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MANAGING STUDENTS' PHYSICAL AND SPIRITUAL CONDITIONS THROUGH CLASSROOM MANAGEMENT IN ISLAMIC EDUCATION: A STUDY OF COASTAL ELEMENTARY SCHOOLS

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ABSTRACT: This study explores the impact of both physical and spiritual classroom conditions, as well as the accessibility of educational resources, on students' motivation to learn within Islamic Religious Education (IRE) in a coastal elementary school environment located in Lamongan, East Java. Existing research extensively covers classroom management in urban and suburban areas. However, few studies investigate how the socio-cultural dynamics of coastal communities interact with classroom management. Specifically, more research is needed on how spiritual and physical classroom environments operate in rural coastal elementary schools. This study adopted a qualitative field research design. Data were collected through non-participant observation, semi-structured interviews, and document reviews. A total of twelve key informants participated, including the school principal, IRE educators, classroom teachers, and upper-grade students. The key

innovation of this investigation is its cohesive framework that connects spatial and physical organization, play-based learning tools, and spiritual practices, specifically designed for the socio-cultural circumstances of coastal learners. The results reveal that a tidy, inviting, and thoughtfully arranged physical environment has a positive effect on students' concentration and emotional health. Additionally, the incorporation of educational games as instructional tools notably lessens feelings of disengagement and ignites intellectual curiosity. In addition, consistent spiritual practices (such as prayers before lessons and enforcing discipline) encourage the assimilation of Islamic principles. As a result, comprehensive classroom management that addresses both physical and spiritual aspects greatly enhances motivation to learn and contributes to character development in coastal elementary educational settings.
Keywords: Classroom management, Coastal elementary school, Islamic Religious Education, Learning motivation, Spiritual habituation,.

ABSTRAK: *Penelitian ini meneliti bagaimana pengaturan kondisi fisik dan spiritual dalam kelas, serta ketersediaan fasilitas belajar, berpengaruh pada motivasi belajar siswa dalam Pendidikan Agama Islam (PAI) di suatu komunitas sekolah dasar yang terletak di pesisir Lamongan, Jawa Timur. Sementara terdapat banyak literatur yang fokus pada pengelolaan kelas di daerah perkotaan, hanya sedikit studi yang menyelidiki hubungan antara dinamika sosial dan struktur masyarakat pesisir serta pengelolaan kondisi fisik dan spiritual di tingkat sekolah dasar. Dengan menggunakan pendekatan kualitatif melalui studi lapangan, data diambil melalui observasi yang tidak terlibat langsung, wawancara terstruktur dengan 12 informan kunci (termasuk kepala sekolah, guru PAI, guru kelas, dan siswa kelas atas), serta analisis dokumen. Inovasi yang jelas dalam penelitian ini terletak pada pembentukan kerangka kerja yang terintegrasi, menghubungkan pengaturan fisik-spasial, penggunaan media permainan edukatif, dan latihan spiritual yang sesuai dengan budaya dan karakter anak-anak di pesisir. Hasil penelitian menunjukkan bahwa pengelolaan lingkungan fisik yang bersih dan fleksibel dapat meningkatkan konsentrasi serta kesejahteraan emosional siswa. Penggunaan permainan edukatif berhasil mengurangi kebosanan dan memicu rasa ingin tahu siswa. Selain itu, pembiasaan spiritual seperti doa bersama dan penerapan disiplin membantu dalam pembentukan karakter religius siswa. Pendekatan pengelolaan kelas yang holistik, yang memperhatikan aspek fisik dan spiritual, terbukti meningkatkan motivasi belajar serta proses pembentukan karakter di sekolah dasar yang di daerah pesisir.*
Kata Kunci: *Pengelolaan kelas, sekolah dasar pesisir, motivasi belajar, Pendidikan Agama Islam, pembiasaan spiritual.*

INTRODUCTION

Education acts as a crucial foundation for developing personal character, intellectual abilities, and ethical awareness.[1] In the realm of primary education, the

[1] Qori Istiqomah Apriliana and Ellen Prima, "Peran Lingkungan Sekolah Dalam Meningkatkan Prestasi Belajar Peserta Didik," Jurnal Pendidikan Guru Profesional 4, no. 1 (2026): 52-61, https://doi.org/10.26877/jpgp.v4i1.3834.

success of teaching methods relies not just on a teacher's knowledge of pedagogy but also significantly on the classroom's physical, structural, and emotional atmosphere.[2] An effectively arranged classroom environment plays a vital role in enhancing students' cognitive engagement, emotional well-being, sense of safety, and their involvement during learning sessions.[3] In Islamic Religious Education (IRE), managing the classroom requires an even broader and more integrated approach that combines spatial and physical layouts, the resources for learning, and spiritual development to instill religious beliefs and moral principles.[4]

Although there is a wealth of scholarly work on classroom management and educational outcomes, a significant amount of this research predominantly addresses ordinary subjects in either urban or suburban educational contexts.[5] For example, Anggraini and Imaniyati (2018) indicate that the facilities for learning, arrangement of desks, and management of the classroom are critical factors influencing students' academic performance and concentration.[6] Atik Binti Saniatin (2015) illustrates through her practical research that successful management of PAI classrooms should include well-organized instructional design, flexible seating options, and varied learning resources to enhance student achievements and development of Islamic values.[7] In a similar vein, investigations conducted by Edgerton and McKechnie (2023) along with Peng et al. (2022) reveal that how students perceive the physical environment of their school and its architectural layout strongly affects their mental involvement and emotional health. Additionally, research regarding learning materials and cognitive motivation by Singh and Manjaly (2022) and Priani et al. (2025) shows that engaging and interactive educational settings stimulate natural curiosity and encourage a deeper understanding of intricate concepts.[8] Safitri et al. (2025) and Nurlianti et al. (2025) further emphasize that a clean physical environment, availability of natural light,

[2]Nasrun Harahap, Afrianti Alyana, Murni Sukmawati, and Maria Ulfa, "Pengelolaan Lingkungan Belajar," JICN: Jurnal Intelek dan Cendikiawan Nusantara 2, no. 6 (2025): 11378-11388.

[3] Nadila Amri, Pajarni, Sari Wahyuni, Miftahir Rizka, and Layyana Syarifah Pane, "Literature Review: Peran Pengelolaan Kelas dalam Menciptakan Lingkungan Belajar yang Kondusif," Aljabar: Jurnal Ilmuan Pendidikan, Matematika dan Kebumian 1, no. 4 (2025): 91-98, https://doi.org/10.62383/aljabar.v1i4.857.

[4] Alya Muadzah, Abdurrohim, and Taufik Mustofa, 'Pengelolaan Kelas Dalam Pembelajaran Pendidikan Agama Islam', *Tabyin: Jurnal Pendidikan Islam*, 6.01 (2024), 91–97 <https://doi.org/10.52166/tabyin.v6i01.606>.

[5] Anggraini, Citra, and Nani Imaniyati. 2017. "Fasilitas Belajar dan Manajemen Kelas Sejumlah Determinan Terhadap Prestasi Belajar Siswa." *Jurnal Pendidikan Manajemen Perkantoran* 2 (2): 196–204. https://doi.org/10.17509/jpm.v2i2.8100.

[6] Valentina Tobia et al., "The Influence of Classroom Seating Arrangement on Children's Cognitive Processes in Primary School: The Role of Individual Variables," Current Psychology 41, no. 9 (2022): 6522-6533, https://doi.org/10.1007/s12144-020-01154-9.

[7] Nurkhalifah, Haifaturrahmah, and Nursina Sari, "Pengaruh Lingkungan Fisik Sekolah Terhadap Motivasi Belajar dan Perilaku Siswa di Sekolah Dasar," Jurnal Pendidikan Guru Madrasah Ibtidaiyah 4, no. 2 (2025): 879-887.

[8] John W. Creswell and J. David Creswell, Research Design: Qualitative, Quantitative, and Mixed Methods Approaches, 5th ed. (Thousand Oaks, CA: SAGE Publications, 2018).

and organized layouts contribute to lowering stress levels and enhancing participation in the classroom.[9]

Nevertheless, there exists a noteworthy gap in research: there are very few investigations that specifically address how classroom management techniques account for both physical and spiritual aspects in coastal elementary education environments.[10] Coastal populations frequently exhibit distinct socio-cultural dynamics and environmental traits, as children grow in open, lively, high-energy, and physically active maritime settings.[11] These sensory experiences in such environments often result in highly active, kinesthetic, or disruptive actions within conventional, inflexible, and lecture-dominated classrooms.[12]

SDN Bluri is situated in the coastal area of Lamongan Regency, East Java, an environment where the daily experiences of students and their cultural backgrounds are significantly associated with maritime and rural life. Initial assessments at SDN Bluri indicate that conventional, lecture-focused PAI teaching frequently results in a lack of interest among students, mental exhaustion, and disengagement in behavior.[13] To tackle these issues, educators at SDN Bluri have adopted a flexible, dual-layered approach to classroom management that integrates adaptable seating arrangements, educational games, and structured spiritual practices (including regular pre-class prayers, brief chapters of the Qur'an recitations, and group reflections on moral etiquette).[14]

In order to fill the identified gap in existing research, this study poses the following specific research inquiries:

1. In what ways do teachers organize the physical classroom setting and learning resources to enhance motivation for learning in IRE at an elementary school by the coast?
2. How are spiritual practices and emotional management incorporated into classroom management strategies to develop students' Islamic character?

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[9] Edward Edgerton and Jim McKechnie, "The Relationship Between Student's Perceptions of Their School Environment and Academic Achievement," Frontiers in Psychology 13 (2023): 959259, https://doi.org/10.3389/fpsyg.2022.959259.

[10] Jonathan Bluteau, Solène Aubenas, and France Dufour, 'Influence of Flexible Classroom Seating on the Wellbeing and Mental Health of Upper Elementary School Students: A Gender Analysis', *Frontiers in Psychology*, 13.May (2022) <https://doi.org/10.3389/fpsyg.2022.821227>.

[11] Nan Gao and others, 'Individual and Group-Wise Classroom Seating Experience: Effects on Student Engagement in Different Courses', *Proceedings of the ACM on Interactive, Mobile, Wearable and Ubiquitous Technologies*, 6.3 (2022) <https://doi.org/10.1145/3550335>.

[12] Jamalia Makmur, Nurqadriani, Harpina, Uswatun Hsanah, 'The Challenges and Solutions of Implementing Differentiated Instruction in Islamic Religious Education at Private Madrasah Tsanawiyah in the Poso Kota Bersaudara District', *Jurnal Pendidikan Agama Islam*, 10.2 (2025), 195–210.

[13] Agnes Nusi et al., "Pengaruh Fasilitas Belajar terhadap Motivasi Belajar Siswa pada Mata Pelajaran IPS Terpadu," Jurnal Pendidikan Sosial Indonesia 3, no. 1 (2025): 23-34, https://doi.org/10.62238/jupsi.v3i1.194

[14] Hui Wang et al., "Teachers' Emotion Regulation and Related Environmental, Personal, Instructional, and Well-Being Factors: A Meta-Analysis," Social Psychology of Education 26, no. 5 (2023): 1321-1355, https://doi.org/10.1007/s11218-023-09810-1.

3. What effects does this combined physical and spiritual classroom management method have on student participation and academic performance in a coastal setting?

The uniqueness of this study stems from its comprehensive look at managing physical space alongside spiritual practices, specifically designed to fit the socio-cultural dynamics of a coastal elementary school community. By merging the use of physical facilities with spiritual habits, this article contributes new empirical perspectives for primary education in rural, coastal, and underprivileged contexts.[15]

METHOD

This study adopted a qualitative field research design. Data were collected through non-participant observation, semi-structured interviews, and document reviews. A total of twelve key informants participated, including the school principal, IRE educators, classroom teachers, and upper-grade students.

The study took place at SDN Bluri, located in the coastal region of Lamongan, East Java. The local populace primarily consists of fishermen, vendors from the coast, and laborers who work in agriculture. The children in this area grow up within an open, expressive, and physically active coastal culture. Grasping this socio-cultural background is essential, as educational methods need to be tailored to the behavioral characteristics and sensory experiences of coastal youth.

Purposive sampling was employed to select informants, ensuring the collection of rich data and pertinent operational information. A total of 12 key informants participated in this research, including: School Principal (P1), Islamic Religious Education (IRE) Teachers (T1, T2), General Classroom Teachers (T3, T4, T5), and Upper-grade Elementary Students (Grades 4–6: S1–S6)

The process of gathering information occurred over a span of three months utilizing three main tools:

1. Semi-Structured Interview Guides: These were created to document educators' teaching methods, strategies for managing emotions, difficulties related to classroom control, as well as students' enthusiasm and views regarding class activities.
2. Observation Checklists: These checklists were employed during classroom observations without participation, serving to note details such as the arrangement of the classroom, cleanliness of the environment, seating layout, incorporation of educational games, student engagement, and morning religious practices.
3. Documentation Analysis: This involved reviewing lesson plans (RPP/Modul Ajar), attendance records for students, images of classroom environments, and journals related to religious practices.

The process of analyzing the data adhered to the interactive structure

[15] Amalia Fasya, Nefi Darmayanti, and Junaidi Arsyad, 'The Influence of Learning Motivation and Discipline on Learning Achievement of Islamic Religious Education in State Elementary Schools', *Nazhruna: Jurnal Pendidikan Islam*, 6.1 (2023), 1–12 <https://doi.org/10.31538/nzh.v6i1.2711>.

suggested by Miles, Huberman, and Saldana (2014), which involved steps of data condensation, presentation, and drawing/validating conclusions. To ensure the reliability of the data, triangulation of sources and methods was performed by methodically comparing interview transcripts with notes from classroom observations and official school records. Ethical standards were upheld with care: authorization was formally requested, informed consent was granted by educators and parents, pseudonyms or codes were applied, and an awareness of cultural considerations was consistently maintained.

RESULTS AND DISCUSSION

Observations conducted at SDN Bluri indicate that the physical environment of the classrooms is effectively organized to enhance natural light availability, ensure proper air circulation, and maintain cleanliness, all of which significantly contribute to students' cognitive focus and physical health.[16] Instructors make use of versatile spatial layouts, adapting the arrangement of seats from conventional single rows for individual assignments to collaborative group formations during interactive Islamic Religious Education (IRE) classes and learning games.[17]

Table : Summary of Physical and Spiritual Classroom Management Elements at SDN Bluri (Field observation and interview data, 2026).

Dimension	Managed Components	Instructional Function	Observed Impact on Students
Physical Facilities	Chairs, desks, whiteboards, educational games	Enables adaptable individual and group learning	Increases comfort, motivation, and concentration
Spatial Layout	Individual desks versus clustered seating arrangements	Encourages critical thought and student interaction	Lowers disinterest, increases active involvement
Spiritual Routines	Prayer before class, recitation of brief chapters	Promotes internalization of	Cultivates respect, tranquility, and

[16] Ratih Meiliani, Haifaturrahmah, and Yuni Mariyati, "Pengaruh Lingkungan Fisik Sekolah Terhadap Motivasi Belajar dan Perilaku Siswa di Sekolah," Pendas: Jurnal Ilmiah Pendidikan Dasar 10, no. 4 (2025): 468-483.

[17] Nadila Amri, Pajarni, Sari Wahyuni, Miftahir Rizka, and Layyana Syarifah Pane, "Literature Review: Peran Pengelolaan Kelas dalam Menciptakan Lingkungan Belajar yang Kondusif," Aljabar: Jurnal Ilmuan Pendidikan, Matematika dan Kebumian 1, no. 4 (2025): 91-98, https://doi.org/10.62383/aljabar.v1i4.857.

	of the Qur'an, adherence to Islamic principles	Islamic values and self-regulation	mutual understanding
Teacher Guidance	Show empathy in instruction, lead games, offer constructive feedback	Fosters a sense of psychological safety and emotional health	Boosts confidence in asking and responding to questions

Field interview information significantly emphasizes the essential importance of adaptable desk setups and interactive learning tools in engaging coastal students.[18] An educator in Islamic Religious Education pointed out the behavioral traits of students from coastal regions as outlined "Anak-anak yang tinggal di tepi laut ini biasanya sangat energik dan mudah merasa jenuh hanya dengan mendengar penjelasan.[19] Maka dari itu, kami mengatur kursi menjadi kelompok kecil dan menambahkan alat permainan pendidikan yang berkaitan dengan Islam. Akibatnya, mereka jauh lebih bersemangat dan konsentrasi". (Wawancara dengan Guru PAI / T1, 12 Februari 2026)

This finding from observations and interviews aligns with what students report about their comfort in the classroom and participation in game-based activities. [20] One fifth-grade student remarked "Saya merasa bersemangat mempelajari PAI ketika terdapat permainan dan kami dapat duduk melingkar bersama teman-teman. Ruang kelasnya bersih, sehingga tidak terasa sempit. " (Wawancara dengan Siswa Kelas 5 / S2, 14 Februari 2026).

Additionally, the spiritual aspect at SDN Bluri is nurtured through organized everyday practices that are embedded in the management of classrooms.[21] Before commencing educational sessions, students routinely engage in the recitation of daily supplications (dua) and brief passages from the Quran (the 30th and final section of the Qur'an, comprising short chapters of the Qur'an), which are led by chosen class leaders (Saniatin 2015). Educators uphold discipline within the classroom by offering constructive and compassionate reminders based on

[18] Nurul Kholiza Priani et al., "Pengaruh Media Pembelajaran Interaktif Terintegrasi PBL Terhadap Peningkatan Kemampuan Berpikir Kritis Pada Materi Sistem Ekskresi," Jurnal Ilmiah Pendidikan Biologi 11, no. 1 (2025): 1-8.
[19] Nurul Kholiza Priani et al., "Pengaruh Media Pembelajaran Interaktif Terintegrasi PBL Terhadap Peningkatan Kemampuan Berpikir Kritis Pada Materi Sistem Ekskresi," Jurnal Ilmiah Pendidikan Biologi 11, no. 1 (2025): 1-8.
[20] Qori Istiqomah Apriliana and Ellen Prima, "Peran Lingkungan Sekolah Dalam Meningkatkan Prestasi Belajar Peserta Didik," Jurnal Pendidikan Guru Profesional 4, no. 1 (2026): 52-61, https://doi.org/10.26877/jpgp.v4i1.3834.
[21] Muadzah, Abdurrohim, and Mustofa.

Islamic principles of etiquette instead of employing strict punitive actions.[22] The principal of the school encapsulated this comprehensive method, "Pengembangan karakter keagamaan tidak dapat sekadar menjadi konsep di atas kertas. Kami menerapkan kewajiban berdoa bersama, melaksanakan salat dhuha secara bergiliran, serta menjaga kebersihan kelas sebagai wujud dari keyakinan. " (Wawancara dengan Kepala Sekolah / P1, 10 Februari 2026)

The results obtained from SDN Bluri indicate that successful classroom management in primary schools situated in coastal areas necessitates a combined focus on both physical organization of space and spiritual development.[23]

To begin with, regarding the arrangement of physical facilities and adaptable spatial configurations, the results closely correspond with findings from Tobia et al. (2022) and Atik Binti Saniatin (2015), who noted that organized spatial setups have a direct influence on how students process information and maintain their focus on tasks. Although traditional single-desk configurations support concentrated efforts during in-depth tasks, cluster seating arrangements encourage group collaboration and peer discussions in game-oriented IRE lessons.[24] This flexibility in spatial arrangements is essential in coastal educational settings, where children exhibit high energy levels that are fostered by the open maritime surroundings.[25] Additionally, Bluteau, Aubenas, and Dufour (2022), along with Qori Istiqomah Apriliana and Ellen Prima (2026), have illustrated that adaptable classroom seating and a well-kept physical environment significantly alleviate psychological stress, enhance emotional health, and improve academic outcomes among primary school students.[26]

Secondly, the thoughtful incorporation of educational tools centered around play sparks students' inherent curiosity and active cognitive involvement.[27] As articulated by Singh and Manjaly (2022), the drive for epistemic curiosity acts as a robust internal motivator, transforming passive reception of information into

[22] Arnis Syanti Nurlianti and Arie Dwi Ningsih, "Meningkatkan Kualitas Pembelajaran melalui Observasi Lingkungan Fisik dan Sosial di RA Baitul Ibadah," Al-Mustaqbal: Jurnal Agama Islam 2, no. 3 (2025): 227-236, https://doi.org/10.59841/al-mustaqbal.v2i3.235.

[23] Nadila Amri, Pajarni, Sari Wahyuni, Miftahir Rizka, and Layyana Syarifah Pane, "Literature Review: Peran Pengelolaan Kelas dalam Menciptakan Lingkungan Belajar yang Kondusif," Aljabar: Jurnal Ilmuan Pendidikan, Matematika dan Kebumian 1, no. 4 (2025): 91-98, https://doi.org/10.62383/aljabar.v1i4.857.

[24] Gao and others.

[25] Makmur, Nurqadriani, Harpina, Uswatun Hsanah.

[26] Citra Anggraini and Nani Imaniyati, 'Fasilitas Belajar Dan Manajemen Kelas Learning Facilities and Classroom Management as a Determinant of the Student Learning Achievement', *Manajerial*, 16.2 (2017), 196–204 <https://www.researchgate.net/publication/333399653_FASILITAS_BELAJAR_DAN_MANAJEMEN_KELAS_SEBAGAI_DETERMINAN_TERHADAP_PRESTASI_BELAJAR_SISWA/link/5cebedb3299bf109da739aef/download>.

[27] Aditya Singh and Jaison A. Manjaly, 'Using Curiosity to Improve Learning Outcomes in Schools', *SAGE Open*, 12.1 (2022) <https://doi.org/10.1177/21582440211069392>.

proactive, self-guided inquiry.[28] This shift prompts learners to embrace profound cognitive techniques over mere rote memorization.[29] Research by Agnes Nusi et al. (2025) and Yohanes Magong et al. (2022) affirmed that suitable educational settings and engaging media significantly enhance the motivation of students to learn.[30] In the domain of Islamic Religious Education, where complex theological and ethical ideas are discussed, game-based methods act as tangible pedagogical links that render abstract ideas easier to grasp, stimulating engagement and retention.[31] This insight strongly supports the conclusions drawn by Priani et al. (2025), Nadila Amri et al. (2025), and Hani Maulida Safitri et al. (2025), who found that interactive learning resources and well-organized classroom environments notably boost student involvement and enhance critical thinking abilities.[32]

Thirdly, concerning the socio-emotional and spiritual atmosphere within the classroom, close physical arrangement and teamwork activities promote both physiological and emotional alignment among learners.[33] Gao et al. (2022) and Nasrun Harahap et al. (2025) demonstrated that seating closely together in groups enhances social interaction and emotional connections. Within the context of Islamic education, this sense of social intimacy fortifies Islamic brotherhood and shared moral responsibility during communal worship and class sessions.[34] Furthermore, the ability of educators to manage their emotions is crucial for fostering a balanced classroom environment.[35] According to Wang et al. (2023) and Nurlianti et al. (2025), instructors who engage in antecedent-focused emotional control establish tranquil, encouraging, and emotionally secure learning spaces. When IRE teachers from coastal areas interact with their students by demonstrating empathy, exhibiting patience, and providing positive feedback, learners are significantly more successful in adopting Islamic moral values (moral etiquette).[36] Beyond pre-class prayers and Qur'anic recitation, the school also implements rotating dhuha prayers (salat dhuha) as part of its spiritual habituation. This practice not only strengthens students' ritual discipline but also cultivates

[28] R. Nurdiana, "Analisis Pengaruh Lingkungan Fisik Kelas Terhadap Minat Aktivitas Belajar Anak Usia Dini," Thufuli: Jurnal Pendidikan Islam Anak Usia Dini 1, no. 1 (2023): 1-7.
[29] Ratih Meiliani, Haifaturrahmah, and Yuni Mariyati, "Pengaruh Lingkungan Fisik Sekolah Terhadap Motivasi Belajar dan Perilaku Siswa di Sekolah," Pendas: Jurnal Ilmiah Pendidikan Dasar 10, no. 4 (2025): 468-483.
[30] Matthew B. Miles, A. Michael Huberman, and Johnny Saldaña, Qualitative Data Analysis: A Methods Sourcebook, 3rd ed. (Thousand Oaks, CA: SAGE Publications, 2014).
[31] Muadzah, Abdurrohim, and Mustofa.
[32] Yohanes Magong, Reza Reza, and Vitria Puri Rahayu, "Pengaruh Fasilitas Belajar Terhadap Motivasi Belajar Mahasiswa Program Studi Pendidikan Ekonomi FKIP Universitas Mulawarman," Educational Studies: Conference Series 2, no. 1 (2022): 193-199, https://doi.org/10.30872/escs.v2i1.1213.
[33] Gao and others.
[34] Fasya, Darmayanti, and Arsyad.
[35] Arnis Syanti Nurlianti and Arie Dwi Ningsih, "Meningkatkan Kualitas Pembelajaran melalui Observasi Lingkungan Fisik dan Sosial di RA Baitul Ibadah," Al-Mustaqbal: Jurnal Agama Islam 2, no. 3 (2025): 227-236, https://doi.org/10.59841/al-mustaqbal.v2i3.235.
[36] Muadzah, Abdurrohim, and Mustofa.

tranquility and God-consciousness (taqwa), which aligns with Azizah, Amin, and Nursikin's (2025) emphasis on the spiritual and emotional dimensions of Islamic education. The rotating schedule further fosters collective responsibility, as students take turns leading and participating in congregational worship, thereby reinforcing the shared moral responsibility embedded in Islamic brotherhood.

This finding is also supported by Azizah, Amin, and Nursikin (2025), who emphasize the importance of a humanistic approach in Islamic Religious Education. Their study highlights that learning should consider not only students' intellectual development but also their spiritual and emotional dimensions. Values such as compassion (rahmah), justice ('adl), and empathy are essential in creating a supportive learning environment. In the context of classroom management at SDN Bluri, these values are reflected in teachers' efforts to provide guidance with patience, show concern for students' conditions, and maintain positive interactions during learning activities. Therefore, classroom management should not only focus on organizing physical facilities and spiritual routines but also consider students' emotional needs and social relationships.[37]

Original Contribution and Community Implications: The main contribution of this research is to demonstrate that managing a classroom in coastal elementary schools is not simply an administrative or technical duty, but rather a practice that is culturally responsive and rooted in socio-spiritual elements.[38] For the community of SDN Bluri and other coastal educational environments in developing areas, these empirical findings indicate that altering physical educational spaces and incorporating established spiritual practices can successfully connect the vibrant socio-cultural backgrounds of students with their academic and character development objectives.[39]

CONCLUSION

This study concludes that teachers at SDN Bluri organize the physical classroom setting and learning resources in deliberate ways to enhance students' motivation to learn Islamic Religious Education (IRE) in a coastal elementary school context. Specifically, educators maintain clean, well-lit, and well-ventilated classrooms, arrange seating flexibly shifting from single rows for individual tasks to clustered group formations for interactive sessions—and incorporate educational games as instructional media. These organizational strategies directly address the energetic and kinesthetic characteristics of coastal students, thereby reducing boredom, increasing comfort, and stimulating cognitive curiosity and active participation in IRE lessons.

[37] 39 Khoridatul Azizah, Moh. Nasrul Amin, and Mukh. Nursikin, "Desain Pembelajaran PAI yang Pluralis, Inklusif dan Humanis: Berbasis Nilai dan Arah Pembaharuan," Madinah: Jurnal Studi Islam 12, no. 2 (2025): 276, https://doi.org/10.58518/madinah.v12i2.3635.
[38] Qori Istiqomah Apriliana and Ellen Prima, "Peran Lingkungan Sekolah Dalam Meningkatkan Prestasi Belajar Peserta Didik," Jurnal Pendidikan Guru Profesional 4, no. 1 (2026): 52-61, https://doi.org/10.26877/jpgp.v4i1.3834.
[39] Fasya, Darmayanti, and Arsyad.

In terms of spiritual practices and emotional management, this study finds that classroom management strategies are systematically integrated with religious habituation and socio-emotional guidance. Teachers embed routine spiritual practices such as pre-class prayers, short Qur'anic recitations led by class leaders, and disciplined conduct grounded in Islamic moral etiquette into daily classroom routines. Simultaneously, teachers manage students' emotions by demonstrating empathy, patience, and constructive feedback, and by offering compassionate reminders rather than punitive measures. This integrated approach cultivates students' Islamic character, including respect, tranquility, mutual understanding, self-regulation, and a sense of Islamic brotherhood.

Regarding the effects of this combined physical and spiritual classroom management method, the study reveals that it positively influences both student participation and academic performance in the coastal setting. The clean, adaptable, and comfortable physical environment, combined with play-based learning tools, significantly increases students' active involvement and engagement during lessons. Meanwhile, consistent spiritual habituation and emotionally supportive teacher guidance foster a positive, religious, and psychologically safe learning atmosphere. Together, these two dimensions reinforce one another, creating a learning ecosystem that is responsive to the socio-cultural dynamics of coastal communities and contributes to improved learning motivation, classroom participation, and academic outcomes.

Furthermore, the findings reinforce that classroom management in coastal elementary schools must be understood as a holistic and culturally embedded practice rather than a purely technical procedure. The integration of physical spatial arrangements, play-based instructional media, and consistent spiritual habituation offers a replicable framework for other rural and coastal elementary schools facing similar socio-cultural challenges, while also contributing to the broader discourse on culturally responsive pedagogy in Islamic Religious Education.

While this study provides foundational empirical insights from a single coastal district (Lamongan Regency), future research should examine how socio-spiritual classroom management affects students' long-term character development, and compare its effectiveness across different ecological contexts (coastal, mountainous, and urban).

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