

STRATEGY FOR DEVELOPING STUDENTS' MORAL CHARACTER AT THE MAKASSAR INDUSTRIAL TECHNOLOGY HIGH SCHOOL

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Abstract

This study analyzes strategies for developing students' morals at SMK SMTI Makassar, including supporting and inhibiting factors and the school's efforts to strengthen student character. A qualitative descriptive design with a phenomenological approach was employed. Data were collected through observation, interviews, and documentation, then analyzed through data reduction, data display, and conclusion drawing. The findings show that moral development is implemented comprehensively through religious and character habituation, teacher and staff exemplarity, integration of moral values into classroom learning, and extracurricular activities. These strategies are reinforced by a religious and disciplined school culture, supporting facilities, school management commitment, and parental involvement. Major obstacles include diverse family backgrounds, peer-environment influences, limited self-awareness among some students, disciplinary violations, and distractions related to digital media use. The school responds through parent communication, mentoring, reinforcement of teacher role modeling, and regulation of gadget use. The findings highlight the importance of integrating religious values, industrial discipline, exemplarity, and school-family collaboration in vocational student moral development.

Keywords: Moral Development; Character Education; Teacher Exemplarity; School Culture; Vocational Education

Abstrak

Penelitian ini bertujuan menganalisis strategi pembinaan akhlak siswa di SMK SMTI Makassar, faktor pendukung dan penghambatnya, serta upaya sekolah dalam memperkuat karakter peserta didik. Penelitian menggunakan pendekatan kualitatif deskriptif dengan pendekatan fenomenologis. Data diperoleh melalui observasi, wawancara, dan dokumentasi, kemudian dianalisis melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa pembinaan akhlak dilaksanakan secara komprehensif melalui pembiasaan religius dan karakter, keteladanan guru dan tenaga kependidikan, integrasi nilai moral dalam pembelajaran, serta kegiatan ekstrakurikuler. Strategi tersebut diperkuat oleh budaya sekolah yang religius dan disiplin, fasilitas pendukung, dukungan manajemen sekolah, serta keterlibatan orang tua. Hambatan utama meliputi perbedaan latar belakang keluarga, pengaruh lingkungan pergaulan, rendahnya kesadaran sebagian siswa, pelanggaran disiplin, dan distraksi penggunaan media digital. Sekolah merespons hambatan tersebut melalui komunikasi dengan orang tua, pendampingan, penguatan keteladanan guru, dan pengaturan penggunaan gawai. Temuan menegaskan pentingnya sinergi antara nilai religius, budaya disiplin industri, keteladanan, dan kolaborasi sekolah-keluarga dalam pembinaan akhlak siswa vokasional.

Kata Kunci: Pembinaan Akhlak; Pendidikan Karakter; Keteladanan Guru; Budaya Sekolah; Pendidikan Vokasional



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INTRODUCTION

Humans are the most perfect creatures compared to other creatures. God has given us the gift of reason and intellect, enabling us to distinguish between good and evil. Reason cannot develop without thought, but thought cannot develop without education, learning, and experience. Education is essential for human development, developing both physical and spiritual potential. The educational process will lead us to critical, global, and independent thinking.

In education, not all students possess good morals and personalities. This is evident in the emergence of symptoms of bad behavior in students, often referred to as juvenile delinquency. Juvenile delinquency has become part of the problems facing the world of education itself. On the one hand, they are trying to find their identity, while on the other, environmental influences and social interactions tend to deviate from the instillation of moral values. Strategies to instill these morals are the responsibility of teachers in schools.

Teachers are a very important element in education. Teachers are a resource that occupies a position and plays an important role in education. At school, teachers are present to dedicate themselves to humanity, in this case students. Teachers are the second parents for students. When teachers are present with students at school, the intention should already be embedded in their souls to educate students to become people who are knowledgeable, have attitudes and character, are capable and skilled, have morals and noble character.

In his book, Alfauzan Amin explains that a teacher is required to be able to combine various relevant methods and strategies. For example, in teaching prayer, a teacher must be able to use lectures, question-and-answer sessions, and exercises, as well as provide a good example for their students.¹ A teacher's goodness is reflected in their personality, attitudes, and actions, not only at school but also outside of it. Teachers must recognize that they are role models for all parties, especially their students. The role of a religious teacher is broad, including fostering all students' abilities and positive attitudes in accordance with Islamic teachings. This means that the development of attitudes and personality is not limited to classroom instruction alone.²

A teacher's job is indeed challenging, and they employ many and varied strategies. However, all of these strategies are considered successful if they lead to positive changes in students' behavior and actions. The most fundamental element that must be instilled is morality. Good and successful moral education fosters humility and good behavior, both toward others, the environment, and God Almighty.

¹Alfauzan Amin, *Strategi Pembelajaran Pendidikan Agama Islam* (Yogyakarta: Ar-Ruzz Media, 2014), h. 78.

²Departemen Agama RI, *Pedoman Pembinaan Guru Agama* (Jakarta: Direktorat Jenderal Bimbingan Masyarakat Islam, 2001), h. 23.

Aminuddin et al stated that Al Gazali defines morals as follows: "Mortals are a characteristic that is embedded in the soul from which actions arise easily, without the need for thought and consideration.³ In line with the opinion above, in Mu'jam al-Wasith, Ibrahim Anis said that morality is a trait embedded in the soul, with which various kinds of actions are born, good or bad, without requiring thought and consideration.⁴

As quoted by Hernita Marpiani, according to Sugiarto, a series of problems faced by teachers in the world of education that originate from students can be seen from the problems that arise in the classroom. These problems can start from individual problems. Individual problems can be divided into: 1) Behavior to attract the attention of others, which in essence is wanting to show the existence of the students concerned, for example, expressing opinions or making strange sounds during lessons, for example, blurting out, making jokes and so on; 2) Behavior to dominate others, namely the desire to dominate others, so students who have this problem tend not to respect the opinions of others, always arguing, emotional, angry, tend to forget important rules in class; 3) Behavior to take revenge.⁵

Based on the above issues, schools need to adopt policies to develop strategies for fostering students' morals. Zahrudin suggested that Islamic Religious Education teachers should refer to the following principles in fostering students' morals:

1. Instilling knowledge about morals in students
2. Improve or develop knowledge about morals in students
3. Emphasize or motivate students to be able to practice good morals
4. Provide an example to students with good morals
5. Creating a school environment with a religious nuance.⁶

Schools provide moral development with the aim of developing strong religious personalities. Based on initial observations at SMTI Makassar Vocational High School, the author observed several strategies employed by educators to foster students' morals, including role modelling, by demonstrating to students the importance of always using polite language and greeting others when meeting.

Based on the author's observations during the observation, there are still many students at the school who run after the teacher when asked to do something. A small example is mutual cooperation, environmental cleanliness every morning before entering the classroom, the children there whenever asked to clean by the teacher on duty, they run to the back of the class, and when

³Aminuddin dkk, *Pendidikan Agama Islam Untuk Perguruan Tinggi* (Bogor: Ghalia Indonesia, 2005. h.152.

⁴Ibrahim Anis dkk., *Al-Mu'jam al-Wasith* (Kairo: Dar al-Ma'arif, 2004), h. 250.

⁵Hernita Marpiani, *Profesionalisme Guru dalam Menghadapi Problematika Pembelajaran* (Yogyakarta: Deepublish, 2021), h. 45–46.

⁶Zahrudin, *Pengantar Studi Akhlak* (Jakarta; Grafindo Persada, 2004), h.7.

the time for the Dhuhr prayer arrives when asked to pray they are too many excuses not to pray, even though they are Muslims and do not practice their religion. However, not a few students also realize that what is ordered by their teachers or educators they obey. Such things are a form of their responsibility both to the teacher and to their deeds in the eyes of Allah SWT.

As a vocational education institution, schools play a strategic role in shaping the character and competencies of students. This aligns with SMK SMTI Makassar's vision to become an excellent provider of industrial vocational education with international standards. With a mission that prioritizes dual-system education, the implementation of STEM-based learning models, the development of industry 4.0 competencies, and the strengthening of professional certification through LSP, moral development must go hand in hand with the strengthening of vocational competencies. Therefore, schools require a focused and sustainable moral development strategy, so that students not only excel in industrial skills but also have good work attitudes, ethics, and character. With a clear and consistent strategy, moral development will support the achievement of competent, globally competitive, and high-integrity graduates as expected in the school's vision and mission.

Based on the descriptions above, the researcher wants to conduct more in-depth research, by raising this phenomenon into a research title, namely: "Strategies for Developing Student Morals at SMTI Makassar Vocational School".

LITERATURE REVIEW

Strategy Concept

Strategy comes from the Ancient Greek word *strategos*, meaning leadership or the art of war. The word "strategy" is specifically associated with the military or state sphere. Strategy, in its general sense, is the art and science of developing and implementing a nation's political, economic, psychological, and military power, both in peacetime and wartime, to provide maximum support for national policy.⁷

Alfauzan Amin states in his book that Nana Sudjana defines teaching strategies as tactics used by teachers in carrying out the teaching and learning process in order to influence students to achieve teaching goals more effectively and efficiently.⁸

In general, Djamarah defines strategy as a broad outline of a course of action in an effort to achieve predetermined goals. In relation to teaching and learning, strategy can be defined as the general patterns of teacher and student activities in the implementation of teaching and learning

⁷Imam Ansori. *Strategi bahasa Arab teori dan praktik* (Malang: Misykat, 2012), h.4.

⁸Al Fauzan Amin, *Metode dan Model Pembelajaran Agama Islam*, *Skripsi* (IAIN Bengkulu: IAIN Bengkulu Pres), h. 45.

activities to achieve predetermined goals.⁹ Djamarah stated that there are four basic strategies that are very urgent to pay attention to when implementing learning, as described below:

1. Identify and determine the specifications and qualifications for changes in student behavior and personality as expected.
2. Choosing a teaching and learning approach system based on the aspirations and outlook of the community.
3. Selecting and determining the teaching and learning procedures, methods and techniques that are considered the most appropriate and effective so that they can be used by teachers in carrying out their learning activities.
4. Establishing norms and minimal limits for success or criteria and standards for success so that they can be used as guidelines by a teacher in evaluating the results of teaching and learning activities which will then be used as feedback for improving the instructional system in question as a whole.¹⁰

From the several theories and opinions above, regarding the understanding of learning strategies, researchers can conclude that strategies are the entire procedures and methods determined by educators that focus on students during the teaching and learning process so that they can provide convenience for students in participating in teaching and learning activities effectively in order to realize learning objectives.

Strategy is a crucial component in every planning and implementation process, whether in education, organizations, or everyday life. In general, strategy is used as a systematic step to achieve predetermined goals effectively and efficiently. Understanding the various strategies is essential to enable implementers to select and apply the approach most appropriate to the conditions, needs, and characteristics of the target. Therefore, a general discussion of various types of strategies provides an important foundation for designing targeted and sustainable actions.

1. Corporate Strategy

Corporate strategy is the highest-level strategy used to set the overall long-term direction of an organization. This strategy is typically determined by top management and encompasses major decisions such as business expansion, diversification, acquisitions of other companies, and the formation of strategic alliances.¹¹

⁹Syaiful Bahri Djamarah. *Strategi belajar mengajar*, (Jakarta: Rineka Cipta, 2010), h. 5.

¹⁰Slameto, *Belajar dan Faktor-Faktor yang Mempengaruhinya*, (Jakarta: Rineka Cipta, 2010), h. 125.

¹¹Fred R. David dan Forest R. David, *Manajemen Strategis* (Jakarta: Salemba Empat, 2017), h. 45–50.

2. Business Strategy

Unlike broad corporate strategy, business strategy is implemented at the level of a specific business unit or division. Its goal is to achieve competitive advantage in the specific market it serves. This strategy focuses on how to compete: whether through low costs (cost leadership), product differentiation, or niche market focus.¹²

3. Functional Strategy

Functional strategies operate at the operational or departmental level, such as marketing, finance, production, and human resources. The goal is to ensure that each function supports the overall business strategy. Each department c. Functional Strategy

Functional strategies operate at the operational or departmental level, such as marketing, finance, production, and human resources. The goal is to ensure that each function supports the overall business strategy. Each department develops plans and policies that align with the company's objectives.

For example, a marketing strategy could focus on digital promotions to increase audience reach, while an HR strategy could focus on developing employee competencies through performance-based training and evaluation.¹³

4. Operational Strategy

Operational strategy is a strategy at the implementation level that is short-term and technical in nature. It typically relates to procedures, work standards, and daily resource allocation to execute the strategy at the functional level. This strategy is essential to ensuring that every operational activity supports larger, long-term goals.¹⁴

5. Learning Strategy

In education, a learning strategy is defined as a method or approach designed by educators to help students achieve learning objectives. These strategies can be cognitive (information processing), affective (motivational reinforcement), or psychomotor (skills practice).¹⁵

6. Marketing Strategy

Marketing strategy is a comprehensive plan that includes selecting target markets (segmentation & targeting), determining brand positioning, and compiling the marketing mix (4P: product, price, place, promotion).¹⁶

¹²Michael E. Porter, *Competitive Advantage: Creating and Sustaining Superior Performance* (New York: Free Press, 1985), h. 43.

¹³Asep Suherman, *Manajemen Strategi* (Jakarta: Yayasan DPI, 2022), h. 89–93

¹⁴Asep Suherman, *Manajemen Strategi*, h. 95.

¹⁵I Made Narsa, "What Is Strategy?" *Jurnal Pendidikan Akuntansi Indonesia* 6, no. 1 (2008): h. 45–56.

¹⁶Kotler dan Keller, *Manajemen Pemasaran* (Jakarta: Erlangga, 2012), h.51.

Moral Development

There are two approaches that can be used to define morals, namely the approach from the linguistic aspect (etymology) and from the perspective of Islamic terms (terminology). According to the etymology approach, the word "morals" comes from the Arabic plural from its mufrad form "Khuluqun" (خُلُق) which according to the dialect means: character, temperament, behavior or nature. This sentence contains aspects of conformity with the word "Khalkun" (خَلْق) which means event, and is closely related to "Khaliq" (خالِق) which means creator and "Makhluk" (مَخْلُوق) which means created.¹⁷

The word akhlaq is the plural of khilqun or khuluqun, which has the same meaning as akhlaq as mentioned above. The word khuluq refers to good character, while the second verse uses the word akhlak to refer to customs and habits. Furthermore, the first hadith uses the word khuluq to refer to good character, and the second hadith uses the word akhlak, which is also used to refer to good character. Thus, the word akhlaq or khuluq linguistically means good character, customs, temperament, character, or anything that has become a habit.¹⁸

Moral education in the family is carried out by setting a good example, and teachers in schools should also be role models for students. The good and bad character of a child during childhood depends heavily on the education they receive.¹⁹

In terms of terminology approach, experts have different opinions, but the essence is the same, namely about human behavior. The opinions of these experts are compiled as follows: According to Abdul Hamid, morality is the knowledge of virtue that must be carried out by following it so that the soul is filled with goodness, and about the bad that must be avoided so that the soul is empty (clean) of all forms of badness. Muhammad ibn Qoyyim in the book *al-Syamil fi al-Tirmidzi* stated: Morality is a disposition or nature, which is like an inner nature and soul nature that is possessed by all humans.²⁰

Morality itself is an important part of personality development. The word "morality" comes from the Arabic word khuluqun, which means character, temperament, or a person's basic nature. Therefore, morality can be reflected through attitudes, behavior, and concrete actions, both in school and other social settings.²¹ Morals are also often interpreted as the science that studies human actions that are carried out consciously, based on will, and with full awareness of the consequences.

¹⁷Ahmad Fauzi, *Pengantar Akhlak Islam: Konsep dan Strategi*, Jakarta: Rajawali Pers, 2018, h. 25-27.

¹⁸ 5Abuddin Nata, *Akhlak Tasawuf* (Jakarta: Rajawali Pers, 2011), h. 11-12.

¹⁹Saleh, Fauzi dan Alimuddin. *Pendidikan Islam Solusi Problematika Moderen* (Banda Aceh: PeNa. 2007). h.67.

²⁰M. Yatimin Abdullah, *Studi Akhlak dalam Perspektif Al Quran* (Jakarta: AMZAH, 2007),h. 35.

²¹ Zakiah Daradjat, *Ilmu Akhlak* (Jakarta: Bumi Aksara, 2006), h. 24.

In essence, *khuluq* (character) or morality is a condition or trait that has permeated the soul and become personality. From this, various kinds of actions arise spontaneously, without pretense or thought.

Coaching is a series of efforts, actions and activities that are deliberately carried out to achieve more optimal results.²² This process aims to help individuals recognize and develop their potential, for both personal happiness and social benefit. In the context of human development, coaching is an integral part of education, emphasizing the practical improvement of attitudes, skills, and abilities.²³ In other words, coaching means taking effective and efficient actions to achieve improvements in various aspects of life.²⁴

Fostering is a process carried out by adults to guide, develop, and perfect the abilities of immature children. The goal is for the child to grow into a physically and mentally complete individual, with responsibility for themselves, their family, their community, their nation, their state, and their religion.²⁵

From the definitions above, researchers conclude that moral development is a guidance process carried out by adults to develop and perfect children's physical and mental abilities so that they become socially and spiritually responsible individuals. Researchers agree that moral development includes not only the formation of positive behavior and attitudes, but also the internalization of moral values derived from the concept of good character or *khuluqun*. Thus, moral development aims to produce individuals who are able to carry out their roles and responsibilities in the family, society, nation, and religion consciously and with full awareness. Moral development is one of the main goals of Islamic religious education, which is not only oriented towards the cognitive aspect (knowledge), but also on the affective (attitude) and psychomotor (real behavior). In the context of formal education, Islamic Religious Education (PAI) teachers play a strategic role in transforming the values of Islamic teachings to students, especially in forming noble morals.

In vocational schools, including SMTI Makassar, which has a vocational orientation, the challenges of moral development can be even more complex. Students are in adolescence and vulnerable to negative influences from their surroundings, including social media, promiscuity, and modern lifestyles that often conflict with moral and religious values.

The strategies used by Islamic Religious Education teachers must be designed appropriately, contextually, and effectively. These strategies encompass a learning approach that

²² Saeful Bahri Djamarah, *Psikologi Belajar* (Jakarta: Rineka Cipta, 2015), h. 11.

²³ Mangun Harjana, *Pembinaan dan Pengembangan Sumber Daya Manusia* (Yogyakarta: Kanisius, 2006), h. 19.

²⁴ Haryono dkk., *Dasar-Dasar Kependidikan* (Jakarta: Grasindo, 2006), h. 105.

²⁵ Muhibbin Syah, *Psikologi Pendidikan dengan Pendekatan Baru* (Bandung: Remaja Rosdakarya, 2003), h. 112.

not only conveys religious material theoretically but also instills values through role models, habituation, character building, and personal and social approaches. Furthermore, these strategies are inseparable from various supporting factors (such as a conducive school environment, principal support, and parental involvement) and obstacles (e.g., time constraints, student backgrounds, or technological challenges).

RESEARCH METHODS

This research is descriptive qualitative research, namely research whose results are obtained through the collection of facts from natural conditions as a direct source in the form of words to describe the object being studied, with the location chosen being SMTI Makassar Vocational School. The time used in this research observation during February 2025 began when the first observation regarding the strategy of Islamic Religious Education teachers in developing students' morals at SMK SMTI Makassar until the interview process of the students and the relevant resource persons.

This study employed a qualitative, phenomenological approach. The phenomenological approach was chosen to deeply understand the experiences, perceptions, and meanings felt by teachers and students regarding moral development strategies in Islamic Religious Education and Character Education. The focus of this approach is to explore the subjective meanings of participants regarding a phenomenon, in this case, moral development activities for students, through interviews, observation, and documentation.

The data sources used in this study consist of two parts: primary data sources, consisting of observations, interviews, and documentation. Secondary data sources, consisting of pre-existing documents, are used. The collected data is then analyzed using the stages of data reduction (selecting the main points), data presentation (in the form of narrative text), and drawing conclusions (critically based on field facts).

Data validation techniques in research emphasize validity and reliability testing. In qualitative research, findings or data are considered valid if there is no discrepancy between what the researcher reports and what actually occurs in the researched object. To test the validity of the data in this qualitative study, researchers used a credibility test, which is a measure of trust in the qualitative research data.

RESULTS AND DISCUSSION

Strategy for Developing Student Morals at SMTI Makassar Vocational School

Morality is a trait ingrained in the human soul that can spontaneously produce good or bad deeds without the need for external thought or encouragement. Moral development is a top

priority, not only for producing superior and high-achieving students in educational institutions, but also for the greatest hope of students as the nation's future leaders.

The strategy for fostering student morality at SMTI Makassar Vocational School (SMTI Makassar) is implemented through a religious approach, industrial discipline, and character development. The initial step in the strategy is a needs analysis, which includes mapping teacher competencies, identifying existing problems, and mapping available resource potential. From this analysis, the principal can prioritize relevant programs, such as strengthening pedagogical competencies, improving skills in the use of learning technology, and developing teacher administrative tools.

Religious Habits and Character

Religious and character-building is a core program developed by SMK SMTI Makassar to shape students with morals, discipline, and religious values in their daily lives. A series of activities are implemented routinely and structured to become an ingrained culture within the school environment. These practices are not merely a daily routine but are designed to foster sustainable positive habits, attitudes, and character. This aligns with the school's focus on character education based on religious values and etiquette. Teacher performance is designed by the madrasah principal, who systematically conducts strategic planning through an analysis of teacher needs and outlines it in the RKT (Work Plan). This ensures that the programs designed are focused, clear, and have measurable goals.

Developing the habit of greeting, smiling, greeting, and politeness is the first step and foundation for developing students' social character. This practice occurs daily, starting at the school gate, where teachers greet students and model friendly behavior. This step is considered important because students more easily adopt habits modeled directly by educators. Furthermore, greetings and greetings are also practiced when students enter classrooms, meet teachers in the hallways, and interact with peers.

One of the most emphasized religious development programs at SMTI Makassar Vocational School is congregational Dhuha and Dhuhur prayers. These activities are not only carried out as a religious obligation but also as a means of fostering discipline, devotion, and spiritual awareness in students. The school provides a special schedule for Dhuha prayers in the morning before classes begin, while Dhuhur prayers are performed in congregation in the prayer room, accompanied by teachers.

Students are accustomed to arriving on time, following the worship rules in an orderly manner, and fostering a sense of togetherness among students. The assigned teacher helps monitor the worship service to ensure it runs smoothly and ensures students participate in activities

according to school regulations. For teachers, cultivating the habit of congregational worship is the most effective character-building measure because it can be directly seen and observed in students' daily behavior.

Praying before and after class is a mandatory routine in every classroom. Teachers are responsible for ensuring this activity is carried out consistently at each lesson change. Initially, the teacher leads the prayer as a model, then students are assigned to lead prayers in turns to cultivate performance, confidence, and spiritual responsibility.

Character building is not only implemented in religious activities but also in the development of social discipline, such as queuing, orderliness, and maintaining cleanliness. Schools implement a queuing culture in the cafeteria, laboratories, practice rooms, and when students retrieve learning supplies. Teachers and school staff monitor students to ensure they comply with the rules and avoid fighting over items.

Exemplary Behavior of Teachers and Education Personnel

Teachers' exemplary behavior is one of the most effective strategies for developing morals at SMTI Makassar Vocational High School. Through their attitudes, behavior, and interactions with students, teachers serve as concrete role models for students to emulate and emulate. Educators and other staff play a strategic role as figures who embody religious values, discipline, honesty, and responsibility. According to educators, exemplary behavior has a greater impact than simply providing advice or written rules. This aligns with the principle that character is not only taught but also demonstrated in everyday behavior.

Teachers' exemplary behavior in terms of time discipline and appearance is a crucial aspect in shaping students' character. Teachers are the primary figures students observe daily. When teachers arrive on time, dress neatly according to school regulations, and speak politely, students receive concrete examples of how to be polite, professional, and responsible.

Teachers' discipline in arriving on time not only impacts the continuity of learning but also sets a standard of behavior for students. If teachers demonstrate punctuality, students are more likely to follow suit. Similarly, neat and orderly teacher attire influences students' perceptions of the importance of ethical dress.

As a vocational school, developing industrial work character is a highly emphasized aspect. Teachers not only teach subject matter but also model the morals and work ethics applicable in the industrial world. This is done through habits of working according to standards, demonstrating professionalism, being honest in carrying out duties, and being responsible for both the work and the students. Teachers strive to demonstrate that accuracy, neat administration, and adherence to procedures are not mere formalities but essential parts of industrial character. By

providing these examples, students learn that the world of work requires high discipline, honesty, and responsibility.

Curriculum-Based Guidance and Learning

Moral development in schools is not only carried out through habituation and role models, but is also systematically integrated into the curriculum and classroom learning process. This approach is considered the most effective strategy because moral values are instilled through structured, planned, and continuous learning activities. Teachers from various subjects play a role in embedding character values, so that moral development is not solely the responsibility of Islamic Religious Education (PAI) teachers, but also of all educators in the school.

In Islamic Religious Education (PAI) and Character Education (Budi Pekerti), moral values are the primary focus of learning. However, this integration extends beyond the compulsory material and includes teaching methods, teacher interactions with students, and classroom discussions. In Islamic Religious Education (PAI) and Character Education (Budi Pekerti), teachers emphasize moral aspects, Islamic ethics, social responsibility, and the values of goodness that should be practiced in everyday life.

In addition to Islamic Religious Education (PAI) teachers, general and productive subject teachers actively incorporate character values into the learning process. This integration occurs within the context of teaching materials and through the enforcement of classroom and laboratory rules. The most frequently emphasized character values include discipline, teamwork, accuracy, responsibility, and safety awareness, which must be implemented in practical activities..

In productive and vocational subjects, teachers often place special emphasis on laboratory etiquette, such as wearing personal protective equipment (PPE), working according to standard operating procedures (SOPs), maintaining equipment cleanliness, and being responsible for one's own safety and that of fellow students. All of these activities indirectly teach professional character traits that are essential in the industrial world.

Coaching Through Extracurricular Activities

The development of students' morals is not only carried out through classroom learning but is also reinforced through various extracurricular activities. Extracurricular activities serve as a highly effective non-formal learning environment for developing religious attitudes, responsibility, leadership, and social sensitivity. Extracurricular programs in schools are not only aimed at developing interests and talents, but also serve as a strategic vehicle for developing positive character and instilling moral values that are more applicable in everyday life.

Islamic Spiritual Activities (Rohis) are a strategic tool for developing students' morals, as they provide guidance not only on cognitive aspects of religion but also on ongoing spiritual experiences. Rohis offers a variety of activities, including weekly study sessions, worship guidance, and moral mentoring by instructors. These activities shape religious character while fostering students' independent moral awareness.

In addition to religious activities, moral development is also carried out through various general extracurricular activities such as the Student Council (OSIS), Scouts, and the Islamic Student Association (ROHIS). These activities directly shape students' social and leadership character. Through organizational familiarity, students learn to socialize, obey rules, work in teams, and develop empathy for others.

Overall, the Moral Development Strategy at SMK SMTI Makassar is implemented comprehensively through habituation, role modeling, integrated learning, and extracurricular activities. All of these strategies complement each other and create a conducive environment for the growth of noble morals in students. The involvement of all educators, the support of the principal, and a religious and disciplined school culture are key factors in the success of moral development. Through this approach, SMK SMTI Makassar has succeeded in producing students who are not only academically and vocationally competent, but also possess good character, discipline, and are ready to enter the workforce with commendable morals.

Supporting Factors for the Development of Students' Morals at SMTI Makassar Vocational School

Developing students' morals is a shared responsibility involving various stakeholders, including educators, educational staff, the school environment, families, and the community. By discussing the factors supporting moral development, this paper hopes to provide a clear picture of the role of teacher role models, school culture, religious activities, and environmental support in shaping students' character with noble morals, discipline, and responsibility.

A Religious and Disciplined School Environment

The school environment is one of the strongest factors supporting the success of moral development. At SMTI Makassar Vocational High School, religious culture and discipline are embedded in daily habits, helping students develop character naturally. The culture of greetings, smiling, and greetings, prayer, and congregational worship create an atmosphere that encourages the development of positive morals in students. Furthermore, a clean, tidy, and orderly school environment makes students feel comfortable and makes it easier to guide them toward disciplined behavior.

The availability of adequate physical facilities, such as a spacious prayer room for worship, a guidance and counseling room for personal development, and well-organized classrooms and laboratories, significantly facilitates the process of moral development. These facilities enable religious habituation programs, counseling services, and discipline development to run effectively and regularly.

Teacher's Exemplary Behavior

Teachers' exemplary behavior is a crucial pillar in implementing the character development strategy at SMTI Makassar Vocational High School. The school recognizes that character development is not merely achieved through lectures or written rules; it must be demonstrated through concrete examples seen by students every day. Therefore, each teacher strives to demonstrate professional attitudes, behaviors, and styles that serve as positive examples for students.

SMTI Makassar vocational school teachers have standards of appearance and discipline. They habitually arrive early, prepare learning materials, and maintain consistency in their attitude and speech. This allows students to directly observe models of good behavior, ensuring that moral development is not only theoretical but also practical.

As an industry-based school, SMK SMTI Makassar implements a disciplined and professional work culture. The instructors supervising the labs bring industry standards into daily learning. This includes punctuality, precision in equipment use, adherence to laboratory SOPs, use of complete PPE, and cleanliness of the work area. Through the implementation of an industrial culture exemplified directly by the teachers, students become accustomed to practicing the values of discipline, responsibility, precision, and professionalism. This serves as the foundation for developing moral values that are applied not only in learning but also in everyday life.

Strong Support From the School

School management support is a factor that strengthens the implementation of the moral development strategy at SMTI Makassar Vocational High School. The school consistently provides policies, programs, and facilities that encourage the development of religious character, discipline, and good morals in students. This support comes not only in the form of rules, but also in the form of habits, role models, and ongoing supervision.

SMTI Makassar Vocational School offers a variety of development programs designed on a sustainable and scheduled basis. These include congregational midday prayers, weekly religious activities, the practice of greeting, smiling, and greeting, and extracurricular activities such as Student Council (OSIS), Rohis (Islamic Student Council), Scouts, and ROHIS (Islamic Student

Council). All of these activities aim to develop students who are not only academically intelligent but also possess good character and strong morals.

In addition to programs, the school also establishes policies that support student character development. As an industry-based school, SMK SMTI Makassar emphasizes values such as discipline, responsibility, work ethic, and neatness. At the same time, the school also instills religious values through worship rules, prayer habits, and social etiquette.

Parental Involvement

Parental involvement is a crucial factor in supporting the success of student moral development at SMTI Makassar Vocational High School. The school believes that character building cannot be effective if carried out solely by teachers without family support. Therefore, communication between the school and parents is maintained through various mechanisms, ranging from progress reports and regular meetings to collaboration in addressing students with disciplinary or behavioral issues.

At SMTI Makassar Vocational School, homeroom teachers and the Vice Principal for Student Affairs serve as the primary liaisons between the school and parents. They regularly provide reports on students' academic progress, attitudes, and discipline. This active communication allows parents to monitor their children's progress in real time and provide support at home.

Collaboration between the school and parents is particularly evident when students exhibit disciplinary or behavioral issues. The school does not immediately impose sanctions without coordination, but rather prioritizes a communicative approach with families. Parents are invited to participate, discuss issues, and seek the best solutions for their child's development.

The development of students' morals at SMTI Makassar Vocational High School is effective because it is supported by a religious, orderly school environment with a strong culture of discipline. The culture of greeting, congregational worship, mutual respect, and environmental cleanliness are habits that naturally shape students' positive character. Furthermore, physical facilities such as a prayer room, guidance and counseling room, and a well-equipped laboratory not only function as learning support tools but also become an integral part of the character development system. Teachers' exemplary behavior, both in terms of discipline, appearance, and behavior, is a crucial factor, as students more easily imitate what they see every day. Teachers and practicum supervisors also bring industry standards into the learning process so that the values of responsibility, precision, and professionalism are habitually practiced by students in their daily lives.

In addition to the environment and teacher role models, school management support and parental involvement are also important factors in strengthening moral development at SMTI Makassar Vocational High School. School policies emphasizing religious values and industrial culture are supported by structured programs such as congregational prayer, character building, and extracurricular activities. Meanwhile, good communication between the school and parents ensures consistent development at home and at school. Collaboration in addressing problem students also increases the effectiveness of development, so that all these factors complement each other and create an educational environment conducive to the development of noble character in students..

Factors Inhibiting the Development of Student Morals and How to Overcome Them at SMTI Makassar Vocational School

In the implementation of moral development activities for students at SMTI Makassar Vocational School, there are several inhibiting factors and ways to overcome them in implementing moral development.

Differences in family background are a significant inhibiting factor in moral development at SMTI Makassar Vocational High School. Each student comes from a diverse family background, both in terms of parenting styles, level of parental attention, and economic circumstances. This directly impacts how students bring their attitudes, behaviors, and moral habits to school.

Not all students receive adequate moral education at home. Some grow up in lax parenting styles, lack guidance, or lack strong adult role models. As a result, the moral development provided by schools is not always reinforced when students return home.

Most parents of students at SMTI Makassar Vocational High School work full-time, with many working shifts in industry or trade. This busy schedule leaves little time to provide guidance, monitor their children's social interactions, or build meaningful communication with them. This lack of supervision leads to some students lacking discipline and ethics.

The social environment outside of school, including the home environment, peer groups, and exposure to digital media, has a strong influence on the development of students' morals. Even though schools have implemented intensive moral development, external factors often pose challenges that are difficult to control.

Some students find themselves in less than conducive environments, such as permissive social circles, unfocused youth communities, and even involvement in motorcycle gangs. These environments have the potential to significantly influence student character, especially those still searching for their identity.

For students living in densely populated neighborhoods or areas with negative youth groups, the urge to follow suit is easily evident. Behaviors such as hanging out late at night, using profanity, or showing disrespect often carry over to school. Some teachers have also observed that some students have close friends who are already involved in juvenile delinquency, which influences their motivation and behavior.

Beyond the influence of direct interactions, students are also vulnerable to the impact of social media. Platforms like TikTok, Instagram, and online games create digital social spaces that aren't always healthy. Many students access age-inappropriate content, such as a promiscuous lifestyle, violence, disguised adult content, and negative trends that can harm moral development..

Lack of student self-awareness is one of the most influential factors affecting the effectiveness of moral development at SMTI Makassar Vocational High School. Despite effective habituation and guidance programs, not all students respond optimally. This is evident in their low motivation to participate in positive activities and the continued occurrence of violations of rules. This situation demonstrates that moral development is not sufficient through rules alone; it must also build students' internal awareness.

The Islamic Religious Education teacher and the Vice Principal for Student Affairs both noted that the lack of home worship habits and low self-awareness meant students needed repeated supervision and encouragement. Therefore, consistent guidance, mentoring, and a consistent approach were necessary to gradually develop students' religious responsibility and understanding.

Violations of rules are still common, particularly regarding discipline and neatness. Some students arrive late, disobey haircut regulations, or bring smartphones and use them for activities unrelated to learning.

Technological advancements make it easier for students to learn and access information, but they also pose significant challenges for moral development. Widespread internet access, social media use, and online gaming habits can disrupt student focus and influence student behavior.

In the digital age, students can access the internet anytime via smartphones, laptops, or computers. Without adequate supervision, they easily encounter age-inappropriate content, such as violence, promiscuous lifestyles, hate speech, and uneducational viral content. This situation impacts their mindset, speech style, and daily behavior. Repeated exposure to negative content can shift students' moral values. They easily imitate trends that go against norms, adopt harsh language, or even normalize disrespectful behavior. Teachers have also observed that some students come to school influenced by the digital content they consumed the night before.

Online gaming poses a significant challenge to moral development and academic discipline. Many students become addicted to gaming, neglecting schoolwork, losing sleep, or playing in secret at school. This addiction impacts not only academic grades but also students' attitudes, emotions, and social interactions.

Collaboration between the school and parents is a crucial pillar in moral development at SMTI Makassar Vocational High School. The school recognizes that students' moral development cannot be shaped solely through interactions within the school environment but requires ongoing guidance within the family. Therefore, various programs and communication patterns have been developed to ensure parents' active involvement in every aspect of the development process.

Schools strengthen relationships with parents through various forms of communication. Regular meetings are held to monitor students' moral and behavioral development, while communication groups (WhatsApp/Telegram) serve as a quick way to share information and monitor daily activities. For students exhibiting inappropriate behavior or experiencing disciplinary issues, teachers typically conduct home visits to gain a first-hand understanding of the family situation.

SMTI Makassar Vocational School strives to strengthen teacher role models through various workshops and training sessions focused on character education, professional ethics, moral development approaches, and improving the quality of interactions with students. These activities not only provide technical knowledge but also help teachers reflect on their behavior and role as primary role models in the school environment. Through these sessions, teachers are trained to align their words and actions, so that moral values can be consistently applied in the teaching and learning process and daily school activities. The workshops also help teachers understand student dynamics in the digital era, enabling them to become relevant role models who are close to their students' needs.

To maintain student focus and prevent distractions during the learning process, SMTI Makassar Vocational School has implemented regulations regarding gadget use in the classroom. Students are only permitted to use their phones during class if the teacher grants permission for specific purposes, such as searching for lesson information or completing digital assignments. Otherwise, phones must be stored away. This restriction was implemented because many students previously lost focus due to online games, social media, or other digital activities irrelevant to learning.

CONCLUSION

This study demonstrates that moral development at SMK SMTI Makassar is implemented through a multidimensional strategy that combines religious habituation, teacher exemplarity, curriculum-based character education, extracurricular activities, and school–family collaboration. Moral development is therefore not confined to Islamic Religious Education lessons but is embedded in daily school routines, interpersonal interaction, vocational learning, organizational activities, and institutional culture. This comprehensive approach reflects the understanding that student character is formed through repeated experiences and consistent environmental reinforcement rather than through moral instruction alone.

Religious and character habituation forms an important foundation of this process. Practices such as greetings, communal prayer, praying before and after lessons, maintaining cleanliness, queuing, and following school rules create opportunities for students to repeatedly practice discipline, respect, responsibility, and religious awareness. These routines acquire greater educational significance when they are accompanied by explanation, guidance, and teacher modeling, thereby transforming habitual activities into opportunities for moral internalization.

Teacher and educational staff exemplarity constitutes another central strategy. Punctuality, professional appearance, polite communication, honesty, responsibility, and compliance with institutional standards provide students with concrete behavioral models. In the vocational context, this exemplary role is extended through industrial work culture, including accuracy, adherence to procedures, safety awareness, cleanliness, and professionalism. Moral development at SMTI Makassar therefore connects Islamic ethical formation with the professional character required in the workplace.

The effectiveness of these strategies is supported by a religious and disciplined school environment, institutional facilities, management support, extracurricular programs, and parental involvement. However, implementation faces challenges arising from diverse family backgrounds, limited parental supervision, peer influences, low self-awareness among some students, disciplinary violations, and distractions associated with digital media. These findings indicate that moral development requires continuity between school and family while also responding adaptively to the social and digital environments experienced by students.

Overall, the study shows that moral development in vocational education is strengthened when religious values, professional discipline, teacher exemplarity, school culture, and family participation operate as an interconnected educational ecosystem. Nevertheless, because the study uses a qualitative design within a single institutional context, its findings should be interpreted contextually rather than as evidence of causal effectiveness. Future research may employ comparative, longitudinal, or mixed-method approaches to investigate how these strategies relate

to changes in student discipline, responsibility, religious behavior, professional ethics, and readiness for industrial work.

Research Novelty

The novelty of this study lies in conceptualizing moral development within vocational education as an integration of Islamic moral formation and industrial work character. Moral education at SMK SMTI Makassar does not operate solely through religious activities or Islamic Religious Education instruction but is connected with vocational values such as punctuality, responsibility, accuracy, professionalism, compliance with standard operating procedures, safety awareness, and workplace discipline. This integration provides a distinctive perspective on character education by demonstrating that *akhlaq* formation and employability-related professional ethics can reinforce one another within an industrial vocational school environment.

A further contribution is the identification of moral development as an institutional ecosystem rather than a teacher-centered intervention. Religious habituation, teacher exemplarity, classroom learning, extracurricular activities, school regulations, facilities, parental communication, and industrial culture collectively contribute to character formation. This perspective expands conventional moral-education studies that frequently concentrate primarily on Islamic Religious Education teachers by highlighting the shared roles of school leadership, general and productive-subject teachers, extracurricular organizations, families, and the wider institutional environment.

The study also highlights the adaptive dimension of moral development in response to contemporary social and digital challenges. Peer environments, varied family backgrounds, limited student self-awareness, and digital distractions complicate the moral-development process. The combination of mentoring, parent communication, teacher development, and regulated gadget use demonstrates that character education in vocational schools requires not only value transmission but also contextual management of the environments in which adolescent behavior is formed.

Research Implications

Theoretically, the findings imply that moral development in vocational education should be understood through an integrative framework combining Islamic ethics, character education, social learning, and professional work culture. Values such as discipline, responsibility, honesty, cleanliness, precision, and professionalism should not be separated into religious and vocational categories because they can function simultaneously as expressions of noble character and competencies required in industrial environments.

Pedagogically, schools should continue integrating moral values into both general and productive learning. Laboratory activities, practical work, organizational assignments, religious routines, and extracurricular programs can serve as authentic environments for students to practice responsibility, teamwork, discipline, honesty, and safety awareness. Teacher professional development should also include character mentoring, ethical communication, adolescent guidance, and strategies for responding to digital-era behavioral challenges so that teachers remain credible and contextually relevant role models.

Institutionally, SMK SMTI Makassar can strengthen moral development through systematic coordination among school leadership, Islamic Religious Education teachers, productive-subject teachers, counseling personnel, homeroom teachers, extracurricular mentors, and parents. Parental communication, mentoring for students experiencing disciplinary difficulties, consistent gadget-use policies, and continuous evaluation of character-building programs should form part of an integrated system. Such an approach can support the development of graduates who combine vocational competence with religious integrity, professional ethics, responsibility, and readiness to participate constructively in the workplace and society.

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