

Students' Social Character in Islamic Education and Character Education Through a Holistic Approach

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Abstract : Social character development is an urgent need in vocational education to prepare students with integrity and the ability to collaborate. This study aims to describe in depth the process of developing students' social character through the implementation of a holistic approach in Islamic Religious Education (PAI) and Character Building at SMK Negeri 1 Purbalingga. The method used is descriptive qualitative, relying on data from observations, interviews, and documentation. Social character development is implemented through three stages: planning, implementation, and evaluation, which consistently integrate cognitive, affective, and psychomotor aspects. The main findings indicate that although the dimensions of the Pancasila Student Profile (PPP) have not been fully integrated sustainably into the PAI curriculum, social character development is significantly strengthened through activities outside of learning. Activities such as extracurricular ROHIS, social service, and collaboration with the community provide opportunities for students to practice social values in a concrete way. This study confirms that social character development is comprehensive, not only relying on the PAI curriculum, but is strengthened through the practice of social values in the school environment and outside the classroom.

Keywords : Social Charakter, PAI and Moral, Holistic Aproach

Abstrak : Pengembangan karakter sosial menjadi kebutuhan mendesak dalam dunia pendidikan kejuruan untuk menyiapkan peserta didik yang berintegritas dan mampu berkolaborasi. Penelitian ini bertujuan untuk mendeskripsikan secara mendalam proses pengembangan karakter sosial siswa melalui implementasi pendekatan holistik dalam pembelajaran Pendidikan Agama Islam (PAI) dan Budi Pekerti di SMK Negeri 1 Purbalingga. Metode yang digunakan adalah kualitatif deskriptif, mengandalkan data dari observasi, wawancara, dan dokumentasi. Pengembangan karakter sosial dilaksanakan melalui tiga tahapan: perencanaan, pelaksanaan, dan evaluasi, yang secara konsisten mengintegrasikan aspek kognitif, afektif, dan psikomotorik. Temuan utama menunjukkan bahwa meskipun dimensi Profil Pelajar Pancasila (PPP) belum sepenuhnya terintegrasi secara berkelanjutan dalam kurikulum PAI, pengembangan karakter sosial diperkuat secara signifikan melalui kegiatan di luar pembelajaran. Kegiatan seperti ekstrakurikuler ROHIS, bakti sosial, dan kolaborasi dengan masyarakat memberikan kesempatan bagi siswa untuk mengamalkan nilai-nilai sosial secara nyata. Penelitian ini menegaskan bahwa pengembangan karakter sosial berjalan komprehensif, tidak hanya bergantung pada kurikulum PAI, tetapi diperkuat melalui pengamalan nilai-nilai sosial secara menyeluruh di lingkungan sekolah dan luar kelas.

Kata Kunci: Karakter Sosial, PAI dan Budi Pekerti, Pendekatan Holistik

INTRODUCTION

In the modern era marked by rapid advances in technology and globalization, access to information has become easy, but serious challenges have emerged regarding the social and moral aspects of the younger



generation. Symptoms such as decreased empathy, increased individualism, and excessive dependence on gadgets are indications of weakening social character among adolescents, which is an important national asset (P. Novita, D., & Suparno, 2022). Educational institutions, especially Vocational High Schools (SMK), play a crucial role not only in equipping students with work skills, but also in forming a solid social character. Social character is the personality foundation needed for vocational school graduates to interact effectively in the world of work and society. However, the reality on the ground shows that learning Islamic Religious Education (PAI), a subject that inherently contains the values of humanity, justice, and mutual assistance, is still dominated by cognitive methods such as lectures and memorization. This method has proven to be less effective in developing social attitudes and practices, which are the main requirements for vocational school graduates to face the challenges of social and professional life. This condition is the background to the need for in-depth efforts to integrate social character education more effectively into the Islamic Religious Education curriculum.

Conceptually, the formation of social character in schools has been mandated by Law No. 20 of 2003 concerning the National Education System which aims to shape students who are not only pious and have noble morals, but also able to live independently and responsibly in social life (National Education System Law, 2003). This is in line with the views of experts, such as Thomas Lickona, who defines character as a good and moral response to situations, and Zubaedi who emphasizes that character education must be realized through direct experience, habituation, and role models, not just the transfer of knowledge (Thomas Lickona, 1991). In the context of Islamic Religious Education, this subject plays a very important role because it is full of Islamic teachings that encourage social values (*hablum minannas*) which, when implemented, will strengthen students' character. To bridge the gap between the demands of social character formation and the predominantly cognitive practice of Islamic Religious Education, a more comprehensive approach is needed.

In relation to these challenges, this study proposes a Holistic Approach as a solution in Islamic Education learning for the development of students' social character. The holistic approach, as proposed by Miller, views students as whole individuals, integrating cognitive, affective (attitudes, values), psychomotor (actions), social, and spiritual dimensions in an integrated manner (Miller, 1997). The application of this approach in SMK Negeri 1 Purbalingga, for example, has been implemented through social projects, group work, and collaboration between Islamic Religious Education learning and Islamic Spiritual (ROHIS) extracurricular activities such as community service and sharing of sacrificial proceeds, which are designed to train empathy and concern. The new value or innovation of this research is an in-depth study of the effectiveness and detailed implementation model of the Holistic Approach in the specific context of Islamic Religious Education learning in a SMK environment, an environment that demands a balance between technical skills and social character. Therefore, this study aims to comprehensively examine how the Holistic Approach can be implemented in Islamic Education learning

as a model for developing students' social character effectively and contextually.

RESEARCH METHOD

This research is a field study using a descriptive qualitative approach. Data collection techniques were conducted through non-participant observation, structured interviews, and documentation. Observations were conducted during Islamic Religious Education lessons in class XI BR at SMK Negeri 1 Purbalingga. Interviews were conducted with the Islamic Religious Education teacher and several students .

The data in this study was analyzed through three main stages: data reduction , data presentation, and drawing and verifying conclusions. Data reduction involves selecting important data, commonly referred to as summarizing or taking the main points, and focusing on key information obtained from observations , interviews, and documentation. The reduced data is then presented in descriptive narrative form or visual formats such as tables and charts to facilitate understanding of the relationships between pieces of information.

The final stage is drawing and verifying conclusions, which includes formulating findings based on data that has been analyzed in depth and ensuring its validity by comparing information from various sources and techniques to answer the research questions credibly.

FINDINGS AND DISCUSSION

A. Development of social character in Islamic Religious Education and Character Education learning in the classroom

1. Learning Planning

The research results show that Islamic Religious Education (PAI) and Character Education (Culture) teachers have designed learning based on the Independent Curriculum, referring to Phase F Learning Outcomes. In the planning stage, teachers emphasize the integration of three competency domains: cognitive, affective, and psychomotor. This is evident in the development of learning objectives that encompass the ability to understand, explain, and apply moral values, as well as practice them in a social context.

Data obtained from the field explains that teachers are allowed to choose their own and be creative in creating teaching methods that meet or suit students' needs. This is as expressed by the Islamic Religious Education and Character Education teacher " *In designing Islamic Religious Education and Character Education learning, I first analyze the curriculum, study the Islamic Religious Education CP, and the competencies that must be achieved are cognitive, affective and psychomotor. Then formulate learning objectives, I use operational verbs such as mentioning, explaining, analyzing, showing and practicing. So, it includes cognitive, affective, and psychomotor aspects. For example, on the theme of zakat, students are able to explain the wisdom of zakat, foster social awareness, and practice calculating zakat and distributing zakat. Then choose materials that are appropriate to the goals, age , and needs of students. Furthermore, the learning methods used integrate*

cognitive, affective, and psychomotor aspects such as problem-based learning, cooperative learning, project-based learning, role-playing, direct practice on the theme of prayer, there are media and learning resources used textbooks, the Qur'an and hadith, exemplary stories of the prophet, videos, ppt slides, posters. Next, design learning activities according to the material , evaluation and reflection " (Interview with Mahzum, September 9, 2025).

Teachers develop teaching modules in accordance with Ministry of Education, Culture, Research, and Technology regulations and ensure that the materials, models, and learning methods align with students' developmental needs. Social character values such as honesty, cooperation, caring, communication, and discipline are included in the teaching modules. However, the analysis shows that the integration of the Pancasila Student Profile has not been consistently implemented across all chapters, but is only strongly implemented in Chapter 2, which focuses on morals .

These findings reinforce Zubaedi's opinion that character-based learning planning must include objectives, materials, methods, and evaluation in an integrated manner (Zubaedi, 2015) . In the context of this research, teachers have fulfilled all four components, but optimization of the Pancasila Student Profile dimension still needs to be expanded to ensure sustainable social character development.

2. Implementation of Learning

Based on this research, learning is focused on observing, growing, strengthening, and developing all the capacities possessed by students as a whole from various aspects, namely cognitive, affective, and psychomotor. From the data obtained during the observation, it shows that in each implementation of each meeting, the learning time allocation is 135 minutes or 3×45 minutes. The researcher conducted three observations which were carried out on September 2, 2025, September 9, 2025 , and September 16, 2025. From the time allocation, it was grouped into three activities, namely introduction, core, and closing (Classroom observation on September 2, 2025) .

Some learning models used in the learning process include:

a. Project Based Learning (PjBL) Model

The eleventh-grade BR students were given a short video project on the theme of fulfilling promises and being grateful for blessings, referring to the Quranic verses Al-Baqarah 2:152 and Al-Ahzab 33:70-71. Through this project, students not only understood the concept theoretically but also practiced Islamic social values such as empathy, caring, and responsibility.

The implementation of Project Based Learning (PjBL) by Islamic Education teachers is carried out in several stages. First, the teacher divides students into four groups and determines the project theme. Next, each group planned the activity by drafting a proposal and preparing a short video script. The teacher instructed that filming could take place inside or outside the school, as long as it depicted the practice of keeping promises and being grateful for blessings through acts of social care.

After the script is finished, each group presents their video plan and

moral message. All groups displayed a similar focus: social concern for the community, including pedicab drivers, buskers, junk dealers, and those in need. The teacher then provided feedback and suggestions on the plan.

In the second meeting (September 9, 2025), students collected the proposals and videos they had created, then presented their conclusions through a presentation. The teacher gave their appreciation and continued with the material on guarding one's tongue and covering up the shame of others based on QS Al-Hujurat/49:12. Students were given the task of writing examples of behaviors that demonstrate gratitude for blessings and fulfilling promises in groups, before receiving instructions for the next activity, which was a role-play. The teacher allowed students to seek references from various sources, while the teacher circulated around providing guidance until the lesson was complete.

This is in line with John Dewey's theory in project-based learning that knowledge is acquired through experience in carrying out tasks that require thinking activities and direct involvement.

b. Role Play Method

At the third meeting of class XI BR on September 16, 2025, the teacher used the *role play method*. After last week learning about fulfilling promises and being grateful for blessings. The results of observations in class, at the previous meeting the teacher divided students into 3 groups, each group consisting of 7 and 8 students. After Each group was given the task of writing a script and performing a short drama that describes the attitude of guarding the tongue and not revealing other people's shame, as taught in Islam. The activity had been prepared for 1 week to write a drama script, role practice, and drama performance in class. During the learning process and given 15 minutes to prepare the drama. After the students were ready, each group performed the drama that had been created from one week ago. The first group showed a student spreading his friend's secret, then another character reprimanded him with advice not to embarrass others, and the closing scene showed an attitude of mutual forgiveness and respect, the second group showed a drama where the student had promised to keep the secret, but another friend spread the secret, then there was a fight, and the closing scene there was another character who advised him who played the role of a religious teacher. The third group showed an attitude of badmouthing other friends and then spreading their secrets because of jealousy, but the friend who badmouthed and spread secrets was actually shunned by friends, finally the person was embarrassed and apologized, and promised not to spread bad things to other friends (Class observation on September 16, 2025 at 10.15 WIB).



Figure 1. Students playing roles

The picture shows students engaged in a role play activity during Islamic Religious Education (PAI) Learning. In this activity, the students act out social situations relevant to the material being studied, allowing them to learn and understand moral and social values through direct experience.

In the third meeting, the teacher implemented a role-playing method to teach the theme "Guarding Your Words and Covering Up Other People's Disgrace." This method provides direct emotional and social experiences. Students write a drama script, practice their roles, and then perform the drama in front of the class. This activity fosters social awareness through the immersion of roles that depict the consequences of revealing other people's shame, polite and effective communication skills, and cooperation and responsibility in completing the script and staging. This method has proven relevant for character education because moral values are not only conveyed through theory but also practiced through real-life experiences.

3. Closing Activities

The closing activity has a 15-minute time allocation. After the lesson is deemed sufficient, the teacher confirms the material to be covered in the next meeting. The teacher then concludes the lesson by reciting "*hamdalah*" (praise be to God) and the "*kafaratul majelis*" (assembly prayer). The teacher then concludes the lesson with a greeting .

B. Social Character Development Outside the Classroom

1. Collaboration with ROHIS Extracurricular and Community

In education, the surrounding community is a non-structural element that plays a crucial role in supporting school progress. The collaboration between schools and the community has proven mutually beneficial, as reflected in the programs implemented by Islamic Religious Education teachers at SMKN 1 Purbalingga outside of class.

Islamic Religious Education (PAI) teachers and ROHIS extracurricular supervisors build collaboration with the community through TPQ teaching activities at the As-Shohih Mosque. Held every Monday through Friday after Asr prayers, ROHIS members act as tutors for children and mothers, teaching them short surah memorization, reading the Iqro, basic tajweed, and moral development. This activity receives full support from the school and

community because it strengthens students' social relationships with their surroundings .



Figure 2. Students teaching TPQ children to recite the Koran



Figure 3. Students teaching TPQ mothers to recite the Koran

The picture shows students participating in a teaching activity at TPA as a form of collaboration between Islamic Religious Education (PAI) Learning and the ROHIS extracurricular program. This activity aims to develop students' sense of responsibility, social awareness, and interpersonal skills through direct teaching practice with younger Qur'an learners in the surrounding community.

In addition, the school collaborates with the community in organizing religious activities, such as the commemoration of the Prophet's Birthday and the slaughter of sacrificial animals for the PHBI (Islamic New Year celebrations). The community also assists as preachers and support staff. This collaboration demonstrates the strong synergy between the school and the community in developing students' character and social competence.

Research findings indicate that strengthening social character is not only carried out in the classroom but is also expanded through ROHIS activities. ROHIS members act as TPA teachers at the As-Shohih Mosque every Monday. Friday. This activity develops students' values of caring, responsibility, and social skills through direct interaction with children and mothers in the local community.

In addition, schools collaborate with the community to organize religious

activities such as zakat distribution, sacrificial animal slaughter, and Islamic holiday celebrations. This collaboration strengthens social ties and trains students to be comfortable when engaging with the community.

Thus, the development of students' social character can be seen through their behavior, which is able to communicate well and has a sense of social responsibility towards the surrounding environment. This activity is also in line with Vygotsky's view which emphasizes that individual learning and development occurs through social interaction. Through community activities, students gain collaborative and meaningful learning experiences (Vygotsky, 1978).

2. Creating a Religious and Socially Positive School Environment

Based on the results of research on teaching and learning activities in the classroom, data was obtained that the creation of a religious and environmentally conscious school environment. For example, Islamic Religious Education teachers get students used to reading Asmaul Husana before learning. There is a short lecture before the lesson that is done by students in turns, memorizing Juz Amma and may be submitted to the Islamic Religious Education teacher, this is not mandatory, it is sunnah (Interview with Mahzun, September 9, 2025). Performing the Dhuhr prayer in congregation, Asr prayer in congregation before going home, but if you go straight home is okay . There is a cleaning of the classroom every two weeks before going home, cleaning the school environment once a month and when there is a religious holiday, there is a SMEGA reading house that is routinely held on Tuesdays in each class. This activity is carried out routinely and is part of the school's program to foster religious values and environmental awareness among students (Interview with Maryono, October 13, 2025).

Classroom cleaning activities involve sweeping and mopping, with all students working together to ensure the cleanliness of the classroom. These activities aim to instill in students a spirit of social cooperation and mutual assistance, as it is the responsibility of both students and teachers to maintain and preserve the school and its environment to create a comfortable learning environment.

C. A Holistic Approach to Developing an Honest Character

The holistic approach applied to Islamic Religious Education (PAI) learning emphasizes the integration of cognitive, affective, and psychomotor aspects. In the context of honest character, this approach is evident in:

Cognitive aspect: students understand the verses of the Qur'an and hadith about honesty.

Affective aspect: teachers instill awareness about the meaning of honesty and the importance of being a trustworthy person.

Psychomotor aspects: students apply honest behavior in assignments, group projects, and daily tests without cheating.

Teachers' habituation, such as reminding students to be honest in every meeting, reinforces the internalization of these values. Thus, Islamic Religious Education (PAI) learning not only develops religious knowledge but also instills noble character and good social character.

D. Holistic Approach in Developing Cooperative Character

students' character as a whole, covering cognitive, affective, and psychomotor aspects. One of the social characters that is developed is cooperation, namely the ability to interact and collaborate to achieve common goals harmoniously.

Developing a cooperative character is not enough just through theory, but through learning experiences that involve active participation.

Islamic Religious Education teachers develop collaboration through:

1. Project Based Learning Method (PjBL): Students work together in groups to complete tasks together.
2. School Social Activities: Working together to clean the environment and participating in religious events together, which foster a sense of togetherness, brotherhood and solidarity.
3. Classroom Habits: Carrying out small group duties and discussions.

E. Holistic Approach in Communicative Character Development

The social character developed is communicative, defined as the ability to express ideas and feelings politely, openly, and with respect for others. This character is built through social communication.

Aspect	Development	Real Form
Cognitive	Understanding the moral foundations of communication.	Students understand the importance of good and ethical communication as a means of establishing social relationships.
Affective	Formation of polite attitudes and social/emotional sensitivity.	Students are trained to speak politely, express opinions, and respect differences when interacting.
Psychomotor	Direct practice in learning activities.	Students discuss, present, and dialogue in role-playing, practicing effective and polite communication as a real habit.

F. Holistic Approach in Disciplined Character Development

The character developed is discipline, where teachers demand that students **obey the rules** because school is an intensive place to learn independence and discipline.

Aspect	Development	Real Form
Cognitive	Knowledge and direction regarding rules.	Teachers provide knowledge to always obey the rules both at school and in class.
Affective	Cultivating attitudes and habits.	Teachers foster a disciplined attitude that becomes a habit and makes students obey the rules in class.
Psychomotor	Manifestation in real action.	Students dress neatly, do not play with their cell phones during learning (unless needed), do not make noise in class, and submit assignments on time.

G. Developing a Socially Caring Character with a Holistic Approach

The character developed is social care, which focuses on empathy and sensitivity to the circumstances of others and the environment.

The development of caring character is done through:

1. Teacher Role Model: Teachers provide direct examples, such as helping students who are having difficulties and paying attention to the condition of the class/students.
2. PjBL (Project Based Learning) Method: Carrying out real projects such as caring projects for others (for example, sharing) which aim to foster a sense of gratitude.

This approach is in line with the principles of effective character education, namely that it is carried out comprehensively and involves students in real moral and social activities.

Aspect	Development	Real Form
Cognitive	Understanding the meaning of caring.	Students know and understand the meaning and verses of the Koran regarding caring.
Affective	Cultivating empathy.	Teachers guide to foster a sense of empathy towards social

Aspect	Development	Real Form
		conditions (for example, teachers provide assistance without favoritism).
Psychomotor	Manifestation in real action.	The value of caring is realized through actions, such as sharing directly with the surrounding environment through sharing projects.

CONCLUSION

The development of social character at SMK Negeri 1 Purbalingga through Islamic Religious Education (PAI) and Character Building learning is implemented systematically using a holistic approach , which includes cognitive, affective, and psychomotor aspects. This process is divided into three stages: planning, implementation, and evaluation. In the planning stage, teachers integrate these three holistic aspects into learning objectives, materials, and methods. In the implementation stage, teachers actively use models and methods such as *Project Based Learning* , discussions, presentations, and role-playing, which specifically train the characters of cooperation, communication, caring, and responsibility through group interactions. Furthermore, in the evaluation stage, the assessment does not only focus on cognitive outcomes, but also includes affective and psychomotor aspects, supported by the use of character sheets as a tool for students' self-reflection on the development of their social behavior.

Although Islamic Religious Education (PAI) and Budi Pekerti (Characteristics) play a central role in shaping social character, research findings indicate that the Pancasila Student Profile dimensions are not yet consistently implemented through teaching modules, but are instead reinforced through activities outside of class. Social character development becomes more comprehensive through reinforcement through activities outside the classroom, such as collaboration with the ROHIS extracurricular program, community service, and collaboration with the surrounding community. These extracurricular and social activities serve as a vehicle for concretely practicing social values, thus complementing the character formation taught in the Islamic Religious Education (PAI) curriculum, while simultaneously expanding and refining the Pancasila Student Profile character formation.

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