Construct Social Emotional Learning (SEL) in the Islamic Paradigm for Muslim Students in Indonesia

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Abstract

Adherents of Islam use religious values as a basis for living life. Therefore, the psychological concepts used in helping a Muslim must be contracted based on Islamic values such as the concept of social emotional learning (SEL). SEL constructs integrated with Islamic values include Self-awareness, Self-management, Social Awareness, Relationship skills, Responsible decision making. The aim of this research is to construct the concept of social emotional learning in the Islamic paradigm for Muslim students in Indonesia. The current research data was collected from a total of 534 Muslim students in Indonesia aged between 14 and 18 years. The SEL construct in the Islamic paradigm covers all stages of the process by compiling the aspects and indicators contained therein. The construction process involves explanatory factor analysis and confirmatory factor analysis tests. The results of this construct obtain a new concept of SEL in the Islamic paradigm which consists of seven aspects/factors with a total of 19 indicators. Thus, this new construct of SEL in the Islamic paradigm can then be used by psychology developers to identify SEL in the Islamic paradigm in Muslim students in Indonesia. This construct will complement previous findings regarding social emotional learning, based on Islamic values in Muslim students in Indonesia.

INTRODUCTION

The phenomenon of globalization and in Indonesia, where Muslims are the majority, there is an increase in diversity in schools and society, thus underpinning the importance of social emotional learning (SEL). Muslim students in Indonesia face unique challenges related to identity, social integration, and potential discrimination that can affect their social-emotional development (Durlak et al., 2011). Adapted SEL learning can help them develop the resilience, self-esteem, and social navigation skills needed to face these challenges. Islamic values and teachings often have strong social-emotional components, such as an emphasis on empathy, patience, and self-control (Putra, 2016). Integrating these aspects into SEL programs can create a more holistic and culturally relevant approach for Muslim students, helping them connect social-emotional learning with their spiritual values. Muslim students in their developmental period need to be equipped with the skills to understand and appreciate cultural differences, and empathize with various perspectives. The growing awareness of the importance of emotional intelligence in life and career success also encourages the integration of SEL into the educational curriculum. By integrating academic learning and social-emotional development, schools can better prepare students to become well-balanced, resilient, and positive contributors in a changing society (Elias et al., 2016).

The benefits of SEL from an Islamic perspective have shown that effective implementation of SEL can provide positive benefits, such as increased academic achievement, better social relationships, and better mental health (Durlak et al., 2011; Greenberg et al., 2003). By integrating Islamic values into the SEL construct, these benefits can be achieved while strengthening the foundation of Muslim students' faith and morals. In other words, SEL helps students develop emotional intelligence and interpersonal skills that are very much needed in the daily lives of Muslim students in Indonesia (Khalid et al., 2022).

Islam places great emphasis on the importance of good character education (morals). The Qur'an and Hadith provide complete guidelines on how to develop noble character, such as honesty, justice, wisdom, patience, and compassion (Khalid et al., 2022; Mursyidi, 2021; Putra, 2016). The SEL construct from an Islamic perspective can help Muslim students develop positive character in accordance with the teachings of their religion. The importance of SEL in education in Indonesia can be seen from several aspects such as improving academic achievement and learning motivation (Brackett et al., 2012; Durlak et al., 2011), reducing negative behaviors such as violence, bullying and juvenile delinquency (Durlak et al., 2011; Taylor et al., 2017), developing social and emotional skills needed in the world of work (Elias et al., 2016), helping students adapt better in facing challenges and pressures (Rusk et al., 2018), creating a more positive and conducive learning environment (Elias et al., 2016). The importance of SEL has been conveyed, the Indonesian Ministry of Education and Culture has integrated aspects of character development and emotional intelligence in the 2013 Curriculum. However, its implementation is still not optimal and needs to be further developed (Bletwitt, et al., 2018). The need to integrate religious values in education shows that the integration of religious values in education is very important to shape the character and personality of students as a whole. In the context of Islam, education not only aims to educate intellectuals, but also to shape noble morals and characters in accordance with Islamic teachings (Putra, 2016; Hidayatullah, et.al., 2024).

However, the implementation of SEL in the context of culture and religion in Indonesia, especially in the Muslim community, sometimes creates tension with some aspects of SEL that come from a Western perspective (Bletwitt, et al., 2018). For example, concepts such as open emotional expression or assertiveness need to be adjusted to align with the values of politeness and respect that are upheld in Indonesian culture and Islamic teachings. This inconsistency can cause resistance or confusion among students and parents.

In relation to the above needs, the study of the Social Emotional Learning (SEL) Construct in the Islamic Paradigm for Muslim Students in Indonesia is motivated by the urgent need to integrate social emotional learning with Islamic values in the context of education in Indonesia. According to Raihani (2017), the Indonesian education system still tends to focus on the cognitive aspect, while the social emotional aspect is often neglected. On the other hand, Islam as the majority religion in Indonesia has teachings that are rich in social and emotional values (Sahin, 2018). Previous research conducted by Elias et al. (2016) showed that SEL can significantly improve academic achievement and student well-being. However, the application of SEL in Muslim-majority countries such as Indonesia is still limited and often does not consider the local cultural and religious context (Susilo & Dalimunthe, 2019). This gap raises the need to develop an SEL construct that is in line with the Islamic paradigm and relevant to the Indonesian context.

Therefore, more structured and systematic efforts are needed to integrate SEL in the Islamic-based education curriculum in Indonesia. The need to integrate religious values in education shows that the integration of religious values in education is very important to shape students' complete character and personality. In the Islamic context, education not only aims to educate intellectuals, but also forms noble morals and character in accordance with Islamic teachings (Putra, 2016; Hidayatullah, et al., 2024). Thus, education in Indonesia can

produce a young generation who is not only academically intelligent, but also has good emotional intelligence and social skills. In addition, further research and development is needed to design SEL programs that are effective and contextual to Islamic culture and values in Indonesia. Collaboration between educational experts, psychologists, and religious leaders is also needed to ensure proper integration between SEL concepts and Islamic values.

METHODS

Population and the Methods of Sampling

There were 534 Muslim students involved in this research who were studying in secondary schools (SMP and SMA) from several cities in Indonesia, who were selected using cluster random sampling techniques. Students range in age from 14-18 years from several large islands in Indonesia such as Java, Sumatra, Kalimantan and Sulawesi. Muslim students who were research subjects were taken using a proportional random sampling technique with inclusive criteria for Muslim students in grades 9 to 12, see tabel 1.

Procedure

The preparation of SEL in the Islamic paradigm is carried out in several stages; 1) preparation of theoretical constructs, 2) Expert Review (Content Validity), and 3) Construct testing, and 4) data analysis.

Preparation of Theoretical Constructs

The first stage in the process of constructing SEL in the Islamic paradigm that needs to be prepared is to review several research results regarding this theme (Hox, 2021). In the second stage, theoretical studies from various reading sources such as books and articles related to SEL and Islamic theories can be translated into several forms of core aspects and indicators to make it easier for teenagers to reflect.

Expert Review (Content Validity)

The core activity at this stage is to validate the content/concept of SEL which has been constructed in the Islamic paradigm in the form of core aspects and indicators. The success of psychological theories in predicting individual behavior is determined by the level of validity and reliability (Beavers et al., 2019). The ability of a theoretical construct to obtain a correct description of the variables being measured is called the concept of validity. The validation process consists of three types, namely content, criterion and construct validity (Hair et al., 2019; Marsh et al., 2020). In this study, content/construct validity was examined. The data collection process was carried out by submitting a draft theory consisting of 7 aspects and 20 indicators that had been reviewed by experts (3 educational psychologists and 3 Islamic academics). Expert involvement was carried out in the review process to assess whether there were aspects or indicators of the theory that could give rise to misunderstandings and predict

Table.1 Participant distribution

Domicile	Gender	Total	Percent
Java	Male	77	14%
	Female	138	26%
Sumatra	Male	65	12%
	Female	56	11%
Kalimantan	Male	46	9%
	Female	65	12%
Sulawesi	Male	38	7%
	Female	49	9%
Total		534	100%

its relevance to the educational process of Muslim students in Indonesia. So that, the data processed in this stage is the result of an assessment by experts regarding the SEL construct that had previously been compiled. Based on input from experts, 2 indicators were found that needed improvement, and 1 indicator was deleted. Thus, the remaining 19 items were included in the SEL theory design. The level of construct validity of the theory is determined through this process.
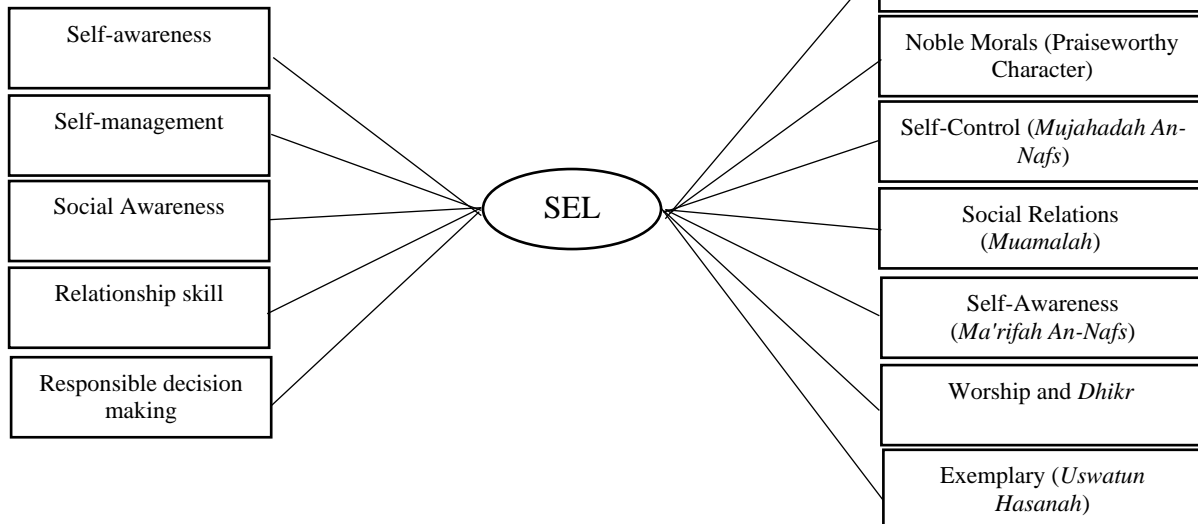
Before Construction   **After Construction**

Figure 1. SEL Change Construct in the Islamic Paradigm

Construct Test

Furthermore, to find out whether the SEL concept in the Islamic paradigm which has been prepared based on the results of expert input can be used as a measure and is able to describe the condition of Muslim students in Indonesia, the SEL concept indicators are compiled in the form of statement sentences and given to Muslim students who are the subjects of the study as a form of second data collection. The trial process was carried out on all 534 Muslim students who had previously been selected using proportional random sampling techniques from several cities in Indonesia. These subjects were spread across several islands such as Java, Sumatra, Kalimantan and Sulawesi to test whether the 19 statement items representing indicators for each aspect of SEL could be understood correctly by Muslim students. The indicators that had been converted into statements were then read by the counseling teacher at the school who acted as the researcher's assistant to the Muslim students where they were assigned. through the assistance of counseling teachers, Muslim students were then given the opportunity to convey their responses to the statement items that had been read through an online form that had been prepared by the researcher. From this application, all teenagers stated that the items in each indicator item representing aspects of SEL could be well understood by Muslim students as material for their reflection.

Subjects can respond to each statement that has been prepared by the researcher, five alternative Likert type answers are provided as follows: "very suitable", "suitable", "doubtful", "not suitable", and "very not suitable" for 19 items the scale of the character of justice. Thus, the form provided will allow each youth to respond to each item using one of the five answer options that have been given to them.

Data Analysis

The SEL construct test in the Islamic paradigm for Muslim students in Indonesia was carried out to obtain evidence of the content and construct validity of the theory. The search for evidence of content validity is used through expert testing. Meanwhile, the construct validity test was carried out using Exploratory Factor Analysis (EFA) and Confirmatory Factor Analysis (CFA) techniques to determine the structure of SEL aspects and indicators in the Islamic paradigm. EFA was conducted using data obtained from 304 adolescents. Meanwhile, CFA was carried out using data obtained from 230 teenagers. In the analysis results, the cut-off point for determining factors is 0.30. The indicator constructs and aspects of SEL in the Islamic paradigm were obtained from the EFA results, then tested again with CFA. This analysis process was carried out using the AMOS 23.0 program application.

RESULTS AND DISCUSSION

Results

The Cell construct in the Islamic paradigm that has been developed by researchers can be used as a reference in the assistance process for Muslim students in Indonesia to measure and develop SEL in themselves. Overall, the research subjects involved in developing the SEL construct in the Islamic paradigm were 534 Muslim students separated into two groups. The first group consists of 304 Muslim students, the data will be used for exploratory factor analysis (EFA). Meanwhile, for the second group consisting of 230 Muslim students, the data will be used for confirmatory factor analysis (CFA). In testing each type of construct test, it is carried out by looking at the correlation level of the total indicator scores. The term correlation meant is finding out the relationship between the value taken from each indicator and the total value of the aspect represented. The correlation value between items in one factor should be above 0.3. Correlation values below 0.3 are often considered too low to indicate a meaningful relationship between items and factors (Hair et al., 2019). Indicators with a correlation value of 0.30 or higher have a better level (>0.30). The results show that none of the 19 SEL indicators in the Islamic paradigm is lower than the total score (<0.30). The best construct that shows the relationship between each aspect and indicator in the SEL theory construct is that exploratory factor analysis is used.

Exploratory Factor Analysis

The data suitability assessment process was carried out from the results of data obtained from Muslim students who were research subjects. This is done before exploratory factor analysis is carried out, the Kaiser-Meyer-Olkin (KMO) and Bartlett tests of sphericity will be carried out first (Table 2).

Next, the results of the KMO test measurements will be used to see the suitability of the sample that will be factored. The KMO test results obtained a value of 0.723 and the results of Bartlett's Test of Sphericity (X2 = 728.505, sd = 190, p = 0.000) were declared significant (Table 1). After the KMO test results were carried out which showed that the data set was suitable for factor analysis, a factor analysis process was carried out using the Component Analysis method/aspect theory to reveal the factor structure (Schreiber, 2021). Determining the number of aspects that are factors in the SEL construct in the Islamic paradigm was carried out after examining the scree plot graph.

Table 2. KMO and Bartlett's Test

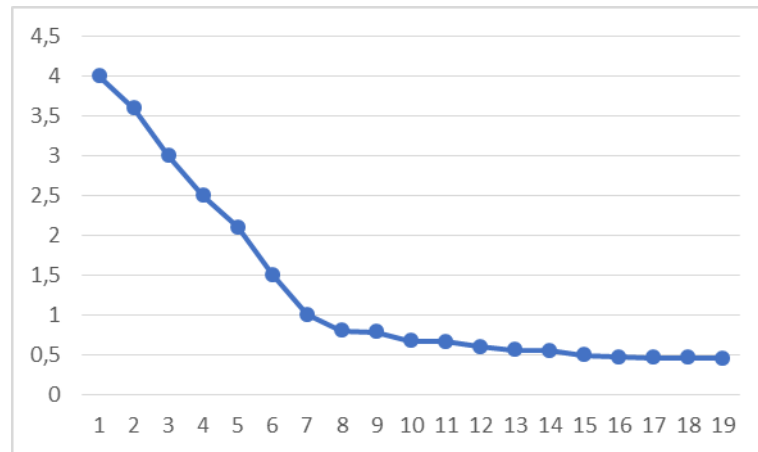| Kaiser-Meyer-Olkin Measure of Sampling Adequacy.		,773
Bartlett's Test of Sphericity	Approx. Chi-Square	728,505
	Df	190
	Sig.	,000

Figure 2. Scree Plot

Figure 2 above shows that the change in point direction occurs after the seventh point (initially vertical, then becomes horizontal). Then, the Direct Oblimin oblique rotation method was used for data analysis. If it is suspected that there is a correlation between factors, skewed totalation is used (Marsh et al., 2020). Next, the cut-off point is taken with a loading value of 0.30 and for each item contained in two different factors, another thing that needs to be considered is that the difference in loading between the two values must be 0.10 or higher (Schreiber, 2021). All indicators in the SEL structure are collected into seven factors, and each factor consists of 3-2 items.

Table 3 above explains the values for each aspect of SEL, which are then called factors. The first factor is 21.318% of the total variance and the eigenvalue is 5.126. The second factor has a total variance of 15.923% and an eigenvalue of 4.622. The third factor has a total variance of 8.362% of the total variance and an eigenvalue of 3.528. The fourth factor explains the total variance of 7.232% and the eigenvalue is 3.371. The fifth factor explains the total variance of 5.323% and the eigenvalue is 2.622. The sixth factor explains the total variance of 5.512% and the eigenvalue is 2.528. The seventh factor explains the total variance of 4.332% and its eigenvalue is 1.281. The SEL construct accounts for 43.722% of the total variance, which is considered sufficient because to be acceptable it is necessary to take into account a percentage of the total variance that ranges from 40% to 60% (Goretzko et al., 2019).

Koran (2020) explains that a good concept or construct can be seen from the high variance explained. Table 4 shows the distribution of indicators across 9factor0 aspects along with their factor loadings. Table 4 shows that the factor loadings of items on various scales are (0.548 – 0.854), taking into account the sample size, the factor loading value is determined to be 0.45 or higher, which is a good value (Koran, 2020). The factor loading value on the first factor varies between 0.586 and 0.781. The indicators for this factor are related to the behavior of Muslim students related to servants of God; thus, this factor is referred to as "the aspect of the oneness of God (Tauhid)". The loading factor value in the second aspect ranges from 0.567 to 0.671. The items in this factor relate to the commendable behavior of Muslim students, so this factor is called the "noble moral factor". The loading

Tabel 3. Explanation of the Variance of the Factors in the Justice Character Scale

Factor	1	2	3	4	5	6	7
Eigenvalues	5.126	4.622	3.528	3.371	2.622	2.528	1.281
Variance explained (Total)	21.318	15.923	8.362	7.232	5.323	5.512	4.332
Variance explained (cumulative)	21.318	22.238	38.598	33.921	31.231	42.728	43.722

Tabel 4. Exploratory Factor Analysis for Fairness Character Scale in Adolescents

Item	T1	T2	T3	A1	A2	A3	P1	P2	P3	H1	H2	H3	K1	K2	K3	UB1	UB2	US1	US2
Covariance	.712	.723	.584	.645	.556	.612	.556	.612	.593	.486	.490	.502	.741	.787	.732	.626	.858	.820	.568
Faktor 1	.651	.586	.781	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Factor 2	-	-	-	.567	.671	.658	-	-	-	-	-	-	-	-	-	-	-	-	-
Factor 3	-	-	-	-	-	-	.745	.635	.726	-	-	-	-	-	-	-	-	-	-
Factor 4	-	-	-	-	-	-	-	-	-	.640	.566	.548	-	-	-	-	-	-	-
Factor 5	-	-	-	-	-	-	-	-	-	-	-	-	.640	.566	.548	-	-	-	-
Factor 6	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	.656	.854	-	-
Factor 7	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	-	.652	.565

factor value on the third aspect varies between 0.635 to 0.745. The items in this factor relate to behavior related to the ability to control oneself, so it is called "Self-control Factor". The loading factor value on the fourth aspect varies between 0.548 to 0.640. These things are associated with behavior related to other people, these factors are called "social relations factors". The loading factor value on the fifth aspect varies between 0.691 to 0.737. These things are associated with behavior related to individuals who have self-awareness, these factors are referred to as "self-awareness factors". The loading factor value on the sixth aspect varies between 0.656 to 0.854. These things are associated with the behavior of worship or dhikr, this factor is called the "worship or dhikr factor". The loading factor value on the seventh aspect varies between 0.652 to 0.565. These things are associated with exemplary behavior, this factor is called the "exemplary factor".

Found the structure of SEL in the Islamic paradigm, and found seven aspects. The three indicators in the first aspect relate to "Tawhid (Oneness of God)"; The three indicators in the second aspect relate to "Noble Morals (Praiseworthy Character)"; three indicators in the third aspect relate to "self-control", and three indicators in the fourth aspect relate to "social relations". Three indicators in the fifth aspect relate to "self-awareness", two indicators in the sixth aspect relate to "worship or dhikr", and two indicators in the seventh aspect relate to "exemplary".

Confirmatory Factor Analysis

After determining the construct of the seven aspects and 29 indicators obtained from the results of the SEL construct in the Islamic paradigm using exploratory factor analysis, the confirmatory factor analysis model was then used to construct and view the latent factors in the SEL structure and the dependent relationships between these factors using the AMOS program. Confirmatory factor analysis was then carried out to determine the suitability of the Chi-square, GFI, RMSEA, CFI and AGFI values. Scores above ninety (>0.90) are accepted. This means that the value included in the very good criteria must be > 0.95. Meanwhile, the RMSEA value is an acceptable value that must be less than 0.08. This means that the value included in the very good criteria must be less than 0.05 (Marsh et al., 2020).

The model can be accepted with very good criteria if the Chi-square value obtained and the comparison of the goodness-of-fit Chi-square value with the degrees of freedom is 2. However, if the value is between 2 and 3, then the model can be accepted with very good criteria. this indicates an acceptable fit (Hox, 2021). As seen in Table 5, the value is "X2/df = 2.645". When examining the model fit values, it can be seen that RMSEA= 0.045, NNFI= 0.915, CFI= 0.913, GFI= 0.939 and AGFI= 0.903.

Table 5. Confirmatory Factor Analysis of the Goodness-of-fit Values

X^2	$X^{2/df}$	CFI	TLI (NNFI)	GFI	AGFI	RMSEA
368.211	2.645	.913	.914	.939	.903	.045

From the values displayed above, it can be concluded that the SEL construct has an acceptable match to the seven aspects/factors of the SEL construct in the Islamic paradigm. Figure 2 shows a path diagram that displays the value of SEL standard aspects/factors for seven aspects of the SEL construct in the Islamic paradigm.
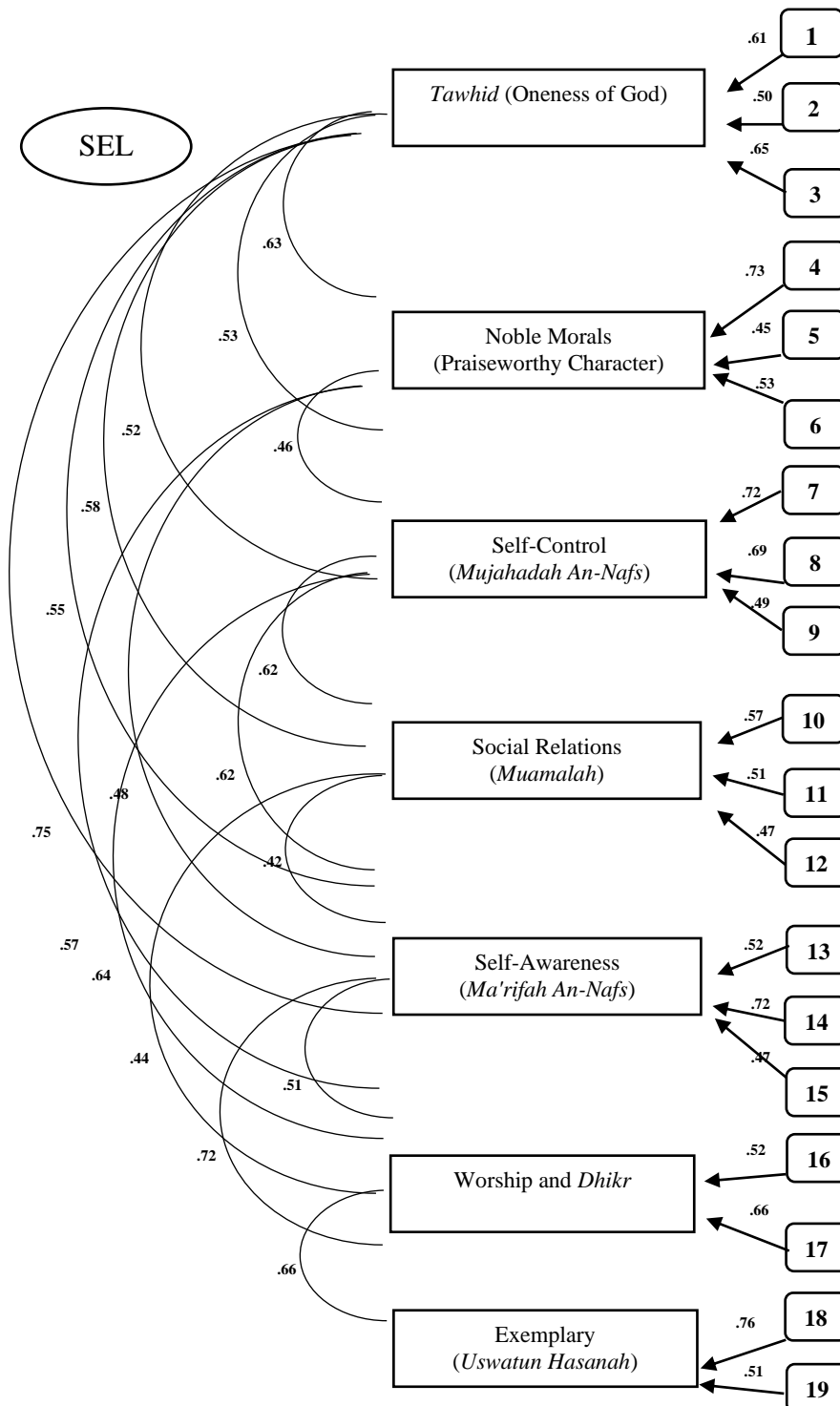

Figure 2.Factor analysis findings confirmatory the Construcsion of SEL in Islam Paradigm

Discussion

The literature review, findings of SEL development in Indonesia, and expert opinions as well as the results of EFA and CFA coefficient calculations show the seven strongest factors

in the construct of SEL in the Islamic paradigm for Muslim students in Indonesia, namely; Tauhid (Oneness of God), Noble Akhlak (Praiseworthy Character), self-control, social relationships, self-awareness, worship or (*dhikr*), and exemplary. The scores obtained from the EFA and CFA test results are sufficient to show that the SEL construct is in the Islamic paradigm for Muslim students in Indonesia. Because the consistency coefficient was found to vary between 0.75 and 0.84 for the seven aspects/indicators of the SEL construct, this can be used as evidence of the construct validity of the theory. This evidence was confirmed by confirmatory factor analysis. The model fit index exceeded the value of 0.85 and the RMSA value of the model was found to be 0.045 $p<0.01$. Therefore, seven aspects have been developed into 19 indicators that represent the SEL construct in the Islamic paradigm for Muslim students in Indonesia see Table 6.

Table 6. SEL Construct in the Islamic Paradigm

No.	Aspec	Indicator
1	*Tawhid* (Oneness of God)	o Understand that all human emotions and social behavior must originate from obedience to Allah SWT. o Instill awareness that every action will be accountable before God. o Cultivate a sense of gratitude and patience in dealing with various social and emotional situations.
2	Noble Morals (Praiseworthy Character)	o Develop commendable qualities such as honesty, justice, wisdom, courage, patience and humility. o Instill values such as compassion, empathy, tolerance, and respect for others. o Get used to prosocial behavior such as helping, sharing, and working together.
3	Self-Control (*Mujahadah An-Nafs*)	o Teaches control of negative emotions such as anger, envy, envy and arrogance. o Practice patience and resilience in facing challenges and temptations. o Get used to self-discipline and good time management.
4	Social Relations (*Muamalah*)	o Instill the principles of good social interaction, such as respecting parents, teachers and elders. o Develop effective communication skills, listen well, and respect the opinions of others. o Get used to a caring attitude towards others and the surrounding environment
5	Self-Awareness (*Ma'rifah An-Nafs*)	o Help students understand their own strengths and weaknesses. o Develop awareness of the emotions and behavior that arise within oneself. o Train self-evaluation skills and continuous self-improvement.
6	Worship and *Dhikir*	o Practicing acts of worship such as prayer, fasting, and reading the Koran as a means of soul purification and self-control. o Get into the habit of *dhikr* (remembering Allah) in all situations to foster inner calm and emotional calm.
7	Exemplary (*Uswatun Hasanah*)	o Emphasize the importance of role models from parents, teachers, and community leaders in practicing SEL. o Emulate the noble behavior and morals of the Prophet Muhammad SAW and his companions.

Based on the results of the SEL construct based on Islamic values, the social emotional learning (SEL) theory construct has been developed by integrating principles and teachings from the Al-Quran and Hadith, see table 6. The SEL theory construct from an Islamic perspective aims to develop students' social and emotional skills holistically, in line with Islamic values and teachings (Humphries et al., 2020). In this way, students not only have good social and emotional skills, but also have a solid foundation of faith and noble morals.

The SEL concept is in harmony with the principles of Islamic teachings. In Islam, fostering noble morals and developing emotional intelligence and social skills are important aspects in educating humans holistically (Majdi, 2024; Sitrous, et. al., 2023; Putra, 2016). This is in line with the goals of SEL which aims to develop individuals' abilities to manage emotions, build positive relationships, and make responsible decisions.

The development of the social emotional learning (SEL) construct in the Islamic paradigm has great potential to be applied in the world of education in Indonesia. As a country with a majority Muslim population, the integration of Islamic values in education is relevant and important. The application of SEL combined with Islamic teachings can help shape students' complete character and personality, in accordance with national education goals.

Studies have shown that SEL programs that integrate Islamic values can improve students' emotional intelligence, empathy, self-control and social skills (Calhoun, et.al., 2020; Bletwitt, et al., 2018). This contributes to achieving the goals of character education in Indonesia. The development of SEL in the Islamic paradigm is also in line with the concept of holistic education which emphasizes the formation of the whole person, including cognitive, affective and spiritual aspects (Sitrous, et.al., 2023; Suhaimi, 2017). This approach is in accordance with the Islamic view of comprehensive education.

Family and community involvement in Islamic-based SEL programs can strengthen the implementation and sustainability of the application of social-emotional skills in students' daily lives (Calhoun, et.al., 2020; Bletwitt, et al., 2018). This is in line with the concept of community-based education which is emphasized in the national education system. The implementation of SEL in the Islamic paradigm in schools can have a positive impact on the development of students' positive character and behavior, as well as creating a conducive and harmonious learning environment (Sitrous, et. al., 2023; Putra, 2016).

Research on SEL in an Islamic context has shown that this approach can have a positive impact on developing positive character and behavior in students. Several studies have found that SEL programs integrated with Islamic values can increase students' emotional intelligence, empathy, self-control and social skills (Calhoun, et.al., 2020; Bletwitt, et al., 2018).

In the Islamic paradigm, SEL development does not only focus on cognitive and behavioral aspects, but also emphasizes character formation that is rooted in faith and devotion to Allah SWT (Sitrous, et.al., 2023; Suhaimi, 2017). Research shows that the integration of spiritual and religious values in SEL programs can strengthen the internalization and implementation of social-emotional skills in daily life (Calhoun, et.al., 2020; Bletwitt, et al., 2018).The SEL approach in Islam also emphasizes the role of the family and social environment in supporting the development of social-emotional skills in children (Putra, 2016). Studies reveal that parental and community involvement in SEL programs can increase the effectiveness and sustainability of the application of social-emotional skills (Calhoun, et.al., 2020; Bletwitt, et al., 2018).

Implications

The implications obtained from the results of this study indicate that the Social Emotional Learning (SEL) construct in the Islamic paradigm has great potential to be applied

in the education system in Indonesia. The integration of Islamic values into SEL can help shape students' character and personality holistically, in line with national education goals. The implementation of Islam-based SEL in schools can have a positive impact on the development of students' character and positive behavior, as well as creating a conducive and harmonious learning environment.

However, this study has several limitations. First, this study is limited to the context of Muslim students in Indonesia, so generalization to other populations may be limited. Second, this study focuses on the development of theoretical constructs and has not fully tested the effectiveness of its implementation in daily educational practices. Third, although seven aspects of SEL in the Islamic paradigm have been identified, further research is needed to understand how these aspects interact and develop over time.

Limitations

Based on these findings and limitations, several recommendations can be put forward. First, longitudinal research is needed to evaluate the long-term impact of the implementation of Islam-based SEL on students' character development and academic achievement. Second, a comparative study between conventional SEL and Islam-based SEL approaches can provide valuable insights into the relative effectiveness of the two approaches. Third, the development of teacher training programs and curriculum materials specific to Islam-based SEL is highly recommended to facilitate effective implementation in schools. Finally, further research is needed to explore effective ways of integrating Islamic values with SEL approaches, as well as measuring their impact on students' long-term positive character and behavioral development.

CONCLUSIONS

This study successfully developed the construct of Social Emotional Learning (SEL) in the Islamic paradigm for Muslim students in Indonesia. Through exploratory factor analysis (EFA) and confirmatory factor analysis (CFA), seven main aspects of SEL in the Islamic context have been identified: Tauhid (Oneness of God), Akhlak Mulia (Praiseworthy Character), Self-Control, Social Relationships, Self-Awareness, Worship or Dhikr, and Role Modeling. The results of the analysis indicate that this construct has good validity and reliability, with a coefficient consistency between 0.75 and 0.84 for the seven aspects. This Islamic-based SEL construct has great potential to be applied in the education system in Indonesia, in line with the goals of national education and the concept of holistic education in Islam. The integration of Islamic values into SEL can improve students' emotional intelligence, empathy, self-control, and social skills. This study also emphasizes the importance of the role of families and communities in supporting the development of social-emotional skills in children. However, further research is needed to explore the effective implementation of this construct in everyday educational practice and its long-term impact on students' character development and academic achievement.

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