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Integrating Islamic Values in Community Service: Strengthening Competence and Character in Vocational Education

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Abstract

This study investigates the effectiveness of community service-based learning in electrical installation techniques for vocational high school students in South Kalimantan. It addresses key challenges in vocational education, including the gap between hard and soft skills, limited practical facilities, insufficient character formation, and weak community participation. Using a qualitative case study with an Accidental Ethnography approach, data were gathered from 89 respondents through observation, interviews, and documentation from 2020 to 2024. The findings reveal that students' involvement in home electrical installation repairs enhances both their technical competence and customer satisfaction, as indicated by reliability, assurance, attention, responsiveness, and tangible results. Values of social worship, intention, responsibility, and care were effectively internalized, reaching an average achievement of 92%. The program achieved a 100% completion rate and over 96% customer satisfaction. In total, 412 students contributed to 226 service points in 88 households, making community homes serve as contextual learning laboratories that also address limited school facilities. Since 2024, interschool collaboration has expanded the program's reach and impact. The study concludes that community service-based learning transforms vocational education by producing graduates who are technically skilled, ethically grounded, and socially beneficial, reinforcing emotional, social, and spiritual intelligence.

Keywords: community service, social worship, satisfaction, technical skills, vocational high school.

Abstrak

Penelitian ini mengkaji efektivitas pembelajaran teknik instalasi tenaga listrik berbasis community service pada siswa SMK di Kalimantan Selatan. Penelitian ini menyoroti berbagai tantangan dalam pendidikan kejuruan, seperti kesenjangan antara hard skills dan soft skills, keterbatasan fasilitas praktik, lemahnya pembinaan karakter yang sistematis, serta rendahnya keterlibatan masyarakat dalam proses pembelajaran. Pendekatan yang digunakan adalah studi kasus kualitatif dengan metode accidental ethnography, melibatkan 89 responden melalui observasi, wawancara, dan dokumentasi selama periode 2020–2024. Hasil penelitian menunjukkan bahwa kegiatan perbaikan instalasi listrik di rumah warga mampu meningkatkan kompetensi teknis dan kepuasan pelanggan, yang tercermin melalui indikator keandalan, jaminan, perhatian, daya tanggap, dan bukti nyata hasil kerja. Nilai-

nilai ibadah sosial seperti niat, tanggung jawab, dan kepedulian terintegrasi secara efektif, dengan capaian rata-rata sebesar 92%. Program ini juga mencatat tingkat penyelesaian siswa 100% dan kepuasan pelanggan di atas 96%. Sebanyak 412 siswa terlibat pada 226 titik layanan di 88 rumah tangga, menjadikan rumah warga sebagai laboratorium pembelajaran kontekstual yang mampu menjawab keterbatasan fasilitas sekolah. Kolaborasi antarsekolah sejak tahun 2024 memperluas jangkauan dan dampak program. Penelitian ini menegaskan bahwa community service merupakan pendekatan transformatif dalam pendidikan kejuruan, yang membentuk lulusan terampil, berkarakter, dan bermanfaat bagi masyarakat.

Kata Kunci: layanan masyarakat, ibadah sosial, kepuasan, keterampilan teknis, sekolah menengah kejuruan.

INTRODUCTION

The high unemployment rate among vocational high school (SMK) graduates in Indonesia, reaching 8% the highest among all education levels and well above the national average of 4.76% (BPS, 2025) reflects a misalignment between graduate competencies and labor market demands. Although SMKs are intended to produce job-ready workers (Hariyati & Rofiq, 2024; Mutaqin et al., 2016; Rohmadiyah et al., 2024; Santika et al., 2022; Yuliana et al., 2025), evidence indicates that the challenge is not solely due to insufficient technical skills but also the underdevelopment of social, communication, collaboration, and problem-solving abilities (Deming, 2017; World Economic Forum, 2020). This imbalance can be attributed in part to curriculum design and institutional factors: SMK curricula often emphasize technical hard skills, leaving limited opportunities for cultivating soft skills, a phenomenon supported by studies on vocational education systems (Eraut, 2004; Fullan & Langworthy, 2014; Jaedun et al., 2024; Yuliana et al., 2025). Surveys also indicate that professional employers consider soft skills equally or more important than hard skills, highlighting the relevance of social, ethical, and collaborative competencies in the workplace (LinkedIn, 2019). In addition, these competencies intersect with moral and spiritual dimensions, such as empathy, responsibility, and work ethics, which in a religious context are conceptualized as social worship practices (ḥuqūq al-ʿibād), cultivating awareness of others' rights and welfare (Attas, 1980; Bukhari, 1997; Hanbal, 2012; Salim et al., 2024). Hence, the development of soft skills is essential not only for employability but also for fostering ethical and socially responsible behavior among students.

In addition to curricular and pedagogical factors, Indonesian vocational education faces systemic challenges related to infrastructure and resource allocation. Vocational programs inherently require higher investment than general education due to the need for specialized equipment, hands-on practice, and industry collaboration (OECD, 2019). Budgetary limitations often leave SMKs reliant on outdated facilities and technologies, impeding the provision of authentic, industry-aligned learning experiences (Azizah & Sukirno, 2016; Ismiatun et al., 2024; Zin & others, 2021). UNESCO-UNEVOC (2017) emphasizes that vocational institutions must create learning environments that simulate real-world workplaces to maintain competency relevance. Consequently, structural deficiencies in resources exacerbate gaps in technical mastery and limit opportunities for experiential learning, suggesting that graduate competency gaps emerge not only from curriculum imbalance but also from systemic infrastructural constraints (Al-Ulya et al., 2025; Amalia, 2025; Arifin et al., 2025; Firmansyah et al., 2018; Salamah et al., 2025; Sari, 2025; Subri et al., 2022).

Addressing these challenges requires a holistic pedagogical approach that integrates school, industry, and community. Collaborative models have the potential to bridge both technical and social skill gaps by providing authentic learning experiences that connect theoretical knowledge with practical application (Afzal & Hussain, 2020; Ankrah & Al-tabbaa, 2018; Dewey, 1916). Service-learning or community service approaches, in particular, have demonstrated effectiveness in fostering social literacy, teamwork, and civic responsibility—competencies increasingly demanded in contemporary labor markets (Rodríguez-Zurita & Morán-Rodríguez, 2024; Vizenor et al., 2017). Through such integrative experiences, students can simultaneously develop technical expertise, soft skills, and ethical awareness, suggesting that school–industry–community collaboration functions as both an educational strategy and a structural intervention to address systemic gaps in vocational education.

A concrete illustration of this approach is the concentration of expertise in electrical power installation engineering (TITL) in South Kalimantan, implemented by SMKN 1 Paringin since 2012. The program provides community service in electrical installations and has expanded to three partner schools, combining industry-based practical learning with real-world community engagement (Hussain et al., 2021; Olazaran et al., 2019). For many Muslim students, this activity offers opportunities to internalize ḥuqūq al-'ibād and principles such as "ta'āwun 'ala al-birr wa al-taqwā" in the Qur'an Al-Mā'idah [5]:2 (Kementerian Agama Republik Indonesia, 2019), linking soft skill development empathy, teamwork, responsibility, and professional ethics—to spiritual values (Attas, 1980; Bukhari, 1997; Hanbal, 2012; Salim et al., 2024). Moral and spiritual assessments are also adapted for non-Muslim students, ensuring all participants internalize social responsibility in accordance with their beliefs. This service-learning model facilitates holistic development, integrating technical skills, social-emotional competencies, civic responsibility, and ethical-spiritual awareness, while providing authentic experiences aligned with labor market requirements (Bafadal et al., 2019; Rahman et al., 2023).

Despite its demonstrated potential, research on community service within Indonesian SMKs especially in technical programs such as Electrical Installation remains limited. Most studies focus on higher education or non-technical SMKs (Morillo-Flores et al., 2021; Wibowo & Kurniawan, 2022), while international research on service-learning in vocational education rarely addresses the integration of spiritual values into pedagogical design (Yusof et al., 2017). This gap indicates a theoretical void in understanding how vocational education models or service-learning approaches can simultaneously develop technical, social, and spiritual competencies. Therefore, a conceptual framework is required to elucidate how community service operates not only as a service activity but also as a pedagogical strategy that cultivates holistic competence. In line with this need, the present study aims to develop vocational education model based on community service and social worship that enhances students' technical skills, soft skills, and socio-spiritual character, thereby advancing both the theory and practice of integrated vocational education.

METHOD

This study adopts a qualitative Accidental Ethnography (AE) to examine how vocational learning through community service and social worship unfolds naturally. AE was chosen to capture real-life practices shaping students' technical skills, soft skills, and socio-spiritual character, which cannot be fully reconstructed through pre-planned methods alone (Fujii, 2015; Levitan et al., 2020; Poulos, 2016). While focusing on emergent events, the process remained systematic via reflective notes, analytical memos, and triangulation. The first researcher's role as a TITL teacher at SMKN 1 Paringin since 2006 provided access to spontaneous behaviors of teachers, students, and communities. Data were collected from SMKN 1 Paringin and three partner schools (SMKS Tabalong, SMKN 3 Amuntai, SMKN 2 Marabahan) from 2020–2024, including both structured activities and incidental events, enabling a holistic understanding of learning processes, interactions, and social worship practices.

The four schools share similar TITL enrolment patterns, predominantly male and Muslim, which shaped the naturally occurring interactions central to AE. Eighty-nine participants were purposively selected: 4 principals, 5 teachers, 2 industry partners, 59 students, and 19 community members. The 59 students represented the entire cohort involved in the 2024 community service program, comprising 4 female students and 55 male students. Grades XI–XII were targeted as they directly engaged in community service activities. Additional key participants were identified via snowball sampling. Methodological rigor followed six ethnographic principles: transparency, immersion, reflexivity, triangulation, ethical sensitivity, and contextual relevance (Cruz & Higginbottom, 2016).

AE was operationalized through six practices: Initiation identifying community service and student leadership as the focus, informed by field experience and literature; Reflection—documenting notes and discussing with co-authors to capture social and classroom dynamics (Fujii, 2015; Levitan et al., 2020); Re-examination reviewing notes and literature to detect emergent leadership and problem-solving strategies (Levitan et al., 2020; Poulos, 2016); Data Collection semi-structured interviews with students, teachers, principals, industry stakeholders, and community members, plus document analysis; Coding and Analysis—emergent coding of notes and interviews to identify themes such as leadership, soft skills, and community-based learning (Levitan et al., 2020); and Recursive Consultation—iterative discussions and testing findings during ongoing projects to ensure real-world accuracy (Fujii, 2015; Levitan et al., 2020; Poulos, 2016).

Data collection combined semi-structured interviews, structured field observations, and document analysis. Retrospective interviews (2020–2024) explored student leadership, community service, skill development, and socio-spiritual character, with timelines and triangulation minimizing recall bias (Adams & Cox, 2021). Observations focused on student interactions, leadership, and social worship, recorded in daily notes. Documents, including activity reports, attendance, and program guidelines, were verified for relevance and triangulation, ensuring comprehensive capture of natural practices while maintaining methodological rigor.

Table 1. Key Interview Questions

No	Key Questions	Interviewee			
		School Leader	Teacher & Industry	Student	Community
1	Why did this program come about?	x	x		x
2	Why are we putting this initiative into action?	x	x	x	x
3	What are the plans for the program?	x	x	x	x
4	Who is involved, what do they do, and how is the organization set up?	x	x	x	x
5	How will the program be paid for?	x	x	x	x
6	How is the management of the tools and materials used?	x	x	x	x
7	What are the steps to putting this program into action?	x	x	x	x
8	How is feedback implemented through the assessment system in this program?	x	x	x	x
9	How is this program able to answer the gap between hard skills and soft skills in students	x	x		x
10	How can this program play a role in overcoming the limitations of school practicum facilities	x	x		x
11	How is this program able to instill character in students	x	x	x	x
12	How can this program actively involve all parties	x	x		x

(Source: Processed by researchers, 2025)

Data analysis followed Miles and Huberman's (2014) procedures: data condensation, data display, and conclusion drawing and verification. All transcripts, field notes, and documents were coded inductively and deductively to generate thematic categories such as student and teacher leadership, collaboration, soft skills, and socio-spiritual character. Coding categories were iteratively reviewed through team discussions to ensure inter-coder reliability and further validated through triangulation. This iterative process continued until data saturation was reached, followed by classification and synthesis to produce credible, contextually grounded findings.

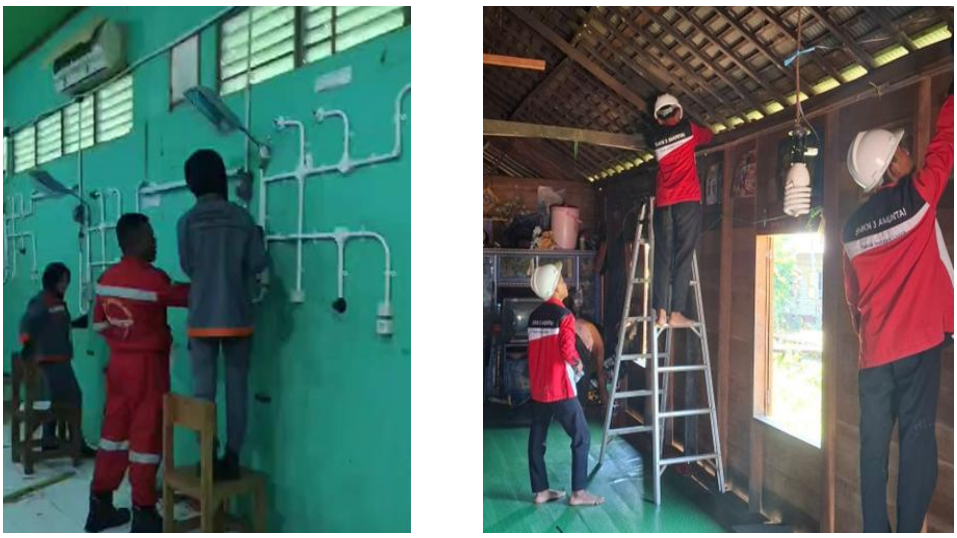
Finally, the methodological design ensured that the study maintains both naturalistic observation and analytical rigor, providing a robust empirical basis for developing a vocational education model grounded in community service and social worship. By integrating AE's capacity to capture spontaneous field interactions with systematic data collection, triangulation, and recursive consultation, the research aligns methodological choices with its objectives, producing findings that are both credible and highly relevant for practical implementation in Indonesian vocational education contexts, including insights from both male and female students.

RESULTS AND DISCUSSION

Findings

In 2012, SMKN 1 Paringin launched a community service program to address two interconnected challenges. First, the school lacked a dedicated electrical installation practice room; as shown in Figure 1a, the classroom practicum was makeshift and non-standard, limiting students' hands-on skills. Teachers had to innovate to ensure practical learning continued, and one teacher of SMKN 1 Paringin explained, *"When the program started, we did not have a practice room, so we had to find ways for students to continue practicing."* The principal of SMKN 1 Paringin

emphasized that waiting for complete facilities could have halted learning entirely, stating, *"The lack of practice facilities in the school and the community's need for electrical repairs turned out to reinforce each other."*



a) practicum room b) resident's house

Figure 1. Practical conditions
(Source: analyzed by the researcher, 2025)

Second, a survey of 14 households revealed unsafe electrical installations due to limited budgets, prompting residents to perform their own work. Practicum in these homes (Figure 1b) exposed students to real-life technical challenges, such as confined spaces, variable wiring, and non-standard conditions, providing significant pedagogical value by requiring students to adapt their technical skills to actual field realities. Based on this understanding, practical electrical installation activities were relocated to community households, forming the foundation for the community service–based learning model shown in Figure 2.

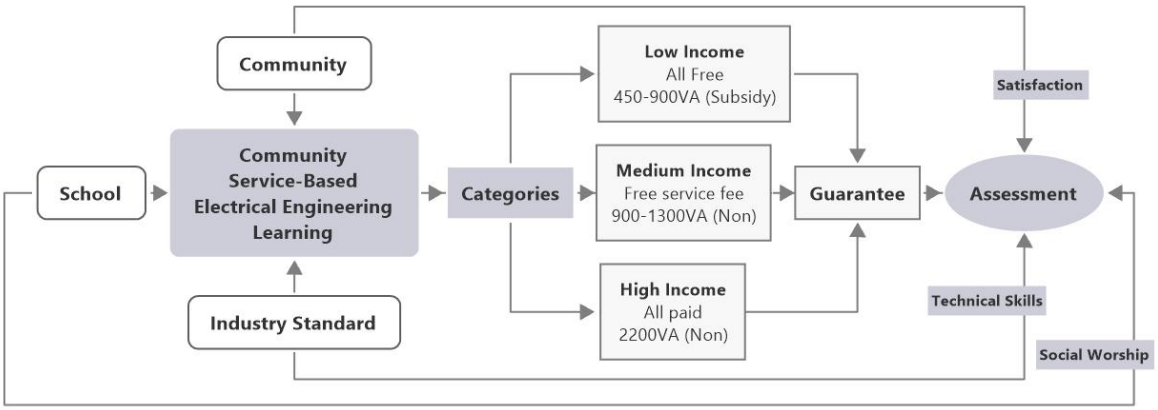


Figure 2. Community Service Based Partnership Program Scheme
(Source: analyzed by the researcher, 2025)

Qualitative findings indicate that the conceptual framework in Figure 2 was not developed normatively, but emerged inductively from clustering consistent patterns in interview and observational data. Participants across all groups—principals, vocational teachers, community

members, and students described parallel relationships among the school as the driver of learning, industry standards as the reference for work quality, and the community as the service recipient. Community members also confirmed that categorizing households by electrical capacity and economic levels (low, medium, high income) accurately reflects long-standing field practices. As one resident at murung pudak explained, *"in the field, this is exactly how we work; households with lower capacity and limited income usually need only basic installation services, while medium and higher-income families have more complex needs."* Such accounts demonstrate that the categorical elements and process flows in Figure 2 correspond to empirical realities rather than a prescriptive or idealized design.

These convergent patterns informed the program's interrelated objectives, including strengthening students' technical competencies, improving household electrical installation quality, engaging industry and community actors in assessment, and reinforcing character development through social service. Additional validation also came from community members around Paringin, who noted that the students' services *"not only fixed the electrical problems in our homes but also helped us understand how proper installation should be done safely."* Teachers of SMKN 2 Marabahan echoed this alignment between standards and practice, remarking that *"students consistently applied standard of industry, but they still had to adapt to the diverse and sometimes challenging conditions of people's houses."* All components were derived from systematic triangulation and later refined through school-level discussions, ensuring that the framework in Figure 2 reflects an empirically grounded analytical process aligned with field realities rather than a purely theoretical construction.

Within this program context, student composition significantly shaped practical work dynamics. As shown in Figure 3, male students dominated across the four schools and all vocational programs, accounting for roughly 80% overall, with SMKS Tabalong exhibiting the highest proportion at 97%. Among the 59 TITL students participating in the 2024 community service project, only four were female, primarily from SMKN 2 Marabahan, the school with the highest female representation (over 25%). Non-Muslim students constituted a small minority—about 1.73% at the school level and approximately 5% among TITL participants, mainly at SMKS Tabalong and below 1% in other schools. The predominance of male students facilitated the completion of physically demanding tasks, while the limited number of female students encouraged collaborative approaches within teams. Meanwhile, the presence of non-Muslim students, though minimal, required social sensitivity and alignment with the norms of the majority Muslim community, prompting teams to adjust practices to residents' needs and customs. Thus, student demographics not only provide essential socio-demographic context but also influenced how participants approached field challenges and engaged with the community.

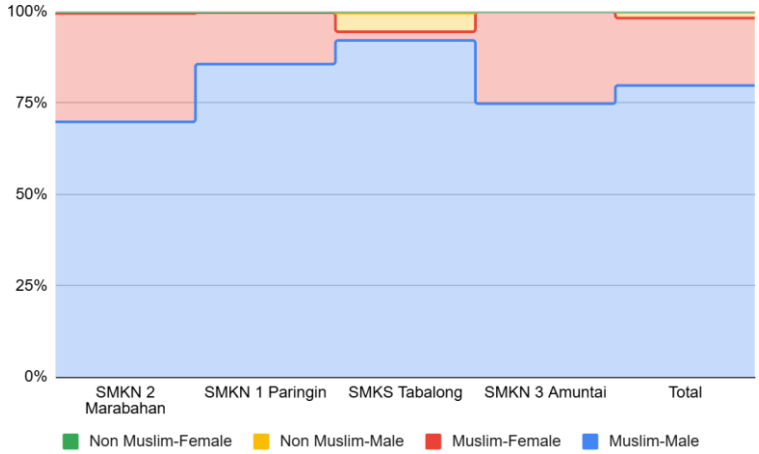


Figure 3. Student's Distribution
(Source: analyzed by the researcher, 2025)

The community service program aims to assist low-income households with 450–900 VA electricity connections by providing materials and electrical installation services free of charge, accompanied by a one-month warranty. Student assessment measures technical skills, customer satisfaction, and engagement in social service, thereby integrating both hard and soft skills. Figure 4 illustrates the program's assessment framework, in which hard skills are evaluated by industry based on work outcomes and processes, while soft skills are assessed by the school through community satisfaction and social engagement.

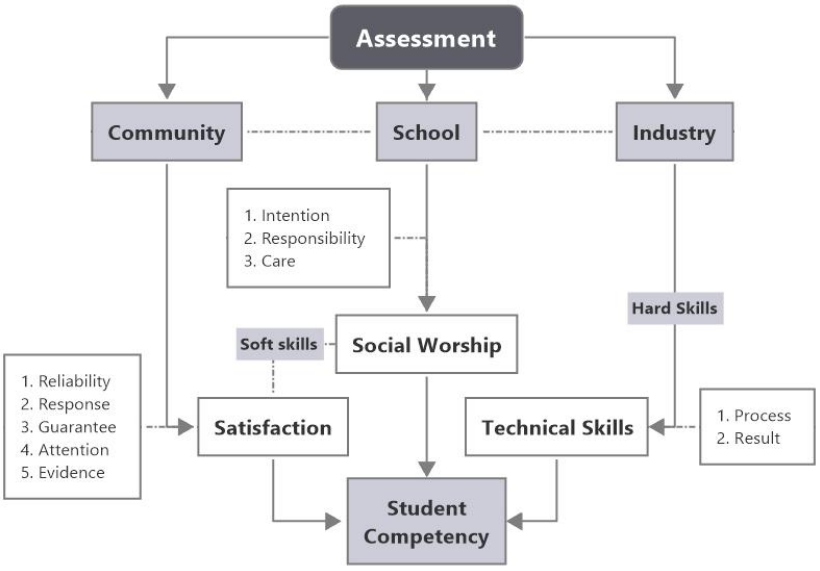


Figure 4. Community Service Program Assessment Scheme
(Source: analyzed by the researcher, 2025)

Interview findings support this framework. One vocational teacher of SMKN 2 Marabahan noted, *"Industry assessment focuses on technical accuracy and work procedures,"* while the principal emphasized, *"Community satisfaction is a key indicator for evaluating students' work ethic and communication."* Community members highlighted service quality and student responsiveness as determinants of satisfaction, aligning with the five indicators in Figure 4: work outcomes

(reliability), service technique (responsiveness), warranty, communication (attentiveness), and equipment/material standards (evidence). Evaluation of social service emphasizes honesty, responsibility, and care, which students also recognized in interviews as integral to their learning experience.

The program's distinctiveness lies in integrating technical learning with social–religious practice, requiring close collaboration among schools, communities, and industry, yet this multi-actor arrangement also introduces several challenges. Differences in stakeholder perceptions of service quality, limited teacher supervision, and potential gaps between technical standards and client satisfaction often complicate field implementation. Community assessments are prone to bias because services are free, making satisfaction an unreliable indicator of technical quality, while school evaluations of moral and social-worship aspects remain subjective and difficult to verify. Industry partners, meanwhile, cannot monitor every installation, resulting in variable validity across technical assessments. Although the evaluation scheme is comprehensive, several soft-skill indicators remain subjective and the long-term effects on student professionalism are not consistently measurable, indicating the need for stronger calibration mechanisms to ensure more objective and reliable assessment outcomes.

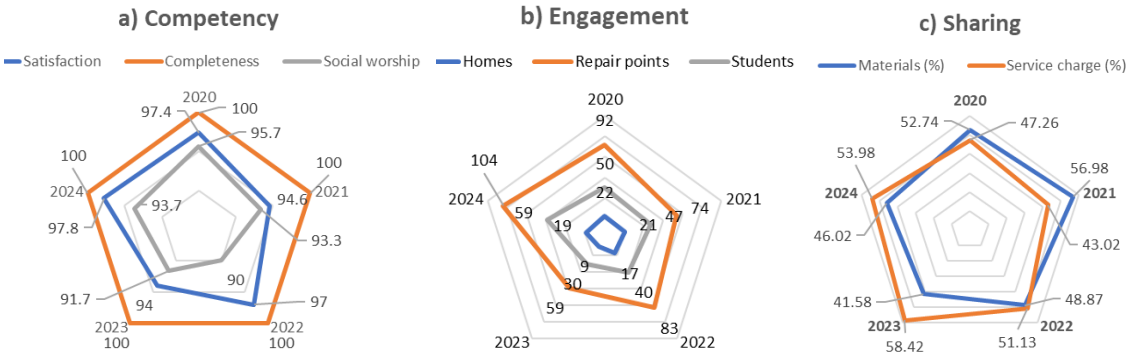


Figure 5. Community Service Program Achievements
(Source: analyzed by the researcher, 2025)

Figure 5 demonstrates that the program's strong quantitative outcomes 100% task completion, over 96% client satisfaction, and 92% social-worship scores emerged from an integrated learning ecosystem rather than isolated technical training. These achievements reflect the interplay between students' developing technical competence, systematic teacher supervision, alignment with industry work standards, and the social encounters embedded in real community contexts. The participation of 412 students who completed 226 installation improvements across 88 households (Figure 5c) also indicates how learners navigated authentic field complexities. As articulated by a student from SMKS Tabalong, *"working in residents' homes makes me decide faster than practicing at school,"* highlighting how real-world pressures fostered more decisive and responsive problem-solving than classroom simulations.

Figure 6. Practical challenges in community
(Source: analyzed by the researcher, 2025)

At the same time, community settings expose students to practical challenges that cannot be replicated in school workshops such as irregular wiring configurations, spatial constraints in residents' homes, inconsistent client expectations, and the need to ensure electrical safety in inhabited environments. These unique challenges are summarized in Figure 6, which illustrates the unpredictable technical and interpersonal demands students faced throughout the community service practicum.

Teachers reported that these challenges were anticipated through structured technical briefings and the enforcement of standardized safety protocols before field deployment. As stated by a teacher from SMKN 3 Amuntai, *"we ensure every student understands safety procedures and installation quality before meeting residents,"* illustrating the school's role in preparing students for varied field conditions. Meanwhile, community members emphasized that interpersonal dimensions were key to their satisfaction (Figure 5b); a resident in the Anjir area commented, *"they didn't just fix the electricity, they also explained how to maintain it safely,"* underscoring that relational communication enhanced the perceived value of the service. Beyond social benefits, the program generated tangible economic value reflected in a 53.98% increase in installation service support relative to material costs and reinforced the social-worship dimension for students. One SMKN 1 Paringin student noted, *"it feels different when helping residents who really need it; it's like a form of worship."*

Despite these accomplishments, several constraints remained: differences in student readiness, limited supervision time, and occasional tensions between residents' expectations for rapid completion and students' commitment to safety standards. Rather than undermining the program, these constraints contributed to the authenticity of the learning environment, cultivating technical discipline, adaptability, and interpersonal negotiation skills that are rarely developed through school-based practicum alone. The 2024 collaboration across four schools

further broadened the program's reach, although it required periodic alignment of methods and priorities due to institutional differences.

Overall, the field-based experiences embedded within the community service model not only strengthened students' social responsibility but also deepened their appreciation of community engagement. Thus, the high quantitative outcomes presented in Figures 5a–5c represent more than indicators of technical success they capture the meaningful learning processes, interpersonal dynamics, and authentic challenges that shaped students' development, particularly those depicted in Figure 6.

Discussion

Figure 7 not only illustrates the collaboration pattern between schools, industry, and the community, but also demonstrates that the community service practices in electrical installation operate within Kolb's (1984) Experiential Learning Cycle. The cycle begins with identifying community needs as concrete experience, followed by service delivery as active experimentation, joint reflection with teachers and community members as reflective observation, and culminates in conceptual reinforcement through reports and demonstrations as abstract conceptualization. This workflow aligns with the principles of Communities of Practice (Lave & Wenger, 1991), whereby students gradually progress from initial participation to more established competence through teacher guidance, technical input from industry, and direct feedback from service users. School principals emphasized that understanding safety standards is largely shaped by field corrections, industry partners noted that students quickly recognize real risks, and community members observed students demonstrating reflective attitudes by consistently checking their work. Thus, Figure 7 serves not merely as a descriptive model but as a conceptual framework explaining how layered collaboration functions as a primary mechanism for developing both technical and social competencies in vocational service-learning.

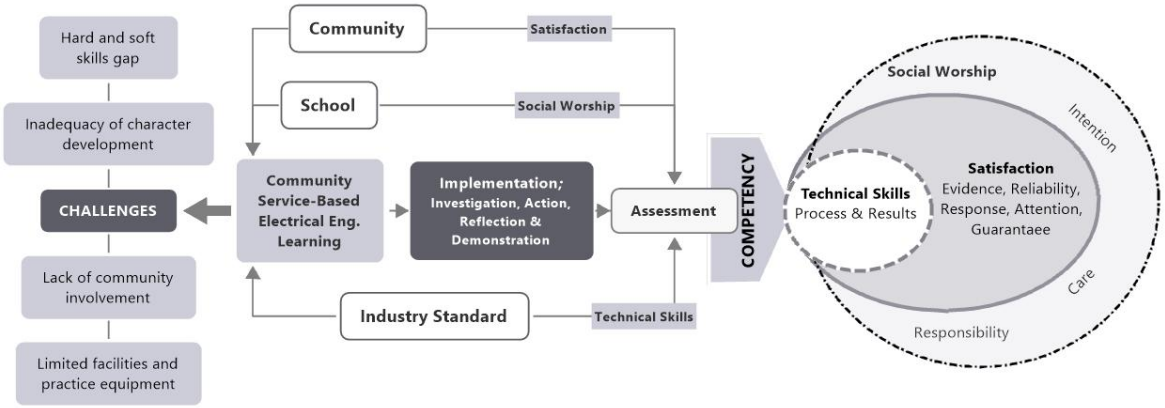


Figure 7. Integration of competencies in community service programs
(Source: analyzed by the researcher, 2025)

The implementation of community service-based electrical installation learning places students in real-world situations that require both technical precision and interpersonal skills. Students must work methodically, safely, and produce neat installations to build community trust, while prompt responses to residents' needs reflect communication and empathy competencies (Ballard et al., 2015; Supriyanto et al., 2021; Valdez et al., 2022) and support the

school's strategy to establish a reputation for quality service (Faizal et al., 2018; Putri et al., 2019). However, field observations revealed tensions between technical quality and community satisfaction; students noted that the desire to perform meticulous installations often conflicted with residents' preference for rapid completion. Although satisfaction reached 96% (Figure 5a), some tasks required revisions, and vocational teachers indicated that certain installations needed rework because students prioritized speed to please the residents. This situation provided a critical learning opportunity to balance technical standards with client expectations. Therefore, community service strengthens not only technical skills but also critical awareness, communication abilities, and expectation management, while enhancing institutional credibility through meaningful service (Brandon et al., 2018).

The use of community service as a learning method over five years demonstrates consistent performance outcomes, evidenced by 412 students completing 226 installation services across 88 households with an average user satisfaction of over 96%. These results indicate that students can accomplish technical tasks while delivering communicative service, bridging the gap between technical and social competencies (Valdez et al., 2022). Nevertheless, the effectiveness of this approach must be critically evaluated, as quantitative success does not automatically indicate superiority over alternative learning methods such as laboratory-based project learning or formal industrial practice. While community service is relatively efficient in leveraging the community environment as a learning context, it should not be assumed to be cost-effective without analyzing supervision requirements, quality assurance, safety risks, and legal responsibilities. Moreover, program scalability faces challenges such as limited service demand in certain areas, variability in household readiness, and case complexity differences affecting equitable learning experiences among students. Thus, comprehensive evaluation should include comparison with alternative learning models and cost-benefit analysis to substantiate claims of effectiveness and efficiency (Budiyanti & Parhan, 2024; Maulida et al., 2025).

This curriculum offers a practical solution to the limitations of vocational training facilities. Vocational education incurs higher costs than general education; for instance, in Yogyakarta, per-student expenses are significantly higher than in general high schools, and nationally, vocational schools spend approximately 37% more per student compared to general high schools (Bank, 2023; Mulyono, 2018). Utilizing community households as practice spaces not only reduces expenses but also provides students with authentic work experiences (Munjiat et al., 2023). Since 2024, collaboration among four schools has expanded program reach, enhancing community benefits while addressing local industry needs (Faizal et al., 2018).

Student success depends not only on technical skills but also on internalization of Islamic values: intention (*niyyah*), responsibility (*amānah*), and care (*ḥusn al-niyyah*/empathy). Intention drives dedication to benefit others (Hanbal, 2012), responsibility ensures quality and safety in accordance with An-Nisā' [4]:58 (Kementerian Agama Republik Indonesia, 2019), and care fosters empathy when tailoring technical solutions to users' socio-economic conditions (Ballard et al., 2015; Brandon et al., 2018; Ratnawati et al., 2018). These values were further supported by Islamic principles of compassion in Qur'an 21:107 and prophetic teachings on mercy (al-Tirmidhi, n.d.), as well as studies on spiritually grounded service learning (Nazhir & Sya'bana, 2022; Rodríguez-Zurita & Morán-Rodríguez, 2024).

Although the program emphasized these values throughout implementation, the difference between technical completion (100 percent) and social-worship achievement (92 percent) suggests that ethical and interpersonal competencies require different learning processes than technical tasks. The presence of non-Muslim students (1.73 percent) also required framing these spiritual values as universal ethics, although the study did not examine how they interpreted this approach. Overall, the program illustrates how technical competence and ethical formation expressed through intention, responsibility, and care—operate jointly within an inclusive and contextually grounded vocational education model aligned with international vocational education literature emphasizing socio-cultural relevance (Bank, 2023; OECD, 2019).

Research demonstrates that integrating these spiritual values can effectively shape students' character and soft skills. Over the five years of program implementation, social worship (*ʿibādah ijtimāʿiyyah*) values were achieved 92% (Figure 5a) of the time, showing that these values are enacted in practice through direct service. The program also recorded contributions in the form of installation services, which increased by 53.98% (Figure 5c) in 2024 compared to material assistance, indicating that students' greatest contribution was their skills as a form of sadaqah ʿilmiyyah. This spiritual-based service-learning approach addresses the fourth challenge in vocational education, namely insufficient character development. Studies show that spiritual community service enhances responsibility, social awareness, and work ethic (Rodríguez-Zurita & Morán-Rodrígsuuez, 2024). Dewey (1916) emphasizes that genuine education must be grounded in society and real life. In this context, community service-based learning equips students not only with employability skills but also with strong character, religious values, and social relevance, making the educational process holistic and meaningful (Nindiantika et al., 2019; Yusrianum & Nurmawati, 2023).

CONCLUSION

This study demonstrates that community service-based Electrical Installation Training had a greater impact than anticipated, as students' direct involvement in community installation services enhanced technical accuracy while strengthening service satisfaction. Integrating social worship values intention (*niyyah*), responsibility (*amānah*), and care shows that vocational education can simultaneously develop technical skills and social character, challenging traditional assumptions that separate these domains. The research contributes to vocational education literature by reinforcing the importance of contextualized, experiential learning and introducing social worship as a novel variable, bridging hard and soft skills while fostering ethical awareness, empathy, and civic responsibility. Nevertheless, the study is limited by its small, gender-skewed sample, narrow school focus, and predominantly qualitative evaluation, leaving quantitative assessment and broader generalization unaddressed. Future research should employ larger, more diverse samples, mixed-method instruments, and longitudinal designs to evaluate sustained impacts on students' competencies and alumni performance. Moreover, these findings imply that subsequent studies could test the adaptability of this community service-based model across different vocational programs and contexts, explore strategies to integrate technical, social, and spiritual learning effectively, and inform curriculum development

or pedagogical innovations that enhance both employability and character formation in vocational education.

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