

THE EDUCATION OF CHARACTER OF THE VOCATIONAL HIGH SCHOOL OF PLERET BANTUL YOGYAKARTA INDONESIA

Sutarman ^{a*}, Parjiman ^b, Muhammad Chirzin^c

^{a*}University of Ahmad Dahlan

Yogyakarta, Indonesia sutarman17@pai.uad.ac.id

^{b, c}University of State Islamic Sunan Kalijaga

Yogyakarta, Indonesia ^{a*)}parjiman@ilha.uad.ac.id, ^{b)}muchirzin@gmail.com^c

Abstract

This research aims to find out the deeper on the character education in SMKN (vocational school) Pleret Bantul Jogjakarta which covers: (1) some patterns of religious values education in Vocational High School of Pleret Bantul Yogyakarta students, namely: (a) do praying before and after the activities (studying); (b) To do *Dhuhur* and *Asar* prayers in the mosque ; (c) Dhuha prayer; (d) To read Al-Qur`an every morning in Ramadhan before learning teaching process; (e) *Sunnah* fasting of Monday-Thursday, f. *hadroh* music; (2) the internalization of emotional quotient; and (3) It is the positive effect of character education toward students of SMKN Pleret Bantul. The research was a descriptive qualitative approach. Technique of data collection by interview, observation of participant and documentation. The data analysis was by reduction, display and provided conclusions. The result of this study shows : (1) the transformation of Spiritual Quotient values : Various patterns of character values education are beneficial to the values of the students' faith of the character values. Students had religiosity is a way of religious individuals who incorporate religious values into their personalities; (2) the emotional quotient values which is described in the character values of students, namely: students have empathy attitude to help another, have good self-awareness, have moods and emotions, and have the high motivation and have ability to build good communication with another; (3) there are the positive effect of Spiritual Quotient (*SQ*) values and emotional quotient (*EQ*) in students' character and have good academic achievement.

Keywords: education, emotional quotient, spiritual quotient and vocational school.

Received: 29 Jan 2020 – Revised: 21 Feb 2020 – Accepted 27 March 2020 – Available online 30 June 2020

I. INTRODUCTION

A good education can not be separated from good character values as well. The process of inculcation of character education must have guidance and practice continuously. Russel Williams describes about the character as a "muscle" which will become soft if not trained, by training for practice, the "muscles" of the character will become strong and will manifest into habit . Character values education can be obtained in formal and non-formal learning. Formal learning is instilled since elementary, junior high, high school and university.

Nowadays, some challenges and problems related to education in Indonesia are quite serious. The indicators are that there are many students who like to fight, take drugs, behave deviant (immoral), and the rise of motorcycle gangs who are less familiar with human values, and tend to be immoral, and the emergence of intolerant and vigilantism (Nur Hidayat, 2017).

One of the contribution factors is the practice of education in Indonesia, which so far still prioritizes the development of intellectual quotient (IQ), and does not touch the self-development spiritual values, and values of

emotional quotient (EQ). It has an effect of the low quality of education output and the decline in the nation's character values.

This is where the role of an education institution is expected to be able to produce quality graduates. For this reason, it is necessary to instill the values of character education that develop the spiritual values and values of emotional quotient (EQ). An education institution needs to take a serious look at the educational problem and find the right solution to overcome the problems.

According to Muhammad Anis, education is an actual problem and always interesting to discuss. Research related to education problems can not be separated from the discussion of the problems of developing students' potential (Muhammad Anis, 2012). According to Law number 20 of 2003 article 3, the aim of National Education, namely: (1) "National Education functions to develop the capabilities, shape the character and civilization of the nation; (2) to develop the potential of the learners to become human beings who have faith and are devoted to God Almighty; (3) moral noble; (4) healthy; (5) knowledgeable; (6) capable; (7) creative; (8) independent, and (9) become democratic and responsible citizens " (National Education System Law, 2003). According to the law above, it be clear that the national education system is beneficial for developing the students potential, namely: (1) to have faith; (2) piety; (3) personality; (4) noble character, and (5) ability.

In fact, the majority institutions of education in Indonesia until now is considered to still not yet be attention to give the strong character values. This is caused by the lack of fulfillment the values of spiritual quotient and emotional intelligence toward the students, but is still more focused on developing students' intellectual quotient (Sutarman, Heru Kurnianto Tjahjono & Tasman Hamami, 2017).

Based on some problems and challenges of education in Indonesia, they need to be an

innovation or educational development that can be an education model that produce the quality graduates. Based on the context of the history of education in Bantul district, Vocational High School of Pleret Bantul Yogyakarta is one of the education institution in Bantul Regency of Yogyakarta that can not be forgotten it's contribution to the development of learners character education values. The Education Institution seeks to instill education that not only develop the general knowledge, but also education that instills the values of spiritual quotient and emotional intelligence. Furthermore, the education in SMKN Pleret Bantul Yogyakarta also has implemented the 13 curriculum.

The context of soft skills especially the learning of Spiritual quotient and Emotional Intelligence (EQ) values have been included in the School curriculum. With the development of this education pattern, it is hoped that alumni can become an example to educational institutions or other schools (Sri Purwanti, 2019).

The internalization of the educational development model is expected to be of higher quality and more competitive with other schools. Furthermore, in the internalization of SQ values and EQ values in Vocational high School of Pleret Bantul in order to run properly requires seriousness and work hard by all stakeholders of Vocational High School Pleret Bantul Yogyakarta. Therefore, all teachers not only master their competencies in their fields but also become role models for students regarding character education that hone the values of students' intellectual intelligence and emotional intelligence (EQ). The internalization of the values of SQ values and emotional intelligence (EQ) are expected to be able to realize quality human resources which are knowledgeable, noble, tenacious, and healthy, have mental toughness. As stated by Mr. Mujari, M.Pd., the headmaster of SMKN Pleret Bantul Yogyakarta which the School has a vision as a school that produces graduates who are pious, professional, have character and national personality. This is in line with the mission of Vocational High School (SMKN)

Pleret Bantul Yogyakarta, namely: (1) To carry out worship and foster the religious life in earnest; (2) To instill an intelligent, skilled and independent attitude; (3) To master the development of Science and Technology; (4) To develop an entrepreneurial spirit; (5) To develop the character and culture of the nation.

Based on the Vision and Mission of school, that Vocational School (SMKN) Pleret Bantul is an education institution that has a strong mission by the way students are prepared to have better work competencies, intellectual competencies, and human social competencies that are relevant to the nation's problems in the current industry 4.0 era. (Sri Purwanti, 2019).

Students must have SQ values and EQ values are able to meet the quality education output and produce alumni needed by employment. One solution to the various education problems which arise that students should have SQ values and emotional intelligence (EQ) in dealing with various problems in their life. Students need to instill the values of various aspects of intelligence, which are related to the students self-development in aspects of SQ values and emotional quotient (EQ) values. By having the values of religiosity, values of emotional quotient, and enthusiasm in their learning it is believed that students do not easily give up and will succeed in their learning and have good achievements.

Based on the various facts related to education problems in Indonesia that education has not been honing the potential of SQ values and emotional intelligence values (EQ) of students in depth and integrated. Therefore it is necessary to have an educational institution that hones the students' potential of SQ values and EQ values who provide solutions to educational problems.

Therefore, it needs to be education innovation related to the management and methods, to unravel various educational problems, and provide solutions to the educational problems. This research raising the theme of the study, namely: "The Education of Character Values

of Students in Vocational High School of Pleret Bantul Yogyakarta Indonesia."

The author chose Vocational School of Pleret Bantul as a place of research because:

(1) from the historical perspective this school has a "heroic" history, which was established after the earthquake in Bantul Regency in 2006 where the most victims were killed, namely in the Pleret Sub district Bantul Regency, then the community together with stakes holders rose to build education place or school; (2) education that develops the quality of potential students includes: SQ values and values of emotional intelligence (EQ); in addition to developing intellectual quotient (IQ).

This study focuses on examining in depth how The Education of Character values of Vocational School in Pleret Bantul Yogyakarta which explain how the internalization of the spiritual quotient (SQ), emotional quotient (EQ) and the transformation of character education values of students in Vocational High School of Pleret Bantul Yogyakarta.

The selection of the research place of Vocational High School of Pleret Bantul Yogyakarta is based on the phenomena of this school which it was a post-earthquake standing school in Bantul Yogyakarta, which was established in 2007. Relevant research related to the values of character education in madrasa or schools, they have been several previous studies. The following are some results of studies which can be examined as preliminary studies to determine the position of this research, namely:

a. Binti Maunah's research on "Models of students' Academic and Non-Academic Behaviors in Improving Learning Achievement and Discipline at Nurul' Ulum Modern Students in Malang ". The result of this research showed: (1) the majority of students' academic achievements in the Islamic Boarding School were very good, both learning inside Madrasa and outside Madrasa; (2) the prominent academic behavior of this modern pesantren is the mastery of English and Arabic, where most students master both languages; (3)

good non-academic behavior is very good manners towards religious teachers and senior students; and (4) discipline and obedient behavior towards the pesantren rules are also very good (Binti Maunah, 2016) "

b. Azam Syukur Rahmatullah's research on "Handling Nazpa Juvenile Delinquency with Compassion Based Education (Case Study in boarding school in SuryalayaTasikmalaya) 2013". In his research shows that compassion-based education in boarding school Suryalaya has an transformation of the students' social, religious, moral and intrapersonal transformation of students, namely: (1) the existence of social transformation, which there is a change that is more directed towards social domains, such as, able to respect for other people, willing to help others, and not individualistic; (2) the existence of religious transformation, that is a real change, they feel closer to God; (3) the existence of moral transformation, namely a change in behavior that is more polite and sincere; and (4) the existence of intrapersonal transformation, namely the awareness of a strong will to improve oneself (Rahmatullah, 2013).

c. Adang Achmad's research on "Pendidikan Karakter di MTs., dan Madrasah Boarding School" showed: (1) the implementation of character education carried out at the Cirebon Indonesia boarding school was integrated through all subjects in boarding school both inside and outside the classroom; (2) the education is integrated through the formation of students, building through management of all school affairs by involving all school members (Adang Darmawan Achmad, 2017).

d. The result of Jyotsna Sinha's research shows that spiritual intelligence is a guide for other intelligence. A person who has spiritual intelligence is not only responsive to circumstances, but also realizes how he can become better (Jyotsna Sinha, 2013).

e. The result of Davoud Noroozi and Salehe Abdi Masumabad's research showed that spiritual intelligence has a positive effect on the effectiveness and efficiency of the organization

and self-development of a worker (Davoud Noroozi and Salehe Abdi Masumabad, 2015).

f. The result of the research of N. Gayathri and K. Meenakshi explained that emotional intelligence can encourage improvement in the life skills of each individual (N. Gayathri & K. Meenakshi, 2013).

g. Hema G. & Sanjaya M. Gupta's research result shows that Adversity Quotient (AQ) is related to a person's ability to cope with stress and adversity (distress). Someone who has AQ can deal with difficulties optimally (well), they can learn and respond to problems well and quickly (Hema G. & Sanjaya M. Gupta, 2015).

i. Sutarman & Heru Kurnianto Tjahjono research result shows that there are effectiveness

of Spiritual Quotient and Adversity Quotient values planted toward the students in Madrasah Muallimaat Muhammadiyah Yogyakarta (Sutarman & Heru Kurnianto Tjahjono, 2019).

From some of the literature review above, it can explain the difference of this study, which distinguished from previous studies. The focus of in-depth study of research lies in internalizing educational pattern based on the two main competent values of human intelligence, namely: (1) how are the education of spiritual quotient (SQ) values and emotional intelligence values (EQ) of Vocational High School of students in Pleret Bantul Yogyakarta; and (2) how is the positive effect on the transformation of the character values toward students. It emphasizes more on the pattern of internalization of character education which appreciates the two values of intelligence carried out in Government-owned Schools.

From some the research above, related to character education conducted by several education institutions, madrasah and schools have not appreciated of the students competence which develop the values of spiritual quotient (SQ) and emotional intelligence (EQ) which integrated manner in education. In this research, two intelligences values above had instilled toward students of

Vocational High School because they are beneficial to the development of human potential to become alumni after finished the study will have better character values and integrity who are ready to face the life.

EDUCATION OF CHARACTER THEORY

Azyumardi Azra stated that education is a process of preparing young people to survive their life and fulfill their life goals more effectively and efficiently (Azyumardi Azra, 2002). Furthermore, Muhammad Anis related to educational theory of this research states that education is essentially an effort to enhance some potential which exists of human in order to humanize human beings as servants of God on earth optimally, so that students remain of the dignity and high dignity among other creations of God (Muhammad Anis, 2012).

Education in a broad sense means a process for developing all aspects of human personality, knowledge, values, attitudes, and skills. Whereas in terms of education is a process of improvement, strengthening and refinement of all abilities and human potential (Pudjosumedi, 2013).

According to Subiyantoro, education is essentially educating, teaching and training. The term educating means developing character, conscience, passion, love, sense of decency, piety and others (Subiyantoro, 2010). Subiyantoro further explained that education as a vehicle to humanize humans is bound by two important missions, namely: (1) hominization and (2) humanization. Hominization is related to human biological nature, while the process of humanization is directed at humans to live according to moral rules, because humans are essentially moral human beings, both morally related to God, fellow humans, and the environment (Subiyantoro, 2010).

Meanwhile, related to the values of character education William & Scnaps stated that the meaning of character education is an effort made by educational stakeholders carried out together with parents, and community members to help children and adolescents to

have a caring, opinionated attitude, and responsible (Williams & Scnaps, 1999).

Berkowitz, Battistich, & Bier stated that there are 10 significant characters education materials that can be used as character education materials, namely: (1) sexual behavior; (2) knowledge of character; (3) understanding of social moral; (4) problem solving skills; (5) emotional competence; (6) relationships with others; (7) feelings of interest in going to school; (8) academic achievements; (9) communication competence; good communication to the teachers (Berkowitz, Battistich, & Bier, 2008).

Meanwhile, according to Ary Ginanjar Agustian, spiritual intelligence (SQ) is the potential that exists in each individual self, where with that potential, individuals are directed to internalize the faith in Allah. Furthermore, Ary Ginanjar Agustian defined spiritual intelligence as the ability to give meaning to worship for every behavior and activity through steps and based on thinking that is natural or clean, towards humans who are whole and have integral thinking pattern, and is principle that every action is solely for worship or serve Allah Almighty. In addition, Ary Ginanjar Agustian stated that spiritual intelligence is an ability to give meaning to worship for every behavior and activity, through steps and thoughts that are natural, towards humans who are whole and have integralistic thought patterns and principled only because of God (Ary Ginanjar Agustian, 2001).

Then, M. Palupi and Heru Kurnianto Tjahjono in the theory of religiosity, stated that religiosity plays a role in the formation of individual attitudes and behavior in organization (M.Palupi & Heru Kurnianto Tjahjono, 2016).

According to Hamdani Bakran Adz- Dzakey the meaning of the values of character education is in line with the theory of spiritual quotient values, and emotional intelligence internalization, namely: (1) Showing love on earth; (2) Understand the feelings and

circumstances of others; (3) Respect and (4) respect oneself and others (Hamdani Bakran Adz-Dzakey, 2006). Then, according to Ary Ginanjar Agustian the meaning of emotional intelligence (EQ) is an ability to feel, understand effectively, apply emotional power and sensitivity as a source of energy, information, connections and human influence (Ary Ginanjar Agustian, 2001).

Education of character values in this study is interpreted as education that implements the values of human potential competence. This is based on Muhammad Anis theory who stated that intelligent, intellectual, emotional, social, and intelligent human beings are quality human figures born from the womb of Islamic education (Muhammad Anis, 2013). Then Sutarman, Heru Kurnianto Tjahjono, & Tasman Hamami of their research explained that the holistic education in the Muhammadiyah Madrasah's Indonesia was an education that honed the sharing of human potential, namely: (1) self-actualization of students' religious values marked by the implementation of five-time prayer in congregation, Dhuha prayer and night prayer are increased which is followed by the better and increasing dimensions or indicators of *habe'lum minallah* values; (2) interpersonal competence and student attitudes become better, namely having values of affection toward others, being open with fellow students, and the surrounding community, as well as achievers in the occupied academic field (Sutarman, Heru Kurnianto Tjahjono, & Tasman Hamami, 2017).

In this study, the pattern of character education is focused on two main competencies of human intelligence values, namely: (1) spiritual quotient values (SQ), and Emotional intelligence (EQ) values and (2) its positive impact toward the students' character in SMKN Pleret Bantul Yogyakarta.

II. METHODS

This research focus on studying the character education in Vocational high School of Pleret Bantul Yogyakarta Indonesia. This research is a qualitative research with a descriptive

qualitative approach. Qualitative research has goal of understanding the certain situations, events, groups or social interactions (John W. Creswell, 2015). While the qualitative descriptive approach is a description of the general meaning of a number of individuals on various individual life related to the phenomenon (John W. Creswell, 2015).

Data collection techniques of this research used in-depth interview, observation, and study documentation. Data validation used triangulation techniques and validation processes during data collection through: (1) data reduction obtained from interview, observations, and documentation, (2) presenting data, then performed (3) conclusion and verification to answer some research problems formulations of this research (John W. Creswell, 2015).

The sources of data in this study are informants who will be interviewed. They are, as following: (1) The headmaster of Vocational School of Pleret Bantul Yogyakarta 1 person and 3 representatives, so the total 4 persons; (2) There are 2 teachers of education of Islamic studies and counseling teacher; (3) students of Vocational School of Pleret Bantul Yogyakarta 10 people, and (4) Educational Personnel 1 person. Therefore, the total of informants numbered 17 people.

III. RESULTS AND DISCUSSION

A. Results

1. The Character Values Education of Vocational High School students in Pleret Bantul Yogyakarta.

The character values education of this research are focused on two values of the human potentials. They are the Religiosity Values Education and Emotional Quotient values that are given toward students. They are as the following :

a. The Values of religiosity (Spiritual Quotient) Education

I. Based on the interview of the informants of the education of character in the school of the research showed that : "... the values of

religiosity that are inculcated to the students of Vocational High School of Pleret Bantul Yogyakarta is an internalization of values of religiosity into students' personalities which is carried out in the school (Jadmiko, 2019) " Religiosity education has been instilled in students who are beneficial to the development of basic competencies in the field of personality of students which are fundamental to the Students of Vocational High School of Pleret Bantul Yogyakarta.

II. This competence, namely: piety, faith, and sincerity, piety, sincerity, independence, and example all of which underlie a personality figure who has a high commitment to do the *amar ma'ruf*. Therefore, the religiosity education of the students in Vocational High School of Pleret Bantul Yogyakarta is seriously instilled which emphasizes character education.

Furthermore, according to students of vocational high school, related to the education of values of religiosity, are as follows: "... some patterns of religious values education in Vocational High School of Pleret Bantul Yogyakarta students, namely: (a) do praying before and after the activities (studying); (b) do Dhuhur and Asar prayers in the mosque ; (c) Dhuha prayer; (d) To read Al-Qur'an every morning in Ramadhan before learning teaching process; (e) *Sunnah* fasting of Monday-Thursday, (f) *hadroh* music (Fitrah Alamsyah, 2019) ". Furthermore, Sri Purwanti stated that character education at Vocational High School Pleret Bantul was also instilled through: (a) Friday's alms program; (b) routine giving every Friday; (c) clean Friday activities; Various patterns of character values education above are beneficial to the values of the students' faith of the character values. This is suitable with Musya Asya'rie's theory which religiosity is a way of religious individuals or some one who incorporate religious values into their personalities (Musya Asya'rie, 2012).

b. The Education of Emotional Quotient Values (EQ) of SMKN Pleret Bantul Yogyakarta.

According to Mr. Jatmiko, Islamic Education teacher of Vocational High School of Pleret Bantul Yogyakarta stated that: "... the internalization of emotional quotient values (EQ) in Vocational School in Pleret Bantul Yogyakarta is an education pattern that instills the emotional quotient values of students who carried out in the learning process both in the classroom and outside the classroom. In learning students instilled the values of emotional quotient, including: (a) students are instilled or accustomed to how to behave well and have the ability to manage feelings or hearts when facing life's problems;

(b) Students are given the motivation to build self-enthusiasm to achieve their aim after finished studying; (c) In learning process activities students are also accustomed to having an attitude of empathy toward others; (d) Students are also accustomed to being able to communicate and socialize with their friends or fellow students and residents of the surrounding community (Jatmiko, 2019).

Then, according to Mrs. Wis Sayekti, the Counseling Guidance teacher added that the internalization of emotional quotient values carried out on students, namely:

(a) Cultivation of self-concept and self-confidence during examinations; (b) self-control, trustworthy attitude, adaptive alertness and innovative learning in the school; (c) The spirit of achievement, commitment, initiative and optimism in learning in the school;(d) Understanding others, and helping school friends each other; (e) Communication skills competence, intimacy, collaboration in group work (Wis Sayekti, 2019).

In addition, Mr. Pargiyanto, Vice of headmaster of Vocational High School of Pleret Bantul Yogyakarta stated that the inculcation of emotional quotient (EQ) values in schools, namely:

(a) To respect to the teachers and employees while in the "5 S" cultural school environment (greetings, smiles, greetings, courtesy, and courtesy); (b) To handshake with the teacher in the morning after to do finger print; (c) Invite

parents to coordinate with the progress of the class or school; (d) To instill the students a sense of moral responsibility for working hard (picket, sweeping the floor, and cleaning the class room) in school (Pargiyanto, 2019).

This is in line with the theory of Gayatri & Meenaksi which quoted Goleman's theory, namely: the theory of emotional quotient (EQ) promised to predict and improve the life skills of individuals. The proponents of the theory believe that in understanding, analyzing and managing emotions in themselves and others, lies the key to an improved quality of life (N. Gayatri & K. Meenaksi, 2013).

2. The Positive Impact of the SQ values and EQ values Education toward The Students of Vocational High School of Pleret Bantul Yogyakarta

The positive impact of the SQ values and EQ values Education toward the students' character in SMKN Pleret Bantul Yogyakarta. The Character Values Education is a form or pattern of education that instilled character values so that students can manage their emotions well, have competence in dealing with fellow peers and others well, and can manage their own emotions for good and well-being. The positive effect of the character values education of students of Vocational School Pleret Bantul are more directed toward better self-management of emotions and changes in social attitudes, such as recognizing one's own emotions, being able to manage hearts, be able to motivate themselves, care for others, and be able to get along with friends school well. The following is an example of a change in student character regarding the effects of education on emotional intelligence values in the school.

Internalization of character education values in students of Vocational School Pleret Bantul Yogyakarta is instilled to the students since students become students of Vocational School Pleret Bantul at school and their house of students through parents of students. This internalization of character education values of the school has a positive effect on the

emotional development of students, namely: (a) having an empathetic attitude towards fellow schoolmates, and others in the environment around the school; (b) have good self-awareness; (c) having self-regulation, good self-motivation; and (d) good social competence, namely the ability to build communication with other people, both fellow schoolmates, educators, employees, and stakeholders in other of vocational Schools Pleret Bantul Yogyakarta (Sri Purwanti, 2019).

The result of this research, in line with Daniel Goleman's theory that the values of emotional ability contain five values, namely: (a) self-recognition; (b) managing moods; (c) motivating yourself (motivation); (d) have a sense of empathy for others, and (e) have the ability to build good relationships with others. Then, Hamdani Bakran stated that there are several indicators of a person having good values of emotional skills (EQ), namely: (a) showing the values of compassion in the noble of the earth; (b) have the empathy, understanding other people's feelings and circumstances; (c) to respect for they themselves and others; (d) have the ability to be alert, introspective; and (e) ability to be environmentally friendly.

The result of the research above are also in accordance with Hamdani Bakran Adz-Dzakiey's theory. According to Hamdani Bakran, there are several indicators that someone has good social competency values or character values, namely: (1) showing love on earth; (2) understand the feeling and circumstance of another; (3) respect for themselves and others; (4) be alert; (5) introspective; and (6) environment friendly (Hamdani Bakran Adz-Dzakiey, 2006).

B. Discussion

Further more The Positive Impact Character Values Education which are given toward Students of Vocational High School of Pleret Bantul Yogyakarta. The positive impact of character values after obtaining internalization of education through integrated activities of

learning teaching of the School and students' house, namely:

a. Transformation of the Values of Religiosity Values.

Based on the research results in depth interview, and observation with some informans in the school, it can be said which the spiritual transformation as stated by a teacher of the vocational school of Pleret Bantul Yogyakarta are: (1) feeling more happiness with the religion studying; (2) feeling be near to Allah, and more deeply in worshipping God; (3) be happy to practice *sunnah* prayer of Duha and more diligent in performing obligatory duties, whether performed in the school and in students' house (Jadmiko, 2019). The transformation of this character is called: "the intrinsic religiosity transformation". It is the religiosity values that internalized towards students' hearts and more have the meaning of worship as a form of obligation of a Muslim. As Musya Asy'arie stated, ... " *the spiritual quotient is a religious way of incorporating religious values into itself. Values and teachings of religion deep down into the souls of its adherents. Ritual activities worship are not just a practice without meaning, but had transformation in everyday attitude.*" (Musya Asy'arie, et.al., 2012).

There are some experiences of students religiosity values in Vocational High School Yogyakarta as Sri Purwanti stated that:

"... the education of religiosity values is also instilled for the students activities of religious such as *Dhuha* prayer, Asar prayer and the Holy Qur'an reading habit in Ramadhan and intheir house (Sri Purwanti, 2019).

Furthermore, another teacher whose name Mr. Jadmiko stated that:

"...some activities of spiritual values education in Vocational High School of Pleret Bantul Yogyakarta, as like: (1) *Dhuha* prayer in congregation lead by each class; (3) read the Qur'an every morning of Ramadhan; and (4) students always listen to calling of prayer

(*adzan*) and to pray *together (jamaah)*" (Mr. Jadmiko, 2019).

Based on the experiences of some students' life can be concluded that after obtaining education or internalization of character education of students in Yogyakarta, students had transformation of character values education in their life.

b. Transformation of Character Values Education.

According to students after the students received the education of character values in Vocational High School, namely:

(a) *Sunnah* fasting of Monday-Thursday; (b) environmental care activities; (c) Plastic Free day; (d) S-5 culture, namely: smiling, greetings, greetings, courtesy every day; (e) social service;(f) 10 minutes of school environmental care activities; and (g) environmental care activities. There are positive impact on the education of character values, namely: having an attitude of empathy (*rahmatan lil 'alamin*), good self-awareness, self-regulation, good motivation, and social skills, which are able to build good communication relationships with others, both to fellow students, school friends, school leaders, teachers, employees, and to another stakeholders (Fitrah Alamsyah, 2019).

IV. CONCLUSION/RECOMENDATION

Based on the research results in depth interview, and observation with some informans in the school, it can be said which the spiritual and EQ values transformation as stated by some students of the vocational school of Pleret Bantul Yogyakarta are:

- (1) The education of SQ values made students had feeling more happiness with the religion studying; (2) feeling be near to Allah, and more deeply in worshipping God; (3) be happy to practice *sunnah* prayer of Duha and more diligent in performing obligatory duties, whether performed in the school and in students' house.

- (2) The education of EQ values, namely:
 - (a) Sunnah fasting Monday-Thursday;
 - (b) environmental care activities;
 - (c) Plastic Free day;
 - (d) S-5 culture, namely: smiling, greetings, greetings, courtesy every day;
 - (e) social service;
 - (f) 10 minutes of Madrasah environmental care activities; and
 - (g) environmental care activities.

There are positive impact on the education of character values, namely: having an attitude of empathy (*rahmatan lilalamin*), good self-awareness, self-regulation, good motivation, and social skills, which are able to build good communication relationships with others, both to fellow students, school friends, school leaders, teachers, employees, and to another stakeholders

V. REFERENCES

- Adz-Dzakiey, H. B. (2006). *Prophetic Quotient (Kecerdasan Kenabian): Mengembangkan potensi Robbani Melalui Peningkatan kesehatan Ruhani*, Yogyakarta: Pustaka Al-Furqan.
- Anis, M. (2012). *Tafsir Ayat-ayat Pendidikan*, Yogyakarta: Mentari Pustaka.
- Agustian, A. G. (2001). *Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual ESQ (Emotional Spiritual Quotient): The ESQ Way* 165, Jakarta: PT Arga Tilanta.
- Agustian, A. G. (2001). *Rahasia Sukses Membangun Kecerdasan Emosi dan Spiritual, ESQ (Emotional Spiritual Quotient) Berdasarkan 6 Rukun Iman dan 5 Rukun Islam*, Jakarta: Arga.
- Asy'arie, M., Pasiak, T., Bastaman, H. D, Syamsulhadi, M., Subandi, & Lamsudin, R. (2012). *Tuhan Empirik dan Kesehatan Spiritual*. UIN Sunan Kalijaga Yogyakarta: Center for Neuroscience, Health and Spirituality (CNET).
- Anwar, C., Saregar, A., Hasanah, U. & Widayanti. (2018). "The Effectiveness of Islamic Religious Education in the Universities: The Effects on the Students' Characters in the Era of Industry 4.0", *Tadris: Journal* vol. 2 (2018) *Jurnal Keguruan dan Ilmu Tarbiyah* 3 (1): 77-87 (2018) DOI: 10.24042/tadris.v3i1.2162 *Journal of Faculty of Education and Teacher Training, Universitas Islam Negeri Raden Intan Lampung*.
- Chaplin, J. P. (1997). *Kamus Lengkap Psikologi*, Jakarta: PT Raja Grafindo Persada.
- Creswell, J. W. (2015). *Research Design: Pendekatan Kualitatif, Kuantitatif, dan Mixed*. Yogyakarta: Pustaka Pelajar.
- Fahmi, N. (2009). *Spiritual Excellence: Kekuatan Ikhlas Menciptakan Keajaiban Hidup*. Jakarta: Gema Insani.
- Gayathri, N. Meenakshi, K. (2013). "A Literature of Emotional Quotient." (*The International Journal of Humanities and Social Sciences and Invention ISSN (Online): 2319 – 7722, ISSN (Print):2319-7714 Volume 2 Issue 3, March*).
- Goleman, D. (1998). *Working with Emotional Intelligence*, USA: Bantam Books.
- Goleman, D. (2003). *Kecerdasan Emosi untuk Mencapai Puncak Prestasi*, Jakarta: PT Gramedia Pustaka Utama.
- Noroozi, D. & Masumabad, S. A. (2015). "The role of spiritual Quotient in employees' withdrawal behaviors in physical education organization" *International Journal of Organizational Leadership*.
- Palupi, M. & Tjahjono, H.K. (2016). A model of Religiosity and Organizational Justice: The Impact on Commitment and Dysfunctional Behavior. *Proceedings of the 27 th IBIMA Conference*.
- Widodo, H., Saifuddin, M. F, Hidayat, P., & Bakti, C.P.(Ed.). (2014). *Optimalisasi Peran Pendidikan dalam Membangun Karakter Anak untuk Menyongsong Generasi Emas*, Yogyakarta: Fadilatama & Prodi PGSD – BK Universitas Ahmad Dahlan Yogyakarta. Dalam *Prosiding Seminar Nasional*.
- Sutarno, Sukarno, & Martaningsih, S.T. (2016). *Optimalisasi Active Learning dan Character Building Dalam Meningkatkan Daya Saing Bangsa di Era MEA*, Yogyakarta: Prodi PGSD dan Prodi BK Universitas Ahmad Dahlan Yogyakarta bekerja sama dengan *Active Learning Facilitator Association (ALFA) Jawa Tengah-Daerah Istimewa Yogyakarta*. Dalam *Prosiding Seminar Nasional*.
- Sinha, J. (2013). "Impact of Spiritual Quotient on Quality Life". (*International Journal of Scientific and Research Publications, Volume 3, May*).
- Subiyantoro. (2010). *Pengembangan Pola Pendidikan Nilai Humanis – Religius Pada Diri Siswa Berbasis Kultur Madrasah di Man wates 1 Kulon Progo Yogyakarta, Desertasi*, Yogyakarta: Universitas Negeri Yogyakarta.
- Sukmadinata, N. S. (2001). *Landasan Psikologi Proses Pendidikan*, Bandung: Remaja Rosdakarya.
- Sutarman, Tjahjono, H.K. & Hamami, T., (2017). The Implementation of Holistic Education in Muhammadiyah's Madrasah Indonesia. *Dinamika Ilmu, Journal of Faculty of Education and Teacher Training, State Islamic Institute of Samarinda Indonesia*. (P-ISSN:1411-3031); E-ISSN:2442-9651) in an *International Education Journal*. http://journal.iain-samarinda.ac.id/index.php/dinamika_ilmu
- Vol. 17 No. 2 Desember (2017)
- Sutarman & Tjahjono, H.K. (2019). The Effectiveness of Spiritual Quotient and Adversity Quotient Values

- Education of Madrasah Mu'allimaat
Muhammadiyah Yogyakarta Indonesia.
<https://www.atlantis-press.com/proceedings/adics-elssh-19/125924469> akses tanggal 13-01-2020
- Undang-undang Pemerintah Nomor 20 tahun 2003 tentang *Sistem Pendidikan Nasional*
- Interview with Jatmiko, M.Ag., on January 29, 2019
Interview with Wis Sayekti, M.Pd., on January 29, 2019
Interview with Pargiyanto, M.Pd., on January 29, 2019
Interview with Sri Purwanti, M.Pd., on November 13, 2019
Interview with Jatmiko, M.Ag., on November 13, 2019