

# Islamic Religious Education Teacher Strategies Thru the SURJAN Program in Constructing Students' Religious Habitus in Coastal Vocational Environments: A Pedagogical and Neuroscience Analysis

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## ABSTRACT

This research is motivated by the challenge of moral degradation among adolescents in the era of technological disruption and the low level of early religiosity among students in coastal vocational schools. Data shows that 75% of students do not perform mandatory prayers at home, and the majority are not yet proficient in reading the Quran. This research aims to analyze the strategy of Islamic Religious Education (PAI) teachers in fostering students' religious character through the flagship program of *sujud*, *rajin*, and *ngaji* (SURJAN) at SMKN 1 Tepus. The method used is qualitative with a case study type. The research results indicate that the PAI teachers' strategy is implemented through three pillars of SURJAN, namely, first, *sujud* (habit of praying in congregation), second, *rajin* (5S culture and industrial discipline), and third, *ngaji* (reading the Quran). The impact of this strategy is an increase in the frequency of mandatory prayers at home by up to 80% and an improvement in the ability to read the Quran.

## I. INTRODUCTION

The world of education is currently at a very crucial crossroads. On one hand, advancements in information technology and digital systems have integrated social life in society very efficiently, but on the other hand, these material advancements leave deep concerns about the erosion of ethical foundations and religious character in the younger generation. This character crisis has become a global phenomenon that demands a profound reconstruction of the way we educate people, especially in the context of Islamic education, which often finds itself caught between the demands of modern science and religious traditions. [1] Sociological analysis shows that the separation between science and religious values can trigger a prolonged humanitarian crisis. [2] Therefore, the development of national character is no longer just a curricular choice, but an essential need to shield the younger generation from increasingly massive moral degradation. In the context of Vocational High Schools (SMK), this challenge is multiplied. Vocational High Schools (SMK) are designed with a primary focus on the development of vocational competencies and work readiness. [3] The curriculum, which is rich in technical skills, often sidelines character education and spirituality, placing them at a lower priority. [4] As a result, vocational school graduates may be skilled in operating technology or serving the industry, but they are vulnerable to losing their moral identity when faced with the pressures of a competitive and pragmatic work environment. This condition is exacerbated by the fact that religious education in schools often remains theoretical-cognitive, without touching on the affective and psychomotor dimensions that can shape real behavior. [5] The phenomenon at SMKN 1 Tepus provides a more specific picture of this challenge. This school is located in the coastal area of Gunungkidul, which is experiencing growth in the tourism industry. Direct exposure to the lifestyles of global tourists, which often contradict Islamic law in terms of clothing, free mixing, and alcohol

consumption, poses a real temptation for students who are still in the psychological transition of adolescence. Initial survey data at this school shows a concerning anomaly: around 75% of students do not perform obligatory prayers regularly at home, and the majority of them do not yet have adequate Quranic literacy skills. [6] This indicates a significant gap between their formal identity as Muslims and their religious practices in daily life.

The need for effective character education strategies drives the emergence of innovations at the educational unit level. Islamic Religious Education (PAI) teachers, as the main agents of value transformation, must be able to go beyond the boring traditional lecture methods. [7] They are required to adapt religious material to be relevant to the characteristics of vocational school students who prefer practical and applicative things. One of the approaches that is beginning to be developed academically is the integration of religious values with neuroscience findings. [8] From a neuroscience perspective, character is the result of central nervous system activity involving the mechanisms of the limbic system and prefrontal cortex in controlling emotions and behavior.[9] Successful character education is education that can stimulate the formation of new neural pathways (neuroplasticity) thru intensive and continuous habituation. [10] Successful character education is education that can stimulate the formation of new neural pathways (neuroplasticity) thru intensive and continuous habituation. The integration of religious values and neuroscience, referred to by Suyadi as the hybridization of science, offers a new perspective on viewing character education as "brain education." [11] Thru this perspective, routine worship such as prayer and Quran recitation is no longer seen merely as theological rituals, but rather as mental exercises to enhance focus, self-control, and emotional regulation. [10] On the other hand, Pierre Bourdieu's sociological analysis of Habitus and Capital is also highly relevant for examining how coastal vocational school environments can create permanent dispositions for students to act religiously automatically. [12] Sri Roviana emphasizes that mastery of religious values is a form of religious capital that can be transformed into superior human capital in facing the challenges of cultural diversity in the tourism sector. [13] This study focuses on the SURJAN program at SMKN 1 Tepus as a strategic intervention model to address the character crisis. This study focuses on the SURJAN program at SMKN 1 Tepus as a strategic intervention model to address the character crisis. This program is not just an acronym, but a systematic construction that aims to bridge Islamic values with the ethical demands of the tourism industry's professional standards. This research aims to analyze the strategies of PAI teachers in implementing the program and how the SURJAN construction process responds to the vocational culture of coastal areas. The novelty of this research lies in its analysis using a multidisciplinary approach, namely character pedagogy, educational sociology (habitus), and educational neuroscience, to uncover the mechanisms of character transformation in students within a highly pragmatic vocational environment.

## II.METHODS

This research uses a qualitative approach with a case study type to obtain a comprehensive and in-depth picture of the phenomenon being studied. The qualitative approach was chosen due to the exploratory nature of this research, where the researcher seeks to understand the meaning behind the strategies implemented by PAI teachers and the social dynamics occurring at SMKN 1 Tepus. The case study allows the researcher to trace in detail a single unit of analysis, namely the SURJAN program, in its natural context as part of the coastal vocational school ecosystem. [16] The subjects of this research were purposively selected to ensure the acquisition of rich and authoritative data. Key informants consist of the Head of SMKN 1 Tepus as the decision-maker, two PAI teachers as technical implementers, the Deputy Principal for Curriculum, and the Head of the Character Team. Additionally, to directly observe the program's impact, the researchers involved supporting informants from among

the students representing grades X, XI, and XII. This diversity of informants aims to achieve data credibility thru source triangulation, allowing the school's management perspective to be cross-referenced with the real experiences felt by the students. [16] The research setting is located at SMKN 1 Tepus, Gunungkidul, Yogyakarta. The selection of this location is very strategic considering its position in the coastal area, which faces challenges of moral degradation due to the impact of mass tourism. Data collection was conducted during the period from November to December 2025 using three main techniques: participatory observation, in-depth interviews, and documentation studies. Observations were made on the routines of dhuha prayers, congregational dhuhur prayers, morning recitations, and the implementation of the 5S culture within the school environment. In-depth interviews were conducted using a semi-structured interview guide to provide space for informants to express their views broadly. [4] Meanwhile, the documentation includes the Operational Curriculum of Educational Units (KOSP), PAI Lesson Plans/Teaching Modules, activity photo documentation, and instruments for assessing religious attitudes. [7] The data analysis process follows the interactive model of Miles, Huberman, and Saldana, which includes three simultaneous stages: data reduction, data presentation, and conclusion drawing or verification. In the reduction stage, the researcher sorts thru thousands of lines of interview transcripts and field notes to focus on the themes of PAI teacher strategies and character formation mechanisms. Data presentation was carried out thru descriptive narratives and comparison matrices to facilitate the identification of patterns in the relationship between intervention strategies and changes in student behavior. [19] The validity of the data was tested thru method triangulation techniques (comparing observational data with interviews) and theory triangulation (using neuroscience and sociology perspectives) to ensure that the research findings have a solid foundation. [15].

### III. RESULTS AND DISCUSSION

#### **The Dynamics of PAI Teachers' Strategies Thru the SURJAN Program**

The cultivation of religious character at SMKN 1 Tepus is not an instant process, but rather a structured pedagogical engineering thru the *sujud*, *rajin*, and *ngaji* (SURJAN) program. This program was born as an antithesis to the initial condition of low student religiosity, where the majority of students did not consider worship a priority in life. The strategy of PAI teachers in this case shifts from merely teaching to accompanying and setting an example within a religious school ecosystem. [7] The SURJAN program is implemented thru three interconnected pillars, which, when examined academically, touch on the cognitive, affective, and psychomotor dimensions in a balanced manner. [20] The first pillar of prostration is manifested thru the habitual practice of dhuha prayer and congregational dhuhur prayer in the school mosque. This strategy is "mandatory" or compulsory for all Muslim students. Theoretically, this routine worship habituation is an application of the concept of *riyadhah* (spiritual training) developed by Al-Ghazali to cleanse the soul of despicable traits. [21] In the early stages, many tenth-grade students were surprised by this system because, in their home environment, prayer was not a strictly enforced obligation. However, from a neuroscience perspective, this compulsion is actually a stimulating effort to build new memory pathways in the brain. [10] Suyadi explains that the repetition of an activity will strengthen neural synapses, so that over time the activity no longer requires significant cognitive energy to perform and becomes a permanent habitus. The second pillar, diligence, focuses on instilling social character thru the culture of smiling, greeting, saluting, being polite, and courteous (5S), as well as strict time discipline. At SMKN 1 Tepus, this pillar is contextualized with the work ethic of the tourism industry. Islamic Education teachers often emphasize that diligence is part of faith, and time discipline when coming to school or performing the Duha prayer is a form of simulating integrity in the workplace. [22] Sri Roviana, in her study on social capital, emphasizes that the ability to be polite and tolerant is an important instrument in social

navigation within a diverse society. [23] Thus, the religious values here do not stop at individual piety, but transform into professional competencies that are highly valued by the local business and industrial world (DUDI) in the coastal areas.

The third pillar of religious study is carried out thru the recitation of the Qur'an for 15 minutes every morning before classes begin. This strategy aims to improve the students' religious literacy, which was previously very minimal. This tadarus activity is not just about technical reading, but also accompanied by a brief explanation of the verses' content relevant to the lives of teenagers. [4] The improvement in Quran reading skills provides students with a stronger sense of confidence and religious identity. Within the framework of neuroscience, the activity of reading aloud and paying attention to tajwid involves coordination between the language center and the emotional center, which can provide effects of inner peace and improved executive brain function. The effectiveness of the PAI teacher's strategy in implementing these three pillars greatly depends on the factor of exemplary behavior. Observation results show that PAI teachers at SMKN 1 Tepus not only give instructions but also stand at the forefront as prayer leaders, greet students at the gate in the morning, and accompany them during Quran recitation sessions. This exemplary behavior acts as a real model for students who are looking for an authority figure to emulate. [7] In addition, the presence of an institutional accountability system thru daily supervision by the Character Team ensures that this strategy runs consistently across all grade levels. [11] Without consistency and management support, the character-building program is likely to fail when faced with student laziness or technical field obstacles. Without consistency and management support, character-building programs are likely to fail when faced with student laziness or technical field constraints.

#### **The Construction of Religious Habitus as a Response to Coastal Vocational**

Culture One of the profound findings of this research is how the SURJAN program is deliberately constructed to respond to the dynamics of coastal vocational culture that is vulnerable to moral crises. SMKN 1 Tepus positions itself not merely as a labor factory, but as a moral bastion that produces graduates with character and integrity. [24] This construction is carried out by marrying Islamic theological values with the pragmatism of the working world. The process of transforming cognitive knowledge into automatic actions (habitus) involves complex socio-pedagogical mechanisms. [25] The school management realizes that students of SMKN 1 Tepus will directly work in the tourism industry. Therefore, religious capital is given to them as a shield against the negative influences of globalization. [13] PAI teachers play an important role in contextualizing religious values. For example, the concept of taqwa is translated into work accountability, and ihsan is defined as working with the best quality because one feels supervised by God, not just by a superior. [23] This approach is very effective for vocational high school students who have a pragmatic orientation, as they see the direct usefulness of religious teachings for their future career success. From a neuroscience perspective, the construction of this habitus is closely related to the development of executive function in the prefrontal cortex. [26] Students are trained to inhibit or reject negative impulses thru patience exercises in sunnah fasting and congregational prayers. [2] Suyadi emphasized that brain-based character education will result in more permanent behavioral changes compared to education that only relies on rote memorization of texts. [10] When students are accustomed to the SURJAN routine for three years at school, their disciplined and religious behavior will become stronger and more stable.

However, the sustainability of this religious habitus faces significant challenges when students are outside the school's supervision. The influence of social media, the harsh social environment in coastal villages, and the lack of family support in enforcing daily worship are the main hindering factors. [22] Twelfth-grade students honestly acknowledge their concern about maintaining consistency in performing religious practices when they later work in hotels or tourist destinations with demanding work schedules. In response to this, the school has initiated the formation of a religious alumni community as a peer support group to remind each other of goodness. This shows that the character

development strategy at SMKN 1 Tepus has shifted from merely being a school program to a long-term integrity-building movement. [27] Analysis of behavioral change data shows a significant increase in the frequency of students' mandatory prayers at home, from an initial figure of 25% to 80%. This proves that the habituation intervention at school has an impact on students' private lives at home. This success also demonstrates that the strategy of PAI teachers, which combines strict monitoring with gentle advice, is capable of touching the emotional side of students, making them feel a need for religion. [21] As emphasized by Sri Roviana, inclusive and socially responsive education will be able to produce individuals who are not only ritualistically obedient but also adaptive and beneficial to their society. [13]

#### **The Dialectic of Islamic Religious Education and Neuroscience in Character Education**

The integration of Islamic Religious Education and neuroscience at SMKN 1 Tepus provides a unique perspective on the character formation process. PAI provides a framework of values and the ultimate goal of human education as a perfect human being, while neuroscience offers an understanding of the biological mechanisms by which these values can be installed into the human nervous system. [10] The strategy of PAI teachers implementing the SURJAN program is actually a practical form of neuro-pedagogy. [12] For example, in the pillar of rhythmic voice recitation while reading the Qur'an together, it can reduce stress levels and increase students' comfort and happiness while at school. [26] Suyadi, in his various works, emphasizes the importance of optimizing students' social brains through healthy social interactions. The 5S culture implemented at SMKN 1 Tepus is a practical exercise to stimulate empathy and interpersonal intelligence rooted in mirror neurons in the brain. [10] By getting used to smiling and greeting, students are unconsciously training their brains to become more sensitive to the presence of others. This is a very crucial modality for vocational graduates in coastal areas who will interact daily with thousands of tourists from various cultural backgrounds. [26] Thus, PAI in vocational schools no longer only talks about heaven and hell in a literal sense, but also about how to manage the brain to become an outstanding and dignified professional. The future challenge for PAI teachers is how to continuously update teaching methods to remain relevant in the era of AI and increasingly rapid digital disruption. Character education based on neuroscience must continue to be developed by wisely utilizing information technology, so that religious values can be conveyed through digital channels familiar to the youth. [9] The success of SMKN 1 Tepus through the SURJAN program offers a glimmer of hope that amidst the global pressures of coastal tourism, students' religious character can remain steadfast through intelligent, systematic, and data-driven educational strategies. [26] This research confirms that an effective character-building strategy is a holistic strategy that not only touches on the spiritual aspect but also the sociological and biological aspects. [10] SMKN 1 Tepus has successfully created a unique vocational religious habitus model, where religion serves as the main driver of students' professional integrity. [13] The synergy between management policies, teacher role models, and positive student responses is the key to winning the moral battle in coastal areas. The synergy between management policies, teacher role models, and positive student responses is the key to winning the moral battle in coastal areas. [23]

#### **IV. CONCLUSION**

Based on a thorough analysis of the implementation of Islamic Religious Education teacher strategies at SMKN 1 Tepus, it can be concluded that the development of religious character through the SURJAN program has achieved significant success in transforming student behavior in the coastal vocational environment. The main strategies implemented are structured routine habituation, consistent role modeling by educators, and a strict daily monitoring system. This program successfully influenced the formation of a new religious habitus, evidenced by an increase in obligatory prayers at home from 25% to 80%, as well as a significant improvement in Quran literacy and students' social ethics. The

construction of the SURJAN program is designed visionarily to make religious values a professional human capital asset that addresses the challenges of the dynamic coastal tourism culture. Thru a multidisciplinary approach that integrates Pierre Bourdieu's sociology of habitus and Suyadi's educational neuroscience, the school has successfully transformed students' perceptions of religion from mere ritual obligations into spiritual needs and integrity assets in the workplace. The school has proven capable of serving as a moral bastion that converts the challenges of the tourism environment into opportunities to test students' character maturity. As a recommendation, schools need to strengthen alumni support networks to ensure the continuity of religious character post-graduation and continue to develop an adaptive PAI curriculum to digital technology disruptions without losing the essence of fundamental Islamic values.

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