

Nurturing Faith and Character: A Values-Based Approach to Islamic Religious Education in Vocational High Schools

Rohmat Mulyana¹, Fuad Hilmi², Busro³, Mohamad Jaenudin⁴

¹ Universitas Islam Negeri Sunan Gunung Djati, Bandung, Indonesia; rohmatmulyana@uinsgd.ac.id

² Universitas Islam Negeri Sunan Gunung Djati, Bandung, Indonesia; fuadhilmi@uinsgd.ac.id

³ Universitas Islam Negeri Sunan Gunung Djati, Bandung, Indonesia; busro@uinsgd.ac.id

⁴ Universitas Islam Negeri Sunan Gunung Djati, Bandung, Indonesia; mohamad.jaenudin@uinsgd.ac.id

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ABSTRACT

This study aims to explore the implementation of values education in Islamic religious education at a Vocational High School. The research utilized a descriptive qualitative method and purposive sampling to select school principals, student affairs, Islamic Religious Education Teachers, and students as research subjects. The data collection techniques involved observation, interviews, and documentation. The findings indicated that values education implemented at SMK Syahida led to students who are devout in worship, democratic, environmentally aware, and tolerant. The results were verified with a data assessment rubric, which showed that values education at SMK Syahida was integrated into Islamic religious education. This research concludes that Islamic religious education is suitable for implementing values education. The implications and benefits of this research include contributing to the development of Islamic religious education and values education in Indonesia. The novelty of this research is the integration of values education into Islamic religious education in vocational schools.

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1. INTRODUCTION

Various problems in Indonesia, of course, must be a concern, such as the problems faced by teenagers today, among others, namely the siltation of faith or involvement in heretical teachings, promiscuity, drug abuse, and brawls among students. All of these things can be influenced by family, community, school environment, friends, reading, culture, internet and other social networks (Anwar, Martunis, & Fajriani, 2019). The case of rioting as a result of a demonstration in front of the Bawaslu Building, Central Jakarta, occurred on Wednesday, 22 May 2019. Clashes between the masses and the security forces occurred from Tuesday, 21 May 2019, at 23.00 WIB to Wednesday, 22 May 2019 (Yenuri, Islamy, Aziz, & Muhandy, 2021). The pluralistic Indonesian society has received the attention of various

parties, especially the many acts of rioting and violence in the name of religion, race and ethnicity. Even though Indonesia has the motto *Bhinneka Tunggal*, in which the nation's founding fathers wanted unity and oneness as the Indonesian nation. This is due to a loss of tolerance, the results of a survey by the Indonesian Survey Circle found that as many as 31% of youth were intolerant (Etikasari, 2018). In Indonesia, starting from floods, tornadoes, landslides, forest and land fires, droughts, and heat waves (Febriani, 2022).

Implementation of education means everything that is carried out and implemented in accordance with a program designed to be fully implemented in accordance with predetermined regulations. So implementation cannot be separated from planning, implementing and evaluating (Choirun Nisa, 2022). Values education from an Islamic point of view is education that aims to form a complete human being, develop all human potential, both physically and spiritually and foster a harmonious relationship between each individual with Allah, humans and the universe. Have sincerity in worship, live tolerance, be democratic, and protect the environment (Daulay, 1990). Islamic religious education is a conscious and planned effort to prepare students to know, understand, believe, be pious, have a noble character, and practice the teachings of Islam from the main source of the holy book *al-Quran* and *al-Hadith*, through guidance, teaching, training and use of experience (Sinaga, 2017).

Research on values education and Islamic religious education has been extensively studied by experts. As far as the author's knowledge, there are three categories of research. Firstly, research on the implementation of values education. Julaiha (2014) found that character education in the teaching and learning process can be achieved by making students active in formulating questions, finding learning resources, gathering information, working with information, reconstructing facts, and presenting reconstruction results. Imelda (2017) emphasizes the teacher's role in implementing inclusive education, as a corrector, inspirer, informant, organizer, motivator, initiator, facilitator, mentor, demonstrator, class manager, supervisor, mediator, and evaluator. Amin, Zulkarnain, & Astuti (2019) analyzed the implementation of Islamic religious education concepts from an environmental and school cultural perspective.

Secondly, the teacher's role in implementing values education. Imelda (Imelda, 2017) states that teachers play an important role in creating a conducive learning environment for character education. Khoiruddin & Sholekah (2019) found that the process of religious character formation in Islamic Religious Education is carried out by teachers from the beginning of learning to the end of learning. Thirdly, the relationship between values education and religious character formation. Khoiruddin & Sholekah (Khoiruddin & Sholekah, 2019) identified the importance of Islamic Religious Education in shaping students' religious character. The study concluded that teachers in Islamic Religious Education carry out the process of religious character formation.

Despite the significant amount of research on the implementation of values education in Islamic religious education, there is still a gap in research on the specific strategies and methods used by Islamic Religious Education teachers to implement values education in vocational schools in Indonesia. Additionally, there is a lack of research that examines the effectiveness of values education in Islamic religious education in creating students who are not only religious but also democratic, environmentally aware, and tolerant in their communities. Therefore, this study aims to fill this gap by investigating the implementation of values education in Islamic religious education at Syahida Vocational High School in Tasikmalaya Regency and examining its effectiveness in creating students who possess the desired values. The findings of this study will contribute to the development of effective strategies for implementing values education in Islamic religious education and can also be used as a reference for other vocational schools in Indonesia.

The purpose of this study is to examine the implementation of values education in Islamic religious education at Syahida Vocational High School in Tasikmalaya Regency, with a focus on creating students who are religious, democratic, environmentally conscious, and tolerant in society. This study will discuss the role of Islamic religious education in shaping students' characters and how values

education can be implemented in the Islamic Religious Education curriculum. Furthermore, this research aims to contribute to the development of ideas on values education and Islamic religious education in Indonesia, especially in facing the challenges of globalization and modernization that impact the nation's culture and identity. The results of this research are expected to provide input for education policymakers and practitioners to strengthen the role of Islamic religious education in shaping students with noble character, a global perspective, and readiness to face future challenges.

2. METHODS

The research location was chosen at SMK Syahida, Tasikmalaya. It is an educational institution that implements value education in Islamic religious education in a school environment where students are judged to be religious, democratic, love the environment and live tolerantly. Syahida Vocational High School tries to offer values education concepts and practices to students. In addition, this school was chosen because of its location close to where the researchers work and the convenience of researchers in accessing the required data.

The research method used in this study uses a qualitative approach (Darmalaksana, 2020). Comprehensively analyze various phenomena experienced by those studied, such as behaviour, perceptions, views, motivation, and daily activities, using descriptive methods so that they can describe what is experienced and what is conveyed in research (Arifin, 2010). This study uses two ways of collecting information, namely. Interviews and observation or direct observation. Researchers conducted interviews or interviews with school principals, teachers, deputy heads of student affairs and students to obtain information and then continued with observations to obtain the correct information. Data obtained from interviews and observations were thoroughly reviewed, researched, verified, and finally explained in conclusions (Usman & Akbar, 2022).

3. FINDINGS AND DISCUSSION

Planning for Implementing Values Education in Islamic Religious Education

According to interviews with teachers, there are a few different ways that value education is integrated into Islamic religious education. The first is through the subject's Learning Implementation Plan (RPP), which ensures that each chapter of Islamic religious education includes value education that is internalised through various methods, media, and approaches before being presented to students (Habibah, 2022). The results of the interviews can be concluded that planning values education in Islamic religious education must pay attention to differences in students (gender, initial ability, intellectual level, interests, motivation, background and others), encourage active participation of students, provide feedback, linkages and integration and applying information and communication technology.

The learning process in value education through Islamic religious education with learning planning is one of the pedagogical competencies that every teacher must have. Learning planning, at least, includes three activities, namely: (a) Identification of needs, (b) Identification of competencies, (c) Preparation of learning programs (Mulyasa, 2007).

The preparation of the learning program will lead to the Learning Implementation Plan (RPP), as a short-term learning program product, which includes the learning activity program components and the program implementation process. Program components include basic competencies, standard materials, methods and techniques, learning media and resources, study time and other supporting resources. Implementation of character education in education is not only the task of religious education teachers, but all teachers in education. Teachers have a decisive role at the technical level of education, namely learning (Rouf, 2015). In carrying out the learning process, a teacher must prepare and plan the learning to be carried out. An effective teacher must have three areas of expertise: planning, management and teaching. The planning in question is the creation of conditions for class

activity readiness in the form of learning program units, media, and learning resources and the organization of the learning environment (Danim, 2016).

The learning plan is in the form of a syllabus, lesson plans, and learning units. Learning is a series of activities designed to enable the learning process to occur in students. The implication is that learning is a process that must be designed, developed and managed creatively, and dynamically to create a conducive atmosphere and learning process for students. Learning is a system or student learning process planned, implemented, and evaluated systematically so that learning can achieve goals actively, effectively and innovatively (Puspitasari, 2018).

Implementing values education in Islamic religious education in the learning process starts from the planning, implementation, and evaluation stages of learning in all subjects. Among the principles that can be adopted in making learning plans (designing learning activities and assessments in syllabuses, lesson plans, and teaching materials), carrying out the learning process, and evaluating them with the principles of contextual learning (Contextual Teaching and Learning), namely the concept of learning and teaching that helps teachers and students relate the material being taught to real-world situations. So that students are able to make connections between the knowledge they have and its application in their lives (Andriani, Hidayat, & Indawan, 2021).

At this stage, the syllabus, lesson plans, and teaching materials are designed so that the content and learning activities are based on values education. At least, it is necessary to make changes to three components, namely: (1) Addition and/or modification of learning activities so that learning activities develop character. (2) Addition and/or modification of achievement indicators so that there are indicators related to student achievement in terms of character (3) Addition and/or modification of assessment techniques so that there are other assessment techniques that can develop and/or measure the development of values education in Islamic religious education. Implementation of Values Education in Islamic religious education, so that learning activities can develop student values, it must fulfil principles or criteria that are oriented to 1) goals, 2) input, 3) activities, 4) arrangements, 5) teacher's role and 6) student's role (Qomaruddin, 2016).

Implementing Values Education in Islamic Religious Education

Findings from an interview with the principal of Syahida Vocational School, with respect to the Values Implementation Plan All members of the Syahida Vocational High School community, especially foundation policymakers, are very supportive and encouraging, especially teachers like all members of the school community are required to attend monthly recitations, Duha prayers, fardhu prayers, PHBI, and social activities as part of the school's commitment to Islamic religious education. The school environment, as well as the environment outside of the school, including parents and the community environment, is involved in establishing positive values in pupils, and a moderate, accepting, and tranquil existence will be reached via exemplary all parties (Solahudin, 2022).

Implementation of values of education in Islamic Religious Education at SMK Syahida Kab. Tasikmalaya can be done by introducing and integrating values into students' daily behaviour through learning processes that occur both inside and outside the classroom in all subjects. Thus, learning activities in addition to making students master the targeted competencies (material), are also designed and carried out to make students know, realize/care about, and integrate values and make their behaviour. Learning activities from the preliminary, core (exploration, elaboration, confirmation), and closing activities are selected and implemented so that students practice the targeted character values. Teacher behaviour throughout the learning process is also a model for implementing student values (Putri, Zulkifli, & Luthfiyanti, 2021).

Preliminary / Opening Activities.

Based on process standards, preliminary activities in the teaching and learning process consist of 1) Preparing students psychologically and physically to participate in the learning process, 2) Asking

questions that relate previous knowledge to the material to be studied, 3) Explaining the learning objectives or basic competencies to be achieved; and 4) Delivering the scope of material and explanation of activity descriptions according to the syllabus. There are a number of ways that can be done to introduce values, build awareness of values, and help internalize values or character at the learning stage. Examples of the values instilled in the learning process in the preliminary activities include the teacher arriving on time, the value instilled is discipline, praying before opening the lesson, the instilled value is religious, the teacher checks student attendance, the instilled value is discipline, etc. The minimum steps that must be fulfilled in the preliminary activities are orientation, apperception, motivation, provision of references and division of groups (Nastiti, 2017).

Core activities

Based on the Regulation of the Minister of National Education Number 41 of 2007, the core learning activities are divided into three stages: exploration, elaboration, and confirmation. In simple terms, it can be said that at the exploratory stage, students are facilitated to acquire knowledge and skills and develop attitudes through student-centred learning activities. At the elaboration stage, students are allowed to acquire further knowledge, skills, and attitudes through other learning resources and activities so that the knowledge, skills, and attitudes of students are broader and deeper. At the confirmation stage, students receive feedback on the correctness and feasibility of the knowledge, skills, and attitudes acquired by students. Some learning process features at the exploration, elaboration, and confirmation stages can help students integrate and implement the values taken from the standard process. To facilitate core activities, it is usually accompanied by a Student Worksheet (LKS) (Pardila & Marli, 2013).

1) Exploration

In exploratory activities, the teacher involves students looking for broad and deep information about the topics/themes being studied, and then the values instilled are (independence, logical thinking, creativity and collaboration). Furthermore, the teacher uses a variety of learning approaches, learning media, and other learning resources, instilling values (creativity, hard work). Then the teacher facilitates interaction between students and between students and teachers, the environment, and other learning resources, so the values that are instilled are (cooperation, mutual respect, and care for the environment). Followed by involving students actively in every learning activity, then the value that is instilled (self-confidence, independence). And facilitating students to carry out experiments in the laboratory, studio, or field. The values that are instilled are (independence, cooperation, and hard work) (Bariah & Assya'bani, 2019).

2) Elaboration

At the elaboration stage, the steps taken by the teacher become diverse reading and writing students through certain meaningful tasks, then the values that are instilled (love of knowledge, creativity and logistics). Furthermore, the teacher facilitates students through giving assignments, discussions, and others to bring up new ideas both orally and in writing, then the values that are instilled (creativity, confidence, critical, mutual respect and politeness). Providing opportunities to think, analyze, solve problems, and act without fear, then the values are instilled (creative, confident and critical). Facilitating students in cooperative and collaborative learning, then the values are instilled (cooperation, mutual respect and responsibility). Facilitate students' training in a healthy manner to improve learning achievement, so the values are instilled (honesty, discipline, hard work, respect). Furthermore, facilitates students to make exploration reports which are carried out both orally and in writing, individually or in groups. The values instilled are (honesty, responsibility, confidence, mutual respect, independence, and cooperation). Continued by facilitating students to present the results of individual and group work. The values instilled are (confidence, mutual respect, independence, and cooperation). Facilitating students to carry out exhibitions, tournaments, and festivals, as well as the products they produce, as well as activities that foster pride and self-confidence of students, so the

values instilled are (confidence, mutual respect, independence, and cooperation) (Ma'arif & Hamid, 2019)

3) Confirm

In confirmation activities, the steps taken can be by giving positive feedback and reinforcement in the form of oral, written, gestures, or prizes for the success of students, the values that are instilled are (mutual respect, confidence, politeness, critical, and logic). Furthermore, providing confirmation of the results of exploration and elaboration of students through various sources, the values instilled are (confident, critical, and logical). Facilitating students to reflect to gain learning experiences that have been carried out, then the value instilled is (understanding one's own strengths and weaknesses). Followed by facilitating students to be broader/deeper/far in acquiring knowledge, skills, and attitudes, the teacher can function as a facilitator and resource person in answering questions of students who face difficulties then the values instilled are (caring and polite), and if the teacher gives a reference so that students can check the results of exploration, then the value instilled is critical, and if the teacher gives information to explore further, then the value that is instilled is a love of knowledge, and if the teacher gives motivation to students who lack or have not participated active, then the value instilled is caring and confident (Misbah, 2022).

Closing Activities

For closing activities, the stages of activities carried out include the teacher, together with students and or themselves, making a summary/conclusion of the lesson. At this stage, the values instilled are independent, cooperative, critical and logical. Then the teacher evaluates and reflects on the activities that have been carried out consistently and programmed, so the value instilled is honesty and knowing the strengths and weaknesses. The teacher provides feedback on the learning process and results, so the values instilled are mutual respect, confidence, politeness, criticalness, and logic. Followed by the teacher planning follow-up in the form of remedial learning, enrichment programs, counselling services, and giving individual or group assignments according to learning outcomes, as well as submitting lesson plans at the next meeting. From a series of learning activities consisting of an introduction/opening, core activities, and closing activities, it can be concluded that the values instilled in the process of these learning activities include discipline, courtesy, caring, religion, independence, logical thinking, creative, cooperative, hard work, mutual respect, care for the environment, self-confidence, responsibility, understanding one's own strengths and weaknesses, love of knowledge, critical, and honest (Tabi'in, 2017).

Evaluation of Implementing Values Education in Islamic Religious Education

Evaluation of implementing education values in Islamic Religious Education at SMK Syahida which is carried out by students, shows that there is growing awareness in carrying out worship so that sincerity is instilled in oneself, namely carrying out worship so that sincerity is instilled in oneself, namely reading prayers, praying Duha every day before carrying out learning, every week holding recitations and *tarbiyatul mubalighin* which are carried out at SMK Syahida Kab. Tasikmalaya, one of which discussed the importance of worship. Every month Istigosah is routinely carried out in which the name of Allah is mentioned and a prayer is asked for forgiveness from Allah SWT. Every year holding PHBI includes commemorating *Isra Mi'raj*, *Maulid Nabi*, *Haulan*, *Rajaban*, *Muharaman*, as well as the creation of a democratic society, where the school community respects different opinions, accommodates different opinions, consults when making decisions that will affect many people in the school environment, and elects leaders or leaders in an open, honest, fair and embracing all parties, especially students (Eulis Habibah, 2022). The evaluation shows the creation of a tolerant school community environment, namely respecting all people in the Syahida Vocational School environment, respecting differences, and involving all parties in various school activities. Syahida Vocational School students, together with the teacher, participated in religious activities, and there were minimal

violations that occurred at school. There is familiarity between younger and older siblings, and respect for teachers, employees, and the head of the madrasah by students (Solahudin, 2022). The evaluation of the Implementation of education value is maintaining a school environment that supports the learning process. Religious activities were held at school, and the madrasah environment's maintenance supported the learning process. The participation in Adiwiyata activities is a form of environmental protection movement. All students must participate in, and plant trees brought from home and planted in the schoolyard and contribute to Adiwiyata activities in the form of materials and labour. The school wants to create a beautiful environment, such as joint community service activities to clean up the environment and schedule daily class cleaning (Fajar, 2022).

Educational evaluation is carried out to determine changes in behaviour and the formation of student competence, which is carried out by class assessment, basic ability tests, the final assessment of educational units and certification, benchmarking and program assessment. To be able to determine whether or not educational goals have been achieved, it is necessary to carry out an assessment or evaluation effort or action. Assessment or evaluation basically gives a balance, price, or value based on certain criteria. The learning process is a purposive process. This goal is stated in the formulation of the behavior that students are expected to have after completing their learning experience. Class-based assessment must pay attention to three domains, namely knowledge (cognitive), attitude (affective) and skills (psychomotor). These three domains should be assessed proportionally according to the nature of the subjects concerned (Ikrimah & Arifin, 2022).

The function of assessment in the learning process is of double benefit, namely for students and teachers. Assessment of learning outcomes can be carried out in two stages, the first short-term stage, namely the assessment carried out by the teacher at the end of the teaching and learning process or this assessment is called formative assessment, and the second is the long-term stage. In the assessment or evaluation of learning, the teacher must be able to evaluate processes and learning outcomes continuously. The teacher evaluates or evaluates the effectiveness of learning processes and outcomes and uses information on learning outcomes and evaluations to design remedial and enrichment programs. The teacher can conduct an evaluation of learning in the following steps: the teacher compiles an assessment tool in accordance with the learning objectives to achieve certain competencies as written in the lesson plan (Mustika, Ambiyar, & Aziz, 2021).

The teacher carries out an assessment after the formal assessment carried out by the school and announces the results and their implications for students, regarding the level of understanding of the learning material that has been and will be studied. Furthermore, the teacher analyzes the results of the assessment to identify difficult basic topics/competencies so that he knows the strengths and weaknesses of each student for remedial and enrichment purposes, then the teacher takes advantage of input from students and reflects on it to improve further learning, and can prove it through notes, journals learning, learning design, additional material, and so on. Finally, the teacher uses the results of the assessment as material for preparing the learning plan that will be carried out next (Huntojungo, 2020).

Discussion

The Syahida Putra Foundation initiated the Syahida Vocational High School. The Syahida Putra Foundation provides education and training to develop professional human resources mastering science and technology coloured by Islamic values. SMK Syahida is oriented towards excellence and respect for the potential and improvement of human resources. Planning Implementation of Values Education in Islamic Religious Education SMK Syahida Kab. Tasikmalaya through RPP on Islamic religious education subjects, support from stakeholders, and institutions such as teachers such as preparing models, media, methods, approaches and learning strategies, parents who are asked for cooperation in education, especially in the field of religion and society who are asked for collaboration in student education. Educational planning is the process of making decisions related to the goals to be achieved, the resources to be empowered, and the techniques or methods chosen appropriately to carry

out actions over a certain period of time so that the implementation of education can be carried out effectively, efficiently and with quality. In addition, educational planning is also considered an important process before doing something and being a determinant as well as giving direction to the achievement of educational goals by selecting and connecting knowledge, facts, images and assumptions about future educational developments.

The school community, and the teachers in particular, place a premium on implementing Values Education as part of Islamic Religious Education, which is the single most significant aspect of value education for developing morally upstanding young adults. The intended pupils who are supported by all parties will be realised with the implementation of Values Education in Islamic religious education, but this can only be done with the cooperation of all relevant parties (schools, parents, and society). When it comes to education, implementation is the process of turning strategies into tangible activities that lead to more efficient and effective teaching and learning. Article 1, paragraph 1 of RI Law No. 2/18 states that directing, teaching, and training is how education is implemented in the country. Because of the complexity of its intended audience, humans, there is no adequate limit to what may be taught.

Evaluation of the Implementation of Values Education in Islamic Religious Education at SMK Syahida Kab. Tasikmalaya can be seen by students who have high tolerance, which is shown by respecting differences even though they have different beliefs and backgrounds, democratic in making decisions and choosing leaders seen by various student organizations, religious various religious activities carried out well and continuously by students, and loving environment seen from a green and clean environment as well as various environmental themed activities such as *adiviyata*, greening schools, and school environment pickets. Educational evaluation is one of the systematic activities which is one of the most important keys to the success or failure of an educational organization. Of course educational evaluation involves many components of education in each path and the interests needed. Evaluation is a process of collecting data to determine to what extent, in what ways, and how educational goals have been achieved, and if not, the evaluation must be able to answer what has not and why. That is, the evaluation also has a benchmark of success in the form of certain goals. However, according to Sudijono (in) apart from having a goal as a benchmark for achieving educational implementation, evaluation is also an effort to get feedback for improving education.

Etymologically the meaning of implementation according to is the concept of implementation comes from English, namely, to implement. In Webster's big dictionary, to implement (implement) means to provide the means for carrying out (provide the means to carry out something) and to give practical effect to (to have an impact/effect on something). Implementation comes from English, namely to implement, which means implement (Yani & Damayanti, 2020). Implementation is the provision of means to carry out something that impacts or affects something (R. Ummah, 2021). Implementation is actions carried out by authorized and interested parties, both government and private, aiming to realize the ideals and goals set (Aprianto, 2020). Implementation relates to various actions taken to carry out and realize the program that has been prepared to achieve the program's objectives that have been planned because, basically, every plan that is set has a goal or target to be achieved (Janice, 2014).

In language, education from the English word is "education", in Latin "educare", continuous guidance, in terms as long as humans live, they need guidance that is education (Al Fata, 2015), a way to change individuals in a better direction so that they can live in a society so that they can adapt to enter the profession and understanding human rights is understood as education (Awwaliyah & Baharun, 2019), Coaching, guidance and assistance physically and spiritually are defined as education" (Aminuddin & Kamaliah, 2022), educating humans to become someone honest, sincere, courageous, and independent so that character is formed is education (Ahmad, 2019), education is defined as an effort to change individuals and groups so that better behaviour, attitudes, and search for thinking are formed (Indy, Waani, & Kandowangko, 2019).

Value is something that interests us, something we look for, something fun, something we like and want, in short, something good" (Rambe, 2020). "values and feelings are inseparable; both rely on each

other. Feelings are psychic activities in which humans live up to values" (Subur, 2007). That something is valuable for someone if it causes "positive feelings": happiness, like, sympathy, excitement, interested; and something that has no value will cause "negative feelings": displeasure, dislike, anger, disgust, hate, antipathy. (Rahmawati, 2018). that value is the address of a yes, meaning "something we always 'yes' or agree with". So the experience and practice/appreciation of these values involve the heart or conscience and mind. The heart captures values by feeling them and the mind captures values by understanding/realizing them (Pebryawan & Indrayanto, 2016). says that "society, state, religion, and family direct people's attention to the values that are important for life, which form the basis for living together and which enrich human beings through norms" (Alam, 2016).

"Religion in Sanskrit means not, releasing humans from the shackles of chaos. Religion is also interpreted as religion, religie, religion, which means carrying out worship continuously without stopping, even desperately" (Amallia, 2019), "religion is a belief that transforms into an attitude and behavior" (Djamal, 2017). "The Koran, gives the meaning of religion in the word "deen" or describes feelings" (Surya, 2020). Robert Thouless defines "religion shows an attitude that is wider than the world and is not limited by space, time and which includes physical and spiritual unity" (N. K. Ummah & Khuriyah, 2021). "Islam comes from the word "aslama", "yuslimu", "islaaman" which means submission, obedience, and safety. Islam means submission or total submission to Islamic teachings given by Allah SWT. (Abdurrohman & Sungkono, 2022). Islam is a religion brought by the Prophet Muhammad sallallaahu 'alaihi wa sallam. It is with this religion that Allah closed the previous religions. Allah has perfected this religion for His servants. With this religion of Islam, Allah perfected the favours upon them. Allah only blesses Islam as a religion that they must embrace. Therefore, no religion is accepted other than Islam (Huda, Sariman, & Khasanudin, 2022). Islam means safety and peace because surrender is only to Allah SWT, who has no god but Him. Whereas Islam, according to the term, is *din* or religion that originates from Allah SWT who is under through His Apostles, since the first Prophet: Adam, as to the last Prophet: Muhammad saw for the benefit of humans in this world and in the hereafter (Abidin, 2013).

4. CONCLUSION

Results from this study and subsequent discussions aim to help students at SMK Syahida absorb values education via the lens of Islamic religious education. In each section of the RPP, values education in Islamic religious education is planned and implemented with the help of stakeholders and with the cooperation of all involved parties to reach this goal. Teaching moral principles and fostering ethical behaviour are major goals of Islamic religious education, which is imparted not only via formal instruction but also by the exemplary actions of the school's faculty, staff, and surrounding community. Care for the protection of the local environment, as well as the development of a democratic and tolerant school community, are all factors in assessing the success of values education in Islamic religious education. Future researchers can use the results of this study as a theoretical and practical reference for conducting more extensive investigations that include all levels and educational units of Islamic religious education and the implementation of values education therein. This research also suggests that institutions of higher learning and the education establishment as a whole think about ways to enhance and expand the incorporation of values education through Islamic religious education.

There are some limitations to this study that should be noted. First, this study was conducted in a single vocational high school in Tasikmalaya Regency, which may limit the generalizability of the findings to other educational settings. Second, the data collection techniques used in this study were limited to observation, interviews, and documentation, which may not capture the full range of experiences and perspectives of all stakeholders involved in the implementation of values education through Islamic religious education. Third, this study only focused on the implementation of values education in Islamic religious education and did not explore other factors that may contribute to character development among students. Fourth, the sample size of this study was relatively small, which may limit the statistical power of the findings. Despite these limitations, this study provides

valuable insights into the implementation of values education through Islamic religious education and can serve as a basis for future research in this area.

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