

The Impact of The Semi-Military Cadetship Model on Religious Character of Vocational High School Students

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Abstrak

Pendidikan vokasi bertujuan menghasilkan lulusan yang tidak hanya terampil tetapi juga berkarakter, salah satunya melalui penerapan model disiplin. Penelitian ini bertujuan untuk menganalisis dampak model ketrunaan terhadap pembentukan karakter religius siswa sekolah menengah kejuruan (SMK). Berdasarkan paradigma deskriptif kualitatif, penelitian ini menggunakan metode studi lapangan dengan teknik pengumpulan data berupa wawancara dan observasi. Hasil penelitian menunjukkan bahwa model ketrunaan berpengaruh signifikan dalam membentuk karakter religius siswa. Hubungan ini dapat dilihat dari bagaimana keberagaman rutinitas, seperti pembiasaan ibadah terstruktur dan penanaman tanggung jawab sejalan dengan nilai-nilai agama. Model ketrunaan bertindak sebagai instrumen praktis yang mengakomodasi siswa pada perilaku moral positif yang pada gilirannya memperkuat dasar karakter religius mereka. Analisis dengan teori pendidikan Islam, seperti *Tarbiyah*, *Ta'lim*, dan *Ta'dib* menunjukkan bahwa model ini efektif dalam membina siswa secara holistik fisik, mental, dan spiritual. Model ini tidak hanya membentuk ketaatan, tetapi juga mendorong internalisasi nilai-nilai agama sehingga menghasilkan lulusan yang tidak hanya disiplin dan kompeten, tetapi juga berintegritas dan memiliki akhlak mulia.

Abstract

Vocational education aims to produce graduates who are not only skilled but also have character, one of which is through the implementation of a model of discipline. This study aims to analyze the impact of the semi-military cadetship model on the formation of religious character of vocational school students. Based on a qualitative descriptive paradigm, this research uses a field study method with data collection techniques in the form of interviews and observations. The results showed that the semi-military cadetship model has a significant influence in shaping students' religious character. This connection can be seen from how the versatility routine, such as the habituation of structured worship and the cultivation of responsibility is in line with religious values. The semi-military cadetship model acts as a practical instrument that accustoms students to positive moral behavior which in turn strengthens the foundation of their religious character. Analysis with Islamic education theories, such as *Tarbiyah*, *Ta'lim*, and *Ta'dib* shows that this model is effective in fostering students holistically physically, mentally and spiritually. The model not only forms obedience, but also encourages the internalization of religious values, thus producing graduates who are not only disciplined and competent, but also have integrity and noble morals.

Keywords: Semi-military cadetship, Religion, Students, Vocational High School

INTRODUCTION

Education is not only oriented towards academic achievement, but also has an important role in shaping the character of students¹. One of the characters that is highly emphasized in Indonesia is religious character, because this nation upholds religious values as a moral and ethical foundation. In the modern era, the challenges of globalization often bring negative influences, such as the decline in worship discipline, weak moral values, and reduced role models in everyday life². Therefore, schools as formal educational institutions have an obligation to present learning and coaching models that are able to instill and strengthen students' religious values³.

Vocational education in Indonesia aims to prepare students to have skills and competencies that are relevant to the world of work. One of the models implemented to shape students' character is the semi-military cadetship model⁴. This model is adopted by several Vocational High Schools (SMK), including SMK Negeri 1 Plupuh, Sragen, Central Java. The aim is to discipline students through strict rules, uniforms, and hierarchy. However, amidst the focus on physical and mental discipline, questions arise about how this model affects other aspects of students' character, particularly religious character. Character education, including religious character, is an important pillar in producing graduates who are not only skilled, but also noble and uphold spiritual values⁵.

In the context of Vocational High Schools (SMK), the semi-military cadetship model is one of the coaching systems implemented to instill discipline, responsibility, and obedience to rules. This model is adopted from the semi-military system combined with character education values⁶. Interestingly, besides focusing on general discipline, the model can also have a significant impact on the formation of students' religious character. This can be seen from routine activities such as joint prayers, congregational prayers, and the habituation of respect for teachers and fellow friends⁷. SMK Negeri 1 Plupuh, Sragen, Central Java, is one of the schools that consistently applies the semi-military cadetship model in the development of its students. The school not only emphasizes on vocational skills, but also builds a religious school culture through the semi-military cadetship approach. Thus, students are not only molded into a skilled workforce, but also disciplined, responsible individuals with a strong religious foundation. This application is interesting to study because it brings together two important aspects: strengthening religious character and instilling discipline through the semi-military cadetship method.

The implementation of the discipline model at SMK Negeri 1 Plupuh which emphasizes military-style discipline often prioritizes obedience to orders and rules. This can create a highly structured environment where the main focus is on external discipline. On the other hand, religious character building is more centered on internal discipline, which is the awareness of and adherence to spiritual, moral and ethical values. This gap between the emphasis on external discipline and the need for the development of internal discipline is an issue worth examining. Does the discipline model succeed in integrating religious values, or does it neglect them because it focuses too much on the physical and mental aspects?

Religious character is the foundation for students' moral integrity. If this religious character formation is neglected, SMK graduates although technically competent, may lose their

¹ Jain et al., "Reimagining Management Education: Navigating the Shift to Education 4.0 in the Digital Era."

² Tareke, Oo, and Jozsa, "Bridging Theoretical Gaps to Improve Students' Academic Success in Higher Education in the Digital Era: A Systematic Literature Review."

³ Weizman, "A New Paradigm for Space Education."

⁴ Wu and Jia-Jen-Hu, "Skill Learning Attitudes, Satisfaction of Curriculum, and Vocational Self-Concept among Junior High School Students of Technical Education Programs."

⁵ Ramdani, Insan, and Hanafiah, "Implementasi Program Penguatan Pendidikan Karakter Melalui Kegiatan Ketarunaan Pada Sekolah Menengah Kejuruan Di Kabupaten Subang."

⁶ Emir, "The Effect of Training on Vocational High School Students in Their Professional Development."

⁷ Çolak and Kaya, "Learning Approaches of Vocational High School Students: Grade Level and School Type Influences."

moral and ethical direction in facing the challenges of the world of work⁸. This study is important to evaluate the extent to which the semi-military cadetship model at SMK Negeri 1 Plupuh Sragen Regency is able to contribute to the formation of students' religious character. The results of this study are expected to provide valuable input for the school to integrate religious values more effectively into the curriculum and semi-military cadetship program⁹. However, the implementation of the semi-military cadetship model is certainly not free from challenges. Some students may find the semi-military cadetship activities too restrictive, while others find great benefit in the structured religious habituation. This raises the question of whether the semi-military cadetship model is truly effective in shaping students' religious character, or whether it merely forms outward discipline without touching their spiritual awareness¹⁰. In other words, it is necessary to study more deeply how the internalization of religious values can occur through exemplary and habituation instilled in the civility program.

The first previous research by Ana Nur Sinta in the *Journal of Classroom Action Research* (May 2025) discusses the role of teacher exemplary in character education and finds that structured exemplary (similar to the principles of semi-military cadetship) effectively improves students' religious attitudes¹¹. Another research, Mazu'mi on a case study on religious character building strategies in vocational schools (2024) confirmed that a systematic coaching model combining rules, religious routines, and behavioral examples strengthens the internalization of students' religious values¹². In addition, a study by Bela Ananda Lubis on research on the habituation of congregational prayer and spiritual activities (2024) reported that programmed religious habituation had a positive impact on the discipline of worship and increased students' spiritual awareness which is in line with the objectives of the semi-military cadetship model in SMK¹³.

The novelty of this research lies in the focus of the study on the impact of the semi-military cadetship model directly on the formation of religious character of SMK students, which has not been specifically explored in previous studies. Previous studies have generally only highlighted aspects of worship habituation, religious character building strategies, or the role of teacher exemplarity in a general context, without linking them to the unique semi-military cadetship system in SMK. By examining the implementation of the semi-military cadetship model at SMK Negeri 1 Plupuh Sragen, this study presents a new perspective on how semi-military discipline combined with religious values is able to shape the internalization of values, habits of worship, and student exemplarity in a more comprehensive manner.

Based on this description, research on the Impact of the Semi-military cadetship Model on the Religious Character of Vocational High School Students is important to do. This research is expected to provide a real picture of the effectiveness of the semi-military cadetship model in building students' religious character, as well as being an evaluation material for schools in developing a more holistic coaching strategy. In addition, the results of the study are also expected to contribute to the development of a relevant character education model for other schools in Indonesia. On the other hand, this study will examine in depth the impact of the implementation of the semi-military cadetship model on the religious character of students at SMK Negeri 1 Plupuh, Sragen. The focus of the research includes an analysis of students' religious behaviors, such as obedience to worship, social ethics, and tolerance, and how these behaviors are influenced by the implementation of the semi-military cadetship model. The ultimate goal is

⁸ D'Agostino, "Precarious Values in Publicly Funded Religious Schools: The Effects of Government-Aid on the Institutional Character of Ugandan Catholic Schools."

⁹ Nurul Hidayah, "Penyebab Tidak Disiplin Ibadah Pada Siswa SMK N 1 Plupuh."

¹⁰ Zaluchu, Widodo, and Kriswanto, "Conceptual Reconstruction of Religious Moderation in the Indonesian Context Based on Previous Research: Bibliometric Analysis."

¹¹ Sinta and Hakim, "Integrasi Nilai Religius Dan Disiplin Dalam Pendidikan Agama Islam Di SMK PGRI 5 Jember."

¹² Zumi, Sujannah, and Saleh, "STRATEGI PEMBENTUKAN KARAKTER RELIGIUS PESERTA DIDIK DI SEKOLAH MENENGAH KEJURUAN NEGERI 1 (SMK N 1) PULOAMPEL MELALUI HABITUASI SHALAT DHUHA DAN TADARRUS."

¹³ Bella Ananda Lubis, Nursalimah, "Shalat Berjamaah Di Sma Muhammadiyah 10 Rantau Prapat."

to provide practical recommendations to the school and other stakeholders so that the semi-military cadetship model can become a holistic tool, not only producing graduates who are skilled and disciplined, but also have a strong religious character.

RESEARCH METHODS

This research is a type of educational research, because the topic to be studied is a phenomenon in education and the object in this education is a school or education unit ¹⁴. Based on the place of research, the type of research conducted in this study is field research which is research that is carried out systematically by lifting data in the field. The research paradigm used in this research is a qualitative descriptive research paradigm, which is a method that describes the data in the discussion. Qualitative research produces descriptive data in the form of written or spoken words from people and behaviors that can be observed ¹⁵. The results of qualitative research will not be a generalization, but an in-depth understanding of a problem. The object of this research is SMK Negeri 1 Plupuh which is located at Jalan Raya Sambirejo, Plupuh, Sragen. The data collection technique uses the interview method, observation method, and documentation where the researcher conducts field observations by interviewing the parties concerned about the problem under study ¹⁶. The data validity test technique used by researchers in this study is triangulation, namely checking data from various sources (source triangulation), in various ways (method triangulation), and various times (time triangulation) ¹⁷.

RESULT AND DISCUSSION

a. The Relationship between the Semi-military cadetship Model and Religious Character Building in Vocational Schools;

The semi-military cadetship model is an education system that adopts military structure, discipline and ethos. In practice, this model is applied in some schools, including vocational schools, to shape students' characters. Its main features include the use of special uniforms, strict discipline, structured daily routines, and a leadership hierarchy between senior and junior students. The implementation of this model aims to instill values such as discipline, responsibility, independence and loyalty in students from an early age. Through this approach, the school hopes to produce graduates who not only have technical competence, but also strong character and are ready to face challenges in the world of work ¹⁸. The application of the agility model in the context of vocational education is based on the needs of industries that are not only looking for employees with technical skills, but also have a high work ethic. Industries, especially those sectors that demand precision and adherence to procedures such as manufacturing, logistics and public services, highly value discipline, teamwork and initiative. By implementing this model, schools attempt to bridge the gap between the theoretical and practical curriculum in schools and the real demands of the workplace. The agility model is considered an effective solution to prepare students to become a workforce that is not only competent, but also has a solid professional mentality ¹⁹.

In general, the main goal of the semi-military cadetship model in vocational education is to produce holistic graduates. This means graduates who not only master their field of expertise, but also have integrity, mental toughness, and a mature personality. In addition, this model also aims to improve the image of vocational schools as institutions that are serious in

¹⁴ Malahati et al., "Kualitatif : Memahami Karakteristik Penelitian Sebagai Metodologi."

¹⁵ Abdussamad, *Metode Penelitian Kualitatif*.

¹⁶ Baxter and Jack, "Qualitative Case Study Methodology: Study Design and Implementation for Novice Researchers."

¹⁷ Prihatsanti, Suryanto, and Hendriani, "Menggunakan Studi Kasus Sebagai Metode Ilmiah Dalam Psikologi."

¹⁸ Simanjuntak et al., "Balancing Act: Cadet Adaptation in the Port & Shipping Management Study Program at Sekolah Tinggi Ilmu Pelayaran (STIP) Jakarta."

¹⁹ Bunahri and Hermawan, "The Use of Information Technology in Semi-Military Education Systems: Problems and Challenges."

shaping the character of their students. With strong discipline, students are expected to be able to manage their time well, take responsibility for their tasks, and have positive attitudes that are essential for long-term career success. In short, the agility model is the school's investment in shaping excellent and competition-ready human resources ²⁰.

Religious character is a set of values, attitudes, and behaviors that reflect a person's belief in God Almighty and obedience in carrying out their religious teachings. This includes honesty, discipline, courtesy, tolerance, and gratitude. In essence, religious character is not just a ritual of worship, but rather a habituation of attitudes and actions based on religious values. In the context of education, this character becomes the moral foundation for students, guiding them to act ethically and responsibly in all aspects of life, both inside and outside the school environment ²¹. The importance of developing religious character in vocational students cannot be separated from the demands of the world of work. In the era of globalization, industries not only need workers who are technically skilled, but also have high integrity. SMK graduates with religious character tend to be more honest, trustworthy, and responsible. This is crucial in the world of work to prevent unethical actions such as corruption, fraud, or other ethical violations. Thus, religious character development ensures that graduates not only become a productive workforce, but also have strong morality, contributing to a positive work environment ²².

In addition to the academic and technical aspects, religious character is also essential in students' self-development in the non-academic realm. School is a place where students interact with various individuals. Religious character fosters an attitude of tolerance and mutual respect among others, despite different beliefs. This helps create a harmonious and peaceful learning environment. With a strong religious character, Vocational High School students will be more adaptable, work together in teams, and have empathy for others. Ultimately, this helps them become well-rounded individuals, who are not only successful in their careers, but also able to contribute positively to society²³. The semi-military cadetship model, which is synonymous with military-style discipline, is often considered to focus only on the physical and mental formation of students. However, this model actually has great potential to support religious character building. This connection arises from the similarity of the basic principles between the two, namely discipline and obedience. If discipline in the semi-military cadetship model is emphasized on school rules and hierarchy, then in religious character, discipline is directed towards obedience to God's teachings and moral norms. Thus, the semi-military cadetship model can be an effective platform for strengthening religious values, provided it is integrated appropriately ²⁴.

The first, one important aspect of the semi-military cadetship model is the habituation of structured routines, such as waking up early, praying in congregation, and other centralized religious activities. These routines create consistent good habits. These habits not only shape discipline in the physical aspect, but also strengthen the practices of worship. For example, the obligation to pray on time can instill religious awareness and obedience to religious orders. This pattern helps students make worship an integral part of daily life, not just a ceremonial obligation ²⁵. In the semi-military cadetship model in Vocational High School, habituation of positive behavior such as structured daily routines is an effective bridge to forming religious

²⁰ Bekesiene, "Impact of Personality on Cadet Academic and Military Performance within Mediating Role of Self-Efficacy."

²¹ Anas et al., "Acceptance of 'the Others' in Religious Tolerance: Policies and Implementation Strategies in the Inclusive City of Salatiga Indonesia."

²² Abrams, Jackson, and Gray, "The New Trinity of Religious Moral Character: The Cooperator, the Crusader, and the Complicit."

²³ Forces et al., "How Effectively Is the Cadet School Able to Develop Leaders of Character?"

²⁴ Srie Handayani, "How Islamic Education Synergizes with Semi-Military Education in Compulsory Boarding Programs: Evaluative Studies in Compulsory Boarding Programs in Vocational High Schools."

²⁵ Mckaughan et al., "Can Hierarchical Military Schools Develop Systemic Thinking in Their Cadets? Women Graduates as Systemic (Authentic) Leaders."

character. For example, the obligation to wake up early and the regular implementation of congregational prayers can instill discipline in worship and obedience to religious teachings. In addition, strict rules regarding ethics and manners, such as respecting seniors and teachers, are in line with religious values of compassion and mutual respect. This habit not only shapes physical and mental discipline, but also indirectly reinforces the practices of worship and moral ethics that are at the core of religious character. Thus, the semi-military cadetship model can be a platform that supports students to internalize religious values in their daily lives ²⁶.

Beside that semi-military cadetship model teaches students to be responsible, both for themselves and the environment. This responsibility is in line with the moral and ethical values taught in religions. For example, honesty in speech and action, which is an important value in many religions, is reinforced through the strict monitoring and evaluation system in the semi-military cadetship model. In addition, mutual respect between seniors and juniors can be a foundation for developing tolerance and empathy. These values are at the core of a religious character that teaches compassion, justice and care for others ²⁷. The promotion of responsibility and morality in the semi-military cadetship model is closely related to the religious character building of vocational students. The strict rules and hierarchy that exist in the semi-military cadetship environment train students to assume responsibility for their every action, a principle that is also taught in every religious teaching. For example, honesty and integrity are emphasized through a strict supervision system, in line with religious values that forbid lying. In addition, this model fosters respect and empathy for others, which are moral cornerstones in every religion. Thus, the semi-military cadetship model acts as a practical instrument that accustoms students to positive moral behavior, which in turn strengthens the foundation of their religious character to face ethical challenges in the world of work ²⁸.

On the other hand, the connection between the semi-military cadetship model and religious character building can be strengthened through curriculum integration and extracurricular activities. Schools can insert religious material in mental and physical development sessions. For example, meditation or reflection sessions can be filled with moral and spiritual messages. In addition, extracurricular activities such as rohis (Islamic spirituality) or prayer fellowship can be used as a means to deepen religious understanding. Students' involvement in these activities can help them understand the meaning behind their discipline, which is to become individuals who are not only technically competent, but also moral and noble ²⁹. The integration of curriculum and extracurricular activities in the semi-military cadetship model has a vital role in shaping the religious character of vocational students. This process is carried out by systematically inserting religious values into every aspect of the semi-military cadetship program. For example, mental and physical development sessions do not only focus on discipline, but are also filled with reflections or lectures that emphasize the importance of honesty, responsibility, and gratitude as part of religious ethics. In addition, religious extracurricular activities such as Islamic spirituals or Christian prayer groups can be mandatory or facilitated, so that students have a platform to deepen their spiritual understanding. In this way, the semi-military cadetship model becomes more than just a disciplinary program, but also a comprehensive means to foster moral integrity and noble morals that are aligned with religious values ³⁰.

Ultimately, the semi-military cadetship model can create a holistic environment that supports the formation of students' character as a whole, in terms of physical, mental and

²⁶ Dziwanowski, "Values and Norms of Behaviour in the Life of Cadets."

²⁷ Schkade et al., "Military Values, Military Virtues, and Vulnerable Narcissism among Cadets of the Swiss Armed Forces—Results of a Cross-Sectional Study."

²⁸ Bartone et al., "Psychosocial Development and Leader Performance of Military Officer Cadets."

²⁹ Urych, "Students' Opinion on the Academic Curriculum in Military Classes."

³⁰ Bertram, Meierkord, and Day, "The Cadet Experience: Understanding Cadet Outcomes."

spiritual discipline ³¹. With clear rules and consistent habituation, schools can ensure that students not only learn vocational skills, but also internalize religious values. This conducive environment helps students to develop integrity, work ethic and strong morality, making them graduates who are not only successful in the world of work but also have a positive contribution to society. Moreover, this environment not only focuses on physical training and discipline, but also instills moral integrity derived from religious teachings. Strict discipline, such as adherence to schedules and rules, trains students' mental and physical toughness, while the habituation of religious activities, such as congregational prayers or devotionals, strengthens their spiritual foundation. Thus, this model forms a balanced personality: resilient in facing challenges, responsible, and having noble morals, so that they are not only ready to become a competent workforce, but also individuals with integrity and character ³².

b. Analysis of the Impact of the Semi-military cadetship Model on the Religious Character of Vocational Students.

Education in Indonesia not only functions to educate the nation's life, but also has a strategic role in shaping the character of students. One of the most important character values is religiosity, which is an attitude and behavior that reflects obedience to religious teachings and respect for different beliefs. In the midst of the challenges of globalization that bring influence on the lifestyle of adolescents, schools are required to be able to present an educational model that not only emphasizes academic competence, but also fosters spiritual awareness and discipline of worship ³³. Vocational education in Indonesia aims to produce graduates who not only have technical skills, but also strong character. One of the approaches adopted by many Vocational High Schools (SMK) to achieve this goal is the apprenticeship model. This model emphasizes discipline, responsibility, and a structured hierarchy, similar to the military system. However, amidst the focus on physical and mental discipline, questions arise on how this model affects other aspects of students' character building, specifically religious character ³⁴.

The semi-military cadetship model, adapted from the semi-military coaching system, is one of the character education approaches implemented in many vocational schools. This model emphasizes discipline, responsibility, and compliance with rules, as well as familiarizing students with religious activities such as praying together, praying in congregation, and respecting teachers. Thus, the semi-military cadetship model not only forms students who are physically and mentally disciplined, but also has the potential to strengthen religious character which becomes a moral foundation in everyday life ³⁵. Religious character, which includes values such as honesty, religious observance, and tolerance, is an important foundation for students' moral integrity. In the context of SMK, this character building is crucial as graduates will not only face technical competency demands in the workforce, but also ethical and moral challenges. Therefore, it is important to analyze the extent to which the semi-military cadetship model implemented can contribute to students' spiritual development, not just physical discipline ³⁶. Research on the impact of the semi-military cadetship model on the religious character of Vocational High School students is important

³¹ Wang, *To Explore the Ways of Cultivating Military Cadets' Fighting Spirit*.

³² Handhika Putra et al., "Evaluation Basic Online Training Program for Character-Building of Transportation Cadets at Indonesian Aviation School Banyuwangi."

³³ Suharno et al., "Sustainability Development in Vocational Education: A Case Study in Indonesia."

³⁴ Habibi et al., "Validating the Determinants of Teachers' Performance in Vocational Education: Indonesian Perspectives."

³⁵ Priyono et al., *Character Building Through Exemplary Methods for Cadets at The Inland Water and Ferries Transport Polytechnic of Palembang*.

³⁶ Farida Mahadi, Rubini, and Retnowati, "Development of Character Education Model Ability of Influence Attitude (Aia)-Neuro Based on Local Wisdom in Effort Soft Skills Improvements on Shipping Vocational Education."

because it can provide an overview of the extent to which the program is able to internalize religious values in students. The results of this study are expected to be useful not only for schools that implement the semi-military cadetship system, but also as a reference for other educational institutions in designing character development strategies that are balanced between aspects of discipline and religiosity. Thus, education is expected to be able to produce graduates who are not only academically and vocational skilled, but also noble and based on religious values.

Impact on Internalization of Religious Values, in the semi-military cadetship model, routine activities such as morning roll call, ceremonies and physical training directly influence students' understanding and internalization of religious values. Morning roll call, for example, not only trains discipline and neatness, but is also often filled with religious activities such as joint prayers or recitation of holy verses. These activities familiarize students to start the day by remembering God, instilling spiritual awareness and gratitude early on. Thus, these structured activities create an environment that supports the internalization of religious values as an integral part of the daily routine, not just a separate obligation³⁷. Furthermore, flag ceremonies and physical development activities, such as marching, can teach values that are in line with religious teachings. Respect for the flag as a symbol of the country and the nation's heroes can be linked to religious teachings on respecting leaders and sacrifice. Physical exercises that train resilience and responsibility also reflect moral values in religion, such as the importance of maintaining health and managing oneself. These activities help students understand that physical discipline and obedience to rules are not only for personal benefit, but also for the common good, which is the essence of many religious teachings³⁸. Overall, the activities in the semi-military cadetship model facilitate the transformation of values from the physical and mental realms to the spiritual realm. Order and regularity taught through morning roll call, ceremonies, and physical coaching form positive habits that make it easier for students to apply discipline in their worship practices. Thus, the semi-military cadetship model not only creates physically disciplined students, but also builds a strong foundation for a religious character based on obedience, responsibility, and respect-values that are essential to becoming a complete and noble person.

Beside that impact on Students' Worship Habituation, in the semi-military cadetship model in Vocational High School, the habituation of worship has a significant impact on the formation of students' religious character. Through a strict and structured schedule, this model forces students to allocate time specifically for worship activities, such as congregational prayers and reading the Qur'an. These activities are often part of the daily agenda that cannot be ignored, so students have no choice but to follow them. This habituation helps to instill religious discipline, which in turn can become a personal habit that sticks even when students are no longer in the school environment³⁹. The effectiveness of the semi-military cadetship model in forming the habit of worship is also supported by supervision from coaches and peer pressure. When all students are required to participate in worship activities, this creates a supportive and reminding environment, where students feel motivated to follow the practice of collective worship. This environment can reduce the tendency of students to abandon worship and increase the sense of togetherness in carrying out religious teachings⁴⁰. While the discipleship model is effective in forming the habit of worship externally (through compulsion or necessity), the biggest challenge is the extent to which the habit is internalized into genuine spiritual awareness. If students only worship out of fear of punishment or

³⁷ Habibi and Rijanto, "The Influence of Semi-Military Education in Shaping the Discipline of Students of the Surabaya Navy Special Vocational School."

³⁸ A.M. Mufi, A. Elhady, "INTERNALIZATION OF RELIGIOUS MODERATION VALUES: ACTIVE TOLERANCE AND SOCIAL HARMONY IN EDUCATION IN INDONESIA Akhmad Munir Mufi Aminullah Elhady Mursalim Education Is a Purposeful and Deliberate Effort Aimed at Establishing a Conducive Environment and Le."

³⁹ Fitri et al., "Overview of Character Education Design in Senior High Schools with Boarding School in Indonesia."

⁴⁰ Suprpti and Fatimah, "Internalization of Spiritual Values in Shaping Students' Religious Character Through Religious Week Activities at SMA Negeri 1 Kartasura."

sanctions, then the habit may disappear after they graduate. Therefore, the effectiveness of this model will be maximized if it is balanced with affective approaches, such as lectures or spiritual guidance, that help students understand the meaning and values behind each act of worship, so that they perform it with awareness and sincerity.

The last impact on religious attitudes and behaviors in daily life, the semi-military cadetship model has a significant impact on students' religious attitudes and behavior in daily life. One of the main impacts is the cultivation of honesty and responsibility. The strict rules and supervision system in this model train students to always be honest, both in words and actions. This attitude is in line with religious values that prioritize honesty as the foundation of morality. Thus, the semi-military cadetship model indirectly strengthens students' integrity, which is an essential part of religious character ⁴¹. In addition, the semi-military cadetship model also fosters respect and empathy for others. The hierarchy and seniority system teaches students to value and respect others. This attitude is a reflection of religious teachings on the importance of tolerance, compassion and helping each other. When students are accustomed to interacting with respect, they will find it easier to empathize and be fair, which is a real manifestation of religious values in everyday life ⁴². Ultimately, the semi-military cadetship model helps students apply religious values practically, not just theoretically. The strict discipline and positive habituation taught in this model become a bridge for students to integrate religious values into every aspect of their lives, both inside and outside of school. This creates a person who is not only obedient to worship, but also has noble morals and a strong morality in attitude and behavior ⁴³.

Based on Viktor Frankl's logotherapy theory, the semi-military cadetship model can be analyzed as a system that has great potential to help vocational students find the meaning of their lives, which is at the core of religious character. Frankl argues that humans have three ways to find meaning: through work (creating something), through experience (loving someone), and through attitudes towards inevitable suffering. In the context of SMK, vocational activities are a form of work, while the semi-military cadetship model offers a structure for finding meaning through experience and attitude. Thus, the application of this model can be an effective means to lead students to a deeper search for meaning, not only limited to technical skills ⁴⁴. Through the semi-military cadetship model, students are encouraged to find meaning through their experiences. The discipline, physical challenges, and strict rules applied can be considered as small "sufferings" that teach students about resilience and responsibility. Students' attitudes in the face of such adversity, such as obedience, patience, and persistence, are manifestations of the meaning found in the process. When students are able to see the meaning behind every difficulty, such as understanding that discipline is important for their future, they not only become more resilient, but also strengthen their religious character based on positive values ⁴⁵. Furthermore, logotherapy can explain how the semi-military cadetship model can shape religious character through an understanding of responsibility and purpose in life. In this model, every student action, whether small or large, has consequences and purpose. This is in line with Frankl's concept that humans are driven by the will to make meaning of life. By implementing the semi-military cadetship model, the school helps students to see themselves as individuals who have a noble purpose: to become noble and competent individuals. This search for meaning is inseparable from the dimensions of spirituality and faith, which ultimately strengthens students' religious

⁴¹ Grimell, "Military Commitment and Identity as Implicit Religion: A Key to Understanding the Loss of Profundity in the Transition from Military to Civilian Life."

⁴² Nurmala, Huda, and Faqih, "The Fostering Religious Devotion in Arabic Military Students through Language Proficiency Development."

⁴³ Elahian, Rezakhani, and Dokanehifard, "Relationship between Religious Attitude and Spiritual Intelligence with Psychological Capital in Veterans' Children, Mediating Role of Cognitive Emotion Regulation."

⁴⁴ Wong, "Viktor Frankl's Meaning-Seeking Model and Positive Psychology."

⁴⁵ Rahgozar and Giménez-Llort, "Foundations and Applications of Logotherapy to Improve Mental Health of Immigrant Populations in the Third Millennium."

character holistically, making them individuals who are not only skilled, but also have integrity and a clear direction in life ⁴⁶.

In addition, in the theory of Islamic education according to Abdurrahman An-Nahlawi divides the educational process into three main concepts: Tarbiyah, Ta'lim, and Ta'dib. All three can be used to analyze in depth how the vocational school model affects students' religious character. Tarbiyah (Comprehensive Development); The concept of Tarbiyah emphasizes holistic and continuous development of the individual, covering physical, mental, and spiritual aspects ⁴⁷. The semi-military cadetship model is very much in line with this concept as it focuses not only on classroom teaching, but also on physical development through exercise, and mental development through discipline. The religious aspect can be well integrated through activities that familiarize students with regular worship. For example, the obligation to pray in congregation or the joint prayer activities that are part of the daily schedule of semi-military cadetship, directly implements the Tarbiyah principle to form a sustainable and comprehensive religious character ⁴⁸. Ta'lim (Teaching and Knowledge Transfer); Ta'lim refers to the process of teaching and cognitive transfer of knowledge. In the context of the semi-military cadetship model, Ta'lim can be interpreted as providing a deep understanding of religious values. Morning roll call or mental coaching sessions are not only used to reinforce discipline, but can also be utilized to convey moral and ethical messages from a religious perspective. Thus, the semi-military cadetship model does not only rely on practical habituation, but also reinforces it with relevant theoretical understanding. Effective ta'lim in the semi-military cadetship model will help students understand the meaning behind each worship practice, so that their obedience is not only mechanical, but also based on a deep spiritual awareness ⁴⁹.

Ta'dib (Formation of Manners and Morals); Ta'dib is the most crucial concept of education, which focuses on the formation of manners (ethics) and morals (morals). The semi-military cadetship model has great potential to implement Ta'dib because the environment it creates is very demanding for students to behave politely, respectfully, and responsibly. The seniority system teaches students to respect their elders, while strict rules train them to be honest and disciplined. These values, which are at the core of Ta'dib, are very much in line with Islamic teachings on noble morals. Thus, the semi-military cadetship model practically becomes a platform for applying the principles of Ta'dib, shaping students into individuals who are not only skilled, but also have good manners ⁵⁰. The following is the impact of cadetship on the religious character of vocational school students from the perspective of Abdurrahman An-Nahlawi's theory:

The Concept of An-Nahlawi	Main Focus of the Concept	Implementation of the Cadet Program in School	Impact on Students' Religious Character
1. Tarbiyah (Guidance)	Maintain, nurture and develop the natural qualities of students towards perfection (physical, mental, spiritual, moral)	Cadet Discipline: Physical training, neatness, obedience to rules, habituation of structured worship (congregational prayer, regular	Improving Obedience and Spiritual Resilience: Students are accustomed to discipline in carrying out obligatory and voluntary worship, and have a strong physical and mental strength to

⁴⁶ García-Alandete, "The Place of Religiosity and Spirituality in Frankl's Logotherapy: Distinguishing Salvific and Hygienic Objectives."

⁴⁷ Nur et al., "Rethinking Religious Pluralism in Islamic Education : A Study on KH . Abdurrahman Wahid ' s Perspective in Islamku , Islam Anda , Islam Kita."

⁴⁸ Samsudin, Isana, and Astri, "Transformational Islamic Education Ideas Abdurrahman Wahid's Perspective."

⁴⁹ An-nahlawi and Nabi, "Pemikiran Pendidikan Islam Abdurrahman An Nahlawy_E Kuswaya.Pdf."

⁵⁰ Kasanah, "Relevansi Pemikiran Pendidikan Abdurrahman Wahid Dan Abdurrahman An-Nahlawi Di Era Modern."

		in a gradual and planned manner.	religious studies, etc.).	be consistent in goodness.
2. Ta'lim (Teaching)	The process of transferring in-depth knowledge ('Ilm) is not only about conveying information, but also understanding and taking responsibility for that knowledge.	Religious Material/Character Education: Religious lessons, lectures/sermons by the instructor, leadership material and professional ethics integrated with religious values.	Enriching Religious Understanding and Responsibility: Students gain correct religious knowledge (through structured knowledge transfer), understand concepts such as trust and responsibility	
3. Ta'dib (Formation of Manners/Morals)	The formation of good manners and morals; the recognition of the proper place of everything in the order of creation (God, nature, humans) which leads to the recognition and acknowledgement of the truth.	Cadet Ethics & Etiquette: Respect for instructors/teachers, politeness in interactions, order in ranks, honesty, and a sense of belonging (sense of brotherhood).	Realizing Akhlakul Karimah (Noble Manners): Students have good Islamic manners (for example, manners towards teachers/parents, manners of dress, manners of speaking) and internalization of religious values into real behavior which is the ultimate goal of Islamic education.	

The cadet program in vocational high schools, if well designed which can serve as an effective means to achieve the goals of an-nahlawi islamic education. This program provides a conducive environment (tarbiyah), the transfer of knowledge and wisdom (ta'lim), and the habituation of noble behavior (ta'dib), which synergistically shape the religious character of vocational high school students, namely individuals who are faithful, knowledgeable, and have noble morals. Overall, the semi-military cadetship model has a strong alignment with the three concepts of Islamic education according to Abdurrahman An-Nahlawi. This model carries out the principles of Tarbiyah through holistic coaching, implements Ta'lim by integrating religious values into the curriculum and coaching, and realizes Ta'dib by practically shaping students' morals and manners. This connection shows that the semi-military cadetship model, if implemented properly and in balance, can be a very effective means of shaping the religious character of vocational students as a whole, producing competent and moral individuals.

CONCLUSION

Based on the analysis, the semi-military cadetship model has great potential as an effective means to shape the religious character of vocational students. The connection can be seen from the alignment between the principles of semi-military cadetship, such as discipline and responsibility, with religious values. Through structured worship, increased responsibility and morality, and curriculum integration, this model is able to foster a holistic religious character. When applied with balance, this model not only produces graduates who are competent and physically disciplined, but also have a strong moral foundation, in line with Islamic education

concepts such as Tarbiyah, Ta'lim, and Ta'dib. To optimize the impact of the semi-military cadetship model on students' religious character, it is recommended that schools not only focus on external discipline, but also emphasize the internalization of spiritual values. It is important to integrate religious activities in a more meaningful way, not just as a routine. Schools can increase discussion sessions, lectures and spiritual guidance that help students understand the meaning behind each worship practice. Thus, the semi-military cadetship model can become a holistic system that not only molds students who are physically and mentally tough, but also have a deep spiritual awareness, making them a whole person who is ready to face the challenges of the future.

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