Vol. 4, No. 4, Desember 2026, pp. 3697-3709
INTERNATIONAL JOURNAL OF
POST AXIAL
FUTURISTIC TEACHING AND LEARNING
https://journal.amorfati.id/index.php/postaxial||ISSN 3025-7549

Teachers' Emotion Regulation in Building Santri's Learning Motivation in Islamic Religious Education Interaction at Ar-Rahmah Islamic Boarding School Petapahan

Abdi Almakhsur [1a*]
[1]Islamic Education, Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia
[a]22490115116@students.uin-suska.ac.id

Article History:
Received:
11-09-2026
Revised:
09-10-2026
Accepted:
10-11-2026

Keywords:
Teacher Emotion Regulation;
Learning Motivation;
Learning Interaction

***Correspondence Address:**
22490115116@students.uin-suska.ac.id

Abstract:
Teachers' emotion regulation is an important aspect of creating conducive learning interaction, particularly in Islamic Religious Education (IRE), which is oriented not only toward academic achievement but also toward the formation of students' character and attitudes. This study aims to describe IRE teachers' emotion regulation in learning interaction, to describe the learning motivation of santri (Islamic boarding school students), and to analyze the role of teachers' emotion regulation in building santri's learning motivation through learning interaction at Ar-Rahmah Islamic Boarding School Petapahan. The study employed a qualitative approach with a case study design. Data were obtained through interviews with three Fiqh teachers, observation of the learning process, a questionnaire administered to 25 santri as descriptive supporting data, and documentation. Data were analyzed using the Miles, Huberman, and Saldaña model, consisting of data condensation, data display, and conclusion drawing and verification. The results show that teachers regulate their emotions through situation selection, situation modification, attentional deployment, cognitive change, and response modulation, reinforced by the values of sabr, hilm, rifq, and rahmah. Santri's learning motivation falls in the moderate category with a mean score of 70.68; 40% of santri are in the high category, 48% in the moderate category, and 12% in the low category. Teachers' emotion regulation contributes to learning interaction that is safe, fair, structured, and non-demeaning, thereby supporting santri's attention, participation, persistence, discipline, responsibility, and learning independence. These findings affirm that teachers' emotion regulation is an important contextual factor in strengthening santri's learning motivation through the quality of learning interaction.

This is an open-access article under the CC–BY-SA license.

Introduction (مقدمة)

Islamic boarding schools (pesantren) are Islamic educational institutions that play a strategic role in shaping the faith, knowledge, morals, and independence of santri. Within the national education system, pesantren have been recognized as part of the national education system that carries out the functions of education, da'wah, and community empowerment through Law Number 18 of 2019 on Pesantren (Panut et al., 2021). Pesantren are responsible not only for providing religious knowledge but also for internalizing Islamic values through education and daily life. In this context, teachers are tasked not only with delivering learning materials but also with guiding, directing, educating, and setting an example for santri. In Islamic Religious Education (IRE), the success of learning cannot be judged solely by santri's ability to understand the material, but also by their engagement, discipline, attitudes, and motivation in the learning process.

Ar-Rahmah Islamic Boarding School Petapahan is an Islamic educational institution in Tapung District, Kampar Regency, Riau Province, with the vision of "realizing a generation that is spiritually firm and intellectually established" (Pondok Pesantren Ar-Rahmah Petapahan, 2026c). As an institution that combines the pesantren system with formal education, teacher–santri interaction takes place intensively in both learning and religious activities. In this study, IRE is used as the context of Islamic religious education, while the research focuses on Grade VII, VIII, and IX Fiqh learning as one of the subjects within the IRE cluster (Pondok Pesantren Ar-Rahmah Petapahan, 2026a, 2026b).

Based on preliminary observation, teachers try to manage learning through instructions, reprimands, and reinforcement, but in some situations they have to repeat instructions when santri's attention declines or the classroom becomes disorderly. Some santri appear unfocused, chat with friends, are passive, and lack confidence when asked to answer questions (Researcher's preliminary observation, April 9, 2026). Interviews with IRE teachers on April 9, 2026 also showed that teachers face various characters and learning responses among santri that can give rise to feelings of disappointment, annoyance, fatigue, anxiety, and impatience (Interview with an IRE teacher, April 9, 2026). However, teachers try not to respond directly with anger; instead, they calm themselves, regulate their intonation, choose words when reprimanding, and understand the santri's condition before responding (Interview with an IRE teacher, April 9, 2026). These conditions indicate that teachers' emotion regulation is an important part of maintaining the quality of learning interaction.

Theoretically, Gross (1998) explains emotion regulation as the process by which individuals influence which emotions they have, when they have them, how they experience them, and how they express them. Teachers who can manage emotions constructively are more likely to create safe and conducive learning interaction. Conversely, reactive emotional responses may disrupt santri's psychological comfort and engagement in learning. Sutton and Wheatley (2003) showed that teachers' emotions are an important part of classroom life because they relate to teacher–student interaction, teaching practices, and the learning climate. The review by Aldrup, Carstensen, and Klusmann (2024) also showed that teachers' emotion regulation is relevant to teaching effectiveness and the quality of teacher–student interaction.

In addition to teachers' emotion regulation, learning motivation is an important aspect of successful learning. Learning motivation relates to the internal and external drives that move students to start, direct, and sustain learning activities (Uno, 2023). From the perspective of Self-Determination Theory, Ryan and Deci (2000) explain three basic psychological needs that support the development of motivation, namely autonomy, competence, and relatedness. In the pesantren context, the need for relatedness is important because the teacher–santri relationship is an integral

part of the educational process. Santri who feel respected, listened to, treated fairly, and given supportive guidance will be in a better psychological condition to participate in learning.

This issue is important because discussions of teacher quality have so far emphasized pedagogical competence, mastery of subject matter, learning strategies, and the assessment of learning outcomes, while teachers' emotion regulation as part of the learning interaction process still needs deeper attention, particularly in the context of Islamic Religious Education in pesantren. Studies on teacher emotions have shown the link between emotions and teaching practices and interaction quality, and studies on teachers' emotion regulation have also developed in various educational contexts. However, studies that specifically position teachers' emotion regulation as a psychopedagogical process in building santri's learning motivation through IRE learning interaction, particularly Fiqh learning in the pesantren environment, still leave room for more contextual investigation.

Based on the above, this study aims to describe IRE teachers' emotion regulation in learning interaction, to describe santri's learning motivation, and to analyze the role of teachers' emotion regulation in building santri's learning motivation through learning interaction at Ar-Rahmah Islamic Boarding School Petapahan. The study focuses on Grade VII, VIII, and IX Fiqh learning as the case study context in order to understand teachers' experiences, strategies, and emotion regulation processes as well as santri's responses in learning interaction.

Method (منهج)

This study used a qualitative approach because it seeks to understand in depth the role of teachers' emotion regulation in building santri's learning motivation through Islamic Religious Education learning interaction at Ar-Rahmah Islamic Boarding School Petapahan. The focus of the study was not to measure relationships between variables statistically, but to explore experiences, interaction patterns, and the psychopedagogical dynamics between teachers and santri in the learning process. This is field research with a case study design. A case study was chosen because the research was conducted at one specific location, namely Ar-Rahmah Islamic Boarding School Petapahan, focusing on teachers' emotion regulation in Fiqh learning interaction.

The research was conducted from March to August 2026. Participants were determined using purposive sampling. The main informants were three Fiqh teachers teaching Grades VII, VIII, and IX, while 25 santri from Classes VII A, VIII A, and IX A served as supporting participants. Participants were selected to obtain data from two perspectives: teachers' experiences and strategies in emotion regulation, and santri's responses to learning interaction and their learning motivation. The data consisted of primary and secondary data. Primary data were obtained through observation, interviews, and a questionnaire administered to participants, while secondary data were obtained from documents relevant to the institutional and Islamic Religious Education learning context at Ar-Rahmah Islamic Boarding School Petapahan.

Data were collected through observation, interviews, documentation, and a questionnaire. Observation was used to see the actual behavior of teachers and santri in the learning process, particularly how teachers manage emotions, give directions, reprimand santri, respond to mistakes, build closeness, and create a learning atmosphere. In-depth semi-structured interviews were conducted to explore teachers' experiences, views, and interpretations of emotion regulation, strategies for managing emotions, challenges in dealing with santri, and efforts to increase santri's learning motivation. Documentation served as a complement to, and a point of comparison for, the observation and interview data. The questionnaire was used as supporting

data to obtain a descriptive picture of santri's learning motivation and their responses to the emotional climate and teacher reinforcement in Fiqh learning. Data were analyzed using the Miles, Huberman, and Saldaña model, consisting of data condensation, data display, and conclusion drawing/verification. Data from observation, interviews, documentation, and the questionnaire were selected based on the research focus, namely teachers' emotion regulation, santri's learning motivation, and IRE learning interaction. The data were then coded and grouped into themes, such as forms of teachers' emotion regulation, teachers' strategies in dealing with santri, teachers' emotional role modeling, santri's responses to teachers' attitudes, and the role of teachers' emotion regulation in building santri's learning motivation. Conclusions were drawn based on the patterns, relationships, and meanings found during the analysis and were continuously verified against field data

Result (نتائج)

This section presents the research findings obtained through interviews, observation, a questionnaire, and documentation, organized around the three research foci: teachers' emotion regulation, santri's learning motivation, and the role of teachers' emotion regulation in building santri's learning motivation. An additional subsection presents the Islamic Religious Education values that appear in teachers' emotion regulation practices. The interpretation of the findings in dialogue with theory is presented in the Discussion section.

Islamic Religious Education Teachers' Emotion Regulation in Learning Interaction

The findings show that teachers' emotion regulation does not occur only when anger has already arisen. Teachers anticipate problems before the lesson, arrange the situation when the class begins to become unconducive, divert attention from emotional triggers, reappraise santri's behavior, and control their expression when giving reprimands. A summary of the emotion regulation practices of the three Fiqh teachers is presented in Table 1.

Table 1. Forms of Fiqh Teachers' Emotion Regulation Practices in Learning Interaction

Emotion Regulation Aspect	Practices Found in the Field
Situation selection	Preparing materials, trigger questions, group assignments, rubrics, and time limits; preparing mentally and spiritually before teaching.
Situation modification	Turning lectures into case discussions, shortening explanations, rearranging groups, giving pauses, using humor appropriately, and approaching santri who begin to disrupt the class.
Attentional deployment	Staying silent for a few seconds, taking a breath, drinking water, walking to the teacher's desk, giving a brief independent activity, and reciting istighfar.
Cognitive change	Considering lack of understanding, lack of confidence, the need for peer acceptance, anxiety, task load, and difficulty managing time as possible causes of santri's behavior.
Response modulation	Keeping a steady tone of voice, choosing neutral words, not labeling santri, and giving consequences that do not embarrass them.
Spiritual resources	Ablution (wudu), prayer, setting the intention right, istighfar, and muhasabah before or after facing emotional situations.

Source: Interview and observation data, 2026.

At the situation selection stage, the three teachers showed fairly strong readiness. They tried to reduce the likelihood of conflict through a clear learning structure, such as prepared materials, trigger questions, group assignments, rubrics, and time limits. Situation modification was also prominent: teachers turned lectures into case discussions, shortened explanations, rearranged groups, gave pauses, used humor appropriately, or approached santri who began to disrupt the class.

When emotions began to rise, teachers diverted their attention by staying silent for a few seconds, taking a breath, drinking water, walking to the teacher's desk, giving a brief independent activity, and reciting istighfar. Teachers also rejected the single interpretation that santri's behavior is always a form of resistance; they considered lack of understanding, lack of confidence, the need for peer acceptance, anxiety, task load, and difficulty managing time. At the response stage, a steady tone of voice, neutral word choice, the prohibition of labeling, and consequences that do not embarrass santri appeared consistently. Overall, strategies applied before emotions fully developed were more dominant than mere expressive suppression.

Spiritual resources also appeared in the teachers' answers. Ablution (wudu), prayer, setting the intention right, istighfar, and muhasabah were used to compose themselves before or after facing emotional situations. When a response was felt to be inappropriate, teachers lowered their intonation again, repeated the message in more appropriate language, apologized, and performed muhasabah.

The strategies used also differed across grades. Structural readiness was more dominant in Grade VII, peer dynamics management was more visible in Grade VIII, while the assessment of responsibility and academic pressure was more prominent in Grade IX.

Santri's Learning Motivation in Islamic Religious Education Learning

The questionnaire results from 25 santri show that learning motivation is, in aggregate, in the moderate category with a mean score of 70.68. A total of 48% of santri are in the moderate category, 40% in the high category, and 12% in the low category, as presented in Table 2.

Table 2. Distribution of Santri's Learning Motivation Categories Based on Questionnaire Results (n = 25)

Motivation Category	Number of Santri	Percentage (%)
High	10	40
Moderate	12	48
Low	3	12
Total	**25**	**100**

Note: Mean learning motivation score = 70.68 (moderate category). Source: Questionnaire data, 2026.

Observation results show that learning readiness, persistence, and responsibility are relatively strong in all three grades, while questioning activeness still needs strengthening. The questioning activeness indicator is in the low category in Grade VII and in the moderate category in Grades VIII and IX. Grade VIII showed high participation in discussions, while Grade IX demonstrated higher responsibility and independence, among others through the use of rubrics, time management, determining how to complete tasks, and more independent improvement.

Observation of santri's responses after teachers gave calm instructions showed a high category in all three grades. However, the questionnaire scores on the aspect of responses to the emotional climate and teacher reinforcement were not the aspect with the highest percentage.

The Role of Teachers' Emotion Regulation in Building Santri's Learning Motivation

The third finding shows that the role of teachers' emotion regulation does not work directly and mechanically, but through the quality of learning interaction. Emotion regulation influences how teachers speak, reprimand, provide help, correct answers, manage conflict, and set consequences. These actions shape santri's emotional experience: feeling safe or threatened, respected or humiliated, capable or incapable, and close to or distant from the teacher. This experience relates to attention, courage, persistence, discipline, and learning engagement.

In Grade VII, when the teacher held back spontaneous responses, changed the activity, and gave corrections safely, santri refocused and were more willing to answer. In Grade VIII, when the teacher stopped a conflict calmly, the discussion could continue and the group task was completed. In Grade IX, when the teacher maintained calmness and consistency in giving consequences, santri were able to accept feedback and carry out improvements more independently.

The role of teachers' emotion regulation appears in four forms. First, it builds psychological safety: santri are more willing to participate when mistakes are not met with insults or labeling, and teachers convey that mistakes are part of learning. Second, it shifts discipline from mere external control toward the formation of responsibility: firmness is retained, but consequences are explained based on rules, evidence, and the level of violation, and teachers distinguish between inability, lack of understanding, pressure, and intentional violation. Third, it provides role modeling: teachers apologize when their reprimand was too harsh. Fourth, it provides conditions for more autonomous motivation: in Grade IX, teachers provided rubrics, deadlines, opportunities to explain situations, and improvement schedules, so that santri had room to understand problems and take responsibility.

Nevertheless, the findings do not show that teachers' emotion regulation automatically produces high motivation in all santri. Three santri were still in the low motivation category and almost half of the respondents were in the moderate category. Questioning activeness also remained low or moderate even though responses to the emotional climate were positive.

Islamic Religious Education Values in Teachers' Emotion Regulation

Practices of ablution (wudu), prayer, setting the intention right, istighfar, muhasabah, patience, gentleness, compassion, and fairness appeared consistently in the answers and behavior of the Fiqh teachers. These elements can be summarized into four main values, namely sabr, hilm, rifq, and rahmah.

The value of sabr appeared as the ability to hold back the urge to react hastily and to remain committed to educational goals. The value of hilm was seen when teachers gave pauses, assessed the context, listened to santri's explanations, and made decisions after their emotions had become more stable. The value of rifq appeared in the use of neutral language, avoidance of labeling, private reprimands for sensitive issues, and correction without embarrassing santri. The value of rahmah was seen in teachers' efforts to understand the reasons behind santri's behavior before giving consequences: a quiet santri was not immediately considered indifferent, a late santri was not automatically regarded as disrespecting the teacher, and a noisy santri was not always interpreted as resisting. Teachers' acknowledgment of an overly raised tone of voice and their apologies to santri were also part of the recovery practice.

Discussion (مناقشة)

This discussion places the field findings in dialogue with emotion regulation theory, learning motivation theory, studies of teacher emotions, and Islamic Religious Education perspectives. The discussion follows the three research foci, supplemented by one synthesis section on the integration of Islamic Religious Education values. The synthesis section is not intended to add research questions or new findings, but to deepen the meaning of the same data.

Teachers' Emotion Regulation from the Perspective of the Process Model of Emotion Regulation

The pattern of teachers' emotion regulation shown in Table 1 is consistent with Gross's (1998) Process Model of Emotion Regulation, which views emotion regulation as a process that can take place at several points in emotion formation, from situation selection, situation modification, attentional deployment, and cognitive change to response modulation. This shows that teachers' emotion management should not be understood merely as the ability to hold back anger after a problem has occurred.

The strength of the three teachers at the situation selection stage is important because strategies applied before an emotional response fully develops are antecedent-focused strategies. The quality of lesson planning can therefore also be part of preventing uncontrolled emotions (Gross, 2015).

The prominent situation modification supports Sutton's (2004) view that teachers regulate emotions not only to feel better, but to maintain teaching effectiveness, relationships with students, and classroom management. In the context of this study, changing the learning method is at once a pedagogical strategy and an emotion regulation strategy: when the source of boredom or tension is changed, the emotional pressure on teachers and santri also decreases.

The cognitive change seen when teachers rejected a single interpretation of santri's behavior is in line with the concept of cognitive reappraisal, namely a strategy that changes the meaning of a situation before an emotional response fully develops (Gross & John, 2003). The dominance of antecedent strategies over expressive suppression is also consistent with the meta-analysis by Wang et al. (2023), which showed that strategies applied before an emotional response fully develops tend to be more adaptively related to classroom conditions, teaching effectiveness, and teacher well-being than strategies that merely suppress the response after the emotion has formed. Thus, the strength of teachers' emotion regulation practices at Ar-Rahmah Islamic Boarding School Petapahan lies in the combination of anticipation, situation change, and reappraisal, not only in the ability to display a calm face.

Nevertheless, response modulation remains important. Taxer and Gross (2018) explain that teachers can regulate emotions for instrumental purposes, namely to achieve other goals such as maintaining order, increasing learning effectiveness, building motivation, and maintaining professionalism. The findings of this study are very close to these instrumental goals because teachers' calmness is used to protect educational goals, not merely to conceal annoyance.

Recovery practices after an inappropriate emotional response also clarify that emotion regulation is not identical to merely hiding emotions. When teachers lower their intonation again, repeat the message, apologize, and perform muhasabah, they not only control their expression but also correct the interaction process. This is important because studies of emotional labor show that surface acting, or changing outward expression without processing the emotional experience, can be associated with emotional exhaustion, whereas more reflective management

gives teachers the opportunity to maintain authenticity and the sustainability of the pedagogical relationship (Wang et al., 2019).

The use of spiritual resources gives a distinctive character to the pesantren context. In Islamic Religious Education studies, emotion regulation is related not only to psychological function but also to the values of sabr, hilm, rifq, rahmah, forgiveness, justice, and role modeling (Nurfitroh et al., 2025). The prohibition against being consumed by anger also has a strong ethical basis in the Islamic tradition, and the hadith in Ṣaḥīḥ al-Bukhārī in the Kitāb al-Adab places anger control as an important part of adab (al-Bukhārī, n.d., hadith no. 6114).

Thus, teachers' emotion regulation in this study can be understood in two layers. The first layer is psychological-pedagogical, namely the ability to recognize, assess, direct, and express emotions proportionally. The second layer is moral-spiritual, namely arranging emotions with an orientation toward trust (amanah), adab, patience, gentleness, and responsibility before Allah. The two layers do not operate separately; rather, spiritual values give teachers a moral reason to hold back impulsive responses and choose more educational actions.

Teachers' emotion regulation in this study should be understood as a dynamic and contextual competence. Teachers of Grades VII, VIII, and IX used different strategies because emotional triggers and santri's needs also differ. This difference shows that the effectiveness of emotion regulation is determined not only by the type of strategy, but also by how well the strategy fits santri's developmental stage and learning situation.

Santri's Learning Motivation from the Perspective of Self-Determination Theory

The distribution of motivation categories in Table 2 prevents the overly simple conclusion that all santri's motivation is already high. The data instead show heterogeneity: some santri have a strong drive to learn, some are fairly developed but still need reinforcement, and a small number need more intensive support.

Conceptually, learning motivation is a driving force that generates, sustains, and directs learning activity (Uno, 2023). Therefore, motivation in this study is read not only from enjoyment of the lesson, but from persistence, courage to try, activeness, responsibility, and the ability to sustain effort when facing difficulty. The observation patterns support this view: persistence and responsibility are relatively strong in all three grades, while questioning activeness still needs strengthening.

The low questioning activeness in Grade VII deserves special attention. A relatively conducive learning atmosphere does not automatically remove the hesitation to ask questions. Santri may still be afraid of being wrong, worried about being laughed at, or choose to wait for the teacher even though the opportunity to ask has been opened. Thus, increasing learning motivation is not enough through creating a calm classroom; teachers also need to provide interaction patterns that explicitly normalize mistakes, give thinking time, use tiered questions, and widen participation opportunities for non-dominant santri.

Self-Determination Theory by Ryan and Deci (2000) helps explain these findings through three basic psychological needs: autonomy, competence, and relatedness. The need for relatedness appears when santri feel respected, listened to, and not embarrassed when making mistakes. The need for competence is supported when teachers give step-by-step guidance, clear correction, opportunities to improve answers, and reinforcement of effort. Meanwhile, the need for autonomy becomes more visible in Grade IX when santri use rubrics, manage time, determine how to complete tasks, and make improvements more independently.

Santri's learning motivation also cannot be separated from the quality of the relationship with the teacher. The meta-analysis by Roorda et al. (2011) showed that the affective quality of

teacher–student relationships is related to learning engagement, and that this relationship is relevant across levels of education. In the context of this study, this pattern is seen when santri refocus more easily, dare to answer, persist in doing tasks, or accept correction after the teacher responds calmly and without embarrassing them. Thus, learning motivation is influenced not only by the content of the Fiqh material but also by the relational experience that accompanies the process of learning that material.

The difference between observation and questionnaire results also needs to be read methodologically. Observation of santri's responses after teachers gave calm instructions showed a high category in all three grades, whereas the questionnaire scores on the aspect of responses to the emotional climate and reinforcement were not the aspect with the highest percentage. This difference need not be seen as a contradiction. Observation records situational responses at particular moments in learning, whereas the questionnaire records more varied individual perceptions and tendencies. Triangulation instead shows that the influence of the emotional climate is real in classroom situations, but the strength of each santri's motivation is still influenced by other personal and social factors.

The differences across grades show that motivation is a developmental process. Grade VII still needs stronger structure, repeated instructions, and protection from social anxiety. Grade VIII begins to show high participation in discussions, but is still strongly influenced by peer relationships. Grade IX shows higher responsibility and independence, although the courage to ask for help or to ask questions is not yet evenly distributed. Pedagogically, these differences imply the need for a tiered motivation strategy. In Grade VII, reinforcement should be directed at a sense of safety to ask questions, clear routines, and stronger scaffolding. In Grade VIII, attention should be given to the quality of peer interaction so that discussions do not turn into mutual ridicule or domination by certain groups. In Grade IX, teachers can widen the space for autonomy through rubrics, transparent deadlines, consultation opportunities, and responsibility for improvement. In other words, the learning motivation to be built must take santri's learning maturity into account, rather than applying a single motivation pattern to all levels.

The Role of Teachers' Emotion Regulation in Building Santri's Learning Motivation through Learning Interaction

The finding that teachers' emotion regulation plays its role through the quality of interaction is consistent with Frenzel et al. (2021), who explain that teachers' emotions are related to students' emotions, cognition, motivation, and behavior through emotional transmission and teachers' instructional and relational behavior. This framework fits the field pattern: when teachers hold back spontaneous responses, change activities, and give corrections safely, santri refocus, discussions can continue, and feedback can be accepted better.

Sutton and Wheatley (2003) long ago affirmed that teachers' emotions are an important part of classroom life because they influence interaction, teaching strategies, and the learning climate. A more recent systematic review by Aldrup et al. (2024) also positions teachers' emotion regulation as relevant to teaching effectiveness and the quality of teacher–student interaction. The findings of this study strengthen both lines of research in the context of Islamic Religious Education in pesantren: emotion management does not stand outside pedagogical competence, but helps determine how pedagogical competence is experienced by santri.

The role of emotion regulation in forming psychological safety relates to the needs for relatedness and competence in Self-Determination Theory (Ryan & Deci, 2000). When teachers convey that mistakes are part of learning, santri receive a signal that their self-worth does not depend on always giving correct answers, so they are better able to sustain effort and accept feedback. In terms of discipline, from an Islamic education perspective, explaining consequences

based on rules and evidence is closer to the cultivation of adab than to punishment oriented toward venting emotions.

The role modeling of teachers who apologize when their reprimand was too harsh brings emotion regulation together with moral education (akhlak), because it gives a lesson that is hard to obtain through lectures alone: that a person in authority is still obliged to correct themselves. The value of sabr does not stop at the ability to stay silent when angry, hilm does not only mean looking calm, rifq is not gentleness without limits, and rahmah does not mean tolerating violations. The four function together so that firmness remains oriented toward santri's improvement. In addition, when teachers do not rush to give punishment, emotion regulation is related to learning independence because santri are not moved merely to avoid the teacher's anger, but are also guided to regulate their own actions.

These findings can also be read through the prosocial classroom framework. Jennings and Greenberg (2009) position teachers' social-emotional competence as the foundation for supportive teacher–student relationships, effective classroom management, and a classroom climate conducive to learning. The research data show a similar pattern: teachers' ability to manage tension does not stop at the teachers' own emotional state, but is translated into how they give corrections, manage conflict, arrange activities, and maintain educational relationships. Emotion regulation therefore acts as a bridge between teachers' personal competence and santri's learning experience.

This pattern also strengthens the position of teacher–santri interaction as an important mechanism in forming learning engagement. Positive relationships are related to engagement, whereas negative relationships can become obstacles to engagement (Roorda et al., 2011). In the field data, reprimands that do not attack self-esteem, opportunities to explain one's circumstances, and a personal approach are concrete forms of such positive relationships. Therefore, the role of teachers' emotion regulation in motivation is better understood as a relational process: emotions are managed, interaction becomes safer and fairer, and santri then gain conditions that support their engagement in learning.

However, the findings of this study do not support the claim that teachers' emotion regulation automatically produces high motivation in all santri. This is an important limit to interpretation. Teachers' emotion regulation can be positioned as a relational factor that strengthens learning conditions, but motivation remains the result of interaction among santri's internal factors, social support, peer characteristics, academic experience, the meaning of learning, and the pesantren context.

Integration of Islamic Religious Education Values in Teachers' Emotion Regulation

Fiqh learning in pesantren has a character different from learning that is oriented only toward cognitive achievement. Teachers not only convey Islamic legal rulings but are also seen as figures who display adab in speaking, reprimanding, giving punishment, and correcting mistakes. Therefore, the practices of ablution (wudu), prayer, setting the intention right, istighfar, muhasabah, patience, gentleness, compassion, and fairness cannot be placed as additional elements separate from emotion regulation. These elements form a moral framework that gives direction to how teachers use psychological strategies in learning.

Sabr does not mean that teachers tolerate violations, but that they guard themselves so that firmness does not turn into venting. Hilm strengthens the dimension of consideration and maturity of response, not merely calmness of expression. Rifq, in turn, has a strong basis in the hadith of the Prophet affirming that Allah loves gentleness and gives to gentleness what He does not give to harshness (Muslim, n.d., hadith no. 2593). In the educational context, rifq does not

remove firmness. Rather, gentleness functions as a way of delivering firmness with dignity, so that santri know the boundaries of behavior without losing their sense of safety and self-esteem.

The way teachers interpret santri's behavior in line with the value of rahmah is consistent with Islamic Religious Education studies that place emotion regulation in relation to patience, gentleness, forgiveness, justice, and role modeling (Nurfitroh et al., 2025). At this point, rahmah is not a permissive attitude, but a care that keeps disciplinary action oriented toward improvement.

The integration of sabr, hilm, rifq, and rahmah also gives special meaning to the recovery process. When teachers acknowledge an overly raised tone of voice or apologize, this does not lower their authority but demonstrates moral responsibility. The prohibition against being consumed by anger found in the hadith tradition reinforces that self-control is part of a Muslim's adab. Thus, IRE teachers' emotion regulation in this study can be described as a psychopedagogical practice rooted in Islamic ethics: teachers manage emotions not merely to keep the class calm, but so that educational actions remain in line with the values they teach (al-Bukhārī, n.d., hadith no. 6114).

Conclusion (خاتمة)

Based on the results and discussion concerning teachers' emotion regulation in building santri's learning motivation in Islamic Religious Education learning interaction at Ar-Rahmah Islamic Boarding School Petapahan, several conclusions can be drawn. First, IRE teachers' emotion regulation is dynamic and contextual. Teachers are able to recognize emotions and their triggers, control spontaneous responses, change learning situations, reappraise santri's behavior, and express firmness proportionally. Emotion regulation is also reinforced through spiritual practices such as prayer, ablution (wudu), istighfar, and muhasabah, as well as the application of the values of sabr, hilm, rifq, and rahmah; teachers' emotion regulation is thus part of psychological and pedagogical competence as well as role modeling in Islamic education.

Second, santri's learning motivation is in the moderate category overall but is not evenly distributed across all santri. The questionnaire results from 25 santri show that 40% are in the high category, 48% in the moderate category, and 12% in the low category, with a mean score of 70.68. Observation results also show that learning readiness, persistence, and responsibility are relatively good, while questioning activeness still needs strengthening, especially in Grade VII.

Third, teachers' emotion regulation plays a role in building santri's learning motivation through positive learning interaction. Teachers' calm and fair attitudes, their avoidance of embarrassing santri, and their ability to give reprimands and consequences proportionally help santri feel safe and become more focused, willing to participate, persistent, disciplined, responsible, and more independent in learning. However, teachers' emotion regulation is not the only factor determining learning motivation, because santri's motivation is also influenced by self-confidence, peers, study habits, ability to understand the material, and the pesantren environment.

Bibliography ((مراجع

Aldrup, K., Carstensen, B., & Klusmann, U. (2024). The role of teachers' emotion regulation in teaching effectiveness: A systematic review integrating four lines of research. *Educational Psychologist, 59*(2), 89–110.

al-Bukhārī, M. I. (n.d.). *Ṣaḥīḥ al-Bukhārī: Kitāb al-Adab, Bāb al-Ḥadhar min al-Ghaḍab* (hadith no. 6114).

Frenzel, A. C., Daniels, L. M., & Burić, I. (2021). Teacher emotions in the classroom and their implications for students. *Educational Psychologist, 56*(4), 250–264. https://doi.org/10.1080/00461520.2021.1985501

Gross, J. J. (1998). The emerging field of emotion regulation: An integrative review. *Review of General Psychology, 2*(3), 271–299. https://doi.org/10.1037/1089-2680.2.3.271

Gross, J. J. (2015). Emotion regulation: Current status and future prospects. *Psychological Inquiry, 26*(1), 1–26. https://doi.org/10.1080/1047840X.2014.940781

Gross, J. J., & John, O. P. (2003). Individual differences in two emotion regulation processes: Implications for affect, relationships, and well-being. *Journal of Personality and Social Psychology, 85*(2), 348–362. https://doi.org/10.1037/0022-3514.85.2.348

Jennings, P. A., & Greenberg, M. T. (2009). The prosocial classroom: Teacher social and emotional competence in relation to student and classroom outcomes. *Review of Educational Research, 79*(1), 491–525. https://doi.org/10.3102/0034654308325693

Muslim ibn al-Ḥajjāj. (n.d.). *Ṣaḥīḥ Muslim: Kitāb al-Birr wa al-Ṣilah wa al-Ādāb, Bāb Faḍl al-Rifq* (hadith no. 2593).

Nurfitroh, F., et al. (2025). Regulation of emotions in the context of Islamic religious education and modern psychology. *DIMAR: Jurnal Pendidikan Islam, 6*(2), 216–227. https://doi.org/10.58577/dimar.v6i2.389

Panut, P., Giyoto, G., & Rohmadi, Y. (2021). Implementasi Undang-Undang Nomor 18 Tahun 2019 tentang pesantren terhadap pengelolaan pondok pesantren [Implementation of Law Number 18 of 2019 on pesantren regarding the management of Islamic boarding schools]. *Jurnal Ilmiah Ekonomi Islam, 7*(2), 816–828.

Pondok Pesantren Ar-Rahmah Petapahan. (2026a). *Dokumentasi data guru Pondok Pesantren Ar-Rahmah Petapahan tahun pelajaran 2025/2026* [Teacher data documentation of Ar-Rahmah Islamic Boarding School Petapahan, academic year 2025/2026; internal document obtained June 6, 2026].

Pondok Pesantren Ar-Rahmah Petapahan. (2026b). *Dokumentasi kurikulum Pondok Pesantren Ar-Rahmah Petapahan tahun pelajaran 2025/2026* [Curriculum documentation of Ar-Rahmah Islamic Boarding School Petapahan, academic year 2025/2026; internal document obtained June 7, 2026].

Pondok Pesantren Ar-Rahmah Petapahan. (2026c). *Profil Pondok Pesantren Ar-Rahmah Petapahan* [Profile of Ar-Rahmah Islamic Boarding School Petapahan; official website, accessed June 25, 2026].

Roorda, D. L., Koomen, H. M. Y., Spilt, J. L., & Oort, F. J. (2011). The influence of affective teacher–student relationships on students' school engagement and achievement: A meta-analytic approach. *Review of Educational Research, 81*(4), 493–529. https://doi.org/10.3102/0034654311421793

Ryan, R. M., & Deci, E. L. (2000). Self-determination theory and the facilitation of intrinsic motivation, social development, and well-being. *American Psychologist, 55*(1), 68–78.

Sutton, R. E. (2004). Emotional regulation goals and strategies of teachers. *Social Psychology of Education, 7*(4), 379–398. https://doi.org/10.1007/s11218-004-4229-y

Sutton, R. E., & Wheatley, K. F. (2003). Teachers' emotions and teaching: A review of the literature and directions for future research. *Educational Psychology Review, 15*(4), 327–358.

Taxer, J. L., & Gross, J. J. (2018). Emotion regulation in teachers: The "why" and "how". *Teaching and Teacher Education, 74*, 180–189. https://doi.org/10.1016/j.tate.2018.05.008

Uno, H. B. (2023). *Teori motivasi dan pengukurannya: Analisis di bidang pendidikan* [Theory of motivation and its measurement: An analysis in the field of education]. Bumi Aksara.

Wang, H., Burić, I., Chang, M.-L., & Gross, J. J. (2023). Teachers' emotion regulation and related environmental, personal, instructional, and well-being factors: A meta-analysis. *Social Psychology of Education, 26*, 1651–1696. https://doi.org/10.1007/s11218-023-09810-1

Wang, H., Hall, N. C., & Taxer, J. L. (2019). Antecedents and consequences of teachers' emotional labor: A systematic review and meta-analytic investigation. *Educational Psychology Review, 31*(3), 663–698. https://doi.org/10.1007/s10648-019-09475-3