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Strategi Manajemen Kelas dalam Mendukung Motivasi Belajar Siswa pada Pendidikan Agama Islam di SDIT Al-Kautsar Cikarang, Kabupaten Bekasi

Classroom Management Strategies for Supporting Student Learning Motivation in Islamic Religious Education at SDIT Al-Kautsar Cikarang, Bekasi Regency

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Abstrak

Penelitian ini menganalisis bagaimana strategi manajemen kelas mendukung motivasi belajar siswa dalam pembelajaran Pendidikan Agama Islam (PAI) di SDIT Al-Kautsar Cikarang, Kabupaten Bekasi. Penelitian menggunakan desain studi kasus kualitatif deskriptif. Data diperoleh melalui observasi kelas dan wawancara dengan guru PAI serta siswa kelas V dan VI, kemudian dianalisis secara tematik melalui pengorganisasian catatan lapangan, pengodean, pengelompokan tema, dan interpretasi antartema. Kredibilitas temuan diperkuat melalui triangulasi teknik dan perbandingan keterangan guru-siswa dengan hasil observasi. Temuan menunjukkan tiga strategi yang saling berkaitan. Pertama, penataan fisik kelas yang bersih, fleksibel, nyaman, dan bernuansa religius membantu membangun fokus dan kesiapan belajar. Kedua, disiplin positif yang menghubungkan aturan kelas dengan adab, tanggung jawab, dan nasihat yang tidak mempermalukan siswa mendorong regulasi diri. Ketiga, interaksi guru-siswa yang suportif, dialogis, dan memberi keteladanan memperkuat rasa aman, keterhubungan, serta makna intrinsik dalam belajar PAI. Temuan ini menunjukkan bahwa manajemen kelas dalam PAI perlu dipahami sebagai pengelolaan lingkungan fisik, perilaku, relasi, dan makna religius secara terpadu, bukan sekadar pengendalian ketertiban.

Keywords: *Classroom*

Abstract

This study examines how classroom management strategies support student learning motivation in Islamic Religious

Management; Learning Motivation; Islamic Religious Education; Positive Discipline; Teacher-Student Interaction; Elementary Education

Education (IRE) at SDIT Al-Kautsar Cikarang, Bekasi Regency. The study employed a descriptive qualitative case-study design. Data were obtained through classroom observations and interviews with IRE teachers and Grade V-VI students and were analyzed thematically through field-note organization, coding, theme development, and cross-theme interpretation. Credibility was strengthened through methodological triangulation and comparison of teacher-student accounts with classroom observations. Three interconnected strategies emerged. First, a clean, flexible, comfortable, and religiously meaningful physical classroom environment supported attention and readiness to learn. Second, positive discipline that linked classroom rules to adab, responsibility, and non-humiliating guidance encouraged self-regulation. Third, supportive, dialogic, and exemplary teacher-student interaction strengthened psychological safety, relatedness, and the intrinsic meaning of IRE learning. These findings suggest that classroom management in IRE should be understood as the integrated management of the physical environment, behavior, relationships, and religious meaning rather than as a narrow technique of maintaining order.

INTRODUCTION

Classroom management is not merely a technical activity for keeping students quiet. It organizes the physical setting, behavioral expectations, instructional routines, and interpersonal climate that make learning possible. Research on classroom management has shown that effective strategies are associated with better academic, behavioral, and social-emotional outcomes, although motivational effects are not automatic and depend on how management practices are experienced by students.[1]

In Islamic Religious Education (IRE), this issue has an additional dimension. The classroom is expected to support cognitive understanding while also cultivating adab, moral responsibility, worship habits, and meaningful engagement with Islamic values. This means that a well-managed IRE classroom should combine structure with care, discipline with dignity, and religious routines with opportunities for students to understand why those routines matter. Indonesian research on IRE classroom management similarly emphasizes planning, organization, implementation, supervision, and the creation of a conducive religious learning environment.[2]

[1] Hanke Korpershoek, Truus Harms, Hester de Boer, Mechteld van Kuijk, and Simone Doolaard, "A Meta-Analysis of the Effects of Classroom Management Strategies and Classroom Management Programs on Students' Academic, Behavioral, Emotional, and Motivational Outcomes," Review of Educational Research 86, no. 3 (2016): 643–680, https://doi.org/10.3102/0034654315626799.

[2] Santi Hayati, Septuri, and Oki Dermawan, "Classroom Management: Islamic Religious Education Learning in

The case of SDIT Al-Kautsar Cikarang is important because initial classroom observations identified three recurring practices: a physically organized and religiously meaningful classroom, positive discipline framed through Islamic values, and close teacher-student interaction. These practices are potentially related to motivation because they shape the conditions under which students attend, participate, persist, and interpret the meaning of learning. Self-determination theory explains that sustained motivation is supported when students experience competence, autonomy, and relatedness rather than merely external control.

Recent school-based studies in Islamic education also indicate that classroom management becomes more effective when discipline, student engagement, and relational support are combined rather than treated separately.[3] This is particularly relevant at the elementary level, where students are still developing self-regulation and are strongly influenced by teacher modeling, classroom routines, and the emotional meaning attached to learning activities.

The research gap addressed in this article concerns the limited integration of these dimensions in the discussion of IRE learning motivation. Previous accounts often describe classroom arrangement, discipline, or teacher-student interaction as separate techniques. Less attention is given to how the three operate together as a classroom ecology in an integrated Islamic elementary school. Accordingly, this study asks three questions: (1) How does the physical and religious arrangement of the classroom support students' readiness and engagement in IRE learning? (2) How is positive discipline implemented through Islamic values without reducing discipline to punishment? and (3) How does supportive teacher-student interaction contribute to students' willingness to participate and internalize religious learning?

LITERATURE REVIEW

A. Classroom Management as a Learning Ecology

Classroom management can be conceptualized as a learning ecology composed of structure, behavior, relationships, and instructional support. The meta-analytic evidence synthesized by Korpershoek and colleagues is particularly useful because it distinguishes strategies focused on teacher behavior, student behavior, social-emotional development, and

Bandar Lampung City," Journal of Advanced Islamic Educational Management 3, no. 2 (2023): 1–10, https://doi.org/10.24042/jaiem.v3i2.17591.

[3] Yessy Rahmaniar, Idi Warsah, and Dewi Purnama Sari, "Effective Classroom Management Strategies to Improve Student Discipline and Engagement in Islamic Education Lessons at SDN 32 Rejang Lebong," Indonesian Journal for Islamic Studies 1, no. 2 (2023), https://doi.org/10.58723/ijfis.v1i2.133.

teacher-student relationships. [4] This broader view prevents classroom management from being reduced to seating arrangements or rule enforcement alone.

Within IRE, the ecological perspective is strengthened by the expectation that the environment itself communicates values. A clean room, orderly learning materials, respectful speech, prayer routines, and visible reminders of Qur'anic or ethical values can become part of the learning context. However, such symbols are pedagogically meaningful only when teachers connect them to understanding and behavior rather than using them as decoration. Indonesian qualitative work on IRE classroom management supports this emphasis on coordinated planning, implementation, and supervision.[5]

B. Motivation, Relatedness, and Internalization

Learning motivation is better understood as a process than as a single score. Classical motivation theory highlights the importance of safety and basic needs, while contemporary self-determination theory emphasizes autonomy, competence, and relatedness as conditions that support intrinsic motivation and internalization. [6] [7] In classroom practice, this means that students are more likely to engage when expectations are clear, tasks feel manageable, relationships are respectful, and students understand the meaning of what they are asked to do.

Autonomy-supportive teaching does not mean the absence of rules. It refers to an interpersonal style in which teachers provide rationale, acknowledge students' perspectives, use non-controlling language, and maintain structure while helping learners take ownership of their behavior. [8] This perspective is compatible with positive discipline in IRE when rules are linked to adab, responsibility, and reflection rather than fear or public humiliation.

C. Islamic Pedagogical Meaning in Classroom Management

In an Islamic educational setting, classroom management also carries moral and spiritual meaning. The teacher functions not only as an instructor but also as a murabbi and role model. Practices such as greeting, maintaining cleanliness, speaking politely, asking permission, praying

[4] Korpershoek et al., "A Meta-Analysis of the Effects of Classroom Management Strategies," 643–680.

[5] Hayati, Septuri, and Dermawan, "Classroom Management: Islamic Religious Education Learning," 1–10.

[6] Abraham H. Maslow, Motivation and Personality, 3rd ed. (New York: Harper & Row, 1987).

[7] Richard M. Ryan and Edward L. Deci, "Intrinsic and Extrinsic Motivation from a Self-Determination Theory Perspective: Definitions, Theory, Practices, and Future Directions," Contemporary Educational Psychology 61 (2020): 101860, https://doi.org/10.1016/j.cedpsych.2020.101860.

[8] Johnmarshall Reeve and Sung Hyeon Cheon, "Autonomy-Supportive Teaching: Its Malleability, Benefits, and Potential to Improve Educational Practice," Educational Psychologist 56, no. 1 (2021): 54–77, https://doi.org/10.1080/00461520.2020.1862657.

together, and discussing everyday religious experience can support character formation when they are accompanied by explanation, consistency, and teacher example. Recent Indonesian studies of Islamic education classrooms similarly identify teacher exemplarity, positive discipline, and relational engagement as central to creating an orderly and participatory learning environment.[9]

The literature therefore suggests three analytical dimensions for the present study: the physical-religious environment, positive discipline, and teacher-student interaction. The first is examined through seating, ventilation, cleanliness, religious learning displays, and the Islamic corner; the second through greetings, polite speech, clear rules, permission, gentle correction, and taushiyah; and the third through teacher presence in religious activities, personal guidance, discussion of students' lived religious experience, and respectful dialogue. These dimensions guide the thematic analysis below.

RESEARCH METHODS

This study employed a descriptive qualitative case-study design at SDIT Al-Kautsar Cikarang, Bekasi Regency. The design was selected to examine classroom-management practices and students' motivational experiences in their natural learning context. The study therefore emphasizes patterns, meanings, and mechanisms of practice rather than estimating causal effects or statistical correlation strength.

Participants consisted of Islamic Religious Education teachers and upper-grade students from Grades V and VI who were directly involved in the observed IRE learning process. Participants were selected purposively on the basis of their direct experience with classroom routines, discipline practices, and teacher-student interaction. The study focused on participant categories and classroom practices rather than statistical representativeness.

Data were collected through two complementary techniques. First, classroom observations documented the physical organization of the classroom, seating arrangements, cleanliness, learning displays, classroom rules, student participation, teacher responses to misbehavior, and patterns of interaction during IRE learning. Second, semi-structured interviews with teachers and selected students explored perceived comfort, attention, discipline, participation, and the religious meaning attached to classroom routines. Student motivation was interpreted through qualitative indicators such as attention, persistence, participation, willingness to ask or answer questions, enthusiasm, and perceived meaningfulness; these indicators were treated as qualitative evidence and were not converted into a composite motivation score.

[9] Rahmaniar, Warsah, and Sari, "Effective Classroom Management Strategies," 2023.

The data were analyzed thematically. Analysis proceeded through familiarization with field descriptions, initial coding, grouping related codes, developing candidate themes, reviewing theme coherence, and interpreting the relationships among themes. [10] The analytic logic was also informed by the interactive qualitative process of data condensation, display, and conclusion drawing.[11] Credibility was strengthened through triangulation between observation and interview evidence and through comparison of teacher and student accounts. The resulting themes were then discussed in relation to classroom management and motivation theory.

RESULTS AND DISCUSSION

A. Theme 1: A Comfortable and Religiously Meaningful Physical Environment

Observations at SDIT Al-Kautsar indicated that classroom management began with the physical learning environment. Teachers adjusted seating according to learning activities, paid attention to lighting and ventilation, and maintained classroom cleanliness. The classroom also contained religiously meaningful visual elements, including Qur'anic or hadith reminders, prayer schedules, motivational boards, and an Islamic corner with religious reading materials. These features made the classroom function not only as a place for instruction but also as a space in which religious identity was continuously made visible.

The importance of this finding lies in the interaction between comfort and meaning. A clean, orderly, and adequately ventilated classroom reduces avoidable distraction and can provide the sense of safety that students need before they can sustain attention.[12] At the same time, the religious elements give the environment a pedagogical identity. The wall texts and Islamic corner are not motivational by themselves; their contribution depends on whether teachers connect them to the content of the lesson and to daily conduct.

The field descriptions suggest that students appeared more settled and enthusiastic when IRE lessons began in an orderly environment. Students were also involved in maintaining classroom cleanliness and tidiness. This participation is important because it changes cleanliness from a teacher-imposed requirement into a shared responsibility. In motivational terms, such involvement can support competence and ownership, two

[10] Virginia Braun and Victoria Clarke, Thematic Analysis: A Practical Guide (London: SAGE, 2021).

[11] Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, Qualitative Data Analysis: A Methods Sourcebook, 3rd ed. (Thousand Oaks, CA: SAGE, 2014).

[12] Abraham H. Maslow, Motivation and Personality, 3rd ed. (New York: Harper & Row, 1987).

conditions associated with more internalized engagement.[13]

This finding is consistent with Indonesian research showing that IRE classroom management is most effective when physical organization is integrated with instructional and moral purposes rather than treated as an administrative task. [14] The practical implication is that the physical environment should be deliberately designed around the learning objective: flexible seating for discussion, uncluttered space for concentration, accessible learning resources, and religious visual cues that are actively used in teaching.

B. Theme 2: Positive Discipline and Islamic Classroom Rules

The second theme concerns discipline. The observed practices included greeting when entering the classroom, asking permission before speaking, maintaining polite language, respecting teachers and peers, and following agreed classroom routines. When students violated expectations, the teacher used advice and taushiyah rather than relying primarily on coercive or humiliating punishment. Discipline was therefore framed as part of adab and responsibility rather than merely compliance.

This distinction is theoretically important. Rules can suppress behavior temporarily without producing internal motivation. Autonomy-supportive teaching research shows that students are more likely to internalize expectations when teachers provide meaningful rationales, acknowledge students' perspectives, and maintain a respectful interpersonal tone. [15] The observed Islamic framing adds a moral layer: orderly conduct is presented not only as a school requirement but as part of responsible behavior before God and other people.

Observation and interview accounts indicate that students were involved in understanding classroom rules and that teachers explained why the rules mattered. This practice reduces the distance between discipline and learning motivation. Students who understand the purpose of rules are more likely to regulate themselves, remain on task, and participate without feeling that the classroom is governed by arbitrary control. Motivation, in this sense, develops through internalization rather than through fear of sanction.

The result parallels school-based Islamic education studies in which disciplined and participatory classrooms were strengthened by

[13] Ryan and Deci, "Intrinsic and Extrinsic Motivation from a Self-Determination Theory Perspective," 101860; Reeve and Cheon, "Autonomy-Supportive Teaching," 54–77.

[14] Hayati, Septuri, and Dermawan, "Classroom Management: Islamic Religious Education Learning," 1–10.

[15] Johnmarshall Reeve and Sung Hyeon Cheon, "Autonomy-Supportive Teaching: Its Malleability, Benefits, and Potential to Improve Educational Practice," Educational Psychologist 56, no. 1 (2021): 54–77, https://doi.org/10.1080/00461520.2020.1862657.

teacher example, positive reinforcement, and non-humiliating guidance. [16] The implication for PAI teachers is that discipline should be planned as pedagogy: expectations are stated clearly, modeled consistently, explained through Islamic values, corrected proportionately, and followed by opportunities for students to reflect and improve.

C. Theme 3: Supportive Teacher-Student Interaction

The third theme is relational. Teachers were described as participating in religious activities, providing spiritual guidance, opening discussion, and inviting students to connect IRE content with religious experiences at home. For example, classroom discussion included students' experiences of prayer and helping parents. Such interaction moved the teacher's role beyond content delivery toward accompaniment, dialogue, and moral modeling.

Observed participation patterns indicate that students who felt close to the teacher were more willing to ask questions, answer questions, and express opinions. This finding is consistent with self-determination theory, which identifies relatedness as a basic psychological need supporting motivation. [17] It also aligns with evidence that autonomy-supportive, understanding teacher behavior can improve classroom climate and student engagement.[18]

In IRE, the relational mechanism has an additional layer because the teacher is also interpreted as an example of religious conduct. Students evaluate not only what the teacher says but also how the teacher behaves. A teacher who speaks respectfully, listens, keeps commitments, participates in worship routines, and corrects mistakes without humiliation makes the moral content of PAI visible in practice. This gives the concept of uswah hasanah a direct classroom-management function.

The finding also qualifies a purely behavioral view of classroom management. A class can be quiet without being motivationally healthy. The more important indicator is whether students participate, feel safe to communicate, and understand the value of the learning activity. Supportive interaction therefore acts as the relational bridge connecting structure and discipline to intrinsic engagement.

D. Cross-Theme Synthesis: How the Three Strategies Work Together

The three themes should not be interpreted as independent techniques.

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[16] Rahmaniar, Warsah, and Sari, "Effective Classroom Management Strategies," 2023.

[17] Richard M. Ryan and Edward L. Deci, "Intrinsic and Extrinsic Motivation from a Self-Determination Theory Perspective: Definitions, Theory, Practices, and Future Directions," Contemporary Educational Psychology 61 (2020): 101860, https://doi.org/10.1016/j.cedpsych.2020.101860.

[18] Ryan and Deci, "Intrinsic and Extrinsic Motivation from a Self-Determination Theory Perspective," 101860; Reeve and Cheon, "Autonomy-Supportive Teaching," 54–77.

Physical organization creates the conditions for attention; positive discipline creates predictable and morally meaningful boundaries; and supportive interaction creates the relational security needed for students to participate. When one element is weak, the others are less effective. A religiously decorated classroom without supportive interaction can become symbolic but emotionally distant; warm interaction without clear rules can become inconsistent; and strict rules without meaning can generate compliance without internalization.

Taken together, the findings support a qualitative interpretation of the relationship between classroom management and motivation. The observed strategies created conditions that were favorable to attention, participation, self-regulation, and meaningful engagement, but the study does not estimate the numerical strength of association or causal influence. Its contribution lies in identifying classroom practices and plausible motivational mechanisms in an IRE setting.

For practice, PAI teachers can use a simple sequence: organize the environment, clarify a small number of meaningful rules, model the expected behavior, explain the religious and social rationale, provide students with opportunities to participate, and review behavior through reflective feedback. This sequence is consistent with broader evidence that classroom management is strongest when teacher behavior, student behavior, social-emotional development, and relationships are treated as an integrated system.[19]

CONCLUSION

This qualitative case study concludes that classroom management at SDIT Al-Kautsar Cikarang supported student motivation in Islamic Religious Education through three interconnected strategies. First, the physical classroom was organized to be clean, flexible, comfortable, and religiously meaningful, supporting attention and readiness to learn. Second, positive discipline connected classroom rules with adab, responsibility, and gentle corrective guidance, helping students move from external compliance toward self-regulation. Third, supportive teacher-student interaction strengthened participation, psychological safety, and the personal meaning of religious learning.

The contribution of the study is conceptual as well as practical: classroom management in IRE is best understood as the integrated management of space, behavior, relationships, and religious meaning. It should not be reduced to control or to visual religious symbols alone. For school practice, teachers should

[19] Korpershoek et al., "A Meta-Analysis of the Effects of Classroom Management Strategies," 643–680.

combine flexible classroom organization, explicit and humane rules, reflective religious routines, and relationally supportive instruction.

The study has limitations. As a single-school qualitative case, it cannot estimate effect size, correlation strength, or causal influence, and its findings are context-bound. Future research should report participant numbers and characteristics in full, use validated classroom-management and motivation instruments when quantitative claims are intended, present descriptive statistics and Pearson or regression results transparently, and combine those results with qualitative observation to explain how Islamic classroom-management practices are experienced by students.

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