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## THE ORIENTATION OF VOCATIONAL EDUCATION AT STATE SENIOR HIGH SCHOOL (MAN) 2 KULON PROGO IN SPECIAL REGION OF YOGYAKARTA

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<b>Kata Kunci:</b>	<b>ABSTRAK</b>
Orientasi Pendidikan, Liberalisme dalam pendidikan, Neo Liberalisme dalam Pendidikan, Pendidikan Humanistik, Pendidikan di Sekolah Islam.	Latar belakang penelitian ini, berdasarkan pada pendidikan vokasi lebih menekankan pada pola link and match. Pola ini lebih berorientasi pada paham liberalisme atau neoliberalisme yang mendukung kapitalisme. Secara substansial bahwa Pendidikan Islam memiliki orientasi untuk mewujudkan insan kamil. Maka menjadi hal yang penting melakukan penelitian mendalam tentang penyelenggaraan pendidikan madrasah yang berbasis humanis religius yang terintegtrasi sebagai benteng terhadap pengaruh liberalisme, neoliberalisme dan kapitalisme. Tujuannya dapat memberikan memberikan analisis mendalam tentang orientasi pendidikan vokasi. Metode yang digunakan adalah goal free evaluation approach bersifat kualitatif dengan pengambilan data melalui teknik dokumentasi, observasi, wawancara dan diskusi yang mendalam dengan subyek penelitian di Madrasah Aliyah Negeri (MAN) 2 Kulon Progo, Daerah Istimewa Yogyakarta. Hasil Penelitian dalam penelitian ini ditemukan, bahwa penyelenggaraan pendidikan di madrasah Aliyah program vokasi sangat baik. Arah pendidikan vokasi pada madrasah tidak serta merta berbasis liberalisme-neoliberalisme, dominasi kapitalis, dominasi kebutuhan pasar, akan tetapi nilai-nilai pendidikan humanis religius, internalisasi nilai-nilai Islam sangat dominan dan menjadi value pendidikan. Pendidikan humanis religius terwujud melalui model integrasi-interkoneksi dalam proses pendidikannya. Kesimpulan: Model pendidikan pada Madrasah Aliyah Negeri (MAN) 2 Kulon Progo dengan integrasi nilai keagamaan dan keterampilan merupakan alternatif bagi pendidikan vokasi. Strategi tersebut dapat menjadi trendsetter bagi lembaga pendidikan vokasi lainnya. Untuk itu pemangku kebijakan dapat menempatkan pendidikan nilai keagamaan sebagai pondasi dalam kebijakan pendidikan vokasi.

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**Keywords:**

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**ABSTRACT**

The background of this study is that vocational education places greater emphasis on the link and match pattern. This pattern is more oriented toward the ideology of liberalism or neoliberalism that supports capitalism. Substantially, Islamic education has an orientation to realize the concept of insan kamil. Therefore, it becomes important to conduct in-depth research on the implementation of madrasah education based on religious humanism that is integrated as a defense against the influence of liberalism, neoliberalism, and capitalism. The aim is to provide an in-depth analysis of the orientation of vocational education. The method used is a qualitative goal-free evaluation approach with data collection through documentation techniques, observation, interviews, and in-depth discussions with subject research in State Islamic Senior High School (MAN) 2 Kulon Progo in Special Region of Yogyakarta. Research Results: this study found that the implementation of education in the vocational program at Madrasah Aliyah is very good. The direction of vocational education in madrasahs is not necessarily based on liberalism-neoliberalism, capitalist domination, or market demand dominance; rather, the values of religious humanist education and the internalization of Islamic values are very dominant and become the educational values. Religious humanist education is realized through an integration-interconnection model in the educational process. Conclusion: The educational model at State Islamic Senior High School (MAN) 2 Kulon Progo, integrating religious values and skills, is an alternative for vocational education. This strategy can be a trendsetter for other vocational education institutions. Therefore, policymakers can position religious values education as a foundation in vocational education policies.

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## A. INTRODUCTION

Vocational education is an inseparable part of the national education system. Based on research results on the implementation of the vocational skills education curriculum in Madrasah Aliyah (Suprihatiningsih: 2015), the efforts made by the government, in this case the Ministry of Religious Affairs of the Republic of Indonesia, regarding Madrasah Aliyah skills programs have not met public expectations. This is caused by the lack of appreciation and serious support from various parties. The implementation of skills education in Madrasah Aliyah across Indonesia, in reality, still shows a lack of practical learning hours received by students. However, on the other hand, madrasahs that provide skills education programs at all levels of education can stimulate students' creative abilities. Students who possess life skills can transform into entrepreneurs.

Another perspective is that vocational education contributes significantly to student competence, professional development, economic growth, and societal well-being. A nation's competitiveness depends heavily on a workforce with both knowledge and skills, as they will increase efficiency and increase the added value of its output. Their personal, knowledge-based, and skillset is insufficient for sustainability in the workplace. This is partly due to the lack of employability skills required by the workforce. Therefore, skills-based

vocational education institutions are expected to accurately anticipate developments in the workplace through various learning approaches (Yanyan ZHAO: 2023).

Another aspect of skills education concerns the orientation of education based on link and match in preparation for the workforce and industry. The tendency of link and match toward industry and the labor market supports education with a liberalism perspective. Education with this paradigm produces the reproduction of labor division and contributes to the embedding of ideological hegemony (Hayu Mentari Precalya: 2021). If skills education in madrasahs only focuses on preparing graduates to work, meeting industrial demands, and engaging in entrepreneurship according to market share, then education may lose its basic values, which are the primary goals of education. This is because link and match-based education tends to be more economically oriented (Kasyful Anwar: 2017). The values instilled in the context of education significantly influence the interpretation and understanding of value education. These values will influence social life (Mimmi Norgren Hansson{ 2025)

In the aspect of policymaking, namely the Ministry of Religious Affairs of the Republic of Indonesia (Presidential Regulation Number 83/2015), it has the authority to guide, manage, formulate regulations, and establish policies for madrasah education. One of the policies in madrasah education is the revitalization of skills programs in Madrasah Aliyah throughout Indonesia. This policy has consequences in various aspects of education, including curriculum, leadership, educational orientation, and madrasah education management. On the other hand, education must be able to liberate learners from their own constraints. Paulo Freire (2007) states that humans are creative beings who possess critical awareness. With this critical awareness, humans will be able to explore, explain, and carry out creativity to achieve harmony in life. Education must provide freedom that enables individuals to play their role as whole human beings in humanizing others (humanization).

The substance of madrasah education management is not only viewed from aspects such as learning strategies, leadership strategies of the principal, provision of infrastructure, and curriculum structure, but also from the understanding of the philosophical foundations of madrasah education among its stakeholders, which becomes something substantial. Therefore, understanding and implementing integrated education, as initiated by Amin Abdullah (2020), namely integrative-interconnective approaches with multidisciplinary, interdisciplinary, and transdisciplinary perspectives for all components of education in madrasahs, becomes an important and substantial foundation in madrasah education.

A specific aspect that forms the background of this research is the success achieved in skills education in Madrasah Aliyah in the Special Region of Yogyakarta. According to Imam Muttaqin (2019), his research findings at MAN 2 Kulon Progo show that the Madrasah Aliyah skills program is a program with the same curriculum content as general (regular) madrasahs, supplemented with structured intra curricular programs in various skill fields. The learning technique using the teaching factory (TeFa) model has begun to be implemented at MAN 2 Kulon Progo. Its successful implementation involves modifying the teaching factory approach by strengthening humanistic values and religious spirituality.

Another important point is that madrasahs, as modern educational institutions, today have new visions and missions that are more modernist than in their early days. They not only prepare students to become experts in Islamic religious knowledge with practical skills for daily life, but also orient themselves toward the needs of society (Mukhlis Abu Bakar: 2018). The modernization of madrasah education can now be seen in the advancement of various educational components, such as more elegant infrastructure, learning facilities and media based on information and technology, professional educators, and learning resources that are relevant to the latest developments in science. There has even been the emergence of several nationally recognized outstanding madrasahs (Nurhasnawati: 2015).

Based on this background, there is a gap between skills education, which orients toward liberalism and neoliberalism, and values education in madrasahs. Therefore, the researcher focused on the direction of vocational education at the Madrasah Aliyah skills program. This study differs from the previous studies mentioned above because the methodology used is a policy evaluation study. This research is titled “The Orientation of Vocational Education at State Senior High School (MAN) 2 Kulon Progo in Special Region of Yogyakarta.” It is expected to provide appropriate policy alternatives for reorienting skills-based madrasah education as part of the national education system and to offer an in-depth analysis of the orientation of vocational education at MAN 2 Kulon Progo in Special Region of Yogyakarta.

## **B. METHOD**

This study employed the goal-free evaluation (GFE) approach (Michael Scriven, 1991), and a qualitative approach using a natural setting based on documentation, interviews, observations, and in-depth discussion (Creswell, 1997). The subjects of this study were State Islamic Senior High School (MAN) 2 Kulon Progo, Special Region of Yogyakarta. Documentation was obtained from the school profile, academic papers, and curriculum documents. Interviews were conducted with the principal, the management team, teachers, students, parents, and partners. Observations were conducted during various habituation activities, learning activities, and the implementation of skills programs. To verify the validity of the data, triangulation techniques were used, namely by testing credibility, transferability, dependability, and confirmability.

This research analysis employed a critical theory approach, which formulated the relationship between data, the liberal paradigm and religious values. The analysis steps included: Condensation is selecting, focusing, simplifying, abstracting, and transforming data from field notes. The next step is data presentation, drawing conclusions, and follow-up (Miles: 2014).

## **C. RESULTS AND DISCUSSION**

### **1. General Overview of State Senior High School (MAN) 2 Kulon Progo in Special Region of Yogyakarta**

The designation of Madrasah Aliyah plus skills at MAN 2 Kulon Progo is based on the decision of the Directorate General of Islamic Education of the Ministry of Religious Affairs of the Republic of Indonesia Number 2851 of 2020 concerning the Determination of

Madrasah Aliyah Plus Skills in 2020. For the Special Region of Yogyakarta, there are 11 Madrasah Aliyah designated as madrasah plus skills, consisting of 9 (nine) public madrasahs and 2 (two) private madrasahs. One of the madrasahs designated and becoming the subject of this research is MAN 2 Kulon Progo.

MAN2 Kulon Progo is a madrasah located in the Kulon Progo Regency area. Campus 1 is located on Khudori street in Wonosidi, Wates, Kulon Progo, Yogyakarta. Campus 2 is located on Pahlawan street in Gotakan, Panjatan, Kulon Progo. Campus 1 is used for grade XII (twelve) learning to provide a more focused learning space. Campus 2 is used for grade X and grade XI learning as well as the center of general madrasah activities. MAN 2 Kulon Progo offers 5 types of skills programs, namely: Agricultural Product Processing Agribusiness, Visual Communication Design, Culinary Arts, Fashion Design, and Electronic Engineering.

The Madrasah Aliyah skills program at MAN 2 Kulon Progo is a general/regular Madrasah Aliyah, but with additional vocational skills. The implementation of the program follows the existing regular curriculum, with additional structured intra curricular and extracurricular programs in various skill fields. The skills programs provided are aligned with the spectrum implemented by Vocational High Schools. The output of this program is directed toward enabling students to enter the workforce according to their expertise and skills, and to become reliable entrepreneurs.

The teaching and learning process in the skills program is allocated 16 lesson hours per week, as intracurricular and extracurricular activities, ending in the afternoon. This teaching and learning process takes place over 4 semesters, with a total of 1,080 lesson hours. The learning process consists of 25% theory and 75% practice. To strengthen the theoretical knowledge received, internship programs or fieldwork practice (PKL) are conducted during semester breaks or Ramadan holidays for 120 hours. These practices are carried out in companies/industries relevant to the students' skill fields. As an effort to equip students in the skills program, they are also taught entrepreneurship material and entrepreneurial mindset.

According to Imam Muttaqien (21/7/2023), as the Head of the Skills Program Division at MAN 2 Kulon Progo, skills education at MAN 2 Kulon Progo uses a teaching factory learning model. The successful implementation of the teaching factory model involves all stakeholders in the madrasah to develop intrapreneurship activities at MAN 2 Kulon Progo. However, as an added value to the existing learning model, the teaching factory has been modified. The strategy implemented is called "man de motefa." The modification is carried out in the aspect of integration-interconnection between hard skills and soft skills. Hard skills are obtained through the learning process, while soft skills are mainly acquired through habituation and practice in various prepared programs. As a form of innovation developed in this skills program, MAN 2 Kulon Progo has modified the teaching factory learning model.

## **2. The Orientation of Vocational Education at MAN 2 Kulon Progo**

Based on the decision of the Director General of Islamic Education of the Ministry of Religious Affairs of the Republic of Indonesia Number 2851 of 2020 concerning the Designation of Madrasah Aliyah Plus Skills in 2020 for the Special Region of Yogyakarta, the direction of skills education is to improve the quality, competitiveness, and relevance of

madrasah education with the world of work. Referring to this direction, the fundamental reason for the skills program in Madrasah Aliyah is to improve the quality of education. Another reason is to increase educational competitiveness. This is because the competitiveness of madrasah education occurs alongside vocational education, integrated school education, elite Islamic educational institutions, public schools, and various other educational institutions. Excellence is an inseparable part of madrasah quality assurance. A quality madrasah is one that has excellence. A madrasah that possesses such excellence can gain public trust and will not be abandoned by the community, as it serves as a guarantee of its quality. Excellence in David Ricardo's Theory (1871) states that absolute competition among various educational institutions can be addressed by implementing efforts or programs that are not superior in each respective institution. Madrasahs must have advantages in order to compare themselves with other institutions.

According to the Head of MAN 2 Kulon Progo (10/8/2025), the direction of skills education is to equip students to be ready for entrepreneurship, ready to work in various sectors, and also ready to continue their studies in higher education. It also provides entrepreneurial/self-reliance provisions for graduates, preparation for entering the workforce, and preparation for those who continue to higher education. Another aspect is that skills education is not solely aimed at preparing graduates to be ready to work or become entrepreneurs, but its main direction is to prepare graduates for higher education, with skills serving as added value for talents and interests, and as provisions for self-development.

More specifically, skill-based education at MAN 2 Kulon Progo besides optimizing the fulfilment of hard skill quality, also develops soft skills or non-technical skills, such as religious knowledge, noble character, communication, leadership, teamwork, and good work ethics. These skills are needed in almost all jobs and greatly affect an individual's performance in the professional world. The provision of soft skills in madrasahs will not only help students build good relationships at work but also enable them to navigate social life more effectively.

The orientation of madrasah education can be seen from the analysis of the madrasah's established vision and mission. An example is the vision of MAN 2 Kulon Progo: "The realization of individuals with noble character, excellence, skills, innovation, environmental awareness, free from corruption, and clean service." This vision provides educational direction oriented toward graduates who possess noble character. Noble character reflects the practice of religious values taught, as well as excellence or competitiveness. MAN 2 Kulon Progo also guides its graduates to have skills according to their chosen competencies. In efforts to align with the times, madrasah graduates are directed to possess innovation and creativity. As a manifestation of religious practice, attention to the environment also becomes an educational orientation.

This vision contains fundamental values for the madrasah. These core values guide the direction of madrasah education. They are essential aspects of madrasah education, even if expressed in different terms. These fundamental values are religiosity, piety, Islamic principles, politeness, and noble character. Other values such as excellence, innovation, dynamism, global awareness, and achievement represent aspirations to become a quality madrasah. One value articulated in the vision of MAN 2 Kulon Progo is being free from corruption and providing clean service. This value aligns with the Ministry of State

Apparatus Empowerment and Bureaucratic Reform program (Permenpan RB: 2023). Another value held by MAN 2 Kulon Progo, namely environmental awareness, aligns with the Ministry of Environment's program, namely the Adiwiyata madrasah. Adiwiyata madrasah is a program of the Ministry of Environment aimed at fostering knowledge and awareness among school communities in environmental preservation efforts. This means that madrasah programs are still highly dependent on the bureaucratic mandates they follow. According to Chapman (1990), one of the problems in education is debureaucratization (bureaucracy that restricts and dominates). If madrasah education policies are still dominated by bureaucracy, the freedom to develop madrasahs based on community needs and fundamental madrasah values will be weak. In other words, the implementation of national education in a bureaucratic-centralistic manner, placing madrasahs as education providers, is highly dependent on bureaucratic decisions. The implementation of this vision can provide educational values to the madrasah community, resulting in positive outcomes.

Meanwhile, the in-depth findings from MAN 2 Kulon Progo indicate that there are several values that point towards a skills program, namely being skilled. The skilled value referred to here is having proficiency in both religious practice skills and vocational skills. The method for achieving the skilled value is carried out as follows: a skills program integrated into intramural learning, the skills program is conducted with 75% practice and 25% theory and study, as well as the practical implementation of religious practice carried out in a programmed manner.

The second value is being innovative, which involves new changes aimed at improvement or different from before, carried out intentionally and planned (21/12/2020). To realize this, the madrasah determines strategic steps stated in the following mission: fostering the appreciation and practice of Islamic law, cultivating a spirit of achievement in work and study, organizing skills programs based on market needs and in accordance with the development of science and technology, continuously developing madrasah management towards improvement, and creating a madrasah and environment that is Islamic, safe, orderly, beautiful, clean, and comfortable (21/12/2020).

Based on this data, it can be concluded that, in general, madrasah education is oriented in accordance with its historical context. Hasan Basri (2017) stated that in the development of madrasahs, there has been a significant shift in orientation. This is caused by two factors: first, a paradigm shift towards secularism. Second, the functional weakness of institutions as a result of the suboptimal role of the family and the influence of materialistic-hedonistic societal conditions and demands.

The two reasons that have caused the orientation of madrasahs to shift, as mentioned above, can have alternative solutions in this study. First, to anticipate a shift in paradigm toward secularism, madrasahs build an integration-interconnection paradigm in all their educational processes. This policy is implemented by the policymakers, namely the Directorate General of Islamic Education, through integrated learning. At the madrasah level, this policy becomes the basis for implementing integrated education. As a result, religious values, which are the essence of madrasah education, are internalized in all educational processes.

The second reason, the shift in societal demands toward hedonistic-materialistic tendencies and the weak role of the family in shaping children's character, is very different in madrasahs. The community places their trust in MAN 2 Kulon Progo because parents hope their children will have good religious quality, noble morals, as well as academic abilities and skills. Thus, societal demands in this era are not directed toward hedonism-materialism but rather toward maintaining the moral integrity of their children. Parents feel confident that the madrasah is an institution that can meet their needs.

This aligns with the research findings of Aisyah Tidjani (2017) and Nani Widiati (2019), which state that Islamic education needs to undergo reformulation to find solutions to the problems that society has faced for a long time. The search for this format must go through several steps: first, reconstructing the paradigm of Islamic education based on a contextual-critical approach; second, reorienting the goals and curriculum of Islamic education; third, reorienting management and the development of Islamic human resources; and fourth, democratizing Islamic education and creating alternative Islamic educational institutions.

### **3. Liberalism-Neoliberalism and Humanistic Spiritual Education**

In this context, liberalism refers to the freedom to live without control from religious or royal pressures. The term liberalism is associated with the concept of freedom for people who were previously enslaved, or former slaves who have now become free individuals (Sari F and Rahma: 2023). In the context of education, liberalism is a system or educational program that prioritizes students' freedom to think, choose, and develop.

Neoliberalism, on the other hand, is a political-economic ideology that supports free markets. Through its proponents, August von Hayek and Milton Friedman, neoliberalism opposed the ideas of classical economists like John M. Keynes, who argued that the government has a role in controlling all economic activities, thereby having pressure and dominance. For Friedman, such policies would actually bankrupt society. His argument was that, in general economic terms, government pressure would limit freedom and competition. Therefore, David Harvey (2009), takes a critical stance on the transformation and the covert/hidden motives of modern capitalism. Neoliberalism is considered a powerful recipe for building a new political-economic system that can emerge from crisis situations.

In the educational aspect, neoliberalism encourages the privatization of education, marketization of education, deregulation, turning education into a commodity, and competition within the education business. Neoliberalism creates social inequalities, where upper-class communities can access the best education, while poorer communities cannot. To face neoliberalism and provide proper educational access for society, the government needs to: first, enhance supervision in education; second, review curricula to include local values, promote cultural pluralism, and prepare students for global challenges; third, implement holistic and inclusive education; and fourth, actively involve communities in educational planning and decision-making (Agus Salim: 2024).

The findings of this study show that the basis for decisions regarding skills education in madrasahs is related to the relevance of Madrasah education to the workforce, often referred to as link and match. The tendency toward link and match with industry and the labor market has existed since its inception; link and match was designed to support liberal

education, which generates the reproduction of labor division and contributes to the instillation of ideological hegemony (Hayu and Darwan: 2021). The link and match concept positions students as human capital prepared to become prospective workers—serving the interests of employers/capital owners—equipped with specific vocational competencies through curricula taught in educational institutions. When the direction of education is linked to business world skills (teaching factory), this educational paradigm shifts toward commercialization and capitalism. The commercialization of education that occurs is then normalized and considered operationally legal according to regulations. This serves as justification that the relevance of education with link and match is an influence of liberalism or neoliberalism.

This study also found that various efforts made by madrasahs in skills education, justified as influences of liberalism and neoliberalism, involve strengthening religious values. For example, at MAN 2 Kulon Progo, they introduced the MAN de MoTefa innovation. This strategy is integrated by religious values, faith, noble character, and the vocational skills competencies possessed. The implemented activities include enhancing religious learning with a heavier emphasis than general vocational schools (Interview: 17/5/2025).

Efforts to mitigate the influence of liberalism, neoliberalism, and capitalism are carried out through habituation activities aimed at instilling noble morals in daily life. This habituation is also implemented in all the Madrasah Aliyah schools studied, with various activity variations. Habituation includes Qur'an literacy, congregational dhuha prayer, congregational dhuhur prayer, morning *tadarus*, Qur'an memorization (*tahfidz*), greeting with peace, smiling, politeness, courtesy, and habituation of noble character (*akhlakul karimah*). Strengthening is done by enhancing the boarding school system, which focuses on Qur'an memorization and deepening Islamic values. Habituation is also carried out through various programs to strengthen students' character with discipline, sports, leadership training, and religious life practices (Interview: 17/5/2025).

In the researcher's analysis, also based on critical theory, the habituation carried out by the madrasah becomes a barrier against the influence of liberalism or neoliberalism in skills education. From the perspective of parents, students, and the madrasah community, Madrasah Aliyah does not aim to produce workers who merely serve the interests of industry or the labor market, but to create graduates who are faithful, pious, morally upright, and beneficial to society. The skills provided serve as a foundation for students to be ready to enter the workforce, become entrepreneurs, and pursue higher skill competencies through higher education.

The Minister of Religious Affairs, as the policy maker at the Ministry of Religious Affairs, emphasized in a breakfast meeting (14/7/2025) that madrasahs should not be regarded as ordinary educational institutions. Madrasahs have the responsibility to educate students to become wise human beings, not merely academically proficient. Furthermore, the Minister of Religious Affairs (Director General of Islamic Education Decree No. 6077/2025) stated that Indonesia faces similar challenges: intolerance, social inequality, and acts of violence in the name of religion that are increasingly concerning. To achieve this, the Ministry of Religious Affairs has broken it down into a love-based curriculum (KBC).

The love-based curriculum offers four fundamental paradigm shifts in the way of understanding and practicing religiosity. First, from masculine theology to theology of love: religious education that previously emphasized *the jalali* aspects, namely God as All-Powerful and Most Punishing, is balanced with *a jamali* approach, which emphasizes God's love, gentleness, and compassion as the primary source of life. Second, KBC encourages a shift from norm-oriented religious practices (based on laws and formal obligations) to an eros-oriented approach: placing worship as an expression of love for God and fellow humans, rather than merely as routine or normative duty. Third, from an anthropocentric paradigm to an eco-theological one: humans are no longer positioned as the centre of the universe but as part of a network of interconnected life that must be preserved. Fourth, the love-based curriculum offers a shift from atomistic thinking to holistic thinking, emphasizing that life is a unified whole and interconnected, so that compassion, respect for differences, and a spirit of inclusivity become core values that must be instilled in education. These paradigms invite us to build a spirituality that is gentler, more comprehensive, and rooted in love for others and the universe.

#### **4. Spiritual Humanist Education at the Vocational Madrasah**

Humanist theory was pioneered by Abraham Maslow, Gordon Allport, and Carl Rogers, which is a theory emphasizing human dignity, roles, and capabilities. This theory is understood as a movement upholding human dignity and human values. Furthermore, the spiritual humanism referred to is a movement that upholds human values or humanizes humans, based on a religious spiritual foundation. In the educational paradigm, good education is one that can determine the dynamics of national progress. Conversely, a nation that does not develop is a manifestation of the stagnation of national education. Education is the process through which a person develops attitudes and behaviors within society. In addition, education is also defined as a social process that occurs in an individual under environmental influences so that they can achieve the development of social skills and optimal individual capabilities (Mauldia Aslamiah: 2025).

Referring to the skill program basis at Madrasah Aliyah (Directorate General of Islamic Education: 2851/2020), the fundamental reason for the skill program at Madrasah Aliyah is the improvement of education quality. This aligns with the opinion of Paulo Freire (2007), that the quality of education will be realized if educational programs provide freedom for students. Thus, students will learn happily and can develop their potential. Furthermore, Paulo Freire states that humans are creative beings with critical awareness. With this critical awareness, humans will be able to explore, explain, and create in order to achieve harmony in life. Education must provide freedom that allows a role as a whole human being to humanize others (humanization).

The vision of the Madrasah in this study can be formulated into several human values to be achieved. These values are fundamental and essential aspects of madrasah education, even if expressed in different terms. These core values are religious, pious, Islamic, polite, and noble in character. Other values such as excellence, innovation, dynamism, global insight, and achievement are aspirations to become a quality madrasah. One value articulated in the vision of MAN 2 Kulon Progo is being free from corruption and serving cleanly. This value aligns with the program of the Ministry of State Apparatus Empowerment and Bureaucratic Reform (Permenpan RB:2023). Although this value is a mandatory

program from the ministry, the value being built is humanistic. These values include integrity, service, and freedom from bad behavior. Another value held by MAN 2 Kulon Progo, related to environmental awareness, aligns with the Ministry of Environment's program, namely Madrasah Adiwiyata. Madrasah Adiwiyata is a program of the Ministry of Environment aimed at fostering knowledge and awareness among school members in environmental preservation. Although this value is mandated by the Ministry of Environment, it contains humanistic values.

This is also evidenced by the Madrasah Aliyah skill program being a child-friendly madrasah. As implemented at MAN 2 Kulon Progo, the State Madrasah Aliyah 2 Kulon Progo received the award for Best Child-Friendly Madrasah I (first) at the DI Yogyakarta level. The child-friendly school/madrasah assessment was conducted by the Yogyakarta City/Regency Office for Child Empowerment, Protection, and Population Control, issuing Decree number 463/05598 dated July 15, 2022. The madrasah also implements a child-friendly madrasah program. To realize a child-friendly madrasah, the madrasah approaches spiritual religious values through various program activities. These activities include deliberation in leadership selection, habituating religious activities with remembrance and prayer, conducting religious arts activities, organizing Islamic holiday celebrations with student committees, and various other activities.

Environmentally aware madrasahs are also implemented in such a way that, in order to instill environmental care values and strengthen the culture of cleanliness, all 12th-grade students of MAN 2 Kulon Progo carry out activities to clean the madrasah environment. This activity is a manifestation of the Darling innovation (environmentally conscious madrasah). This innovation aims to create a clean, healthy, and comfortable environment while supporting the environmentally friendly movement currently promoted by the madrasah (24/1/2025).

The environmental awareness program or environmentally aware madrasah becomes part of the priority programs of the Ministry of Religious Affairs of the Republic of Indonesia, namely Ecotheology. This program is also an embodiment of the love-based curriculum, which is currently a special curriculum within the Ministry of Religious Affairs of the Republic of Indonesia. Ecotheology is essentially a theological reflection on human responsibility in caring for nature as part of God's creation. From this perspective, humans are not the center of everything (anthropocentric), but part of an interconnected web of life that must be preserved in its entirety.

This idea is also emphasized by Sayyid Hossein Nasr, one of the leading Muslim thinkers of the 20th century, who stated that the ecological crisis is essentially a spiritual crisis. In his works such as "Man and Nature" (1997) and "Religion and the Order of Nature" (1996), Sayyid Hossein Nasr asserts that the mistake of modernity is separating science from spiritual values. In his view, modern humans have lost a sense of the sacred toward nature. Nature is no longer seen as signs of God's presence (*ayat kauniyah*), but only as objects of exploitation for temporary gain. Sayyid Hossein Nasr offers a theocentric approach, namely the view that nature is a manifestation of God and must be treated with spiritual respect. In this context, humans' duty is not to dominate nature, but to care for and protect it as a divine trust. He warns that without spiritual awareness, humans will continue to exploit the earth to the point of their own destruction. Therefore, according to Sayyid Hossein Nasr, the

solution to the environmental crisis must begin with the transformation of the human soul: from domination to service from egoism to servitude.

Furthermore, Seyyed Hossen Nasr holds the view that the natural environment is a manifestation of Allah's love for His servants. Therefore, the anthropocentric perspective that has long dominated human thought and practice must shift toward a theocentric one. Many agree that anthropocentric reasoning is one of the main causes of the environmental crisis. Anthropocentrism is a worldview that considers humans as the centre of the ecosystem. For adherents of this view, the highest and most decisive value in the ecosystem is humans and their interests. Consequently, everything other than humans (the others) only has value if it serves human interests; it has no intrinsic value. Therefore, nature is seen merely as an object, a tool, and a means to fulfill human needs. Long ago, Nasr warned us about human arrogance toward nature. In one of his magnum opuses, *\*Man and Nature: The Spiritual Crisis of Modern Man\** (1968), he stated that by the time his work was written, the ecological crisis had already occurred as a result of human greed in “raping” nature.

In this context, we need to look at environmentally-oriented madrasa education programs. Related to Seyyed Hossen Nasr's view, such programs highly value devotion to nature and the importance of metaphysical understanding. Moreover, the same respectful attitude toward nature—including a strong sense of symbolism, awareness of the clarity of the cosmos, and transparency before metaphysical reality—can be found in madrasa education. It also provides an understanding that environmentally-oriented education is a manifestation of a humanistic view that safeguards human well-being, as well as a spiritual form since nature is a gift from God that must always be preserved.

##### **5. Integration-Interconnection in Spiritual Humanistic Education**

Integration-interconnection is a concept that forms the foundation of madrasa education. In this study, integration refers to the coherence of the madrasa education process in achieving educational goals and expected outcomes. This coherence can be seen in aspects of implementation, curriculum integration, and/or integration in terms of knowledge and daily practice. Interconnection, on the other hand, means that subjects are related to one another, programs complement or fill each other, and ultimately the impact on education becomes a unified whole expected by society, future challenges, and government targets.

The implementation of integration-interconnection education at MAN 2 Kulon Progo in Yogyakarta is carried out in various aspects. The implementation of Integration-Interconnection in multidisciplinary, interdisciplinary, and transdisciplinary approaches can be observed on a broader scale. This includes the madrasa's vision and mission, curriculum aspects, madrasa management patterns, madrasa ecosystem, and program-activity aspects. Educational activities in the madrasa are integrated across subjects. This is also supported by various institutional programs such as an integrity-focused madrasa, environmentally-conscious madrasa, child-friendly madrasa, skills-based madrasa, and various specific daily activities. These activities are also interconnected with various components, both institutionally and personally.

According to the teachers of the madrasah aliyah skills program, the learning process conducted at the madrasa is integrated and interconnected. Integration-interconnection is reflected in the teaching of each subject. For example, in the English learning process,

Pujarsono (16/10/2025), a teacher at MAN 2 Kulon Progo, stated, “When I teach English, I always integrate it with religious values, honesty, and noble character. I implement integration, for instance, when teaching material on history, I present Islamic history full of religious values.”

This was confirmed by Warsito (16/10/2025) as a mathematics teacher, that the same applies in the process of learning mathematics. For example, when I present material on calculating percentages, I ask my students to solve zakat calculations according to the *fiqh zakat* material. I do this so that students can calculate inheritance distribution according to the provisions in *the fiqh mawaris* subject. Similarly, when delving into mathematics, I teach religious and moral values. This process is carried out through habituation before learning, during learning, and while discussing. Integration is mostly implemented in relation to strengthening religious values and character building, considering that the students are in a madrasah environment. For integration-interconnection with other subjects, there are also examples, such as with physics, chemistry, accounting, and others.

According to the information technology teacher (16/10/2025), we conduct collaborative, integrative, and interconnected learning. The themes I design are discussed with related teachers, such as language teachers, history teachers, religion teachers, and entrepreneurship teachers, together with IT teachers to formulate each role. Once the theme is agreed upon, each teacher takes on a role in the learning process. This is followed up by students when solving problems in learning. From this reality, the researcher can present an analysis regarding the implementation of integration-interconnection in madrasah education.

As part of a solution for combining knowledge, skills, and religiosity for students, skills education in madrasahs is directed toward an integrative-interconnective approach using multidisciplinary, interdisciplinary, and transdisciplinary methods as proposed by Amin Abdullah (2020). If religious knowledge/spiritual values are not designed to be integrated with science, technology, and skills, it will lead to increasingly sharp atomistic dichotomies in knowledge.

Ian G. Barbour (1966), who laid the foundation for the concept of knowledge integration, stated that the basic idea of this knowledge integration is to merge one thing with another into a single unity. There are two approaches that must be taken to reconcile or connect science and religion. First, intersubjective testability, which is testing the truth of each subjective element (religion itself or its adherents) and objective element (science itself or experts competent in the science). The second approach, creative imagination, means observing the objective aspects of knowledge and adjusting oneself to science or religion.

The implementation of integration-interconnection in madrasah skills education, when analyzed based on knowledge integration or Islamization, according to Kuntowijoyo (2006), shows that madrasah education is more oriented toward integration between programs to achieve a single goal. The mindset of teachers and madrasah stakeholders is no longer trapped in mystical or ideological thinking, but focuses more on shaping students into well-rounded graduates as expected. Islamic values are always upheld in every program, all teachers share the same responsibility, and competency achievements are supported by all subjects/programs available.

As for the analysis of interconnection implementation in madrasah skills education, referring to the concept of interconnection by Holmes Rolston III (2006) with the term semipermeable (mutually penetrable), it is still very limited. Interconnection is based on the assumption that the concept is needed to understand the complexity of life phenomena that humans face and experience. All knowledge (religious knowledge, social sciences, humanities, natural sciences, and technology) cannot stand alone but must penetrate and seep into each other. To approach multidisciplinary, interdisciplinary, and transdisciplinary methods, dialogical and integrative strategies must be used by fulfilling three keywords: semipermeable, intersubjective testability, and creative imagination.

#### **D. CONCLUSION**

In this study, it can be concluded that the implementation of vocational education at State Senior High School (MAN) 2 Kulon Progo in Special Region of Yogyakarta is carried out very well, supported by government policies, adequate facilities and infrastructure, cooperation with businesses, universities, and the community.

The orientation of vocational education at MAN 2 Kulon Progo in Special Region of Yogyakarta, does not merely support liberal-neoliberal ideologies, capitalist dominance, or market-driven demands; rather, the values of humanistic and spiritual education, as well as the internalization of Islamic values, remain dominant and serve as core values in vocational education.

As a step to guard against the influence of liberalism, neoliberalism, and educational capitalism, MAN 2 Kulon Progo emphasizes humanistic education based on spiritual religiosity through an integration-interconnection education model. This integration-interconnection approach is implemented in the overall educational process.

The learning model at State Islamic Senior High School (MAN) 2 Kulon Progo, which integrates religious values and skills, is an alternative strategy for vocational education. This strategy could become a trendsetter for other vocational education institutions.

Due to the limited scope of this study, it is hoped that policymakers in vocational education will pay attention to values education and its sustainability. Therefore, it is recommended that research on the impact of vocational education on graduate ethics is important.

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