

CONTROVERSY IN THE INTEGRATION OF VOCATIONAL CURRICULUM AND ISLAMIC VALUES: BETWEEN GLOBAL ADAPTATION AND LOCAL IDENTITY

Shalihin

Universitas KH Mukhtar Syafaat, Banyuwangi
Indonesia
e-mail: sholihinmu1984@gmail.com

ABSTRACT

This research aims to explore the controversy in integrating Islamic values into vocational education curriculum while balancing local identity and global adaptation. Using qualitative methods, including interviews with educators and students, this research revealed several main findings. First, educators face significant difficulties in balancing Islamic values with the demands of global competence. Second, Islamic values are seen as very relevant for providing a moral foundation in vocational education. Finally, a holistic approach is needed that involves all stakeholders to design a curriculum that is relevant and competitive. The study concludes that although integrating Islamic values into vocational education presents challenges, it is important for developing graduates who are morally grounded and globally competitive.

Keywords: *Curriculum integration, Islamic values, Global adaptation, Local identity.*

A. Introduction

Vocational education is a very important field of education to prepare the younger generation to enter the world of work. In the era of industrial revolution 4.0, education is required to follow developments in technological progress (Purwanto, Hartono, and Wahyuni 2023). Vocational Schools are vocational schools whose graduates will enter the business world, the industrial world and the world of work (dudika) which of course are required to follow technological developments in the 4.0 era. In order to prepare qualified human resources who are ready to

compete in the digital era, education needs to adapt to the curriculum used. Likewise, vocational education which is under the auspices of Islamic boarding schools, has the same obligation, namely following technological developments in the 4.0 era (Wardani 2022). At the beginning of the development of education, Islamic boarding schools were the center of religious education which had a concept of simplicity. The long journey has changed many things in the education system in highly adaptable Islamic boarding schools, which includes the demand to adjust and adapt in the global world (Fuady 2020). Minhajut Thulab Vocational School, as an institution under the auspices of the Minhajut Thullab Banyuwangi Foundation, has the same ideals, namely preparing qualified human resources who are ready to compete in the digital era.

The integration of the vocational education curriculum with Islamic values in Indonesia is an interesting and often controversial topic. The main point of this discussion is how to combine a strong local identity with the need to adapt globally. On the one hand, there is a push to maintain and teach Islamic values which have become part of local cultural identity (Chuanchen and Zaini 2023). On the other hand, there is a need to meet global standards in vocational education so that graduates can compete in the international job market.

The main reason behind this integration is to create graduates who not only have the technical skills needed in the era of globalization, but also have strong character and ethics based on Islamic values. Globalization brings rapid changes in the world of work and technology, so students need to be prepared with relevant and up-to-date skills (Ama and Emetarom 2020). However, without maintaining local and Islamic values, there are concerns that the younger generation will lose identity and morality which is important in life in the future (Lundeto 2023).

Several studies show that schools that try to integrate vocational

Volume: 2, No.2 (Nopember 2024)

curricula with Islamic values face several challenges. According to interviews with several teachers and students, they found it difficult to balance these two aspects (Hamami and Nuryana 2022). One of them stated that the focus on increasing technical competence often leads to neglect of Islamic values. In addition, other research shows that there is resistance from some students and teachers who feel that excessive emphasis on one aspect reduces the overall effectiveness of learning (Sya'bani 2023).

Thus, it is important for us to understand that the integration of the vocational education curriculum with Islamic values requires a more holistic and structured approach (Lailiyah and Imami 2023). Clear guidance and support from various parties is needed to ensure that these two aspects

can be integrated in a balanced way. In this way, students will not only be ready to face global challenges, but will also have strong character based on Islamic values.

B. Method

The research method used in this study is a qualitative approach. This was chosen because this approach is able to explore in depth the phenomena that occur in the context of curriculum integration. (Creswell 2012) This approach allows researchers to understand complex social, cultural and educational dynamics through direct interaction with research subjects. Qualitative approaches are well suited to exploring poorly understood social phenomena and to understanding research participants' perspectives in depth. (Creswell 2012) In the context of this research, a qualitative approach will help researchers to understand how

Volume: 2, No.2 (November 2024)

the controversies that occur in the integration of vocational education curricula are implemented, the challenges faced, and the opportunities that can be exploited.

The type of research used in this study is a case study. Case studies are chosen because they provide an opportunity to study a single case in depth and detail, especially when the boundaries between phenomenon and context are unclear (Yin 2018). In this research, Minhajut Thulab Vocational School was used as the institution being analyzed. This research focuses on the controversy that occurs in the process of integrating the vocational education curriculum in the face of Islamic values, and pays attention to the challenges and opportunities that arise. This case study combines various data collection methods to provide a comprehensive picture of the situation on the ground (Weyant 2022).

The data sources in this research consist of primary and secondary data. Primary data was obtained through in-depth interviews with teachers, students and principals at the vocational school which was the object of research. Secondary data includes curriculum documents, syllabi, learning modules and school reports that are relevant to the research topic.

Data collection techniques used include in-depth interviews, participant observation, and document analysis. In-depth interviews were conducted to obtain direct views and experiences from participants. Participatory observation is carried out to directly observe the implementation of the curriculum in the field. Document analysis is used to understand the curriculum framework and learning materials used.

To ensure the validity of the data, this research uses triangulation techniques. Triangulation is carried out by combining various data sources and data collection methods. In addition, member checking is carried out by asking participants to review interview results and interim

243

Controversy In The Integration Of Vocational Curriculum And Islamic Values:
Between Global Adaptation And Local Identity

[Shalihin](#)

Volume: 2, No.2 (Nopember 2024)

findings to ensure the accuracy of the researcher's interpretation (Bans-Akutey and Tiimub 2021).

The data analysis technique used is thematic analysis. The data analysis process begins with transcription of interview data, observations and documents. Next, the researcher conducted

coding to identify the main themes that emerged from the data. These themes were then analyzed in depth to understand patterns and relationships between themes, and to answer research questions (Campbell et al. 2021).

It is hoped that this research design can provide an in-depth understanding of the controversy in the integration of the vocational education curriculum and Islamic values at Minhajut Thulab Vocational School and offer practical solutions to overcome the challenges faced in the integration process.

C. Results And Discussion

The informants in this research consisted of Minhajut Thulab Vocational School stakeholders such as the principal, teachers, parents and students. From the results of interviews with informants, researchers obtained various points of view regarding curriculum integration at Minhajut Thullab Vocational School. Each informant has a position or position code that is used for identification in research.

Difficulty Balancing Islamic Values and Global Competence

In efforts to integrate vocational education curricula and Islamic values, some teachers face significant challenges in balancing the demands of globalization with the need to maintain local and Islamic values. TPm Productive Teacher, Asri Mas seenin, explained that

Volume: 2, No.2 (Nopember 2024)

increasing technical competency standards often ignores the importance of Islamic values education. "Globalization

requires us to continue to raise the standards of students' technical competency. However, I often feel that this focus ignores the importance of Islamic values. We need more guidance on how to integrate these two aspects in a balanced way," he said (GTPm-05) .

Another teacher, Moh. Saifulloh, added that limited time and resources were the main obstacles. "The biggest challenge is limited time and resources. Students must prepare themselves for global standard competencies, so that Islamic values lessons often do not receive enough attention," he explained (GTKJ-06). Apart from that, there are also students who feel burdened by the double burden of global and local demands. As stated by one of the students, Nabila Azka M, "Limitations of time and ability force me to only focus on one aspect of global competence and Islamic values" (SW-09). Most students respond positively to the integration of Islamic values, but there are also those who find it difficult to achieve high global standards.

From the interview above, it shows that globalization encourages an increase in students' technical competency standards in vocational education. However, this strong focus on global standards often ignores the importance of education in Islamic values. Clearer guidance is needed to integrate these two aspects in a balanced manner. The challenges faced include limited time and resources, which means that Islamic values lessons do not receive enough attention. Students must prepare themselves to meet global competency standards, which often makes it difficult for educators to provide holistic education. (Sutrisna and Rozak 2023) Therefore, educators need innovative pedagogical strategies that are able to insert Islamic values in technical lessons and ensure students

245

Controversy In The Integration Of Vocational Curriculum And Islamic Values:
Between Global Adaptation And Local Identity

[Shalihin](#)

get balanced education between technical and moral aspects.

Teacher training plays an important role in curriculum integration, especially in effectively balancing Islamic values and global standards (Amzat 2022). This training must include innovative teaching methods and techniques to insert Islamic values into technical material effectively (Adi 2020). Furthermore, an interdisciplinary approach needs to be adopted, where Islamic and technical subjects are taught simultaneously. (Abdullah and Multidisciplinary 2020) For example, in engineering lessons, students are taught Islamic ethical principles relevant to technical work (Amzat 2022). Group projects, can be designed to emphasize the importance of cooperation, fair leadership, and social responsibility. In this project, students can work together to achieve a common goal, while at the same time practicing values such as honesty, responsibility, and hard work (Mora et al. 2020). Other practical activities may include simulating workplace situations where students must make decisions based on Islamic ethical principles. In this way, students not only learn about the theory of Islamic values but also see how these values can be applied in real situations (Shofiyyah, Komarudin, and Ulum 2023). These practical activities help students internalize Islamic values and understand their relevance in their future professional context (Wineburg and Grossman 2000).

The Relevance of Islamic Values in Vocational Education

Islamic values have significant relevance in vocational education, because they provide a strong moral foundation for students. Saiful Bachri, a student at Minhajut Thulab Vocational School, explained that Islamic values helped them maintain integrity and ethics in field practice

246

activities. "Islamic values are very relevant because they help us maintain integrity and ethics in street vendors. This is an important moral foundation in the world of work," he said (SW-08).

At school, these values are applied in various daily activities, such as class discussions, group projects, and extracurricular activities. Teachers often remind students about the importance of honesty and responsibility, as well as respecting time and working hard, all of which are part of Islamic values. "Teachers often remind us about the importance of honesty and responsibility. We are also taught to value time and work hard, which are all part of Islamic values," he added (SW-08). A concrete example of how these values help students in practical activities is when they work on school projects. In the project, they are encouraged to work together and help each other, teaching them the importance of mutual cooperation and caring for others (GPAI-07). This shows that Islamic values are not only relevant in a moral context, but also in collaborative practices in the world of work.

This statement reflects consistent efforts to shape student character based on Islamic principles. Honesty is taught as an important moral foundation, where students are encouraged to always tell the truth and act with integrity (Solihin, Hasanah, and Fajrussalam 2020). Responsibility is also a key aspect, with an emphasis on students' obligations to complete assignments and fulfill their commitments well.

Apart from that, respecting time and working hard is also an integral part of education based on Islamic values (Moslimany, Otaibi, and Shaikh 2024). Valuing time teaches students to be disciplined and manage their time effectively, which is an important skill in professional and personal life. Working hard, on the other hand, underscores the importance of maximum effort and dedication in achieving goals (Amin et al. 2021). These values are not only relevant in the educational context, but also

Volume: 2, No.2 (Nopember 2024)

prepare students for challenges in the world of work and everyday life (Wulandari 2020). This practice not only shapes students into individuals with strong character, but also builds an ethical and productive learning environment. The integration of Islamic values into teaching creates a balance between academic education and moral formation, which is very important in the current era of globalization (Fandir 2024).

The Need for a Holistic Approach in Curriculum Integration

The findings of this research indicate the need for a holistic approach in the integration of vocational education curricula that considers local, global aspects, Islamic values and labor market needs. Ali Maskuri explained that a holistic approach is important because it allows us to consider all relevant aspects in designing the curriculum. "A holistic approach is important because it allows

us to consider all relevant aspects, including labor market needs, local values, and global standards. This results in a more comprehensive and relevant curriculum," he said (WKR-02). "We involve all stakeholders, including teachers, students and the community, in designing the curriculum. We also carry out regular assessments to ensure the curriculum remains relevant," he added (WKR-02).

This approach is implemented in schools by involving all stakeholders, including teachers, students, and communities, in the curriculum design process. A holistic approach in the integration of vocational education curricula that considers local, global aspects, Islamic values, and labor market needs (Salamah 2016) . Apart from that, regular assessments are also carried out to ensure the curriculum remains relevant and in line with current developments. (Herawati and Supriyana

248

Controversy In The Integration Of Vocational Curriculum And Islamic Values:
Between Global Adaptation And Local Identity

[Shalihin](#)

2024)

Integrating labor market needs into the curriculum ensures that students gain the skills and knowledge necessary to succeed in the world of work. This includes technical skills, an understanding of industry trends, and preparation to meet professional challenges. Meanwhile, considering local values, such as Islamic values, helps students build a strong moral foundation and maintain their cultural identity. (Suprayitno and Moefad 2024) This is important to form individuals who are not only technically competent but also moral and ethical.

D. Conclusion

This research reveals the main challenges in integrating Islamic values with the vocational education curriculum, which include the difficulty of balancing Islamic values and global competence, the relevance of Islamic values in vocational education, and the need for a holistic approach in curriculum integration. Educators face difficulties in balancing the demands of globalization with the need to maintain local and Islamic values. Lack of guidance and limited time and resources are the main obstacles. Students also experience pressure from global and local demands, requiring additional support.

Islamic values provide a strong moral foundation for students and help them maintain integrity and ethics at work. These values are applied in daily activities at school and proven relevant in collaborative practices in the world of work. A holistic approach in vocational education curriculum integration is important to consider all relevant aspects, including labor market needs, local values, and global standards. Involving all stakeholders in curriculum design and conducting regular assessments can produce a comprehensive and relevant curriculum.

In conclusion, although there are challenges in integrating Islamic values with vocational education curricula, a holistic and collaborative approach can help achieve the necessary balance. This will produce graduates who are not only technically competent, but also have strong character and are able to compete in the global job market.

E. Bibliography

- Abdullah, M Amin, and Interdisiplin Multidisiplin. 2020. "Transdisiplin Metode Studi Agama & Studi Islam Di Era Kontemporer." Yogyakarta: IB Pustaka.
- Adi, Bando. 2020. "Integrating Islamic Values and Science for Millennial Students Learning on Using Seamless Mobile Media." *Integrating islamic values and science for millennial students learning on using seamless mobile media* 9(2): 231–40.
- Ama, Justina Uzoma, and Uche Grace Emetarom. 2020. "Equipping Higher Education Students with the 21st Century Skills beyond Computer and Technological Skills for Future Effective Participation in the Global Economy." *European Journal of Education Studies*.
- Amin, Husna et al. 2021. "Issues and Management of Islamic Education in a Global Context." *Nidhomul Haq: Jurnal Manajemen Pendidikan Islam* 6(3): 608–20.
- Amzat, Ismail Hussein. 2022. *Supporting Modern Teaching in Islamic Schools: Pedagogical Best Practice for Teachers*. Routledge.
- Bans-Akutey, Anita, and Benjamin Makimilua Tiimub. 2021. "Triangulation in Research." *Academia Letters* 2: 1–6.
- Campbell, Karen A et al. 2021. "Reflexive Thematic Analysis for Applied Qualitative Health Research." *The Qualitative Report* 26(6): 2011–28.
- Chuanchen, Chuanchen, and Abdul Wahid Zaini. 2023. "Cultivating Cultural Synergy: Unifying Boarding Schools, Local Wisdom, and Authentic Islamic Values for the Enhancement of Islamic Identity." *Managere: Indonesian Journal of Educational Management* 5(2): 187–97.
- Creswell, John W. 2012. "Research Design: Pendekatan Kualitatif, Kuantitatif, Dan Mixed." Fandir, A. 2024. "Transformation of Islamic Education: Implementation of Technological Innovation in Education Management." *Jurnal Ilmiah Mandala Education* 10(1): 187–96.
- Fuady, Ahmad Syauqi. 2020. "Pembaharuan Sistem Pendidikan Di Pesantren." *Al-Insiyroh: Jurnal Studi Keislaman* 6(1): 101–14.

- Hamami, Tasman, and Zalik Nuryana. 2022. "A Holistic–Integrative Approach of the Muhammadiyah Education System in Indonesia." *HTS Theologiese Studies/Theological Studies* 78(4).
- Herawati, Endang Sri Budi, and Heri Supriyana. 2024. "IMPLEMENTASI FUNGSI MANAJEMEN DALAM TATA KELOLA KURIKULUM DI SEKOLAH." *Jendela ASWAJA* 5(1): 12–23.
- Lailiyah, Siti, and Agus Sulthon Imami. 2023. "Implementasi Kurikulum Merdeka Di Lembaga Pendidikan Pesantren Dalam Meningkatkan Mutu." *EDUKASIA: Jurnal Pendidikan Dan Pembelajaran* 4(2): 2737–46.
- Lundeto, Adri. 2023. "Perkembangan Pendidikan Islam Di Era Globalisasi: Tantangan Dan Peluang." *Journal of Sciencetech Research and Development* 5(2): 15–29.
- Mora, Higinio, María Teresa Signes-Pont, Andrés Fuster-Guilló, and María L Pertegal- Felices. 2020. "A Collaborative Working Model for Enhancing the Learning Process of Science & Engineering Students." *Computers in Human Behavior* 103: 140–50.
- Moslimany, Raqib, Anzar Otaibi, and Frugo Shaikh. 2024. "Designing a Holistic Curriculum: Challenges and Opportunities in Islamic Education." *Journal on Islamic Studies* 1(1): 52–73.
- Purwanto, M Bambang, Rudi Hartono, and Sri Wahyuni. 2023. "Essential Skills Challenges for the 21st Century Graduates: Creating a Generation of High-Level Competence in the Industrial Revolution 4.0 Era." *Asian Journal of Applied Education (AJAE)* 2(3): 279–92.
- salamah. 2016. *Pengembangan Model Kurikulum Holistik Pendidikan Agama Islam Pada Madrasah Tsanawiyah.*
- Shofiyyah, Nilna Azizatus, Tedy Sutandy Komarudin, and Miftahul Ulum. 2023. "Integrasi Nilai-Nilai Islami Dalam Praktik Kepemimpinan Pendidikan: Membangun Lingkungan Pembelajaran Yang Berdaya Saing." *El-Idare: Jurnal Manajemen Pendidikan Islam* 9(2): 66–77.
- Solihin, Ihin, Aan Hasanah, and Hisny Fajrussalam. 2020. "Core Ethical Values of Character Education Based on Islamic Values in Islamic Boarding Schools." *International Journal on Advanced Science, Education, and Religion* 3(2): 21–33.
- Suprayitno, Muhammad Aji, and Agoes Moh Moefad. 2024. "Peran Pendidikan Islam Terintegrasi Dalam Pembentukan Karakter Dan Keterampilan Sosial Generasi Muda Muslim Di Era Globalisasi." *JIIP-Jurnal Ilmiah Ilmu Pendidikan* 7(2): 1763–70.
- Sutrisna, Dedi, and Dede Abdul Rozak. 2023. "Core Employability Skills Dan Kompetensi Teknik Siswa SMK Menghadapi Persaingan Global." *Jurnal Edukasi (Ekonomi, Pendidikan Dan Akuntansi)* 11(1): 19–28.
- Sya'bani, Mochammad Yusuf. 2023. "Strategi Guru PAI Kelas XI SMK Pondok Pesantren Syubbanul Wathon Tegalrejo Magelang Dalam Menghadapi Tantangan Era Society 5.0."
- Wardani, Fiska Amelia Kusuma. 2022. "DINAMIKA PEMBELAJARAN DI PESANTREN DALAM MERESPON REVOLUSI INDUSTRI 4.0 (STUDI

Volume: 2, No.2 (Nopember 2024)

PADA PONDOK PESANTREN SALAFIYAH HIDAYATUL QOMARIYAH KOTA BENGKULU.”

Weyant, Emily. 2022. “Research Design: Qualitative, Quantitative, and Mixed Methods Approaches: By John W. Creswell and J. David Creswell, Los Angeles, CA: SAGE, 2018, \$38.34, 304pp., ISBN: 978-1506386706.”

Wineburg, Sam, and Pam Grossman. 2000. Interdisciplinary Curriculum: Challenges to Implementation. ERIC.

Wulandari, Ade Putri. 2020. “Integrasi Kurikulum Pesantren Dalam Kurikulum 2013 Di SMK Al-Munawwir Krapyak Yogyakarta.” Al-Fahim: Jurnal Manajemen Pendidikan Islam 2(1): 20–34.

Yin, Robert K. 2018. “Case Study Research and Applications.”