

From Qur'anic Values to Industrial Character: Integrating Surah Luqman into Character Education in Automotive Vocational School

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Submitted : 2026-07-29 ; Accepted: 2026-09-29 ; Published: 2026-10-07

ABSTRACT

The erosion of work-related character among Vocational High School (SMK) students—marked by weak discipline, honesty, and work ethic—calls for a character education model that specifically synchronizes religious values with industrial work-culture standards. The aim of this study identifies the integration of the Qur'anic values of Surah Luqman verses 12, 13, 17, 18, and 19 into industrial work culture as a model of character education within the Automotive Engineering Program of SMKs in Bogor Regency. The methods of this study is a qualitative approach with a comparative case study design was employed at SMKN 1 Cibinong and SMKN 1 Ciomas. Data were collected through observation, in-depth interviews, documentation, and a preliminary questionnaire, then analyzed descriptively-interpretively with triangulation. Results: The findings of the study confirm that the values of gratitude, tauhid, patience, humility, and courteous communication in Surah Luqman are systematically integrated into the curriculum and workshop culture. This integration manifests in industrial work-culture practices such as SOP compliance, the 5R culture, occupational health and safety (K3), and service excellence. This integrative model effectively enhances students' work readiness and religious character, although behavioral consistency and the character-assessment system still require strengthening. The conclusions of the study state that the integration of the Qur'anic values of Surah Luqman into industrial work culture proves to be a relevant character education model for producing SMK graduates who are technically competent and morally upright.

Keywords: Surah Luqman; Character Education; Automotive Engineering.

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INTRODUCTION

Vocational education aims not only to produce students with technical competencies but also to shape individuals with character, ethics, responsibility, discipline, and the ability to adapt to the work culture. This becomes increasingly important during industrial work placements, as students are directly exposed to a work environment that demands precision, safety, honesty, cooperation, responsibility, and professionalism. From the perspective of Islamic education, moral development cannot be separated from the development of faith. One highly relevant foundation in the Qur'an is Surah Luqman, verses 12–19. These verses describe the educational process of Luqman the Wise toward his son, which encompasses monotheism, gratitude, responsibility, worship, awareness of Allah's oversight, enjoining what is right and forbidding what is wrong, patience, humility, and ethics in communication and interaction.

A study of Surah Luqman, verses 12–19, shows that the content of these verses is not only related to religious education but also to shaping students' moral character and social behavior. Research from the perspective of tarbawy exegesis has even identified eleven character traits that can be instilled through Surah Luqman, verses 12–19, with a strong emphasis on cultivating proper behavior, polite speech, courtesy, and concern for others.

The work ethic of vocational high school (SMK) students in Indonesia is currently facing serious challenges, marked by a decline in discipline, honesty, and a work ethic that meets the demands of the industrial world^{1,2}. This phenomenon is a shared concern, given that SMK graduates are prepared to directly enter the workforce, which demands not only technical competencies but also soft skills and strong moral integrity.³ In the context of Muslim society, the Qur'an occupies a central position as a source of values and a guide for character education. One of the primary references is Surah Luqman, verses 12, 13, 17, 18, and 19, which contain Luqman the Wise's advice to his son regarding gratitude, monotheism, patience, humility, and politeness in speech.^{4,5,6}

Surah Luqman, verse 12, emphasizes the importance of gratitude as the foundation of faith, while verse 13 teaches pure monotheism by shunning polytheism as a core principle of a Muslim's character.^{7 1}

¹ Ali, Ghufon Muhammad. 2023. "Penerapan Budaya Kerja 5R di Pembelajaran Praktik." *Journal of Automotive Technology Vocational Education* 4 (1): 1-9.

² Mahmudah, Fitri Nur. 2023. "Penerapan Budaya Kerja 5R (Ringkas, Rapi, Resik, Rawat dan Rajin) di Pembelajaran Praktik." *Jadment: Journal of Administration and Development* 2 (2): 327-331.

³ Arizka, Riska Vivi. 2025. "Strategi Penguatan Kompetensi Lulusan Pendidikan Islam dalam Merespons Tantangan Dunia Kerja di Era Society 5.0." *Journal of Islamic Education Teaching and Learning* 2 (1): 17-31.

⁴ Akhyar, Khalilullah. 2021. "Nilai-Nilai Pendidikan Agama Islam dalam Q.S. Luqman Ayat 12-19: Telaah Tafsir Al-Azhar dan Al-Misbah." *Edumaspul: Jurnal Pendidikan* 5 (2): 752-756.

⁵ Gani, Rahmat Abdul. 2021. "Konsep Pendidikan Islam dalam Al-Qur'an: Telaah terhadap Surat Luqman Ayat 12-19." *Jurnal Pendidikan Islam* 12 (2): 45-60.

⁶ Mustofa, Galih Eko. 2026. "Nilai Pendidikan dalam Surat Luqman Ayat 12-19 dalam Kitab Tafsir Al-Misbah." *Jurnal Studi Al-Qur'an dan Tafsir* 13 (1): 1-15.

⁷ Zahrok, Fatimatuz. 2023. "Nilai-Nilai Pendidikan Anak Usia Dini dalam Al-Qur'an (Studi Surah Luqman Ayat 12-19) Menurut Tafsir Ibnu Katsir." *Pelangi: Jurnal Pemikiran dan Penelitian Pendidikan Islam Anak Usia Dini* 7 (1): 54-68.

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

Wa laqad ātaynā luqmānal-ḥikmata ani-shkur lillāh(i), wa may yashkur fa'innamā yashkuru linafsih(i), wa man kafara fa'innallāha ghaniyyun ḥamīd.

Translation:

"And We had certainly given Luqman wisdom [and said], 'Be grateful to Allah.' And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor]—then indeed, Allah is Free of need and Praiseworthy." (QS. Luqman verse 12).

وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنِي لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ

Wa idh qāla luqmānu libnihī wa huwa ya'izuhū yā bunayya lā tushrik billāh(i), innash-shirka laẓulmun 'aẓīm.

Translation:

"And [mention, O Muhammad], when Luqman said to his son while he was advising him, 'O my son, do not associate [anything] with Allah. Indeed, association [with Him] is great injustice.'" (QS. Luqman Ayat 13)

Verse 17 instills the value of responsibility through the command to perform prayer, to enjoin what is good and forbid what is evil, and to exercise patience in the face of trials, while verses 18 and 19 guide people to avoid arrogance, to be humble, and to speak gently^{8,9} These values are not merely normative spiritual teachings but have great potential to be translated into professional work behavior when contextually integrated into the curriculum and culture of vocational schools.^{10,11}

يُبْنِي أَقِمِ الصَّلَاةَ وَامْرُءٌ بِالْمَعْرُوفِ وَأَنَّهُ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

⁸ Alwi, H. A. (2025). Analisis Kisah Lukman Al-Hakim dalam Al-Qur'an: Teladan dalam Pendidikan Karakter Generasi Z di Era Digital

⁹ Permadi, A. S. (2022). Analisis Konsep Pendidikan Islam Parenting Dalam Surat Luqman

¹⁰ Mukodi. 2011. "Nilai-Nilai Pendidikan dalam Surat Luqman." Cendekia: Jurnal Kependidikan dan Kemasyarakatan 9 (2): 175-190.

¹¹ Khumaini, Fikri. 2024. "Pendidikan Karakter Anak Qur'ani di Tengah Arus Digitalisasi: Nilai, Metode, dan Relevansinya bagi Pendidikan Abad 21." Jurnal Pendidikan Islam Kontemporer 15 (1): 1-18.

Yā bunayya aqimiṣ-ṣalāta wa'mur bil-ma'rūfi wanha 'anil-munkari wa-ṣbir 'alā mā aṣābak(a), inna dhālika min 'azmil-umūr.

Translation:

"O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination." (QS. Luqman Ayat 17).

وَأَقْصِدْ فِي مَشْيِكَ وَاعْظُضْ مِنْ صَوْتِكَ ۚ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ

Waqṣid fī masyika wagḥḍuḍ min ṣawtik(a), inna ankaral-aṣwāti laṣawtul-ḥamīr.

Translation:

"And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys." (QS. Luqman Ayat 19).

From a regulatory perspective, character education is mandated by Law No. 20 of 2003 on the National Education System, which affirms that national education serves to develop abilities and shape the character and civilization of a dignified nation.^{12,13} This emphasis has become increasingly relevant with the introduction of the eight dimensions of the graduate profile oriented toward deep learning, including faith and piety, citizenship, critical thinking, creativity, collaboration, independence, health, and communication. A number of regional initiatives also reinforce this policy direction, such as the Gapura Panca Waluya program—based on Sundanese local wisdom—and the Sekolah Manusia Unggul (MAUNG) program, which has been implemented in several vocational high schools (SMK) in Bogor Regency, including SMKN 1 Cibinong.^{14, 15}

Previous studies on Surah Luqman have generally focused on exegesis, family education, or Islamic education in general^{16, 17}, while studies that specifically align the values of verses 12, 13, 17, 18, and 19 with technical vocational performance indicators—particularly the work culture of the automotive industry—remain very limited. It is this gap that underscores the need for a study that explicitly integrates the Qur'anic values of Surah Luqman into the work culture of the industry as a model for character education, rather than merely implementing these values in isolation from the technical work context.

The industrial world requires every worker to follow Standard Operating Procedures (SOPs) in order to ensure effective, efficient, and safe work practices. Common industrial work cultures practiced in automotive workshops include the 5R culture (Neat, Tidy, Clean, Maintain, Diligent)—adapted from the Japanese 5S concept—the implementation of Occupational Safety and Health (OSH), and a focus on service excellence for customers.^{18, 19, 20} Various studies indicate that the implementation of these work cultures in practical learning environments remains

suboptimal because many aspects need to be strengthened, ranging from habit formation and role modeling to evaluation systems.^{21, 22 3}

This study aims to analyze how the Qur'anic values of Surah Luqman are integrated into the industrial work culture as a model for character education in the Automotive Engineering Program at vocational high schools in Bogor Regency, with a focus on SMKN 1 Cibinong and SMKN 1 Ciomas. Specifically, this study seeks to answer three questions: (1) how are the Qur'anic values of Surah Luqman integrated into the curriculum and the workshop work culture; (2) how does the character education model based on the values of Surah Luqman manifest in the practice of industrial work culture; and (3) how effective is this integration in terms of students' work readiness and character. The novelty of this study lies in the effort to specifically align verses 12, 13, 17, 18, and 19 into automotive technical performance indicators—such as linking the value of patience to precision in engine troubleshooting and the value of good manners to service excellence—as well as expanding the scope of the study from the classroom to the school workshop culture through a comparative study of two public vocational high schools with different management characteristics.

RESEARCH METHODOLOGY

This study employs a qualitative approach with a comparative case study design, as it aims to gain an in-depth understanding of the process and significance of integrating the Qur'anic values of Surah Luqman into the industrial work culture within Automotive Engineering education. Qualitative research was chosen because the issues under study require natural data

¹² Mualimin, Muhammad Rizal. 2023. "Implementasi Nilai-Nilai Pendidikan Karakter dalam Al-Qur'an Surah Luqman Ayat 12-19." *Jurnal Pendidikan Agama Islam* 11 (1): 26-40.

¹³ Fahroji, O. (2020). Implementasi Pendidikan Karakter

¹⁴ Al Mubaroq, Muhammad Miqdad. 2025. "Pendidikan Karakter: Kunci Menuju Sumber Daya Manusia Berdaya Saing di Indonesia Emas 2045." *Journal of Excellence, Humanities and Religiosity* 2 (1): 65-77.

¹⁵ Hamdani, A. D. (2022). Inovasi Pendidikan Karakter dalam Menciptakan Generasi Emas 2045

¹⁶ Parifia, R. (2024). Analisis Tentang Pendidikan Karakter Yang Terdapat dalam Surat Luqman Ayat 12-19 (Kajian Tafsir Al-Azhar)

¹⁷ Himmah, F. (2025). Pendidikan Karakter Anak Qur'ani di Tengah Arus Digitalisasi: Nilai, Metode, dan Relevansinya bagi Pendidikan Abad 21

¹⁸ Ali, Ghuftron Muhammad. 2023. "Penerapan Budaya Kerja 5R di Pembelajaran Praktik." *Journal of Automotive Technology Vocational Education* 4 (1): 1-9.

¹⁹ Muta'ali, G. (2023). Penerapan Budaya Kerja 5K Di Pembelajaran Praktik,

²⁰ Mahmudah, Fitri Nur. 2023. "Penerapan Budaya Kerja 5R (Ringkas, Rapi, Resik, Rawat dan Rajin) di Pembelajaran Praktik." *Jadment: Journal of Administration and Development* 2 (2): 327-331.

²¹ Fauzi, Muhammad. 2025. "Manajemen Bengkel Teknik Kendaraan Ringan SMK di Surabaya dalam Mewujudkan Sekolah Berbasis Industri." *JIIP: Jurnal Ilmiah Ilmu Pendidikan* 8 (9): 6987-6991.

²² Baidilham. 2025. "Implementasi Pemeliharaan Sarana dan Prasarana di SMK Negeri 9 Muaro Jambi." *An-Nidzam: Jurnal Manajemen Pendidikan dan Studi Islam* 12 (2): 272-281.

²³ Safarudin, Rifki. 2023. "Penelitian Kualitatif." *Jurnal Metodologi Penelitian Pendidikan* 5 (1): 1-11.

²⁴ Ainissyifa, Hilda. 2014. "Pendidikan Karakter dalam Perspektif Pendidikan Islam." *Jurnal Pendidikan Universitas Garut* 8 (1): 1-26.

²⁵ Tresna, P. W. (2026). Desain Penelitian Dalam Perspektif Pendidikan

²⁶ Agusta, Ivanovich. 2003. "Teknik Pengumpulan dan Analisis Data Kualitatif." *Makalah Pelatihan Metode Penelitian Kualitatif, Pusat Penelitian Sosial Ekonomi, Badan Litbang Pertanian, Bogor.*

²⁷ Kosim, Mohammad. 2011. "Urgensi Pendidikan Karakter." *Karsa: Jurnal Sosial dan Budaya Keislaman* 19 (1): 84-92.

collection through direct interaction with research subjects, in line with Creswell's definition, which describes qualitative research as research in which the researcher relies on participants' perspectives, asks open-ended questions, and analyzes data in the form of words to identify themes.²³ A comparative case study design allows the researcher to analyze the relationship between curriculum policies, teaching practices, and workshop work culture at two schools with different management characteristics.^{24, 25} The study was conducted at SMKN 1 Cibinong and SMKN 1 Ciomas in Bogor Regency, with informants including the school principals, vice principals for curriculum, Islamic Religious Education (PAI) teachers, Automotive Technology vocational teachers, heads of vocational programs, and students. First, observations of practical learning activities in the automotive workshop to directly observe the application of discipline, responsibility, and cooperation. Second, semi-structured in-depth interviews with all informants, aimed at obtaining data regarding the planning, implementation, and evaluation of character value integration in learning.^{26,27} Third, a documentary study of learning outcomes, learning objective sequences, teaching modules, and school policy documents related to work culture. Fourth, a preliminary questionnaire used to obtain an initial overview of teachers' and students' understanding of character values in Automotive Technology learning, in order to sharpen the research focus.

Data analysis was conducted continuously through three stages: data reduction, data presentation, and drawing conclusions/verification.^{28,29} Data reduction was performed by selecting data relevant to the focus on integrating Luqman's values into industrial work culture; data presentation was organized in the form of descriptive narratives and tables; while drawing conclusions was carried out through the interpretation of findings, reinforced by repeated verification. Data validity was tested through triangulation of sources, techniques, and time, member checks with informants, and increased researcher diligence during the field research process³⁰, ensuring that the data obtained possesses scientifically accountable credibility.

RESULTS AND DISCUSSION

The results of data collection through observation, in-depth interviews, and documentation indicate that the integration of the Qur'anic values from Surah Luqman into the industrial work culture at the Automotive Engineering Program at SMKN Bogor Regency has been carried out systematically, encompassing spiritual aspects, professional work ethics, and the development of students' religious character and integrity.

Integration of the Qur'anic Values from Surah Luqman into the Curriculum and Workshop Work Culture

The Curriculum Departments at SMKN 1 Cibinong and SMKN 1 Ciomas stated that the integration of the values of Surah Luqman is planned to be incorporated into the Merdeka Curriculum by strengthening the graduate profile, applied through the practice of working in accordance with standard operating procedures (SOPs), as well as fostering attitudes of patience, humility, and courtesy. The principals of both schools also emphasized that these values are already embedded in the schools' vision, mission, and medium- and long-term programs. Islamic

Religious Education teachers at both schools adopt complementary approaches: SMKN 1 Cibinong emphasizes a contextual approach that integrates verse comprehension, behavioral practice, and collaboration with parents, while SMKN 1 Ciomas places greater emphasis on hands-on practice and daily habits. These findings align with the view that a context-based Islamic Religious Education (IRE) learning strategy is a strategic approach to achieving the goals of the Merdeka Curriculum, namely, to develop students who are cognitively competent and possess strong character.³¹ More specifically, the integration of the five values from Surah Luqman into the automotive work context can be described as follows.⁴

Table 1. Integration of Qur'anic Values from Surah Luqman into the Work Culture of the Automotive Industry.

Qur'anic Values (Surah Luqman)	Self-Actualization in the Automotive Industry's Work Culture
Gratitude and Wisdom (Surah Luqman: 12)	Maintain work equipment/SST, be thorough in diagnosing problems, and treat customers' vehicles as a trust.
Tauhid & Integrity (Surah Luqman: 13)	Absolute compliance with SOPs and Occupational Safety and Health (OSH) standards without compromise, even in the absence of direct supervision.
Discipline in Worship and Patience (Surah Luqman: 17)	Discipline in managing work time (flat rate) and mental resilience when dealing with complex troubleshooting issues.
Tawadhu/ Humility (Surah Luqman: 18)	Demonstrate empathy when handling complaints and do not dismiss the concerns of customers who lack technical knowledge.
Waqar/Courtesy (Surah Luqman: 19)	A polite, calm, and easy-to-understand manner of communication (service excellence) with coworkers and customers.

Source: Compiled from interview results and research documentation, 2026

²⁸ Muslimah, Ana. 2021. "Memahami Teknik Pengolahan dan Analisis Data Kualitatif." Jurnal Penelitian Pendidikan 8 (2): 45-58.

²⁹ Muzaini, Muhammad Chusnul. 2026. "Jenis-Jenis Metode dalam Pendekatan Penelitian Kualitatif." Al-Muallim: Jurnal Pendidikan dan Pembelajaran 1 (1): 1-9.

³⁰ Sugiyono. 2020. Metode Penelitian Kualitatif: Untuk Penelitian yang Bersifat Eksploratif, Enterpretif, Interaktif dan Konstruktif. Bandung: Alfabeta.

³¹ Maidah, Nurul. 2025. "Inovasi Strategi Pembelajaran Pendidikan Agama Islam Berbasis Kontekstual sebagai Implementasi Kebijakan Kurikulum Merdeka." JIEP: Journal of Islamic Education and Pedagogy 2 (2): 115-126. <https://doi.org/10.62097/jiep.v2i2.2451>.

³² Fahrizal, Muhammad Ihsan. 2026. "Integrasi Nilai-Nilai Islam dalam Pendidikan Teknik Mesin: Upaya Membangun Insinyur Berkarakter." Al-Zayn: Jurnal Ilmu Sosial dan Hukum 4 (3): 3562-3569.

³³ Nugraha, Hasbi Aji. 2024. "Manajemen Kurikulum Berbasis Nilai-Nilai Islam dalam Membentuk Karakter Murid MA Hidayatul Mubtadiin Jati Agung Lampung Selatan." Jurnal Manajemen Pendidikan Islam 8 (2): 55-70.

³⁴ Mushthofa, Ahmad. 2022. "Peran Kepemimpinan Kepala Sekolah dalam Membentuk Karakter Religius Murid di SMK Cendekia Madiun." Jurnal Manajemen Pendidikan Islam 6 (2): 112-125.

³⁵ Muta'ali, Ghofar. 2023. "Penerapan Budaya Kerja 5R (Ringkas, Rapi, Resik, Rawat dan Rajin) di Pembelajaran Praktik." Jadment: Journal of Administration and Development 2 (2): 327-331.

³⁶ Mahmudah, Fitri Nur. 2023. "Penerapan Budaya Kerja 5R (Ringkas, Rapi, Resik, Rawat dan Rajin) di Pembelajaran Praktik." Jadment: Journal of Administration and Development 2 (2): 327-331.

Automotive technology teachers at both schools stated that the values of tawhid, the prohibition against arrogance, and gratitude are directly linked to technical work practices such as precision, adherence to standards, and a professional attitude toward vehicle repair. This finding reinforces the view that the integration of Islamic values offers a comprehensive ethical framework, not only regulating the relationship between humans and God but also providing guidance in professional activities.³² Curriculum management based on Islamic values that balances students' intellectual, spiritual, and moral aspects has proven to be a key factor in the success of this integration,³³ while the role of the principal's leadership as the decision-maker for religious programs further strengthens the effectiveness of its implementation.³⁴

A Luqman-Based Character Education Model in Industrial Work Culture

The integration of Qur'anic values from Surah Luqman is tangibly manifested in the practice of industrial work culture in the school workshop. The values of tawhid and gratitude are embodied through adherence to standard operating procedures (SOPs) and the implementation of the 5R culture (Organize, Order, Clean, Maintain, and Be Diligent), which is an adaptation of the Japanese 5S work culture consisting of Seiri, Seiton, Seiso, Seiketsu, and Shitsuke.^{35,36} Meanwhile, the value of patience (QS. Luqman: 17) is reflected in the discipline of work time management and the students' mental resilience when facing complex technical troubleshooting, while the values of humility and dignity (QS. Luqman: 18–19) are embodied in empathetic attitudes and courteous communication with customers (service excellence).

Students at SMKN 1 Cibinong and SMKN 1 Ciomas explained that the integration of these values is realized through the incorporation of spiritual aspects such as praying on time, showing gratitude in caring for practical training equipment, practicing proper speech etiquette, being honest when mistakes occur, and demonstrating patience and good manners during workshop practice. This finding aligns with the conception of religious values as a set of beliefs, attitudes, and behaviors rooted in religious teachings and manifested in one's ethics and the way one interprets their work as a form of devotion to God.³⁹ The exemplary leadership of managers is also a key factor in shaping a professional work culture grounded in integrity, as observed in the context of establishing integrity zones in other institutions⁴⁰, and this is further underscored by the importance of maintaining workshop facilities as a manifestation of responsibility and trust in the workplace.⁴¹

A comparison of the two schools shows that SMKN 1 Cibinong tends to integrate Luqman's values through a structured contextual approach embedded in the school's vision and mission, whereas SMKN 1 Ciomas places greater emphasis on hands-on practice, daily habits, and teachers serving as role models. The challenges faced by both schools are relatively similar, namely a lack of consistency among students in applying these values over the long term, as well as limitations in achieving comprehensive integration across all contextual learning activities. Nevertheless, this integrative model has proven capable of developing soft skills relevant to the needs of the workforce while simultaneously strengthening students' technical and moral integrity, in line with the competency requirements for graduates of Islamic education in responding to the

challenges of the workforce in the Society 5.0 era, which demands a combination of hard skills, soft skills, and character building.⁴²⁵

The Effectiveness of Integrating Qur'anic Values on Students' Work Readiness and Character.

Interview results with students indicate that integrating the values of Surah Luqman into industrial work culture has proven effective in encouraging students to prioritize honesty over economic gain, to use patience as a solution to technical obstacles, and to avoid arrogance in order to maintain professionalism in the workplace. These values are not only understood cognitively but are also directly practiced in the students' worship, work ethics, and daily decision-making, in line with the importance of developing noble moral qualities—patience, gratitude, sincerity, and trust in God—in building positive character in students.⁴¹

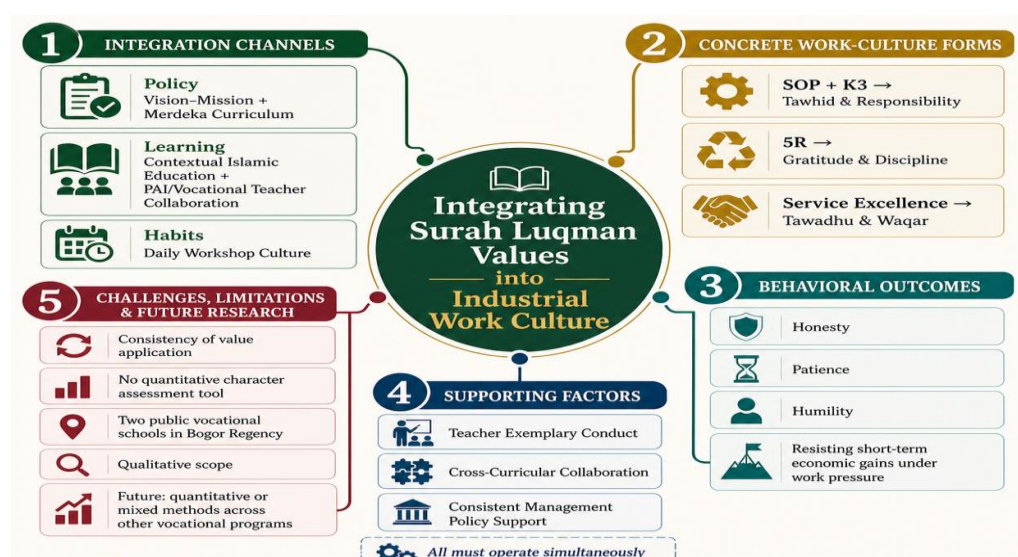


Figure 1.

A Character Education Model Based on Luqman's Values in Industrial Work Culture

Islamic Education (PAI) teachers and vocational teachers at both schools assessed that the integration of Luqman's values is relevant and effective in developing the soft skills required by the workforce, strengthening students' technical integrity, work ethics, and spiritual awareness

³⁷ Agustini, Rina. 2026. "Internalisasi Nilai Religius dalam Budaya Kerja Pandai Besi Kampung Dokdak." Diglosia: Jurnal Pendidikan Bahasa Indonesia 10 (1): 86-99.

³⁸ Kristiawan, Ade. 2025. "Pengaruh Keteladanan Kepemimpinan terhadap Budaya Kerja Profesional Prajurit: Studi Kasus Pembangunan Zona Integritas di Pasmari 1 Jakarta." JIIP: Jurnal Ilmiah Ilmu Pendidikan 8 (12): 12457-12460.

³⁹ Baidilham. 2025. "Implementasi Pemeliharaan Sarana dan Prasarana di SMK Negeri 9 Muaro Jambi." An-Nidzam: Jurnal Manajemen Pendidikan dan Studi Islam 12 (2): 272-281.

⁴⁰ Arizka, Riska Vivi. 2025. "Strategi Penguatan Kompetensi Lulusan Pendidikan Islam dalam Merespons Tantangan Dunia Kerja di Era Society 5.0." Journal of Islamic Education Teaching and Learning 2 (1): 17-31.

⁴¹ Yuslana, Mella Septia. 2026. "Pengembangan Akhlak Mulia: Sabar, Syukur, Ikhlas, Tawakal melalui Model Pembelajaran Konstruktivisme di SDN 04 Gunung Tuleh: Membangun Karakter Positif Murid." Jurnal Studi Tindakan Edukatif 1 (2): 1272-1277.

through the cultivation of the 5R culture—supported by teachers' exemplary behavior as the primary factor in success.⁴² However, the aspects of consistency and the character evaluation system still need to be strengthened, particularly through the development of authentic assessments such as student character portfolios, given that authentic assessments play a crucial role in providing insights into students' progress in learning, including their character development.⁴³ The role of educators as role models for students is also a determining factor, as students tend to observe and imitate teachers' behavior in their daily lives⁴⁴ (Biantoro, 2025).

Overall, the principals at both research sites assessed that the integration of Luqman's values was adaptive and contextual, emphasizing the internalization of the values of monotheism and moral character into students' real-life activities, thereby fostering a character that is honest, grateful, disciplined, and responsible. These findings reinforce the urgency of improving vocational high school students' work readiness through structured, values-based soft skills training,⁴⁵ and confirm that a combination of intellectual, emotional, and spiritual intelligence plays a significant role in shaping students' character so they are prepared to face the world of industry.⁴⁶⁶

The findings of this study answer the three research questions posed in the introduction. First, the integration of Qur'anic values from Surah Luqman into the curriculum and the workshop's work culture occurs through policy channels (vision-mission and the Merdeka Curriculum), learning channels (the contextual approach to Islamic Education and collaboration with vocational teachers), and habit-forming channels (the daily culture of the workshop). These three channels reinforce one another, ensuring that the values of Luqman do not remain merely cognitive material but are transformed into an integral part of the school's institutional work

⁴² Ali, Ghufon Muhammad. 2023. "Penerapan Budaya Kerja 5R di Pembelajaran Praktik." *Journal of Automotive Technology Vocational Education* 4 (1): 1-9.

⁴³ Andriani, Wiwin. 2023. "Penilaian Otentik dalam Konteks Penilaian Karakter." *Jurnal Pendidikan dan Pembelajaran* 2 (1): 1-11

⁴⁴ Biantoro, Okky Fajar. 2025. "Internalisasi Nilai-Nilai Pendidikan Agama Islam dalam Pembinaan Moral Murid di Sekolah." *Pelita: Jurnal Studi Islam Mahasiswa UII Dalwa* 2 (2): 225-241.

⁴⁵ Veronica, Meilita. 2026. "Peningkatan Kesiapan Kerja Murid SMK Negeri 07 Palembang melalui Pelatihan Soft Skills Terstruktur." *Aksi Kepada Masyarakat: Jurnal Pengabdian Kepada Masyarakat STEBIS IGM* 6 (2): 531-538.

⁴⁶ Rahayu, Tuti. 2025. "Kecerdasan Intelektual (IQ), Kecerdasan Emosional (EQ), Kecerdasan Spiritual (SQ) dalam Pembentukan Karakter Siswa." *Jurnal Misbahul Ulum* 7 (2): 196-212.

⁴⁷ Nurafifah, Mutiara Ratna. 2025. "Relevansi Projek Penguatan Profil Pelajar Pancasila dalam Pendidikan Karakter di SMP Negeri 2 Madang Suku III Oku Timur." *Jurnal Pendidikan Karakter* 7 (1): 20-35.

⁴⁸ Basid, A. (2022). Internalisasi Nilai Utama Karakter Murid Berbasis Budaya Religius Smp Negeri 3 Jember Dan Smp Islamic Garden School Mumbulsari

⁴⁹ Ningsih, P. A. (2024). Implementasi Nilai Nilai Karakter Keislaman Dalam Pembentukan Kedisiplinan Murid Di Smkn 2 Kota Bengkulu

⁵⁰ Sunarya, Endang. 2016. "Implementasi Pendidikan Karakter Terintegrasi ke dalam Kegiatan Pembelajaran Murid Jurusan Teknik Kendaraan Ringan di SMK Negeri 2 Yogyakarta." *Jurnal Pendidikan Vokasi* 6 (1): 45-58.

⁵¹ Syaharuddin. 2026. "Peran Kegiatan Intrakurikuler dan Ekstrakurikuler dalam Penguatan Karakter dan Kompetensi Sosial Murid di Lingkungan Sekolah." *Jurnal KHD* 3 (1): 61-80.

culture, as also emphasized in a study on the relevance of the Pancasila Student Profile Strengthening Project in character education.⁴⁷

Second, the Luqman value-based character education model manifests itself in industrial work culture through three concrete forms: adherence to SOPs and occupational safety and health (K3) as representations of tawhid and responsibility; the 5R culture as a representation of gratitude and discipline; and service excellence as a representation of tawadhu and waqar. This model differs from general studies on the implementation of religious character, which tend to focus solely on the habit of worship within the classroom setting,^{48,49} as this study expands its scope to the technical-vocational realm, which is directly relevant to the demands of the automotive industry. This aligns with findings that the integration of character traits directly linked to program competencies has a more meaningful impact on students' work readiness.^{50,51}

Third, the effectiveness of this integration is evident in changes in student behavior, as they now prioritize honesty, patience, and humility when facing work-related pressures or the temptation of short-term economic gains. However, the consistency in applying these values and the lack of quantitative, measurable character assessment tools remain major challenges at both schools. This indicates that the success of this integrative model heavily depends on three supporting factors: teachers' exemplary conduct, cross-curricular collaboration between PAI teachers and vocational teachers, and consistent support from school management policies. Consequently, other vocational schools seeking to replicate this model must ensure that these three factors operate simultaneously, rather than in isolation.

This study has limitations in its scope, as it focuses only on two public vocational high schools in Bogor Regency, and its qualitative approach has not yet measured the effectiveness of the integration quantitatively. Therefore, further research using a quantitative or mixed-methods approach is needed to more objectively measure the effectiveness of the model for integrating Qur'anic values from Surah Luqman into industrial work culture, as well as to expand the scope of the research to other vocational programs.

CONCLUSION

Based on the results of the research and discussion, three conclusions can be drawn. First, the Qur'anic values found in Surah Luqman, verses 12, 13, 17, 18, and 19, have been systematically integrated into the curriculum, the learning process, and the workshop culture of the Automotive Engineering Program at SMKN Bogor Regency, thereby fostering religious character, discipline, honesty, and politeness among students. Second, this integration is concretely manifested in the industrial work culture through compliance with Standard Operating Procedures (SOPs) and Occupational Safety and Health (OSH) standards, the implementation of the 5S culture, and service excellence, which positions Qur'anic values as a model for character education directly linked to vocational technical competencies—rather than merely religious values detached from the work context. Third, this integrative model has proven effective in enhancing students' work readiness and character, although its success heavily depends on teachers' exemplary behavior, cross-curricular collaboration, and consistent support from school

administration, while consistency in student behavior and a measurable character evaluation system still require further strengthening.

This study recommends that schools strengthen policies for integrating character education based on Qur'anic values into all aspects of the workshop's work culture through a more structured evaluation system, such as student character portfolios and attitude assessment rubrics. Future research is recommended to use a quantitative or mixed-methods approach to measure the effectiveness of this model more objectively, as well as to expand the scope of the study to other vocational programs beyond automotive technology.

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