education-based PSE integration model shows that holistic and value-based learning can have a positive impact on the development of students emotionally, socially, and spiritually. This model supports the vision of the Independent Curriculum to create student-centered learning by considering their individual needs, including spiritual needs.

CONCLUSION

Based on the results of the research that has been conducted on the development of an integrated model of social emotional learning (PSE) based on Islamic education in the Independent Curriculum at Gugus Panglima Sulung Tembilihan Elementary School, it can be concluded that the integrated model of PSE based on Islamic education is designed based on real needs in the field, taking into account the low social emotional competence of students and the lack of integration of Islamic values in learning. This model refers to the five main competencies of PSE (self-awareness, self-management, social awareness, relationship skills, and responsible decision-making) which are integrated with Islamic education values. The development process was carried out using a Research and Development (R&D) approach involving expert validation, limited trials, revisions, and field tests in the ADDIE model flow. As a result, this model is considered feasible and relevant to be applied in the Independent Curriculum.

The results of the implementation of the model show significant effectiveness in improving students' social emotional competence. Quantitatively through the T test, it can be concluded that there is a statistically significant difference between the pretest and posttest scores in the implementation of the SEMBADA, SELAMAT, SETIA, SELADA and SELASIH models as the final product of model development. Based on qualitative analysis,

it can be generally concluded that models such as SEMBADA, SELAMAT, SETIA, SELADA, and SELASIH are effective in improving students' social emotional skills based on Islamic education. Teachers feel helped by the flexible model structure to be applied to all subjects and in accordance with the Merdeka Curriculum.

Based on the quantitative and qualitative analysis that has been carried out, it can be concluded that there is a relevance of the model to the implementation of the Independent Curriculum. This model supports the achievement of the Pancasila Student profile, especially in the dimensions of "Faith, Devotion to God Almighty, and Noble Morals". This model is also in line with the principles of differentiation and holistic learning emphasized in the Independent Curriculum, so that it can be an innovative approach in learning that is oriented towards the needs of students individually and collectively.

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