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## INTEGRATING ISLAMIC EDUCATIONAL VALUES FOR STUDENT CHARACTER DEVELOPMENT: A MULTI-SITE STUDY OF VOCATIONAL SCHOOLS IN MEDAN

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### **Kata Kunci:**

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### **ABSTRAK**

Pendidikan karakter menjadi salah satu fokus utama dalam sistem pendidikan nasional dan pendidikan Islam di Indonesia karena tantangan zaman yang semakin kompleks menuntut lahirnya generasi yang tidak hanya cerdas secara intelektual, tetapi juga kuat dalam moral, spiritual, dan sosial. Penelitian ini bertujuan untuk menganalisis bentuk integrasi nilai-nilai pendidikan Islam yang diterapkan dalam pembentukan karakter siswa. Nilai-nilai pendidikan Islam yang diintegrasikan dalam proses pendidikan dalam pembentukan karakter siswa di SMK Kota Medan. Metodologi penelitian ini menggunakan kualitatif deskriptif dengan pendekatan multi situs di SMK Kota Medan, yaitu SMK Asga Mandiri dan SMK Al-Razi. Data dikumpulkan melalui wawancara mendalam, pengamatan, dan Studi dokumen. Informan penelitian terdiri kepala sekolah, guru, dan siswa dari dua sekolah kejuruan. Data dianalisis secara tematik melalui reduksi, kategorisasi, dan interpretasi, dengan validasi triangulasi. Hasil penelitian menunjukkan bahwa integrasi nilai-nilai pendidikan Islam di SMK Kota Medan, khususnya di SMK Asga Mandiri dan SMK Al-Razi, dilaksanakan melalui tiga pilar utama, pembelajaran, pembiasaan, dan budaya sekolah. Nilai spiritual, moral, sosial, dan profesional diinternalisasikan dalam seluruh aktivitas pendidikan. Guru berperan sentral sebagai teladan dan pembimbing spiritual dalam menanamkan nilai-nilai Islami secara kontekstual. Meskipun menghadapi kendala seperti pengaruh lingkungan dan keterbatasan sarana, integrasi ini berdampak signifikan terhadap religiusitas, kedisiplinan, kejujuran, dan tanggung jawab siswa, serta membentuk karakter yang berakhlak mulia, beretika, dan berintegritas Islami. Integrasi nilai-nilai pendidikan Islam melalui pembelajaran, pembiasaan dan budaya sekolah membentuk karakter siswa berakhlak, disiplin, berintegritas Islami.

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**Keywords:**

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Character;  
Vocational High  
School

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**ABSTRACTS**

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Character education has become one of the main focuses in the national education system and Islamic education in Indonesia because the increasingly complex challenges of the times demand the emergence of a generation that is not only intellectually intelligent but also strong in moral, spiritual, and social aspects. This study aims to analyze the integration of Islamic educational values applied in student character building. Islamic educational values are integrated into the educational process of character building for students at vocational schools in Medan. The research methodology used is descriptive qualitative with a multi-site approach at vocational schools in Medan, namely SMK Asga Mandiri and SMK Al-Razi. Data were collected through in-depth interviews, observations, and document studies. The research informants consisted of school principals, teachers, and students from the two vocational schools. The data were analyzed thematically through reduction, categorization, and interpretation, with triangulation validation. The results of the study show that the integration of Islamic educational values in vocational schools in Medan, particularly at SMK Asga Mandiri and SMK Al-Razi, is carried out through three main pillars: learning, habituation, and school culture. Spiritual, moral, social, and professional values are internalized in all educational activities. Teachers play a central role as role models and spiritual guides in instilling Islamic values in a contextual manner. Despite facing obstacles such as environmental influences and limited resources, this integration has a significant impact on students' religiosity, discipline, honesty, and responsibility, as well as shaping their character to be noble, ethical, and of Islamic integrity. The integration of Islamic educational values through learning, habituation, and school culture shapes students' character to be moral, disciplined, and of Islamic integrity.

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## A. INTRODUCTION

Character education is a major focus in the national education system and Islamic education in Indonesia, because the increasingly complex challenges of the times demand the emergence of a generation that is not only intellectually intelligent, but also strong in moral, spiritual, and social aspects. However, the challenges of globalization, technological advances, and social environmental influences have caused moral degradation among students, including in vocational high schools. Empirical phenomena show high levels of juvenile delinquency in vocational high schools, including gang fights, bullying, disciplinary violations, and social media abuse.

Cross-country studies show that vocational high school students face high levels of juvenile delinquency, including gang fights, bullying, disciplinary violations, and social media abuse (Moro et al., 2022),(Xu et al., 2022). In Indonesia, cases of disciplinary violations, truancy, smoking, gang fights, and bullying are also reported to be high (Wardah et al., 2024),(Pitaloka et al., 2025). Technological advances such as smartphones and social media have triggered changes in student behavior, such as increased individualism, decreased manners, and a tendency to imitate negative behavior from the media (Suriyati et al., 2023). Major changes in the values, ethics, and behavior of the younger generation (Palinoan, 2020). The social environment, peers, and easy access to technology accelerate the spread of negative behaviors, such as pornography addiction, aggressive behavior, and disciplinary violations (Afriliani et al., 2023),(Abd Radzak

et al., 2023). Lack of family attention and weak religious education also exacerbate moral degradation (Afriliani et al., 2023). Teachers and schools face significant challenges in instilling moral values (Palinoan, 2020). Student character tends to decline in moral aspects, such as a decrease in polite speech, smoking in front of teachers, skipping school, fighting, and arriving late to school (Rejeki & Wilhem, 2021). Learning designs that place too much emphasis on knowledge, lack of role models, weak school culture, and minimal synergy between schools, families, and communities (Wasehudin et al., 2024),(Fanani et al., 2022),(Syarnubi et al., 2021).

The implementation of character education has been carried out through classroom learning, extracurricular activities, habituation, and school culture. The involvement of teachers, parents, and the community is an important factor in the success of character education (Wongkar & Herdi Pangkey, 2024),(Isnaini et al., 2023),(Yusri et al., 2023). Character building through habitual worship, religious practices, and extracurricular activities. The character education model in madrasahs can be a reference for public schools (Maksum, 2023),(Natsir & Laelah, 2023),(Yusri et al., 2023). By involving students in these activities, schools are able to create an environment that supports the development of strong religious character in each individual (Amalia & Mahariah, 2023). Building religious moderation, tolerance, and mutual respect in a diverse society (Arif Muadzin, 2021),(Thousahilwa & Nurcholiq, 2025),(Hasanah & Sulistyaningrum, 2023),(Sumirah et al., 2023).

Classical Islamic education views the goal of Islamic education as forming a complete Islamic personality (*insan kāmīl*) through *tarbiyah*, *ta'lim*, and *ta'dīb*, with noble character as its pinnacle. Many modern scholars emphasize that these three concepts are interrelated and inseparable; ideal Islamic education combines upbringing (*tarbiyah*), teaching of knowledge (*ta'lim*), and the formation of manners (*ta'dīb*) simultaneously (Lafrarchi, 2020a),(Lahmar, 2020). The main mission of Islamic education is *li utammima makārim al-akhlaq* (Warsah, 2021),(Taufik, 2020a). Al-Ghazali emphasized character education as a process of shaping personalities that are obedient to Allah, honest, sincere, steadfast, tolerant, socially minded, and respectful of teachers (El-Faizal & Mulya, 2023),(Muhsin & Imaduddin, 2022). Education as transformation, the goal is purification of the soul and transformation of character so that students become open to knowledge about God and moral perfection, not just having an informed mind (Wahab, 2025),(Vasalou, 2022),(Ferhat, 2020). Habituation and practice (*riyāḍah*), Good qualities are formed through repeated good actions until they become stable dispositions; bad qualities can be changed through regular practice (Md Sham et al., 2021). Moral agents combine reason, prophetic guidance, and the heart as a medium of light, uniting knowledge, virtue, and spiritual enlightenment (Lumumba et al., 2023).

Ibn Sina viewed education as a process of holistic development of human potential in terms of physical, intellectual, and spiritual aspects, with the integration of Islamic values (Chanifah et al., 2021). KH. Ahmad Dahlan emphasized the importance of integrating religious and general education to shape noble character (Jaelani et al., 2025),(Khoirudin et al., 2020),(Purwadi et al., 2022). KH. Hasyim Asy'ari emphasized that education must combine science and religion, instill moral and Sufi values, and apply the principles of *ahl as-Sunnah wa al-*

*Jamaah (tawazun, tawassuth, ta'adul, tasamuh)* (Lbs, 2020). Hamka emphasized the importance of character education based on Islamic values, such as honesty, responsibility, and integrity (Chanifah et al., 2021).

This research gap lies in the lack of in-depth understanding of how the process of integrating Islamic educational values can be carried out effectively in shaping the character of students amid the challenges of globalization, technological advances, and the rapid flow of information. Although many studies have identified the negative impacts of shifting values, moral crises, and weak internalization of Islamic values, there is still no comprehensive solution that connects theory with practice in the context of education in Indonesia, especially in overcoming these negative influences on the character of the younger generation, particularly in vocational schools.

Therefore, Islamic education is expected to serve as a filter and guide so that students are not only intellectually intelligent, but also have religious character, honesty, discipline, responsibility, and tolerance (Taufik, 2020a),(Wasehudin et al., 2024),(Fanani et al., 2022). The integration of Islamic values is very important in shaping a generation of Muslims who are moderate, open-minded, and capable of facing the challenges of the times without losing their Islamic identity (Mujahid, 2021). As a holistic system, covering spiritual, moral, social, and intellectual aspects in vocational schools and public schools (Khasanah et al., 2025),(Syamsudin et al., 2025).

Islamic values-based character education must be designed holistically, involving all components of the school, and supported by a conducive environment and real role models from educators. Thus, Islamic education can play a strategic role in building a generation that is not only academically superior, but also has noble character and is ready to face the challenges of the times. Research in various vocational schools confirms that the internalization of Islamic values is generally still centered on Islamic Education lessons and has not been fully integrated into school culture and activities. Values such as worship, tolerance, and democracy have indeed been successfully instilled through PAI, but their implementation rarely extends to other subjects or school activities holistically. Religious activities such as the dhuha prayer, istighosah, and Islamic holidays are usually only part of the PAI program, not part of the entire school's routine (Mulyana et al., 2023),(Hilmi et al., 2023),(Suryana & Hilmi, 2023).

Research shows that vocational school graduates need strong work ethic, not just technical skills (Meutia et al., 2024),(Mariah et al., 2025),(Andrianto et al., 2025). The industrial world consistently complains that vocational school graduates, although technically skilled, lack discipline, responsibility, honesty, and integrity (Mulyani & Djatmiko, 2019). The competencies required by industry in the era of the Fourth Industrial Revolution include hard skills and soft skills such as honesty, discipline, responsibility, collaboration, communication, creativity, and problem solving (Meutia et al., 2024). This gap in work character is a major obstacle in the absorption of vocational school graduates by the world of work (Ridwan et al., 2025).

Vocational schools have a dual responsibility, namely to prepare graduates who are professionally competent while also shaping individuals who are spiritually and socially resilient. Empirical phenomena in the city of Medan show significant

variations in the implementation of Islamic values-based character education in vocational schools. Integrating the values of religious moderation through contextual, dialogical, and reflective approaches in learning creates a culture of tolerance, openness, and positive student behavior in everyday life (Siregar & Ismaraidha, 2025). However, in other schools, the integration of Islamic values is still formal and normative, so that its impact on student behavior is less than optimal (Nurmawati et al., 2021). The instilling of Islamic values has been proven to strengthen students' character, such as discipline, responsibility, tolerance, and integrity, which are highly sought after in the workplace (Mu'min et al., 2025),(Fakhrurrozi et al., 2023),(Wulandari et al., 2023).

The main characteristics of vocational school students in Medan generally show strong tolerance between ethnic groups, but there are still challenges in terms of honesty. A study at SMK TIK Darussalam Medan found that tolerance indicators, such as respecting friends and teachers from different ethnic groups, scored the highest (Noor et al., 2023). Another dimension of the character of Medan vocational school students is that they are equipped with entrepreneurial skills through lessons, production unit practices, and extracurricular activities, which foster initiative, independence, and understanding of business processes (Harianto et al., 2024),(Tambunan et al., 2021). Teachers' motivation to learn and professionalism play an important role in improving learning outcomes and shaping disciplined character. Peran guru PAI sangat sentral dalam menanamkan nilai moral dan religius melalui pembelajaran, keteladanan, dan kegiatan keagamaan (Hasyim et al., 2025). Social activities and entrepreneurial product development encourage concern for the surrounding environment (Harianto et al., 2024).

Although many studies discuss character education, research exploring how Islamic educational values are systematically integrated in vocational schools through learning culture and habit formation mechanisms is still limited. The uniqueness of this study lies in the integration of Islamic educational values in the character formation of vocational school students, with a focus on religious moderation, tolerance, and work ethics. This study explores the differences in the application of Islamic values in various Vocational High Schools in Medan, from contextual and reflective to normative. In addition, this study also highlights the challenges of globalization and technological advances that affect student morals. By combining religious education and vocational skills, this study aims to develop a holistic character education model that is relevant to industry needs and to strengthen the soft skills needed in the world of work. The purpose of this study is to analyze how Islamic educational values are integrated into student character building, and how Islamic educational values are integrated into the educational process in character building for students at Vocational High Schools in Medan.

## **B. METHOD**

This study uses a qualitative approach with a multiple case study design. (Yin, 2018). This approach was chosen because the study sought to gain an in-depth understanding of the phenomenon of integrating Islamic educational values into the character building of students at two vocational schools in Medan, namely Asga Mandiri Vocational High Schools Medan and Al-Razi Vocational High Schools Medan,

in a real-life context. A multi-site approach was used because this study involved two different locations, each with its own characteristics and approach in applying Islamic educational values. Thus, the researcher was able to compare patterns of similarity (literal replication) and differences (theoretical replication) between the two schools (Yin, 2018). The subject of this study is the main phenomenon of this research, namely the process of integrating Islamic educational values into learning. Student character building programs. School religious culture includes the environment, teacher role models, rules and regulations, and school traditions. Curriculum documents that support the internalization of Islamic values, such as the school's vision and mission, teaching modules, lesson plans, syllabi, student programs, and activity documentation. The research informants were Asga Mandiri Vocational High Schools Medan, consisting of 16 educators and educational staff and 62 students, and Al-Razi Vocational High Schools Medan, consisting of 29 educators and educational staff and 110 students, including the principal as a key informant who provided information about the school's vision, mission, policies, and strategies in integrating Islamic educational values into the characterbuilding program. The deputy principal provided data on policy implementation, activity programs, and student character building in the school environment. Islamic education teachers were the main source of information regarding the planning, implementation, and evaluation of learning activities that included Islamic values and teacher role models in school life. General subject teachers provide perspectives on the integration of Islamic values in cross-curricular learning and in the formation of religious culture in schools. Religious extracurricular advisors provide information related to non-academic activities that play a role in shaping students' religious character. Students, as supporting informants, provide direct views on their experiences in participating in Islamic values-based character education programs at school. In addition, researchers can also involve educational personnel or school staff as additional informants to strengthen data on school culture and the implementation of Islamic values in daily activities. Data collection techniques include in-depth interviews, participatory observation, and documentation studies (Yin, 2018). The data analysis in this study uses a qualitative data analysis approach with a multi-site design, data condensation, data presentation, and inter-site analysis (Miles et al., 2018). The analysis was conducted from the beginning of data collection and continued throughout the field research process until the conclusion stage. Yin explains that case study data analysis is conducted through a logical and systematic process to identify patterns, compare sites, and draw conceptual conclusions. To ensure the trustworthiness of the data in this multisite qualitative case study, the researchers used examination techniques based on the criteria proposed by Lincoln and Guba (1985) and adapted to Robert K. Yin's case study approach. These criteria include credibility, transferability, dependability, and confirmability).

## **C. RESULT AND DISCUSSION**

### **Asga Mandiri Vocational High Schools Medan**

Established in 2012, the school is located at Jl. Karya Jaya No. 196, Karya Jaya Shafira Complex, Medan City. Its vision is to produce young people with character, creativity, innovation, independence, and noble character, as well as competitiveness. The school's mission is to provide excellent and professional

services in teaching, guidance, and training, so that students possess intellectual character, skills, independence, and noble character to enter the workforce, the business world, or continue their education to a higher level. The school is committed to providing high-quality education to its students and offering learning opportunities to those who are financially unable.

**1. Forms of Integration of Islamic Educational Values Applied in Character Building of Students at Vocational High Schools in Medan City**

The integration of Islamic educational values in shaping the character of students at SMK Asga Mandiri Medan is carried out through the learning process, extracurricular activities, and school culture. These include role modeling, habit formation, giving advice, motivation, persuasion, and storytelling methods. The values emphasized include religious morality (faith, piety, noble character), as well as social awareness such as mutual assistance, tolerance, cooperation, and a sense of family.



Figure 1.

**Routine Activities at Asga Mandiri Vocational High Schools Medan**

In addition to classroom learning, integration is also carried out through extracurricular activities that instill character traits such as discipline, communication, collaboration, and social awareness. Challenges faced include supervising students outside of school, diverse family backgrounds, and the influence of the environment and technology. Collaboration between schools, teachers, parents, and the community is essential to strengthen the formation of student character based on Islamic values.

**Table. 1**  
**Extracurricular Programs at Asga Mandiri Vocational High Schools Medan**

No.	Extracurricular Activities
1.	Tahfidz/Tahsin
2	Boy Scouts
3	Englis Club
4	Korean language
5	Public Speaking

Based on observations and document studies, researchers found that Asga Mandiri Vocational High Schools Medan has various extracurricular programs, including tahfidz/tahsin, scouting, English club, Korean language, public speaking, and dance. Given the importance of this instrument, researchers sought answers to questions about the integration of Islamic educational values applied in character building among students at SMK Kota Medan.



Researcher Interview with the Principal of Asga Mandiri Vocational School in Medan



Researcher Interview with Deputy Head of SMK Asga Mandiri Medan



Interview with Researchers at SMK Asga Mandiri Medan



Interview with Researchers at SMK Asga Mandiri Medan



Interview with Researchers at SMK Asga Mandiri Medan

Figure 2.  
Interview with researchers at Asga Mandiri Vocational High Schools Medan

According to the principal, Islamic values are integrated through learning, habit formation, and school culture. Values such as honesty, discipline, and responsibility are instilled in the curriculum, while habits such as praying together, performing congregational prayers, and reciting the Quran become part of the daily routine. Extracurricular activities such as religious study groups, Islamic holiday celebrations, and Quran recitation competitions strengthen students' religiosity. Teachers serve as role models of Islamic morals, while school rules are based on Islamic ethics. Despite challenges from outside influences, this integration is expected to produce graduates who are both skilled and possess Islamic character.

According to the deputy principal, Islamic values are integrated through the curriculum, habits, and school culture. Each subject is designed to incorporate Islamic values, either explicitly or implicitly. Habits of worship such as prayer, congregational prayer, and recitation of the Qur'an are part of the daily routine, in addition to extracurricular activities such as religious study groups and celebrations of important Islamic holidays. Teachers serve as role models of Islamic morals, so that students learn through the real attitudes of their educators. As a result, students are more religious, disciplined, and have better character, even though challenges from the environment outside of school remain an obstacle.

The integration of Islamic educational values in shaping students' character is particularly evident in the habit of discipline. Every day, students are instructed to arrive on time, greet others, maintain good manners towards teachers, and participate in communal prayers before starting activities. This is in line with Islamic principles that emphasize the importance of respecting time, honoring others, and maintaining purity of heart and behavior. In addition, we also encourage students to perform the Dhuha and Zuhur prayers in congregation at school. Through this habit, children learn that discipline and responsibility are part of Islamic morals.

The integration of Islamic educational values at Asga Mandiri Vocational High Schools is carried out comprehensively through three main pillars: learning,

habit formation, and school culture. In learning, Islamic values are applied both explicitly and implicitly through subjects that emphasize morality such as honesty, discipline, and responsibility. Daily religious activities such as communal prayer, congregational prayer, and Quran recitation shape students' spiritual character. School culture is promoted through Islamic extracurricular activities, teacher role modeling, and a work ethic that reflects Islamic values. Overall, this system has succeeded in shaping students who are religious, ethical, disciplined, and ready to face the challenges of modern life without losing their Islamic identity.

## 2. Islamic Educational Values Integrated into the Educational Process at Vocational High Schools in Medan City



Duha Prayer and  
Tauziah



Islamic Holidays



The ceremony  
concluded with a  
prayer.

Figure 2.

### Islamic Educational Values Integrated into the Educational Process at Asga Mandiri Vocational High Schools

Based on the researcher's observations, Islamic educational values are integrated into education at Vocational Schools Asga Mandiri through religious activities that are incorporated into the educational process, ranging from the dhuha prayer and religious lectures to the commemoration of important Islamic holidays, reflecting that at Asga Mandiri Vocational High Schools, Islamic educational values are integrated into the educational process.

To ensure that Islamic educational values are integrated into the educational process at Asga Mandiri Vocational High Schools, the researcher conducted direct interviews with informants in the field and found supporting documents in the field. The Islamic educational values integrated at Asga Mandiri Vocational High Schools include religious values (obedience in worship through prayer, congregational prayer, and recitation of the Qur'an), values of honesty (emphasized in the learning process and school rules), values of discipline (through punctuality and school rules), values of responsibility (both for academic tasks and organizational duties), values of cooperation (in religious activities, extracurricular activities, and class projects), and values of noble character such as politeness, respect for teachers, and mutual respect. All of these values are instilled in an integrated manner in learning, habits, and school culture.

The Islamic educational values integrated into the educational process at Vocational High Schools Medan City include religious values through the habit of praying, praying in congregation, and reciting the Qur'an; honesty values emphasized in every learning activity and school rules; values of discipline through compliance with rules and punctuality, values of responsibility in academic tasks and organizational duties; values of cooperation through religious activities, extracurricular activities, and class projects; as well as values of noble character

such as politeness, respect for teachers, and mutual respect. These values are instilled in an integrated manner through the curriculum, habits, and school culture.

The Islamic values that I emphasize in the field of student affairs are discipline, responsibility, and manners. Students are accustomed to arriving on time, dressing neatly in accordance with Islamic law, and maintaining a respectful attitude towards teachers and friends. Before starting activities, students are directed to pray together, read daily prayers, and perform congregational prayers. In addition, every violation of the rules is always linked to the understanding that school rules are in line with Islamic law. Thus, students learn that obeying the rules is not just a school obligation, but a form of obedience to Allah, which gives rise to a disciplined and responsible character.

The integration of Islamic educational values at Asga Mandiri Vocational High Schools in Medan is implemented comprehensively through intracurricular, extracurricular, and school culture learning. Values such as religiosity, honesty, discipline, responsibility, cooperation, and noble character are instilled in all school activities. Religious practices such as communal prayer, congregational prayer, Quran recitation, and Quran memorization shape students' spirituality, while the values of honesty, discipline, and responsibility are implemented in rules and regulations and practical skills. Cooperation and environmental awareness are strengthened through extracurricular activities. Thus, this integration produces students who are intelligent, skilled, religious, and have noble character, in accordance with the national education goals and the mission of Islamic education.

### 3. The Role of Teachers in Integrating Islamic Education into Character Building at Asga Mandiri Vocational High Schools Medan



Figure 3.

#### The Role of Teachers in Integrating Islamic Education into Character Building at Asga Mandiri Vocational High Schools Medan

Based on the results of the researcher's observations at Asga Mandiri Vocational High Schools Medan, teachers play a role in the integration of Islamic education through learning activities and activities outside of learning, such as digital learning in the classroom, tahfidz learning, environmental awareness learning, and the practice of the dhuha prayer. In this case, teachers play an

important role in shaping the character of students at Asga Mandiri Vocational High Schools Medan.

Results of the researcher's interview with the Principal of Asga Mandiri Vocational High Schools regarding Islamic educational values integrated into the educational process explaining that teachers play a central role in integrating Islamic educational values into the character building of students. First, teachers function as educators and instructors who link learning materials to Islamic values, so that students understand the relevance of religion in real life. Second, teachers become role models of good character through their Islamic attitudes, words, and daily behavior. Third, teachers act as spiritual guides through the habit of worship, communal prayer, and recitation of the Qur'an. Fourth, teachers play the role of supervisors and motivators who guide students to consistently follow school rules based on Islamic values. Thus, teachers are key to the successful internalization of Islamic educational values in schools.

Based on the results of observations, interviews, and documentation studies, it appears that the role of teachers in integrating Islamic educational values at Asga Mandiri Vocational High Schools in Medan varies greatly depending on their respective fields of work, but they share the same goal, which is to shape students' characters to be religious, disciplined, honest, responsible, and noble. The principal and vice principal emphasized that teachers serve not only as educators but also as role models of moral conduct, spiritual guides, and supervisors of Islamic-based discipline. This role positions teachers as central figures in instilling Islamic values through teaching, habit formation, and school culture.

#### **Al Razi Sinar Harapan Vocational High Schools**

Established on December 21, 2015. The school is located at Jl. Eka Rasmi, Melinjo I No. 19, Johor Permai Complex, Medan, Johor Building, Medan Johor District, Medan City, North Sumatra Province. Vision: To become a vocational high school (SMK) that produces young people with character, creativity, innovation, independence, and noble values, as well as competitiveness. Mission: To provide excellent and professional services in teaching, guidance, and training, so that students possess intellectual character, skills, independence, and noble character to enter the workforce and business world or continue their education to a higher level, with the following indicators: a) Possessing qualified and professional teaching staff and support personnel. b) Achieving excellence in academic and non-academic achievements, particularly in the fields of Pharmacy and Information Technology. c) Able to compete in various science competitions. d) Competitive in the world of work and business, and able to become an entrepreneur with adequate skills. e) Gain the trust and be needed by the community and Tujuana) Students have a religious character and noble character with indicators of applying S<sub>3</sub> (smile, greet, say hello) in the school environment and daily life, habit of performing the dhuha prayer and reciting the Qur'an, and producing graduates who have memorized at least Juz 30. b) Students excel in various science competitions, particularly in the fields of Pharmacy and Information Technology. c) Students are active and excel in various extracurricular activities according to their respective interests and talents. d) Students are active in innovation according to their respective areas of expertise. e) Graduates are proficient in English. f) Graduates are

able to compete to enter and excel at state universities. g) Graduates are capable of entrepreneurship. h) Graduates are ready to face the working world.

1. **The Form of Integration of Islamic Educational Values Applied in Character Building of Students at Vocational High Schools in Medan City**



**Figure 4.**

**Routine activities at Al-Razi Vocational High Schools in Medan**

Based on the observations, researchers found that at Al-Razi Vocational High Schools Medan, character building in this school is carried out through routine activities that have been well programmed through learning programs, extracurricular activities, and school culture, ranging from introduction to the school environment, Islamic holidays, Ramadan sharing, study tours, scouting, and training such as characterbuilding training.

Table 2.

**Extracurricular Programs at Al Razi Vocational High Schools Medan**

No.	Extracurricular Activities
1.	Tahfidz Al-Qur'an
2	Conversation
3	Enterpreneur
4	Olimpiade
5	Music Class
6	Boy Scouts
7	Traditional Dance Class
8	Indonesian Flag Raising Troop

The researchers also conducted interviews with educators and educational staff at Al-Razi Vocational High Schools Medan. The researchers interviewed the principal of Vocational School Al Razi Medan about the integration of Islamic educational values applied in shaping students' character.



Interview with the Principal of SMK Al-Razi Medan



Interview with Teachers at Al-Razi Vocational School in Medan



Interview with Students at Al-Razi Vocational School in Medan



Interview with the Vice Principal at SMK Al-Razi Medan

Figure 5.

### Interview with researchers at Vocational School Al-Razi Vocational High Schools Medan

The integration of Islamic educational values at Al Razi Vocational High Schools Medan is realized through all school activities, both inside and outside the classroom. Values such as discipline, responsibility, and honesty are emphasized through project-based learning activities and daily worship practices, such as the dhuha prayer and collective zikr. He emphasized that teachers serve as moral role models for students, while religious activities are the primary means of instilling Islamic character. Through this approach, character building in students takes place not only cognitively, but also affects the affective and spiritual realms.

The integration of Islamic educational values at Al Razi Vocational High Schools Medan is reflected in the development of a character-oriented curriculum. He said that every subject has Islamic values, either explicitly or implicitly. In the field of information technology, for example, students are taught the importance of digital ethics, responsibility, and the use of technology for the common good. He also emphasized that activities such as Al-Qur'an literacy and religious mentoring are an important part of characterbuilding strategies based on Islamic values.

The application of Islamic educational values at Al Razi Vocational High Schools Medan is closely related to the development of discipline and student behavior outside the classroom. He explained that every student activity is directed at shaping religious character and social responsibility. Through extracurricular programs, such as Rohis and religious social activities, students are guided to emulate the Prophet's morals. He emphasized that supervision and the habit of congregational worship are an important part of the process of integrating Islamic values in the school environment.

Al Razi Vocational High Schools Medan has successfully integrated Islamic educational values comprehensively through learning, habit formation, and school culture. Values such as discipline, responsibility, honesty, and trustworthiness are applied in all aspects of school life, including academics, vocational training, and social activities. Teachers serve as role models for moral conduct, and religious activities such as group prayers and congregational prayers shape the spiritual character of students. Despite external challenges, this educational model has

successfully produced students who are religious, ethical, knowledgeable, and ready to face the challenges of the modern world while maintaining their Islamic identity.

## 2. Islamic educational values integrated into the educational process at vocational schools in Medan City



Figure 6.

### Islamic educational values applied in character building for students at Al Razi Vocational High Schools Medan

Results of the researcher's interview with the principal of Al Razi Vocational High Schools Medan regarding Islamic educational values applied in shaping student character. Nilai-nilai pendidikan Islam yang diintegrasikan dalam proses pendidikan At Al Razi Vocational High Schools Medan, these values include honesty, discipline, responsibility, trustworthiness, and respect. These values are applied in all school activities, both academic and non-academic. He emphasized that every teacher must be a role model in instilling noble character in students. Through the habit of worship, Al-Qur'an literacy activities, and a culture of greeting with a smile, students are guided to build religious and social character. According to him, Islamic values are not only taught theoretically, but also embodied in daily behavior within the school environment.

The integrated Islamic educational values include discipline, responsibility, trustworthiness, and sincerity in learning. He explained that each subject has Islamic character elements, for example, in Information Technology, students are encouraged to use technology ethically and with good intentions. Honesty is upheld in every project assignment, while responsibility is the key to learning success. He added that habitual activities such as tadarus and spiritual mentoring are means of internalizing the values of faith and piety that strengthen students' morals.

Islamic values instilled in student activities include discipline, responsibility, and social sensitivity. He explained that every extracurricular activity is designed to encourage students to emulate noble values, such as cooperation, honesty, and respect for others. In religious activities such as Rohis and social service, the values of sincerity and empathy are central to character building. According to him, the integration of Islamic values in student activities not only shapes religious individuals, but also fosters social awareness based on Islamic teachings.

It can be concluded that Al Razi Vocational High Schools Medan have a strong commitment to integrating Islamic educational values into all aspects of learning and character building for students. Islamic values are implemented practically through habits such as praying in congregation, praying before studying,

and applying discipline in vocational practices. Teachers serve as role models in shaping religious character and noble morals. The integration of Islamic values is carried out through a more systematic and conceptual curriculum and moral guidance, with teachers acting as mentors and role models. Both approaches produce students who are knowledgeable, faithful, noble, and ready to contribute positively to society. This integration of Islamic education strengthens students' character holistically, balancing cognitive, affective, and psychomotor aspects.

### 3. The Role of Teachers in Integrating Islamic Educational Values at Al-Razi Vocational High Schools in Medan



Figure 7.

#### The Role of Teachers in Integrating Islamic Educational Values at Al-Razi Vocational High Schools in Medan

Teachers play a central role in integrating Islamic educational values through extracurricular activities and learning programs organized by the school, such as flag ceremonies guided and supervised by teachers, providing guidance and motivation, education through routine school activities, supervising practices in the dhuha prayer, and integration that is inseparable from learning activities. However, to confirm and strengthen these findings, the researcher then conducted interviews.

Results of the researcher's interview with the Principal of Al-Razi Vocational High Schools Medan regarding the role of teachers in integrating Islamic educational values in shaping student character. Teachers have a central role in shaping student character through the integration of Islamic educational values. He emphasized that teachers are not only conveyors of knowledge, but also moral role models who must reflect honesty, discipline, and responsibility. Through modeling and habit formation, teachers guide students to emulate the Prophet's character. The principal also emphasized the importance of consistency in teachers' attitudes and words so that Islamic values can be firmly instilled in students' hearts.

Based on the results of observations, interviews, and document studies at Al-Razi Vocational High Schools Medan, it can be concluded that teachers act as academic advisors and spiritual mentors who instill the values of faith, piety, honesty, discipline, and social awareness. Through integrated learning activities and character building based on Qur'anic values, students are guided to understand that all knowledge and skills must be grounded in morality and responsibility as Muslims.

## Analysis/Discussion

## **1. Forms of Integration of Islamic Educational Values Applied in Character Building of Students at Vocational High Schools in Medan City**

Based on the results of research at Asga Mandiri Vocational High Schools and Al-Razi Sinar Harapan Vocational High Schools Medan, it can be concluded that the integration of Islamic educational values in character building for students at both schools is carried out comprehensively and systematically through three main pillars, namely: learning, habituation, and school culture. Through learning, both schools integrate Islamic values into every subject, both explicitly (through Islamic Religious Education material) and implicitly (through ethics, discipline, honesty, and responsibility in general and vocational subjects). Teachers play a role not only as educators, but also as role models who demonstrate Islamic values in their actions.

Through habit formation, students are guided to perform religious activities regularly, such as praying together, performing the Dhuha and Zuhur prayers in congregation, reciting the Qur'an, performing dhikr, and greeting one another. This habit formation serves as a means of shaping the spiritual, social, and moral character of students. Values such as discipline, manners, responsibility, and social awareness grow through these routines. Through School Culture, both institutions foster a religious and Islamic atmosphere through extracurricular activities (Rohis, Islamic holidays, tahfiz, and religious competitions), an Islamic learning environment, and the application of Islamic ethics in school administration and services. Every member of the school community, including teachers, educators, and administrative staff, plays an active role in instilling Islamic values through exemplary behavior, professionalism, and honest and trustworthy service. In general, both schools demonstrate that Islamic education is not only taught but also lived in all aspects of school life. Values such as honesty, discipline, responsibility, cooperation, trustworthiness, and social awareness form the basis for shaping the character of students who are faithful, noble, knowledgeable, and professional.

Despite external challenges such as environmental and technological influences, the integrative systems implemented by both schools have succeeded in nurturing a young generation that is religious, ethical, and ready to face modern life without losing their Islamic identity. Thus, both Asga Mandiri Vocational High Schools and Al-Razi Sinar Harapan Vocational High Schools have successfully realized a holistic, applicable, and sustainable Islamic values-based character education model.

The integration of Islamic educational values in shaping the character of students at Asga Mandiri Vocational High Schools and Al-Razi Sinar Harapan Vocational High Schools Medan has proven to be effective and systematic through three main pillars, namely learning, habituation, and school culture. This approach is strongly supported by Islamic character education theory and empirical research results in various schools in Indonesia.

Based on existing theories, the integration of Islamic educational values in shaping student character is carried out comprehensively through learning, school culture, teacher role models, the environment, and extracurricular activities. This approach has proven effective in shaping students' religious and social character

and integrity, humanistic learning, religious school culture, and social-spiritual guidance.

Islamic values are integrated into the curriculum through Islamic Religious Education and general subjects, such as English and Sociology, by instilling the values of honesty, discipline, responsibility, and religiosity. Teachers play an important role in designing learning that internalizes these values, both explicitly and implicitly, as well as through assessment and reflection (Syarnubi et al., 2021), (Rohmah et al., 2020), (T. Hidayat et al., 2020). The curriculum also emphasizes a balance between knowledge, attitudes, and moral actions (Taufik, 2020b), (Lafrarchi, 2020b).

Instilling the values of honesty, responsibility, hard work, and work ethic in vocational learning (Taufik, 2020b), (Fahyuni et al., 2020). Social activities (community service, charity) and spiritual guidance (studies, mentoring) to foster empathy and awareness (Subaidi, 2020), (R. Hidayati et al., 2021). School culture is built through habitual worship (congregational prayer, infaq, shadaqah), flag ceremonies, and social activities. These habits instill religious values, tolerance, mutual cooperation, and social awareness. A supportive school environment, such as dormitories and religious facilities, reinforces character internalization (Syarnubi et al., 2021), (Subaidi, 2020), (Muhammad et al., 2021).

Teachers and religious teachers are the main role models in everyday behavior, exemplifying noble character, honesty, and empathy. This exemplary behavior is very effective because students imitate real behavior, in accordance with the methods of the Prophet Muhammad in educating others (Hastasari et al., 2022), (Syarnubi et al., 2021), (R. Hidayati et al., 2021). The school and family environments also play a synergistic role in shaping character (Husnaini et al., 2020), (N. Hidayati et al., 2020). Spiritual extracurricular activities, Islamic arts (marawis, qasidah), student organizations, and social activities serve as means of character building. These activities foster leadership, cooperation, creativity, and a sense of responsibility (Syarnubi et al., 2021), (Sauri et al., 2022), (R. Hidayati et al., 2021).

## **2. Islamic educational values integrated into the educational process at Vocational High Schools in Medan City**

Based on the results of research conducted at Asga Mandiri Vocational High Schools and Al-Razi Vocational High Schools Medan, it can be concluded that both schools have a strong commitment to integrating Islamic educational values into the entire learning process and character building of students. The role of teachers at both institutions is a key factor in the successful application of Islamic values, whether through classroom learning activities, habits instilled in the school environment, or exemplary behavior in everyday life.

Teachers at Asga Mandiri Vocational High Schools play a more practical and applicable role, where Islamic values are directly implemented in vocational activities, laboratories, and student work practices. Through habits such as praying in congregation, praying before studying, and applying discipline and responsibility in tasks, teachers become real role models in shaping religious character and noble morals. This approach makes it easier for students to understand and internalize

Islamic values in real actions, such as honesty in practice, hard work, and trustworthiness in the tasks assigned to them.

Meanwhile, teachers at Al-Razi Vocational High Schools Medan are more prominent in their systematic and conceptual approach. The integration of Islamic values is carried out through the learning curriculum, religious activities, and targeted moral and spiritual guidance. Teachers act not only as educators, but also as mentors and moral role models who instill the values of faith, piety, honesty, and social awareness. The approach emphasizes the relationship between knowledge, ethics, and monotheistic values, thereby shaping students who are religious, ethical, and highly socially aware.

Overall, both schools show that the role of teachers is key to the successful integration of Islamic educational values. Teachers not only function as conveyors of knowledge, but also as character builders who instill moral, spiritual, and social values in students. Although the approaches used differ Asga Mandiri Vocational High Schools with its practical and habitual orientation, and Al-Razi Vocational High Schools with its conceptual and structured system both have the same goal, which is to produce a young generation that is knowledgeable, faithful, noble in character, and ready to contribute positively to society. This integration proves that Islamic education can be a strong foundation in building students' character holistically, balancing cognitive, affective, and psychomotor aspects.

Integrasi nilai-nilai pendidikan Islam dalam pembentukan karakter siswa di Asga Mandiri Vocational High Schools dan Al-Razi Vocational High Schools Medan menegaskan bahwa peran guru adalah kunci utama dalam keberhasilan internalisasi nilai Islam, baik melalui pendekatan praktis maupun konseptual. Character education theory places teachers as central figures who not only impart knowledge but also serve as role models for good character, guiding and nurturing students' character directly. Teachers' exemplary behavior in their daily lives is very effective in instilling religious values, honesty, discipline, and responsibility. Teachers also act as moral and spiritual guides, strengthening the relationship between knowledge, ethics, and monotheistic values (Maimun et al., 2020),(Syarnubi et al., 2021).

The practical approach (as in Asga Mandiri Vocational High Schools) emphasizes the implementation of Islamic values in vocational activities, work practices, and daily habits. Students find it easier to internalize values through direct experience and real role models (Fahmi & Susanto, 2018; Syarnubi, 2019). Meanwhile, the conceptual approach (as in Al-Razi Vocational High Schools) emphasizes the integration of values in the curriculum, moral guidance, and structured religious activities, shaping students' ethical and social awareness. (Maimun et al., 2020),(Syarnubi et al., 2021).

The theory of holistic character education emphasizes the importance of integrating Islamic values into all aspects of education: learning, habits, and school culture. Teachers play a role in connecting the cognitive, affective, and psychomotor aspects of students, so that their character is formed in a holistic and balanced manner(Syarnubi et al., 2021). Secara teori dan empiris, guru berperan sentral dalam integrasi nilai-nilai pendidikan Islam, baik melalui pendekatan praktis maupun konseptual. Peran ini membuktikan bahwa pendidikan Islam

mampu membangun karakter siswa secara utuh dan seimbang, siap menghadapi tantangan zaman.

### 3. **The Role of Teachers in Integrating Islamic Educational Values in Character Building of Students at Vocational High Schools in Medan City**

The role of teachers in integrating Islamic educational values in vocational high schools in Medan varies significantly depending on their respective fields of work, but they share the same goal, which is to shape students' characters to be religious, disciplined, honest, responsible, and noble. The principal and vice principal emphasize that teachers not only act as educators, but also as role models of moral behavior, spiritual guides, and supervisors of Islamic-based discipline. This role places teachers as central figures in instilling Islamic values through teaching, habit formation, and school culture. Teachers act as academic advisors and spiritual guides who instill the values of faith, piety, honesty, discipline, and social awareness. Through integrated learning activities and character building based on the values of the Qur'an, students are guided to understand that all knowledge and skills must be based on morality and responsibility as Muslims.

Scientifically, the description of the role of teachers at Vocational High Schools Medan is in line with research, namely that teachers are key figures who integrate Islamic values through exemplary behavior, learning, habituation, and school culture, in order to shape students who are religious, honest, disciplined, responsible, and have noble character (Tamuri & Ismail, 2021),(Hastasari et al., 2022),(M. Hidayat et al., 2021),(N. A. Hidayati et al., 2020).

## **CONCLUSION**

The integration of Islamic educational values in character building at Asga Mandiri and Al-Razi Vocational High Schools in Medan is carried out comprehensively through three main pillars: learning, habituation, and school culture. These schools integrate Islamic values both explicitly and implicitly in their curriculum, emphasizing values such as honesty, discipline, responsibility, and social awareness. Teachers play a crucial role as role models, guiding students not only through academic teaching but also by embodying Islamic morals in their daily actions.

Despite external challenges such as the influence of the environment and technology, both schools have successfully produced students who are religious, ethical, disciplined, and ready to face the challenges of modern life. The holistic approach of integrating Islamic values into all aspects of the educational process, including extracurricular activities and spiritual guidance, ensures that students grow with a strong moral foundation.

This research shows that the integration of Islamic educational values can strengthen students' character in vocational education settings. Vocational education policies should consider the importance of integrating moral and religious values into the curriculum and the daily routines at schools. Character-building programs based on Islamic values can serve as a model for other vocational schools to produce graduates who not only possess technical skills but also integrity, discipline, and responsibility.

This study is limited as it was conducted in only two schools, Asga Mandiri and Al-Razi Vocational High Schools in Medan. Therefore, the findings cannot be generalized to all vocational schools in Indonesia. The implementation of this integration in other schools with different backgrounds, cultures, and social contexts may yield different results.

Future research should involve more vocational schools across various regions to provide a broader picture of the application of Islamic educational values in character building. A quantitative study with a larger sample size is also needed to measure the direct impact of the integration of Islamic values on student behavior, character, and performance in the workforce. Additionally, research can explore the role of parents and the community in supporting the formation of students' characters based on Islamic values.

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