

## Integrative Model of Islamic Religious Education through Habituation and Mutaba'ah at SMK Tiara Lahat

Lutfiah Holifa Balkis<sup>1</sup>, Muh. Wasith Achadi<sup>2</sup>

<sup>1</sup> Magister Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia

<sup>2</sup> Magister Pendidikan Agama Islam, Fakultas Ilmu Tarbiyah dan Keguruan, Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia

[25204011019@student.uin-suka.ac.id](mailto:25204011019@student.uin-suka.ac.id)<sup>1</sup>, [wasith.achadi@uin-suka.ac.id](mailto:wasith.achadi@uin-suka.ac.id)<sup>2</sup>

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Corresponding author:

E-mail : [25204011019@student.uin-suka.ac.id](mailto:25204011019@student.uin-suka.ac.id)

### Abstrak

Penelitian ini dilatarbelakangi oleh rendahnya praktik keagamaan siswa di sekolah umum yang belum optimal dalam pembentukan karakter religius. Penelitian ini bertujuan untuk menganalisis inovasi kurikulum Pendidikan Agama Islam (PAI) berbasis habituasi religius dan mutaba'ah di SMK Tiara Lahat. Penelitian ini menggunakan pendekatan kualitatif dengan jenis studi kasus. Data diperoleh melalui wawancara, observasi, dan dokumentasi dengan informan guru PAI, wakil kepala sekolah bidang kurikulum, dan siswa. Analisis data dilakukan melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa inovasi kurikulum PAI diimplementasikan melalui pembelajaran berbasis digital, pembiasaan religius seperti doa, zikir, setoran tilawah, serta pelaksanaan shalat dhuha dan zuhur berjamaah, serta evaluasi berbasis mutaba'ah. Inovasi ini berdampak positif terhadap peningkatan kesadaran religius siswa, baik dalam pemahaman maupun praktik keagamaan. Kesimpulannya, inovasi kurikulum PAI berbasis habituasi religius dan mutaba'ah dapat menjadi alternatif pengembangan kurikulum di sekolah umum, meskipun masih memerlukan penguatan fasilitas dan dukungan lingkungan.

**Kata kunci:** Habituasi Religius; Inovasi Kurikulum; Mutaba'ah; Pendidikan Agama Islam; Karakter Religius

### Abstract

This study is motivated by the low level of students' religious practices in general schools, which are not yet optimal in developing religious character. This study aims to analyze the innovation of the Islamic Religious Education (PAI) curriculum based on religious habituation and mutaba'ah at SMK Tiara Lahat. This research uses a qualitative approach with a case study design. Data were collected through interviews, observations, and documentation involving a PAI teacher, the vice principal of curriculum, and students. Data analysis was conducted through data reduction, data display, and conclusion drawing. The results show that the PAI curriculum innovation is implemented through digital-based learning, religious habituation such as prayer, dhikr, Qur'an recitation submission, congregational dhuha and zuhr prayers, and mutaba'ah-based evaluation. This innovation positively impacts students' religious awareness, both in understanding and in practicing religious values. In conclusion, the innovation of the PAI curriculum based on religious habituation and mutaba'ah can serve as an alternative model for curriculum development in general schools, although improvements in facilities and environmental support are still needed.

**Keyword:** Curriculum Innovation; Islamic Education; Mutaba'ah; Religious Character; Religious Habituation

## INTRODUCTION

Islamic Religious Education (PAI) has a strategic role in shaping students' religious character amid increasingly complex social changes and technological developments. PAI does not merely function as a means of transferring religious knowledge but also as a process of internalizing Islamic values, which should be reflected in students' attitudes and behavior. Therefore, PAI learning is required to integrate cognitive, affective, and psychomotor aspects in a balanced manner to produce students who are faithful, pious, and possess noble character (Tsalitsa et al., 2020). In this regard, PAI also functions as a fundamental component of character education within the school system, not merely as a subject of knowledge transmission.

However, the implementation of PAI learning in schools still faces various challenges, particularly the tendency to focus primarily on cognitive aspects. This condition leads to weak internalization and practice of religious values in students' daily lives. Several studies indicate that PAI learning has not been fully effective in developing students' religious awareness due to the lack of practical approaches and habituation in the learning process (Umkabu, 2022). This indicates a clear gap between the expected outcomes of PAI learning and the actual religious practices of students, highlighting the need for more integrative, practice-oriented, and sustainable approaches.

These conditions highlight the need for more contextual, applicable innovation in the PAI curriculum. Curriculum innovation is not only about changes in content but also about developing learning strategies that integrate religious habituation and worship practices into students' daily lives. Thus, PAI learning is expected to provide meaningful learning experiences and have a direct and measurable impact on the formation of students' religious character (Kailani, 2021).

One approach that can be applied in PAI curriculum innovation is religious habituation. Religious habituation is the process of instilling values through repeated, consistent activities, such as reciting the Qur'an, praying, and performing daily worship. This approach emphasizes the formation of behavioral patterns through continuous practice, which enables the internalization of religious values in a more sustainable manner. Studies show that the habituation method is effective in shaping students' religious character through continuous internalization of values in everyday school activities (Hasanah & Munastiwi, 2019).

In addition to habituation, direct worship practices are essential components of PAI learning. Through direct involvement in religious activities, students not only understand Islamic teachings theoretically but also implement them in their daily lives. This indicates that practice-based learning plays a crucial role in bridging the gap between knowledge and action in religious education. This strengthens the relationship between cognitive aspects and students' spiritual experiences in the learning process (Hidayat & Syahidin, 2019).

In terms of evaluation, PAI learning requires an assessment system that is not only oriented toward cognitive aspects but also includes affective and psychomotor dimensions.

Evaluation should also serve as a tool for continuously monitoring and reinforcing students' religious practices. Evaluation based on religious practices, such as assessing students' attitudes and worship activities, serves as a more comprehensive alternative in evaluating learning outcomes. Therefore, the development of students' religious character can be monitored continuously (Ratnawati & Sumarni, 2017).

Although various studies have examined religious habituation and evaluation in Islamic Religious Education, most of them discuss these aspects separately. Previous studies tend to focus either on habituation or evaluation, without integrating both into a comprehensive learning model. Therefore, there is a lack of studies proposing an integrative framework that combines habituation, practice, and evaluation within a single curriculum model. In fact, the integration of religious habituation, worship practices, and evaluation systems is crucial to comprehensively shaping students' religious character. This indicates a research gap that needs further investigation, particularly in the context of integrated and sustainable PAI curriculum innovation (Hamidah et al., 2026).

In the context of vocational secondary education (SMK), the challenges of PAI learning become more complex due to students' orientation toward vocational skills. This creates a tension between the development of technical competencies and the formation of students' religious character. This condition requires curriculum innovation that balances the development of vocational competence and the formation of students' religious character. Therefore, a learning approach that is not only theoretical but also practical through habituation and direct religious practices is needed (Jaya et al., 2025).

SMK Tiara Lahat, as a private vocational school, has developed an innovation in the PAI curriculum by integrating religious habituation, worship practices, and mutaba'ah-based evaluation. The program includes morning dhikr before learning, the obligation to perform dhuha prayer, submission of Qur'an recitation, and the use of mutaba'ah as a tool for regularly monitoring students' worship practices. This innovation reflects a systematic effort to develop a more practical PAI curriculum focused on shaping students' religious character. This integrative approach distinguishes the present study from previous research that tends to examine these components separately. This study proposes an integrative model of PAI curriculum innovation that links religious habituation, practice, and mutaba'ah-based evaluation. This study aims not only to analyze but also to conceptualize an integrative model of PAI curriculum innovation at SMK Tiara Lahat (Hanifa et al., 2025).

This study offers a novel approach by integrating religious habituation, worship practices, and mutaba'ah-based evaluation into a structured and sustainable PAI curriculum-innovation framework, particularly in the context of a non-religious vocational school. Unlike previous studies that tend to examine habituation or evaluation separately, this study integrates these aspects into a unified curriculum innovation model. Therefore, this study is expected to contribute theoretically to the development of PAI curriculum innovation studies and, practically, to schools by developing more applicable and character-oriented PAI learning models.

## METHOD

This study employed a qualitative case study design to gain an in-depth understanding of the innovation in the Islamic Religious Education (PAI) curriculum at SMK Tiara Lahat. A qualitative approach was selected because it enables researchers to explore social phenomena in their natural setting and to obtain a comprehensive and contextual understanding of the processes involved (Moleong, 2017). In addition, qualitative case study research is appropriate for examining a specific case intensively and holistically, particularly when the boundaries between the phenomenon and its context are not clearly evident (Creswell, 2018).

The research was conducted at SMK Tiara Lahat, a private vocational school that implements PAI curriculum innovation based on religious habituation and *mutaba'ah*. This site was purposively selected because it is a non-religious educational institution that actively integrates religious practices into its curriculum. The study was carried out from March to April 2026. Observations were conducted over approximately one month. The subjects of this research consisted of three main informants: a PAI teacher, the vice principal of curriculum, and one student. These informants were selected through purposive sampling for their active involvement in planning, implementing, and experiencing the PAI learning program.

Data collection techniques included semi-structured interviews, observation, and documentation. Semi-structured interviews were conducted to explore participants' perspectives on the background, process, and implementation of curriculum innovation, allowing flexibility in probing deeper into relevant issues. Observation was used to directly examine the implementation of religious habituation activities, such as collective prayers, Qur'an recitation, and other religious practices within the school environment. Documentation was used to support the data, including photographs of religious activities, school program records, and students' *mutaba'ah* reports.

The collected data were analyzed using an interactive analysis model consisting of data reduction, data display, and conclusion drawing (Sugiyono, 2019). Data reduction involved selecting and simplifying relevant information, while data display was achieved through the systematic organization of findings to facilitate interpretation. The final stage involved drawing conclusions based on patterns and relationships identified in the data. To ensure the validity and credibility of the findings, this study applied triangulation of sources and techniques by comparing information obtained from different informants, namely the PAI teacher, the vice principal of curriculum, and the student. This triangulation process aimed to enhance the trustworthiness of the data and minimize potential bias in the research findings. In addition,

member checking was conducted by confirming the interview results with the informants to ensure the credibility of the data.

## RESULT AND DISCUSSION

### Background and Process of PAI Curriculum Innovation

The innovation in the Islamic Religious Education (PAI) curriculum at SMK Tiara Lahat was driven by the initial condition that students exhibited relatively low levels of religious understanding and practice. Based on interviews with the PAI teacher, most students were not accustomed to consistently practicing religious practices, such as reciting the Qur'an, performing the five daily prayers, and cultivating religious awareness in their daily lives. As stated by the PAI teacher, "many students are not accustomed to performing daily prayers and Qur'an recitation regularly". This condition is influenced by students' family backgrounds and social environments, which do not sufficiently support the development of religious character. This phenomenon is consistent with previous studies indicating that the low level of students' religious practice is often caused by the lack of religious habituation both in family and school environments, thus requiring more systematic educational intervention through PAI learning (Barus, 2025).

Furthermore, these conditions encouraged the PAI teacher to innovate learning practices that are not only oriented toward cognitive aspects but also toward the development of students' religious character through direct practice. The teacher recognized that theoretical approaches alone are insufficient to instill religious values effectively; therefore, more practical strategies are needed, such as the continuous habituation to worship and religious activities. This finding aligns with research suggesting that the habituation method is an effective approach in shaping students' religious character, as it involves the internalization of values through repetitive and consistent activities (Rahmat et al., 2025).

The process of PAI curriculum innovation at SMK Tiara Lahat was not solely initiated by the PAI teacher but also involved collaboration with the vice principal of curriculum. Based on the interview results, the planning process was conducted through meetings between the PAI teacher and the vice principal, and the resulting plans were submitted to the principal for approval. In this context, the principal acts as a policy maker, while the PAI teacher and the vice principal serve as program designers and implementers. This pattern indicates that the PAI curriculum innovation at SMK Tiara Lahat is collaborative and structured, supported by a school management system that enables the integration of programs into the overall educational process.

In addition, the role of the vice principal is not limited to the planning stage but also includes implementation and facilitation of the program. The vice principal provides administrative and logistical support necessary for the successful implementation of the PAI curriculum innovation. One of the key programs supported systemically is the students' mutaba'ah program, which, according to the vice principal, is aligned with government or ministerial recommendations. This indicates that the PAI curriculum innovation at SMK Tiara Lahat is not merely a local initiative but also has broader policy legitimacy. These findings are consistent with studies indicating that the success of religious character development in schools is strongly influenced by system support, policy frameworks, and the integration of religious programs into school culture (Basri et al., 2023).

Thus, it can be concluded that the emergence of PAI curriculum innovation at SMK Tiara Lahat is a response to the low level of students' religious practices, which is addressed through a learning approach based on religious habituation. The innovation process is carried out collaboratively by the PAI teacher and school management and is supported by policies that enable the systematic implementation of the program. This indicates that the innovation of the PAI curriculum at SMK Tiara Lahat is not only pedagogical but also structural and cultural in developing a religious school environment.

### Model and Implementation of PAI Curriculum Innovation

Table 1

Forms of Islamic Religious Education (PAI) Curriculum Innovation at SMK Tiara Lahat

No	Program Type	Form of Activity	Objective	Impact on Students
1	Digital-Based Learning	PowerPoint presentations, educational videos	Increase engagement and understanding	Students become more interested and better understand the material
2	Religious Habituation	Morning dhikr, collective prayer, Qur'an recitation (tilawah)	Internalization of religious values	Development of discipline and spiritual awareness
3	Worship Habituation Program	Dhuha prayer and congregational zuhr prayer	Strengthening worship practice	Formation of consistent religious habits
4	Religious Programs (Ramadan)	Pesantren kilat, tadarus Al-Qur'an	Intensification of religious activities	Increased religious awareness and participation
5	Mutaba'ah-Based Evaluation	Monitoring sheet of students' worship practices	Evaluation and control of religious activities	Improved consistency in performing worship

### ***Digital-Based PAI Learning***

One form of PAI curriculum innovation at SMK Tiara Lahat is the use of digital learning media, such as PowerPoint presentations and educational videos. Based on interviews with the PAI teacher and students, the use of these media aims to increase students' interest in learning and facilitate a more contextual and visual understanding of the subject matter. However, the implementation of digital media has not been fully optimized in every learning session, as it is adjusted to the characteristics of the material and the limitations of available facilities within the school. This limitation indicates that digital innovation in PAI learning remains constrained by structural factors, particularly infrastructure availability, rather than merely by pedagogical readiness.

The use of digital media in PAI learning is also aligned with the demands of modern education, which emphasizes integrating technology into the learning process. Previous studies have shown that the utilization of digital media can enhance student engagement and support the internalization of religious values more effectively through visual and contextual approaches (Azis & Siagian, 2025). Therefore, despite its limited implementation, the use of digital media at SMK Tiara Lahat represents an important component of PAI curriculum innovation that is adaptive to contemporary educational developments.

### ***Religious Habituation in the Learning Process***

In addition to the use of digital media, the innovation in the PAI curriculum at SMK Tiara Lahat is also implemented through religious habituation within the learning process. Each learning session begins with collective prayer and dhikr, aiming to create a religious atmosphere and foster students' spiritual awareness from the outset. Furthermore, students are required to perform Qur'an recitation submission (tilawah) in every meeting, conducted directly in front of the PAI teacher.

These habituation activities function not merely as routines but as strategic efforts to instill religious values continuously. Through consistent repetition, students are expected to internalize Islamic values and apply them in their daily lives. This finding is consistent with previous research indicating that religious habituation is an effective method for shaping students' character, as it involves repetitive processes that lead to the formation of permanent positive habits (Ahsanulhaq, 2019).

Moreover, the habituation of Qur'an recitation through regular tilawah submission also contributes to improving students' religious literacy. Studies have shown that routine Qur'an reading activities can enhance reading proficiency while strengthening students' religious character by fostering a deeper understanding of the values within the Qur'an (Amalia & Marwanti, 2024).

### ***School-Based Worship Habituation Program***

The implementation of PAI curriculum innovation at SMK Tiara Lahat is not limited to classroom activities but is extended through school-wide collective worship habituation programs. These programs include the obligation to perform dhuha prayer and congregational zuhr prayer at the school mosque. The implementation of these activities is not solely the responsibility of the PAI teacher but also involves all teachers in supervising and guiding students in each class.

This worship habituation program represents a significant innovation, given that the intensive implementation of religious activities is relatively uncommon in non-religious vocational schools. Activities such as congregational prayer, Qur'an recitation before learning, and other religious habituation practices have proven effective in establishing a religious school culture. This finding is consistent with previous research indicating that a religious-based school culture, including congregational prayer and habitual worship practices, has a significant influence on shaping students' religious character (Maulidah & Bali, 2025).

Furthermore, structured, continuous religious habituation activities have been shown to enhance students' discipline and responsibility in worship. Other studies also highlight that religious habituation in schools significantly contributes to the development of students' religious character, particularly in terms of discipline, responsibility, and spiritual awareness (Hindun, 2025).

### ***Religious Programs***

In addition to daily routine activities, the innovation of the PAI curriculum at SMK Tiara Lahat is further strengthened through temporary religious programs, particularly during Ramadan. These programs include pesantren kilat (Islamic short-term boarding activities), Qur'an recitation (tadarus), and other religious activities designed to intensively enhance students' spirituality. The Ramadan program is collaboratively designed by the PAI teacher, the vice principal of curriculum, and the school principal to strengthen PAI learning beyond formal classroom activities.

Religious activities conducted intensively during Ramadan have been shown to positively increase students' religious awareness. Previous studies indicate that structured religious programs, such as pesantren kilat and habitual worship practices during Ramadan, can strengthen faith and develop students' religious character more deeply (Fadholi, 2024).

Thus, the model of PAI curriculum innovation at SMK Tiara Lahat can be categorized as an integrative model that combines digital-based learning, religious habituation, and structured religious programs. This integrative model can be conceptualized as a continuous process consisting of three main components: religious habituation, worship practice, and mutaba'ah-based evaluation, which collectively contribute to the development of students' religious character. This model does not

merely focus on content delivery but emphasizes the development of students' religious character through direct experience and continuous habituation.

## **Evaluation and Impact of PAI Curriculum Innovation**

### ***Mutaba'ah-Based Evaluation System***

Evaluation in the innovation of the Islamic Religious Education (PAI) curriculum at SMK Tiara Lahat is conducted through an authentic and continuous approach, one of which is the use of the mutaba'ah instrument (students' worship monitoring sheet). Based on interviews with the PAI teacher and the vice principal of curriculum, mutaba'ah is used to monitor students' daily religious practices, such as performing the five daily prayers, the dhuha prayer, Qur'an recitation, and other religious activities. This system functions not only as an evaluation tool but also as a means of habituation and systematic reinforcement of students' religious character. Through mutaba'ah, teachers can assess students' discipline in performing worship and provide guidance to those who are not yet consistent in their religious practices.

The use of mutaba'ah as an evaluation instrument reflects a shift in the assessment paradigm in PAI learning, from a purely cognitive orientation toward a more comprehensive evaluation that includes affective and psychomotor dimensions. This finding is consistent with research indicating that habituation methods supported by mutaba'ah sheets constitute an effective strategy for instilling Islamic values, as they enable both monitoring and the formation of sustainable religious habits among students (Sakdah & Hidayat, 2022). In addition, other studies highlight that mutaba'ah serves as a control mechanism that allows teachers and schools to systematically monitor students' worship practices, thereby enabling more structured and measurable character development processes (Sunarti & Jannah, 2024).

Furthermore, in its implementation at SMK Tiara Lahat, mutaba'ah is not solely the responsibility of the PAI teacher but also involves other teachers in the monitoring process. This indicates that the evaluation of PAI learning has been integrated into the overall school system, ensuring that the development of students' religious character occurs not only within the classroom but also throughout daily school life. This approach reinforces the notion that evaluation in religious education cannot be conducted partially but must involve all elements of the school as part of an educational ecosystem that supports character formation.

### ***The Impact of Innovation on Students' Religious Character***

The implementation of PAI curriculum innovation at SMK Tiara Lahat has had a significant impact on the development of students' religious character, both in terms of understanding and religious practices. Based on the interview with the student and supported by observational data, PAI learning that incorporates religious habituation and structured religious activities has proven effective in helping students understand moral values and apply them in their daily lives. Students reported that PAI learning not only provides religious knowledge but also guides their behavior, such as respecting parents, teachers, and peers, and fosters greater discipline in performing religious practices.

In addition, habituation activities such as collective prayer, dhikr, Qur'an recitation, submission, and congregational prayer gradually foster students' religious awareness. This impact is reflected in increased student participation in religious activities and positive behavioral changes in their daily lives. These findings are consistent with previous studies indicating that religious habituation activities in schools have a significant influence on the development of students' religious character, particularly in terms of discipline, responsibility, and spiritual awareness (Nurdiyanto et al., 2023).

Furthermore, the impact of PAI curriculum innovation is also evident in the increased student interest in religious learning. Students expressed that the use of varied teaching methods, such as discussions and digital media, makes PAI learning more engaging and easier to understand. This indicates that curriculum innovation that integrates cognitive, affective, and psychomotor approaches can create more meaningful learning experiences. From an international perspective, repetitive, structured religious practices have been shown to be strongly associated with the formation of individual beliefs and religious behavior, indicating that habituation plays a crucial role in strengthening students' religiosity.

However, this innovation is not without its challenges, particularly given the diverse backgrounds of students. Some students still require intensive guidance to consistently perform religious practices, mainly due to the influence of unsupportive family and social environments. This finding indicates that the success of PAI curriculum innovation does not solely depend on school programs but also requires support from students' external environments. Therefore, the impact of the PAI curriculum innovation at SMK Tiara Lahat can be categorized as positive, although further strengthening is needed in sustainability and environmental support.

## **Strengths and Limitations of PAI Curriculum Innovation**

### ***Strengths of PAI Curriculum Innovation***

The innovation of the Islamic Religious Education (PAI) curriculum at SMK Tiara Lahat demonstrates several strengths that reflect its success in systematically and sustainably developing students' religious character. One of the primary strengths lies in the integration between classroom learning and religious habituation in daily school life. Based on interviews with the PAI teacher, the vice principal of curriculum, and students, programs such as morning dhikr, Qur'an recitation submission, dhuha prayer, and congregational zuhr prayer are not merely supplementary activities but have become part of the school culture, implemented consistently. This indicates that the PAI curriculum innovation at SMK Tiara Lahat has successfully created a religious learning environment, even though the school is not religiously oriented. This condition represents a distinctive strength, as it integrates religious values into a vocational education context that is generally focused on technical competencies.

Another strength lies in the use of a structured and continuous habituation approach. Religious habituation activities, such as Qur'an recitation before learning, congregational prayers, and other religious practices, have proven effective in shaping students' religious character through repeated internalization of values. Previous studies indicate that consistent religious habituation in school environments can significantly develop students' discipline, responsibility, and spiritual awareness (mudzakir & Khurniawati, 2024). Furthermore, the use of mutaba'ah as an evaluation instrument is also a notable strength, as it enables schools to systematically monitor students' religious practices. Habituation methods supported by mutaba'ah have been shown to be effective in improving students' religious practices, as they function not only as a control mechanism but also as a means of forming sustainable religious habits in daily life (Sakdah & Hidayat, 2022).

In addition to the habituation aspect, the PAI curriculum innovation at SMK Tiara Lahat also demonstrates strength in terms of collaboration among school stakeholders. Based on interview data, the implementation of curriculum innovation is not solely the responsibility of the PAI teacher but also involves the vice principal and all teachers. This is evident from the involvement of other teachers in supervising students' worship activities, such as congregational prayers and other religious practices. This collaboration indicates that the PAI curriculum innovation is integrated into the overall school system, ensuring that the development of religious character occurs not only within formal learning but also within the broader school culture. Such an approach enhances the innovation's effectiveness, as it is supported by a conducive environment and a well-structured system.

On the other hand, the strengths of this innovation are also reflected in students' positive responses to PAI learning. Based on interviews, students reported that PAI learning has become more engaging due to the use of varied teaching methods, such as discussions, digital media, and contextual explanations linked to daily life. This indicates that the curriculum innovation not only impacts students' religiosity but also improves the overall quality of the learning process. Therefore, the PAI curriculum innovation at SMK Tiara Lahat can be categorized as a holistic innovation, as it successfully integrates cognitive, affective, and psychomotor aspects in the learning process.

### ***Limitations of PAI Curriculum Innovation***

Despite its various strengths, the innovation of the Islamic Religious Education (PAI) curriculum at SMK Tiara Lahat also faces several limitations that need to be addressed for future development. One of the primary limitations lies in the availability of facilities and the utilization of technology in the learning process. Based on interview findings, the use of digital media, such as PowerPoint presentations and educational videos, has not been fully optimized due to limited infrastructure and resources at the school. This finding suggests that institutional support plays a critical role in determining the effectiveness of curriculum innovation. As a result, technology-based innovation cannot be consistently implemented in every learning session, and the potential of digital media as an interactive learning tool has not been fully realized.

In addition, limitations are evident in students' diverse backgrounds, particularly in their understanding and practice of religious values. The PAI teacher revealed that many students still have a relatively low level of religious awareness, requiring more intensive guidance and mentoring. This condition presents a significant challenge to implementing curriculum innovation, as the success of such programs depends heavily on students' readiness and background. Previous studies indicate that the development of religious character is influenced not only by the school environment but also by family and broader social contexts. Therefore, strong collaboration between schools and parents is necessary to support the habituation of religious values (Akhyar & Sutrawati, 2021).

Another limitation concerns the high demands placed on PAI teachers in implementing the curriculum innovation. PAI teachers are required to perform multiple roles, not only as instructors but also as mentors, supervisors, and facilitators in various religious activities. This results in an increased workload, particularly when guiding students with limited foundational knowledge of religion. Furthermore, the success of the program heavily depends on the consistency of habituation practices, which requires strong commitment from all stakeholders within the school to ensure sustainability.

Nevertheless, these limitations do not diminish the overall positive value of the implemented PAI curriculum innovation; rather, they serve as important considerations for future improvement. With enhancements to learning facilities, increased parental involvement, and strengthened teacher capacity, the PAI curriculum innovation at SMK Tiara Lahat has strong potential to become a more effective and sustainable learning model.

## CONCLUSION

This study concludes that the innovation of the Islamic Religious Education (PAI) curriculum at SMK Tiara Lahat represents an integrative model that combines religious habituation, worship practices, and mutaba'ah-based evaluation within a structured and sustainable framework. This model was developed in response to students' low levels of religious understanding and practice, and it successfully shifts PAI learning from a purely cognitive orientation to a more holistic approach that encompasses affective and psychomotor dimensions. The findings demonstrate that this integrative approach contributes positively to the development of students' religious character, particularly in fostering discipline, spiritual awareness, and consistency in worship practices. Theoretically, this study contributes by proposing an integrative model of PAI curriculum innovation that links habituation, practice, and evaluation into a unified framework, addressing the gap in previous studies that examined these components separately. Practically, this model offers an alternative strategy for implementing character-based PAI learning in non-religious and vocational school contexts. However, its effectiveness is influenced by supporting factors such as institutional facilities, teacher capacity, and students' socio-cultural backgrounds. Therefore, future research is recommended to explore the application of this model in broader educational settings and to examine how school, family, and community roles can be integrated to strengthen students' religious character development.

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