

Evaluating Value-Based Vocational Education Using Logic Model: A Qualitative Inquiry in Islamic Higher Education

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Abstract

This study fills a critical gap in understanding how Islamic values are meaningfully integrated into vocational education programs across Indonesia's Islamic higher education institutions. It investigates the integration of Islamic values into the vocational training program at the Faculty of Tarbiyah, IAIN Bone. It hypothesizes that such integration significantly contributes to the development of students' character. Using a qualitative approach based on a logic model mini-assessment, the research involved interviews, observations, and document analysis to evaluate the program's inputs, activities, outputs, outcomes, and impacts. The findings reveal that Islamic values are embedded not only through formal curriculum but also through informal mentoring, a religiously supportive environment, and reflective practices. These results highlight that strong foundational inputs and intentional development of soft skills, reinforced by educators' role modeling, effectively shape students' character and offer a replicable framework for value-based vocational education. The study also emphasizes the importance of creating a holistic learning environment where academic and moral development go hand-in-hand, preparing students for both professional success and personal integrity in their future careers.

Kata kunci:

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Abstrak

Penelitian ini mengisi kesenjangan penting dalam pemahaman tentang bagaimana nilai-nilai Islam diintegrasikan secara bermakna ke dalam program pendidikan vokasi di perguruan tinggi keagamaan Islam di Indonesia. Studi ini meneliti integrasi nilai-nilai Islam dalam program pelatihan vokasional di Fakultas Tarbiyah IAIN Bone, dengan hipotesis bahwa integrasi tersebut memberikan kontribusi signifikan terhadap pembentukan karakter mahasiswa. Dengan menggunakan pendekatan kualitatif berbasis kerangka logic model mini-assessment, penelitian ini melibatkan wawancara, observasi, dan analisis dokumen untuk mengevaluasi aspek input, aktivitas, output, outcome, dan dampak dari program tersebut. Temuan menunjukkan bahwa nilai-nilai Islam tidak hanya ditanamkan melalui kurikulum formal, tetapi juga melalui pembimbingan informal, lingkungan kampus yang mendukung secara religius, dan praktik reflektif yang konsisten. Hasil ini menegaskan bahwa input program yang kuat serta pengembangan soft skills yang dirancang secara sengaja, yang diperkuat melalui keteladanan dosen, mampu membentuk karakter mahasiswa secara efektif dan memberikan kerangka evaluatif yang dapat direplikasi untuk pendidikan vokasi berbasis nilai..

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INTRODUCTION

Vocational education holds a strategic position in today's global landscape, particularly within the context of the Industrial Revolution 4.0 and 5.0, where technological advances continuously reshape the nature of work. In this environment, education is not only expected to equip students with relevant technical skills but also to nurture strong moral and ethical character (Danuwara & Giyoto, 2024; Dewi et al., 2025; Hermawan, 2022; Manan et al., 2024). The inclusion of religious values in vocational education becomes crucial to ensure that graduates are not only professionally competent but also ethically grounded. This approach is increasingly relevant in the era of globalization and secularization, which tend to weaken traditional moral frameworks and create ethical ambiguity for individuals navigating professional life (Anam & Setyawan, 2019; Rehren & Sauer, 2022; Tihabsah et al., 2024). In this regard, Islamic values can serve as a moral compass that guides students' behavior and decision-making in their future careers.

In Indonesia, the urgency to embed Islamic values into vocational education is growing, particularly within Islamic higher education institutions. However, the process of integrating these values into formal educational structures poses significant challenges. This issue has gained the attention of both the Ministry of Religious Affairs and the Ministry of Manpower, who are beginning to see the importance of harmonizing technical and spiritual development (Mulyana et al., 2023). A value-based approach is considered essential not only for producing competent graduates but also for fostering social awareness and emotional intelligence (Agustin & Kistoro, 2024; Hamzah et al., 2024; Wiyono et al., 2023). Nonetheless, while these ideas are widely supported in policy and discourse, there is still a lack of practical and evaluative research exploring how Islamic values are actually integrated and implemented in vocational settings.

The Faculty of Tarbiyah at IAIN Bone has taken proactive steps to address this gap by offering vocational training programs that explicitly prioritize the integration of Islamic values. These programs aim to develop not only qualified professionals but also socially responsive individuals, aligned with national education goals and industry expectations (Indrawati & Kuncoro, 2021). However, scholarly research on such initiatives remains limited. Most existing studies on value integration are descriptive in nature, lacking a systematic evaluation of program effectiveness. Furthermore, few employ qualitative frameworks specifically designed to analyze educational programs, such as the Logic Model Mini-Assessment (Mulyana et al., 2023);(Guo, 2023). As a result, a more structured and analytical inquiry is needed to assess how these values are embedded and whether they lead to meaningful student outcomes.

This study seeks to evaluate the integration of Islamic values into vocational education using the Logic Model Mini-Assessment approach developed by (Frechtling, 2007), which consists of five key elements: Inputs, Activities, Outputs, Outcomes, and Impacts. By applying this framework, the research intends to offer a comprehensive picture of the program's design and implementation, as well as to identify areas requiring improvement. The methodology relies on qualitative techniques – including

interviews, observations, and document analysis—to explore the lived experiences of students and educators involved in the program. This approach is expected to align with the broader scope of value-based education evaluation and qualitative research methodologies (Arifin et al., 2023; Hayes et al., 2011; Mustofa & Nurulloh, 2024), while providing deeper insights into how ethical principles are operationalized in vocational settings (Fojcik & Fojcik, 2023).

The central argument of this study is that the deliberate integration of Islamic values—both through formal curriculum and informal practices such as mentoring and reflective activities—can significantly enhance students' character development. The hypothesis posits that strong initial inputs and purposeful soft skill development, supported by educator role modeling, will yield graduates who are both professionally competent and ethically responsible. The novelty of this research lies in its evaluative focus, its use of a structured assessment framework rarely employed in this field, and its context within an Islamic higher education institution. By identifying both the strengths and shortcomings of current vocational training models, the findings are expected to contribute valuable knowledge to the development of value-based vocational education in Indonesia (R. S. P. Fauziah et al., 2024). Furthermore, the study's implications may guide other institutions in designing and implementing similar integrative programs (Anam & Setyawan, 2019).

RESEARCH METHODS

This study uses a qualitative approach (Creswell & Poth, 2016) with an evaluative design (Stufflebeam, 2000) to evaluate the integration of Islamic values in vocational training programs at the Faculty of Tarbiyah IAIN Bone. This approach was chosen because the phenomenon studied is related to the process of integrating Islamic values in the context of vocational education which requires in-depth exploration.

The research location was carried out at the Faculty of Tarbiyah IAIN Bone, South Sulawesi. The research subjects include faculty leaders, vocational training program coordinators, lecturers in vocational courses, students participating in the program, alumni, and graduate users selected using the purposive sampling technique. The data collection process is carried out through three main techniques: in-depth interviews, participatory observations, and document review. Data collection lasted for one semester with thematic analysis procedures. The interviews were recorded and transcribed, then the researcher coded to identify key themes according to the logic model components which included the components of Input, Activities, Output, Outcomes, and Impact.

The primary data sources in this study are the results of interviews with research subjects and observation notes, while the secondary data sources are in the form of documents related to vocational training programs. All of these sources are considered credible to support the analysis of the integration of Islamic values in vocational training programs at IAIN Bone. Data triangulation (Hammerton & Munafò, 2021) was applied by comparing findings from various sources and methods: leaders' remarks were

verified with field observations and student opinions, while information from alumni was checked with graduate user input. This ensures the credibility of the findings. The researcher also conducted critical reflection during the analysis, taking into account biases and socio-cultural contexts that may influence the interpretation of the data. The results of the analysis were then compiled in an integrated narrative to provide a comprehensive evaluation of the integration of Islamic values in the vocational program at the Faculty of Tarbiyah IAIN Bone.

RESULTS OF RESEARCH AND DISCUSSION

Research Results

Inputs (Resources and Foundations)

Inputs include all resources and foundations that support the integration of Islamic values in the vocational program of the Faculty of Tarbiyah IAIN Bone: the quality of human resources, curriculum, facilities, institutional support, and the philosophical foundation of education. The findings of the study show that this program has a strong foundation both structurally and culturally. The philosophical foundation of the program is rooted in the vision of integrated Islamic education. The leadership of the Faculty of Tarbiyah emphasized the paradigm of the integration of science and Islam, where vocational skills are considered to be in harmony with the formation of morals. The dean of the faculty stated in an interview that "every training activity must reflect Islamic values, because for us professional work is part of worship." This statement affirms the philosophy that competence and character must develop hand in hand.

In terms of institutional support, the Faculty of Tarbiyah and IAIN Bone in general provide full commitment. The institution's vision-mission document states the goal of producing graduates with high integrity. This support can be seen through official policies that require the integration of religious values in the curriculum, budgeting for supporting facilities (for example, the provision of micro-teaching laboratories as well as prayer rooms in the same area), and periodic monitoring by leaders on the implementation of the program. The training coordinator revealed that the institution routinely conducts evaluation meetings, provides feedback, and facilitates program needs, indicating consistent organizational support.

Human Resources (HR) in this program are classified as competent and relevant. Teaching lecturers and training instructors generally have a dual background: mastering vocational skills (e.g., an expert in educational technology or an expert in teaching methodology) while having a deep understanding of Islamic values. The results of interviews with lecturer resource persons show high awareness of their role as *role models* (*uswah*) for students. Some lecturers have even taken part in special training on Islamic character education to ensure that the delivery of values runs effectively. The curriculum used has been designed to be integrative; the syllabus document features skills materials along with elements of Islamic character education. For example, the "Learning Technology" module contains the topic of digital ethics in Islam, and in each daily lesson plan there is a *column "internalized Islamic values"*. This curriculum was jointly prepared

by a team of lecturers and curriculum experts with reference to the Indonesian National Qualifications Framework (KKNI) based on *Outcome Based Education* (OBE) which is combined with Islamic values, ensuring a balance between practical skills and spiritual foundations.

From the aspect of facilities, field observations noted that the infrastructure supports the Islamic learning environment. The campus provides skills laboratories such as computer labs and micro-teaching which are equipped with rules of use based on Islamic ethics for example: lab rules include the manners of using equipment and the prohibition of cheating. There is also an easily accessible worship room, allowing the integration of prayer schedules with training schedules so that participants get used to time discipline and spirituality in the midst of busy practices. A clean, orderly, and religiously nuanced campus environment forms an implicit curriculum that effectively instills the values of cleanliness, discipline, and inner peace in the entire academic community. Overall, *the program's* inputs are fairly strong: a combination of quality human resources, an integrated curriculum, adequate facilities, clear institutional support, and the philosophical foundation of Islam that is the spirit of the program.

Activities (Program Implementation)

The *Activities* component includes various activities in vocational training that are deliberately designed to integrate Islamic values. At the Faculty of Tarbiyah IAIN Bone, five main types of activities were identified: classroom skills teaching, mentoring, field practice, value reflection, and soft skills development. Each of these activities acts as a vehicle for internalizing value for participants.

Teaching skills takes place in interactive lecture sessions or workshops. Classroom observations show that lecturers not only transfer technical knowledge, but also insert Islamic values contextually. For example, in the micro-teaching class, before students do a teaching simulation, the lecturer reminds them that teaching is a mandate and part of worship. Islamic work ethic such as hard work (*jihad* in the context of seeking knowledge), quality (*ihsan* in work), and honesty are inserted in the material. One of the lecturers said in an interview, "*We train students to make creative lesson plans (Learning Implementation Plans), while instilling that good teachers are honest and disciplined, according to Islamic guidance.*" With such an approach, the skill of compiling teaching materials and operating the media is always associated with Islamic teachings, such as the hadith about the virtue of seeking knowledge, or the exemplary story of the Prophet in fostering morals. This ensures that students understand the practical relevance of religious values in their daily work.

Mentoring is a crucial supporting activity. Each student participating in the program is taken care of by a supervisor or senior instructor who acts as a mentor. Mentoring is carried out both formally (through scheduled meetings) and informal (daily communication). From interviews with students, it was revealed that mentors not only guide the completion of vocational tasks or projects, but also provide moral and spiritual advice. For example, a student told how his mentor always started the guidance

with a joint prayer and closed with an admonition about sincerity. The example (*uswah*) of the mentors is very felt by students; Mentors are known to behave patiently, respect time, and have high integrity, so students are encouraged to imitate this attitude. This mentoring activity builds strong personal relationships, where values such as brotherhood (*ukhuwah*) and responsibility are embedded through intensive interaction. For supervisors, mentoring is also a means of inherent supervision so that value integration is not only a slogan but is really lived in the participants' daily lives.

Field practice is at the heart of vocational training, where students practice real-world skills while implementing Islamic values. Forms of field practice in this program include internships or PPL (Field Experience Practice) at partner schools, community workshops, or community service projects. Observations of PPL activities at one of the partner Madrasah Ibtidaiyah (MI) show that students apply the discipline and manners that have been trained on campus: they arrive on time, dress modestly according to sharia, start classes with greetings and prayers, and show concern for students. A teacher pamong (field supervisor) expressed his satisfaction, "This IAIN Bone student works deftly and politely. They teach with heart, and it is evident that their Islamic values show up in the way they guide the children." Although the focus of practice is on teaching skills, behaviors such as being honest in assessment, treating students fairly, and working with other teachers reflect the application of Islamic work ethics in the actual work environment. Field practice also opens up opportunities for authentic value assessment: mentors and supervisors assess student performance not only from technical achievements but also from aspects of attitudes such as trust in carrying out tasks, and patience in facing obstacles. Thus, Islamic values are tested and practiced directly during field vocational activities.



Figure 1. [Student Teaching Program at IAIN Bone]

As a complement to practice, this program requires structured reflection on values. After completing a skill module or completing field practice, students are invited to reflect, either through reflective journal writing or facilitated group discussions. In a weekly reflection journal, for example, students are asked to identify what Islamic values they learned or felt during the week's training, as well as how those values affect their attitudes. An analysis of several journal excerpts shows that students are able to relate vocational experiences to religious teachings: "I realize the importance of sincerity when teaching students who are slow to understand the material, remembering that patience

is part of faith," wrote one student. This reflection activity is strengthened through lecturer-guided group discussions, where students share moral experiences with each other during training. Triangulation of data from interviews and observations confirmed the effectiveness of reflection: the lecturer noted positive changes in students after regular reflection, such as being more open to criticism and showing greater empathy. Reflection of values helps internalization by turning experience into moral lessons, so that Islamic values are embedded more deeply, not just cognitive knowledge.

In addition to technical skills, the program emphasizes the development of soft skills based on Islamic values. Soft skills are trained including effective communication, leadership, teamwork, time management, and problem-solving. All of this is framed in an Islamic perspective. For example, student leadership training is associated with the concept of *caliph fil ard* (human beings as leaders on earth) so that each participant is encouraged to develop a trustworthy and fair leadership spirit. Soft skills development sessions are often carried out in the form of outdoor or outbound training with Islamic nuances – such as team games interspersed with *tausiyah* about *ukhuwah*. The students admitted in interviews that the experience taught them teamwork with a spirit of brotherhood, as well as practicing polite communication skills. Ethics in communication are emphasized, for example choosing good words (*qaulan karima*) and listening empathically, according to moral guidance. Thus, the soft skills aspect cannot be separated from the value frame; participants develop into individuals who are skilled in interacting and leading, but remain humble and ethical according to Islamic teachings.



Figure 2. [Soft Skills Training Activities]

Overall, various activities in the vocational program at the Faculty of Tarbiyah IAIN Bone have been carried out in a rich and diverse manner. Every activity from the classroom to the field is designed in such a way that students "learn by doing" as well as "learn to become" individuals with Islamic characters. This holistic approach is believed to be able to instill value more effectively than the lecture approach, because students experience value for themselves in the context of real work.

Output (External Program)

The *Output component* refers to the direct results or products produced immediately after the vocational training program is completed. Based on the

documentation data and program reports, several key outputs were successfully identified. The number of graduates of this integrative vocational program is quite significant. Over the last three batches, an average of ± 30 students per year completed the program with the competent predicate. The graduation rate reached almost 100%, indicating that the majority of participants were able to meet the set technical and ethical criteria. Each graduate is equipped with a vocational competency certificate with a record of integrating Islamic values, which is an attraction for graduate users.

In addition to the number of graduates, the program produces valuable work and portfolios. Each student compiles an individual portfolio as a requirement for program graduation. This portfolio contains a collection of *lesson plans* or training modules that have been created during the program, documentation of practical projects, personal reflections, and evidence of the application of Islamic values such as attitude evaluation notes from lecturers/mentors). A review of several graduate portfolios shows creativity and value commitment: there are students who produce digital-based interactive learning media in which moral content is inserted, or innovation reports on religious activities at the school where they are interned. Other real works are in the form of training final project products, for example: integrative thematic learning tools, workshop modules "strengthening Islamic character for young Madrasah students", or even reflection articles published in national articles. These works are concrete proof that graduates not only master the material, but are able to process it with a touch of religious values.

The program also produces planning and evaluation documents as institutional outputs. The lecturer team compiled curriculum development documents and vocational training guidelines integrated with Islamic values, which continue to be refined every year. A program evaluation report is prepared at the end of each period, including an analysis of achievements and recommendations. This document is an important output because it documents *best practices* in value integration, as well as a reference when similar programs are to be replicated or adopted by other faculties. With a portfolio of graduates and guidance documents, the sustainability of the program is more assured because explicit knowledge of the implementation of value integration has been organized.

In summary, the program's output appears positive: not only does it graduate an adequate number of participants, but it also leaves a trail of works and documents that reflect the essence of the integration of Islamic values. These outputs show that the program is going according to plan and produces educational artifacts that can be measured and benefited directly.

Table 1. *Output Components of the Islamic Value-Based Vocational Training Program*

<i>Output Category</i>	<i>Description</i>
Graduate Numbers	Average of ± 30 graduates per year over the last 3 cohorts - Nearly 100% graduation rate - Vocational competency certificates include notes on Islamic values
Student Work and Portfolios	Individual portfolios include lesson plans, training modules, project documentation, personal reflections, and Islamic value

	assessments - Tangible products such as digital learning media, thematic tools, and published reflection articles
Planning and Evaluation Documents	Training guidelines and curriculum development documents with Islamic integration - End-of-program evaluation reports - Documentation of best practices for replication and institutional learning

Outcomes (Short-Medium Term Outcomes)

Outcomes refer to the short- to medium-term effects of the program on graduates' abilities, knowledge, and attitudes. From the thematic analysis of interviews and the final feedback questionnaire of the program, several main outcomes were identified: improvement of vocational skills, understanding and appreciation of Islamic values, formation of Islamic attitudes/characters, and the application of work ethics in daily professional life.

First, there was a significant increase in skills in the participants. Students report that their practical skills in the field they are trained have increased dramatically. For example, participants in the micro-teaching training program feel much more confident in managing the classroom and mastering modern teaching techniques after going through the program. Alumni interviewed a year after graduation mentioned that these skills are very useful in their work as novice teachers. In addition, soft skills such as communication and leadership have also increased. The indicators include: graduates are able to present well, work together in a team of teachers, and manage time effectively. This skill enhancement is not just a subjective claim; Graduate users (school principals) confirmed that IAIN Bone graduate teachers showed above-average professional performance in terms of mastery of learning technology and innovation in the classroom. In other words, the outcome in the form of vocational competence has been achieved according to the target.

Second, in terms of understanding values, graduates show increased understanding and appreciation of Islamic values in the context of work. Before participating in the program, some students admitted that Islamic values felt abstract or just material in the Religious Education class. However, after undergoing integration in training, they are better able to relate concepts such as sincerity, patience, gratitude, to concrete situations in the world of work. An interview with alumni revealed, for example, that one graduate said, *"Now I understand that working on time is not only a matter of professionalism, but also of keeping the promises that religion commands. Religious values are inherent in every aspect of the work."* This increase in understanding is also evident from the final written test of the program which contains an ethical case scenario: the majority of participants can answer how to apply Islamic values in the scenario appropriately. So, the outcome is better value literacy – students not only know the definition of Islamic values, but also understand their application in the vocational realm.

Third, the program succeeds in forming Islamic attitudes and personalities in graduates as an important qualitative outcome. This change in attitude is observed both by the graduates themselves and by lecturers and graduate users. Students participating

in the program showed an increase in attitudes of discipline, responsibility, and care. Observational data before and after the program (e.g., comparison of on-time attendance, neatness of collecting tasks) showed an improvement trend. More in-depth, thematic searches of reflection notes and interviews found keywords such as "confident but humble", "more patient", "caring for others" often mentioned. A lecturer called the phenomenon of "character transformation" in his mentors: initially shy and less assertive, after the program he became brave to speak his mind but remained polite. The same thing was conveyed by alumni who are now working: they feel that their Islamic identity is getting stronger, for example keeping prayers in the middle of working hours, being honest even without supervision, and rejecting petty corrupt practices such as manipulating attendance data. These attitudes reflect the internalization of noble morals as an expected outcome.

Fourth, the most prominent outcome is the application of Islamic work ethics by graduates in a real work environment. Graduate users gave positive testimonials. They observed that graduates of the Faculty of Tarbiyah IAIN Bone have high integrity and work ethic. For example, the principal of MAN 2 Bone said that teachers who graduated from this program tend to be more trustworthy: come and go home on time, be honest in student assessments, and be consistent between words and actions. Even in stressful situations, graduates maintain professionalism and courtesy. Values such as sincere work (working without excessive selflessness) and tawakal (staying calm after trying their best) also color their work attitude, making them resistant to tests in facing challenges. This has implications for reputation: graduates are labeled as a workforce of character, distinguishing them from other graduates who are academically equal but less ethical. Thus, it can be concluded that this program has succeeded in achieving the main outcome: graduates experience an increase in skills that is in line with an increase in understanding and practice of Islamic values, forming a professional person with morals.

Table 2. Outcome Components of the Islamic Value-Based Vocational Training Program

Outcome Dimension	Key Findings
Vocational Skill Improvement	<ul style="list-style-type: none"> - Significant enhancement in practical teaching skills and confidence (e.g., micro-teaching, digital tools) - Alumni demonstrate strong classroom innovation and teamwork - Employers confirm above-average performance
Understanding of Islamic Values	<ul style="list-style-type: none"> - Increased ability to relate Islamic concepts (e.g., sincerity, gratitude) to real work situations - Ethical scenarios solved appropriately - Value literacy improved beyond theoretical knowledge
Islamic Attitudes and Personality	<ul style="list-style-type: none"> - Growth in discipline, responsibility, humility, and empathy - Observable change in punctuality and task completion - Stronger Islamic identity and moral courage in professional settings

Application of Islamic Work Ethics	<ul style="list-style-type: none"> - Graduates practice integrity, honesty, time management, and professionalism - Testimonials from school principals confirm reliability and ethical behavior - Graduates are seen as morally distinguished professionals
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Long-Term Impact

The *Impact* component evaluates the long-term and broad effects of the program, both on individual graduates in the post-program years, institution, and society. Although the program is relatively new, signs of positive impact are already beginning to be seen. Graduates with integrity and high competitiveness are the main impact at the individual level. After several years of work, the program's alumni have shown consistency in practicing Islamic values. They become professional figures who are *istiqamah* to hold principles. For example, in their careers as teachers, they are known not to be tempted to commit administrative fraud, always treat students fairly, and actively initiate positive activities such as recitation at school or social service. This personal integrity not only benefits their own reputation, but also has a positive influence on co-workers. Colleagues at work some alumni claimed to be inspired by the Islamic work ethic brought by graduates, so that there was *a diffusion of values* in the environment. In other words, one graduate can be a small change agent spreading the value of kindness in his or her work community – this is an indirect but real social impact.

At the level of educational institutions, this program contributes to the Islamic vocational model that can be used as an example. Thus, this program not only has a local impact, but also helps shape the national discourse on the importance of vocational education based on Islamic values. Scientific contributions are also visible: lecturers publish articles about this model in educational journals, adding to the scientific treasure related to the integration of values in vocational education. This confirms that the impact of the program extends to the broader level of education concepts and policies.

From the perspective of the community, the expected long-term impact is the building of a social ecosystem with more character through the role of graduates. The influence on society began to be seen through the work of alumni. Some alumni who work in non-formal educational institutions or youth organizations become the driving force for Islamic community activities, such as sharia entrepreneurship training for village youth or programs to eradicate Qur'an illiteracy in their communities. This shows that graduates apply their vocational competencies while practicing the values of service (*khidmah*) instilled during college. The community feels the benefits of the existence of IAIN Bone graduates as caring educators and exemplary individuals. If cumulative, in the long term, it is hoped that a network of graduates with integrity will be formed who can change the face of society to be more knowledgeable and moral. This impact certainly takes time to be truly measured, but the initial indications are in line with the program's ideal goals.

Table 3. *Impact Components of the Islamic Value-Based Vocational Training Program*

<i>Impact Level</i>	<i>Description of Long-Term Effects</i>
Individual (Graduate)	<ul style="list-style-type: none">- Alumni consistently uphold Islamic values in professional life (e.g., honesty, fairness, discipline)- Serve as role models and ethical influencers among colleagues
Institutional	<ul style="list-style-type: none">- Program serves as a replicable model for Islamic vocational education- Contributes to national educational discourse- Academic publications by lecturers increase scholarly impact
Community/Society	<ul style="list-style-type: none">- Alumni initiate community-based Islamic programs (e.g., Qur'an literacy, youth training)- Graduates serve as change agents fostering a moral and educated social ecosystem

Discussion

Vocational education at the Faculty of Tarbiyah IAIN Bone has proven its commitment in creating a training program that not only focuses on technical skills but also builds strong character amidst the challenges of the modern world. In the *Input component*, this program raises the basis of Islamic philosophy that is integrated with the vision of the institution, where policies and competent human resources play an important role in preparing a curriculum and learning facilities that are in accordance with Islamic values (Priyanto, 2020) Research shows that character education integrated with Islamic approaches is key in shaping positive moral behavior (Hazyimara et al., 2024) (Pamuji & Mulyadi, 2024)

In the *Activities* component, this training program involves activities designed to deepen ethical and moral values. This includes interactive learning, field practice at partner schools, as well as *soft skills* training based on Islamic principles, which support the "*learning by doing*" and "*learning to be*" (Qurniawan & Jasmina, 2021) This approach not only prepares students for technical skills but also equips them with strong moral principles that are important in dealing with challenges in society (Hampf & Woessmann, 2017; Muzayana, 2024)

Through this process, *the output* of the program is clearly visible, with graduates having portfolios containing works that reflect the integration of Islamic values, such as learning media and character modules (S. P. Fauziah et al., 2019) Research indicates that well-prepared graduates are not only able to compete in the job market but also have a commitment to implementing ethical values in their professional practice (Billett, 2016)

At the *Outcome* level, the program shows a significant improvement in students' vocational skills and a deep understanding of Islamic values. Testimonials from alumni and graduate users indicate that they not only gain engineering competence, but are also

able to demonstrate a strong work ethic in a professional environment (Huda et al., 2024; Mitra et al., 2017; Salamah et al., 2025) This is reinforced by research showing that character education has a major influence on improving interpersonal skills and positive attitudes (Aziz et al., 2025; Zakso et al., 2021)

Finally, the *Impact* component shows a broader impact in society, where alumni become agents of change who spread Islamic values in their workplaces (Pamuji & Mulyadi, 2024); (Aggarwal et al., 2024) IAIN Bone is also expected to gain recognition as a model of Islamic vocational education that can be replicated at the national level, contributing to community development through non-formal education and social activities (S. P. Fauziah et al., 2019) Therefore, vocational education at IAIN Bone can be an example of how educational institutions can bridge technical skills with character building, preparing graduates who are not only ready to enter the workforce, but also contribute positively to society.

CONCLUSION

The most surprising finding in this study is that the success of integrating Islamic values in vocational programs does not only lie in formal curriculum or teaching methods, but rather in implicit daily processes such as informal mentoring, the religious atmosphere of the campus, and the practice of value reflection that takes place consistently. This research reveals that the strongest internalization of Islamic values occurs not when students are "informed" about grades, but when they "experience firsthand" in field practice and personal interaction with lecturers. This was not entirely unexpected at the beginning of the study, and could only be recognized after reflective and observational data had been studied thematically. These are findings that cannot be known only through document analysis or quantitative approaches alone.

Scientifically, this research contributes a new perspective in the discourse of Islamic vocational education, namely that the *internalization of values* is more effective when associated with an *experiential learning* approach combined with direct examples from educators. These findings confirm some of previous research on the importance of character education in vocational contexts, but at the same time challenge a value integration approach that is too curriculum-centric and lacks relational interaction. This study also offers a model of program logic that can be used as a reference for the development of similar programs, with an emphasis on reflective activities and institutional culture as key variables that are often overlooked in previous studies.

However, this study has some limitations. This study only covers one institution with distinctive characteristics and focuses on one level of education (tertiary), so generalization of findings needs to be done carefully. In addition, the methods used are qualitative, which allows for an in-depth understanding but is not enough to provide a broad statistical picture. Further research is urgently needed to test this model in more varied contexts, both at the secondary and non-formal education levels, by involving more institutions and using mixed *methods*. With this expansion, it is hoped that a more

comprehensive understanding and more solid findings will be born as the basis for the development of value-based vocational education policies at the national level.

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