
| RESEARCH ARTICLE

Enhancing Religiosity: Tadabbur Al-Quran Tahfidz Model for English Learning in Vocational Schools

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| ABSTRACT

This research aims to describe the level of need, determine the design form (prototype), analyze the validation, practicality, and effectiveness of the Taubat learning model in English subjects to enhance religious character in SMK. The model is expected to serve as a reference for vocational English learning in Makassar. The developed products include learning model books, teacher and student manuals, and learning tools. Validators, teachers, and students from vocational schools in Makassar participated in this research, following R&D procedures with the ADDIE approach. Data analysis involved qualitative and quantitative methods. The results indicate: (1) The learning model development is based on the needs of teachers and students to foster religious character in schools. (2) The design follows the learning model syntax and includes English learning materials. (3) The developed model is validated and practical, with high assessments from teachers (94%), learners (92%), and model implementation (91%). (4) The developed model is effective based on learner activities observed through sheets, making it suitable for use in SMK. These findings will enable teachers to develop their own learning models based on field-specific needs.

| KEYWORDS

Taubat Learning Model, Improving character, Reliability

| ARTICLE INFORMATION

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1. Introduction

The national education mission's main priority in building a nation's civilization is strengthening character in advancing personal development that is qualified, intelligent, skilled, creative, and has faith devotion to God Almighty to give birth to strong human resources with learning achievements and good behavior, avoiding values that can damage the nation's generation's personality and character. Law Number 20 of 2003 on the National Education System Chapter 3 Article 1 states that education is a conscious and planned effort to create a learning atmosphere and process so students actively develop their potential for religiosity, self-control, personality, intelligence, noble character, and skills needed by themselves, the nation, and the state. Ministry of National Education Character Education Implementation guide, 2011: 5.

There are two national standards of education that serve as the basis for ensuring the quality of education planning, implementation, and supervision: content standards and graduate competency standards (SKL). In the 2013 curriculum, students are expected to have attitudes and behaviors of devotion to God Almighty by appreciating and practicing their religion's teachings. All of these aspects can be achieved through the learning process in each subject and used to grow and develop religiosity attitude competence, which is defined as the way of behavior of each individual who is obedient in carrying out the teachings of his religion by instilling habits so that students become aware of right and wrong, feel good values, and are accustomed to doing so as a barometer in making choices of action. Ministry of National Education Curriculum Center (2010: 9).

Schools are intended to promote and increase faith in character formation by providing students with knowledge, understanding, appreciation, and experience in their devotion to God, the Almighty and noble character, in their personal lives, societies, nations, and states. According to Suyanto (2010: 153), "The Indonesian education is more cognitive or academic oriented ignoring it.

The learning process fails to improve character because they think cognitive competence is crucial in school exams and national exams, which are the standard of graduation and the success of academic targets in obtaining high scores. They have not considered how the learning process can internalize religious values through soft skills. They assume that it can only be applied to Islamic schools.

English must be taught at SMK schools because it plays a central role in students' intellectual, social, and character development. It can be integrated into all learning activities to develop a superior personality and noble character, as well as the potential of English communication skills taught both orally and in writing to understand and express information, thoughts, feelings and develop science.

The fact is that English language learning has not fully directed and touched on character-based teaching, which does not develop patterns and systematic procedures at the learning stages that integrate religiosity values in English language teaching and is only shown in "learn to know" which is oriented towards developing the left brain (cognitive) and less attention to developing the right brain (affective, empathy and taste) to the fullest. The domain of providing material with grammar translation models, task method models and community language learning is still presented by teachers in teaching. According to Ikhwan (2014), there is still an assumption that there is no connection between the character value of religiosity in English language learning, while Kurniawan (2016: 1) states that English language learning has not fully directed the content of Islamic values with learning designs still tending to lead to one cognitive domain only, where the affective domain (soft skills) is neglected in its application in learning activities in class.

This shows that there is no effort or planning to create a learning environment that develops students' potential not only to have knowledge by relying on logic alone but also to appreciate and integrate religiosity values as an appreciation of faith and devotion to God Almighty as a whole and in accordance with the expected graduate competency standards in each education unit.

Based on the results of preliminary observations made in 2019-2021 in the English language learning process, especially class X at SMK Negeri 7 Makassar, it was found that the process of learning English as a foreign language so far has only been limited to the ability to memorize sentences and words (vocabulary) mastery of grammatical rules or what is known as grammar/structure, which is far from meaningful content and does not optimize with action (language accompanying action) in supporting the achievement of the competence of forming the character of religiosity of students. Of course, this can result in "failure" in the process of developing potential and instilling character, so some students have low learning discipline and achievement. Of course, this can result in a "failure" in the process of developing potential and instilling character, so some students have low learning discipline and achievement. On the other hand, Ibrahim (2012: 115) states that there is a strong relationship between piety and intellectual ability based on understanding and commitment to religiosity. Logan (2013: 4) also stated that religion and faith have a major influence on student success in the academic field. Related to the research that has been mentioned, the English learning process will be more successful if it is carried out in an integrated manner between one skill and another skill and involves elements of religiosity character values,

In line with the phenomena that occur above, it is also reinforced by the statement of Iskarim (2016) stating that there is a concerning and low character of students with violations of character values based on religious values contained in the Al-Qur'an and As-Sunnah, as well as the views (Inawati, 2017). The character of children who are not based on religious values makes children's morals increasingly uncontrollable due to the lack of teaching of religiosity in schools that exist; only the transfer of knowledge is not accompanied by appreciation. Students almost forget to worship God Almighty, namely the five daily prayers; the ability to read the Qur'an is still low namely 3.5% only done verbally and does not understand the meaning contained in it, although only limited to short surahs. Alhamuddin (2018: 95-100) states that one of the problems shown in public school educational institutions is that most students have attitudes and behaviors that are not obedient in carrying out the teachings of the religion they follow, unable to read the Qur'an properly and correctly. Anis (2012: 93) states that adolescents who are prone to immoral behavior are found to be far from religious values.

Tanaka (2016) found that 53.33% of students break school rules, 63.30% break manners, and 56.67% neglect their teacher's duties and obligations, resulting in learning difficulties and poor attendance.

In line with Dwi Cahyanti Wabula (2018: 09), worship discipline is negligent in praying, lack of manners, dishonesty, and disobeying parents when English language learning took place in class X at SMK Negeri 7 Makassar, where each class had 35 students, only 5-15 students realized the obligation.

Santoso and Zuhdi (2010:12) found that English language learning materials do not reflect moral messages of religiosity and are only limited to knowledge transfer. Vocational teachers in South Sulawesi lack skills in developing methods and teaching patterns.

The results of interviewing several members of the MGMP of English teachers at SMK 7, SMK 6, and SMK 10 Makassar showed that learning English with the value of religiosity is still not optimal, as it is only done partially at the beginning by saying greetings and praying formally without internalizing the Koran's values of faith and piety. It was also noted that teachers struggle to incorporate Islamic principles into English learning materials.

According to the factual facts above, there is a gap between idealism and practice in character improvement and the 2013 curriculum's English learning objectives conflict with the material delivered. Thus, researchers must overcome these issues to plan and implement the English learning process by developing and presenting a systematic, sustainable, and directed learning model that involves Knowledge, Feeling, Loving, and Action to reduce student misbehavior, especially in Vocational High Schools (SMK), which use the outcome paradigm and prepare students with skills.

Therefore, researchers want to present an alternative by developing a learning model that prepares and equips vocational students with affective abilities, so they have a religious character, quality, intellectual intelligence, and English learning skills associated with religiosity values sourced from the Qur'an scripturally (written) and substantively (essence) so they can be practiced in daily life. The Islamic learning model involves listening to short Koran verses, taking benefits, knowledge, wisdom, and advice, and directing the heart and submission to obedience, goodness, and changing attitudes based on Aqidah, Akhlak, Al-Qur'an, Hadith, and Islamic Cultural History. Taubat learning paradigm (tahfidz-based Tadabbur Al-Quran) is an alternative development.

Tadabbur Al-Qur'an is reading the Qur'an with attention to makharijul huruf and makrifatul wuquf, as well as the heart, which is the Qur'an's main target. Tadabbur Al-Qur'an is also interpreted as "an effort made by the reader of the Qur'an to obtain the results of his reading, knowing the content of the intent and purpose of the verses read and then realizing it in real charity by paying attention to the conditions and steps demanded by the verses of the Qur'an (Al-Umar, 2011: 114). While Tahfidz comes from Arabic from fi'il (verb) hafizha-yahfazhu-hifzhan. If it is said, hafizha asysyai'a, it means to keep it from being damaged, maintain and protect it. Hafizha ad-darsa means memorizing. So Tahfidz in Indonesian means "memorizing" (Munawwir, 1997: 279).

The Taubat learning model is applied when teachers teach English to students. For example, the simple present form is used to explain daily routines. One sister and two brothers. At five in the morning, I brush my teeth, take ablution, and pray subuh. After that, I get breakfast..." In the Taubat learning model, teachers instill religious values by reminding students that all life's activities are a gift from Allah Swt by linking Al-Qur'an references in surahs like Al-Fatihah to study the verse's meaning and content and memorize the English translation.

2. Literature Review

2.1 Learning Model Concept

The teacher illustrates the learning model from start to finish using an approach, method, and technique. Joyce & Weil (1986: 1) define an instruction model as a step-by-step approach that leads to certain learning outcomes.

Methods help implement strategies, according to Kiswono (2016: 121). understanding and internalizing learning processes, then applying them. Additionally, Suprijono (2014: 46) recommends a pattern for designing classroom learning, including learning objectives, stages in learning activities, learning environment, and classroom management. According to Rusman (2010: 133), a learning model is a blueprint or pattern used to create a curriculum, design learning materials, and lead classroom or other learning. A pattern of choice allows teachers to choose effective learning models to meet their educational goals.

According to Istarani (2011: 1), the learning model is "the entire series of teaching material presentations which includes all aspects before, during, and after learning by the teacher as well as all related facilities used directly or indirectly in the learning process".

Sani (2015) defines the learning model as a conceptual framework in the form of a systematic pattern of procedures developed based on theory to achieve learning objectives. Students must be prepared to use the learning model as a strategy and create a model structure to achieve knowledge, skills, and activities. According to Reigeluth (1983: 20), "Instructional model is usually an

integration of strategy components". How to organize material in sequences with a comprehensive view and conclusions, using examples and practices and motivating pupils is the issue.

2.2 Principles of Learning Model Development

In general, the principles of character model development cannot be used instantly and quickly, but there needs to be a process used to plan, implement, foster, and improve the positive behavior of students.

Based on Dasim's view (2011:10), the principles of character education development are:

1. The process of developing national character values is a long process, starting from the beginning of students entering until the completion of an educational unit. The development process focuses on coaching and supervision of students' activities during the learning process. A continuous process will get maximum results.
2. The process of developing character values is carried out through curricular, co-curricular and extra-curricular activities. This second principle provides an understanding that the process of developing character values is carried out continuously in all activities carried out by students, as well as the involvement of all educators through the subjects given. Thus, character education is not only the responsibility of certain subjects.
3. The values and national character materials are internalized through the learning process and are not included in the subject matter. What must be considered is that one learning activity can be used to develop abilities in the cognitive, affective, conative and psychomotor domains. It is not a subject matter but rather a habit applied in the learning process, so it is not 'knowing' but 'doing'.
4. The process of character education is carried out by students through a *learning* atmosphere that creates a sense of pleasure and is not pressured.

It is concluded that the principle of developing a learning model requires a teacher's ability to design and plan that is sustainable and systematically organized in achieving learning objectives and helping students towards better change.

2.3 Learning Model Development

The development of learning models is based on the development of science and technology and awareness to improve the quality of learning so that it can be known in real terms what, why and how efforts should be made to improve the expected quality of learning. In the development of learning models, the arrangement, procedures, and sources are used to find what changes are important and appropriate with reference to the learning planning system. Majid (2005:24) defines learning development as a process of designing learning logically and systematically in order to determine everything that will be implemented in the process of learning activities by taking into account the potential and competence of students.

There are two types of learning model development, according to Lee & Jang (Rusdi 2018), namely:

1. *Conceptual instructional design models* derived from theoretical analysis and from practitioners (research results).
2. *Procedural instructional design models* are derived from the theoretical and the practical or a combination of both.

A conceptual model is a verbal description of a particular reality, representing a system, containing concepts that can help one to understand the object or system represented. Conceptual models are more abstract than the actual object or system. Conceptual models, like theories, can be general and context-free. The procedural model describes how to operate the conceptualized model. The procedural model can also be narrative or diagrammatic; the diagrammatic form is easier to help implement the conceptualized model. Meanwhile, the *integrated* model is implemented by combining subjects (*interdisciplinary*), prioritizing subject matter, skills, concepts, and character attitudes that are interrelated in several subjects, and then linking them in one theme to cover several subjects in the learning model package.

2.4 TAUBAT Learning Model (Tadabbur Al-Quran Based Tahfidz)

2.4.1 Definition of repentance and repentance learning model

Religion values as a filter must work so parents, teachers, and society understand their role in character development for intellect and heart. The first revelation to Muhammad was Iqra'. Reading the Quran is worship and rewarded. Each letter receives one good that is doubled tenfold. The Qur'an also emphasizes divine and human values in decision-making.

In the Taubat technique, which stands for Tadabbur Al-Qur'an Tahfidz, reading the Qur'an is purposely poured into character improvement through English classes. Najati (2004) claims that the Qur'an was revealed to transform people's thinking, habits, and behavior, guide them, change their misguidance and ignorance, direct them to something good, and teach them about human nature and its goal in life, value, and morality.

Tadabbur, as per Ibn Qayyim, is "an effort to understand something, even to the end of the farthest side or also understand something that is caused by the object that is tadabburi repeatedly, or contemplate the meaning of the Koran with the aim of taking its advice, getting i'tibar (lessons) and exploring the explanations and information of the Koran." Al-Lahim (2004: 14) says, "Consider the Quran's meaning to take its advice, receive i'tibar (lessons), and explore its explanations and facts.

In summary, tadabbur is an attempt to contemplate, live, think, and utilize reason and heart to identify messages in the Qur'an. It opens the heart to feel the majesty of the Qur'an and obey its teachings.

Sa'dulloh (2005: 55) defines Tahfidz as "memorizing Qur'an passages regularly recited. Tahfidz implies memorizing or repeating anything by reading or hearing. Rauf (2004: 49) defines memorization as "reading or hearing things again. From an early age, pupils are taught to read, study, practice, and teach the Qur'an to develop character.

2.4.2 Components of the Taubat Learning Model

The Taubat learning model is interpreted as a learning model that can build religiosity character behavior through English learning activities in vocational schools as a model and concrete form of teacher and learner activities in the learning process.

a. Syntax (learning stages)

Syntax, namely teaching steps that refer to the stages that must be carried out by the teacher in certain lessons and describe how the model works in practice, which includes (1) Conveying learning objectives, (2) preparing the conditions of students and providing input of character values with the Taubat learning model; (3) Learning activities of students in constructing their knowledge, skills and attitudes; and (4) Group learning management in mastering the material (5) Providing reinforcement.

Table 2.1 Syntax of the Taubat Learning Model

Stages	Learning Stages (Syntax)
Stage 1 <i>Instructional Objectives</i> (Learning planning orientation)	a. Greeting and praying b. Ask for news and attendance of learners c. Explain Learning objectives, basic competencies, and indicators to be achieved. d. Conveying the scope of the material and an explanation of the description of the activities to be carried out. e. Conveying the learning strategy that will be carried out
Stage 2 <i>Entering Behaviors</i> (Conditioning treatment of religiosity values)	a. Conditioning students to follow the learning process b. Motivate students c. The selection of verses in short surahs is in accordance with the KD in English language subjects. d. Assessment of learner behavior by asking questions e. Perception of the verse to be discussed to deliver the extent to which students know and memorize the verse. f. Recite the verse and meaning of a short surah repeatedly by pointing to one of the participants in turn. g. Provides an explanation of understanding, and appreciation, and accompanying memorization of the meaning of the surahs and verses recited. h. Direct learners to do good and value the truth in the verse. i. Reinforcing the good behavior and values that have been taught and practiced.
Stage 3 <i>Instructional procedure</i> (Presentation of information and guidance)	a. Facilitate learners to explore the themes and materials to be taught by providing media and learning resources. b. Encourage learners to ask and answer questions related to the theme and material presented. c. Provide opportunities for students to think, analyze and interaction between students, teachers and the surrounding environment.

<p>Stage 4 <i>Performance Assessment</i> (Presentation of performance results)</p>	<ul style="list-style-type: none"> a. Guide learners by explaining the theme and material and practicing the knowledge, skills, attitudes that have been learned by integrating repentance. b. Ability to collaborate in learning groups by discussing in completing the assigned tasks c. Encourage learners to present the results of work in groups and individually. d. Provide opportunities to respond to the work of other groups e. Guide learners' work by adding insight and depth to the material taught.
<p>Stage 5 Reinforcement</p>	<ul style="list-style-type: none"> a. Provide conclusions about the knowledge, skills and attitudes of the themes and materials that have been taught about the character of religiosity. b. Provide motivation and rewards to participants who have good performance and behavior. c. Reinforcing the character traits that must be maintained and practiced.
<p>Stage 6 <i>Feedback/Evaluation</i></p>	<ul style="list-style-type: none"> a. Provide opportunities and, reflect on the learning process and ask if there are any difficulties encountered during the learning process. b. Confirm with learners what they feel about the behavior that has been done c. Provide assessment and follow-up related to the behavior and learning outcomes that have been carried out. d. Pray, dhikr and greetings.

b. Social System

The social system is the pattern of relationships between teachers and students or students with students who have other relationships by fostering an active, interactive, collaborative and participatory atmosphere in creating a conducive atmosphere to build a learning culture such as cooperation, responsibility for self and group, not differentiating from other friends, democracy, expressing opinions politely under the guidance of the teacher to build the character value of religiosity in the Taubat learning model in English subjects.

c. Reaction principle

The principle of reaction is how the teacher pays attention to and treats students, including responses to questions and answers, responses or anything that students do in implementing the repentance learning model based on the theory of constructivism, behaviorism, humanism that facilitates and guides students in deviant behavior and experiencing learning difficulties by providing learning resources that can encourage guiding students in solving problems, providing opportunities for students to ask and answer, express opinions, control the course of the learning process so that there is no behavior that is irrelevant to learning activities and provide feedback.

d. Support system

Describes the various roles of teachers and learners; directs the conditions required by the learning model so that it can be used optimally. This support system is more directed towards technical facilities, teacher skills or abilities, and the demands that learners want to achieve so as to create special conditions as a characteristic of the learning model. The support system relates to things that are utilized in the learning process by preparing materials lesson plans. LKPD. Assessment rubric sheet to measure and observe the achievement of learning objectives.

e. Instructional Impact

Instructional impact in the form of understanding teaching materials and learning outcomes in gaining knowledge skills and attitudes in group activities through cooperation, mutual assistance, and discussion. The accompanying impact is in the form of religiosity character behavior as a result of creating a conducive learning atmosphere and realizing how important it is to have a religiosity character in one's life and the surrounding environment by getting the interaction mechanism of the Taubat learning model which is experienced directly and integrated into English learning and it is hoped that students' perceptions of English

subjects that are difficult and unpleasant to learn will disappear and students have a positive attitude towards learning and teachers can construct character values by integrating them.

2.4.3 Indicator of Religious Character Value

In relation to this research, the character values of religiosity to be developed are based on Core Competencies, Competency Standards and Basic Competencies. KD in the content standards that exist in the expected English learning indicators are religious (obedience in worship), discipline, and honesty and hard work.

Table 2.2 Indicators of Developed Religious Character Values

Character Indicator	Sub Indicators	Description	Indicator
RELIGIOUS	Obedience to worship	Attitudes and behaviors that are obedient in carrying out the teachings of the religion they profess, tolerant of the worship of other religions and living in harmony with adherents of other religions.	<ul style="list-style-type: none"> ▪ Greeting ▪ Pray before and after learning. ▪ Feeling Gratitude to Allah SWT for the ability to speak. ▪ Studying religious knowledge and love of learning the Qur'an. ▪ Realizing and performing worship (obligatory prayer) ▪ Maintain good relationships with others
	Honesty	Behavior based on efforts to make himself as a person who can always be trusted in words, actions, and work.	<ul style="list-style-type: none"> ▪ Do not cheat on any assignments. ▪ Admitting the mistakes he/she has made ▪ Telling the truth about something that has happened or experienced. ▪ Answer the teacher's question about something based on what he knows.
	Discipline	Behavior that shows orderly behavior and obedience to various rules and regulations	<ul style="list-style-type: none"> ▪ Complying with school rules ▪ Always orderly in carrying out school cleaning tasks ▪ Doing the task well at the set time ▪ communicate in language politely
	Hard work	Behavior that shows serious efforts in overcoming various learning obstacles and tasks and completing tasks as well as possible.	<ul style="list-style-type: none"> ▪ Follow the learning activities at school and do the assigned tasks correctly. ▪ Able and willing to work with anyone who has a diversity of backgrounds, views and beliefs. ▪ Improve learning ability by reading.

Source: Ministry of Education (2010: 25)

3. Methodology

The study applied development research (*Research and Development (R&D)*). *Research and Development* is a research approach used to develop, refine, and/or validate certain products in various fields, including the fields of education and teaching. This definition shows that to be able to produce certain products, research is used, which is a needs analysis, and to find out that the product can function in the wider community, research is needed to test the validity and practicality of the product.

This research design follows the ADDIE development model, which was developed as an innovative learning model because it provides a systematic, effective learning process packaged in the learning process. It consists of five stages, namely *Analysis, Design, Development, Implementation* and *Evaluation*, because this research and development model is more rational and more complete than other models according to product development steps. The ADDIE model was developed by Dick and Carry (1996) to design and develop learning systems using five stages and a logical sequence that must be carried out in the research process to develop products designed in the Taubat learning model.

4. Results and Discussion

4.1 Overview of the Needs for the Development of the Taubat Learning Model in English Subjects in Vocational Schools (Analysis Stage)

4.1.1 Problem Analysis

The conditions experienced above are reinforced by the results of interviews with a number of English teachers regarding the problems that have been faced by the school in relation to the character of religiosity of students. Broadly speaking, the key points in the interviews are presented in the following table.

Table 4.1. Interview Results Regarding the Curriculum Used

No.	Question Topic	Answer
1.	Current condition of religiosity character	English language learning in improving the religiosity character of students in SMK has been running but not yet fully maximized. Usually the school carries out religious activities such as reading AlQuran literacy every Friday, carrying out prayer before learning. The results have also shown an increase even though not all have the character of religiosity but still need coaching. The character of religiosity of students has not been fully realized, especially in terms of worship, only limited to greeting and praying.
2.	Steps taken to minimize the character of religiosity	Steps taken include (1) calling religious teachers / BK or parents for bad actions and attitudes of students who violate in order to be given guidance; (2) incorporating religious teaching in lesson plans such as linking <i>greeting</i> material by giving examples of giving greetings and teaching them to always be grateful; (3) giving examples and explanations that must be done and appreciating good attitudes; (4) inserting religious, moral messages in every lesson; (5) habituation of reading the Qur'an every Friday by religious teachers before learning for all classes; (6) providing <i>text reading</i> by inserting relevant verses and words.
3.	The influence of religiosity character on achievement	There is an effect of good learning achievement of students who have the character of religiosity, more polite and civilized. In their daily lives, both in class and outside the classroom, there are several students who contribute to learning achievement.
4.	Relevance of the material to English language learning	Linking English learning materials with the Qur'an has never been done, only to the extent of telling to read the Qur'an before and after learning.

Source: Interview Sheet, 2022

Table 4.1 shows that the English learning process in SMK so far is part of the efforts made by teachers and schools to improve the character of religiosity. Although it is recognized that it has not been fully carried out optimally in schools, it shows an effort to improve and will continue to be fostered on an ongoing basis.

The results of the teacher response questionnaire on the need to develop a Taubat learning model in English subjects to improve the character of religiosity in SMK can be presented in the table below:

Table 4.2. Percentage of Teacher Needs Analysis Response Questionnaire Data on the Development of the Taubat Learning Model in English Subjects to Improve the character of religiosity in Vocational Schools

Item Statement	Teacher Response				Number of Teachers	Description:
	SS	S	RR	TS		
1	4	11	4	0	19	SS = Strongly Agree S = Agree RR = Undecided TS = Disagree
2	6	13	0	0	19	
3	13	5	1	0	19	
4	12	6	1	0	19	
5	4	9	6	0	19	
6	13	5	1	0	19	
7	5	7	5	2	19	
8	15	4	0	0	19	
9	2	12	5	0	19	
10	2	9	3	5	19	
11	0	3	10	6	19	
12	8	7	2	2	19	

13	0	1	8	10	19
14	2	1	7	9	19
15	0	8	10	1	19
16	0	6	11	2	19
17	10	8	1	0	19
Total	96	115	75	37	323
Percentage	29,7	35,6	23,2	11,5	152

Source: Teacher Response Questionnaire, 2022

Based on table 4.2, information is obtained that as many as 19 teachers who gave answers to the questionnaire distributed, 11 teachers (58%) agreed that the development of the character of religiosity of students currently takes place very well in English subjects, 13 teachers (68%) stated that the implementation of learning in English subjects has not been able to make students have a character of religiosity. While 13 teachers strongly agreed that the habituation of religiosity character at school had not been maximally instilled in students. As for fostering the improvement of religious character, 12 teachers (63%) responded that they strongly agree and consider it important to improve the character of religiosity at school. Therefore, teachers agree (47%) and even state that they need a guidebook for fostering the character of religiosity in English subjects for students.

4.1.2 Learning Resources Analysis

The description of the needs level analysis, starting from problem analysis, analysis of learner characteristics, and material analysis, will generate ideas by presenting English learning products in the form of learning model books and English learning guidebooks for both teachers and learners in order to Improve the Religious Character of students in SMK. Therefore, it is necessary to study or analyze the learning resources applied so far in the theoretical presentation of English learning based on relevant literature to support the presence of these products.

The availability of learning resources in English learning so far in order to improve the religiosity character of students in SMK does not reflect and does not contain moral messages, and learning is only limited to the transfer of knowledge. The results of this study are reinforced by Santoso and Zuhdi (2010: 12) on English books used by vocational teachers in South Sulawesi, revealing that, in general, they do not reflect textbooks that contain messages and values of character education. Teachers do not develop systematic pragmatic and integrated teaching methods and patterns in presenting English learning materials and making evaluation tools that accommodate the behavior of students in providing the cultivation of religious and moral values. Teachers in teaching and making lesson plans and media have not been able to create a learning atmosphere by developing effective learning designs. Most teachers teach unbalanced between cognitive (*moral knowing*), affective (*moral feeling*), and psychomotor (*moral action*) aspects. This is also consistent with the results of the initial questionnaire and interviews given to teachers; they think that they have included the value of religiosity character but do not know the method of integrating it into learning activities.

4.2 Overview of the Design of the Taubat Learning Model in English Subjects in Vocational Schools (Design Stage)

The results of the analysis at this stage are used as a reference for designing Taubat learning model products in English subjects that are tailored to the characteristics of students, material analysis and analysis of relevant learning resources as described at the analysis stage. Research and development of product prototypes in the form of Taubat learning model books are deliberately compiled and made as guidelines and add insight to teachers, students and schools in improving the character of religiosity by integrating English language learning by providing an overview of standard operating procedures with the Taubat learning model which is a reference for teachers in the learning and teaching process.

Table 4.4 Coverage of English Language Learning Core Competencies

No.	Core Competency (KI)
1.	Respecting and practicing the teachings of the religion he adheres to
2.	Demonstrate honest, disciplined, responsible, caring (mutual cooperation, cooperation, tolerance, peace), polite, responsive and proactive behavior as part of the solution to various problems in interacting effectively with the social and natural environment and in placing oneself as a reflection of the nation in world relations.
3.	Understand, apply, analyze factual, conceptual, procedural knowledge by <i>listening, reading, speaking, writing, and speaking</i> based on his curiosity about science, technology, arts, culture, and humanities with the insight of religious values as a creature of God, humanity, nationality, state, and civilization related to the causes of phenomena and events, and apply procedural knowledge in specific fields of study in accordance with his talents and interests to solve problems.
4.	Processing, reasoning, and presenting in the concrete and abstract domains related to the development of what is learned at school. independently, and able to use methods according to scientific principles

4.3 Overview of the Validation and Practicability of the Taubat Learning Model in English Subjects in Vocational Schools (Development or Production Stage)

4.3.1 Learning Model Book

The learning model was assessed by two learning experts for its suitability to learning theory and alignment between its elements. The aspects assessed were the foundation of development, language, suitability of the material to the learning model, planning of the Taubat learning model, implementation of the Taubat learning model and assessment of the Taubat learning model. The validator's assessment of the Taubat learning model book in English subjects to improve the character of religiosity of students in SMK can be seen in Appendix 1. The average value assessment of each aspect of the Taubat learning model book can be seen in the following table:

Table 4.5 Results of Validation of the Taubat Learning Model Book on English Subjects to Improve the Religious Character of Students in Vocational Schools

No.	Assessment Aspect	Validator I (V_1)	Validator II (V_2)	Average Aspect (A_i)	Description
1.	Development Foundation	4,0	4,0	4,0	Very Valid
2.	Linguistics	3,8	3,7	3,7	Very Valid
3.	Suitability of material with learning model	3,8	3,8	3,8	Very Valid
4.	Taubat learning model planning	4,0	3,3	3,7	Very Valid
5.	Implementation of the Taubat learning model	3,6	3,4	3,5	Valid
6.	Taubat learning model assessment	3,7	3,7	3,7	Very Valid
Total				22,3	
Average (\bar{x})				3,72	

Table 4.5 above shows that the total average value of the validity of the Taubat learning model book is obtained as follows $\bar{x} = 3,72$. Based on the validity criteria, this value is included in the very valid category because it is in the value interval $3.5 \leq X \leq 4$. Of the six aspects of the assessment, the suitability of the material in the Taubat learning model book on English subjects to build the character of religiosity in SMK has the highest validity criteria of 4.0. The two validators did not provide assessments, suggestions, or comments for revisions to the Taubat learning model book being developed so that this learning model book can be used without revision.

4.3.2 Teacher's Book

The validator's assessment of the Taubat learning model teacher's book on English subjects to Improve the Religious Character of students in SMK can be seen in Appendix B2. The average value assessment of each aspect of the Taubat learning model teacher's book can be seen in the following table:

Table 4.6 Results of Teacher's Book Validation of the Taubat Learning Model in English Subjects to Improve the Religious Character of Students in Vocational Schools

No.	Assessment Aspect	Validator I (V_1)	Validator II (V_2)	Average Aspect (A_i)	Description
1.	Book Components	3,8	4,0	3,9	Very Valid
2.	Book Content	3,7	3,7	3,8	Very Valid
3.	Language and writing	3,7	3,7	3,7	Very Valid
4.	Illustrations, table and diagram/picture layout	3,5	3,8	3,6	Very Valid
5.	Benefits/usefulness of the book	4,0	4,0	4,0	Very Valid
Total				18,9	
Average (\bar{x})				3,8	

Table 4.6 above shows that the total average value of the validity of the teacher's book from the Taubat learning model obtained the results $\bar{x} = 3,8$. Based on the validity criteria, this value is included in the very valid category because it is in the value interval $3.5 \leq X \leq 4$.

4. Of the five aspects of assessment, the aspect of the benefits or usefulness of the book in the teacher's book from the Taubat learning model has the highest validity criteria of 4.0. Both validators gave an assessment but did not provide suggestions and comments on the teacher's book from the Taubat learning model being developed. Thus, the teacher's book from the Taubat learning model can be used without revision.

4.3.3 Student Book

The validator's assessment of the student book on the Taubat learning model in English subjects to improve the character of religiosity of students in SMK can be seen in Appendix B4. The average value assessment of each aspect of the student book on the Taubat learning model can be seen in the following table:

Table 4.8 Student Book Validation Results of the Taubat Learning Model in English Subjects to Improve the Religious Character of Students in Vocational Schools

No.	Assessment Aspect	Validator I (V) ₁	Validator II (V) ₂	Average Aspect (A _i)	Description
1.	Book Components	3,8	3,8	3,8	Very Valid
2.	Book Content	3,7	3,7	3,8	Very Valid
3.	Language and writing	3,5	4,0	3,8	Very Valid
4.	Illustrations, table and diagram/picture layout	3,5	4,0	3,8	Very Valid
5.	Benefits/usefulness of the book	4,0	4,0	4,0	Very Valid
Total				19,0	
Average (\bar{x})				3,8	Very valid

Table 4.8 above shows that the total average value of the validity of the student book from the Taubat learning model obtained the results $\bar{x} = 3,8$. Based on the validity criteria, this value is included in the very valid category because it is in the value interval $3.5 \leq X \leq 4$. Of the five aspects of assessment, the aspect of the benefits or usefulness of books in student books from the Taubat learning model has the highest validity criteria of 4.0. Both validators gave an assessment but did not provide suggestions and comments on the student book of the Taubat learning model being developed. Thus, the student book of the Taubat learning model is declared to be usable without revision.

4.3.4 Learner Character Observation

The validator's assessment of the validation sheet for student character observation on the development of the Taubat learning model in English subjects to improve the character of religiosity in vocational schools can be seen in Appendix B8. The average value of each aspect of the assessment on the validation instrument for student character observation can be seen in Table 4.12 as follows:

Table 4.12 Results of Validation of Observation Questionnaire for the Character of Students of the Taubat Learning Model in English Subjects to Improve the character of religiosity in Vocational Schools

No.	Assessment Aspect	Validator I (V) ₁	Validator II (V) ₂	Average Aspect (A _i)	Description
1.	Aspect Instructions	4,0	4,0	4,0	Very Valid
2.	Aspect Coverage	3,3	3,5	3,4	Valid
3.	Language Aspect	3,5	4,0	3,8	Very Valid
Total				11,1	
Average (\bar{x})				3,7	

The results of the validation instrument for observing the character of students presented in Table 4.12 above show that the total average value of validity is obtained as follows $\bar{x}=3,7$. Based on the validity criteria, this value is also included in the very valid category because it is at $3.5 \leq X \leq 4$. If you look at all aspects of the assessment of the components of the validation instrument for observing the character of students, the one with the highest validity criteria is the instruction aspect, with an average validity value of 4.0. Therefore, the validator considers that the validation instrument for student character observation can be used or applied in learning without revision.

The results of the validator's assessment of the instrument for developing the Taubat learning model in English subjects to improve the religiosity character of students in SMK which includes the Learning Model Book, Teacher's Book, Learner's Book, Learning Implementation Plan, Implementation, Educator Response Questionnaire, Learner Response Questionnaire, and Learner Character Observation can be summarized in the following table:

Table 4.13 Recapitulation of Validator Assessment Results on the Development Instrument of the Taubat Learning Model in English Subjects to Improve the character of religiosity in vocational schools

No.	Device Validation	Conclusion
1.	Learning Model Book	Very Valid
2.	Teacher's Book	Very Valid
3.	Student Book	Very Valid
4.	Learning Implementation Plan	Very Valid
5.	Model Applicability	Very Valid
6.	Learner Response Questionnaire	Very Valid
7.	Educator Response Questionnaire	Very Valid
8.	Learner Character Observation	Very Valid

Table 4.13 provides information that the validator's assessment of the product development of the Taubat learning model to improve the character of religiosity in SMK, which includes all the devices that have been presented, as a whole, can be declared very valid so that the devices developed are declared feasible for use in SMK students in Makassar.

Based on the analysis of the research results in the development step (validity and practicability), it is obtained that the validity level of the Taubat learning model in English learning at SMK is in the Very Valid category and is easy to use and is in the interval $3.5 \leq X \leq 4$.

4.4 An Overview of the Effectiveness of Learning Models in English Subjects in Vocational Schools (Implementation Stage)

4.4.1 Educator Response

Data analysis of educators' responses is needed in the development of the Taubat learning model for English subjects to improve the religiosity character of students in SMK in order to get responses and comments from English subject teachers about the products that have been developed so that the level of practicality is known during the trial. In the pilot test, English subject teachers used the developed learning model in teaching and learning activities. The subject teachers were English teachers from SMKN 6 Makassar, SMKN 7 Makassar and SMKN 10, totaling 7 people. The information obtained from the teachers was used as a reference in revising the developed product.

Educators' responses were collected through questionnaires given by researchers to English language subject teachers to be filled in and given comments after using the learning model developed at SMK in Makassar. The data on the test results of the educator response questionnaire, analyzed per aspect to make it easier to draw conclusions, can be presented in Table 4.14 below.

Table 4.14 Results of Educators' Responses to the Development of the Taubat Learning Model for English Subjects

No.	Assessment Aspect	Educator Assessment						
		G ₁	G ₂	G ₃	G ₄	G ₅	G ₆	G ₇
I	Clarity of Model Usage Instructions							
1.	Suitability Basic competencies, formulation of objectives and indicators are clearly stated	4	4	4	4	3	4	4
2.	The steps for implementing character building are clearly stated	4	4	4	4	3	4	4
3.	Clarity of themes and materials in the Taubat learning model taught	4	3	4	4	4	4	3
4.	The accuracy of the material and examples in the Taubat learning model to develop religious character is clearly described.	4	3	4	3	4	3	4
5.	The use of model books can strengthen concept understanding in applying the Taubat learning model.	4	4	4	3	4	4	4
6.	The availability of teacher's book helps the implementation of English learning with Taubat learning model	4	4	4	4	3	4	4
7.	The availability of student books in English learning with the Taubat model helps learners develop character values.	4	4	4	3	4	4	4

II Achievement of expected goals								
8.	The use of this model supports the maximum achievement of character development.	4	3	4	4	4	4	4
9.	The use of the model fosters religious character	4	4	4	3	4	4	4
10.	The use of models can familiarize honesty	4	4	4	4	3	4	4
11.	The use of models encourages discipline	4	3	4	3	4	4	4
12.	The use of models encourages hard work	4	4	3	4	3	4	3
III Condition of Learners								
13.	Students look enthusiastic about the process of fostering religious characters	4	4	3	4	4	4	3
14.	Learners show high motivation during the learning process	4	3	4	3	4	4	4
15.	Students look happy during learning using this Taubat learning model	4	3	4	4	3	4	4
IV Level of difficulty in implementation								
16.	The stages in the application of the Taubat learning model are easy to implement	4	4	3	3	4	4	4
17.	The character assessment observation evaluation tool is easy to use	4	4	3	4	4	4	3
V Use of media								
18.	The use of media can provide students' interest in understanding the learning material in the Taubat learning model.	3	4	4	3	4	4	4
19.	The use of media can explore the information needed by students in developing religious character values.	3	4	4	4	3	4	4
20.	The use of media can help students to receive material well	4	4	4	4	4	4	3
	Acquisition Score	78	74	76	72	73	79	75
	Maximum Score	80	80	80	80	80	80	80
	Percentage (%)	98%	93%	95%	90%	91%	99%	94%
	Average Percentage (%)	94%						

Based on the above calculations, it can be seen that the average percentage of educators' responses after distributing questionnaires to seven educators in SMK reached 94%. This shows that the teacher gave a positive response to each aspect of the assessment of the educator response questionnaire and was well implemented with an achievement above 80% (>80%). Thus, the developed product can be used in learning activities.

4.4.2 Model Applicability

Assessment of the practicality of the Taubat learning model can also be done by analyzing the real implementation of the learning model. The applicability of the model is realized in the stages (syntax) of learning in the Learning Implementation Plan (RPP), which consists of educator and learner activities. The more similar the learning stages in the lesson plan are to the implementation, the more practical the learning model is or the more applicable it is in reality. The results of observations of the implementation of the learning model in the trial showed a high value.

Table 4.15 Observation Results of the Implementation of the Taubat Learning Model in English Subjects to Improve the character of religiosity in vocational schools

No.	Assessment Aspect	Average Aspect Score			
		Limited Trial (SMKN 7)	Extensive Trial I (SMKN 10)	Extensive Trial II (SMKN 6)	
A Syntax					
I Initial Activity					
1.	Orientation and lesson planning	3,9	3,9	4,0	
2.	Conditioning and instilling character values	3,7	3,4	3,8	
II Core Activities					
3.	Presentation of information and guidance	3,5	3,6	3,6	
4.	Develop and present performance results	3,4	3,6	3,5	
5.	Providing reinforcement	3,5	3,6	3,6	
III Closing Activities					
6.	Follow-up and evaluation	3,5	3,7	3,7	
B. Social System				3,4	3,5

C. Reaction Principle	3,7	3,5	3,6
D. Support System	3,8	3,9	4,0
Total	32,4	32,7	33,3
Average Implementation Score	3,6	3,6	3,7
Percentage of Implementation	90%	91%	93%
Average Percentage		91%	

Source: Model Implementation Observation Sheet, 2022

Table 4.15 provides information on the implementation of the Taubat learning model, which was carried out during two trials. Trial I, as a limited trial or small group trial, was conducted at SMK Negeri 7 Makassar, while trial II, as a broad trial or group test, was conducted at SMK Negeri 10 Makassar and SMK Negeri 6 Makassar.

The percentage of the implementation of the Taubat learning model at SMK Negeri 7 Makassar reached 90%, SMK Negeri 10 Makassar reached 91%, and SMK Negeri 6 Makassar reached 93%. If the percentage of model implementation is averaged, the overall percentage is 91%. While the total average value of the quality of the implementation of the Taubat learning model by educators is 3.6. Referring to the category of the implementation of each aspect stated in Chapter III, the value is in the good category.

Based on the conclusion of educators' responses (practical and positive) and the implementation of the Taubat learning model (very practical) above, it can be stated that the Taubat learning model in English subjects to improve the religious character of students in vocational schools is practical and can be used in English learning.

4.4.3 Evaluation Stage (Evaluations)

This evaluation stage is a stage to analyze and test the extent to which the Taubat learning model developed has succeeded in accordance with initial expectations, namely improving the character of students at school. Evaluation is carried out by non-test evaluation through observation sheets with the aim of measuring the attitude or character of religiosity of students during the implementation of learning by using the Taubat learning model in English subjects.

The observation of students' religiosity character measures four aspects, namely obedience to worship, honesty, discipline, and hard work/responsibility. Each aspect is assessed with 4 (four) categories, namely: (1) Always (SL) if students continuously show the behavior stated in the indicator consistently, (2) Often (SR), if students have shown various signs of behavior stated in the indicator and are starting to be consistent, (3) Sometimes (KD) if students have started to show the first signs of behavior stated in the indicator but not yet consistent, and (4) Never (TP) if students have not shown the first signs of behavior stated in the indicator. Therefore, the answer to the formulation of the problem of testing the effectiveness of the Taubat learning model in English subjects can be done by presenting data on the results of observations of students' religiosity character.

One of the indicators in measuring the effectiveness of Taubat learning development is the attitude of students. Observations were made by educators related to the character of religiosity on four aspects during the application of the Taubat learning model in English subjects. Observations of the character of religiosity were carried out by observers at every meeting conducted at three vocational schools. The following are the results of these observations, which are described coherently as follows:

a) Character of Religiousness at SMK Negeri 7 Makassar

Data on the observation of the religiosity character of students at SMKN 7 Makassar is presented in Table 4.18 below:

Table 4.18 Observation Results of Students' Religious Character at SMK Negeri 7 Makassar

No	Meeting	Religiousness Character				Average
		Obedience to worship	honesty	Discipline	Hard Work	
1	Meeting I	3,4	3,7	3,7	3,7	3,6
2	Meeting II	4,0	3,4	3,7	3,7	3,7
3	Meeting III	3,1	3,7	4,0	3,3	3,5
4	Meeting IV	3,3	3,3	4,0	3,7	3,6
5	Meeting V	3,9	3,4	4,0	3,7	3,8
	Average	3,6	3,5	3,9	3,6	3,6

Source: Results of Observation of Student Character, 2022

Table 4.18 shows that the character assessment of religiosity of students of SMK Negeri 7 Makassar in English language learning consists of sub-indicators of obedience to worship, honesty, discipline and hard work. The measurement of students' character is carried out for five meetings. At the first meeting, the average value of the religiosity character in the attitude of obedience to worship of students reached 3.6; then, in the second meeting, the average value achieved was 3.5; the third meeting, it reached 3.9; and in the fourth meeting, the average value achieved was 3.6.

If you look at the average value obtained at each meeting on the four characters assessed, the overall average value is 3.6. This value, if confronted with the data analysis table of students' activities, can be categorized as high or in the interval $4.0 \leq AS < 3.5$. In addition, of the four aspects of the character of students measured, it turns out that the character of discipline has the highest average value, reaching 3.9 and other characters have an average value of 3.6. The results of the assessment of students' character at each meeting can be seen in the bar chart below:

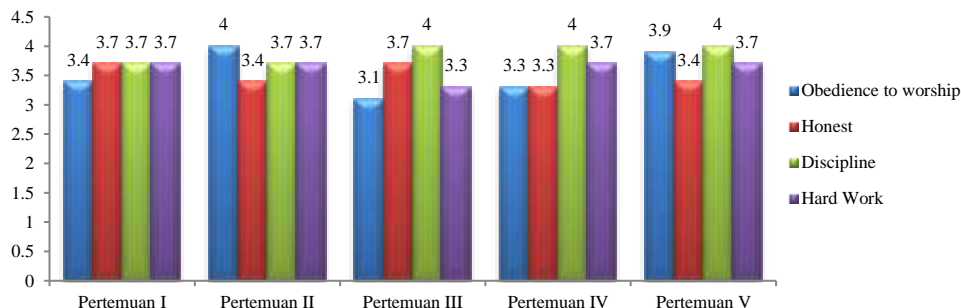


Figure 4.10 Observation Results of Student Character in English Subjects at SMK Negeri 7 Makassar

Based on the bar chart above, it can be seen that the results of student character observations on discipline characters show a fairly good increasing *trend in* each meeting, shown in green, while the observance of worship shows fluctuating numbers in each meeting. This indicates that the character of discipline is a character that the school emphasizes to students related to the rules and regulations at school during learning and becomes a character that dominates every meeting in English language learning at SMK Negeri 7 Makassar.

b) Character of Religiosity at SMK Negeri 10 Makassar

Data on the observation of the religiosity character of students at SMKN 10 Makassar based on data collection through the student character observation sheet can be presented in Table 4.19 below:

Table 4.19 Observation Results of Students' Religious Character at SMK Negeri 10 Makassar

No	Meeting	Character religiosity				Average
		Obedience to worship	Honest	Discipline	Hard Work	
1	Meeting I	3,8	3,6	3,7	3,7	3,7
2	Meeting II	3,7	3,4	3,7	3,7	3,6
3	Meeting III	3,6	3,7	3,9	3,5	3,7
4	Meeting IV	3,5	3,3	3,9	3,7	3,6
5	Meeting V	3,8	3,5	4,0	3,6	3,7
	Average	3,6	3,5	3,9	3,6	3,7

Source: Results of Observation of Student Character, 2022

Based on Table 4.19 above it shows that the character assessment of students of SMK Negeri 10 Makassar in English language learning with four aspects carried out and observed for five meetings, the average value of the character of obedience to worship of students reached 3.6 then at the second meeting reached 3.5, the third meeting reached 3.9 and the fourth meeting the average value achieved was 3.6. Of the four aspects of the character of students measured, it turns out that the character of discipline still has the highest average value, reaching 3.9, and other characters have an average value reaching 3.6.

If you look at the average value obtained at each meeting on the four aspects of the character assessed in the character of religion, the overall average value is 3.7. This value, if confronted with the data analysis table of students' activities, can be categorized as high or in the interval $4.0 \leq AS < 3.5$. In addition, of the four aspects of the character of students measured, it turns out that the

character of discipline still has the highest average value, reaching 3.9, and other characters have an average value of 3.6. The results of the assessment of students' character at each meeting can be seen in the bar chart below:

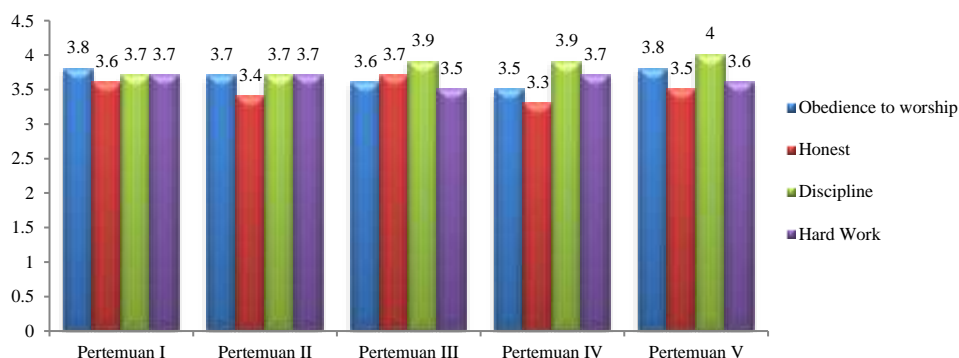


Figure 4.11 Observation Results of Students' Religious Character in English Subjects at SMK Negeri 10 Makassar

Figure 4.9 above shows the results of observations of the character of students at SMK Negeri 10 Makassar; the character of discipline still shows a fairly good increasing trend line at each meeting shown in green, while the character of obedience to worship shows fluctuating numbers at each meeting where the first meeting to the fourth meeting looks down, and there is an increase in the fifth meeting. The bar chart indicates that discipline and obedience to worship are the characters that dominate every meeting in English learning, and the school gives full attention to these two characters.

c) Character of Religiousness at SMK Negeri 6 Makassar

The results of data collection regarding the character of students in the four aspects of the sb indicators assessed through the observation sheet at SMK Negeri 6 Makassar can be summarized and presented in Table 4.20 as follows:

Table 4.20 Observation Results of Students' Religious Character at SMK Negeri 6 Makassar

No	Meeting	Character Religiosity				Average
		Obedience to worship	Honest	Discipline	Hard Work	
1	Meeting I	4,0	3,6	3,8	3,7	3,8
2	Meeting II	3,4	3,4	3,8	3,7	3,6
3	Meeting III	3,5	3,7	4,0	3,6	3,7
4	Meeting IV	3,7	3,4	3,9	3,7	3,7
5	Meeting V	3,8	3,5	4,0	3,6	3,7
	Average	3,7	3,5	3,9	3,7	3,7

Source: Results of Observation of Student Character, 2022

Table 4.20 provides information that the character assessment of students of SMK Negeri 6 Makassar in English language learning conducted for five meetings through the Taubat learning model obtained the average value of the character of obedience to worship of students is 3.7 then at the second meeting, it reached 3.5, the third meeting reached 3.9, and the fourth meeting the average value achieved was 3.7. Of the four measurements of the character of students, the character of discipline still has the highest average value, reaching 3.9, and the other two characters, namely the character of obedience to worship and discipline, have the same average value of 3.7.

The average value obtained at each meeting on the four characters assessed the overall average value, which also reached 3.7. This value, if confronted with the data analysis table of students' activities, can be categorized as high or in the interval $4.0 \leq AS < 3.5$. In addition, of the four aspects of the character of students measured, it turns out that the character of discipline still has the highest average value, reaching 3.9, and the other two religious characters, namely obedience to worship and disciplinary character, have the same average value of 3.7. The results of the assessment of students' religiosity character at each meeting can be seen in the bar chart below:

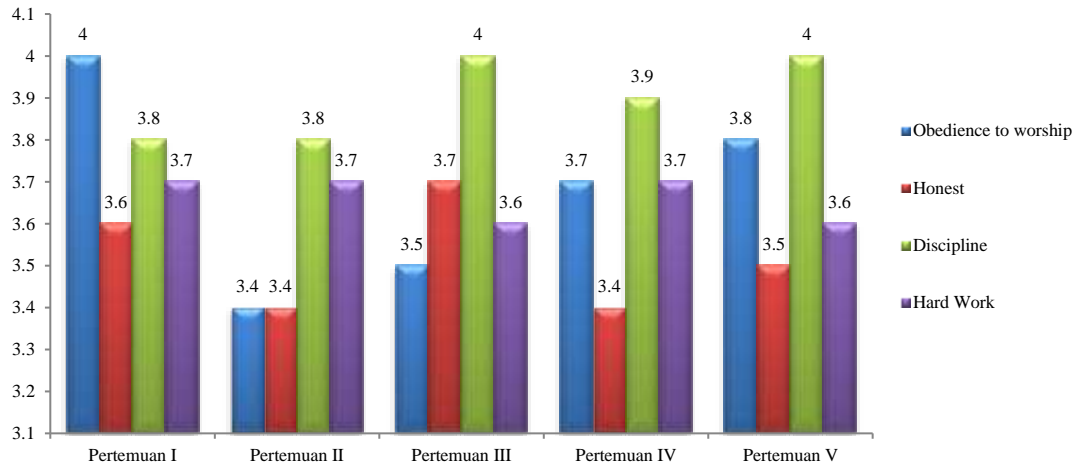


Figure 4.12 Observation Results of the Character of Student religiosity in English Subjects at SMK Negeri 6 Makassar

Figure 4.18 above shows the results of observations of the character of students at SMK Negeri 6 Makassar for five meetings, which can be described as that of the four aspects of character measured; discipline character shows quite good improvement results in each meeting shown in green. It can be seen that in the first and second meetings, it was stagnant, but in the third meeting, it increased and decreased again in the fourth meeting and increased again in the fifth meeting.

The character of religiosity in the aspect of obedience to worship shows fluctuating numbers in each meeting, where the first meeting is fairly high but decreases in the second meeting and continues to increase in the next meeting until it reaches the fifth meeting. Likewise, other character aspects such as honesty and hard work characters show fluctuating average values at each meeting. The bar chart indicates that the characters of discipline and obedience to worship are still the characters that continue to dominate every meeting in learning English through the Taubat learning model at SMK Negeri 6 Makassar.

Based on the data that has been presented regarding the results of observations of the character of religiosity by dividing into four aspects, namely obedience to worship, honesty, discipline and hard work of students in the implementation of the Taubat learning model, a recapitulation can be made from 3 schools that are used as research subjects in Makassar City as the effectiveness of the model in table 4.21 below:

Table 4.21 Criteria and Average Value of Students' Religiosity Character on Learning Activities through the Taubat Learning Model at Vocational High Schools (SMK) in Makassar

No	School Name	Average Value of Religiousness Character			
		Obedience to worship	Honest	Discipline	Hard Work
1	SMKN 7 Makassar	3,6	3,5	3,9	3,6
2	SMKN 10 Makassar	3,6	3,5	3,9	3,6
3	SMKN 6 Makassar	3,7	3,5	3,9	3,7
	Average	3,7	3,5	3,9	3,7

Source: Results of Observation of Student Character, 2022

Table 4.21 above provides information that the average value of student character in learning activities through the Taubat learning model is obtained at 37. If the average value is converted into the criteria for analyzing student learning activity data in Table 3.5, it is in the interval $4.0 \leq AS < 3.5$ or included in the high criteria. The difference in the acquisition of the average value of student learning activities of the 3 SMKs can be seen in diagram 4.19 below:

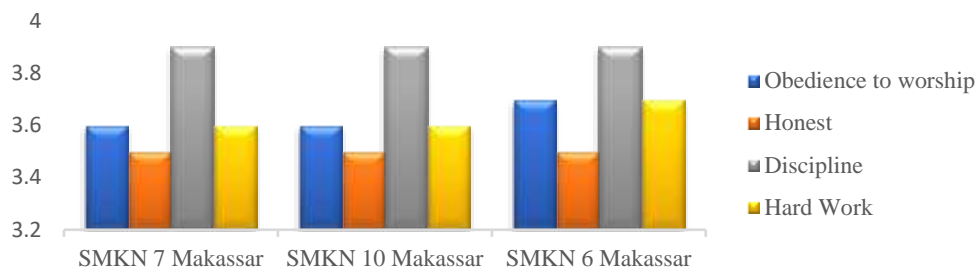


Figure 4.13 Criteria and Average Value of Students' Religiosity Character on Learning Activities through the Taubat Learning Model at Vocational High Schools (SMK) in Makassar

The pie chart of the average value of the observation results of students' characters in learning activities through the Taubat learning model shows that the highest average value of students' characters is seen in the discipline character shown in green, while the lowest average value of students' characters is obtained in the honest character shown in red. The character of religiosity is the second character after the discipline character, which is the first of the three schools used as research subjects. This shows that the three schools make the character of discipline a priority in the implementation of learning at school then followed by strengthening the character of religiosity of students in their learning activities, especially in learning English at SMK.

Based on the analysis of the research results on the implementation step, the level of practicability of the Taubat learning model in English learning at SMK is in a good category or is starting to develop.

5. Conclusion

The development of the Taubat learning model in English subjects to improve the character of religiosity in vocational schools is based on the need for teachers and students to foster the character of religiosity that has not been fully carried out in schools. The content of learning materials does not reflect the messages and values of character education and has not been integrated into English textbooks applied in vocational schools so far.

The design form of the Taubat learning model in English subjects to improve the character of religiosity in vocational schools was developed following the syntax of the Taubat learning model that was applied and contained English learning materials, the structure of the learning model book consisting of a cover page, introduction, support system, learning concepts and syntax, planning and implementation of learning models, assessment, and bibliography, so that the standard competencies of graduates of students in Makassar vocational schools which are full of religiosity characters can be achieved.

The Taubat learning model developed in English subjects to improve the religiosity character of students in SMK is declared very valid based on the validator's assessment and is declared practical based on teacher and learner responses and model implementation. Thus, the model developed can meet the criteria of being valid, practical and feasible to use.

The Taubat learning model developed in English subjects to improve the religiosity character of students in SMK is declared effective based on students' learning activities through observation sheets and positive responses from students so that the products developed have met the elements of effectiveness and can be used in learning in SMK.

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