Optimization Of The Use Of Islamic Religious Education Laboratories In The Practice Of Participants' Worship Education At State Junior High School In Pangkajene District Pangkep Regency

Munawir Saharuddin[1], Hannani[2], Usman Noer[3], Hamdanah Said[4], Muliati[5], Samsinur[6]
[1-5] Institut Agama Islam Negeri Parepare, Parepare, Indonesia
[6] Sekolah Menengah Pertama Negeri 3 Pangkajene, Pangkep, Indonesia

Email: [1]munawirs13@guru.smp.belajar.id, [2]hannani@iainpare.ac.id, [3]usmannoer@gmail.com, [4]hamdanahsaid@gmail.com, [5]muliatisesady@gmail.com, [6]samsinurstudy@gmail.com

Abstract. This study discusses the Optimization of the Use of Islamic Religious Education Laboratories in the Practice of Student Worship at State Junior High Schools in Pangkajene District, Pangkep Regency. The main problem is how the Islamic Religious Education Laboratory can be optimized as a facility and infrastructure that supports the development and progress of Islamic Religious Education. The author uses a research approach with qualitative methods in data collection, as well as testing and analyzing data qualitatively. The research paradigm is constructivism; data sources are Principals, PAI Teachers, Students (primary data) and documents related to the management of the PAI Laboratory (secondary data); The research instrument is the researcher himself and is assisted through data collection tools, namely observation guidesheets, interview guidelines and document study guidelines; Data collection techniques are participation observation, in-depth interviews, and documentation; and testing the validity of the research results applying source triangulation and triangulation techniques. The research was carried out in four State Junior High Schools in Pangkajene District, Pangkep Regency. The results of the study showed that 1) The condition of PAI laboratories in the schools studied varied in terms of availability and quality of facilities. All schools have PAI laboratories, but there are gaps in infrastructure and equipment due to differences in budget allocation. 2) Laboratory use of PAI showed variation in intensity and effectiveness. Some schools have integrated the use of laboratories into the curriculum, while others still face challenges in optimization. 3) The practice of students' worship varies in the level of consistency and understanding. The majority of students have awareness of the importance of worship, but the level of practice varies. 4) Factors that affect the use of PAI laboratories include the availability of infrastructure, teacher competence, budget allocation, school management, student motivation, and education policies. This study recommends increasing budgets, developing teacher competencies, integrating curriculum, collaboration between schools, utilizing technology, and periodic evaluations to optimize the use of PAI laboratories and improve students' practice of worship.

Keywords: PAI Laboratory, Worship Practice, Islamic Religious Education.

1. INTRODUCTION

Islamic religious education has an important role in shaping the character and moral values of Muslims. In Indonesia, the implementation of Islamic religious education is supported by a strong legal foundation, including Law of the Republic of Indonesia Number 20 of 2003 concerning the National Education System. The law emphasizes that national education aims to develop the potential of students to become human beings who have faith, piety, noble character, health, knowledge, capable, creative, independent, and become democratic and responsible citizens (Law of the Republic of Indonesia No. 20, 2003). One of the important means in the effective implementation of Islamic religious education is the Islamic Religious Education (PAI) laboratory. The availability of facilities and infrastructure for the PAI Laboratory is very important, as stipulated in the Regulation of the Minister of

Religion Number 16 of 2010. This regulation requires every school to be equipped with facilities and infrastructure in accordance with national education standards for the implementation of religious education, including religious education laboratories (Permenag No. 16, 2010). The practice of worship is an important aspect of PAI, especially for junior high school students who are in the transition period to adolescence. This is in line with the teachings of the Qur'an which states that the purpose of human creation is to worship Allah (Q.S. Az-Zariyat/51:56).

However, based on the results of the preliminary study, it was found that the PAI laboratory facilities at the State Junior High School in Pangkajene District, Pangkep Regency were still not optimally utilized. PAI laboratories are often only used as storage for worship equipment or simply as additional seating during teaching and learning activities (Preliminary Study, 2024). This study aims to examine the optimization of the use of PAI laboratories in improving the practice of worship of State Junior High School students in Pangkajene District. In particular, the research will analyze the real conditions of the availability and feasibility of PAI laboratory facilities, identify obstacles in their use, assess the potential of PAI laboratories for optimizing learning and worship practices, and provide concrete recommendations related to improving the quality and function of PAI laboratories. The results of this research are expected to make a theoretical contribution to the development of Islamic religious education and the management of educational facilities. Practically, this research can be a reference for schools, PAI teachers, students, and local governments in an effort to optimize the use of PAI laboratories to improve the quality of learning and worship practices of junior high school students in Pangkajene District.

2. LITERATURE REVIEW

PAI Laboratory

1) Definition of PAI Laboratory

According to the Language Development and Development Agency, Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia, a laboratory is a certain place or room and so on that is equipped with equipment to conduct experiments (investigations and so on) (KBBI V, 2022).

The definition of a laboratory provided by the Language Development and Development Agency, Ministry of Education, Culture, Research, and Technology of the Republic of Indonesia is very clear and details that a laboratory is a place or space equipped with special equipment to conduct experiments, investigations, and other

activities related to research and experiments. The laboratory is a very important environment in the development of science and technology, where various new research and discoveries can be realized through the use of appropriate equipment and appropriate methods.

Laboratories, often called "labs", are places where scientific research, experiments, measurements, or scientific training are conducted. In other words, a laboratory is a place for a group of people who carry out various kinds of research (research), observation, training and scientific testing activities as an approach between theory and practice from various disciplines (Richard Decaprio, 2013). Furthermore, Irjus said that the laboratory is a place to carry out various experiments, research, investigations and so on related to chemistry, biology and physics or other fields of science (Irjus Indrawan, 2020).

Meanwhile, Rizki Darmawan added that the laboratory is a facility and infrastructure in an educational institution in the form of a room that can be used for various activities such as conducting experiments, training, and providing information about learning related to physics, biology, chemistry, religion, and other activities related to learning as an approach between theory and practice from various sciences (Rizki Darmawan, 2022).

The Islamic Religious Education Laboratory is in the form of a space that is programmed in such a way that it displays religious nuances, with various forms of poetry, songs, content and videos related to PAI learning. Students take turns visiting the laboratory on a specified schedule to follow learning in that place. The PAI Laboratory has a strategic role, namely as a place for students to practice related to practical materials, such as body care materials. The PAI laboratory is also a vehicle for *outing classes* that can provide a different atmosphere related to PAI learning in the classroom. In addition, it is also a medium to conduct research and development related to PAI practices.

The Islamic Religious Education Laboratory is a place created to support the learning process of Islamic religious education in fostering faith through giving, fertilizing, and developing knowledge, appreciation, practice, habituation and experience of students about Islam so that they become Muslim human beings who continue to develop His faith and piety to Allah swt (Directorate of PAI, 2010).

Based on the definition of the laboratory above, it can be concluded that the Islamic Religious Education Laboratory (Lab PAI) is a place or forum to carry out the

learning process, practicum and provision of materials related to Islamic religious education subjects.

2) Functions of the PAI Laboratory

According to the Directorate of Islamic Religious Education, Directorate General of Islamic Education, Ministry of Religion of the Republic of Indonesia, the function of the PAI Laboratory is to support the learning process of PAI in increasing faith through giving, fertilizing, and developing knowledge, appreciation, practice, habituation, and experience of students about Islam (Directorate of PAI, 2010). In this case, the PAI laboratory is seen as an effective support in the implementation of PAI learning, so that students have a procedural learning experience about Islamic Religious Education.

The Islamic Religious Education Laboratory functions to: 1) support the learning process of PAI in increasing faith through giving, fertilizing, and developing students' knowledge, appreciation, practice, habituation, and experience about Islam so that they become Muslim human beings who continue to increase their faith and piety to Allah swt; 2) providing teaching aids and laboratories to complement methods and strategies to strengthen faith, noble morals, and the quality of worship; and 3) providing teaching skills and training for PAI teachers with information and communication technology (ICT) media (KMA, 2011). Based on the functions mentioned above, it can be concluded that the PAI laboratory is a supporting factor for the PAI learning process as well as a provider of learning facilities and infrastructure and can be used as a place to improve knowledge and skills in understanding and practicum of PAI materials.

3) PAI Laboratory Provisions

The implementation of the Islamic Religious Education Laboratory must pay attention to the provisions contained in KMA Number 211 of 2011 concerning Guidelines for the Development of National Standards for Islamic Religious Education in Schools, namely:

a. Availability of PAI Laboratory facilities and infrastructure

Educational institutions need to facilitate the PAI Laboratory as a space for students to access Islamic knowledge digitally and hone their worship skills, as well as activities to support PAI learning, both in the framework of the core curriculum and additional programs. This facility is a special area designed for that purpose and must meet the set standards. The minimum standard room covers an

area of 56 m2 (8 x 7m), with good sound insulation, carpeted for comfort, a minimum power supply of 900 watts to support electronic equipment, and equipped with devices in accordance with KMA 211 of 2011 regulations.

b. Management of PAI laboratory facilities and infrastructure

The Islamic Religious Practice Room facilities and their equipment are taken care of by Islamic Religious Education Teachers, with the participation of related parties appointed by the main leadership of the Junior High School. In carrying out the obligation to manage the facilities of the Practice Room.

c. Maintenance of Laboratory facilities and infrastructure

Educational institutions are obliged to carry out the maintenance of facilities and facilities and infrastructure of the Islamic Religious Practice Room by allocating maintenance funds per budget period and providing special personnel.

Based on the provisions for the implementation of the PAI laboratory above, it can be concluded that in order to create a conducive environment for Islamic religious learning, it is important for the educational unit that creates the PAI laboratory to pay attention to the aspects mentioned earlier.

In addition, careful planning and careful supervision in the management and maintenance of PAI laboratory facilities and infrastructure are also needed. This will ensure that the laboratory can function effectively and efficiently, provide maximum benefits in improving the understanding of Islam, and support the development of students holistically. With good attention to these aspects, PAI laboratories can be one of the most valuable tools in Islamic religious education.

The Practice of Worship in Islam

a. Definition of Worship in Islam

Worship in Islam is an action or activity carried out by a Muslim as a form of servitude and obedience to Allah swt. Worship includes all aspects of life, both ritual and non-ritual, which are carried out with a sincere and sincere intention to get closer to Allah. Worship is also one of the main goals of human creation according to Islamic teachings, namely to serve Allah and fulfill the tasks He has set.

According to the Great Dictionary of the Indonesian Language, worship is an act to declare devotion to Allah swt., which is based on obedience to doing His commands and staying away from His prohibitions; worship (KBBI V, 2022). Worship is a term used to refer to all forms of work that aim to obtain the pleasure of

Allah and crave rewards from it in the hereafter (M. Sholahuddin and Sitti Sulaikho, 2021).

Based on this definition, it can be concluded that worship is an act that refers to devotion to Allah by carrying out Allah's commands and staying away from His prohibitions. Similarly, it is explained that worship is a manifestation of the love and pleasure of Allah swt., in all forms from speech to deeds, both born and inward.

According to Junaidi Ahmad, worship is all forms of work that aim to obtain the pleasure of Allah and crave rewards from him in the hereafter. Worship is an act of obedience to Allah swt. by carrying out His commands and staying away from His prohibitions. Worship is to humble oneself to Allah swt. That is, the highest level of submission accompanied by the highest sense of *mahabbah* or love. Worship is a term that includes all that is loved and valued by Allah swt. both in the form of words or deeds that are Zahir and inner (Junaidi Ahmad, 2020).

Meanwhile, according to Rosidin, worship in a broad sense includes a form of obedience to Allah *subhanahu wa ta'ala* both in the context of the vertical relationship between humans and Allah swt. and the horizontal relationship between humans and fellow humans and even with the universe (Rosidin, 2020).

Thus, it can be concluded that worship is a manifestation of a servant's self-servitude to his Creator. Worship is manifested in daily attitudes and activities, both worship rituals and social interactions based on sincere intentions to get the pleasure of Allah swt. The higher the submission high love of a servant to his Lord, the higher and nobler the value of his worship. Worldly activities such as work and social interaction can also have worship value if they are done with intentions and ways that are pleasing to Allah swt. The Supreme Creator.

b. The Scope of Worship in Islam

The Scope of Worship is divided into 2, namely: (Census Tinianus, 2022).

1) Mahdah Worship: Mahdhah worship or special worship is any worship that Allah has set for the level of ordinances and details, the types of worship that include *mahdah* are *ablution,* tayamum hadas, sham prayer, hajj and umrah.

2) Ghairu Mahdah *Worship*: Worship in your home is worship in a broad sense because the procedures or rules are not determined in a standard manner as well as *mahdhah* worship , for example*, mahdha worship* is an economic transaction of learning, dhikr, da'wah, help, and so on, its existence is based on

the absence of evidence that prohibits as long as Allah and his Messenger do not prohibit it, then this form of worship can be held during It is not forbidden by Allah, so it is permissible to perform this worship.

The scope of worship stated above, the scope is quite wide, even all religious teachings include worship. It's just that if it is classified, it can be grouped as follows:

a) Obligations or pillars of shari'a such as: Salat, Fasting, Zakat, and Hajj.

b) Which is related to the above obligations in the form of sunnah worships, such as: dhikr, reading the Qur'an, prayer and istighfar.

c) All forms of good social relations and the fulfillment of human rights, such as: doing good to parents, establishing friendships, caring for orphans, the poor, and ibn sabil.

d) Insaniyah *morals (humane), such as: being right in speaking, carrying out mandates and keeping promises.*

e) *Rabbaniyah* morals (divine), such as: loving Allah and the messenger, fearing Allah, being sincere and patient with Allah's laws (Khairol Anwar , 2019).

Worship in Islam covers a wide and diverse scope. Broadly speaking, worship is divided into *mahdah* worship and *ghairu mahdah*. Mahdah worship is worship whose methods and rules have been determined in detail by sharia such as prayer, fasting, zakat, and hajj. Meanwhile, *ghairu mahdah* worship is a worship whose procedures are not regulated in detail such as dhikr, studying, muamalah, and helping.

Furthermore, worship in Islam includes the implementation of basic religious obligations (pillars of Islam), sunnah worship, fulfillment of social rights and obligations, development of human morals (humanity), and *rabbaniyah* morals (divinity). Examples of mandatory worship are performing prayers and fasting. Sunnah worship is like dhikr and reading the Qur'an. Social and humanitarian aspects include doing good to the elderly, continuing friendships, helping the poor, speaking the truth, keeping promises. The moral worship *of rabbaniyah* includes loving Allah and His Messenger, fearing Allah, being sincere and patient in carrying out religious commandments.

Thus, worship in the Islamic concept is very broad, comprehensive and integrated covering various *aspects* of ritual, social, and spiritual morals. True worship is to make all life activities always in the pleasure of Allah swt., not just a

certain ritual. Carrying out religious obligations, having commendable morals and benefiting the public, it is all a noble worship in the sight of Allah swt.

c. Types of Worship in Islam

According to the Islamic Encyclopedia, Worship can be divided into several types, namely:

1. If worship is reviewed in terms of its implementation, then worship can be divided into three forms, namely:

   a) Physical worship *of rohiah* (spiritual), which is a combination of physical and spiritual worship, as well as prayer and fasting;

   b) Spiritual *and* maliah *worship*, which is a combination of spiritual worship and property, such as zakat; and

   c) Physical worship *, rohiah,* and *maliah* at the same time, such as performing the Hajj.

2. The worship is reviewed in terms of its importance, there are two, namely:

   a) The interests of *fardi* (individual), such as Prayer and Fasting, and

   b) *Ijtima*'i (society), such as Zakat and Hajj.

3. Worship is reviewed in terms of form and nature of five types, namely:

   a) Worship in the form of words or orals (tongue utterances), such as dhikr, prayer, tahmid, and reading the Qur'an;

   b) Worship in the form of an act that does not have a definite form, such as helping or assisting others, jihad, and *tajhiˆ al-janazah* (taking care of the body);

   c) Worship in the form of work that has been determined in the form of deeds such as prayer, fasting, zakat, and hajj;

   d) Worship whose procedures and implementation are in the form of restraint such as fasting, iktikaf, and ihram; and

   e) Worship in the form of aborting rights, such as forgiving a person who has wronged him and freeing someone who owes him a debt.

The types of worship in Islam can be grouped into several categories based on various aspects:

First, in terms of its implementation, worship can be divided into three forms, namely *spiritual physical* worship such as prayer and fasting, *spiritual*

worship and *maliah* worship which includes spiritual and financial aspects such as zakat, and *physical*, *spiritual*, and *maliah worship* at the same time, such as Hajj.

Second, in terms of importance, there are two types of worship, namely worship that has the interests of *fardi* (individual) such as Salat and Fasting, and worship that has the interest of *ijtima'i* (community) such as Zakat and Hajj.

Third, worship can also be seen in terms of its form and nature. There are five types of forms of worship, including worship in the form of words or orals such as dhikr and prayer, worship in the form of deeds that are not specified in form such as helping others, worship in the form of work that has certain ordinances and regulations such as prayer and fasting, worship that involves self-restraint such as fasting, iktikaf, and ihram, and worship in the form of aborting rights. such as forgiving the wrongs of others or forgiving those who owe us.

Thus, the concept of worship in Islam is very broad, diverse, and comprehensive. It includes various forms of worship rituals, social muamalah as well as positive attitudes and behaviors in daily life. Everything is intended as a manifestation of the servant's submission, obedience and love to the Khaliq, Allah swt.

The diversity of forms of worship also makes it easier for Muslims from various walks of life to express their religious diversity according to their respective capacities. Through the PAI laboratory, students can directly experience various worship practices and applicable Islamic values, so that religious learning is not only theoretical but also practical and in-depth.

This laboratory is an effective medium to convey religious messages, instill moral values, and form the character of students who have faith, piety, and noble character. Therefore, optimizing the use of PAI laboratories is a strategic step in developing comprehensive and meaningful Islamic religious education.

1. *Islamic Religious Education Materials for Junior High School Level*

The content of Islamic Religious Education and Ethics subject matter at the junior high school level determined by the Center for Curriculum and Books, Research and Development Agency of the Ministry of Education and Culture of the Republic of Indonesia, for the 2013 Curriculum can be seen as follows:

a. Class VII
1) Akamoul Husna;
2) Honest Behavior, Trust and Istiqamah;
3) Taharah;
4) Congregational Prayer;
5) Qasa Nabi Muhammad Sa.;
6) Evidence of Science;
7) Faith in angels;
8) Respect for Parents and Teachers;
9) Friday prayers;
10) Plural Prayer and Qasar;
11) Qasa Hijra Nabi Muhammad Sa's Medina.

b. Class VIII
1) Faith in the Book of Allah swt.;
2) Avoid Work Drinks, Gambling and Fighting;
3) Honesty and Fairness;
4) Salad Sunnah
5) Types of Prostration
6) The Growth of Science during the Umayyad Period;
7) Humble, Thrifty and Simple Life;
8) Faith in the Messenger of Allah;
9) Respect for Parents and Teachers;
10) Be kind and do righteous deeds;
11) Fasting
12) Stay Away from Haram Food and Drink;
13) The Growth of Science during the Abbasid Period;
14) Halal and Nutritious Food and Beverages.

c. Class IX
1) Faith in the Last Days;
2) Honest and Keeping Promises;
3) Respect for Parents and Teachers;
4) Zakat Fitrah and Zakat Mal;
5) Hajj and Umrah;
6) Nusantara Islam;

7) Optimistic Attitude, Effort and Tawakkal;

8) Faith in Qada and Qadar;

9) Manners, Manners and Shame;

10) Slaughter Sharia;

11) Aqiqah and Qurban;

12) Islamic Tradition in the Archipelago;

13) Tolerance and Respect for Differences.

Based on the content of Islamic Religious Education (PAI) materials at the junior high school level above, it can be identified that the classification of materials classified as practicum that requires a special practice place in the form of a PAI laboratory can be identified, including:

a. PAI Class VII Practice Material

1) Taharah;

2) Congregational Prayer;

3) Evidence of Science; The Qur'an and Hadith.

4) Friday prayers;

5) Plural Prayer and Qasar;

b. Class VIII PAI Practice Material

1) Salad Sunnah

2) Types of Prostration

3) Be kind and do righteous deeds; The Qur'an and Hadith.

4) Fasting

c. PAI Practice Materials Class IX

1) Zakat Fitrah and Zakat Mal;

2) Hajj and Umrah;

3) Optimistic Attitude, Effort and Tawakkal; The Qur'an and Hadith.

4) Slaughter Sharia;

Thus, it can be concluded that PAI practicum materials at the junior high school level cover various important aspects in the worship and daily life of a Muslim. Starting from taharah, prayer, fasting, zakat, to hajj and umrah, as well as various moral and spiritual values based on the Qur'an and Hadith.

3. **METHODS**

This study uses a qualitative approach with descriptive research and field research methods. This approach was chosen to gain an in-depth understanding of the optimization of the use of Islamic Religious Education laboratories in the practice of students' worship. The research was carried out at a State Junior High School in Pangkajene District, Pangkep Regency, from January to June 2024. The research subjects are determined purposively, including school principals, PAI teachers, PAI laboratory managers, and students who are selected based on certain criteria that are relevant to the research objectives.

Data were collected using several methods, namely participatory observation, in-depth interviews, and documentation studies. Observation was carried out to directly observe the condition and use of the PAI laboratory as well as the practice of practicing worship for students. In-depth interviews were conducted with research subjects to obtain more detailed information about the management of the PAI laboratory and its impact on the practice of worship. Documentation studies were conducted to analyze related documents, such as the program for the use of the PAI laboratory and the records of students' worship practices. The instruments used include observation guidelines, interview guidelines, and documentation record sheets. Data validity is guaranteed through triangulation of sources and methods.

Data analysis is carried out interactively and continuously, following the Miles and Huberman model which includes data reduction, data presentation, and conclusion drawn. The analysis process begins from the initial data collection and lasts throughout the study. The research procedure includes the preparation stage (preliminary study and preparation of instruments), the implementation stage (data collection in the field), and the final stage (data analysis and report preparation). In the implementation of this research, ethical considerations taken include informed consent from the research subject, maintaining the confidentiality of the informant's identity, and ensuring that the research does not interfere with the learning process in schools. This research has received permission from the Pangkep Regency Education Office and related school principals.

4. **RESULTS**

Research on the condition of the Islamic Religious Education (PAI) laboratory at State Junior High School in Pangkajene District, Pangkep Regency shows that there are variations in the availability and quality of facilities between schools. All schools already have PAI laboratories, but there are still gaps in infrastructure and equipment caused by budget allocation differences. The main challenges faced include the integration of laboratory

use into the curriculum, improvement of teacher competence, and budget constraints. However, there are positive initiatives such as the 'Joint PAI Lab' program, digital technology integration, and collaboration efforts between schools. Some schools have also begun to implement more effective co-planning and management of laboratory use. Overall, the condition of PAI laboratories in this region shows good development potential, but still needs further attention and action to optimize their role in supporting effective and quality PAI learning.

The use of the Islamic Religious Education Laboratory at State Junior High Schools in Pangkajene District shows variations in the intensity and effectiveness of its use. Some schools have actively integrated the use of laboratories into the PAI curriculum, while others still face challenges in optimizing these facilities. Factors that affect the use of laboratories include the availability and completeness of equipment, teachers' competence in managing practicums, and the alignment between learning materials and laboratory activities. Several schools have implemented innovations such as integrated learning modules and collaborative planning between PAI teachers to increase the relevance of laboratory use. However, there is still a gap in the frequency and quality of laboratory use between schools, which is influenced by budget and infrastructure factors. Overall, the use of the PAI Laboratory in this region shows great potential in improving the quality of learning, but it still requires consistent efforts to optimize its use in all State Junior High Schools in Pangkajene District.
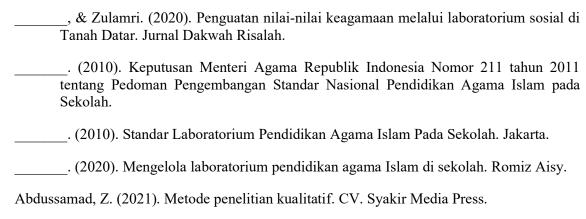
The conclusion regarding the practice of worship of State Junior High School students in Pangkajene District shows that there is a variation in the level of consistency and understanding. In general, the majority of students have an awareness of the importance of worship in daily life, but the level of practice varies. Factors that affect the practice of worship include the family environment, the role of schools in religious education, and the influence of peers. Some students show good consistency in the implementation of mandatory worship such as the five-time prayer and Ramadan fasting, while others still need further guidance and motivation. Understanding of the meaning and rituals of worship also varies, with some learners demonstrating in-depth knowledge, while others are still at a basic stage. School programs such as congregational prayers and religious extracurricular activities have contributed positively to improving the practice of worship. However, continuous efforts are still needed from schools, families, and the community to ensure consistent and meaningful worship practices for all State Junior High School students in Pangkajene District.

5. CONCLUSION

This study examines three main aspects related to Islamic Religious Education (PAI) in State Junior High School in Pangkajene District, Pangkep Regency: the condition of the PAI laboratory, the use of the PAI laboratory, and the practice of student worship. The results show significant variations in these three aspects. The condition of the PAI laboratory shows the existence of facilities throughout the school, but with gaps in infrastructure and equipment due to differences in budget allocation. Key challenges include integration into the curriculum, improved teacher competence, and budget constraints. Positive initiatives such as the 'Joint PAI Lab' program and the integration of digital technology show good development potential.

Laboratory use of PAI varies in intensity and effectiveness. Influencing factors include the availability of equipment, teacher competence, and alignment with learning materials. Some schools have implemented innovations such as integrated modules and collaborative planning, but there are still gaps between schools. The practice of worship of students shows variations in consistency and understanding. Influencing factors include family environment, school roles, and peer influence. School programs contribute positively, but continuous efforts from various parties are needed. Overall, this study reveals good development potential in the aspects of PAI studied, but still requires further attention and action to optimize the quality of PAI learning in State Junior High Schools in Pangkajene District.

REFERENCES

_____, & Zulamri. (2020). Penguatan nilai-nilai keagamaan melalui laboratorium sosial di Tanah Datar. Jurnal Dakwah Risalah.

_____. (2010). Keputusan Menteri Agama Republik Indonesia Nomor 211 tahun 2011 tentang Pedoman Pengembangan Standar Nasional Pendidikan Agama Islam pada Sekolah.

_____. (2010). Standar Laboratorium Pendidikan Agama Islam Pada Sekolah. Jakarta.

_____. (2020). Mengelola laboratorium pendidikan agama Islam di sekolah. Romiz Aisy.

Abdussamad, Z. (2021). Metode penelitian kualitatif. CV. Syakir Media Press.

Afida, N., Elmiah, T., & Chanifudin, C. (2024). Keterkaitan antara pendidikan Islam dan pendidikan nasional. Innovative: Journal of Social Science Research, 4(3), 3362-3369.

Ahmad, W. (2023). Pendidikan agama Islam berbasis kompetensi. Yayasan Hamjah Diha.

Ainiyah, Q., et al. (2024). Peningkatan kemampuan memahami pengamalan hukum ibadah dari Al-Qur'an melalui program pendampingan santri di Pondok Pesantren Qur'any Jombang. An Naf'ah: Jurnal Pengabdian Masyarakat, 2(1), 73-83.

Akbar, H. M., et al. (2024). Perencanaan pengembangan sarana prasarana pendidikan Islam di SD Negeri 01 Talang. Jurnal Ilmiah Wahana Pendidikan, 10(10), 359-364.

Akhyar, Y., & Sutrawati, E. (2022). Masjid dan OSIP sebagai laboratorium pendidikan karakter bagi santri di Pesantren Al-Kifayah Riau. Al-Mutharahah: Jurnal Penelitian dan Kajian Sosial Keagamaan.

Akip, M. (2024). Pendidikan agama Islam. Penerbit Adab.

Anti, D. H. (2008). Manajemen dan teknik laboratorium. Fakultas Saintek UIN Sunankalijaga.

Anwar, K. (2019). Fiqh ibadah. Arjasa Pratama Bandar Lampung.

Astuti, R. (2020). Manajemen laboratorium yang cerdas, cermat, dan selamat. CV Jejak.

Aulia, R., et al. (2024). Multikulturalisme dalam konsep kurikulum pendidikan agama Islam (landasan filsafat pendidikan Islam). Asatiza: Jurnal Pendidikan, 5(1), 34-44.

Badan Pengembangan dan Pembinaan Bahasa, Kementerian Pendidikan, Kebudayaan, Riset, dan Teknologi Republik Indonesia. (2023). KBBI daring. Diakses pada https://kbbi.kemdikbud.go.id/entri/laboratorium

Baharuddin, & Makin. (2010). Manejemen pendidikan Islam. UIN Maliki Press.

Baidowi, A., Abdus Shobur, F., & Ali, M. (2024). Pemeliharaan sarana dan prasarana pendidikan di sekolah menengah pertama. Maslahah: Journal of Islamic Studies, 3(1), 39-46.

Burhan, L. (2022). Buku masjid sebagai pusat laboratorium kegiatan umat. Penerbit Deepublish.

Daulay, H. P., & Nurgayapasa. (2012). Pendidikan Islam dalam mencerdaskan bangsa. Rineka Cipta.

Decaprio, R. (2013). Tips mengelola laboratorium sekolah. DIVA Press.

Direktorat PAI Dirjen Pendidikan Islam Kementerian Agama RI. (2018). Pengelolaan pendidikan agama Islam pada sekolah dan perguruan tinggi umum (PTU). Jakarta.

Direktorat Pembinaan Tenaga Kependidikan Pendidikan Dasar dan Menengah Direktorat Jenderal Guru dan Tenaga Kependidikan Kementerian Pendidikan dan Kebudayaan. (2017). Panduan kerja tenaga laboratorium sekolah/madrasah. Jakarta.

Dudin, A. (2018). Studi kasus laboratorium pendidikan agama Islam di SMAN 3 Bandung. Edukasi Jurnal Penelitian Pendidikan Agama dan Keagamaan, 16(1), Juni.

Eksiklopedia Islam. (2022). Ibadah. Penerbit Ichtiar baru van Hoeve.

Fakultas Ilmu Tarbiyah dan Keguruan Universitas Islam Negeri Raden Fatah Palembang. (2022). Buku pedoman laboratorium keagamaan. Palembang.

Gulo, A., et al. (2021). Pengelolaan laboratorium sekolah. CV Eksismedia Grafisindo (Eksisgraf).

Gusli, R. A., et al. (2024). Inovasi kurikulum pendidikan Islam era 4.0 di MTsN 1 Pariaman. Idarah Tarbawiyah: Journal of Management in Islamic Education, 5(1), 77-88.

Hafizah, N., et al. (2024). Peran pendidikan Islam dalam membentuk karakter disiplin pada peserta didik. Faidatuna, 5(2), 29-42.

Haris, A. (2024). Persepsi peserta didik terhadap metode mengajar pendidikan agama Islam: Studi kasus tiga SMPN di Kota Makassar. Journal on Education, 6(2), 15419-15431.

Hasan, Z., et al. (2024). Menggagas pendidikan Islam holistik melalui integrasi ilmu pengetahuan dan spiritualitas. Global Education Journal, 2(1), 81-89.

Hasbiyallah, et al. (2019). Manajemen laboratorium pendidikan agama Islam dalam meningkatkan soft skill mahasiswa PAI. Pusat Penelitian dan Penerbitan UIN SGD.

Hayati, D., & Gusmaneli, G. (2024). Sistem pendidikan Islam. Jurnal Pendidikan dan Keguruan, 2(1), 189-198.

Hosin, Z. M., & Hasyim, M. (2024). Urgensi sarana dan prasarana dalam meningkatkan keberhasilan pendidikan agama Islam di SMP Al-Lathifi Gondanglegi. Jurnal PAI Raden Fatah, 6(1), 374-382.

Indrawan, I. (2020). Manajemen laboratorium pendidikan. CV. Penerbit Qiara Media.

Irwandi, & Maimori, R. (2020). Pengelolaan laboratorium sosial keagamaan di Nagari Parambahan. Jurnal Intelektualita: Keislaman, Sosial dan Sains.

Kementerian Agama RI. (2021). Al-Qur'an dan terjemahnya. Badan Penelitian Pengembangan, Pendidikan dan Pelatihan Lajnah Pentashihan Mushaf Al-Qur'an.

Kertayasa, H., et al. (2024). Tantangan pengelolaan pembelajaran PAI di perguruan tinggi umum. BUANA ILMU, 8(2), 28-39.

Langit, A. R. R. (2024). Peran guru PAI dalam membentuk kecerdasan spiritual peserta didik. Journal on Education, 6(4), 20670-20681.

Mahda, Y. (2020). Manajemen laboratorium pendidikan. CV. Penerbit Qiara Media.

Mahrus, A. (2021). Desain pengembangan kurikulum pendidikan agama Islam. Jurnal Pendidikan Islam.

Marlina, L., et al. (2022). Implementasi perencanaan (planning) program kerja laboratorium keagamaan FITK UIN Raden Fatah Palembang. El-Idare: Jurnal Manajemen Pendidikan Islam.

Masrofah, T., Sutarto, S., & Nasution, A. R. (2024). Pengaruh pembelajaran PAI dan pengalaman keagamaan terhadap religiusitas peserta didik di SMAN 8 Rejang Lebong. Diss. Institut Agama Islam Negeri Curup.

Masrufa, B. (2024). Optimalisasi kurikulum muatan lokal keagamaan untuk meningkatkan kualitas pembelajaran PAI di sekolah umum. Urwatul Wutsqo: Jurnal Studi Kependidikan dan Keislaman, 13(1), 102-111.

Maulida, F. (2023). Pola pemanfaatan laboratorium PAI digital dalam meningkatkan mutu pembelajaran PAI di SMA NU Al-Ma'ruf Kudus. Diss. IAIN KUDUS.

Mirrota, D. D. (2024). Tantangan dan solusi pembelajaran agama Islam di sekolah inklusi. Urwatul Wutsqo: Jurnal Studi Kependidikan dan Keislaman, 13(1), 89-101.

Munawir, S. (2019). Laboratorium pendidikan agama Islam SMP Negeri 3 Pangkajene. Laporan Hasil Aktualisasi Pelatihan Dasar CPNS Golongan III Angkatan VI Pemerintah Daerah Kabupaten Pangkep Kerjasama dengan Pusat Pelatihan dan Pengembangan dan Kajian Manajemen Pemerintahan Lembaga Administrasi Negara.

Musa, M., et al. (2024). Pentingnya pendidikan agama Islam dalam menghadapi tantangan globalisasi. Journal on Education, 6(3), 16035-16039.

Muslim ibn al-Hajjaj al-Nsaisaburi. (2000). Shahih Muslim. Dar al-Kutub al-Ilmiyah.

Mustopa, M., et al. (2024). Al-Khairiyah Banten: Manajemen pendidikan Islam di era modernisasi pesantren. Islamic Management: Jurnal Manajemen Pendidikan Islam, 7(01).

Ningsih, I. W., et al. (2024). Manajemen pembelajaran pendidikan agama Islam dalam meningkatkan prestasi belajar peserta didik di sekolah dasar. Jurnal Tahsinia, 5(1), 23-37.

Nisrofah, S., et al. (2024). Living kurikulum pendidikan agama Islam. Penerbit NEM.

Noor Rochmah, L., & Nasrulloh, M. E. (2021). Pembelajaran berbasis laboratorium PAI di SMK Modern Al-Rifa'ie. Jurnal Tinta, 3(2), September.

Nurhasanah, S., & Iqbal, R. (2024). Sistem pendidikan berbasis laboratorium. Jurnal Pendidikan Agama Islam.

Nurlaila, et al. (2020). Karakteristik program tahfiz laboratorium keagamaan dalam mengembangkan potensi mahasiswa Universitas Islam Negeri Raden Fatah Palembang. Jurnal Pendidikan dan Pengajaran.

Oktaviani, N., & Saputra, R. (2023). Penerapan pendidikan karakter dalam kurikulum pendidikan agama Islam di SMA. Jurnal Pendidikan Karakter.

Pamulang, R. S., & Widyawati, R. (2020). Perencanaan pengelolaan sarana dan prasarana pendidikan Islam dalam rangka menciptakan suasana belajar yang nyaman. Jurnal Pendidikan Islam.

Prakoso, A. (2012). Manajemen pendidikan dan organisasi pendidikan agama Islam. CV. Waskita Abadi.

Rahmat, A. M., et al. (2024). Studi eksperimental terhadap pengaruh penggunaan laboratorium pendidikan Islam dalam meningkatkan keterampilan mengajar di kalangan mahasiswa PAI. Jurnal Pendidikan Agama Islam.

Rahmiati, R., et al. (2020). Peningkatan karakter religius peserta didik melalui pendidikan agama Islam berbasis laboratorium. Jurnal Pendidikan Islam.

Riyadi, S. (2015). Pengembangan laboratorium pendidikan agama Islam. Jurnal Pendidikan.

Rohmani, M. (2015). Penerapan laboratorium pendidikan agama Islam dalam pembelajaran. Jurnal Pendidikan Islam.

Said, M. F. (2022). Manajemen laboratorium pendidikan agama Islam.