Jurnal Profesi Pendidikan dan Keguruan ALPHATEACH, Vol. 6 No. 1, 104 - 109
ISSN : 2809-462X

ISLAMIC RELIGIOUS EDUCATION STRATEGIES IN PREVENTING ETHICAL ANOMALIES IN TAKHASSUS AL-QUR'AN VOCATIONAL SCHOOL IN WONOSOBO

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ARTICLE INFO

***Article history*:**
Received : 29/04/2026
Accepted : 01/07/2026
Published : 03/07/2026

***Keywords*:**
Ethical Anomaly
Islamic Boarding School
Islamic Character
Islamic Religious Education
Learning Strategies

ABSTRACT

Ethical anomalies among students are a serious issue that requires strategic handling through education. This study aims to describe the Islamic Religious Education (PAI) strategy in preventing ethical anomalies at SMK Takhassus Al-Qur'an Wonosobo, identify the strategies implemented by the school, and analyze the supporting and inhibiting factors. The method used is descriptive qualitative research with data collection techniques through observation, in-depth interviews, and documentation. Research informants included the principal, PAI teachers, Guidance and Counseling (BK) teachers, and students. The results show that SMK Takhassus Al-Qur'an Wonosobo applies four main PAI strategies, namely: (1) teacher role model strategy; (2) habituation strategy through religious activities such as reciting istighosah, congregational Dhuhur prayer, and the habituation of smiling, greeting, and saluting; (3) Islamic values strategy through intracurricular and extracurricular activities; and (4) strategy for handling and monitoring deviant behavior through a points and remission system. Supporting factors include a conducive Islamic boarding school environment, commitment from all teaching staff, and a program to preserve the uniqueness of the Quran. Inhibiting factors include the uncontrolled influence of digital media and the gap between moral understanding and daily practice. This study concludes that an integrated approach between Islamic Religious Education (PAI) learning in the classroom and religious practices in the boarding school environment has proven effective in preventing ethical anomalies among students.

1. INTRODUCTION

Islamic Religious Education (IRE) serves as the primary foundation for shaping students' moral character, which significantly influences how people behave and interact in social life. In today's era, various ethical anomalies among students have become a critical issue that demands attention. These ethical anomalies include behavior that deviates from social and religious norms, such as a decline in a sense of responsibility and honesty, rude behavior, a loss of respect, a fading

attitude of tolerance, and involvement in actions that violate the law and ethics, both in the school environment and in society Rozi.

Ethical deviations among adolescents have become a growing concern within educational contexts, particularly as schools are expected to play a central role in shaping students' moral conduct alongside academic achievement. Several reported incidents, such as bullying cases at SMP Negeri 1 Blora, Central Java, and instances of students displaying disrespectful behavior toward teachers after being reprimanded, highlight the persistence of behavioral and ethical issues in school environments. While these cases cannot be generalized to represent the overall moral condition of adolescents, they indicate the importance of examining factors that may contribute to ethical lapses among students. Therefore, strengthening ethical awareness and character formation in educational settings remains an important agenda for preventing such behaviors and promoting responsible student conduct (Hudi et al., year).

The factors contributing to ethical anomalies among adolescents can be divided into internal and external factors. Internal factors include an identity crisis, poor self-control and emotional regulation, and a lack of understanding of religious teachings. Meanwhile, external factors include a dysfunctional family environment, negative peer group influences, uncontrolled exposure to digital media, and an educational system that prioritizes intellectual intelligence over moral and spiritual intelligence Desmita. According to Abdul Majid and Dian Andayani, PAI strategies must include cognitive learning aspects to enhance religious knowledge, affective aspects to foster Islamic attitudes and values, and psychomotor aspects to develop skills in performing religious rituals and applying Islamic teachings in daily life. Strategies that can be implemented include teacher role modeling, habit formation, guidance, and monitoring of student behavior Marzuki.

SMK Takhassus Al-Qur'an Wonosobo is an Islamic-based vocational school located in Wonosobo Regency, Central Java. This school implements a boarding school system that enables comprehensive character development of students 24 hours a day. Additionally, the school offers a specialized Quran memorization program, which is a hallmark of the institution, as well as a strong pesantren-based school culture Shodiqoh & Sutoyo. Although the vision is noble, the challenges in achieving this goal are considerable. There remains a gap between the moral knowledge students acquire and its application in real life. Based on this background, this study aims to: (1) describe PAI strategies for preventing ethical anomalies among students; (2) identify the strategies implemented by the school; and (3) analyze the factors supporting and hindering the implementation of these strategies at SMK Takhassus Al-Qur'an Wonosobo.

Relevant prior studies have explored various approaches to addressing student moral and social deviance in educational settings. Munjidah, for instance, examined PAI teachers' strategies in preventing student deviant behavior in two vocational high schools in Purwokerto and found that preventive, repressive, and curative approaches were effective in managing student misconduct. Similarly, Muhammad Fahri Ali highlighted the role of PAI teachers in responding to moral crises at SMP N 10 Magelang, emphasizing the centrality of teacher intervention in shaping student behavior. Shodiq and Kuswanto (2024) further underlined the importance of exemplary behavior (uswah hasanah) and habit formation (ta'widiyah) in strengthening students' religious character. However, these studies primarily focus on the role of individual teachers and instructional strategies within general school contexts. Less attention has been given to how such strategies are institutionalized within pesantren-based vocational schools that integrate specialized

Qur'anic programs. Therefore, this study extends the discussion by examining PAI strategies at the institutional level, focusing on how they are systematically implemented within a vocational high school environment embedded in a pesantren-based Qur'anic learning framework.

2. METHOD

This study employs a descriptive qualitative research design aimed at providing an in-depth understanding of phenomena as they naturally occur in the field (Sugiyono). This approach is considered appropriate because the study focuses on Islamic Education (PAI) strategies in preventing ethical violations, which require a detailed exploration of processes, meanings, and contextual practices in their implementation.The research procedure includes several stages, namely research design formulation, field data collection, data analysis, and interpretation of findings. Data were obtained through observation, interviews, and document analysis to capture comprehensive information regarding PAI strategies in the school setting. The collected data were then analyzed using qualitative data analysis techniques, including data reduction, data display, and conclusion drawing, to ensure that the findings accurately reflect the phenomena under study.

3. RESULTS AND DISCUSSION

3.1. The Concept of Islamic Religious Education in SMK Takhassus Al-Qur'an Wonosobo

The ethical conduct of students at SMK Takhassus Al-Qur'an Wonosobo is generally within reasonable limits that is, the issues are minor and can be addressed through ongoing guidance. The most prevalent types of misconduct are disciplinary violations, such as tardiness, unexcused absences, skipping class, and the use of inappropriate language among peers. No serious violations, such as school brawls, drug use, or sexual violence, were found. The concept of Islamic education at SMK Takhassus Al-Qur'an Wonosobo is not limited to classroom instruction alone but is implemented comprehensively and is interconnected with all aspects of school life. Guidance counselor Mr. Muhammad Husni Sadikin, S.Psi.I., emphasized that the core of the entire strategic concept is setting a good example, as students tend to imitate the behavior they observe directly from their teachers. Therefore, all educators are required to serve as role models for their students at school.

3.2. Implementation of Islamic Religious Education Strategy in Preventing Ethical Anomalies at SMK Takhassus Al-Qur'an Wonosobo.

First, the Moral Modeling Strategy (Teacher Role Model). Islamic Religious Education teachers and all educational staff act as role models (uswah hasanah) in their daily school life. Teacher Hayatudin stated: "We don't just teach Islamic values in class, but we must demonstrate them through concrete behavior. Students learn more easily from what they see than from what they hear." This role model includes the habit of praying in congregation with students, interacting with them, being punctual, and using polite language. This aligns with the findings of Shodiq and Kuswanto (2024) that teacher role models significantly influence student character formation.

Second, the Habituation Strategy (Ta'widiyah). The school implements structured and routine religious practices every day. These practices include: morning Qur'an memorization, congregational Dhuha and Dhuhur prayers, weekly istighosah (Islamic remembrance), and a culture of greeting, smiling, and greeting within the school environment. Principal Muhammad Sabiqul Khoir emphasized: "This habituation program is not simply a routine, but rather an effort to gradually and consistently internalize the values of the Qur'an into students' character." This approach aligns with Marzuki's theory that repeated and systematic habituation gradually forms a strong religious character.

Third, Traditional Strategies and Islamic Counseling Guidance. Islamic Religious Education teachers and guidance counselors collaborate to provide advice, direction, and counseling based on Islamic values. Guidance counselor Muhammad Husni Sadikin explained that the counseling approach implemented is empathetic, humanistic, and grounded in Islamic values. Students experiencing problems are guided to understand the root of their problems and gradually improve themselves. This system is also reinforced by an Islamic values-based group guidance program for early prevention Risdiantoro.

Fourth, Supervision Strategy through a Point System and Parent Collaboration. The school implements a points system for violations combined with a remission system (point reduction) for students who demonstrate behavioral improvement. If a student's violations exceed a certain threshold, the school calls in parents to work together to find a solution. This strategy creates a sense of responsibility and a deterrent effect, while also maintaining synergy between the school and the family in fostering students' moral development Yetnasari.

3.3. Supporting and Inhibiting Factors of Islamic Religious Education Strategies to Prevent Ethical Anomalies at the Wonosobo Al-Qur'an Takhassus Vocational School.

The implementation of Islamic Religious Education (PAI) strategies in preventing ethical deviations at SMK Takhassus Al-Qur'an is influenced by both internal and external factors. Internal factors appear to play a dominant role in supporting the effectiveness of these strategies, particularly through students' self-awareness and self-reflection in regulating their behavior. This internal awareness enables students to better understand moral values taught in learning activities and apply them in daily conduct. In addition, the success of these strategies is also supported by external factors such as the role of teachers, school environment, and habituation programs that reinforce Islamic character development. However, the internal factor of student self-awareness remains a key determinant in ensuring that the educational strategies implemented are effectively internalized and reflected in student behavior.

3.3.1. Supporting Factors

Full support from school management is the most fundamental supporting factor. Principal Muhammad Sabiqul Khoir ensures that Islamic Religious Education (PAI) strategies are formally integrated into the annual Education Unit Curriculum (KSP), developed through a workshop at the beginning of the school year. Furthermore, the school conducts annual Islamic Religious Education (PAI) class supervision, monthly evaluations, and tiered assessments (PTS, End-of-Semester Assessment, and End-of-Year Assessment) to ensure the quality of the implementation

of Islamic Religious Education (PAI) strategies. A digital point system as a coordination facility is an innovation that strengthens the effectiveness of supervision. This system enables structured, data-driven coordination between Islamic Religious Education (PAI) teachers, guidance counselors, homeroom teachers, and the principal. This collaboration ensures that ethical anomaly cases are handled comprehensively and without overlap.

Adequate supporting facilities such as a prayer room, computer lab, library, and music studio contribute to a conducive learning environment. These facilities support the optimal implementation of religious activities and habituation programs. Positive student engagement and awareness are developing. Several students' testimonies that they experienced significant changes in their religious behavior and understanding after attending SMK Takhassus Al-Qur'an demonstrate that the Islamic Religious Education (PAI) strategy is able to address the students' internal dimensions, not just their outward behavior. The implementation of an Islamic religious education strategy that internalizes Islamic values allows students to live in an atmosphere that consistently focuses on cultivating worship and discipline. Furthermore, the full support of the principal and collaboration between educators are crucial for maintaining the sustainability of the strategy.

3.3.2. Inhibiting Factors

The characteristics of Generation Z, which tends to have low learning motivation, pose a pedagogical challenge. Extra efforts are needed to motivate students, as their responses to assignments tend to be less enthusiastic, the influence of technology and social media is the biggest obstacle faced. Schools have implemented a policy of collecting cell phones during class hours, but this challenge has not been fully resolved because similar behavior occurs outside of school hours. Family influence is also a significant obstacle, especially for students from broken homes or parents who work away from home. These conditions can impact students' moral and emotional self-control. Furthermore, limited supervision outside of school also poses a challenge because schools cannot always monitor student behavior outside the educational environment. The gap in basic Islamic skills among students is a barrier that impacts the effectiveness of the strategy. Nearly 50 percent of students come from public junior high schools that do not emphasize religious education, resulting in significant disparities in Qur’an reading ability and understanding of Islamic values. This situation requires Islamic Religious Education (PAI) teachers to pay extra attention to groups of students with limited basic Islamic skills. Overall, these supporting and inhibiting factors indicate that implementing Islamic religious education strategies requires strong synergy between the school environment, family, and community. If environmental support is strong, the moral development strategy will be more likely to succeed. However, if these obstacles are not properly addressed, the process of preventing ethical anomalies will be less than optimal. The most significant contributing factor to the success of the Islamic Religious Education (PAI) strategy at SMK Takhassus Al-Qur'an is the synergy between the Islamic boarding school environment, the boarding system, the structured religious program, and the commitment of the school management. This combination creates an educational ecosystem conducive to the development of students' Islamic character.

4. CONCLUSION

Islamic Religious Education (PAI) at SMK Takhassus Al-Qur'an Wonosobo plays a key role in preventing student ethical deviations by integrating moral, spiritual, and social character development beyond formal religious instruction. Student misconduct is generally limited to minor issues such as lateness, absenteeism, impolite language, and dating behavior, with no severe violations reported, indicating overall effectiveness of the program. The PAI strategy is implemented through three integrated approaches: preventive measures (e.g., Living Qur'an, teacher role modeling, value integration, and habituation), repressive-educative actions (e.g., digital violation points, graded sanctions, and parental involvement), and curative-rehabilitative efforts (e.g., worship-based remediation, Islamic counseling, and stakeholder dialogue). This implementation is supported by strong institutional commitment, structured evaluation, teacher collaboration, and increasing student awareness. However, its effectiveness is challenged by external factors such as digital media influence, generational characteristics, family conditions, and varying levels of religious understanding, highlighting the need for stronger collaboration between schools, families, and the wider community.

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