



Integration of Islamic Education Curriculum to Enhance the Social Character of Vocational High School Students

Received: 18-10-2022; Revised: 23-5-2023; Accepted: 06-06-2023

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Abstract: Adolescence's middle years are fraught with problems that force them to make good or bad decisions in their social interactions. Schools play an important role in guiding students' development in the right direction. The purpose of this research is to investigate a model for integrating the Tarbiyah Islamiyah curriculum in order to improve the character of students. The vocational high school Bina Potensi Palu is the site of this research. This study is a qualitative-descriptive. The respondents included the principal and four teachers who were directly involved in tarbiyah islamiyah activities. Data was gathered through an in-depth interview technique and presented following the reduction and triangulation processes. The findings of this study revealed that: 1) the tarbiyah Islamiyah integration process took two forms, that is integration into Islamic religious education subjects and integration into extracurricular activities that were held every weekend. Integration using Fogarty's shared model; 2) Tarbiyah islamiyah in schools implements a limited boarding school system; the authors refer to it as "semi-boarding school"; 3) Tarbiyah islamiyah teaches social values and characters such as obedience to parents and teachers, respect for others, politeness in relationships, caring for others, tolerance, respect for other religions, and visiting the sick. The application of social character is carried out verbally and nonverbally through school culture. These social characters are the foundation of character education in schools, which supports the national education curriculum's aims. Educational institutions should implement it to achieve national education goals in developing students social characters.

Abstrak: Masa pertengahan masa remaja penuh dengan masalah yang memaksa mereka membuat keputusan baik atau buruk dalam interaksi sosial mereka. Sekolah memegang peranan penting dalam membimbing perkembangan siswa ke arah yang benar. Tujuan dari penelitian ini adalah untuk mengetahui model pengintegrasian kurikulum Tarbiyah Islamiyah dalam rangka peningkatan karakter siswa. SMK Bina Potensi Palu menjadi lokasi penelitian ini. Penelitian ini merupakan penelitian kualitatif-deskriptif. Responden meliputi kepala sekolah dan empat guru yang terlibat langsung dalam kegiatan tarbiyah islamiyah. Data dikumpulkan melalui teknik wawancara mendalam dan disajikan mengikuti proses reduksi dan triangulasi. Temuan penelitian ini mengungkapkan bahwa: 1) proses integrasi

tarbiyah Islamiyah ada dua bentuk, yaitu integrasi ke dalam mata pelajaran pendidikan agama Islam dan integrasi ke dalam kegiatan ekstrakurikuler yang diadakan setiap akhir pekan. Integrasi menggunakan model bersama Fogarty; 2) Tarbiyah islamiyah di sekolah menerapkan sistem pesantren terbatas; penulis menyebutnya sebagai "sekolah semi-asrama"; 3) Tarbiyah islamiyah mengajarkan nilai dan karakter sosial seperti taat kepada orang tua dan guru, menghormati orang lain, santun dalam pergaulan, peduli sesama, toleransi, menghormati agama lain, dan menjenguk orang sakit. Penerapan karakter sosial dilakukan secara verbal dan nonverbal melalui budaya sekolah. Karakter sosial inilah yang menjadi landasan pendidikan karakter di sekolah yang mendukung tujuan kurikulum pendidikan nasional. Lembaga pendidikan harus menerapkannya untuk mencapai tujuan pendidikan nasional dalam mengembangkan karakter sosial peserta didik.

Keywords : Integration of Islamic education curriculum, Tarbiyah Islamiyah, social character

INTRODUCTION

Vocational high school students are students in the middle age of adolescence (Monks & Knoers, 2006: 122) who, according to Notosoedirdjo, have certain characteristics that tend to result in problems with their surroundings (Notosoedirdjo, 2014: 164). Problems arise as a result of their social interaction with the environment and from within the individual as a result of the physiological development and critical thinking of adolescents. These problems are commonly referred to as problems in the biological, cognitive, and socio-emotional aspects (Hurlock, 1980: 343; Rizkyta & Fardana, 2017: 6; Santrock, 2011: 223). The adolescent phase of vocational high school age is a critical phase of a person's life that is full of difficulties (Sarwono, 2010: 89), very prominent emotions (Walgito, 2004: 55), instability (Pastey & Aminbhavi, 2006: 68), aggressiveness and violence (Lating, 2016: 26), and low emotional maturity (Guswani & Kawuryan, 2011: 90; Kartono, 2008: 61), which causes them to experience obstacles in the development of social interactions, giving rise to habits such as saying dirty or disrespectful words, words full of hatred and revenge, and even tending to have a bad attitude towards new people (Fajarini & Khaerani, 2014: 26; Lating, 2016: 28). These habits then

produce deviant behavior such as bullying, gang activity (Ngai & Cheung, 2005: 451), attacks, anarchic behavior (destructive), fraud, theft, rape, drunkenness (Een et al., 2020: 31; Ngai & Cheung, 2005: 451), and drug use (Purwandari, 2011: 30). Although, on the other hand, adolescent development is also characterized by being able to solve problems, find solutions, work together, interpersonal relationships, communicate well (Mappiare, 2002: 98), mature behavior and stabilize emotions (Paramita, 2022: 17), and control emotions (Walgito, 2004: 60), this phase remains a crisis phase that can lead adolescents on two paths, good and bad. In this critical phase, adolescents need a companion who can direct their personality and social development in a positive direction. Adolescents also need an environment that can support their mental, social, and physical development.

The environment is an important factor in the mental and social development of adolescents because it can shape their personal and social character. Freud, as quoted by Sarwono, stated that it is impossible for the conscience, norms, and personal ideals to be formed and developed without the adolescent associating with others, so it is clear that without social interaction, adolescents and humans in general cannot develop as fully as possible (Sarwono, 2010: 12). Adolescents are

unique social individuals with all forms of characteristics. In the process of self-development, adolescents need to interact with the surrounding environment. The surrounding environment has a major impact on adolescent development. In this phase, adolescents need special assistance and handling so that they do not fall into bad behavior due to choosing the wrong association. Such changes and developments, according to Een et al., need to be supported by moral values education, because adolescent life cannot be separated from their environmental influences (Een et al., 2020: 32).

School as an environment where adolescent students develop has a major influence on the development of student character. Schools are expected to be able to internalize noble values into students through learning in the classroom and habituation outside the classroom. The character development of students in schools should not only be in the form of subjects in one subject matter, but more than that, it should be integrated into every subject, extracurricular activities, and school culture in the form of habituation. In this case, Purwaningsih argues that educators and school managers need to integrate character values that will be developed into learning activities, integrate them into the curriculum, incorporate them into the existing syllabus and learning implementation plans, involve them in self-development programs and training, and instilling these noble values in the school's social order (culture) (Purwaningsih et al., 2012: 76). Related to this, preliminary research studies show that the Bina Potensi Vocational High School of Palu integrates tarbiyah Islamiyah into learning at school in the form of extracurricular activities. The goal of Tarbiyah Islamiyah at this school is to help students become more religious and better people with good social characters.

Tarbiyah Islamiyah is a term that is often used to refer to Islamic education itself. In

Islamic education, the study of the term tarbiyah usually goes hand in hand with the terms *ta'lim*, *tadris*, and *ta'dib* (Al-Abrasyi, 1987: 45; Al-Attas, 1988: 122). The allusions to these terms are found in the meaning of Islamic education as a science of education that is sourced from the Qur'an and al-Hadith. Theoretically, Tarbiyah Islamiyah at the Bina Potensi Palu vocational high school has similarities with the above concept, but the author provides a dividing line that indicates there is a slight difference with the focus of this research. Tarbiyah Islamiyah in the study is the name of extracurricular activities that contain religious education carried out at the Bina Potensi vocational high school. Tarbiyah Islamiyah is a routine school activity held from Saturday to Sunday. So in this study, the term "tarbiyah Islamiyah" in the theoretical view of Islamic education is not discussed in detail. The author only discusses tarbiyah Islamiyah as an extracurricular activity in the Bina Potensi vocational high school.

Furthermore, the author focuses on the integration of tarbiyah Islamiyah in improving the social character of students rather than on improving the religious aspects of the Bina Potensi vocational high school students. The author took this step for two reasons. First, the term "tarbiyah Islamiyah" is a term characterized by religion, so its influence on students' religious attitudes will be easy to understand. In the author's assumption, religious activities in schools must have an effect on students' religious attitudes, so there is no need for further discussion. Second, research on tarbiyah islamiyah and student religious attitudes has been widely carried out, such as research by Khairil (Khairil, 2018: 417-435), Lalan (Lalan et al., 2019: 117-129), Aksahra (Aksahra et al., 2021: 21-28), Darwis (Darwis, 2019: 112-121), Fitriyaningsih (Fitriyaningsih & Bakhri, 2017: 87-96), and Irfan (Irfan, 2017: 1-65), while research on the relationship between Islamic tarbiyah activities and students' social attitudes are still lacking. These

two reasons make researchers prefer students' social attitudes as the focus of research rather than religious aspects. This research is significant as a concept for enhancing the social character of vocational students and as an alternative learning approach in schools with troubled adolescent students. This study aims to answer the following research questions: 1) How is tarbiyah islamiyah integrated into learning process at vocational high school Bina Potensi Palu? and 2) What is the role of tarbiyah islamiyah in enhancing the social character of students at vocational high school Bina Potensi Palu? This research is expected to provide several contributions, including: 1) the development of an Islamic education curriculum in schools through the integration and interconnection of subjects matters; 2) the development of student management in schools through extracurricular activities; and 3) the development of students' social character through religious activities at school.

The author uses several theories as an analytical tool in this study. First, Robin Fogarty's theory of curriculum integration. Fogarty classifies ten curriculum integration models as follows: (1) fragmented, (2) connected, (3) nested, (4) sequenced, (5) shared, (6) webbed, (7) threaded, (8) integrated, (9) immersed, and (10) networked (Fogarty, 2009: 6). These curriculum integration models will be used by the authors to classify tarbiyah Islamiyah at the Bina Potensi Vocational High School Palu. Second, the theory of needs combined with the theory of motivation by Maslow. Maslow divides human needs into five levels (Bari & Hidayat, 2022: 8-14; Sumarwan, 2011: 102), and one of them is social need. At this level, humans will try to modify their behavior to be accepted in their social environment. Behavioral change is closely related to self-motivation, which drives and directs behavior (Duttweiler, 2006: 371) in making decisions (Aldagi, 2002: 27) and choices (Clay & Organ, 1978: 87). Maslow, as quoted by Andjarwati, states that a person is

motivated because of unmet needs based on the order of importance from the lowest order to the highest order (Andjarwati, 2015: 45-54).

METHOD

This type of research is qualitative research; a study that produces descriptive data in the form of written or spoken words, or data in the form of observed behavior. These observations must be carried out holistically (Poerwandari, 2005: 26). In qualitative research, it is necessary to emphasize the importance of proximity to people and research situations, so that researchers gain a clear understanding of reality and real-life conditions (Biklen & Bogdan, 1982: 189). The object of this research is the Vocational High School Bina Potensi Palu, Central Sulawesi. Interviews were conducted to find data related to the integration of Tarbiyah Islamiyah into subjects and extracurricular activities at the vocational high school. Data was collected using in-depth interview procedures, with the participation of field researchers, of course.

Research subjects were divided into two groups, teachers and principals. A total of four teachers were chosen as informants using a purposive sampling technique; not all teachers were chosen as informants because not all teachers participate in Tarbiyah Islamiyah activities. Teachers who teach at Tarbiyah Islamiyah are called murobbi. The obtained raw data was then encoded (coded), reduced, and categorized according to the research topic. Furthermore, triangulation was used for analysis and interpretation.

RESULTS AND DISCUSSION

Integrating Tarbiyah Islamiyah into learning process at vocational high school Bina Potensi Palu

The Bina Potensi Vocational High School operates under the auspices of the Ministry of Education and Culture and is a general vocational school, not a religious school. The school applies the K13 curriculum

in learning practices. Based on the curriculum, the Bina Potensi Vocational School carries out religious and moral learning as many as 318 lesson hours out of 2122 lesson hours for national and local content (Peraturan Direktur Jenderal Pendidikan Dasar dan Menengah Nomor 07/D.D5/KK/2018, 2018). This number does not include vocational subjects. The subject matter of the program of expertise is 144 and the competence of expertise is 762 hours of lessons, and if they are added up, it can be seen that the subjects of religion and character are 318 hours of study out of the 3028 hours allocated in one year, meaning that the material for religion and character is in the range of 10.5%. This is one of the reasons why principals of Bina Potensi vocational high schools have to integrate tarbiyah Islamiyah into school learning activities in an effort to improve students' religious and social character.

Tarbiyah Islamiyah was first used in learning at the Bina Potensi vocational high school in 2017 (Refiady, personal interview, 2022), with very minimal teacher conditions (Mulianti, personal interview, 2002), in the sense that teachers who teach tarbiyah Islamiyah are scarce and have low competence (Marsan, personal interview, 2022), so the principal requested a murobbi from the Wahdah Islamiyah organization. Teachers who teach Tarbiyah Islamiyah are referred to as murobbi. Teachers are not all murobbi, but all murobbi are teachers. Murobbi possesses unique abilities obtained through Wahdah Islamiyah education. This research then discovered a new subject, Wahdah Islamiyah. Researchers should then discuss the new subject briefly because its existence has a significant impact on the continuation of tarbiyah Islamiyah at Bina Potensi vocational high school.

Wahdah Islamiyah was originally a da'wah organization founded in 1988 under the name Fathul Mu'in Foundation. The name of this foundation is attributed to its founder, K.H. Fathul Mu'in Dg. Mangading. The name change

to the Wahdah Islamiyah Foundation occurred in 1998. In subsequent developments, the Wahdah Islamiyah Foundation established another foundation affiliated with it, named the Wahdah Islamiyah Islamic Boarding School Foundation, in 2000. The many religious activities carried out by these two foundations caused Wahdah Islamiyah to develop very quickly and expand to the surrounding areas, and they initiated the Foundation's management team to make Wahdah Islamiyah bigger. Furthermore, in 2002 the Wahdah Islamiyah Foundation established itself as a mass organization with the same name and claimed to be an organization that focuses on da'wah, socio-economics, and education (Profil Wahdah Islamiyah, 2022). Several studies, such as those of Nubowo and Tajuddin, provide another characteristic of this organization. Nubowo said that Wahdah education was more inclined towards utopian salafi, namely Islamizing Indonesia with sharia within the unitary state of the Republic of Indonesia, and therefore Wahdah formulated religious ideology and methods of da'wah and tarbiyah, as well as building a salafi network for expansion from local to national organizations (Nubowo, 2021: 181-197). Meanwhile, Tajuddin said that wahdah organizations are affiliated with political parties and wahdah members are directed to support certain political parties in elections, in this case the Prosperous Justice Party (PKS) (Tajuddin, 2013: 215-230). Tarbiyah Islamiyah, as the flagship product of Wahdah Islamiyah, is implemented in educational institutions under their auspices, and other educational institutions affiliated with the Foundation. The implementation of tarbiyah islamiyah at the Bina Potensi Vocational High School is carried out in three forms. first, in the form of integration into Islamic religious education materials. Explicitly, there is no special material for tarbiyah in Islamic religious education subjects. Integration is carried out during the implementation of learning. Tarbiyah becomes a hidden curriculum in

Islamic religious education subjects. The material provided is related to religious lessons such as monotheism, knowing Allah, knowing the Prophets, and knowing the religion of Islam (Hakim, personal interview, 2022). second, in the form of Yaumiyyah activities or daily activities. Tarbiyah is carried out through the habituation of students' daily behavior at school. There are two benefits obtained at this stage: first, the creation of a school culture that is in accordance with the Tarbiyah culture; second, a control on the development of students' knowledge and behavior. The teacher evaluates each student either directly or by the way students face the teacher. At this stage, students can consult with teachers regarding learning difficulties, social problems, and personal problems, in other cases, teachers ask them questions about these problems (Mulianti, personal interview, 2002). Students meet with Murobi to report various things, even their own activities at home. The materials contained in this stage include: tahsinul Quran, tahfidz, respecting parents and teachers, respecting elders, and loving the younger, memorize hadith, praying dhuha, and praying in congregation (Hakim, personal interview, 2022); third, integration into extracurricular activities at school. Tarbiyah is one of the extracurricular activities at SMK Bina Potensi Palu. Extracurricular activities are held every Saturday to Sunday, and students stay overnight at school. This activity contains religious guidance such as reading the Quran, tadarus, and tahajjud prayer in congregation, as well as physical activities such as morning gymnastics and futsal. Other materials such as tausiyah and morality are also taught.

The material contained in Tarbiyah Islamiyah is broadly divided into three, namely Tarbiyah Ruhiyah, Tarbiyah Tsaqafiyah, and Tarbiyah Jasadiyah. Tarbiyah Ruhiyah aims to improve students' understanding about quran and religious character. The material contained in it, such as tahsinul quran (improvement of the reading of the Koran), reading and writing

the Koran, praying together, memorizing the Koran, tadarus, tahajjud prayer in congregation, and tausiyah. Tarbiyah tsaqafiyah contains religious knowledge, which is useful for developing students' religious insight. the material contained in it, such as Syahadatain, Ma'rifatullah, Ma'rifatur Rasul, and Ma'rifatu Din Islam. "At least fifteen meetings are required to complete the tsaqafiyah material" (Hakim, personal interview, 2022). The Tarbiyah Jasadiyah contains information related to the physical development of students. The materials contained in it are mostly sports practices, such as futsal, swimming, mountain climbing, and basketball. In practice, teachers also play and accompany students to exercise (Mulianti, personal interview, 2002).

The role of tarbiyah islamiyah in enhancing the social character of Bina Potensi vocational high school students

The development of students' social aspects occurs through habituation at school. Some bad social behaviors are prohibited in schools, such as smoking, drinking, dating, and fighting. Students who break the rule will be punished. The etiquette of hanging out with friends, the opposite sex, teachers and murobbis, and other members of the school environment is also part of habituation in the school environment. The habituation is based on the values contained in the tarbiyah, which include being devoted to parents, respecting the elderly, and loving the youth (Refiady, personal interview, 2022). Another aspect that is practiced in the school environment is caring for others, showing tolerance, and respecting followers of other religions. Caring for others is accomplished through the raising of funds for disaster victims, the visitation of sick friends, and the gathering of donations for funerals. "If one of the students' family members dies, the other students will quickly raise funds for each class and teacher" (Fanti Resky, personal interview, 2022). Tarbiyah Islamiyah seeks to produce ideal cadres, known as al Muslim al mutamayyiz, who possess the qualities of

believers, muslih, mujahid, muta'awin, and mutqin (Hakim, personal interview, 2022). Because this ideal goal is difficult to achieve if only classroom learning is being used, the Wahdah curriculum development team requires more time at school. However, the limited number of hours available in schools makes it difficult to achieve the goals of learning tarbiyah Islamiyah. To avoid this, Wahdah Islamiyah integrates tarbiyah into the subject matter in class and extracurricular activities at school.

To the best of our knowledge, implementing tarbiyah islamiyah by staying at school every weekend follows a boarding school learning model. A boarding school can be defined as a place where students live for a relatively fixed period of time with teachers serving as caregivers, assisting students in the process of personal development through the appreciation and development of cultural values (Kementerian Pendidikan dan Kebudayaan, 2018). Maksudin (2008) on the other hand, believes that a boarding school is an educational institution where students not only study, but also live and live together. Boarding schools combine student residence in school institutions far from their homes and families with religious instruction and training in a variety of subjects (Maksudin, 2008: 111). However, the boarding school model was only partially adopted in the school. We can see that throughout the MABIT or overnight stays, which were held on Saturday and Sunday, and teacher assistance was provided every day during school hours. As a result, the Tarbiyah application employs a semi-boarding school.

Referring to the concept of integration of the fogarty curriculum, tarbiyah Islamiyah can be categorized in the shared model. The shared model is a form of learning integration due to overlapping concepts or ideas in two or more subjects (Fogarty, 2009: 12). This model can also be interpreted as team planning and/or teaching involving two disciplines focused on the same concepts, skills, and attitudes (Akib et

al., 2020: 42). Several disciplines and subjects are combined and focus on conflicting concepts and ideas. For example, English and history lessons are combined with World war material. The English teacher selects certain literature related to the world war that teaches patriotism, kinship, discipline in duty, loyalty, commitment, and honor, and at the same time students also learn about war, decisions, and events that occurred during wartime (Kysilka, 1998: 199). The material contained in Tarbiyah Islamiyah is classified into three groups, namely Tarbiyah Ruhiyah, Tarbiyah Tsaqafiyah, and Tarbiyah Jasadiyah. Each unit of study intersects with Islamic religious material. The material that contains the development of religious character, social character and physical maturity intersect and overlap in one topic of Islam. The allusion to the subject matter by Fogarty is called "overlapping." Examples of overlapping Tarbiyah Islamiyah material are material about the ma'rifatur Rasul (knowing the apostles of Allah) and respecting fellow members of other religions. The teacher teaches Islamic history, or Sirah nabawiyah. In the history of the prophet, the teacher teaches about the material related to knowing the prophet, such as family, biography, childhood, youth, prophetic character, determination of prophethood, and so on; at the same time, the teacher also teaches about the social character of the prophet, such as respecting followers of other religions, respecting elders, spreading peace, and other social characteristics. The integration model is then outlined and summarized in the Tarbiyah Islamiyah material books.

The integration of the Tarbiyah materials into extracurricular activities encourages a good school culture, which make students feel safe, comfortable, and respectful with each other. School culture can help the development of students' social attitudes, especially in character development. Values that are developed through tarbiyah activities such as being obedient and obedient to parents

and teachers, respecting elders and loving the younger, etiquette in associating with the opposite sex, caring for others, tolerance, respecting adherents of other religions and visiting the sick. These social values are applied to the school culture, which indirectly affects the character development of students. For example, the value of caring for others is applied in activities to visit the sick and raise funds for those affected by disasters. When a family member is sick, students flock to visit them. Likewise, when a disaster occurs, students are organized to raise aid funds. Students are motivated to take part in these activities because a cultural atmosphere of caring for each other has been formed in the school. In the view of Maslow's hierarchy of needs theory, the academic climate in the school puts students at the third level of the hierarchy of needs, namely social needs.

Abraham Maslow proposed five hierarchies of human needs based on their level of importance, starting from the lowest, namely physiological needs, safety needs, social needs, and ego needs, to the highest, namely the need for self-actualization. According to Maslow's theory, humans try to meet lower-level needs before meeting higher-level needs. In accordance with the previous explanation, the culture of Bina Potensi vocational high schools is structured based on religious and social values derived from the application of Tarbiyah Islamiyah. Students modify their social behavior to fit the school culture. Students also try to behave and interact with the school community in accordance with the wishes of the community so that they can be accepted in their social environment. Students who do not meet the surrounding social needs will be rejected or less accepted in their community. This is in accordance with Maslow's statement, as quoted by Andjarwati, that a person is motivated by unmet needs (Andjarwati, 2015: 45-54). Students who do not follow the school culture are motivated to behave in accordance with the social and religious values contained in

the school culture. This can be seen from the results of an interview with one of the informants, who said that students were busy raising funds when a disaster occurred. The action occurred spontaneously and unplanned, which indicated that the social values contained in the school culture were successfully internalized and became student motivation. This finding strengthens Maslow's theory of social needs and motivation.

The integration of tarbiyah Islamiyah into subject matter and extracurricular activities framed in the form of school culture supports Purwaningsih and Lalan's research. Purwaningsih found that the development of social character in schools is essentially not in the form of a subject, but is integrated into every subject, self-development programs through extra-curricular activities, and school culture in the form of habituation. In this case, educators and school managers need to integrate character values that will be developed into learning activities, by integrating them into the existing curriculum, syllabus, and learning program plans (RPP), pouring them into self-development programs, and training and familiarizing these virtues in the social order (culture) of the school (Purwaningsih et al., 2012: 74-82). Meanwhile, Lalan stated that Islamic religious education can be taught outside of class hours using a hidden curriculum approach that can be implemented in the learning process in the classroom. Learning uses active learning methods. Students carried out religious activities with full responsibility be more active and creative while teacher assistance to students in character learning (Lalan et al., 2019: 117-129). The findings in this study also strengthen the results of Ultra's research, which found that the strategy of Islamic education teachers in fostering students' morals was carried out through habituation, role models or figures, giving motivation, advice, prohibitions, supervision, and punishment. All schools are

expected to provide examples of good behavior to students (Ultra et al., 2020).

School culture motivates students to participate. The internationalization of social values in school culture necessitates a collaborative effort on the part of principals, teachers, educators, and other school personnel. It also necessitates seriousness and patience to realize it. Character values in school culture can influence the surrounding environment and have a positive impact on the development of students' social attitudes. Analyzing the practice of integrating tarbiyah at SMK Bina Potensi, the authors discovered that the implementation of school culture's about social character motivated students to conform to the existing school culture. Students require social activities to meet their needs. This social need also motivates students to participate in school social activities. Without any rewards or punishments, students are eager to participate in social activities in the school. The ethos arises from within and becomes action without the need for a teacher's command.

According to the author, the model of developing student behavior through school culture is excellent and should be applied to other schools, especially high schools. School culture is also beneficial for reducing the likelihood of adolescent students engaging in drunkenness, gambling, brawls, motorcycle gangs, theft, rape, and other immoral behaviors. This also the implication of this study. One of the goals of national education is character education. Educational institutions have a responsibility to help students develop their character. Character development can be accomplished in schools through service programs such as religious activities and extracurricular activities. Character development can also be accomplished through good character habituation in the context of school culture. The author suggests that the above model for improving student character be implemented in schools throughout Indonesia

and the world in order to improve students' social and religious character.

Before concluding this discussion, the author would like to share the second finding, which may or may not be related to the research theme but is interesting for future research. The second finding is based on observational data rather than interviews. This discovery is related to the impact of tarbiyah islamiyah on the personalities of students, particularly female students known as akhwat. Akhwat is a term used to describe female students who participate in Islamic tarbiyah activities. As a center for the development of the Tarbiyah Islamiyah curriculum, the Wahdah Islamiyah organization has a tradition of having its Akhwat wear the veil. This custom is followed by all Wahdah-affiliated schools, including the Bina Potensi Vocational High School. Female students who participate in tarbiyah wear the veil in public. Although the veil is not always worn at the start of the tarbiyah, it is almost certain that students who participate in these activities will eventually wear the veil. The veil has both advantages and disadvantages in this country because it is associated with radical Islam. Because of the numerous incidents of violence perpetrated by members of radical Islam, a negative stigma has developed in society. This appears to have an impact on the pattern of interaction between Akhwat and their surroundings. Students who wear the veil have more exclusive social interactions. The results of observations, which discovered that students who wear veils usually make friends with other students who wear veils support the writer's assumption. This also occurs during extracurricular activities. The author does not yet know the exact cause of their attitude, but it could be due to ideological similarities or other factors influencing them. This second finding is still very weak and necessitates additional research.

CONCLUSION

This study eventually discovered a model for developing the social character of students in vocational high schools in Indonesia. The Bina Potensi Vocational High School Palu strives to improve students' social character through Islamic tarbiyah activities. Despite the fact that this is an extracurricular program, it has an impact on student character. Tarbiyah Islamiyah aims to instill social attitudes in students. Internalization of social attitudes in students is accomplished by integrating tarbiyah Islamiyah into the school curriculum. Tarbiyah Islamiyah is integrated in two ways: first, through Islamic religious education materials, and second, through extracurricular activities held every weekend. School culture also contributes to students' social attitudes and personalities, such as being obedient to parents and teachers, respecting elders and loving the younger ones, having proper etiquette for associating with the opposite sex, caring for others, tolerance, respecting adherents of other religions, and visiting the sick. These social values and characteristics are incorporated into school culture in order to motivate students to improve their social character at school. The school strongly supports this activity because it can reduce the risk of juvenile delinquency such as drunkenness, gambling, brawls, motorcycle gangs, theft, rape, free sex, and other immoral behavior.

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