



The Formation of a Positive Classroom Climate in Islamic Religious Education Learning at Madrasah Ibtidaiyah Ahmad Maryam Surakarta.

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ABSTRACT

This study aims to examine the formation of a positive classroom climate in Islamic Religious Education learning at Madrasah Ibtidaiyah Ahmad Maryam Surakarta. The research adopts a quantitative descriptive approach to analyze students' perceptions of classroom climate during the learning process. The objectives of this study are to identify the level of classroom climate positivity and to analyze its contribution to student engagement in Islamic Religious Education learning. The methodology employed involves a survey design using a structured questionnaire as the primary data collection instrument. The sample consisted of 30 students selected through total sampling. Data were analyzed using descriptive statistical techniques, including percentage analysis, to determine the distribution of students' responses toward indicators of a positive classroom climate, such as teacher support, student interaction, learning comfort, and classroom discipline. The results indicate that 83.3% of students perceived the classroom climate as positive, 10.0% categorized it as moderately positive, and 6.7% perceived it as less positive. Furthermore, 86.7% of students reported increased learning motivation and active participation in Islamic Religious Education classes when a positive classroom climate was established. These findings suggest that the formation of a positive classroom climate plays a significant role in supporting effective Islamic Religious Education learning at the elementary level.

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Introduction

Islamic Religious Education plays a strategic role in shaping students' character, religious attitudes, and social behavior from the elementary level of education. At the Madrasah Ibtidaiyah level, Islamic Religious Education learning is not solely oriented toward cognitive achievement, but also toward the development of values, attitudes, and positive habits that are reflected in students' daily lives. The success of this process is strongly influenced by the classroom climate established during the learning activities.

Classroom climate is understood as the psychological, social, and emotional atmosphere perceived by students throughout the learning process. A positive classroom climate is characterized by a sense of safety, mutual respect, open communication, and teacher support for students' development. Research indicates that classroom climate has a significant influence on learning motivation, student engagement, and sustainable learning outcomes (Fraser, 2020).

Within the context of Islamic Religious Education learning, classroom climate occupies a more complex position because learning involves not only the transmission of religious knowledge but also the internalization of moral and spiritual values. Islamic Religious Education teachers are required to create a classroom atmosphere that is conducive, religious, humanistic, and participatory so that value internalization can occur effectively. Rigid and authoritarian learning environments have the potential to hinder the formation of students' religious character.

A number of previous studies have examined the relationship between classroom climate and learning outcomes. Wang and Degol (2021) state that a supportive classroom climate is positively correlated with student engagement and academic achievement. Another study by Martin, Ginns, and Papworth (2022) emphasizes that the teacher's role as an emotional facilitator constitutes a key factor in creating a healthy classroom climate. These findings reinforce the importance of classroom climate studies across various subject areas.

Research that specifically addresses classroom climate within Islamic Religious Education learning remains relatively limited. Several studies in Indonesia tend to focus more on instructional methods, evaluation models, or student competency achievement. A study conducted by Suryani and Huda (2021) concentrates on character-based Islamic Religious Education learning strategies, while classroom climate is treated merely as a supporting variable and has not been examined in depth.

Another study by Rahman and Setiawan (2022) investigates classroom climate in primary education, yet it does not explicitly position Islamic Religious Education as the main research context. This condition indicates a research gap concerning a comprehensive understanding of classroom climate conditions, teacher strategies, as well as supporting and inhibiting factors in the formation of a positive classroom climate in Islamic Religious Education learning at the Madrasah Ibtidaiyah level.

Madrasah Ibtidaiyah Ahmad Maryam Surakarta is an Islamic elementary education institution that possesses distinctive characteristics in the implementation of Islamic values within the learning process. The social environment, students' backgrounds, and the evolving school culture create unique dynamics in the formation of classroom climate. This condition constitutes an empirical context that is academically relevant for enriching international discourse on religious education at the elementary school level.

The first issue examined in this study concerns the actual condition of the classroom climate in Islamic Religious Education learning at MI Ahmad Maryam Surakarta. An understanding of this condition serves as the basis for assessing the extent to which the learning atmosphere supports active student engagement, learning comfort, and the internalization of religious values.

The second issue focuses on teacher strategies in forming a positive classroom climate. Teachers play a central role as classroom managers, moral guides, and role models for students. Pedagogical strategies, interpersonal approaches, and teachers' communication styles constitute essential elements that influence the quality of the classroom climate (OECD, 2020).

The third issue relates to the supporting and inhibiting factors in the formation of a positive classroom climate. Supporting factors may stem from teacher competence, school policies, and the development of a religious school culture. Inhibiting factors may arise from limited facilities, differences in students' characteristics, and administrative pressures related to instructional demands. Identifying these factors is necessary for formulating applicable and practical recommendations.

The novelty of this study lies in the integration of classroom climate analysis within the specific context of Islamic Religious Education learning at the Madrasah Ibtidaiyah level in a comprehensive manner. This study not only captures the condition of classroom climate but also examines teacher strategies and structural factors influencing it within a unified analytical framework.

This research also offers a conceptual contribution by expanding the understanding of classroom climate from the perspective of Islamic religious education, which remains underrepresented in international literature. This approach provides an alternative viewpoint to classroom climate studies that have predominantly focused on general subjects.

The practical contribution of this study is expected to serve as a reference for Islamic Religious Education teachers in developing learning strategies oriented toward the formation of a positive classroom climate. The findings may be utilized by madrasah administrators in formulating more humanistic learning policies that are oriented toward students' holistic development.

Policy-related contributions also constitute an important aspect of this research. The results may serve as a basis for consideration by stakeholders in Islamic education when designing programs to enhance the quality of Islamic Religious Education learning at the elementary level, particularly in aspects related to classroom management and the strengthening of learning climate.

Based on the foregoing discussion, this study demonstrates strong academic and practical relevance within the context of contemporary Islamic education. This research is expected to enrich international scholarship on Islamic Religious Education learning while providing a tangible contribution to the development of educational practices at the Madrasah Ibtidaiyah level.

Method

This study employed a qualitative approach with the aim of obtaining an in-depth understanding of the formation of a positive classroom climate in Islamic Religious Education learning. The qualitative approach was selected because it enables the exploration of meanings, processes, and interactional dynamics occurring in the classroom in a naturalistic and contextual manner that reflects field realities (Creswell & Poth, 2021).

The research design adopted in this study was a case study. This design allows for an intensive examination of a specific educational context, namely Islamic Religious Education learning at Madrasah Ibtidaiyah Ahmad Maryam Surakarta. The case study approach is appropriate for revealing complex educational phenomena that are closely bound to particular social contexts (Yin, 2020).

The objectives of this study were to describe the classroom climate conditions in Islamic Religious Education learning, to analyze teacher strategies in forming a positive classroom climate, and to identify the supporting and inhibiting factors in the formation of a positive classroom climate at Madrasah Ibtidaiyah Ahmad Maryam Surakarta. These objectives were formulated to generate findings that are descriptive-analytical and applicable to the development of instructional practices.

The evaluation model applied in this study refers to the context and process evaluation model. This model was selected because it is capable of assessing learning environment conditions and the strategies implemented by teachers in shaping the classroom climate. Context evaluation was used to examine initial conditions and classroom characteristics, while process evaluation was employed to analyze instructional implementation and ongoing educational interactions (Stufflebeam & Zhang, 2022).

This study was conducted at Madrasah Ibtidaiyah Ahmad Maryam Surakarta. The selection of the research site was based on the madrasah's characteristics, which emphasize the strengthening of Islamic values in learning and the diversity of students' backgrounds. These conditions provide an empirically relevant context for examining the formation of a positive classroom climate in Islamic Religious Education learning.

The research subjects included Islamic Religious Education teachers and students in the classes selected as the research setting. Informants were chosen using purposive sampling by considering their direct involvement in the learning process. This technique was employed to obtain rich and relevant data aligned with the research focus (Miles, Huberman, & Saldaña, 2020).

Data validity was ensured through source triangulation and technique triangulation. Source triangulation was conducted by comparing data obtained from teachers and students, while technique triangulation involved comparing findings from interviews, observations, and documentation. Data credibility was further strengthened through prolonged engagement in the field and peer debriefing (Creswell & Poth, 2021).

Data collection techniques included observation, in-depth interviews, and document analysis. Observation was used to examine teacher–student interactions and the classroom atmosphere during learning activities. In-depth interviews were conducted to explore teachers' and students' perspectives on classroom climate and instructional strategies. Documentation was used to complement the data in the form of instructional materials and relevant school records.

The research procedure began with a preparation stage that included the development of research instruments and the acquisition of research permits. The implementation stage involved field data collection in accordance with the predetermined techniques. The final stage comprised data analysis, conclusion drawing, and the systematic preparation of the research report.

Data analysis was conducted interactively through the stages of data reduction, data display, and conclusion drawing. Data reduction involved selecting information relevant to the research focus. Data display was presented in the form of descriptive narratives. Conclusions were drawn gradually based on patterns and findings that emerged during the analysis process (Miles et al., 2020).

Result

the findings of this study align with recent empirical research showing that religious habituation activities embedded within school routines play a significant role in strengthening students' moral and spiritual dispositions. Studies in Islamic primary education contexts reveal that regular religious practices—such as communal prayers, Quranic recitation, and guided reflections—serve not only as instructional routines but also as mechanisms for internalizing religious values, which contributes positively to the formation of character (Nurizah & Amrullah, 2024; Solihah, Sugara, & Fathoni, 2024). These patterns reflect a growing consensus that habituation practices, when consistently implemented, transform abstract character ideals into lived behavioral

dispositions among learners.

In addition, this study's results reinforce the theoretical proposition that character education is most effective when supported by institutional culture, teacher agency, and structured pedagogical strategies. Research indicates that teacher-led habituation, supported by deliberate curricular planning and a supportive school environment, fosters both cognitive understanding and affective commitment to moral norms among students (Hidayah, Mustaji, & Parhan, 2025). Such evidence highlights the critical role of educators as moral exemplars who guide students beyond cognitive learning toward sustained experiential engagement with character values, thereby affirming the utility of habituation-based pedagogy in cultivating disciplined, ethically grounded learners..

1. Context Evaluation

Context evaluation was conducted to identify the initial conditions of Islamic Religious Education learning and the classroom environment that influence the formation of a positive classroom climate at Madrasah Ibtidaiyah Ahmad Maryam Surakarta.

Table 1. Scores of Context Evaluation Components

No	Context Components	Maximum Score	Obtained Score	Percentage	Category
1	Islamic Religious Education learning needs	20	17	85%	Go od
2	Student characteristics	20	16	80%	Good
3	Classroom learning environment	20	15	75%	Good
4	School culture support	20	18	90%	Very Good
Total		80	66	82.5%	Good

The context evaluation scores indicate that Islamic Religious Education learning is supported by clearly defined instructional needs, conducive student characteristics, and a religious school culture. School culture support obtained the highest score due to the integration of religious routines into daily madrasah activities. The classroom learning environment still requires improvement in terms of physical comfort and classroom management to further support effective educational interactions (Stufflebeam & Zhang, 2022).

2. Input Evaluation

Input evaluation aimed to assess the readiness of resources used in forming a positive classroom climate in Islamic Religious Education learning.

Table 2. Scores of Input Evaluation Components

No	Input Components	Maximum Score	Obtained Score	Percentage	Category
1	Islamic Religious Education teacher competence	20	18	90%	Very Good
2	Instructional materials	20	16	80%	Good
3	Facilities and infrastructure	20	14	70%	Fair

4	School management support	20	17	85%	Good
Total		80	65	81.25%	Good

The results of the input evaluation demonstrate that Islamic Religious Education teacher competence constitutes the dominant factor in forming a positive classroom climate. Teachers possess pedagogical and personal competencies that support a humanistic learning atmosphere. Facilities and infrastructure received the lowest score due to limitations in innovative learning media and classroom spaces that are not yet fully flexible for participatory learning (OECD, 2020).

3. Process Evaluation

Process evaluation was conducted to assess the implementation of Islamic Religious Education learning and the interactions occurring throughout the instructional process.

Table 3. Scores of Process Evaluation Components

No	Process Components	Maximum Score	Obtained Score	Percentage	Category
1	Teacher instructional strategies	20	17	85%	Good
2	Teacher–student interaction	20	18	90%	Very Good
3	Student participation	20	16	80%	Good
4	Classroom management	20	17	85%	Good
Total		80	68	85%	Good

Process evaluation findings indicate that teacher–student interactions occur in a positive and communicative manner. Teachers are able to create a classroom atmosphere that is safe and respectful of students’ diverse opinions. Student participation is categorized as good, although some students remain passive during classroom discussions. Classroom management is implemented consistently and oriented toward the development of religious attitudes (Wang & Degol, 2021).

4. Product Evaluation

Product evaluation aimed to assess the outcomes achieved from the formation of a positive classroom climate in Islamic Religious Education learning.

Table 4. Scores of Product Evaluation Components

No	Product Components	Maximum Score	Obtained Score	Percentage	Category
1	Student learning motivation	20	17	85%	Good
2	Students’ religious attitudes	20	18	90%	Very Good
3	Learning comfort	20	16	80%	Good
4	Active student engagement	20	15	75%	Good
Total		80	66	82.5%	Good

The results of product evaluation indicate that the formation of a positive classroom climate contributes to increased student learning motivation and strengthened religious attitudes. Religious attitudes obtained the highest score due to the integration of Islamic Religious Education

learning with worship routines and moral value internalization. Active student engagement still requires improvement through the use of more collaborative instructional methods (Martin et al., 2022).

5. Recapitulation of CIPP Evaluation Results

Table 5. Recapitulation of the CIPP Evaluation Model

Component	Percentage	Category
Context	82.5%	Good
Input	81.25%	Good
Process	85%	Good
Product	82.5%	Good.

The findings of this study indicate that the formation of a positive classroom climate in Islamic Religious Education learning plays a strategic role in supporting students' academic engagement and religious character development at the elementary madrasah level. Through a comprehensive evaluation approach, the learning environment, instructional practices, and institutional support were shown to contribute meaningfully to the creation of a safe, supportive, and value-oriented classroom atmosphere. These results highlight the importance of aligning pedagogical strategies with students' socio-emotional needs and the religious culture of the school.

Furthermore, the results suggest that teachers' pedagogical competence and interpersonal skills are central to fostering constructive interactions and active student participation in the learning process. A positive classroom climate not only facilitates cognitive understanding of religious concepts but also encourages the internalization of moral and spiritual values. This condition reinforces the view that effective Islamic Religious Education requires an integrative approach that combines instructional quality, classroom management, and character-based learning.

In conclusion, this study provides empirical evidence that a well-established positive classroom climate enhances the overall quality of Islamic Religious Education learning. The findings offer practical implications for educators and school administrators in designing learning environments that promote meaningful engagement, religious attitudes, and sustainable character formation. Future research may further explore innovative instructional models and contextual factors that can strengthen positive classroom climates across diverse educational settings.

In conclusion, this study demonstrates that the formation of a positive classroom climate in Islamic Religious Education learning at Madrasah Ibtidaiyah Ahmad Maryam Surakarta is a decisive factor in fostering students' engagement, moral development, and learning motivation. The findings reveal that a supportive teacher–student relationship, the integration of Islamic values into daily classroom interactions, and the application of participatory and reflective learning strategies significantly contribute to a conducive learning environment. Such an environment not only enhances academic achievement but also strengthens students' religious character and social behavior. Therefore, the establishment of a positive classroom climate should be regarded as a strategic pedagogical foundation in Islamic Religious Education, particularly at the primary education level, to ensure holistic and sustainable learning outcomes.

Discussion

The formation of a positive classroom climate in Islamic Religious Education learning at Madrasah Ibtidaiyah Ahmad Maryam Surakarta demonstrates a strong relationship between learning environment conditions and teachers' pedagogical strategies. The context evaluation findings emphasize the importance of a religious school culture in supporting meaningful learning.

Input evaluation reveals that teacher competence plays a key role in creating a conducive classroom atmosphere. Teachers function as educators, moral guides, and role models who influence students' attitudes and behaviors during the learning process.

Process evaluation indicates that positive educational interactions enhance students' sense of safety and learning comfort. A dialogical classroom atmosphere encourages students to express their opinions and religious experiences more openly.

Product evaluation results suggest that a positive classroom climate contributes to increased learning motivation and the strengthening of religious attitudes. Islamic Religious Education learning influences not only cognitive understanding but also character development.

The findings align with the study by Wang and Degol (2021), which highlights that a supportive classroom climate affects student engagement and social development. These results also reinforce Fraser's (2020) perspective on the role of classroom environments in sustainable learning.

The inhibiting factors identified are primarily related to limitations in learning facilities and variations in student characteristics. These conditions require teachers to demonstrate creativity in managing classrooms in an adaptive and inclusive manner.

This study extends classroom climate research by presenting the context of Islamic Religious Education learning at the Madrasah Ibtidaiyah level. The CIPP evaluative approach provides a systematic and comprehensive overview of the process of forming a positive classroom climate.

Moreover, the empirical evidence from this study affirms that classroom climate functions as a multidimensional construct that significantly shapes students' academic and affective outcomes within Islamic Religious Education. This aligns with recent research suggesting that positive learning environments not only enhance student engagement and motivation but also foster essential psychosocial competencies, such as empathy and ethical reasoning (Heng & Surif, 2021). A climate that emphasizes relational trust, mutual respect, and pedagogical clarity creates conditions under which learners are better positioned to internalize religious and moral values meaningfully.

In addition, the dynamic interaction between teacher practices and students' contextual needs highlights the necessity of intentional instructional design that bridges cognitive and affective domains of learning (Sahin & Akay, 2022). Educators who employ dialogic teaching strategies, culturally responsive pedagogy, and reflective classroom management contribute to the cultivation of a positive classroom climate that extends beyond academic performance to holistic student development. This underscores the imperative for ongoing professional development and institutional support to sustain such climates across diverse educational settings.

Conclusion

Islamic Religious Education learning at Madrasah Ibtidaiyah Ahmad Maryam Surakarta has been conducted within a classroom climate categorized as good based on context, input, process,

and product evaluations.

A religious school culture and teacher competence serve as the primary factors supporting the formation of a positive classroom climate conducive to learning religious values and attitudes.

Communicative instructional strategies and humanistic classroom management play an important role in enhancing students' learning comfort and motivation.

The formation of a positive classroom climate exerts a tangible impact on strengthening students' religious attitudes and engagement in Islamic Religious Education learning.

The findings of this study may serve as a practical reference for teachers and madrasah administrators in developing Islamic Religious Education learning oriented toward the creation of a safe, participatory, and religiously grounded classroom climate.

These findings underscore that a positive classroom climate is not merely a supportive backdrop for learning but constitutes a core pedagogical condition that shapes the effectiveness of Islamic Religious Education. When classroom interactions are grounded in mutual respect, emotional safety, and consistent value reinforcement, learning transcends procedural instruction and becomes a transformative process that cultivates students' religious awareness, moral reasoning, and social responsibility.

Therefore, the sustainability of positive classroom climate formation requires deliberate institutional commitment and continuous professional development for teachers. Strengthening reflective teaching practices, adaptive classroom management, and value-based instructional design will ensure that Islamic Religious Education remains responsive to students' developmental needs while preserving its normative and ethical foundations. These efforts position positive classroom climate as a strategic lever for enhancing both educational quality and character formation in faith-based schooling contexts.

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