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INNOVATION IN ISLAMIC RELIGIOUS EDUCATION LEARNING MANAGEMENT FOR STRENGTHENING STUDENTS' WORSHIP PRACTICES AT SMAIT BUNYAN CIKARANG, WEST JAVA

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Kata Kunci:	ABSTRAK
Inovasi Manajemen; Pembelajaran Pendidikan Agama Islam; Meningkatkan Ibadah	Penelitian ini bertujuan untuk mendeskripsikan bentuk inovasi manajemen pembelajaran Pendidikan Agama Islam, pelaksanaannya, serta dampaknya terhadap peningkatan ibadah peserta didik. Inovasi manajemen pembelajaran dilakukan melalui perencanaan pembelajaran yang terarah, pelaksanaan pembelajaran yang kontekstual, pembiasaan ibadah di lingkungan sekolah, serta evaluasi yang menekankan aspek pengetahuan, sikap, dan praktik ibadah. Pendidikan Agama Islam memiliki peran penting dalam membentuk pemahaman keagamaan, sikap spiritual, serta kebiasaan ibadah peserta didik dalam kehidupan sehari-hari. Pendekatan dalam penelitian ini adalah penelitian kualitatif. Bahwa penelitian kualitatif merupakan metode-metode untuk mengeksplorasi dan memahami makna yang oleh sejumlah individu atau sekelompok orang dari masalah sosial atau kemanusiaan. Inovasi dalam Manajemen Pembelajaran Pendidikan Agama Islam menghasilkan temuan menunjukkan bahwa pencapaian tertinggi diamati pada integrasi materi PAI dengan pembiasaan nilai-nilai agama (90%), diikuti oleh pembiasaan perilaku keagamaan (89%), salat berjemaah (88%), tata krama Islami (87%), doa harian (86%), pembentukan sikap keagamaan (85%), pembacaan Al-Qur'an (84%), keterampilan praktik ibadah (82%), dan hafalan (80%).

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Keywords:	ABSTRACTS
Management Innovation; Islamic Religious Education Learning; Improving Worship	This research aims to describe the form of Islamic Religious Education learning management innovation, its implementation, and its impact on increasing students' worship. Learning management innovation is carried out through targeted learning planning, implementation of contextual learning, habituation of worship in the school environment, as well as evaluations that emphasize aspects of knowledge, attitudes and practices of worship. Islamic religious education has an important role in forming students' religious understanding, spiritual attitudes, and worship habits in everyday life. The approach to this research is qualitative research. That qualitative research is methods for exploring and understanding the meaning that a number of individuals or groups of people have of social or humanitarian problems. Innovation in Islamic Religious Education Learning Management resulted in findings showing that the highest achievement was observed in the integration of PAI material with familiarization with religious values (90%), followed by familiarization with religious behavior (89%), congregational prayer (88%), Islamic etiquette (87%), daily prayer (86%), formation of religious attitudes (85%), reading of the Al-Qur'an (84%), worship practice skills (82%), and memorization (80%).

A. INTRODUCTION

In the context of education, student success is not solely determined by their intellectual intelligence (IQ), but also by another intelligence factor, namely emotional intelligence. Emotional intelligence (EQ) is not based on a child's intelligence, but rather on what was once called personal characteristics or "character." Research now finds that these social and emotional skills may be even more important to life success than intellectual ability (Taupik 2025).

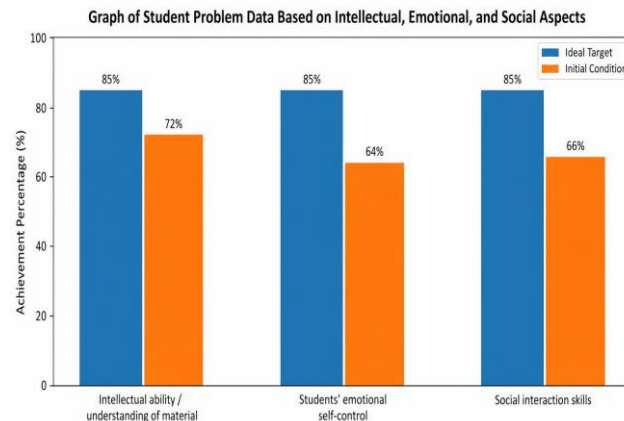
Social intelligence is the ability to achieve maturity in conscious thought and action to fulfill the role of humans as social beings in establishing relationships with their social environment (Williams et al. 2022). Emotional intelligence is not the opposite of intellectual intelligence, commonly known as IQ; rather, the two interact dynamically (Diiska and Syafril 2024).

Furthermore, spiritual intelligence (Spiritual Question) is no less important for student success in learning. Spiritual intelligence (Spiritual Question) is a concept related to how a person manages and utilizes the meanings, values, and qualities of spiritual life (Zhou et al. 2024). Spiritual intelligence means the perfect development of reason, intelligence, and sharpness of thought. Students who possess spiritual intelligence (Spiritual Question) will possess transcendent abilities and skills, a high level of awareness in living life, utilize spiritual resources to solve life's problems, and demonstrate noble character both at school and in the community (Aini et al. 2023).

Islamic Religious Education learning is an effort to encourage students to learn and be continuously interested in studying Islam, both to learn how to practice religion and to learn Islamic knowledge. Islamic Religious Education learning is a systematic guidance to become a strong individual and able to realize Islamic teachings in everyday life so that they become a perfect human being (Eddy Saputra et al. 2025).

The inculcation of Islamic Religious Education learning is crucial in shaping and establishing a foundation for students. By instilling ISE, it is hoped that it will foster a strong, solid, and independent personality, guided by Islam (Sutrisno and Nasucha

2022). Islamic Religious Education learning is a holistic approach to student needs, and is expected to produce lasting changes in cognitive, affective, and psychomotor skills. Islamic Religious Education learning has characteristics that are closely related to the educational unit and, of course, to the Graduate Competency Standards and Content Standards (Abidin et al. 2022).



Based on the graph of student problem data, it can be seen that initial achievement in three main aspects is still below the ideal target of 85%. The intellectual ability aspect or understanding of the material reached 72%, so there is still a 13% difference from the target. The aspect of student emotional control showed the lowest achievement, at 64%, with a difference of 21% from the ideal target. Meanwhile, the aspect of social interaction skills reached 66%, with a difference of 19% from the target. These data indicate that students still need strengthening in intellectual, emotional, and social aspects. Therefore, innovation is needed in learning management so that the educational process does not only focus on understanding the material, but also can develop students' emotional maturity and social skills more optimally.

To improve the quality of education, an educational institution manager must consider stakeholders, both internal and external. Internally, these include the principal, teachers, educational staff, and students. Externally, these include those outside the school environment, such as vendors in the school environment and the community surrounding the educational institution. All stakeholders must be managed synergistically to achieve the educational vision and mission (Garira 2024).

The development of attitudes, knowledge, and skills is elaborated specifically according to each particular educational unit. These three competency domains (attitudes, knowledge, and skills) have diverse psychological acquisition trajectories. Attitudes are acquired through the activities of receiving, implementing, appreciating, and practicing. Knowledge is acquired through the activities of understanding, applying, analyzing, and evaluating (Bozkurt et al. 2025).

The basic concept of innovation in Islamic Religious Education serves as an important foundation for striving for quality and guaranteed education for every member of society who is seriously pursuing and implementing education. Educational innovation aims to develop constructive educational ideas, transforming these ideas into tangible forms that can be delivered to educators, hoping to resolve educational problems and achieve their goals (Luthfi et al. 2025).

Learning management plays an equally important role in the world of education. Learning management is essentially the organization of all learning activities,

categorized into the core and supporting curriculum. Learning management is a combination of two words that have meaning, intent, and purpose. Learning Management is a combination of two words, consisting of the words "management" and "learning," each with its own meaning. When combined, it becomes a single terminology with its own distinct meaning (Songkram et al. 2021).

Learning management is a process of interaction between educators and students, students between students and learning resources that are managed through systematic planning, organizing, mobilizing, controlling, directing, supervising and evaluating in order to achieve learning objectives effectively and efficiently. Learning management is an activity of managing the learning process, so that learning management is one part of a series of activities in educational management (Churngchow et al. 2020).

In learning management, the person who acts as the manager is the teacher or educator. Therefore, educators have the authority and responsibility to carry out several management activities, including planning learning, organizing learning, controlling (directing), and evaluating the learning carried out. In the learning process, planning begins with determining the goals to be achieved through a needs analysis and complete documentation, then determining the steps that must be taken to achieve these goals (Strakos et al. 2023).

Learning is a process consisting of a combination of two aspects: learning is focused on what students must do, and teaching is oriented towards what the teacher as the teacher must do. These two aspects collaborate in an integrated manner into an activity during interactions between teachers and students, as well as between students during the learning process. Learning planning is intended to achieve learning improvements (Lwande et al. 2021).

SMAIT Bunyan Cikarang West Java is an Islamic educational institution that is based on the Qur'an and Sunnah in learning, and has maturity management which is included in adab, the maturity referred to is maturity in controlling emotions, social maturity, and maturity in contribution which always strengthens between habluminallah and Habluminannas (Churngchow et al. 2020).

A series of academic and non-academic achievements achieved by SMAIT Bunyan Cikarang, West Java is one of the characteristics of the SMAIT when compared to several other SMAITs in the West Java region. The characteristics in question include; academic achievements by winning third place in the Mathematics Olympiad in 2019, and non-academic achievements in the development of life skills programs by winning first place in the Archery competition in 2018 between SMA/SMAIT throughout the Regency and winning the Qur'an Tahfidz championship as 3rd place in 2021 (Cao et al. 2025).

Although many achievements have been achieved, Islamic Religious Education (PAI) Learning at SMAIT Bunyan Cikarang, West Java still requires innovation in Islamic Religious Education (PAI) learning management referring to the introduction and implementation of new ideas, strategies, methods, and technology in the management and delivery of PAI learning materials aimed at improving the practice of worship in daily life (Strakos et al. 2023). This learning management innovation is expected to address shortcomings in existing teaching approaches, improve the curriculum, and utilize new learning technologies and methodologies that can facilitate deeper and more

meaningful learning experiences, while increasing students' sensitivity and practice of worship (Lolong et al. 2023).

With innovations in learning management, the Islamic Religious Education (PAI) learning process is expected to become more focused and effective. These innovations can assist teachers in designing, implementing, supervising, and evaluating learning comprehensively. Through effective learning management, students not only gain an understanding of Islamic teachings but are also encouraged to improve their religious practices, such as praying on time, reading the Quran, praying, maintaining good morals, and practicing religious behavior both within and outside the school environment (Obieniu and Amadin 2021).

Some students grasp the concepts of Islamic teachings at an academic level but are not yet fully able to apply them consistently in their daily lives. This situation highlights the need for innovation in the management of Islamic Religious Education (PAI) instruction specifically, approaches that integrate knowledge, attitudes, and religious practices through more contextual teaching strategies and the fostering of religious habits within the school environment (Lolong et al. 2023).

Previous research indicates that innovations in Islamic Religious Education (PAI) instruction and a school's religious culture contribute to student character formation (Eddy Saputra et al. 2023). However, most studies have focused on the general impact of PAI instruction or on school religious programs in isolation. Research specifically addressing innovations in PAI instructional management aimed at strengthening students' religious practices within the context of integrated Islamic high schools remains limited.

Addressing this gap, this study aims to analyze innovations in the management of Islamic Religious Education (PAI) instruction designed to strengthen students' worship practices at SMAIT Bunyan in Cikarang, West Java. The study is expected to contribute to the development of PAI instructional strategies that are more effective and innovative, and capable of fostering students' habits of worship.

Good learning management will help students understand Islamic teachings more comprehensively. This understanding is expected to not only be limited to knowledge but also develop into religious attitudes and behaviors. Students are encouraged to practice praying on time, reading the Quran, praying before and after activities, maintaining good morals in social interactions, and demonstrating Islamic behavior both within and outside the school environment. Therefore, innovation in Islamic Religious Education (PAI) learning management plays a strategic role in creating effective learning, shaping religious character, and continuously improving the quality of students' worship.

B. METHOD

The approach used in this research is a qualitative one. This approach was chosen because the study aims to deeply understand the process of innovative Islamic Religious Education learning management in improving students' religious observance at SMAIT Bunyan Cikarang, West Java. This research does not focus on statistical measurements, but rather on exploring the meaning, processes, experiences, strategies, and actual practices carried out by the school and teachers in managing Islamic Religious Education learning (Doyle et al. 2020).

Through a qualitative approach, researchers can obtain a more comprehensive picture of how Islamic Religious Education learning is planned, implemented, monitored, and evaluated in schools (Cole 2023). This research also allows researchers to directly observe how Islamic Religious Education teachers design learning oriented towards improving religious observance, how students respond to learning activities, and how religious culture is built within the school environment. Thus, a qualitative approach is deemed appropriate for examining the phenomenon of Islamic Religious Education learning in its natural setting, in accordance with the conditions that occur in the field (Farquhar et al. 2020).

This research is a descriptive qualitative study. Qualitative descriptive research was used to systematically and in-depthly describe the innovation in Islamic Religious Education (PAI) learning management implemented at SMAIT Bunyan Cikarang, West Java. The research focused on the learning management process, from planning, implementation, supervision, and evaluation. Furthermore, this study explored the supporting and inhibiting factors in the implementation of innovative Islamic Religious Education (PAI) learning management and its impact on improving student worship (McGrath et al. 2019).

In this study, the researcher acted as the primary instrument. This meant that she was directly involved in the data collection process, through observation, interviews, and documentation. She observed Islamic Religious Education (PAI) learning activities, student worship activities, religious practices at school, and interaction patterns between teachers and students. Through this direct involvement, the researcher was able to understand the objective conditions in the field and obtain data that aligns with the research focus (Nakano et al. 2025).

Informants were selected using purposive sampling, a technique in which data sources are chosen based on specific criteria aligned with the research objectives. The criteria for informants included: (1) direct involvement in the implementation of Islamic Religious Education (PAI) instruction or school religious programs; (2) an understanding of the PAI instructional management process; (3) experience in facilitating or participating in student worship guidance activities; and (4) a willingness to provide in-depth information regarding the research focus (Nick and Sarpy 2022).

Data collection techniques in this study were conducted through observation, interviews, and documentation (Intan Dwi Permatasari et al. 2025). Observations were conducted to directly determine how the Islamic Religious Education (PAI) learning process takes place in the classroom and how the habituation of worship is implemented in the school environment.

This research was conducted from September 2025 to June 2026 at SMAIT Bunyan in Cikarang, West Java. The research activities spanned ten months, encompassing stages of preparation, data collection, field observation, in-depth interviews, and documentation. Observations focused on the implementation of Islamic Religious Education (PAI) instruction and students' religious activities within the school environment, while interviews were conducted with research informants to gather data on innovations in PAI instructional management and their contribution to strengthening students' religious practices. The collected data were subsequently analyzed qualitatively through processes of data reduction, data presentation, and conclusion drawing.

Interviews were conducted to obtain more in-depth information from the principal, Islamic Religious Education teachers, religious instructors, and students regarding innovative forms of Islamic Religious Education (PAI) learning management. Documentation was used to complement the data obtained through observations and interviews, providing a stronger foundation for the research results.

Data analysis was conducted qualitatively through three main stages: data reduction, data presentation, and conclusion drawing. Data reduction involved selecting, sorting, and simplifying data relevant to the research focus. Data presentation was conducted in narrative form to facilitate coherent and systematic interpretation. Next, the researcher drew conclusions based on findings from the field. These conclusions were then verified to ensure they aligned with the collected data (Abelairas-Etxebarria and Astorkiza 2020).

To ensure data validity, this study employed triangulation techniques. Triangulation was achieved by comparing data from various sources, techniques, and time periods. Interview data was compared with observation and documentation. Information from the principal was compared with information from Islamic Religious Education (PAI) teachers, religious leaders, and students. This approach enhanced the validity of the data obtained and ensured scientific accountability (Evren et al. 2022).

Through this qualitative approach, this research is expected to provide a deeper understanding of innovations in Islamic Religious Education (PAI) learning management at SMAIT Bunyan Cikarang, West Java. The results are expected to explain how schools and teachers develop more focused, effective, and applicable learning strategies to improve the quality of students' religious observance. Furthermore, this research is also expected to provide input for schools in strengthening Islamic Religious Education (PAI) learning management, which focuses on developing religious character and cultivating religious habits in daily life.

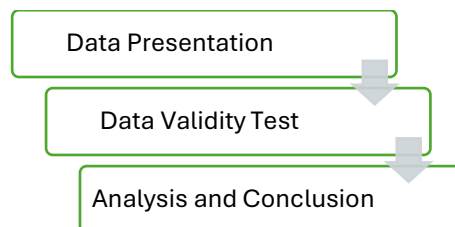


Figure 1 steps of research steps

C. RESULT AND DISCUSSION

SMAIT Bunyan Boarding School, Cikarang, West Java, is a school that implements a "boarding system." In this case, students are not only taught general subjects based on the government curriculum but also equipped with sufficient religious knowledge to develop skilled and independent human resources based on faith and piety in Allah SWT.

In general, the implementation of Islamic Religious Education (PAI) is already underway. The management of Islamic Religious Education learning at SMAIT Bunyan Cikarang, West Java, has been implemented through various activities, including: the classroom learning process, which refers to the existing curriculum. This begins with

planning, which includes the principal's pre-planning of policies, and the Islamic Education teacher's preparation of learning materials, including the development of lesson plans for Islamic Religious Education and other subjects. The next stage is organizing, which includes activities before, during, and after the PAI teaching process (Ilmi et al. 2024).

The next stage is implementation, which includes the implementation of Islamic Religious Education learning both inside and outside the classroom. The next stage is supervision or evaluation. (controlling). At this stage, Islamic Religious Education (PAI) learning is evaluated through homework or class assignments, semester exams, written and oral tests, Q&A sessions, and student attitudes during the learning process. Optimizing the implementation of Islamic Religious Education (PAI) learning through a management approach can optimize the learning process.

The Islamic religious education implemented at SMAIT Boarding School Bunyan Indonesia is implemented through structured lessons based on the government-established curriculum. In addition to the government curriculum, which is routinely taught in the learning process, habits based on Islamic religious values are also introduced into daily school life. This is an effort to improve and enhance the quality of worship of students at SMAIT Boarding School Bunyan Cikarang, West Java, to prepare them for the global era filled with current developments (Nurjamilah 2024).

Innovation in Islamic Religious Education Learning Planning Based on Worship Habits

The research results show that Islamic Religious Education teachers at SMAIT Bunyan Cikarang, West Java, have innovated in the lesson planning stage by integrating Islamic Religious Education material into the program to familiarize students with daily religious practices. This innovation represents a form of learning management development that positions Islamic Religious Education not only as a theoretical subject but also as a means of religious development that touches on aspects of students' attitudes, behaviors, and religious practices in their daily lives.

In the planning stage, Islamic Religious Education teachers not only develop learning materials to meet curriculum requirements but also design learning activities directly related to the development of students' religious character. This planning includes learning objectives, materials, methods, media, and forms of evaluation aimed at enabling students to understand Islamic teachings and practice them. Thus, Islamic Religious Education learning does not stop at students' ability to memorize concepts or answer questions, but is directed towards ensuring that Islamic values are present in their habits and behavior.

This innovative learning planning is evident in the teachers' efforts to connect Islamic Religious Education (PAI) material to various religious activities carried out in the school environment. For example, material on prayer is not only explained through an explanation of the rules, pillars, requirements, and procedures for its implementation, but also linked to the practice of congregational prayer, which is customary at school. Students are guided to understand the importance of praying on time, maintaining reverence, and building an awareness that prayer is a primary obligation for Muslims. Through such planning, learning becomes more meaningful because students gain direct experience in practicing the teachings they are learning (Joy et al. 2023).

This innovative learning planning demonstrates the vital role of Islamic Religious Education (PAI) teachers in directing the learning process to make it more applicable and contextual. Teachers act not only as transmitters of material but also as designers of educational activities that connect religious knowledge with students' religious practices. This brings Islamic Religious Education (PAI) learning closer to students' lives, as the values learned in class can be directly applied in school routines. In this way, students will more easily understand that worship is not just a formal obligation, but rather part of forming a Muslim personality that is obedient, disciplined and responsible.

These findings demonstrate that innovations in Islamic Religious Education (PAI) learning management at SMAIT Bunyan Cikarang have been directed at strengthening students' religious aspects comprehensively. Learning plans are structured with a balance between knowledge, attitudes, and worship skills. Through the integration of subject matter and daily worship habituation programs, students gain a more comprehensive learning experience. They not only learn about Islamic teachings but are also trained to incorporate these teachings into their daily lives.

Innovation in Islamic Religious Education (PAI) learning planning is a crucial factor in improving the quality of students' worship. Targeted, systematic, and habit-based planning can help schools build a religious educational environment. Through this process, students are expected to develop a better awareness of worship, be able to perform worship with discipline, and demonstrate Islamic behavior both inside and outside the school environment.

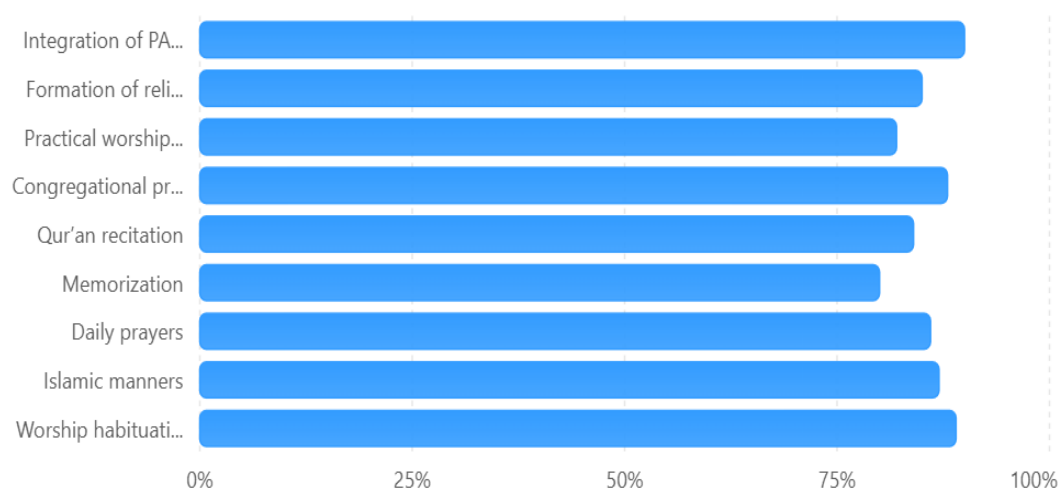


Figure 2 achievements after innovation

Based on the graph of the achievement of Islamic Religious Education learning planning innovations at SMAIT Bunyan Cikarang, all indicators show high achievement. This demonstrates that Islamic Religious Education (PAI) learning planning has been designed in a focused manner and is able to support the improvement of students' religious practices through various religious habituation programs within the school environment.

The highest achievement was found in the indicator of integrating Islamic Religious Education (PAI) material with religious habits, at 90%. This finding indicates that Islamic Religious Education (PAI) teachers have been able to effectively connect

learning materials with students' daily religious activities. Islamic Religious Education (PAI) material is not only presented theoretically in class but also linked to real-life activities such as congregational prayer, Quran recitation, memorization, daily prayers, and the practice of Islamic etiquette. Thus, Islamic Religious Education (PAI) learning becomes more applicable because students not only understand religious teachings but are also guided to practice them in their school life.

The indicator for habituating religious behavior at school also showed a high level of achievement, at 89%. This demonstrates the school environment's crucial role in shaping students' religious habits. Regular habituation programs can help students become more disciplined in their religious practices. These habits are evident in congregational prayer, Quran recitation, prayer before and after activities, and fostering Islamic behavior in daily interactions.

Furthermore, the indicator for habituating congregational prayer achieved a score of 88%, while Islamic etiquette reached 87% and daily prayer reached 86%. These achievements demonstrate that innovative Islamic Religious Education (PAI) learning planning is not only focused on ritual worship but also focuses on developing students' religious attitudes and character. Students are guided to develop an awareness of orderly worship, respect for teachers, maintain good manners, and cultivate good behavior within the school environment.

For the religious attitude formation indicator, the 85% achievement indicates that Islamic Religious Education (PAI) learning has made a positive contribution to fostering religious values in students. This religious attitude is reflected in increased discipline, awareness of worship, and student involvement in school religious activities. Meanwhile, the Quran recitation indicator reached 84% and worship practice skills reached 82%, indicating that students have received sufficient learning space to directly practice their worship skills (Wibowo et al. 2025).

The memorization indicator achieved an achievement of 80%. Although considered good, this achievement is relatively low compared to other indicators. This condition indicates that the memorization program still needs strengthening, particularly through more intensive mentoring, a regular murajaah schedule, and ongoing evaluation of memorization progress.

The graph shows that the innovation in Islamic Religious Education (PAI) learning planning at SMAIT Bunyan Cikarang has been running well and has had a positive impact on improving students' religious practices. Learning planning that integrates Islamic Religious Education (PAI) material with daily religious practices creates a more meaningful, applicable, and relevant learning process for students.

This finding demonstrates that the success of Islamic Religious Education (PAI) learning is determined not only by the delivery of material in the classroom, but also by the ability of teachers and schools to build a consistent religious culture within the educational environment. Data derived from research observations and documentation, processed by the researcher based on indicators of instructional management innovation in Islamic Religious Education at SMAIT Bunyan, Cikarang, West Java.

Integration of Worship in Learning at SMAIT Bunyan Cikarang, West Java

In its implementation, Islamic Religious Education (PAI) learning is designed to be directly connected to students' religious practices. Islamic Religious Education (PAI) teachers play a role in guiding students so that the material learned does not stop at

conceptual understanding but is implemented in real-life behavior. Material on prayer, reading the Quran, supplication, morals, etiquette, and responsibilities as a Muslim is directed to become part of students' habits. Thus, Islamic Religious Education (PAI) learning does not stand as a subject that only emphasizes theoretical memorization, but rather becomes a means of fostering ongoing religious practice (Mufron et al. 2024).

The integration of worship into learning is evident in the regular religious practices carried out within the school environment. Students are accustomed to performing congregational prayer, reading the Quran, memorizing selected verses, reciting prayers before and after activities, and maintaining good manners in interactions with teachers and peers. These activities are part of a planned and repeated educational process, gradually forming a religious atmosphere in students. Consistent practices help students understand that worship is a spiritual need that must be maintained in everyday life.

Teachers play a central role in connecting learning materials with religious practices. When delivering material, teachers not only explain the basics of Islamic teachings but also provide examples of how these teachings are applied in students' lives. For example, learning about prayer is linked to time discipline, responsibility, and obedience to God. Learning about the Quran is linked to the habit of reading, understanding, and practicing the values contained therein. Meanwhile, learning about morals is directed at developing politeness, honesty, caring, courtesy, and responsibility.

The integration of religious practices is also evident in a school culture that supports the development of religious behavior. The school environment becomes a space for habituation that helps students practice Islamic values in a concrete way. When religious activities are carried out together, students experience an atmosphere of togetherness and exemplary behavior. Congregational prayer, recitation of the Koran, memorization, and communal prayer strengthen spiritual bonds among the school community. This religious culture positively influences students' attitudes, as they are in an environment that encourages obedience, discipline, and responsibility in their worship (Hu and Raman 2024).

In the context of learning management, the integration of worship is carried out through interconnected planning, implementation, and evaluation. During the planning stage, teachers develop learning objectives aimed at strengthening religious understanding and improving worship practices. During the implementation stage, teachers use learning methods that encourage students to be active, reflective, and able to connect the material to everyday experiences. During the evaluation stage, teachers not only assess students' ability to understand the material but also pay attention to the development of their attitudes, discipline, and consistency in performing worship.

The integration of worship into learning at SMAIT Bunyan Cikarang also impacts the development of student character. Through learning connected to the habit of worship, students are trained to develop an awareness that every learning activity can be considered an act of worship if carried out with good intentions and in the correct manner. This awareness is crucial for developing a Muslim personality that does not separate knowledge from good deeds. Students are guided to understand that learning success is measured not only by academic grades but also by the ability to apply knowledge in everyday life.

Furthermore, integrating worship helps students develop discipline and responsibility. Regular congregational prayer, for example, teaches students to value time and carry out obligations in an orderly manner. Recitation and memorization of the Koran foster perseverance, patience, and consistency. The practice of daily prayer fosters an awareness that every activity requires a connection with God. Islamic etiquette in daily interactions fosters mutual respect and fosters good relationships with others. All of these activities are part of the learning process that shapes students holistically.

By integrating worship into learning, SMAIT Bunyan Cikarang strives to provide an education that emphasizes not only knowledge but also spirituality and personality development. Islamic Religious Education (PAI) learning becomes more lively because students not only listen to teacher explanations but also directly experience the values of worship in school activities. This process makes learning more meaningful, as students can see the connection between the material being studied and their lives as Muslims.

Overall, the integration of worship into learning at SMAIT Bunyan Cikarang, West Java, demonstrates that religious education can be managed innovatively through a combination of material, habits, role models, and school culture. Worship becomes an integral part of the learning process, so students are guided to understand, implement, and familiarize themselves with Islamic teachings in their daily lives. Through this integration, the school has a significant opportunity to develop students who are religious, disciplined, and have noble morals, and possess a strong sense of worship, both within the school environment and in the community.

CONCLUSION

Innovation in Islamic Religious Education (PAI) learning management has been implemented through the planning, implementation, supervision, and evaluation processes aimed at improving the quality of students' religious practice. Islamic Religious Education (PAI) learning at SMAIT Bunyan Cikarang is not only oriented towards theoretical understanding of religious material, but also directed towards the formation of religious attitudes, the habituation of worship, and the strengthening of Islamic morals in students' daily lives. In planning Islamic Religious Education (PAI) learning, teaching materials are integrated into the daily worship habituation program at school. Islamic Religious Education (PAI) teachers design learning that not only emphasizes cognitive aspects but also pays attention to the affective and psychomotor aspects of students. This is evident in the connection between learning materials and the practice of congregational prayer, Quran recitation, memorization, daily prayers, and the habituation of Islamic etiquette. The implementation of Islamic Religious Education (PAI) learning is carried out through an active, contextual, and exemplary approach. Teachers not only deliver material through lectures but also guide students to practice the values of worship directly. Innovation in Islamic Religious Education (PAI) learning management at SMAIT Bunyan Cikarang, West Java has proven to play a significant role in improving students' religious practice. The integration of learning materials, religious practices, teacher role models, school culture, and ongoing evaluation can shape students into more disciplined, religious individuals who are accustomed to practicing religious practices in their daily lives. This research shows that the success of Islamic Religious Education (PAI) learning is determined not only by the

delivery of material in the classroom, but also by the school's ability to manage learning that integrates the practice of religious practices and the formation of Islamic character.

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