

PEDAGOGICAL STRATEGIES FOR IMPROVING STUDENT CONCENTRATION IN ISLAMIC EDUCATION CLASSES AT MTs AMALIYAH SECANGGANG

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Abstrak

Rendahnya konsentrasi belajar siswa dalam pembelajaran Pendidikan Agama Islam masih menjadi persoalan penting di madrasah karena berpengaruh terhadap keterlibatan, pemahaman, dan internalisasi nilai-nilai keagamaan. Kajian yang secara khusus menelaah hubungan pendekatan pedagogis guru dengan pengembangan konsentrasi belajar siswa pada konteks madrasah masih relatif terbatas. Penelitian ini bertujuan untuk mendeskripsikan pendekatan pedagogis yang digunakan guru Pendidikan Agama Islam dalam mengembangkan konsentrasi belajar siswa kelas IX di MTs Amaliyah Secanggang. Penelitian ini menggunakan pendekatan kualitatif dengan desain deskriptif. Partisipan penelitian terdiri atas 5 guru Pendidikan Agama Islam dan 40 siswa kelas IX. Data dikumpulkan melalui observasi, wawancara, dan dokumentasi, lalu dianalisis melalui reduksi data, penyajian data, dan penarikan kesimpulan. Hasil penelitian menunjukkan bahwa konsentrasi belajar siswa didukung oleh penerapan pembelajaran aktif, pendekatan kontekstual, variasi metode dan media pembelajaran, serta penguatan aspek spiritual-emosional dalam proses belajar. Selain itu, keteladanan guru dan pengelolaan kelas yang efektif berkontribusi pada terciptanya suasana belajar yang kondusif sehingga siswa lebih fokus selama pembelajaran berlangsung. Temuan ini menegaskan pentingnya strategi pedagogis yang interaktif, adaptif, dan berpusat pada siswa dalam meningkatkan konsentrasi belajar pada pembelajaran Pendidikan Agama Islam.

Kata Kunci: *Pendekatan Pedagogis; Konsentrasi Belajar; Pendidikan Agama Islam; Madrasah; Pengelolaan Kelas*

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Abstract

Low student concentration in Islamic Religious Education remains a significant challenge in madrasahs because it affects participation, comprehension, and the internalization of religious values. Studies that specifically examine how teachers' pedagogical approaches contribute to the development of student concentration in the madrasah context remain limited. This study aims to describe the pedagogical approaches used by Islamic Religious Education teachers to develop the concentration of ninth-grade students at MTs Amaliyah Secanggang. The study employed a qualitative approach with a descriptive design. The participants consisted of 5 Islamic Religious Education teachers and 40 ninth-grade students. Data were collected through observation, interviews, and documentation, and were analyzed through data reduction, data display, and conclusion drawing. The findings show that student concentration is supported by the implementation of active learning, contextual teaching, variation in teaching methods and media, and the reinforcement of spiritual-emotional aspects during instruction. In addition, teacher role modeling and effective classroom management contributed to a more conducive learning atmosphere, enabling students to remain more focused during lessons. These findings highlight the importance of interactive, adaptive, and student-centered pedagogical strategies in improving concentration in Islamic Religious Education classes.

Keywords: Pedagogical Strategies; Learning Concentration; Islamic Religious Education; Madrasah; Classroom Management

INTRODUCTION

Learning concentration is a cognitive ability that enables students to maintain attention on learning materials while minimizing irrelevant distractions. This ability plays an important role in determining the quality of the learning process because students with higher concentration tend to show better comprehension, stronger engagement, and more optimal learning outcomes (Tang, 2025; Rizki, 2024; Daly et al., 2024). Conversely, low concentration can hinder the process of understanding and internalizing knowledge, resulting in passive participation and reduced academic performance (Daly et al., 2024). In the context of Islamic Religious Education, concentration becomes even more important because learning is not limited to cognitive achievement but also involves affective and



spiritual dimensions. Students are expected not only to understand religious content but also to internalize values and apply them in daily life. However, previous findings indicate that low student concentration remains a frequent problem in classroom practice, as reflected in weak attention, limited participation, and students' tendency to be easily distracted during learning activities (Wardani et al., 2024; Brawijaya et al., 2024). This issue is also evident at MTs Amaliyah Secanggang, where several ninth-grade students show limited responsiveness and inconsistent focus during Islamic Religious Education lessons.

Previous studies have demonstrated that student concentration is influenced by both internal and external factors. Internal factors include motivation, emotional condition, interest, mental readiness, and physical condition, while external factors include the classroom atmosphere, teacher-student interaction, instructional media, and teaching strategies (Maulani, 2025; Menganti, 2023; Sari & Dora, 2024). Several studies have also shown that active engagement in learning can improve students' focus because learners become directly involved in classroom interaction and task completion (Sharpe et al., 2025). Likewise, interactive and contextual learning approaches have been found to enhance student engagement and sustain concentration by making lessons more meaningful and relevant to students' real-life experiences (Savina, 2026; Wardani et al., 2024). Nevertheless, most previous studies still discuss concentration in general learning settings or focus broadly on pedagogical competence, rather than specifically examining how pedagogical approaches are applied in Islamic Religious Education within the madrasah context. In addition, the spiritual-emotional dimension that characterizes Islamic Religious Education has not been sufficiently explored in relation to student concentration. This gap provides a strong rationale for the present study.

From an Islamic educational perspective, pedagogical approaches are not merely focused on the transfer of knowledge, but also emphasize methods that are wise, communicative, and humanistic. This is in line with the words of Allah SWT in Surah An-Nahl, verse 125:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ
أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

Meaning: *Invite (people) to the path of your Lord with wisdom and good instruction, and argue with them in the best manner. Indeed, your Lord is the One who knows best who has strayed from His path, and He is the One who knows best who has been guided.*



This study responds to that gap by examining the pedagogical approaches used by teachers to develop student concentration in Islamic Religious Education classes at MTs Amaliyah Secanggang. In line with the pedagogical perspective that effective learning should consider student characteristics, classroom interaction, and meaningful instructional design, teachers are required to apply strategies that are adaptive, communicative, and capable of involving students actively in the learning process (König et al., 2021; Akbar, 2021). More specifically, this study addresses three main issues: how Islamic Religious Education teachers apply pedagogical approaches in classroom instruction, how students' concentration is manifested during the learning process, and what factors support or hinder concentration in learning activities. Through a qualitative descriptive approach, this study seeks to capture classroom realities more comprehensively by focusing on teacher practices, student responses, and the contextual conditions that shape concentration during Islamic Religious Education learning.

This article argues that student concentration in Islamic Religious Education can be strengthened when teachers implement varied, contextual, and student-centered pedagogical approaches supported by spiritual-emotional reinforcement and effective classroom management. Active learning encourages students to participate directly in discussion, questioning, and presentation, while contextual learning helps them connect religious concepts with their daily experiences, making lessons more meaningful and easier to follow (Wardani et al., 2024; Savina, 2026). In addition, the use of varied methods and media can reduce boredom and sustain students' attention, whereas positive teacher role modeling and a conducive classroom atmosphere help create the emotional stability necessary for concentration (Brawijaya et al., 2024; Menganti, 2023). Therefore, this study assumes that pedagogical approach is not merely a teaching technique, but a determining factor that influences how students focus, engage, and learn effectively in Islamic Religious Education classes.

LITERATURE REVIEW

Recent scholarship has responded to the issue of student concentration in learning by examining the relationship between teaching quality, pedagogical competence, classroom interaction, and learner engagement. In general, the existing literature can be mapped into at least three major tendencies. First, a number of studies emphasize teacher competence and instructional quality, arguing that pedagogical competence strongly shapes the effectiveness of classroom learning, student participation, and the overall learning climate (König et al., 2021; Fauziyah



& Andayani, 2022; Dewi et al., 2024). Second, another group of studies focuses on psychological and contextual factors affecting concentration, such as motivation, emotional condition, physical readiness, family support, and classroom environment, showing that concentration is a multidimensional construct influenced by both internal and external variables (Daly et al., 2024; Menganti, 2023; Sari & Dora, 2024; Maulani, 2025). Third, a growing body of research examines instructional approaches and classroom strategies, especially active learning, contextual teaching, differentiated instruction, and varied media, as means to improve student attention and engagement (Paskevicius & Irvine, 2019; Tang, 2025; Sharpe et al., 2025; Savina, 2026; Porta et al., 2026). These tendencies show that the literature has moved beyond a single-factor explanation and increasingly recognizes the interrelationship between pedagogical design and student concentration.

The first tendency in the literature places strong emphasis on pedagogical competence as the main determinant of learning quality. Studies in this stream commonly examine how teachers plan instruction, manage the classroom, assess learning, and adapt teaching to student characteristics. Their central assumption is that effective teaching depends on the professional mastery of pedagogical principles, and that student engagement emerges when teachers demonstrate competence in organizing meaningful instruction (König et al., 2021; Akbar, 2021). Methodologically, this tendency is often associated with competency-based and evaluative approaches, using surveys, classroom observation, and correlational designs to measure links between teacher competence and learning outcomes (Fauziyahl & Andayani, 2022; Dewi et al., 2024). Conceptually, these studies treat teachers as instructional designers whose decisions influence classroom order, motivation, and learner participation. Although this literature is useful in showing that pedagogical competence matters, it often discusses competence in broad and general terms. As a result, specific pedagogical practices that directly support student concentration are sometimes embedded within wider discussions of professionalism and teaching effectiveness, rather than being examined as a distinct research focus, especially within the context of Islamic Religious Education in madrasahs.

The second tendency examines learning concentration from psychological, behavioral, and environmental perspectives. Research in this stream generally conceptualizes concentration as the ability to sustain attention, process relevant information, and resist distraction during learning activities. Scholars have linked concentration to internal factors



such as motivation, emotional intelligence, boredom, fatigue, mental readiness, and interest in the subject, while also identifying external variables such as classroom noise, peer disturbance, parental support, and the physical learning environment (Daly et al., 2024; Menganti, 2023; Sari & Dora, 2024; Maulani, 2025). Thematically, this tendency is concerned with diagnosing why students lose focus and how concentration affects academic performance. Methodologically, these studies often rely on psychological scales, descriptive surveys, case studies, or educational assessments to identify the dominant variables influencing student attention. Their contribution is important because they demonstrate that concentration is not merely a matter of discipline, but a complex outcome shaped by emotional, social, and situational conditions. However, this line of research tends to position concentration primarily as a learner-side issue. Consequently, the pedagogical process itself—particularly how teachers structure interaction, connect material to student experience, and cultivate learning atmosphere—does not always receive sufficient analytical attention.

The third tendency highlights instructional strategies and pedagogical approaches that sustain student attention through active and meaningful learning experiences. This line of research includes studies on active learning, contextual teaching, differentiated instruction, open pedagogy, and the strategic use of media to make lessons more engaging and relevant (Paskevicius & Irvine, 2019; Shikha & Baliya, 2023; Tang, 2025; Porta et al., 2026). Scholars in this stream argue that students concentrate better when they are invited to participate directly, discuss ideas, respond to questions, connect abstract concepts to daily life, and interact with varied learning resources (Sharpe et al., 2025; Savina, 2026). In thematic terms, the focus is not simply on attention as a psychological state, but on how attention is produced through the design of classroom activity. Some recent studies in Islamic Religious Education also show that teacher efforts to vary methods and encourage participation contribute positively to student concentration (Wardani et al., 2024). Methodologically, this tendency is more diverse, employing classroom-based studies, quasi-experiments, and practice-oriented reflections. Even so, much of this literature remains centered on general educational settings and often underexplores the specifically Islamic dimensions of pedagogy, such as spiritual-emotional reinforcement, moral modeling, and the integration of religious values into instructional interaction.

Despite their contributions, these three tendencies still leave an important gap. Studies on pedagogical competence explain the role of

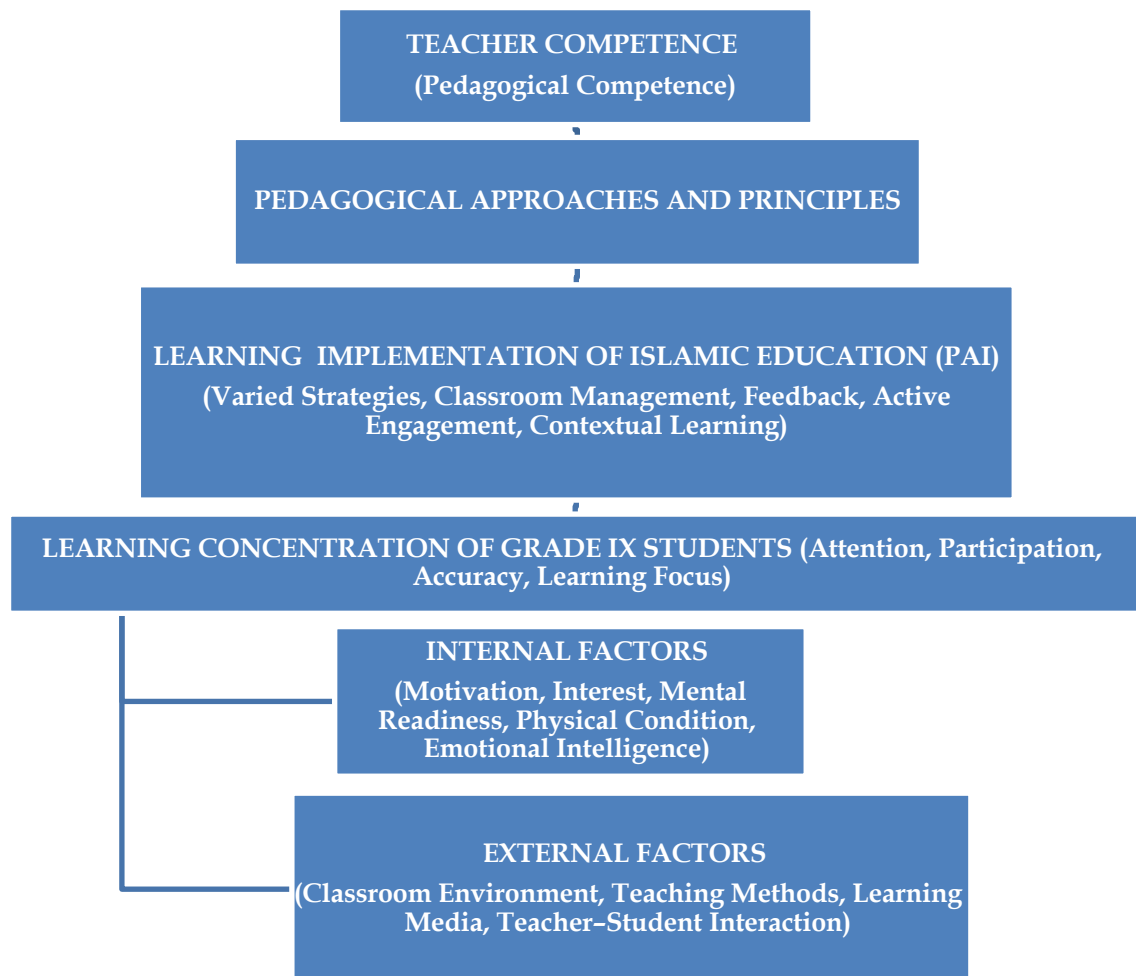


teachers in general terms, but often do not specify which classroom practices are most relevant for developing concentration in Islamic Religious Education. Studies on concentration factors provide useful psychological and environmental explanations, yet they frequently treat concentration as an individual student problem rather than as an outcome shaped by pedagogical interaction. Meanwhile, studies on active and contextual learning demonstrate the value of varied strategies, but many of them overlook the distinctive character of madrasah learning, where concentration is tied not only to cognitive engagement but also to moral, emotional, and spiritual formation (Pai et al., 2024; Wardani et al., 2024). In addition, previous studies tend to be fragmented: some prioritize competence, others prioritize learner psychology, and others prioritize teaching techniques, without adequately integrating these aspects into a single analytical framework. Most importantly, the literature has not sufficiently examined how teachers in Islamic Religious Education combine active learning, contextualization, media use, classroom management, and spiritual-emotional guidance in everyday practice to foster concentration among ninth-grade students in a madrasah setting.

Based on that gap, this study proposes a more focused direction by examining pedagogical approaches as an integrated classroom process for developing student concentration in Islamic Religious Education. Rather than discussing competence abstractly or analyzing concentration solely from the learner's psychological side, this study places attention on how concentration is pedagogically constructed through teacher practice, classroom management, interaction patterns, contextual explanation, and spiritual-emotional support. This perspective is important because Islamic Religious Education involves a holistic learning process in which cognitive understanding, emotional readiness, and value internalization are interconnected (Pai et al., 2024). Therefore, the present study is oriented toward a qualitative and context-sensitive analysis of how teachers at MTs Amaliyah Secanggang design and implement pedagogical strategies that help students remain attentive and engaged during lessons. By doing so, this research offers a new contribution to the literature: it connects pedagogical approach, concentration development, and the specific instructional character of madrasah-based Islamic Religious Education within one analytical frame. In this sense, the study does not merely repeat previous findings, but advances a more integrative understanding of how concentration is developed in actual classroom practice.



Figure 1: Theoretical Framework



RESEARCH METHODS

This study focuses on individual actors and classroom interaction as its primary units of analysis, namely Islamic Religious Education teachers and ninth-grade students involved in the learning process at MTs Amaliyah Secanggang. At the institutional level, the study is situated in one madrasah context, but analytically the emphasis is placed on how teachers' pedagogical approaches are enacted and how students' concentration is manifested during classroom learning. The study employs a qualitative approach with a descriptive design because it aims to explore the phenomenon in its natural setting and to understand the meanings, practices, and experiences that emerge from actual teaching and learning activities. A qualitative orientation is appropriate for this study because the



issue under investigation is not merely measurable in numerical terms, but requires contextual interpretation of interaction, behavior, and pedagogical processes in the classroom. Through this design, the researcher seeks to capture how pedagogical strategies are implemented, how students respond to them, and how concentration develops within everyday learning situations in Islamic Religious Education classes (Aldamen, 2023).

The data in this study were derived primarily from informants and classroom-based documents. The main informants were 5 Islamic Religious Education teachers, while 40 ninth-grade students served as supporting informants to provide information on classroom responses and learning concentration. Additional data were obtained from documents such as lesson plans, classroom notes, student assignments, and teaching materials. Data were collected through a process of participatory observation, semi-structured interviews, and documentation. Observation was conducted to examine teaching practices, teacher-student interaction, and students' concentration during lessons. Interviews were used to obtain in-depth accounts of pedagogical strategies, learning experiences, and factors affecting concentration, using an interview guide as the main instrument. Documentation was used to strengthen and cross-check the field data. Data were analyzed using an interactive analysis model consisting of data reduction, data display, and conclusion drawing, carried out continuously throughout the research process (Reprint & Petre, n.d.). To enhance credibility, the study applied source triangulation, methodological triangulation, and member checking (Bryda, 2023; Friesen, 2023).

RESULTS AND DISCUSSION

Results

The first finding shows that Islamic Religious Education teachers at MTs Amaliyah Secanggang have implemented pedagogical approaches in a planned and systematic manner to address the problem of student concentration in the classroom. Observation notes, interview results, and lesson-related documents consistently indicate that teachers no longer rely on a single lecture-based format, but instead combine several modes of instruction during classroom interaction. What was seen in the classroom was a sequence of activities in which the teacher opened the lesson, stimulated students with questions, invited them into group discussion, and asked them to restate the lesson content orally. What was heard from the interviews also confirms that teachers consciously attempted to make students more active because passive students tended to lose focus more quickly during Islamic Religious Education lessons. What was read from



classroom notes and teaching materials further suggests that lesson delivery was intentionally structured to maintain students' attention. Restated more simply, the data show that concentration was not approached as a spontaneous student trait, but as something that teachers tried to build through deliberate pedagogical design. Three visible patterns emerged from this evidence: planned activity sequencing, increased student participation, and the reduction of monotonous instruction.

More specifically, the data reveal that active learning became one of the strongest pedagogical forms used by teachers to maintain students' attention during learning. In observed classroom practices, teachers organized small-group discussions on topics related to aqidah, akhlak, and fiqh; conducted interactive question-and-answer sessions; assigned students to present in front of the class; and asked stimulus questions before entering the core material. These practices were not incidental, but repeatedly appeared as a consistent pattern in the findings. Information heard from teachers also suggests that such strategies were chosen because students responded more positively when they were directly involved in learning tasks rather than merely listening. In practical terms, this means that students were given responsibility to think, answer, explain, and react during the lesson, which helped sustain their focus. Restated in analytical terms, active learning functioned as a pedagogical solution to passive classroom behavior. From this set of data, at least four tendencies can be identified: direct participation increased attention, collaborative interaction encouraged focus, oral engagement reduced passivity, and task responsibility helped students stay cognitively connected to the lesson content throughout the learning process.

A second dimension of the first finding is the use of contextual teaching, learning media, and spiritual-emotional reinforcement as part of a broader strategy to support student concentration. Classroom evidence shows that teachers connected lesson materials to students' real lives, such as relating honesty to behavior during examinations and linking congregational prayer to worship practices in the local mosque. In addition, teachers used textbooks, worksheets, whiteboards, pictures, and simple visual media to make learning more concrete and less monotonous. Interview-based accounts also indicate that teachers routinely opened and closed lessons with prayer, offered short moral advice, and paid attention to students experiencing difficulty. Restated clearly, the data indicate that teachers did not treat concentration as merely a cognitive matter; they also approached it through relevance, emotional comfort, and moral atmosphere. Several patterns are evident here. First, students concentrated



better when the material felt close to daily experience. Second, media variation reduced boredom and sustained attention. Third, spiritual-emotional practices helped create calmness and readiness to learn. Fourth, concentration improved when students felt guided rather than merely instructed.

The second finding concerns the actual condition of student concentration during Islamic Religious Education learning. Based on classroom observation, students' concentration at MTs Amaliyah Secanggang can generally be categorized as relatively good, although not evenly distributed among all learners. What was seen during the lessons was that many students paid close attention to teacher explanations, responded when asked questions, recorded important points, and were able to complete assigned tasks within the expected time. At the same time, some students still showed fluctuating focus, particularly during longer instructional moments or when their interest in the topic appeared lower. What was heard from supporting informants also indicates that concentration was not fixed, but changed according to the teaching situation and classroom atmosphere. Restated in simpler terms, the results show that student concentration existed on a continuum: most students were sufficiently engaged, while a smaller number were still vulnerable to distraction. Three broader tendencies can be drawn from this evidence: concentration was observable through participation, concentration varied from one student to another, and concentration was strongly connected to how classroom activities were organized at a given moment.

The behavioral indicators of concentration were especially visible in four recurring forms found in the data. First, students listened seriously to teacher explanations and followed the learning flow without excessive off-task behavior. Second, students became more active in answering and asking questions when the teacher encouraged interaction. Third, they completed classroom assignments more accurately and on time when lesson instructions were clear. Fourth, students wrote down important points from the lesson, showing that they were cognitively engaged with the material being taught. These indicators were not presented as abstract assumptions, but emerged from repeated observation and cross-checking with interview and classroom documentation data. Restated analytically, the findings suggest that concentration in this study should be understood as visible learning engagement rather than as an invisible mental state alone. In other words, concentration was identified through observable classroom behavior. Four patterns become clear from this evidence: attentiveness was linked to teacher explanation, participation reflected



cognitive readiness, task completion indicated sustained focus, and note-taking showed selective attention to essential content. Together, these patterns strengthen the conclusion that concentration among students was present and measurable through classroom interaction.

However, the data also show that student concentration was not stable in all situations. Some students occasionally appeared tired, sleepy, less enthusiastic, or easily distracted by peers, especially when the classroom atmosphere became less conducive. Observation findings indicate that attention tended to decrease when the lesson became too long, when interest in particular materials weakened, or when disturbances from classmates occurred. What was heard from interviews confirms that some students experienced concentration difficulties because of physical condition, mood, or lack of attraction to certain topics. This means that concentration should not be interpreted as a permanent student characteristic, but as a dynamic condition affected by the interaction between individual readiness and classroom circumstances. Restated in clearer form, the data suggest that concentration can develop positively, but it remains vulnerable to interruption. Several tendencies appear from this evidence: concentration rose when the learning atmosphere was supportive, concentration weakened when physical readiness declined, peer disturbance disrupted attention, and topic relevance influenced student engagement. Thus, while the general condition of concentration was fairly positive, the findings also reveal its instability and situational nature in actual classroom practice.

The third finding demonstrates that student concentration was strongly supported by the variation of learning methods and media used by teachers. Data from the field show that teachers did not depend entirely on the lecture method, but combined it with discussion, demonstration, religious practice, storytelling containing Islamic values, and the use of visual learning aids. In classroom observations, this combination created a more dynamic instructional rhythm, preventing the lesson from becoming monotonous. Interview information also suggests that teachers intentionally varied methods because students tended to lose attention when the learning process became repetitive. Supporting documents, including teaching materials and lesson structure, further indicate that media were used to clarify abstract concepts and make the material easier to understand. Restated more directly, the evidence shows that concentration improved when students encountered variation in both instructional delivery and learning tools. Four patterns emerged from this result: method variation reduced boredom, media helped concretize



abstract material, dynamic lesson flow sustained attention, and instructional diversity encouraged broader student participation. These patterns confirm that concentration developed more effectively when learning was designed as an engaging process rather than a one-way transmission of content.

Another important part of the third finding is the contribution of the spiritual-emotional approach in creating a learning climate that supports concentration. The data show that teachers routinely integrated prayer before and after lessons, brief moral advice, patient interaction, and personal attention to students who experienced learning difficulties. What was seen in the classroom was not only formal instruction, but also a relational atmosphere in which students were approached with friendliness and care. What was heard from the interviews indicates that this emotional tone helped students feel calmer, more respected, and more prepared to participate in the lesson. In practical terms, the spiritual-emotional approach functioned as a stabilizing element in the classroom, especially in a subject area closely connected to moral and religious formation. Restated analytically, the findings suggest that concentration in Islamic Religious Education is supported not only by cognitive stimulation but also by emotional security and spiritual habituation. Several patterns are identifiable here: prayer created readiness for learning, advice strengthened moral awareness, teacher patience reduced student tension, and caring interaction built emotional comfort. Together, these tendencies show that concentration was nurtured through a pedagogical atmosphere, not solely through instructional technique.

Finally, the data show that teacher exemplarity and effective classroom management were decisive in sustaining student concentration during learning. Observations indicate that teachers established classroom rules, arranged seating to support interaction, managed lesson time according to plan, and reprimanded disruptive behavior in tactful ways. Interviews also suggest that students responded more positively when teachers were consistent, disciplined, and fair in classroom management. In addition, the exemplary behavior of teachers appeared to shape the overall classroom atmosphere, because students tended to imitate orderly and focused conduct modeled by the teacher. Restated in simpler terms, concentration developed not only because teachers used good methods, but also because they created an orderly and trustworthy learning environment. From this evidence, four patterns can be concluded: clear rules minimized disruption, effective time management preserved lesson focus, teacher consistency increased student compliance, and teacher role



modeling strengthened classroom discipline. Therefore, the third finding confirms that concentration was supported by a combination of pedagogical variation, spiritual-emotional reinforcement, and managerial control, all of which worked together as practical solutions to the problem of fluctuating student attention in Islamic Religious Education classes.

Discussion

This study examined how pedagogical approaches used by Islamic Religious Education teachers contribute to the development of student concentration in ninth-grade classes at MTs Amaliyah Secanggang. The findings show that student concentration was not formed automatically, but was supported through a combination of active learning, contextual teaching, variation in methods and media, spiritual-emotional reinforcement, and effective classroom management. In general, the results indicate that students' concentration tended to improve when classroom activities required participation, when the material was linked to daily experience, and when the learning atmosphere was orderly and emotionally supportive. At the same time, the study also found that concentration remained dynamic and uneven, since some students were still easily distracted by fatigue, low interest, peer disturbance, or situational classroom conditions. Thus, the central outcome of this research is that concentration in Islamic Religious Education should be understood as a pedagogically shaped condition rather than merely an individual student trait. These results reaffirm the original focus of the study, namely that the teacher's pedagogical approach plays a significant role in influencing attention, engagement, and learning focus in madrasah classrooms.

The relationship identified in this study can be explained by the fact that concentration develops more effectively when students are cognitively involved, emotionally secure, and situationally supported. Active learning encourages concentration because students are required to answer, discuss, present, and respond, so their attention is continuously directed toward the learning task. Contextual teaching also strengthens concentration because students can more easily understand and retain material that is connected to real-life situations. Likewise, varied methods and media help reduce monotony, making the classroom less predictable and more stimulating for learners. The spiritual-emotional approach further explains why concentration improved in this study, since students who feel calm, respected, and morally guided are more prepared to focus on learning. In addition, effective classroom management minimizes distractions and establishes behavioral order, allowing students to maintain attention more



consistently. In this sense, concentration is not simply a psychological state inside the student, but the outcome of an instructional environment deliberately organized by the teacher. This is why pedagogical strategy, emotional climate, and classroom structure worked together in shaping student focus.

When compared with previous studies, the findings of this research show both continuity and distinction. This study supports earlier arguments that active engagement, contextual learning, and varied instructional strategies can improve student attention and participation (Tang, 2025; Sharpe et al., 2025; Savina, 2026; Wardani et al., 2024). It also confirms findings that classroom atmosphere, pedagogical competence, and teacher management practices influence learning effectiveness and student focus (König et al., 2021; Dewi et al., 2024; Fauziyahl & Andayani, 2022). However, this study differs from much of the previous literature because it does not examine concentration only through general educational variables or through broad discussions of teacher competence. Instead, it shows how concentration is constructed in the specific context of Islamic Religious Education in a madrasah through the integration of cognitive, emotional, spiritual, and managerial dimensions. This is the point of novelty. Earlier studies often separated competence, concentration factors, and teaching strategies into different discussions, whereas this study demonstrates how these elements operate simultaneously in actual classroom practice. Therefore, the present study offers a more integrated explanation of concentration development in madrasah-based learning.

The meaning of these findings becomes clearer when interpreted within the social, educational, and ideological context of madrasah learning. Socially, madrasah classrooms are spaces where teachers are expected not only to deliver subject matter but also to shape student character, discipline, and religious awareness. In such a setting, concentration cannot be reduced to academic attentiveness alone, because it is also connected to students' readiness to receive values and moral guidance. Educationally, the findings suggest that Islamic Religious Education is most effective when pedagogy is dialogic, humane, and responsive to learners' actual conditions. Ideologically, this aligns with the broader principles of Islamic pedagogy, which emphasize wisdom, good counsel, and adaptive communication in teaching. Therefore, the significance of active learning, contextual explanation, and spiritual-emotional support in this study is not incidental; it reflects the deeper orientation of Islamic education toward the integration of intellect, emotion, and ethics. In this sense, the results imply that concentration in Islamic



Religious Education is not merely about keeping students quiet and attentive, but about preparing them to engage meaningfully with knowledge and values at the same time.

These findings also generate important reflections regarding both the function and possible dysfunction of pedagogical practice. Functionally, the study shows that well-designed pedagogical approaches can increase student attention, strengthen participation, improve classroom order, and support the internalization of Islamic values. The integration of active, contextual, and spiritual-emotional approaches enables teachers to build a learning environment that is not only intellectually engaging but also emotionally stable and morally meaningful. However, the results also imply a possible dysfunction when such pedagogical elements are absent or weak. If instruction remains monotonous, overly teacher-centered, and poorly managed, concentration is likely to decline, students may become passive, and the broader goals of Islamic Religious Education may not be achieved effectively. Likewise, if emotional and spiritual dimensions are neglected, learning may become formalistic and lose its transformative power. This reflection shows that pedagogical practice is not neutral: it can either support concentration and meaningful learning or contribute to disengagement and superficial understanding. Therefore, teachers' choices in planning and conducting instruction carry both educational benefits and pedagogical risks.

Based on these results, several practical implications and action-oriented responses can be formulated for improving Islamic Religious Education learning in madrasahs. First, schools should encourage teachers to design lesson plans that systematically combine active learning, contextualization, media variation, and reflective spiritual elements. Second, teacher development programs should not focus only on administrative competence, but also on classroom interaction, emotional sensitivity, and adaptive pedagogical practice. Third, school leaders need to support classroom management improvement by creating a learning culture that values discipline, dialogue, and student engagement. Fourth, curriculum implementation in Islamic Religious Education should provide room for teaching strategies that connect doctrinal content with everyday student experiences so that lessons become more relevant and memorable. At the policy level, madrasahs can formulate internal guidelines or professional mentoring programs that help teachers share good practices for maintaining student concentration. In this way, the findings of this study can be translated into concrete educational action: improving not only



how teachers teach, but also how institutions support the creation of more focused, humane, and meaningful Islamic learning environments.

CONCLUSION

The most important lesson of this study is that student concentration in Islamic Religious Education does not grow by itself, but is shaped through deliberate pedagogical practice. The findings show that concentration develops more effectively when teachers combine active learning, contextual explanation, varied methods and media, spiritual-emotional reinforcement, and orderly classroom management in one integrated instructional process. The value of this finding lies in the realization that concentration is not merely an internal psychological ability of students, but also a pedagogical outcome influenced by how teachers design interaction, present material, and build a learning atmosphere. In the context of madrasah education, this lesson becomes even more meaningful because concentration is closely connected not only to understanding lesson content, but also to internalizing religious values, emotional readiness, and moral discipline. Thus, the wisdom that can be drawn from this research is that effective Islamic Religious Education requires teachers to act not only as transmitters of knowledge, but as facilitators of attention, guides of emotional climate, and role models of disciplined learning behavior.

The strength of this study lies in its contribution to the scientific discussion on pedagogical approaches and learning concentration in the specific context of madrasah-based Islamic Religious Education. Empirically, this study contributes classroom-based data showing that student concentration is supported by a combination of pedagogical, emotional, and managerial dimensions rather than by a single variable alone. Conceptually, the study helps bridge several strands of previous scholarship that often discuss pedagogical competence, learning concentration, and classroom strategy separately. By bringing them together, this research offers a more integrated understanding of how concentration is developed in actual classroom practice. Methodologically, the use of a qualitative descriptive design also becomes a strength because it allows the researcher to capture teacher practices, student responses, and classroom realities in a contextual and naturalistic way. In addition, this study opens a new question for further inquiry: how far can the integration of active, contextual, and spiritual-emotional pedagogy be developed into a more systematic model of Islamic learning that improves both concentration and value internalization among students?

This study also has several limitations that need to be acknowledged as part of its academic boundaries. First, the research was conducted in only



one madrasah, namely MTs Amaliyah Secanggang, so the findings cannot yet be generalized to broader educational settings with different institutional, social, and cultural characteristics. Second, although students were involved as supporting informants, the data remain more strongly shaped by the teachers' perspective, which means that the depth of students' subjective learning experiences has not been fully explored. Third, the limited research time affected the breadth and depth of field exploration, especially in observing variations in concentration across different lessons, classroom situations, and student conditions. These limitations imply that the present study should be understood as a focused and context-specific contribution rather than a final explanation of all factors influencing concentration in Islamic Religious Education. Therefore, future studies need to involve more research sites, expand student-centered data, and consider mixed-methods or comparative designs in order to produce findings that are deeper, broader, and more comprehensive.

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