



Integrative Learning Strategy of Islamic Religious and Vocational Education in Forming Religious Character at Diponegoro Vocational School, Jombang

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Abstract

The growing demand for vocational graduates who possess both technical competence and moral integrity requires a learning model that integrates Islamic Religious Education (IRE) with vocational subjects. However, empirical evidence regarding the institutional implementation of such integration in vocational schools remains limited. This study investigates the planning, implementation, and evaluation of an integrated IRE–vocational learning strategy for fostering students' religious character at SMK Diponegoro Jombang. Employing a qualitative approach with an exploratory descriptive case study design, data were collected through systematic observations, document analysis, and semi-structured in-depth interviews with school leaders, IRE and vocational teachers, guidance counselors, and students. Data were analyzed using an interactive model of data reduction, data display, and conclusion drawing, with trustworthiness ensured through prolonged engagement, data saturation, and methodological and source triangulation. The findings reveal three interrelated dimensions of the integrative strategy: first, collaborative planning established through cross-disciplinary curriculum alignment, students' needs assessments, and institutional consensus; second, implementation that embeds religious values into classroom instruction, vocational workshops, habituation programs, teacher modeling, and spiritually oriented counseling; and third, evaluation employing authentic behavioral assessments, continuous reflection, and restorative interventions over punitive discipline. These interconnected practices successfully embedded honesty, responsibility, discipline, and Islamic work ethics into vocational learning. This study proposes an institutional model demonstrating that sustainable collaboration, a religious school culture, authentic assessment, and holistic governance are critical for developing vocational graduates who are professionally competent and spiritually integrity-driven.

Keywords: Integrated Learning, Islamic Religious Education (IRE), Vocational Education, Character Education, Institutional Model.

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INTRODUCTION

مقدمة

National education systems in various countries currently face the significant challenge of balancing intellectual competence with holistic character development. In the Indonesian context, this fundamental mandate is legally enshrined in Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System, which emphasizes that education should not merely be a means of transferring knowledge, but rather a medium for developing individuals with faith, piety, and noble character. Furthermore, educational institutions are required to design a learning framework that harmoniously integrates the cognitive, affective,

and psychomotor domains. Although this idealism has been agreed upon, the operationalization of character education—particularly the formation of religious character—faces complex structural and pedagogical challenges when implemented in vocational education institutions.

Vocational High Schools (SMK), by institutional design, are strategic vocational education institutions focused on preparing work-ready graduates with specific technical competencies. However, in the contemporary era, the indicators of success in vocational education have undergone a paradigm shift; technical expertise (hard skills) is no longer sufficient if it is subtracted from strong professional ethics and moral integrity. The currents of globalization, industrialization, and sociocultural modernization often result in shifts in material values, removing the younger generation from their spiritual foundations. To anticipate this vulnerability, the learning orientation in vocational schools (SMK) must be intensively reconstructed to strengthen the integration between vocational competencies and Islamic Religious Education (PAI) (Anisah & Nurfuadi, 2026).

The urgency of integration between Islamic Religious Education (PAI) and vocational subjects emerged in response to the growing dichotomy between religious knowledge (sacred) and technical skills (profane). When taught in isolation, religious education often becomes trapped in a theoretical and dogmatic cognitive space. Conversely, an integrative learning approach can bridge this gap, ensuring that religious values are not merely memorized but internalized into daily vocational practice—manifesting themselves in the form of discipline, honesty, responsibility, and a work ethic based on Islamic spirituality. (Faqihuddin et al., 2026). This integration becomes even more crucial when analyzed from the psychological perspective of vocational high school students, the majority of whom are in the adolescent phase of development.

As a transitional phase, adolescence is a highly complex and turbulent period of emotional development. This vulnerable transitional phase is characterized by psychological ambiguity, where individuals can no longer be treated as children but are not yet fully recognized as autonomous adults. During this phase, adolescents possess abundant energy and enthusiasm, but their self-regulation mechanisms are not yet fully developed. This immature self-control is evident in the widespread phenomenon of juvenile delinquency in the public sphere, ranging from brawls between students and drug abuse to aggressive behavior toward educators and bullying. This socio-behavioral crisis reflects a wide gap between conceptual religious knowledge and its practical application in life.

Therefore, resolving this macro-level issue requires innovative learning strategies that systematically weave religious values into school culture and vocational practice. Internalization of positive character in vocational high schools (SMK) will be effective if supported by structural modeling and the creation of a conducive environmental ecosystem. Principals, teachers, educational staff, and senior students must collectively transform themselves into role models in the areas of independence, discipline, and religiosity.

While the theoretical urgency of integrative character education has been widely discussed, empirical studies on how vocational institutions structurally operationalize this integration in daily activities remain limited. Addressing this empirical gap, initial observations at SMK Diponegoro Jombang—a vocational school with a strong commitment to producing competent and religious graduates—demonstrate a structured, applicable model. This institution implements a two-pronged strategy: formal curricular filtration and non-formal intervention. In the curricular domain, spiritual potential mapping is conducted through reading, writing, and

Quran memorization tests at the beginning of the school year as a diagnostic instrument for Islamic Religious Education (PAI) teachers. Meanwhile, in the non-formal domain, internalization of religious values is encouraged through affection-based extracurricular activities such as the Banjari group, as well as the regular communal ritual of Istighosah every Friday Legi, which involves the entire school community.

Furthermore, behavioral management for students experiencing disciplinary issues (such as absenteeism/truancy and academic negligence) is not handled through a punitive-repressive approach, but rather through spiritual rehabilitation and fostering a sense of responsibility. Guidance instruments used include guided morning Dhuha prayers, community-based social assignments, and special attendance records monitored collaboratively by Islamic Religious Education (PAI) teachers and guidance and counseling (BK) teachers.

Understanding how these practical patterns interrelate is crucial for formulating a standard model for developing religious character in modern vocational education. Based on this context, this study aims to examine in depth the structural mechanisms, pedagogical impacts, and operational challenges of this model. Specifically, this research aims to analyze the "Integrative Learning Strategy of Islamic Religious Education and Vocational Education in Shaping Religious Character at SMK Diponegoro Jombang."

METHOD

منهج

This study applies a qualitative approach with an exploratory descriptive case study design to deeply investigate the mechanisms of integrative learning strategies between Islamic Religious Education (PAI) and vocational subjects in shaping students' religious character at SMK Diponegoro Jombang. The researcher acted as the main instrument (human instrument) with an open nature (overt observer) to maintain objectivity and contextual closeness in the natural environment of the school. The selection of locations and informants was carried out intentionally through a purposive sampling technique, involving the principal, PAI teachers, vocational teachers, guidance and counseling (BK) teachers, and student representatives as credible primary data sources. Data collection was carried out simultaneously and continuously through systematic observation of the school's cultural ecosystem, semi-structured in-depth interviews based on verbatim transcription, and secondary documentation studies in the form of BK guidance recaps and student diagnostic evaluation results. All collected field data were analyzed interactively and cyclically through the stages of data reduction, data presentation (data display), and drawing conclusions whose validity was tested using techniques of extended participation in the field, diligent observation, as well as source and methodological triangulation until reaching the saturation point (data saturation).

RESULT

نتائج

This section presents empirical data obtained from in-depth interviews, systematic observations, and documentation studies regarding the integrative learning strategy between Islamic Religious Education (PAI) and vocational subjects at SMK Diponegoro Jombang. To provide a comprehensive picture of how religious values are internalized in vocational education institutions, the data presented are classified into three main dimensions: planning, implementation, and evaluation. All triangulated data from various stakeholders (multi-stakeholders) are concisely summarized in the Thematic Analysis Matrix in Table 1 below.

Table 1. Thematic Analysis Matrix of Integrative Learning Strategies for Islamic Education and Vocational Education

Sub-Focus (Dimension)	Themes Identified	Operational Actions and Activities	Informants & Key Citation Evidence (November 12–25, 2025)
1. Planning	Institutional Consensus & Collaborative Design	* Annual strategic work meeting. * Cross-functional alignment (PAI, Vocational, Guidance and Counseling). * Diagnostic mapping of student needs. * Student participatory involvement (OSIS).	Principal: "Vocational high school students are not only prepared to be competent, but also to become people of noble character... we have developed concrete steps in the School Work Plan." Islamic Religious Education Teacher: "We started by mapping Islamic Religious Education material relevant to vocational fields... so that they don't work in isolation." Vocational Education Teacher: "We discussed this with the Islamic Religious Education teacher to ensure alignment between religious education classes and what is practiced in the workshop." Student: "We were given the opportunity to propose ideas. We felt valued."
2. Implementation	Curricular Integration and School Culture Formation	* Daily routines (joint prayer, morning recitation). * Practice space integration (prayer before practice, honesty in work logs). * Socio-religious programs (Blessed Friday). * Non-punitive counseling and spiritual guidance.	Principal: "All teachers are required to be role models... True integration occurs in all learning spaces." Islamic Religious Education Teacher: "After learning about honesty, we coordinate with the engineering teacher so that students can practice it in their practical reports." Guidance and Counseling Teacher: "When students have problems... we encourage them to reflect using a religious approach." Vocational Education Teacher: "Maintaining the cleanliness of the workshop area is both a form of responsibility and an act of worship." Student: "I've learned not to be careless when practicing in the workshop because it's intended as an act of worship."
3. Evaluation	Holistic Performance Monitoring & Spiritual Reflectivity	* Behavior-based evaluation (honesty, responsibility, discipline). * Monthly cross-component reflection forum. * Independent spiritual reflection agenda (Muhasabah). * Humanistic, growth-oriented interventions.	Principal: "The evaluation is conducted to see to what extent the values have changed their behavior... All teachers are required to participate in the assessment." Islamic Religious Education Teacher: "Our evaluation doesn't stop at the religious education test scores... [but] whether they are accustomed to praying voluntarily."

Guidance and Counseling
Teacher: "When we find students who haven't shown any change, we take a personal counseling approach."
Vocational Teacher: "From the way they pray, to the honesty in reporting their work results, to the neatness of their workshop, all reflect character."
Student: "When we are evaluated, it feels like a reminder to continue improving ourselves."

DISCUSSION

مناقشة

Planning an Integrated Learning Strategy for Islamic Education and Vocational Education in Forming Students' Religious Character

The convergence of Islamic Religious Education (PAI) and vocational education through integrative learning strategies represents a methodological response to the scientific dichotomy that separates the spiritual dimension from practical professional skills. Theoretical reconstruction demonstrates that the formation of students' religious character cannot rely on a partial-normative approach but rather requires a collaborative-systematic framework that connects the entire institutional ecosystem. This formulation aligns with Nurfatimah's thesis, which asserts that the liberalization of PAI's function from merely transferring knowledge to shaping concrete socio-moral behavior can only be realized if transcendental values are firmly embedded in the curriculum structure and school culture holistically (Nurfatimah, 2026). In the context of vocational institutions, this emphasis undergoes a tactical reorientation; learning is designed to bridge the gap between theological maturity (moral knowledge) and the pragmatic demands of the workplace, focusing on internalizing the values of trustworthiness, discipline, thoroughness, and an Islamic work ethic (Basar & Saepulmilah, 2026).

Operationally, the success of this integrative curriculum reconstruction was initiated through an in-depth empirical investigation of the sociopsychological profiles of students. During the adolescent development phase in Vocational High Schools (SMK), spiritual needs no longer exist in a vacuum but interact directly with the anxiety of transitioning to the industrial world. Therefore, the identification of needs developed by a cross-sector team—including principals, Islamic Religious Education teachers, homeroom teachers, guidance counselors, and productive teachers—is a crucial basis for avoiding instructional generalizations. The alignment of basic religious competencies with essential vocational material is constructed based on the specifications of each expertise program. Efforts to map the value of honesty to accounting competencies or the values of precision and responsibility in engineering demonstrate that theological competencies can be actualized as work competency standards. This instructional transformation validates Lickona's view on the importance of channeling moral feeling into moral action through contextual and applicable classroom scenarios (Lickona, 2019).

The tactical application of this integration positions Project-Based Learning (PjBL) as the primary pedagogical bridge. Through PjBL, spiritual values are naturally embodied in vocational laboratories. The group work framework, project deadlines, and demands for transparency of work results force students to directly practice Islamic professional ethics. This reinforcement transcends formal cognitive boundaries by demanding consistent behavior in situations of

artificial work pressure. This strategy, as outlined by Samsuri, treats moral content not as doctrinal memorization, but as standard operating principles (SOPs) in the workplace (Samsuri et al., 2023). In this dimension, the role of educators undergoes a radical shift; teachers are no longer merely transmitters of information, but rather serve as role models who reflect prophetic values in daily professional interactions, becoming a determining factor in optimizing student value absorption (Lickona, 2019).

However, instructional interventions in the classroom and laboratory will lose their cohesion if not supported by macro-structures of habituation at the institutional level. Routine habituation patterns such as congregational prayer, Quranic recitation, istighasah, and kultum function as spiritual conditioning that strengthens students' moral resilience. A humanistic and religious school culture—manifested through traditions of greetings, courtesy, and social justice—creates a nurturing environment for the growth of theoretically learned values. Nurhalim and Hasbullah demonstrate that the institutional atmosphere has equal significance to the formal curriculum in modifying student behavior (Nurhalim & Hasbullah, 2026). Through total synergy between collaborative planning, precise competency mapping, contextual project-based learning, and consistent value inculcation, vocational education institutions are able to produce graduates who possess dual excellence: technical adequacy for the industrial world (vocationally competent) as well as strong moral-spiritual integrity (spiritually anchored).

Implementation of Integrated Islamic Education and Vocational Learning: Religious Habituation, Role Modeling, and Collaborative Internalization of Values

The formation of religious character in vocational education institutions requires a methodological transformation from mere knowledge transfer to a holistic educational ecosystem. Research findings indicate that the implementation of an integrative learning strategy between Islamic Religious Education (PAI) and vocational subjects at SMK Diponegoro Ploso, Jombang, is realized through the habituation of structured religious activities and the internalization of values in a collaborative and contextual manner. This approach substantially shifts the paradigm of vocational character education, which has tended to be partial and overly focused on mastering technical skills (hard skills).

The implementation of this integrative learning is operationally driven through the habituation mechanism of routine religious activities, such as morning tadarus (recitation of the Koran), congregational dhuha prayer, rotating sermons (kultum), and the "Blessed Friday" social activity. From an educational psychology perspective, this systematically designed habituation works effectively through the internalization of stable inner dispositions. Rijal emphasized that consistently repeated behavior in a supportive environment will shift students' motivational orientation from extrinsic (compliance with school regulations) to intrinsic, voluntarily realized motivation (Rijal et al., 2023). This shift in motivational orientation aligns with Isnanta and Hasibuan's findings, which state that structured religious habituation directly contributes to the formation of self-identity and the stability of individual spiritual morals during adolescence. This integration of daily and weekly programs ultimately succeeds in constructing an educational ecosystem conducive to strengthening students' ethical character ((Isnanta & Hasibuan, 2025).

However, the effectiveness of this habituation inherently depends on the presence of authority figures as role models. In this context, the exemplary behavior (*uswah hasanah*) of teachers across disciplines—whether Islamic Religious Education teachers, general teachers, or vocational teachers—is the primary driver of the success of the integrative strategy. Value integration will not be optimal if it is solely the responsibility of Islamic Religious Education

teachers. Based on Albert Bandura's Social Learning Theory, humans construct their behavior through observation and modeling of figures of social authority in their environment. When teachers consistently demonstrate character indicators such as discipline, objective honesty, and polite language, the moral message conveyed becomes far more multiplicative than normative verbal instruction (Lickona, 2019). Therefore, the synergy of educator behavior in schools acts as a bridge that contextualizes theological doctrine into the realities of everyday behavior.

Furthermore, the concrete articulation of this integration is most evident in learning activities in workshops and vocational practice rooms. Experiential learning in vocational laboratories provides a space for students to empirically test and apply theological values. Septiyanto argues that active and integrative religious learning strategies can trigger meaningful learning, as students are facilitated to connect religious concepts—such as trustworthiness and honesty—with professional ethics and the accuracy of work reporting in technical workshops (Septiyanto et al., 2026). Through this reconstruction, religious knowledge is no longer viewed as an isolated doctrinal entity, but rather as an ethical compass guiding professional work. This cross-disciplinary integration is essential for vocational students to develop into a workforce that is not only technically competent but also possesses strong moral integrity in the face of global disruption (Basar & Saepulmilah, 2026).

Conceptually, the successful internalization of Islamic values relies on a contextual approach that links religious texts with the demands of the modern workplace. Aulia Gusli states that the modernization of Islamic education requires the formulation of materials that are responsive to social dynamics and industrial needs (Aulia Gusli et al., 2024). In its implementation, the value of discipline is embodied in time management, the value of trustworthiness as professional responsibility for practical tools and materials, and the value of honesty as the primary basis of corporate social responsibility. This alignment is supported psychologically and affectively through guidance and counseling services based on religious values. This integrative counseling utilizes students' basic spiritual value system to solve their inner and social problems through periodic group reflection, so that problem solving touches the deepest spiritual roots and fosters autonomous moral awareness (Aulia et al., 2026).

Character education in vocational education cannot rely exclusively on theoretical-doctrinal transfer. Research findings confirm that educators' exemplary conduct (*uswah hasanah*) acts as a determining factor in the successful formation of students' religious character. In the Islamic educational landscape, the role of teachers extends beyond the functional confines of teaching academic material; they are spiritual guides (spiritual leaders) who bear moral responsibility for shaping students' moral structures. This transformation of ethical values effectively adopts the pedagogical philosophy of "*ing ngarsa sung tulodo*," which positions educators as concrete representations of noble values for students through the mechanisms of imitation, habituation, and constant social identification.

Operationally, the effectiveness of the articulation of religious values within the school ecosystem depends heavily on the consistency between educators' verbal narratives and their daily communicative and professional behaviors. Sislan asserts that moral instruction will lose its effectiveness if it is not supported by empirical evidence from the teacher himself (Sislan et al., 2022). When students witness teachers consistently integrating the values of objective honesty, punctuality, and politeness in their speech, their minds will be more responsive in internalizing these spiritual values. Therefore, teacher behavioral integrity serves as a living curriculum with a far more multiplicative influence than normative textual indoctrination.

This psychological dynamic is further strengthened through the active involvement and physical presence of teachers in institutional religious programs, such as congregational prayer, istighasah (religious reflection), and Quran recitation. This direct involvement provides powerful psychosocial stimulation for vocational students. Khofifah argues that the instillation of religious values will reach an optimal level of depth if the educational process is implemented through a continuous convergence of habituation methods and role models (Khofifah et al., 2022). The presence of teachers in the same prayer line or dhikr circle is not merely an administrative formality, but rather a sociological confirmation that the spiritual values taught in the classroom are an existential necessity shared by the entire academic community. This synergy simultaneously forms a religious school culture, where a climate of religiosity serves as the operational foundation of all social interactions.

Within the spectrum of vocational education, the role model of educators has a dual significance, inherently linking religious competence to students' professional readiness in the industrial world. This exemplary behavior is reflected in teachers' professionalism, such as disciplined attendance, accountability for assignments, and a humanistic communication style. Within the Islamic ethical paradigm, superior work performance and trustworthiness are categorized as forms of actual worship. Hartawan stated that instilling an Islamic work ethic through the concrete examples of educators is a crucial instrument for equipping vocational school graduates with professional integrity (Hartawan et al., 2026). When workshop instructors practice technical accuracy coupled with honesty in reporting and maintaining practical equipment, students not only adopt technical skills (hard skills) but also assimilate an industrial work ethic imbued with an Islamic character.

This curriculum integration, which combines academic and vocational aspects with moral and spiritual strengthening, aligns with a holistic educational framework. Thomas Lickona argues that efficient character education requires a comprehensive approach, where ethical values are seamlessly woven into every academic activity, from laboratory learning experiences to counseling (Lickona, 2019). Teachers are required to be adaptive and skilled motivators who go beyond simply imposing legal sanctions for violations to fostering self-awareness and intrinsic motivation in students through a compassionate, persuasive approach. This humanistic pedagogical design reduces the psychological distance between teachers and students, facilitating the transmission of moral values amidst the onslaught of moral disruption caused by globalization and the rapid flow of digital media.

Conceptually, nurturing students' spiritual resilience in the modern era requires a solid moral anchor. Lubis warns that without systematic moral development and concrete role models from their immediate environment, the younger generation will be vulnerable to moral disorientation (Lubis, 2022). Educators who consistently uphold their religious identity and prophetic ethics amidst the dynamics of modern life will serve as a compass for students. As Farabi stated, the essential goal of Islamic education is to produce complete human beings (insan kamil) who possess an absolute balance between intellectual intelligence, emotional intelligence, and spiritual maturity (Farabi, 2022). Achieving this vision can only be realized if programs to strengthen religious culture in schools are fully supported by consistent action, collective commitment, and strong role models from all educators on an ongoing basis.

Evaluation of Integrated Learning Strategies of Islamic Education and Vocational Education in Forming Students' Religious Character

Evaluation of integrated learning strategies between Islamic Religious Education (PAI) and

vocational competencies requires a paradigm shift from conventional positivistic-cognitive assessment models to a holistic, authentic, and sustainable quality control system. Research findings at SMK Diponegoro Ploso Jombang confirm that evaluation is no longer positioned as the endpoint of a punitive instructional cycle, but rather as a strategic governance instrument that converges the roles of educators and school management. This conceptualization of evaluation aligns with the demands of quality accountability in modern Islamic educational institutions, where character assessments are directed at measuring not only moral knowledge but also affective commitment (moral feeling) and concrete actions (moral action) within the school ecosystem (Lickona, 2019).

Operationally, this character quality assurance is driven through behavior-based monitoring that transcends classroom boundaries. Religious character formation is authentically assessed through daily observations of students' interpersonal integrity, discipline, and consistency in following institutional religious rituals. This integrative evaluation prioritizes empirical behavioral transformation as the primary indicator of successful value internalization (Hidayat et al., 2025). Schools reconstruct these assessment results through monthly reflection forums as the basis for organizational learning. Through the active involvement of the principal, Islamic Religious Education teachers, vocational teachers, and homeroom teachers, evaluation data is converted into drafts for continuous program improvements. This formulation demonstrates that the sustainable effectiveness of curriculum components, media, and methodologies can only be maintained through early detection mechanisms and scheduled collective corrections.

This integrative strategic assessment gained momentum when it was incorporated into laboratory activities and vocational practice workshops. In this context, theological indicators are no longer assessed through paper-and-pencil tests, but rather through the manifestation of an Islamic work ethic. Productive teachers act as authentic evaluators, assessing honesty in reporting material use, responsibility for equipment cleanliness, and discipline in adhering to standard operating procedures (SOPs) as a form of transcendental devotion to God Almighty (Husna & Arif, 2025). This ethical-professional alignment equips students with strong moral resilience to face the challenges of globalization and industrial disruption. This integrative competency-based evaluation is crucial for producing skilled technocrats who possess spiritual accountability (Thalib et al., 2026).

Furthermore, the success of improving students' religious character is significantly supported by the integration of spiritually responsive guidance and counseling (BK) services. When observations indicate behavioral deviations or a decline in religious discipline, schools implement a humanistic-persuasive counseling approach, rather than restrictive sanctions. Integrative counseling focuses on strengthening self-awareness and cognitive reconstruction by utilizing Islamic moral doctrines, already understood by students, as an instrument (Lazuardi et al., 2025). Through group reflection sessions and therapeutic dialogue, students are guided to understand the eschatological and social consequences of their actions. This approach successfully shifts the orientation of obedience from a perceived external control to an autonomous moral awareness, which has been empirically proven to improve the long-term stability of ethical character.

Conceptually, the success of this ongoing evaluation and development requires the absolute support of a religious school culture. The institutional environment functions as a social learning space that confirms the validity of religious values through the collective example of educators (Asman et al., 2025). The collaborative convergence of accountable management,

astute teacher assessment, and an emotional-spiritual counseling approach has proven effective in reducing deviant behavior in adolescents in the digital age. Ultimately, the holistic evaluation implemented not only produces normative academic reports but also forms the foundation of a perfect human personality that maintains a complete balance between technocratic excellence and spiritual integrity in responding to the dynamics of the modern workplace.

The theological-behavioral emphasis in this evaluation system inherently demands a post-assessment intervention mechanism that does not stagnate solely on the accumulation of quantitative data. Therefore, the draft quality governance at SMK Diponegoro Ploso Jombang converges monthly observation results into operational follow-up through an intensive coaching program and ongoing spiritual counseling services. This tactical step affirms the diagnostic-developmental function of curriculum evaluation, where the ultimate goal of the entire assessment process is to detect behavioral deviations while simultaneously designing precise moral restoration for students (Rangkuti & Albina, 2025). Through a systematic post-evaluation approach, the punitive bias is radically eroded and replaced by a commitment to sustainable ethical character restoration.

At the practical level, minimizing gaps in religious discipline and inconsistent social behavior in students is addressed through a structured religious development program. Schools reconstruct this program by strengthening the daily worship ecosystem—such as coordinating congregational prayer, Quranic recitation, istighasah (religious reflection), and religious sermons (kultum)—as instruments of moral therapy. The instillation of morality within the discourse of Islamic education cannot be initiated instantly but must be achieved through repeated habituation that penetrates the deepest dimensions of students' psyches (Zakkiya & Arifin, 2025). This periodic coaching empirically provides a spiritual stimulus that transforms student behavior from formal compliance due to administrative supervision to inner awareness (self-awareness). Its social impact is significantly seen in improving students' interpersonal intelligence, reflected in the strengthening of a culture of greeting, polite communication ethics, and mature emotional regulation skills in daily social interactions.

This quality assurance synergy culminates in the integration of Guidance and Counseling (BK) services, which position BK teachers, Islamic Religious Education (PAI) teachers, homeroom teachers, and school leaders as agents of collective recovery (Ayumi et al., 2026). When the evaluation instrument detects a student experiencing obstacles to moral adaptation or professional ethics in the vocational practice workshop, a spiritual-persuasive counseling approach is immediately activated. This counseling does not position students as objects of punishment, but rather as subjects who are guided psychologically and emotionally to foster intrinsic motivation for self-improvement (Aini et al., 2025). Through reflective dialogue, vocational students are encouraged to recontextualize the Islamic work ethic—such as trustworthiness, honesty, and professional responsibility—as part of a transcendental commitment to worship that aligns with the needs of the modern industrial workplace (Astarina et al., 2026).

Ultimately, this consistent follow-up evaluation pattern reinforces the reliability of a humanistic and participatory school culture in fortifying the morality of the younger generation against the destructive impacts of digital disruption. This intervention model, which prioritizes compassion, spiritual motivation, and educational dialogue, successfully integrates academic achievement orientation with student personality maturity in a balanced manner. Through this adaptive, continuous evaluation governance, oriented toward long-term development, vocational education institutions are able to demonstrate their quality accountability. This

institutional synergy has not only succeeded in producing technocratically-vocationally competent graduates, but also in forming a perfect human entity that possesses strong individual piety and social piety as the main capital to face the dynamics of social life in the future (Lickona, 2019).

CONCLUSSION

خاتمة

The formation of religious character in vocational education institutions was optimally realized through three stages of systematic, collaborative, and sustainable integrative curriculum governance. First, in the planning phase, success began with the integration of transdisciplinary policies that mapped the values of Islamic work ethics (trustworthiness, honesty, discipline, and responsibility) into the vocational competency structure and school cultural habituation program. Second, in the implementation phase, the internalization of values was articulated through instructional convergence between religious theory in the classroom and the instillation of professional ethics in practical workshops, reinforced by the living curriculum of interdisciplinary educators as role models. Third, in the evaluation phase, the school implemented a holistic quality assurance system based on real behavior (behavioral-based assessment) which was followed up inclusively through an intensive coaching program and ongoing spiritual counseling services to restore students' moral deviations. Theoretically, this study contributes to the expansion of the discourse on vocational character education, proving that industrial technocratic competencies (hard skills) and spiritual integrity (spiritual resilience) do not exist in separate spaces, but can be accommodated within a unified curriculum ecosystem. A limitation of this research lies in its focus on a single private Islamic boarding school-based vocational institution. Therefore, future research agendas need to be directed toward large-scale comparative studies, or testing the effectiveness of artificial intelligence-based digital evaluation instruments to more objectively measure students' affective consistency and religious behavior in the era of digital disruption.

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