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Internalization of Islamic Work Ethics in Vocational Education: A Case Study of Work-Readiness Formation among Muslim Students

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ABSTRACT

This study aims to analyze the internalization of Islamic Work Ethics in vocational education and its relationship to the formation of Muslim students' work readiness. A qualitative approach with a case study design was employed at SMK Annuroniyah Kemadu. Data were collected through semi-structured interviews, observations, and documentation and analyzed using the interactive model of Miles, Huberman, and Saldaña, consisting of data condensation, data display, and conclusion drawing and verification. The study focuses on the processes through which Islamic Work Ethics are introduced, understood, internalized, habituated, and manifested, as well as the pedagogical and institutional mechanisms that facilitate or constrain these processes. The values examined include trust, honesty, responsibility, discipline, diligence, ihsan, and itqan. The study is expected to contribute to Islamic education scholarship by explaining the internalization of Islamic work ethics as a process of transforming religious values into moral dispositions and behaviors relevant to students' work readiness in vocational education.

Article Information

Kata Kunci:
Pendidikan Islam; Islamic Work Ethics; internalisasi nilai; pendidikan vokasional; kesiapan kerja.

ABSTRACT

Penelitian ini bertujuan menganalisis proses internalisasi Islamic Work Ethics dalam pendidikan vokasional serta keterkaitannya dengan pembentukan kesiapan kerja siswa Muslim. Penelitian menggunakan pendekatan kualitatif dengan desain studi kasus di SMK Annuroniyah Kemadu. Data dikumpulkan melalui wawancara semi-terstruktur, observasi, dan dokumentasi, kemudian dianalisis menggunakan model interaktif Miles, Huberman, dan Saldaña melalui kondensasi data, penyajian data, serta penarikan dan verifikasi kesimpulan. Fokus penelitian mencakup proses pengenalan, pemahaman, penghayatan, pembiasaan, dan perwujudan nilai Islamic Work Ethics, serta mekanisme pedagogis dan kelembagaan yang mendukung atau menghambat proses tersebut. Nilai yang dikaji meliputi amanah, kejujuran, tanggung jawab, disiplin, kerja keras, ihsan, dan itqan. Penelitian ini diharapkan memperkaya kajian Pendidikan Islam dengan menjelaskan internalisasi etos kerja Islami sebagai proses transformasi nilai keagamaan menjadi disposisi moral dan perilaku yang relevan dengan kesiapan kerja siswa dalam pendidikan vokasional.

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1. Introduction

Changes in the characteristics of the world of work require vocational education institutions to not only produce graduates who have technical competence, but also have the ability to adapt, communicate, cooperate, be responsible, and demonstrate ethical behavior in carrying out their work. Work readiness cannot be understood solely as mastery of skills that are appropriate to the field of expertise, but also includes a set of competencies, attitudes, and dispositions that enable someone to enter the work environment, adapt to job demands, and carry out responsibilities effectively. In the context of vocational education, technical skills and employability skills need to be developed in an integrated manner so that graduates are able to face the increasingly complex demands of the world of work [1], [2].

The issue of work readiness is becoming increasingly important in the context of vocational education in Indonesia. Vocational High Schools (SMK) are normatively directed at preparing students to possess competencies relevant to the needs of the workplace. However, readiness to enter the workforce is not solely determined by technical abilities. Research on vocational high school graduates shows that work skills, entrepreneurial attitudes, and various personal factors are related to graduates' work readiness [3]. Other research also shows that strengthening learning integrated with work experience is an important approach in building work readiness for vocational education students [2]. Thus, the challenge of vocational education lies not only in how students master work skills, but also in how schools shape attitudes and character that enable these skills to be applied responsibly in real-world work situations.

This issue is also reflected in Indonesia's employment situation. Data from the Central Statistics Agency (BPS) shows that the open unemployment rate by educational level remains a significant issue requiring attention. In several regions, vocational high school (SMK) graduates still show relatively high unemployment rates compared to other educational groups. For example, the West Java Provincial Statistics Agency (BPS) recorded that in August 2025, the open unemployment rate among vocational high school (SMK) graduates reached 12.81 percent, the highest by educational level in the province [4]. This data does not necessarily prove that vocational high school education is the cause of unemployment, as labor market conditions are also influenced by various economic and structural factors. However, this data demonstrates the importance of strengthening the link between the educational process, graduate competencies, and the demands of the workplace, including the attitudinal and character dimensions required in the transition from school to work.

In this context, the concept of work readiness needs to be placed in a broader perspective. A student may have adequate technical competence, but not necessarily be ready to carry out work if they do not have discipline, responsibility, integrity, the ability to work together, commitment to tasks, and awareness of work quality standards. Research on vocational education shows that work readiness is related to the integration of technical skills and employability skills, while a work-integrated learning approach can help bring the learning experience closer to the demands of the world of work [2], [5]. Therefore, the formation of work readiness should not be positioned as the result of learning vocational skills alone, but as an educational process that also shapes the disposition and ethical orientation of students.

From an Islamic perspective, the ethical dimension of work has a deeper foundation because work activities are not only seen as economic activities, but also related to human moral responsibility. The concept of Islamic Work Ethics (IWE) places work within a value framework that emphasizes responsibility, sincerity, honesty, justice, social benefits, and the quality of work implementation. Ali explains Islamic Work Ethics as a set of ethical orientations towards work rooted in Islamic principles, including the view that work has moral value, a person must carry out his responsibilities seriously, and work should provide benefits for both individuals and society [6]. Ali and Al-Owaihan's critical study further shows that Islamic Work Ethics has a normative basis that connects work with spiritual, moral, social, and individual dimensions [7].

Within this framework, values such as trustworthiness, honesty, responsibility, discipline, hard work, ihsan, and itqan are relevant to the formation of work behavior. Trustworthiness contains the principle of carrying out responsibilities in a trustworthy manner; honesty is the basis of integrity; discipline relates to consistency in carrying out obligations; while ihsan and itqan emphasize quality and sincerity in carrying out work. These principles make the Islamic work ethic not just a set of religious norms, but can be understood as a moral orientation that has the potential to shape how students view tasks, responsibilities, quality of work, and relationships with others in the work environment [6], [7].

The Qur'an also provides an important foundation regarding the relationship between good deeds, responsibility, and work. QS. At-Taubah [9]:105 commands humans to work and emphasizes that human deeds will be known and judged by Allah, His Messenger, and the believers [8]. This principle provides a theological basis that human activities, including work, have a dimension of moral responsibility. Thus, work readiness from an Islamic perspective is not only related to a person's ability to obtain work, but also to the readiness to carry out that work responsibly, honestly, earnestly, and beneficially.

However, understanding these values does not automatically indicate that they have been internalized. A student may know that honesty, trustworthiness, discipline, or responsibility are good values, but this knowledge may not be consistently embodied in behavior. Therefore, the concept of internalization is important in the study of Islamic Education. Internalization refers to a deeper process where values initially introduced from the outside are gradually understood, accepted, internalized, and manifested in individual attitudes and behavior. In the educational context, this process occurs not only through the delivery of material but also through experience, role models, habituation, social interaction, institutional culture, and real-world practice.

This perspective positions Islamic education not merely as a process of transferring religious knowledge, but as a process of shaping personality and behavior. Islamic education is oriented toward developing individuals who possess both knowledge and morals, as well as the ability to actualize Islamic values in their lives. Therefore, internalizing values is not achieved solely through cognitive Islamic Religious Education (PAI) learning; it requires an educational environment that allows students to see, experience, practice, and internalize these values in their daily lives. In the school context, this process can occur through PAI learning, teacher role models, the practice of worship, school culture, disciplinary rules, religious activities, extracurricular activities, and interactions between teachers and students.

In vocational education, this process takes on increased significance as students transition into professional life. Values learned in school become relevant when they are embodied in concrete behaviors, such as arriving on time, completing assignments, maintaining trust, collaborating, adhering to procedures, maintaining quality work, and taking responsibility for mistakes. Thus, internalizing Islamic Work Ethics can be understood as the process of transforming religious values into dispositions relevant to work life. Islamic education, in this context, offers the potential to bridge the dimensions of religiosity, character development, and professional readiness.

Several previous studies have begun to demonstrate the relationship between Islamic education, Islamic values, work ethic, and work readiness in vocational education. Research on work-integrated learning shows that learning experiences that connect school with the world of work can be a means of developing students' work readiness through the integration of technical skills and soft skills [2]. Research on Islamic boarding school-based vocational education also shows that the integration of Islamic values, character building, vocational competencies, and involvement with the industrial world can create an educational environment that connects moral development with graduates' work readiness [9]. On the other hand, research on the development of Islamic Religious Education teaching materials based on work ethic shows the need to link Islamic Religious Education materials with the needs of vocational high school students who will enter the world of work [10].

Other research on graduate work readiness in the context of Islamic Education also shows that work readiness has begun to be studied through aspects of competence, technological literacy, professional skills, critical thinking, problem solving, and learning agility [11]. These findings indicate that the relationship between education, Islamic values, and work readiness is beginning to receive attention in contemporary research. However, some research still focuses on the development of models, teaching materials, relationships between variables, or the integration of specific educational programs. Studies that in-depth reconstruct how the values of Islamic Work Ethics are internalized in everyday educational life and how this internalization process is manifested in the formation of students' work readiness dispositions still require further study, particularly in the context of vocational schools.

This gap is crucial because the existence of religious programs or Islamic Religious Education (PAI) learning does not in itself prove the internalization of values. Research on values education needs to consider the transformation process from taught values to values that are understood, accepted, practiced, and embodied in behavior. Therefore, the crucial question is not simply whether schools teach Islamic values, but how these values are brought to life within the educational ecosystem and how students connect them to their learning experiences and preparation for the workplace. This perspective allows the study of Islamic education to move from a descriptive approach to religious programs to an analysis of the mechanisms by which moral and professional dispositions are formed.

SMK Annuroniyah Kemadu is a relevant context for examining this issue because it provides vocational education while integrating religious education practices into school life. Based on initial observations, the educational process at the school involves Islamic Religious Education (PAI) learning, congregational worship, religious activities, teacher role models, and various school routines related to student character development. This environment provides space to observe how Islamic values are not only conveyed as learning materials but also presented through educational practices and habits. At the same time, the characteristics of SMK allow research to examine how these values relate to the formation of attitudes relevant to students' preparation for entering the workforce.

However, the existence of these various religious practices cannot be directly interpreted as evidence that Islamic Work Ethics have been internalized. Studies are needed to uncover how students understand the values taught, how teachers and the school environment facilitate the internalization process, how these values are internalized in school life, and how these internalized values are reflected in behavior related to work readiness. Such studies are crucial to understanding Islamic education not only as an instrument for transmitting religious knowledge but also as a process for developing moral dispositions that students can carry into their professional lives.

Based on these gaps, this study focuses on the internalization of Islamic Work Ethics in vocational education and the formation of work readiness of Muslim students at SMK Annuroniyah Kemadu. This study specifically examines the process of how Islamic work ethic values are introduced, understood, internalized, habituated, and realized in the vocational education environment, as well as how pedagogical and institutional mechanisms support or hinder this process. To direct the study more systematically, this study is formulated into three research questions: (1) How does the process of internalization of Islamic Work Ethics take place in vocational education at SMK Annuroniyah Kemadu? (2) How do pedagogical and institutional mechanisms support or hinder the internalization of Islamic Work Ethics in Muslim students at SMK Annuroniyah Kemadu? (3) How are the internalized Islamic Work Ethics values manifested in the formation of work readiness of Muslim students at SMK Annuroniyah Kemadu?

This research is expected to provide two main contributions. Conceptually, this research contributes to the development of Islamic Education studies by expanding the understanding of the internalization of values from merely the process of conveying teachings to the process of forming moral dispositions relevant to professional life. Empirically, this research provides an overview of how Islamic Work Ethics are formed through the vocational education ecosystem and how these values are manifested in students' readiness to face the world of work. Thus, this research positions Islamic Work Ethics not merely as a collection of religious norms, but as an ethical framework that can bridge the formation of Islamic character with students' readiness to enter the workforce.

2. Methodology

2.1 Research Approach and Design

This study uses a qualitative approach with a case study design to gain a deep understanding of the process of internalizing Islamic Work Ethics in vocational education and its formation in the work readiness of Muslim students. A qualitative approach was chosen because this study is not directed at measuring causal relationships between variables, but rather to understand the processes, experiences, educational practices, and mechanisms that enable the values of Islamic work ethics to be understood, internalized, habituated, and manifested in student behavior. The case study design was used because the phenomenon studied took place in a real institutional context and had clear boundaries, namely the vocational education environment at SMK

Annuroniyah Kemadu. The cases in this study include Islamic education practices, vocational learning, teacher role models, habituation, school culture, religious activities, and various educational activities related to the formation of work ethics and student work readiness.

2.2 Research Location and Context

The research was conducted at SMK Annuroniyah Kemadu, [Regency/City, Province], Indonesia. The location was selected purposively because the school has characteristics that align with the research focus, namely providing vocational education while integrating religious education practices into school life. The research context includes Islamic Religious Education learning, habituation of worship, religious activities, teacher role models, school rules and culture, extracurricular activities, vocational learning, and other activities related to character building and student preparation for entering the workforce. Thus, the internalization of Islamic Work Ethics in this study is not understood solely as the result of Islamic Religious Education learning, but as a process that takes place within the school's educational ecosystem.

2.3 Participants and Informant Selection Techniques

Research informants were selected purposively based on their involvement, experience, and knowledge of the educational process, character building, and student work readiness. Informants may include principals or school leaders, Islamic Religious Education teachers, productive teachers, Guidance and Counseling teachers, religious activity supervisors, and students. If there are external parties who have direct involvement in the formation of student work readiness, such as Field Work Practice (PKL) supervisors or business and industrial partners, these parties can become additional informants according to research needs. Criteria for selecting informants include: (1) having direct involvement in the educational process and character building of students; (2) understanding the practice of internalizing Islamic values in schools; (3) having experience relevant to vocational education or student work preparation; and/or (4) being able to provide information regarding students' experiences in understanding and applying Islamic work ethic values.

The number of informants in this study was [number] people, consisting of [details of informants]. Informant selection was carried out purposively and data collection continued until sufficient information was obtained to explain the process, mechanisms, and manifestations of internalization of Islamic Work Ethics in the research context.

2.4 Data Collection Techniques

Data collection was conducted through semi-structured interviews, observation, and documentation. The use of these three techniques allowed researchers to obtain data from various sources while simultaneously comparing information provided by informants with observed practices and available documents. First, semi-structured interviews were used to obtain information regarding understanding, experiences, strategies, and practices related to the internalization of Islamic Work Ethics. Interviews with school leaders and teachers focused on policies, programs, learning strategies, role models, habits, school culture, and efforts to build student character. Meanwhile, interviews with students focused on their experiences in understanding and applying values such as amanah (trustworthiness), honesty, responsibility, discipline, hard work, ihsan (good character), and itqan (good character), as well as how these values are understood in relation to preparing for the workforce.

2.5 Data Analysis Techniques

The data analysis in this study used the interactive analysis model of Miles, Huberman, and Saldaña, which includes three main components: data condensation, data display, and conclusion drawing/verification [12]. First, data condensation was carried out during the data collection process. At this stage, the researcher selected, focused, simplified, abstracted, and transformed the raw data obtained from interviews, observations, and documentation. Data related to the process of internalizing Islamic Work Ethics, pedagogical mechanisms, school culture, supporting and inhibiting factors, and the manifestation of values in work readiness were given special attention.

Next, the data is coded in stages. Initial coding might include themes such as Islamic value introduction, teacher modeling, religious habituation, school culture, discipline, responsibility, honesty, trustworthiness, ihsan, itqan, work behavior, and work-readiness. Related codes are then grouped into more conceptual categories and themes.

Second, data display is carried out by compiling the condensed data in the form of thematic descriptions, matrices, categorization tables, and relationships between themes. Data presentation is used to facilitate researchers to see patterns, relationships, similarities, differences, and mechanisms that emerge from the data. At this stage, data from various sources are compared to see how educational practices relate to the process of internalization of values and how these values are manifested in students' work readiness. Third, conclusion drawing and verification are carried out gradually since the analysis process is underway. Initial conclusions are continuously tested and compared with additional data obtained during the research. Verification is carried out by retracing interview data, observation results, and documents to ensure that the resulting interpretations have adequate empirical support. Final conclusions are then formulated based on consistent patterns regarding the internalization process, supporting and inhibiting mechanisms, and the manifestation of Islamic Work Ethics in the formation of students' work readiness. The analysis process takes place interactively and iteratively. Thus, data collection, data condensation, data presentation, and drawing and verifying conclusions are not seen as completely linear stages, but as interrelated processes throughout the research [12].

2.6 Data Validity

Data validity was maintained through source and technical triangulation. Source triangulation was conducted by comparing information obtained from various informants, such as principals, teachers, and students. Meanwhile, technical triangulation was conducted by comparing the results of interviews, observations, and documentation. In addition to triangulation, the study also used member checking to clarify certain information or interpretations with informants. This step was taken to ensure that the researcher's interpretation of the data

did not deviate from the experiences and information provided by the informants.

2

2.1. Page Settings

Set the page measurements for your manuscript. Detailed page setup measurements are listed in Table 1.

Table 1 Detailed list of page setup measurements for manuscripts

Page Settings		Mark
Page Size	Page Width	210 mm
	Page Height	280 mm
Page Limits	Upper Limit	28 mm
	Lower Limit	20 mm
	Left Margin	20 mm
	Right Border	20 mm
Column	Column Number	2
	Column Spacing	6 mm
	Column Width	82 mm

2.2. Writing Style and Line Spacing

The font used in the manuscript is Times New Roman and the line spacing is 1.2. Please use Times New Roman and 1.2 line spacing in all parts of your manuscript, including text, titles, footers, tables, figures, references, and so on.

Detailed style settings for your manuscript are listed in table 2.

2.3. Detailed Instructions

Detailed instructions and examples for all paragraphs are shown in Table 2.

The information summarized in Table 1 and Table 2 can quickly and efficiently assist you in formatting your manuscript.

Table 1 Detailed list of font sizes and detailed instructions for manuscripts.

Paragraph	Font Size	Detailed Instructions	Example
Article Title	16	Bold, align left, and use capital letters for the first word in the article title	**Article Title**
Author Name	12	Bold, align left, and provide the full names of all authors	**First Author**
Author Affiliation	10	Italic, left aligned	*Institution of Origin, City, Province, Email, Country*
Abstract	9	Bold Label + Normal text, 300 words or less	**Abstract:**Abstract Text
Keywords	9	Bold Label + Normal text, 5 to 8 keywords	**Keywords:**Keyword Text
Nomenclature	8	Italicized variable + Normal text	*a* thermal diffusivity (unit: m2/s)
First level title	11	Bold, Arabic Numerals + Headings	**1. First level title**
Second level title	10	Italics, Arabic Numerals + Heading	*1.1. Second level title*
Third level title	9	Bold, Arabic Numerals + Headings	**1.1.1 Third level title**
Text	9	Normal, indents the first line	The font is Times New Roman, Size 9. Indent the first line.
Thank-you note	9	Normal, indents the first line	Place the thank you in a separate section…
Reference	9	Normal	[1] D. Bohn, SFB 561 …
Table Title	8	Bold Label + Normal description, centered	**Table 1**Table Title.
Image Title	8	Bold label + Normal description, center aligned	**Figure 1**Image Title.
Footer	8	Normal, Corresponding Author (Co-author) and copyright information	*Corresponding Author (Co-author): …

3. Equation

(1) Use the formula editor to create an equation.
(2) Equations are numbered sequentially, with the equation number in brackets.
(3) Variables are presented in italics. Vectors and matrices should be used in bold italics.
(4) Make sure that the symbol is defined in the Nomenclature or directly follows the equation.
(5) When citing equations in text, use the abbreviation "Eq." except at the beginning of a sentence, for example, "… as shown in Eq. (1)", "… Eqs. (2) and (3)", "Eq. (1) illustrates that…"
An example equation is shown below.

$$\hat{\sigma}_{\varepsilon}^{2} = \frac{1}{m-1}\left(2\boldsymbol{l}_{yx}^{\mathrm{T}}\boldsymbol{L}_{yx}^{-1}\boldsymbol{l}_{xy}\boldsymbol{L}_{xy}^{-1}\boldsymbol{l}_{yx} - \boldsymbol{l}^{\mathrm{T}}\boldsymbol{L}^{-1}\boldsymbol{L}\boldsymbol{L}^{-1}\boldsymbol{l} - l\right) \quad (1)$$

$$p(s_v) = \frac{m}{\eta}\left(\frac{s_v}{\eta}\right)^{m-1}\exp\left[-\left(\frac{s_v}{\eta}\right)^{m}\right] \quad (2)$$

4. Image

(1) Images can be color or greyscale, or black-and-white. Images should not have backgrounds, borders, or outlines.
(2) Insert images in your text. Number the images according to their order in the text. Use "Figure" instead of "Fig." both in the text and in the image captions, for example "Figure 1", "Figure 2". Make sure that every image mentioned in the text actually exists.
(3) Make sure each figure has a caption, and place the caption below the figure. If the figure has multiple sections, insert subtitles, such as "(a)", "(b)", below each section and above the figure caption. Provide detailed information and minimize the use of abbreviations in figure captions, and make sure your figures can be understood without reading the text.

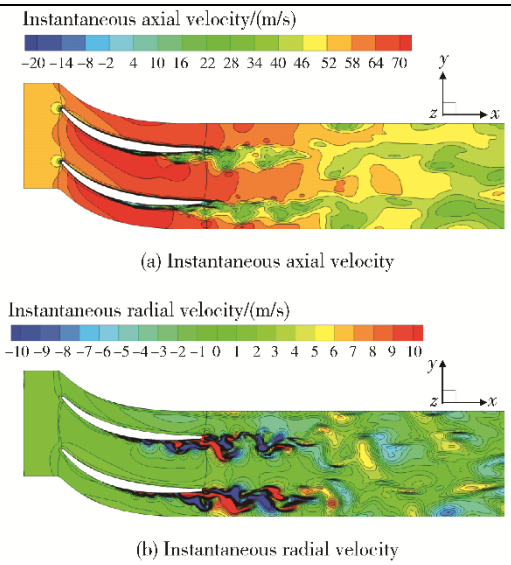


Figure 1 Large eddy simulation (LES) predicted contours of instantaneous axial velocity and radial velocity.

(4) The font used is Times New Roman, 8-point size. Narrow the font accordingly only if there is not enough space to type the figure notes. Make sure all characters in the figure are legible after being reduced to letter size.
(5) The full page width and image column width must be less than 80 mm and 160 mm respectively, which are the maximum widths allowed for page setup.
(6) Ensure that the figure image meets the requirements for sharpness and print quality. The various types of figures are as follows.
EPS format: Vector image. Embed fonts or save text as "graphics".
TIFF format: Color or grayscale (halftone) photos: always use at least 300 dpi.
TIFF format: Bitmap line drawings: use a minimum of 1000 dpi.
TIFF format: Bitmap/half-tone line combination (color or grayscale): minimum 500 dpi.

Figure 1 and Figure 2 show examples of full page width and column width.

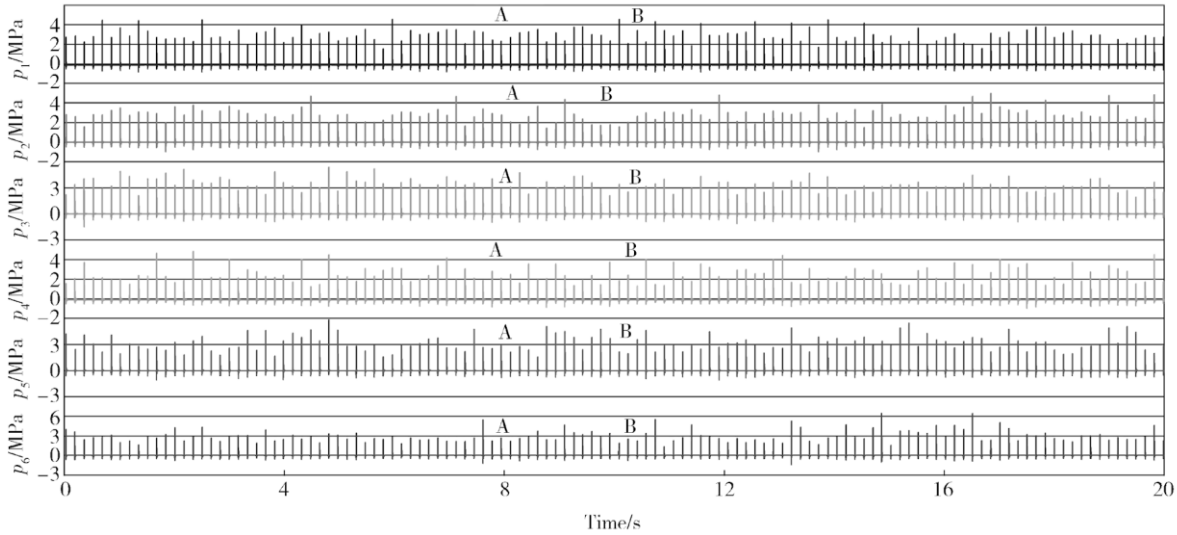


Figure 2 Pressure history of six-tube working together within 20 seconds.

5. Table

(1) Insert tables in your text, and number them sequentially according to their appearance. Do not abbreviate "Table" either in the text or in the table caption, for example "Table 1", "Table 2". Make sure that every table mentioned in the text actually exists. Make sure each table has a caption, and place the caption above the table. (2) The table font style is Times New Roman, size 8. Do not reduce the font size even if there is not enough space.

(3) Place footnotes in the table below the table body and Times New Roman font, size 8.

(4) Minimize the use of symbols and abbreviations in tables.

(5) The full page width and table column width must be less than 80 mm and 160 mm respectively, which are the maximum widths allowed for page setup. Tables 1 and 2 (see Section 2) are examples of full page width and table column width.

6. Conclusion

The conclusion should not only review the main points of the scientific paper, but should also outline the significance of the work or suggest applications and extensions.

The conclusion should not contain references to cited literature.

Thank-you note

Place acknowledgments in a separate section at the end of the manuscript before the references. List here the people who provided assistance or financial support during the research.

Bibliography

(1) Text: Indicate the references with numbers in square brackets according to the text. Attach a minimum of 10 references. The original author can be cited, but the reference number must always be given. For example: "… as demonstrated [3,4]. Barnaby and Jones [5] obtained different results…"

(2) List: Number the references (numbers in square brackets) in the list in the order they appear in the text.

(3) All authors' names must be listed in the reference list, not using "etc."

(4) In the Bibliography, unpublished papers should be listed as "unpublished"; papers that have been submitted or accepted for publication should be cited as "submitted for publication."

(5) Personal communications and personal websites may be mentioned in the text, but should not be recommended in the reference list.

The following examples illustrate the format of different reference types. Cite references in your manuscript as follows. You are not required to indicate the reference type. The different types are marked below in red for illustrative purposes only. All references should be in Times New Roman, size 9, 1.2 spacing.

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