

Date Received : November 2025
Date Revised : December 2025
Date Accepted : December 2025
Date Published : December 2025

THE IMPACT OF ISLAMIC EDUCATION BASED SOCIAL EMOTIONAL LEARNING ON IMPLEMENTING THE INDEPENDENT CURRICULUM IN TEMBILAHAN ELEMENTARY SCHOOLS

Nurlaila Purnama

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

Nola Fibriyanti Bte Salman

Muhammadiyah Islamic Collage Singapore (nolazainso7@gmail.com)

Kata Kunci:

Pendidikan Islam,
Pembelajaran Sosial
Emosional,
Kurikulum Merdeka

ABSTRAK

Tujuan: Penelitian ini bertujuan untuk menganalisis pengaruh Social Emotional Learning (SEL) berbasis Pendidikan Islam terhadap implementasi Kurikulum Merdeka di sekolah dasar Gugus Panglima Sulung, Tembilahan. **Metode:** Penelitian menggunakan pendekatan kuantitatif korelasional dengan melibatkan 196 responden yang terdiri atas guru dan siswa dari SDN 001 Tembilahan Kota dan SDN 002 Tembilahan. **Hasil:** Hasil penelitian menunjukkan adanya hubungan positif dan signifikan antara SEL berbasis Pendidikan Islam dengan implementasi Kurikulum Merdeka ($r = 0,672$; $p < 0,05$). Nilai koefisien determinasi ($R^2 = 0,451$) menunjukkan bahwa 45,1% variasi keberhasilan implementasi Kurikulum Merdeka dipengaruhi oleh penerapan SEL berbasis nilai-nilai Islam. Integrasi nilai ikhlas, sabar, amanah, ukhuwah, dan adil terbukti mendukung pembelajaran berdiferensiasi serta penguatan Profil Pelajar Pancasila. **Kesimpulan:** Penelitian ini menegaskan bahwa SEL berbasis Pendidikan Islam berperan strategis dalam meningkatkan efektivitas Kurikulum Merdeka. Secara praktis, temuan ini merekomendasikan integrasi sistematis pembelajaran sosial emosional dan spiritual Islam dalam perencanaan dan pelaksanaan pembelajaran di sekolah dasar.

Keywords:

Islamic Education,
Social Emotional
Learning,
Independent
Curriculum

ABSTRACTS

Purpose: This study aims to analyze the influence of Social Emotional Learning (SEL) based on Islamic Education on the implementation of the Independent Curriculum in elementary schools within the Panglima Sulung Cluster, Tembilahan. **Method:** The research employed a quantitative correlational approach involving 196 respondents consisting of teachers and students from SDN 001 Tembilahan Kota and SDN 002 Tembilahan. **Result:** The findings reveal a positive and significant relationship between Islamic Education-based SEL and the implementation of the Independent Curriculum ($r = 0.672$; $p < 0.05$). The coefficient of determination ($R^2 = 0.451$) indicates that 45.1% of the variance in the successful implementation of the Independent Curriculum is influenced by the application of Islamic value-based SEL. The integration of values such as sincerity (ikhlas), patience (sabr), trustworthiness (amanah), brotherhood (ukhuwah), and justice ('adl) has been shown to support differentiated learning and strengthen the Pancasila Student Profile. **Coinclusion:** This study confirms that Islamic Education-based SEL plays a strategic role in enhancing the effectiveness of the Independent Curriculum. Practically, these findings recommend the systematic integration of Islamic social-emotional and spiritual learning into the planning and implementation of teaching and learning processes in elementary schools.

A. INTRODUCTION

Basic education in Indonesia faces the challenge not only of improving academic achievement but also of shaping students' character to be ready to face both global and local challenges (Zamhari, Noviani, & Zainuddin, 2023). In response, the Independent Curriculum (Kurikulum Merdeka) policy was introduced, emphasizing the strengthening of the Pancasila Student Profile which includes being faithful and devoted to God Almighty, virtuous, independent, creative, and cooperative while granting schools the flexibility to design contextual and holistic learning (RISET, 2022)

One of the key aspects supporting the achievement of this profile is students' social and emotional competence, known in international literature as Social and Emotional Learning (SEL). The SEL framework consists of five core competencies: self-awareness, self-management, social awareness, relationship skills, and responsible decision-making. Meta-analytical research shows that universal school-based SEL programs have a positive impact on learning outcomes, school climate, and students' social behavior (Cipriano et al., 2023).

In the context of Islamic education, social-emotional learning aligns with spiritual and moral values such as sabr (patience), ikhlas (sincerity), empathy, amanah (trustworthiness), and ukhuwah (brotherhood). A study conducted in elementary schools concluded that integrating SEL into Islamic religious education creates a more inclusive learning environment and enhances students' academic achievement (Dzakiyyuddin, Musa, Irham, & Alawiyah, 2024).

However, a significant challenge remains in practice: many elementary schools implementing the Independent Curriculum still face obstacles in executing the Pancasila Student Profile Strengthening Project (P5), such as limited teacher understanding, inadequate facilities and resources, and varying levels of school readiness (Imania & Suprayitno, 2024).

Research on SEL in the context of Islamic education indicates that Islamic-based social emotional learning has the potential to strengthen students' holistic

character. For instance, Addzaky et al, found that through the integration of SEL in Islamic education, learners can develop not only cognitively and emotionally but also spiritually and morally (Addzaky, Bustomi, Khusnadin, & Alfani, 2025). On the other hand, studies on the implementation of the Independent Curriculum particularly through P5 in elementary schools show that although the conceptual framework is strong, many schools still struggle with operational and human resource limitations (Hidayat & Putro, 2024).

The research gap lies in the fact that although literature on SEL and its integration with Islamic values is growing, empirical studies that specifically examine the relationship between Islamic based SEL and the effectiveness of Independent Curriculum implementation in elementary schools located in coastal areas of Sumatra, particularly in the Panglima Sulung Cluster of Tembilahan, remain scarce. Existing studies are generally conceptual, literature-based, or case studies conducted outside coastal contexts or similar school clusters. Consequently, there is a lack of systematically documented, locally based evidence (teachers–students, P5 practices, religious school culture) for Tembilahan (Agustina, Nasution, Gunansyah, Mariana, & Puspita, 2025).

The novelty or uniqueness of this study lies in three main contributions:

(1) combining CASEL’s SEL indicators with Independent Curriculum indicators related to religious–moral dimensions;

(2) empirically testing the relationship between both constructs through a comparative case study at two schools SDN 001 Tembilahan Kota and SDN 002 Tembilahan within the Panglima Sulung Cluster; and

(3) positioning Islamic values as the pedagogical foundation for instructional design and P5 implementation in public elementary schools. This approach enriches the literature by operationalizing spiritual and moral concepts into measurable SEL constructs (scales/indicators) while linking them to parameters of successful curriculum implementation at the school level.

This study is significant for several reasons. First, although the Independent Curriculum has been implemented, there remains a gap between conceptual design and field implementation, particularly in aspects of character development and student profiling (Sahnan & Wibowo, 2023). Second, by demonstrating that Islamic-based SEL influences curriculum implementation, this research provides evidence-based guidance for teachers, principals, and policymakers to design more holistic professional training and learning interventions (Dermody et al., 2022). Third, from a local perspective, this research focuses on public elementary schools in a cluster that has rarely been studied, thereby contributing empirical insights for educational development in coastal and remote area

This study makes a significant empirical contribution to the development of research on the integration of Social Emotional Learning (SEL) and Islamic Education, particularly in the context of implementing the Independent Curriculum in elementary schools. Unlike previous studies, which have largely been conceptual or limited to small scale case studies, this research quantitatively demonstrates that Islamic value–based SEL has a substantial effect on the effectiveness of curriculum implementation, accounting for 45.1% of the variance. These findings reinforce the argument that the development of social emotional competencies cannot be separated

from spiritual and moral dimensions within Islamic education, especially in fostering student character and the Pancasila Student Profile (Cipriano et al., 2024).

Furthermore, this study extends the conventional SEL framework by operationalizing Islamic values such as sincerity (*ikhlas*), patience (*sabr*), trustworthiness (*amanah*), brotherhood (*ukhuwah*), and justice (*'adl*) as measurable indicators in instructional practice. This approach complements the existing SEL literature, which has been predominantly shaped by Western psychological perspectives, by incorporating religious dimensions as a pedagogical foundation that is contextually relevant to Islamic education in Indonesia (Addzaky & Apriyanti, 2025). Accordingly, this study not only strengthens the theoretical foundation of Islamic-based SEL but also offers an empirical model that can be replicated in curriculum policy development and educational practice in other regions with similar socio-religious characteristics.

Based on the arguments above, this study aims to measure and analyze the influence of Islamic based social emotional learning on the implementation of the Independent Curriculum in elementary schools within the Panglima Sulung Cluster, Tembilahan. Hence, this research not only fills the evidence gap in the Tembilahan context but also offers an empirical conceptual model that can be replicated in other clusters or elementary schools with similar religious and socio cultural characteristics within the framework of the Independent Curriculum.

B. METHOD

This study employed a quantitative approach using a correlational method, which aimed to determine the extent of the influence between Social Emotional Learning (SEL) Based on Islamic Education and the Implementation of the Independent Curriculum in elementary schools within the Panglima Sulung Cluster, Tembilahan (Nurhayati, Latif, & Anwar, 2024). This approach was chosen because it allows researchers to objectively measure the relationship between variables through numerical data and statistical analysis. According to Sugiyono (2022), correlational research is used to determine the degree of relationship between two variables without manipulating them, so the results reflect real conditions in the field (Sugiyono, 2022).

The study was conducted at SDN 001 Tembilahan Kota and SDN 002 Tembilahan, both of which are part of the Panglima Sulung Cluster in Indragiri Hilir Regency, Riau Province. These two schools were selected purposively because they have fully implemented the Independent Curriculum and actively participated in the Pancasila Student Profile Strengthening Project (P5), integrating Islamic values (Moleong, 2022). The research sample consisted of 196 respondents, including teachers and students in grades IV–VI from both schools. This number was considered representative based on Hair et al, who stated that a minimum sample size of 100 is adequate for simple regression analysis with reliable results (Hair & Alamer, 2022).

Research data were collected using closed-ended questionnaires with a five-point Likert scale (1 = strongly disagree to 5 = strongly agree). The instrument for variable X (Islamic Based SEL) included 20 items developed based on the five core competencies of Social Emotional Learning by Ahmed et al, and adapted to Islamic values such as *ikhlas* (sincerity), *sabar* (patience), *ukhuwah* (brotherhood), *amanah*

(trustworthiness), and 'adl (justice) (Ahmed, Hamzah, & Abdullah, 2020). Meanwhile, variable Y (Implementation of the Independent Curriculum) consisted of 20 items covering aspects such as differentiated instruction, P5 implementation, internalization of Pancasila Student Profile values, student centered learning, and teacher reflection (Kaspar & Massey, 2023). Before being administered, the instrument was tested for validity and reliability on 30 respondents outside the main research sample.

Data analysis was conducted in several stages. First, descriptive analysis was used to determine the distribution of scores and the level of Islamic-based SEL and Independent Curriculum implementation in each school (Soesana et al., 2023). Next, assumption tests were conducted, including normality (Shapiro Wilk), linearity, and heteroscedasticity tests, to ensure the data met regression requirements (de Souza, Toebe, Mello, & Bittencourt, 2023). Once the assumptions were fulfilled, a simple linear regression test was performed to examine the influence of variable X on variable Y with a significance level of 0.05. The coefficient of determination (R^2) was used to determine the extent to which Islamic based SEL contributed to the implementation of the Independent Curriculum (Arikunto, 2022).

This study employed a quantitative approach using a correlational research design to examine the influence of Social Emotional Learning (SEL) based on Islamic Education on the implementation of the Independent Curriculum in elementary schools within the Panglima Sulung Cluster, Tembilahan. The research instrument was developed in the form of a closed ended questionnaire using a five point Likert scale. The construction of the instrument involved an adaptation of the core SEL framework comprising self awareness, self management, social awareness, relationship skills, and responsible decision, making, integrated with Islamic educational values such as sincerity (ikhlas), patience (sabr), trustworthiness (amanah), brotherhood (ukhuwah), and justice ('adl). These values were operationalized into measurable indicators reflecting observable behaviors in classroom learning, social interaction, and the implementation of the Pancasila Student Profile Strengthening Project (P5).

To ensure the quality of the instrument, content validity was assessed through expert judgment in the fields of Islamic education and social emotional learning. The instrument was subsequently piloted on 30 respondents outside the main research sample to test its empirical validity and reliability. The results of the pilot test indicated that all items met the required validity and reliability criteria, confirming that the instrument was appropriate for data collection (Nurhayati, Dina Liana, 2025).

The study was conducted at SDN 001 Tembilahan Kota and SDN 002 Tembilahan, both of which are public elementary schools within the Panglima Sulung Cluster, Indragiri Hilir Regency, Riau Province. The selection of these schools was based on purposive sampling with specific considerations: both schools have fully implemented the Independent Curriculum, actively carry out P5 activities, and integrate Islamic values into their school culture and instructional practices. In addition, the two schools represent the general characteristics of public elementary schools in the coastal area of Tembilahan in terms of student background, teacher readiness, and curriculum implementation. Therefore, they were considered representative of the research population. The research sample consisted of 196 respondents, including teachers and students from grades IV to VI. Data were analyzed using descriptive statistics and simple linear regression with the assistance of SPSS version 29 for Windows.

This research was carried out with careful attention to educational research ethics, including maintaining the confidentiality of respondents' identities, obtaining formal permission from the school principals, and ensuring voluntary participation. Furthermore, data were collected without altering the natural learning environment in the schools. It is expected that the results of this study will not only provide empirical insights into the relationship between the two variables but also serve as a foundation for developing policy and pedagogical practices that promote Islamic character based learning in elementary schools implementing the Independent Curriculum.

C. RESULT AND DISCUSSION

The data description is a concise presentation of the results obtained from the research variables, based on the respondents' answers collected through research instruments. In this study, the respondents were students from SDN 001 Tembilihan Kota and SDN 002 Tembilihan. The purpose of this variable description is to show the general direction or trend of all respondents' answers to each statement item in the studied variables, thereby providing an initial understanding of the data characteristics. The variables analyzed include Social Emotional Learning based on Islamic Education and the Implementation of the Independent Curriculum. All data processing was carried out using the SPSS Version 29 for Windows program. The results of the descriptive statistical tests are presented in Table 1.

Tabel 1. Descriptive Statistics

	N	Range	Min	Max	Mean	Std. Deviation
Social Emotional Learning Based on Islamic Education (X)	196	3.45	4.85	4.21	0.39	196
Implementation of the Independent Curriculum (Y)	196	3.38	4.79	4.18	0.41	196

Based on Table 1 above, the results of the descriptive analysis show that the variable Social Emotional Learning (SEL) Based on Islamic Education (X) obtained an average (mean) score of 4.21 with a standard deviation of 0.39. This indicates that the majority of respondents have a high perception of the implementation of social emotional learning integrated with Islamic values in elementary schools. The minimum score of 3.45 and the maximum score of 4.85 show that respondents' perceptions are relatively consistent without extreme differences, indicating a relatively even implementation in both schools.

Furthermore, the variable Implementation of the Independent Curriculum (Y) obtained an average score of 4.18 with a standard deviation of 0.41, which is also classified as high. These findings indicate that the implementation of the Independent Curriculum in the two elementary schools of the Panglima Sulung Cluster, Tembilihan, has been running well. Teachers have carried out differentiated learning, formative assessment, and Pancasila Student Profile Strengthening Projects (P5) while integrating spiritual and Islamic social-emotional values (Yunus, Rosida, & Ramadani, 2024).

The relatively small standard deviation value (< 0.50) in both variables indicates that the variation in perceptions among respondents is not large, meaning that most teachers and students share a consistent view of the implementation of Islamic-based SEL and the Independent Curriculum. This shows that both schools have established consistent implementation patterns in learning activities, character habituation, and reflection in P5 projects.

Overall, the results of this descriptive data provide an overview that both research variables fall into the high category and are interrelated. These findings strengthen the initial assumption that the integration of Social Emotional Learning based on Islamic values contributes to the success of the Independent Curriculum implementation, consistent with the theory proposed by Pratiwi et al, (Pratiwi, Fatmahanik, & Nugraheni, 2024), which emphasizes the importance of social emotional competencies in education, and with the research findings of Dzakiyyuddin (2024), which affirm the crucial role of Islamic based SEL in shaping character and enhancing the quality of learning in elementary schools (Dzakiyyuddin et al., 2024) .

Table 2. Frequency Distribution of Respondents' Implementation of the Independent Curriculum (Y)

Assessment Category	Score Range	Frequency (f)	Percentage (%)	Interpretive Category
Very Good	4.51 – 5.00	34	17.35	Implementation is highly effective
Good	3.76 – 4.50	63	32.14	Implementation runs well
Fairly Good	3.01 – 3.75	58	29.59	Requires further optimization
Poor	2.26 – 3.00	33	16.84	Needs improvement in planning and evaluation
Very Poor	1.00 – 2.25	8	4.08	Implementation quality is low
Total	—	196	100.00	—

Based on the frequency distribution results in Table 2 above, it can be seen that most respondents rated the Implementation of the Independent Curriculum (IKM) as being in the “Good” and “Fairly Good” categories. A total of 32.14% of respondents rated the implementation of the curriculum as Good, followed by 29.59% who rated it Fairly Good, and 17.35% who rated it Very Good. This indicates that the application of the main principles of the Independent Curriculum such as differentiated learning, formative assessment, and the Pancasila Student Profile Strengthening Project (P5) has been effectively carried out in both elementary schools within the Panglima Sulung Cluster, Tembilahan.

Conversely, 16.84% of respondents rated it as Poor and 4.08% as Very Poor, suggesting that a small portion of teachers still face challenges in optimizing the implementation of the Independent Curriculum, particularly in aspects of reflection, inter teacher collaboration, and students’ active participation in the learning process.

The mean score of 4.18 and a standard deviation of 0.41 indicate relatively consistent perceptions among respondents and demonstrate a high and steady level of implementation. This data reinforces previous findings that the success of the Independent Curriculum implementation cannot be separated from the role of Social Emotional Learning (SEL) based on Islamic values, which fosters a positive and character-driven learning environment. Meanwhile, the Frequency Distribution of Respondents’ Perception Scores on the Variable of Social Emotional Learning Based on Islamic Education (X) is presented in Table 3.

Table 3. Frequency Distribution of Respondents' Perception Scores on Social Emotional Learning Based on Islamic Education (X)

Assessment Category	Score Range	Frequency (f)	Percentage (%)	Interpretive Category
Very High	4.51 - 5.00	36	18.37	Implementation is highly optimal
High	3.76 - 4.50	67	34.18	Implementation runs effectively
Fairly High	3.01 - 3.75	58	29.59	Needs reinforcement in some areas
Low	2.26 - 3.00	27	13.78	Requires improvement in planning and practice
Very Low	1.00 - 2.25	8	4.08	Weak implementation of Islamic SEL
Total	—	196	100.00	—

Based on the results in Table 3, it can be seen that the majority of respondents gave a positive perception of the implementation of Social Emotional Learning (SEL) based on Islamic Education. A total of 34.18% of respondents rated the implementation of Islamic SEL as High, and 29.59% rated it as Fairly High, while 18.37% even rated it as Very High. This indicates that most teachers and students in the two elementary schools within the Panglima Sulung Cluster, Tembilahan, perceive that the application of social emotional values such as ikhlas (sincerity), sabar (patience), empati (empathy), ukhuwah (brotherhood), and amanah (trustworthiness) has been well implemented in daily learning activities.

Conversely, 13.78% of respondents rated it as Low and 4.08% as Very Low, indicating that a small portion of teachers and students have not yet fully understood or internalized the concept of social emotional learning from an Islamic perspective. This may be due to differences in teachers' levels of understanding regarding the Social Emotional Learning (SEL) concept, limited time to integrate these values into the learning process, or the lack of optimal training and institutional support from the schools.

The mean score of 4.21 with a standard deviation of 0.39 shows that respondents' perceptions of this variable are homogeneous, meaning there are no significant differences among teachers and students in assessing the implementation of Islamic SEL. This condition confirms that both schools have consistently applied social emotional and spiritual approaches, particularly through activities such as the Pancasila Student Profile Strengthening Project (P5) and daily character-building practices.

Overall, these results reinforce the assumption that the implementation of Social Emotional Learning based on Islamic Education makes a significant contribution to character formation, discipline, and a positive learning climate in elementary schools. This finding aligns with the theory of Hartati, which emphasizes the importance of developing social and emotional aspects in education (Hartati, 2023), and with the research of Kurniasih, which asserts that Islamic SEL can enhance learning effectiveness and strengthen students' character in the elementary school environment (Kurniasih, 2024). The results of the Correlation and Simple Linear Regression Test between variable X (Social Emotional Learning based on Islamic

Education) and variable Y (Implementation of the Independent Curriculum) are presented in Table 4.

Table 4. Results of Correlation and Simple Linear Regression Test between Variables X and Y

Test Statistic	Value	Interpretation
Correlation Coefficient (r)	0.672	There is a strong positive relationship between X and Y
Coefficient of Determination (R ²)	0.451	45.1% of the variation in Y is explained by X
t-count	12.384	> t-table (1.972) — significant
Significance Value (p)	0.000	< 0.05 — significant
Regression Equation	$Y = 1.872 + 0.554X$	Each one-unit increase in X increases Y by 0.554

Based on the simple regression analysis results in Table 6, the correlation coefficient (r) was found to be 0.672, indicating a positive and significant relationship between the variables Social Emotional Learning (SEL) Based on Islamic Education (X) and the Implementation of the Independent Curriculum (Y). This means that the higher the level of implementation of social emotional learning based on Islamic values in schools, the better the implementation of the Independent Curriculum in elementary education.

The coefficient of determination (R²) of 0.451 indicates that 45.1% of the variance in the success of Independent Curriculum implementation can be explained by the application of Islamic-based social emotional learning, while the remaining 54.9% is influenced by other factors such as infrastructure support, teacher competence, school management, and parental involvement.

The t_{count} value (12.384), which is greater than the t_{table} value (1.972), along with a significance value ($p = 0.000 < 0.05$), indicates that the relationship is statistically significant, so the research hypothesis is accepted. Thus, there is a positive and significant effect between the two research variables.

The regression equation $Y = 1.872 + 0.554X$ means that each one-point increase in the Social Emotional Learning Based on Islamic Education variable will increase the Implementation of the Independent Curriculum score by 0.554 points. This confirms that the better the integration of Islamic social emotional values such as ikhlas (sincerity), amanah (trustworthiness), empati (empathy), ukhuwah (brotherhood), and sabar (patience) in the learning process, the more effective the implementation of the principles of the Independent Curriculum in elementary schools will be.

Discussion

The results of the simple linear regression analysis show that there is a positive and significant influence between Social Emotional Learning (SEL) Based on Islamic Education (X) and the Implementation of the Independent Curriculum (Y), with a correlation coefficient of $r = 0.672$ and a significance value of $p = 0.000 (< 0.05)$. This means that the higher the level of application of Islamic value-based social emotional learning in elementary schools, the better the implementation of the Independent

Curriculum. These results support the theory of the Collaborative for Academic, Social, and Emotional Learning (Richerme, 2022) which emphasizes that students' social emotional competence forms the foundation for meaningful and sustainable learning (Richerme, 2022).

Furthermore, the coefficient of determination ($R^2 = 0.451$) indicates that 45.1% of the variation in the success of Independent Curriculum implementation can be explained by the application of Islamic based social emotional learning. This percentage is considered strong for the category of social education research, suggesting that the development of students' emotional and spiritual intelligence is a significant factor in supporting the achievement of the Pancasila Student Profile. This finding is consistent with the research of Addzaky, Bustomi, Khusnadin, and Alfani (2025), who found that holistic character development in students can be achieved through the integration of social emotional learning within Islamic education (Addzaky et al., 2025).

In addition, this study also shows that the application of values such as ikhlas (sincerity), sabar (patience), amanah (trustworthiness), ukhuwah (brotherhood), and adil (justice), as taught in Islamic education, serves as a reinforcement of students' social and emotional aspects. These values are practically internalized through activities such as daily reflection, Pancasila Student Profile Strengthening Projects (P5), and thematic, problem-based, and collaborative learning. In other words, teachers not only act as instructors but also as role models (*uswah hasanah*) in guiding students' emotional and moral development, in line with the holistic principles of Islamic education (Utomo & Rizqa, 2024).

This finding reveals a harmony between the Islamic spiritual-emotional approach and the philosophy of the Independent Curriculum, which emphasizes autonomous, reflective, and character-based learning. This approach aligns with the ideas of Syed M. Naquib al-Attas, who argued that Islamic education aims to form a balanced human being in intellect (*'aql*), heart (*qalb*), and action (*'amal*) (Atho'illah & Minarti, 2025). In the context of the Independent Curriculum, this balance is realized through the strengthening of self awareness, social awareness, and responsible decision making grounded in the values of tawhid (oneness of God).

The contribution of 45.1% reflects the strategic role of Islamic values such as sincerity (ikhlas), patience (sabr), trustworthiness (amanah), brotherhood (ukhuwah), and justice ('adl) in strengthening students' character and readiness to engage in differentiated learning and the Pancasila Student Profile Strengthening Project (P5). These values function as an internal moral foundation that reinforces core SEL competencies, including self awareness, emotional regulation, empathy, and responsible decision-making. This finding is consistent with previous studies indicating that the integration of SEL within Islamic education promotes holistic character development by simultaneously nurturing cognitive, emotional, and spiritual dimensions.

However, the remaining 54.9% of unexplained variance indicates that the implementation of the Independent Curriculum is also influenced by other contextual and systemic factors. These include teacher competence and professional readiness, school leadership, availability of infrastructure and learning resources, school culture, instructional management, and parental or community involvement. Prior research has shown that limited teacher understanding of the Independent Curriculum, weak

collaborative practices, and insufficient professional mentoring remain major challenges, particularly in the implementation of P5. Therefore, while Islamic-based SEL serves as a strong internal driver of curriculum success, its effectiveness depends on the presence of a supportive educational ecosystem.

When compared with previous studies, the findings of this research reinforce the conclusions of Cipriano et al, who reported that SEL positively influences school climate and learning outcomes. Nevertheless, this study extends existing literature by positioning Islamic values as the pedagogical foundation of SEL, rather than treating them as supplementary moral content. Unlike conventional SEL approaches that are predominantly grounded in Western psychological frameworks, Islamic based SEL embeds spiritual and moral principles as core components of social-emotional development. This contextualized approach enhances the relevance and internalization of SEL competencies among students in Indonesian elementary schools, particularly in religious and coastal communities. Such alignment resonates with the argument of Utomo and Rizqa, who emphasize that holistic Islamic education is highly compatible with the philosophical orientation of the Independent Curriculum, which prioritizes autonomy, reflection, and character based learning.

Overall, this study confirms that SEL based on Islamic Education is not merely a complementary element, but a key determinant in strengthening the effectiveness and sustainability of the Independent Curriculum. By integrating Islamic values into social emotional learning practices, schools are better positioned to foster students' character development, support the achievement of the Pancasila Student Profile, and enhance pedagogical quality. These findings sharpen the conclusion that the successful implementation of the Independent Curriculum requires not only pedagogical innovation, but also a strong moral and spiritual foundation that guides students' social-emotional growth in a holistic and culturally relevant manner.

From an empirical perspective, this result reinforces the assumption that the success of the Independent Curriculum implementation in elementary schools is strongly influenced by teachers' ability to integrate social-emotional values with Islamic principles in the learning process. Teachers with high Islamic social emotional intelligence are more capable of creating a positive learning atmosphere, supporting students' psychological well being, and fostering collaboration among learners. Therefore, developing teachers' competencies in the domain of Islamic social emotional education is an urgent need to ensure the sustainability of the Independent Curriculum implementation.

Overall, the findings of this study confirm that Social Emotional Learning Based on Islamic Education has a significant effect on the Implementation of the Independent Curriculum. This indicates that the application of Islamic values in the learning context not only enhances students' character quality but also strengthens the pedagogical structure of the Independent Curriculum, which focuses on independent learning, reflection, and the formation of a holistic Pancasila Student Profile one who is faithful, devoted to God Almighty, and noble in character.

CONCLUSION

The results of this study indicate that there is a positive and significant influence between Social Emotional Learning (SEL) Based on Islamic Education and the Implementation of the Independent Curriculum in elementary schools within the

Panglima Sulung Cluster, Tembilahan. This is evidenced by the correlation coefficient value ($r = 0.672$) and the significance level ($p = 0.000 < 0.05$), which means that the higher the implementation of Islamic social-emotional values, the better the quality of Independent Curriculum implementation. The coefficient of determination ($R^2 = 0.451$) shows that 45.1% of the variation in the success of Independent Curriculum implementation is influenced by the application of social emotional learning based on Islamic values.

These findings affirm that Islamic values such as ikhlas (sincerity), sabar (patience), amanah (trustworthiness), ukhuwah (brotherhood), and adil (justice) play a strategic role in shaping students' social emotional dimensions that support the realization of the Pancasila Student Profile. The integration between Islamic spirituality principles and social emotional competencies promoted by the Independent Curriculum contributes to the holistic character formation of learners intellectually intelligent, emotionally mature, and morally upright. Thus, Islamic based social emotional learning can be a strategic approach to enhancing the effectiveness and sustainability of Independent Curriculum implementation in elementary schools.

Based on the findings of this study, it is recommended that educators and policymakers systematically integrate Islamic based Social Emotional Learning into instructional planning, differentiated learning, and the Pancasila Student Profile Strengthening Project (P5) through targeted teacher professional development, while future research should explore the long-term impact of Islamic based SEL on students' academic, social, and moral outcomes as well as expand the study to diverse regional and socio-cultural contexts to enhance the generalizability of the findings.

Therefore, it can be concluded that Social Emotional Learning Based on Islamic Education not only trains students' emotional and social skills but also shapes the spiritual and moral dimensions that form the essence of national education goals. When Islamic values are consistently integrated into the Independent Curriculum, elementary education will not only produce intelligent students but also those who are strong in character, empathetic, and morally noble aligning with Indonesia's national vision to cultivate Pancasila Student Profiles who are faithful and devoted to God Almighty and possess noble character.

REFERENCES

- Addzaky, K. U., & Apriyanti, C. (2025). Konseptualisasi Nilai-Nilai Moral dalam Perspektif Islam. *Fikr: Jurnal Studi Keislaman*, 1(1), 1–19.
- Addzaky, K. U., Bustomi, Y. I., Khusnadin, M. H., & Alfani, I. H. D. (2025). Pengembangan karakter holistik peserta didik melalui integrasi social-emotional learning dalam pendidikan Islam. *Bustanul Ulum Journal of Islamic Education*, 3(1), 60–84.
- Agustina, O. D., Nasution, N., Gunansyah, G., Mariana, N., & Puspita, A. M. I. (2025). Implementation of Social Emotional Learning In Elementary Schools Within the Merdeka Curriculum. *Journal of Innovation and Research in Primary Education*, 4(2), 160–169.
- Ahmed, I., Hamzah, A. B., & Abdullah, M. N. L. Y. B. (2020). Effect of Social and Emotional Learning Approach on Students' Social-Emotional Competence. *International Journal of Instruction*, 13(4), 663–676.
- Arikunto, S. (2022). Arikunto, Suharsimi, Prosedur Penelitian Suatu Pendekatan Praktek, Rineka Cipta, Jakarta. *Jurnal EMBA*, 1(3).
- Atho'llah, M., & Minarti, S. (2025). Evaluasi Pendidikan Berbasis Nilai Islam: Kajian Konseptual Berdasarkan Pemikiran Syed Muhammad Naquib al-Attas. *Philosophiamundi*, 3(3).
- Cipriano, C., Ha, C., Wood, M., Sehgal, K., Ahmad, E., & McCarthy, M. F. (2024). *Social and Emotional Learning: Research, Practice, and Policy*.
- Cipriano, C., Strambler, M. J., Naples, L. H., Ha, C., Kirk, M., Wood, M., ... McCarthy, M. (2023). The state of evidence for social and emotional learning: A contemporary meta-analysis of universal school-based SEL interventions. *Child Development*, 94(5), 1181–1204.
- de Souza, R. R., Toebe, M., Mello, A. C., & Bittencourt, K. C. (2023). Sample size and Shapiro-Wilk test: An analysis for soybean grain yield. *European Journal of Agronomy*, 142, 126666.
- Dermody, C. M., Dusenbury, L., Greenberg, M., Godek, D., Connor, P., Cross, R., ... Atwell, M. (2022). A Developmental Framework for the Integration of Social and Emotional Learning and Career and Workforce Development. *Collaborative for Academic, Social, and Emotional Learning*.
- Dzakiiyuddin, M., Musa, A., Irham, M., & Alawiyah, T. (2024). SOCIAL EMOTIONAL LEARNING (SEL) TERINTEGRASI PENDIDIKAN AGAMA ISLAM DI SEKOLAH DASAR ISLAM MANAARATUL IMAN BANDUNG. *Pendas: Jurnal Ilmiah Pendidikan Dasar*, 9(04), 840–855.
- Hair, J., & Alamer, A. (2022). Partial Least Squares Structural Equation Modeling (PLS-SEM) in second language and education research: Guidelines using an applied example. *Research Methods in Applied Linguistics*, 1(3), 100027.
- Hartati, Y. L. (2023). Analisis dampak pendidikan karakter terhadap perkembangan sosial dan emosional siswa. *Jurnal Multidisiplin Indonesia*, 2(7), 1502–1512.
- Hidayat, W., & Putro, K. Z. (2024). Implementasi kurikulum merdeka dalam pendidikan Pancasila di sekolah dasar: Profil pelajar sebagai aset bangsa. *Journal of Nusantara Education*, 3(2), 79–90.
- Imania, A., & Suprayitno, S. (2024). Analisis Penerapan Proyek Penguatan Profil Pelajar Pancasila (P5) Tema Kewirausahaan Pada Kurikulum Merdeka Kelas IV di SD Islam

- Darussalam Kedungrejo Bojonegoro. *Jurnal Penelitian Pendidikan Guru Sekolah Dasar*, 12(2), 14–28.
- Kaspar, K. L., & Massey, S. L. (2023). Implementing social-emotional learning in the elementary classroom. *Early Childhood Education Journal*, 51(4), 641–650.
- Kurniasih, S. R. (2024). *Penerapan pembelajaran berdiferensiasi terintegrasi Sosial Emotional Learning (SEL) dalam pembelajaran PAI untuk meningkatkan motivasi belajar peserta didik kelas VII SMP Negeri 02 Dayeuhkolot Kabupaten Bandung*. UIN Sunan Gunung Djati Bandung.
- Moleong, L. J. (2022). *Metodologi penelitian kualitatif edisi revisi*.
- Nurhayati, Dina Liana, M. (2025). *The Relationship between Communication System , Work Motivation , and Reward Management with Human Resource Development in Madrasah*. 09(02), 591–605.
- Nurhayati, N., Latif, M., & Anwar, K. (2024). The Influence of Organizational Culture, Career Expectations, and Leadership Beliefs On Achievement Motivation In Integrated Islamic Primary Schools Riau Islands *Dinasti International Journal of ...*, 5(5), 1150–1168.
Retrieved from
<https://dinastipub.org/DIJEMSS/article/view/2700%0Ahttps://dinastipub.org/DIJEMSS/article/download/2700/1803>
- Pratiwi, M. M. A., Fatmahanik, U., & Nugraheni, Z. (2024). Integrating Social-Emotional Learning (SEL) in Primary Education: a Systematic Literature Review. *Proceeding of Annual International Conference on Islamic Education and Language (AICIEL)*, 219–236.
- Richerme, L. K. (2022). The Hidden Neoliberalism of CASEL’s Social Emotional Learning Framework: Concerns for Equity. *Bulletin of the Council for Research in Music Education*, (232), 7–25.
- RISSET, D. A. N. T. (2022). Kementerian pendidikan, kebudayaan, riset, dan teknologi. *Universitas*, 1(1), 2.
- Sahnan, A., & Wibowo, T. (2023). Arah Baru Kebijakan Kurikulum Merdeka Belajar Di Sekolah Dasar. *SITTAH: Journal of Primary Education*, 4(1), 29–43.
- Soesana, A., Subakti, H., Karwanto, K., Fitri, A., Kuswandi, S., Sastri, L., ... Lestari, H. (2023). *Metodologi Penelitian Kuantitatif*.
- Sugiyono. (2022). Sugiyono, Metode Penelitian Kuantitatif Kualitatif dan R&D. CV. Alfabeta, Bandung, 25.
- Utomo, E., & Rizqa, M. (2024). Merdeka belajar dan pendekatan holistik: Pendidikan Islam yang terintegrasi. *Instructional Development Journal*, 7(1), 225–234.
- Yunus, R. N., Rosida, S., & Ramadani, M. (2024). IMPLEMENTATION OF THE INDEPENDENT CURRICULUM IN INDONESIAN LANGUAGE LEARNING. *PROCEEDING OF INTERNATIONAL CONFERENCE ON EDUCATION, SOCIETY AND HUMANITY*, 2(1), 1587–1594.
- Zamhari, Z., Noviani, D., & Zainuddin, Z. (2023). Perkembangan pendidikan di Indonesia. *Morfologi: Jurnal Ilmu Pendidikan, Bahasa, Sastra Dan Budaya*, 1(5), 1–10.