

## THE CONCEPT OF CHARACTER EDUCATION FOR TECHNOLOGY VOCATIONAL SCHOOL STUDENTS BASED ON BOARDING SCHOOL SYSTEM

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**Abstract.** Currently, countries in the world place vocational secondary education (SMK) as the supporting economic development to increase national income which can improve the welfare of its people. This is because vocational education is more directed at the link and match program to produce educated personnel who are ready to use to enter various job exchanges in the era of modern industrial technology. However, seeing the phenomenon of juvenile delinquency which is increasing in graphs, the provision of character education is very important in fostering and educating students so that they are not only competent in their fields but also have good character, character and morals. One of the vocational schools that implements character education is SMK Plus Bina Teknik Ibadurrahman YLPI Kota Sukabumi, the education system is generally integral to the education system in Islamic boarding schools. The curriculum implemented in the education process at SMK Plus Bina Teknik Ibadurrahman YLPI Kota Sukabumi uses a combination of the formal education curriculum that is affiliated with the National Education Office, and the Islamic boarding school curriculum, where all educational activities are managed by Islamic boarding schools and are routine in nature. This study used a qualitative research methodology, using data from the population of the SMK students. Besides that, surveys, observations, and interviews were also carried out on related objects. The sampling technique was carried out by purposive sampling. The population in this study were students of class XII SMK Plus Bina Teknik Ibadurrahman YLPI Kota. From the results of the research conducted, it was found that the character education concept applied to SMK Plus Bina Teknik Ibadurrahman YLPI Sukabumi City is quite appropriate. This is evident from the process of implementing character values carried out by students at SMK Plus Bina Teknik Ibadurrahman YLPI City of Sukabumi and the implementation of the character education curriculum implemented at the SMK.

**Keywords:** concept and implementation; character education; vocational high schools; Islamic boarding schools

### I. INTRODUCTION

Education is essentially a process of maturation of the quality of life. Through this process, it is hoped that humans can understand the meaning and nature of life, as well as what and how to carry out life and living tasks correctly. Life is not only for living, but life must be truly meaningful and useful for other human lives, also life is to maintain the feasibility and existence of life itself, as the duty and function of humans as *abdullah* and *kholifatullah*. Therefore, the focus of education is directed at the formation of a superior personality by focusing on the process of maturing the qualities of logic, heart, character and faith. The pinnacle of education is achieving the point of perfection of quality of life (Mulyasana, [1]). Education carries a noble mission as a process of humanity and humanity, both natural and artificial. In Indonesia, national education is conceptualized as a function of developing capabilities and forming dignified national character and civilization and educating the nation's life. This is clearly stated in Law no. 20 of 2003 concerning the National Education System and other legal products (Danim [2]).

In Islam, education to shape and direct humans to be good is called moral education. Moral education has the same essence and meaning as character and moral education. The aim is to shape the child's personality so that he becomes a good human being, namely a good citizen of society and the state. Humans, society and good citizens adhere to certain social values which are heavily influenced by the culture of society and the nation (Asmani [3]). Education is a process of forming human character that never stops [4]. Therefore, character education is a culture to shape character in order to increase human dignity that lasts a lifetime (Hidayat [5]). Character education has the same essence and meaning as moral and moral education. The aim is to shape the child's personality so that he becomes a good human being, namely a good citizen of society and the state [6]. Humans, society and good citizens adhere to certain social values which are heavily influenced by the culture of society and the nation (Asmani, [3]). Therefore, the essence of character education in the context of education in Indonesia is the education of noble values originating from the Indonesian nation's own culture, which aims to foster the personality of the younger generation [7].

The purpose of character education is to improve the quality of implementation and educational outcomes that lead to the achievement of the formation of character and noble character of students as a whole, integrated and balanced [8]. Through character education it is hoped that students will be able to independently improve and use their knowledge, study and internalize and personalize character values and noble character so that they are manifested in everyday behavior. At the institutional level, character education in the formation of school culture, namely the values that underlie behavior [9], traditions, daily habits and symbols that are practiced by all school members and the community around the school. School culture is a characteristic, character or character and image of the school in the eyes of the public is clear (Muslich [10]).

Strengthening character education in the current context is very relevant to overcoming the ongoing moral crisis. Recognized or not recognized at this time there is a real and worrying crisis in society. The crisis included an increase in promiscuous sex, as well as the rampant rate of violence against children and adolescents. (Dinyati [11]) The urgency of character education and moral education have points of common ground, especially in terms of their orientation which both want to produce individuals who have positive character, morals or character. According to Al-Ghozali, there are two ways of educating morals, which can also be considered for application in character education. First, mujahadah and practicing good deeds. Second, the act is done repeatedly (Al-Ghazali [12]). This education is also pursued in two ways. First, asking for divine grace for the perfection of fitroh (events), so that lust and anger become straight and submissive to reason and religion. Second, seek the emergence of morals through mujahadah and riyadhah, namely by bringing oneself to the actions desired by these morals. In short, character, morals, or temperament will change with education and training (Al-Ghazali, Ihyā Ulumuddin [13]).

In order for the implementation of character education in schools to be successful, the main conditions that must be met include role models from teachers, staff, school leaders and school policy makers; character education is carried out consistently and continuously; as well as instilling the main character values (Wibowo [14]). One of the easiest scopes of character education to implement is the application of character education at the Vocational High School Boarding School. SMK (Vocational High School) Boarding School is a SMK that teaches IT (informatics and technology) as well as applies the values of monotheism and akhlakul karimah with the Islamic boarding school system. This Vocational Boarding School (Islamic boarding school based) is one of the best ways to create a young generation who has intellectual abilities in two scientific studies (the world and ukhrowi). Apart from having these scientific studies, all of that must be accompanied by morality, mentality, and accountability, to create civilized students. One of the SMKs that carries out their pesantren-based learning activities is Ibadurrahman YLPI Vocational School Plus Bina Teknik, Sukabumi City. SMK Plus Bina Teknik Ibadurrahman YLPI Sukabumi City

is one of the few vocational high schools in Indonesia that has a boarding school-based educational model. The curriculum implemented in the education process at SMK Plus Bina Teknik Ibadurrahman YLPI Kota Sukabumi uses a combination of the formal education curriculum affiliated with the National Education Office, and the Islamic boarding school curriculum where all educational activities are managed by the pesantren and are routine daily, weekly, monthly and yearly. Therefore, in addition to being given competencies according to the majors in the SMK, students are also given religious materials and moral development such as the vision, mission and goals of the SMK, namely to produce and produce graduates who have self-awareness that work is an obligation in the life of a Muslim. To prepare skilled, productive, innovative personnel who have advantages in the field of religious insight and morals.

This is very interesting because as a vocational high school that has the output of a ready-to-use workforce, they are required to enter the competitive world of work. With an age that is still relatively young and unstable, they are also required to have a good attitude and character. Thus, the concept of Boarding School education that integrates character and skill education is urgently needed because it will provide answers to meet the needs of the world of work for a workforce that is competent and has character.

## II. RESEARCH METHODS

This study uses a qualitative approach. The research was conducted at SMK Plus Bina Teknik Ibadurrahman YLPI, Sukabumi City, located in Tegallega, Lembursitu Village, Jl. Pelabuhan II and is about 8 km to the south of Pelabuhan Ratu. Standing on an area of approximately 2.5 hectares originating from the Tegallega endowment and the results of the business and development of the Ibaadurahman YLPI Islamic Education Foundation, Sukabumi City. The parties involved and play an active role in the implementation of character education at SMK Plus Bina Teknik Ibadurrahman YLPI City of Sukabumi are the primary data sources, based on the consideration that the data obtained is more accurate. This study also uses population and sample as data sources. The population is the entire data that the researcher makes as the main focus in an area or the scope and time of the research. (Zuriah [15]) While the sample is part or representative of the population studied. It is called sample research if it intends to generalize the results of sample research or raise research conclusions as something that applies to the population. (Arikunto [16]) The population in this study were all students of class XII SMK Plus Bina Teknik Ibadurrahman YLPI Kota Sukabumi, totaling 359 people, while the sample in this study was 108 students out of 359 (30%). The sampling technique was carried out purposively.

This study uses the validity and reliability of the instrument. The validity of the instruments used are construction validity, content validity and external validity. Data collection techniques used include observation, interviews, document studies and FGD (Focus Group Discussion). The technical process of data analysis begins

with examining all available data from various sources, both from documents, interviews and observations. The data analysis technique used is data reduction, data display and data interpretation.

### III. RESULTS AND DISCUSSION

In the process of implementing character education at SMK Plus Bina Teknik Ibadurrahman YLPI Sukabumi City, students were given a questionnaire that had to be answered to find out how they responded to the character education process at school. The population in this study were all students of class XII SMK Plus Bina Teknik Ibadurrahman YLPI Sukabumi City, totaling 360 people, while the sample in this study was 108 students out of 360 (30%). Some of the character values used as research material in this dissertation are:

#### 1. Honesty

If student honesty is based on the indicators, it can be presented as follows: First, honest in intention. Based on the results of the respondents listed in the table, honesty in intentions is stated often by 20 people 56% and sometimes by 16 people 44%, never 0%. Thus it can be concluded that the impact of honesty indicated on honesty in intentions is not significant. Because those who do that are sometimes almost a draw. Because, in the sometimes category it means that there are still doubts in the student's self to do the deed. Second, Honesty in speech. The result is that 15 people often do it by 42%, sometimes by 21 people 56%, never 0%. Thus the students of SMK, who practice honesty in utterances are still lacking because more are still hesitant to carry it out. Third, honesty in action. The result is that it is often done by 10 people by 28%, sometimes by 26 people by 72%, never by 0%. This means that students at SMK Plus Bina Teknik Ibadurrahman YLPI Sukabumi City who practice honesty in their actions are lacking.

#### 2. Trust

The nature of student trust based on the indicators is as follows: First, trust in assets. Based on the results of the respondents listed in the table, the trust in assets stated often is by 10 people 28% and sometimes by 25 people 69.3%, never by 1 person 2.7%. Thus it can be concluded that there are not many students at SMK Plus Bina Teknik Ibadurrahman YLPI in Sukabumi City who can be trustworthy in spending their wealth. Second, Trust to both parents. The result is that 21 people often do it at 58.3%, sometimes by 15 people 41.7%, never 0%. Based on the results of the questionnaire, 58% of students at SMK Plus Bina Teknik Ibadurrahman YLPI in Sukabumi City are able to trust new parents. This means that the nature of the student's trust towards his parents is still lacking. Third, Trust to the teacher. The result is that often do as many as 22 people by 61%, sometimes by 14 people 39%, never 0%. The nature of the students' trust towards their teacher is more when compared to the nature of the students' trust towards their parents. This means that students at SMK Plus Bina Teknik Ibadurrahman YLPI Kota Sukabumi are more trustworthy to

their teachers than to their parents. Fourth, Trust in religion. Students who often do as many as 14 people 39%, sometimes by 22 people 61%, never 0%. When looking at the results of the questionnaire, it can be concluded that the students of SMK Plus Bina Teknik Ibadurrahman YLPI Kota Sukabumi are still lacking in carrying out their religious mandate. It can be seen from these results, which often do just 39%.

#### 3. Embarrassed

The shameful morals of students based on the indicators are: First, Shame of committing a sin, often by 17 people 47.2%, sometimes by 19 people 52.8%, never 0%. Students who often feel ashamed when they commit sins are less when compared to those who are still unsure between being ashamed and not. This shows that there are some students who do not feel ashamed if they commit sins. Second, embarrassed to make mistakes to teachers, often embarrassed when making mistakes to teachers as many as 13 people 36%, sometimes embarrassed as many as 19 people 52.8%, and never embarrassed when making mistakes to teachers as many as 4 people 11.2%. The results show that most students at SMK Plus Bina Teknik Ibadurrahman YLPI Kota Sukabumi are sometimes ashamed of making mistakes to their teachers. Even the most surprising thing is that there are 11.2% of students who never feel ashamed even though they have made mistakes to the teacher. Third, Shame to do wrong to both parents. Often embarrassed when making mistakes to both parents as many as 30 people 83.3%, sometimes embarrassed as many as 6 people 16.7%, never ashamed 0%. The results of the questionnaire show that the majority of SMK students feel ashamed if they do wrong to both parents. While those who are sometimes embarrassed are only a few, namely 16.7%. Fourth, Shame to cheat during the exam. Often feel embarrassed when cheating during exams as many as 15 people 41.7%, sometimes embarrassed as many as 21 people 58.3%, never embarrassed 0%. When looking at the results of the questionnaire, it shows that most students are sometimes ashamed of cheating and sometimes do not feel ashamed. This is proven by stating that sometimes they are embarrassed by 58.3%.

#### 4. Affection

The morals of student affection based on the indicators are: First, love for both parents. Often have feelings of love and affection for both parents as many as 31 people 97.2%, sometimes there is affection and sometimes there is not as much as 1 person 2.8%, never 0%. Based on the results of the questionnaire, it shows that the majority of Ibadurrahman YLPI Vocational School Plus Bina Teknik students in Sukabumi City have a good sense of affection for their parents. There are only a few who sometimes have affection for both parents, and sometimes they don't, namely 2.8%. Second, affection for relatives. Often have feelings of love and affection for close relatives as many as 24 people 66.7%, sometimes there are feelings of love and affection for close relatives as many as 12 people 33.3%, never have feelings of affection 0%. Based on the results of the questionnaire, the majority of Ibadurrahman YLPI Vocational School Plus Bina Teknik students in Sukabumi City have a sense of affection for their close relatives. Third, love for the teacher. Often have

feelings of love and affection for teachers as many as 33 people 91.7%, sometimes there are feelings of love and affection for teachers, sometimes there are not as many as 3 people 8.3%. Never felt love and affection for the teacher 0%. Based on the results of the questionnaire, it shows that the majority of Ibadurrahman YLPI Vocational School Plus Bina Teknik students in Sukabumi City have a sense of love and affection for their teachers. Fourth, affection for friends. Often have feelings of love and affection for friends as many as 27 people 75%, sometimes there is and sometimes there is no feeling of affection for friends as many as 9 people 25%. There has never been affection for friends 0%. On the basis of the results of the questionnaire, it shows that the majority of students at SMK Plus Bina Teknik Ibadurrahman YLPI Kota Sukabumi have a sense of love and affection for their friends.

### 5. Politeness

The good manners of students based on the indicators are as follows: First, courtesy to both parents. Often carry out courtesy to both parents as many as 24 people 66.7%. Sometimes carrying out courtesy to both parents, sometimes not as much as 12 people 33.3%. Never carry out courtesy to both parents 0%. Based on the results of the questionnaire, it shows that most of the Ibadurrahman YLPI Vocational School Plus Bina Teknik students in Sukabumi City practice good manners to their parents. Second, courtesy to the teacher. Often carry out courtesy to teachers as many as 28 people 77.8%. Sometimes carrying out sometimes not as much as 8 people 22.2%. Never carry out courtesy to teachers 0%. On the basis of the results of the questionnaire, it can be concluded that the majority of students practice courtesy towards the teacher. Even if you look at the percentage, it is more polite and polite to teachers than to both parents. Third, Politeness to anyone. Often carry out courtesy to anyone as much 25 people 69.4%. Sometimes carrying out sometimes not as many as 11 people 30.6%. Never practice courtesy to anyone 0%. When looking at the results of the questionnaire, it can be concluded that most students carry out courtesy to anyone.

### 6. Be patient

The patient morals of students based on the indicators are as follows: First, be patient in carrying out God's commands. Often have a feeling of patience in carrying out all God's commands as many as 15 people 41.7%. Sometimes patient and sometimes not as much as 21 people 58.3%. Never feel patient in carrying out God's commands 0%. On the basis of the results of the questionnaire, it shows that the students of SMK Plus Bina Teknik Ibadurrahman YLPI City of Sukabumi are mostly impatient in carrying out God's commands. Second, Patience in staying away from Allah's prohibition. Often feel patient in staying away from Allah's prohibition as many as 20 people 55.6%. Sometimes patient and sometimes impatient in avoiding Allah's prohibition as many as 16 people 44.4%. Never patient in staying away from God's ban 0%. If you see these results, there is little difference between those who are patient in avoiding Allah's prohibitions and those who are hesitant to be patient in avoiding Allah's prohibitions. It's just that there are more people who are patient in avoiding Allah's prohibitions, even

though the difference is only slight, namely 11.2%. Third, Patience in the face of adversity. Often feel patient when facing a disaster as many as 16 people 44.4%. Sometimes patient, sometimes impatient in the face of disaster as many as 20 people 55.6%. Never patient in the face of 0% disaster. When given a test or trial in the form of a disaster, from the results of the questionnaire, most students were impatient in dealing with it. Although the difference with those who are sometimes patient is not that much, namely 11.2%.

### 7. Discipline

Student discipline morals based on the indicators are as follows: First, Discipline when at home. Often doing discipline when at home as many as 12 people 33.3%. Sometimes disciplined, sometimes not disciplined as many as 24 people 66.7%. Never exercise discipline when at home 0%. When looking at the results of the questionnaire, most of the students at SMK Plus Bina Teknik Ibadurrahman YLPI Sukabumi City do not exercise discipline at home. This can be seen from the percentage of discipline that is only 33.3%. While those who sometimes do it are much larger, namely 66.7%. Second, Discipline When at school. Often implementing discipline when at school as many as 17 people 47.2%. Sometimes disciplined, sometimes not disciplined as many as 19 people 52.8%. While those who have never been disciplined are 0%. Thus it can be concluded that students who carry out discipline in schools are not yet dominant. This is evident from the results of the questionnaire, only 47.2% have implemented discipline in schools. Third, Discipline everywhere. Often do discipline anywhere as many as 15 people 41.7%. Sometimes implementing discipline, sometimes not being disciplined wherever they are as many as 21 people 58.3%. Never disciplined anywhere 0%. From these results, it means that when students are outside school or outside the home, they still lack discipline. Because only 41.7% actually carry out discipline wherever they are.

### 8. Independent

Students' independent morals based on the indicators are as follows: First, independent when at school. Often independent when at school as many as 11 people 30.6%. Sometimes independent, sometimes not as much as 23 people 63.9%. Never independent when at school as many as 2 people 5.5%. Based on the results of the questionnaire, it can be concluded that the majority of Ibadurrahman YLPI City Vocational School Plus Bina Teknik, Sukabumi City, cannot be independent when at school. There are even 5.5% of these students who have never been independent at school. Second, Independent When at Home. Often independent when at home as many as 7 people 19.4%. Sometimes independent, sometimes not as many as 29 people 80.6%. Never independent when at home 0%. If you look at these results, the majority of vocational students cannot be independent when they are at home. This can be seen from the results of the questionnaire which were truly independent at home, only 19.4%. Third, independent when wherever you are. Often independent when anywhere as many as 9 people 25%. Sometimes independent, sometimes not as much as 27 people 75%. Never independent when anywhere 0%. When looking at the results of the questionnaire, only 25% of students stated

that they were ready to be independent wherever they were. This means that most of them are not ready to become independent students wherever they are.

### 9. Tawadu'

The morals of tawadhu' or humble students based on the indicators are as follows: First, being humble when at school. Often have feelings of humility when at school as many as 7 people 19.4%. Sometimes there is a feeling of humility, sometimes there are not as many as 23 people 63.9%. There was never a feeling of humility when at school there were 23 people 16.7%. If you look at these results, it shows that only a few students in SMK really have feelings of humility, namely 19.4%. In fact, there are 16.7% of students who have no humble feelings at all. Second, Humble when wherever you are. Often have feelings of humility when anywhere as many as 12 people 33.3%. Sometimes there is a feeling of humility when wherever you are and sometimes there are not as many as 24 people 66.7%. Never had 0% humble feelings. Thus, based on the results of the questionnaire, there were only a few students who truly had feelings or humility when they were anywhere, namely only 33.3%. While the others are still unstable, sometimes there is a feeling of humility and sometimes there is no feeling of humility at all.

### 10. Hard Work

The hard work of students based on the indicators is as follows: First, work hard in studying. Often work hard or seriously in learning 33.3%. Sometimes hard work in studying, sometimes not 66.7%. Never hard work in learning 0%. If you look at the results of the questionnaire, there are still very few students who are serious about their studies, namely only 33.3%. While the others as much as 66.7% are still in the category sometimes really sometimes not. Second, work hard at work. Often work hard at work 38.9%. Sometimes hard work at work, sometimes not 61.1%. Never work hard at working 0%. If you look at the results of the questionnaire, it means that only a few students at SMK Plus Bina Teknik Ibadurrahman YLPI Sukabumi have the nature of work. hard at work, which is only 38.9%. While others, sometimes there is a sense of hard work at work and sometimes there is none. Third, hard work in achieving goals. Often have a sense of hard work in achieving goals 91.7%. Sometimes there is a feeling of hard work in achieving goals, sometimes there is not 8.3%. There is never a feeling of hard work in achieving 0% goals. Based on the results of the questionnaire, it can be concluded that the majority of SMK students have a strong inner spirit reached its goal of 91.7%. From the results of the study it can be concluded that the majority of students at SMK Plus Bina Teknik Ibadurrahman YLPI Sukabumi City are used to doing hard work, so that it can motivate students to always work.

### 11. Discussion

SMK Plus Bina Teknik Ibadurrahman YLPI Kota Sukabumi is essentially an institution that implements the concept of Islamic education based on the Qur'an and al-Sunnah. The operational concept of the foundation is an accumulation of the processes of acculturation, inheritance and development of Islamic religious teachings, Islamic

culture and civilization from generation to generation. The term "Integrated" in the perspective of Islamic boarding schools is intended as a reinforcement (tawkid) of Islam itself. The point is that Islam is complete, comprehensive, integral, not partial, syumuliah, not juz'iyah. This is the main spirit in the da'wah movement in the field of education and as a resistance to secular understanding, dichotomy and juz'iyah. In its application, SMK Plus Bina Teknik Ibadurrahman YLPI City of Sukabumi is an institution that applies an approach to providing education by combining general education and religious education into one curriculum building. SMK Plus Bina Teknik Ibadurrahman YLPI Sukabumi City also emphasizes integration in learning methods so that they can optimize the cognitive, affective and psychomotor domains. The implications of this integration demand the development of a rich, varied learning process approach that uses broad and flexible media and learning resources.

SMK Plus Bina Teknik Ibadurrahman YLPI Sukabumi City also combines aqliyah, ruhiyah, and bodily education. That is, Islamic boarding schools seek to educate students to become children who develop their intellectual and intellectual abilities, increase the quality of their faith and devotion to Allah SWT, develop noble morals, and also have health, fitness and skills in their daily lives. In addition, SMK Plus Bina Teknik Ibadurrahman YLPI Sukabumi City combines the involvement and active participation of the learning environment, namely: school, home and community. Islamic boarding schools seek to optimize and synchronize the roles of teachers, parents and the community in the process of school management and learning so that there is a constructive synergy in building student competence and character. Parents are actively involved in enriching and giving adequate attention to their children's educational process. Meanwhile, visiting activities or interactions outside of school are efforts to bring students closer to the real world that exists in society. In the teaching and learning process, Ibadurrahman YLPI Vocational School Plus Bina Teknik, Sukabumi City, prioritizes research studies in the field of implementing curriculum integration, including: Application of Integration-Based Curriculum, Competency-Based Curriculum, and Community-Based Curriculum.

Integration-Based Curriculum is a totality system consisting of components that are interconnected and interact both between components and between components and between components and the whole, in order to achieve the goals previously determined. This means an integrated curriculum organization, a form of curriculum that eliminates the boundaries between various subjects and presents learning materials with the intention of presenting learning materials in a unique and or overall form. (integrated curriculum). The curriculum is designed based on an integrated system that considers input, process and product components in a balanced and equal manner. Competency-based curriculum is a set of plans and arrangements regarding competencies and learning outcomes to be achieved by students, assessments, teaching and learning activities and empowering educational resources and developing schools. In the process of developing a competency-based curriculum, it does not only

require technical skills from the developer in developing various curriculum components, but also must understand the various factors that influence it. In this case, of course, curriculum innovation is needed. The basic principle of competency-based curriculum innovation is to focus on abilities in the field of knowledge, attitude skills which are manifested in the form of actions both academic and occupational competencies. Cultural and temporal. The basic principle of community-based curriculum innovation is the teacher as a facilitator and students to be active, creative in solving problems.

The community-based curriculum developed at SMK Plus Bina Teknik YLPI Sukabumi City is a characteristic that is really very different from any SMK school in the city or Sukabumi Regency. Where in the implementation of a community-based curriculum. The implementation of teaching and learning activities at SMK Plus Bina Teknik YLPI always focuses on knowledge that is really needed in the community. One example, every class XII student is required to be able to preach, and the boys must also be able to preach Friday sermons and all matters related to community needs in terms of religious development and social development, including the community economy.

#### IV. CONCLUSION

Based on the results of the analysis it can be concluded that the purpose of character education at SMK Plus Bina Teknik Ibadurrahman YLPI Kota Sukabumi is to foster students to become muttaqin beings who are intelligent, have noble character and have skills that provide benefits and benefits to mankind, by having 10 (ten) character. In addition, they are also required to achieve social and religious goals. While the curriculum used, in addition to consisting of exact, social, personality, and religious groups, is also integrated with the pesantren curriculum. So that the program held is adjusted to Islamic boarding school activities. The implementation of character education at SMK Plus Bina Teknik Ibadurrahman YLPI Sukabumi City is still weak. It can be seen from the number of students who have characters that have not been established/istiqomah. Of course, all organizers need to always improve it, especially supervision and guidance that is carried out continuously. The concept of pesantren-based character education that can be implemented in Sukabumi City/Regency Vocational High Schools, especially must be strengthened in the 10 observed characters, namely: honesty, trustworthiness, shame, love, compassion, politeness, courtesy, patience, discipline, independence, self-respect, and work hard.

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