Motivation contribution to religious learning behavior during the covid pandemic

Adi Atmoko[1]*, Masyhuri Machfudz[2], Rosichin Mansur[2], Augusto Da Costa[3]
[1]Universitas Negeri Malang, [2]Universitas Islam Malang, [3]Instituto Superior Crista Timor Leste
*Corresponding Author: adi.atmoko.fip@um.ac.id

ABSTRACT

The Indonesian Minister of Education designed the 2013 school curriculum (K13) to activate students' learning behavior but there is low-intensity research in it. Hence, this study aims to explain the contribution of achievement, affiliation, power, and religious motivation to learning behavior in Islamic Religion that applies K13 during the pandemic in adolescent students. It employed a causal relationship-explanation design involving 201 samples selected through random stratification representing 795 student population aged 13-16 years, grades 7th, 8th, and 9th from 26 parallel classes. Data were collected through a five scales test for item validity ≥ 0.3 and Cronbach Alpha reliability by 0.6 - 0.904, and then analyzed via multiple regression. The results showed that the theoretical regression model was empirically fit (sig F (201) = 0.000 < 0.05). The contribution of the four predictor motivations in the model together was 72.9 percent on learning behavior. Achievement, affiliation, and religious motivation could contribute in increasing learning behavior, but power motivation demonstrated otherwise. Consequently, teachers need to guide adolescent students to increase achievement motivation, religion, and affiliation but reduce power motivation at an ideal level to improve student learning behavior.

Keywords: learning behavior, motivation, pandemic period, teenage students

INTRODUCTION

The success A very clear purpose in Educational Psychology is to give tomorrow's teachers the intellectual grounding and practical strategies they will need to be effective instructors, and one point important is motivating students to learn (Slavin, 2018). In line with that, Islamic religious education in Indonesia aims to form a complete human being who has Qur'anic morals that are wise in the dimensions of religion, culture, and science (Gunawan, 2014). Policy wise, the curriculum 2013 (K13) for Junior High School level described the objectives of religious education in the form of 4 core competencies, namely (1) spiritual competence, (2) social competence, (3) knowledge competence, and (4) skills competence (Ahsan, Sumiyati, & Mustahdi, 2016). Teachers are also believed to have implemented various learning methods according to K13 that enable students to observe, ask questions, explore, associate, and communicate. Learning activities are not only in the classroom, but also in the schoolyard, the surrounding environment, and the mosque.

The results of Saputra's research (2013) show that: (1) the implementation of K13 Islamic religious subjects a public junior high school in Yogyakarta has been declared to have gone well, (2) the response of grade 7th teachers is very supportive, (3) teacher's professional and pedagogical readiness for the implementation of the K13 declared ready. Meanwhile, Mustaqim (2019) showed that the Islamic religious education syllabus, core competencies, a map of the teaching materials, and learning activities are considered capable of overcoming the religious intolerance

problems. Thus, research has shown that in terms of educational practice and policy, Islamic Education has been in allignment with the empirical evidence.

Another interesting aspect to examine is the available textbooks for this subject. The presentation of compulsory Islamic religious textbooks in junior high schools uses the active learning mindset in K13, namely observing, asking, exploring, associating, and communicating. Each chapter always begins with the presentation of a concept map containing four competencies. Then, each chapter in succession always contains (a) an event that needs to contemplate, (b) Islamic dialogue activities that need to observe, (c) pearls of Islamic treasures related to 4 competencies, (d) a lesson that reflected, (e) stories or praiseworthy stories, (f) chapter summaries, and ends with (g) exercises on multiple-choice questions and essays, individual and group assignments intended to invite students to practice chapter content, and (h) note for parents. Determination of competence, teaching materials, learning methods, and evaluation techniques are integrated to achieve the goal, pious students, have faith, have a noble character, and have superior personal characteristics. Technically, it presented the textbooks with interesting rubrics, using simple language, enjoyable even though the students read frequently. Those textbooks used persuasive and argumentative sentences according to the level of development of junior high school students to encourage the habituation of Islamic attitudes and behaviors in everyday life (Ahsan et al., 2016)

In terms of learning design in K13, Slavin, (2018) states that teachers need to be aware of expectations, diversity, developmental tasks. These could help students to succeed in facing and resolving their identity crisis. To foster such requirements, teachers need: (1) to provide properly opportunities for students to discuss and resolve moral dilemmas, (2) to create classroom activities that promote a positive social climate, altruistic behavior, and minimize unhealthy competition, (3) to involve parents by linking school and home activities that foster positive socioemotional behavior of students and controlling negative behavior.

However, during the covid-19 pandemic, this learning could not be fully implemented. The pandemic also affects the psychological condition of students (Hu, Chiu, Leung, & Yelland, 2021a; Li et al., 2021; Liang et al., 2020; Munir, Saeed, Shuja, & Aslam, 2021; Quintiliani, Sisto, Vicinanza, Curcio, & Tambone, 2021; Wang & Zhao, 2020), causing schools to close, and learning around the world to be carried out from home (Bubb & Jones, 2020; Daniel, 2020; McKune et al., 2021; Viner et al., 2020; Yamamura & Tsustsui, 2021). From April 2020 to May 2021, most of the learning is carried out by learning from home (*belajar dari rumah/BDR*) using the internet network in accordance with the Joint Decree of the Ministry of Education and Culture, Ministry of Religious Affairs, Ministry of Health, and Ministry of Home Affairs of the Republic of Indonesia (2020). Since the pandemic period, teachers have carried out learning through online media, including social media. Regular classes have been changed by the teacher into virtual classes in the form of social media groups according to their respective subjects. The teacher sends learning materials, opens a question-and-answer forum, gives assignments, and then collects student performance in the form of task evaluations and/or test questions. Communication space is limited to the group forums, and there are very few face-to-face meetings.

The fact that the learning behavior of some students is not optimal, and the problem of online learning worries the effectiveness of Islamic religious learning objectives. The initial data collection to a group of students showed information was obtained that there were students who rarely paid attention to the teacher's explanations and were less serious in doing the teacher's assignments, there were even students who manipulated the recap of task activities. This information is also in line with the experience of religion teachers that about 7% to 15% of the number of students in one class are still late for online classes, are less active, and do not practice prayer. This condition is also found by Bali & Musrifah (2020), that the problems of online learning are interesting in learning, honesty, sense of responsibility, discipline, and assessment of student skills. From the parent's side, the findings of Istikomah, Churahman, & Romadlon (2020) lead to 5 problems, namely (1) difficulties accompanying their children's learning, (2) too much study load making it difficult to understand the material, (3) internet quota and network problems, (4) limitations of media, and (5) children participation in learning from home.

The Islamic religious learning process contains four types of processes. First, the composed curriculum acts as a "vehicle" aimed at mastering the subject matter. Secondly, it consists of actualizing Islamic religious knowledge through worship because in Islam, seeking knowledge is mandatory and becomes the essential basis of the faith. The third type is the expected social interaction process involving teachers, students, and parents that creates a cohexive social bond. Finally, this type of social interaction can be projected to form a mutual influence in the social structure.

Based on these 4 types of processes, it can be estimated that the motivation to learn religion in students also varies. The types of formed motivation are to (1) pursue achievement, (2) make more friends, (3) influence other people, and (4) seek God's pleasure as the core message of religious learning (da Costa, Hanurawan, Atmoko, & Hitipeuw, 2019). Such estimates that the motivation to learn religion in students also varies. McClelland, (1987) identified 3 strong motivations in humans, namely achievement, power, and affiliation. Raeisi (2012) showed that relative autonomous motivation significantly affected the level of good study strategy of 0.351 (p < 0.001), which in turn affected the more study effort of 0.248 (p < 0.001) and affect academic performance (GPA) of 0.199 (p < 0.001). Hence, learning motivation can be assumed to be moderated by several other forms of sub-motivational constructs.

On the other hand, psychological figures such as Carl Jung, Eric Erikson, Gordon Allport, and Abraham Maslow in Ezalia et al., (2020) also admit that religion or religiosity is one of the most powerful drivers of human behavior, not only for religious rituals but also for "worldly" behavior that is able to guide humans in achieving human excellence. Educational psychology is the branch of psychology that specializes in understanding teaching and learning in educational settings, and as a scientific discipline, educational psychology aims to provide teachers with research knowledge that teachers can effectively apply to teaching situations that will enhance the understanding of the factors that influence student learning (Santrock, 2018). This study aims to examine hipothetically the powerful religious motivation (drive) to the learning behavior, together with these four aspects of motivation, espescialy during the pandemic Covid-19. Motivation perspectives from McLelland (three) plus from psychological figures (religious drivers/motivation) need to be scrutinized further. The finding is expected to contribute new perspective in psychological education about effective teaching and learning in the religion-based school setting, like Indonesia, as there has been dearth of discussion about religious motivation in the field of educational psychology.

In the other hand, motivation to learn is likely to be disturbed by increasingly sophisticated information technology that easily accessible via mobile phones used by almost all students. There are contents of information that are interesting and positive for education and teaching-learning, but also useless and detrimental ones. The phenomenon of flooding information includes unfavorable contents may cause teenage students to experience confusion in dealing with their environment and motivations. It may have also contaminated their motivation and learning behaviors. This situation is understandable because the stages of development of junior high school adolescents are still searching for identity status (identity diffusion). Therefore, this study is relevant in order to explain the contribution of achievement, affiliation, power, and religious motivation to religion learning behavior.

METHOD

This This study employed an explanatory causal relationship study (Gall, Borg, & Gall, 2003) to explain the contribution of motivational predictor variables to the criterion variables of student learning behavior in religious learning. The target population was 795 students consisting of 380 males and 415 females at a public junior high school in Malang, East Jave, Indonesia. The were selected with the following criteria: (1) between the ages of 13-16 years which according to Marcia (1993) and Santrock (2018) is an early adolescence period, (2) being in 3 levels of grades 7, 8, and 9, enrolled in 26 parallel classes 7a-i, 8a-i, and 9a-i, (3) currently taking Islamic religious subjects in their respective classes offline and online, which (4) attending a class using the 2013 Curriculum in conditions of the covid-19 pandemic. The sample was 25% of the population, 201

students were selected by simple random stratification using the lottery paper technique resulting in 7 or 8 students who become representatives in each parallel class.

Validity intrument tested through by item-total correlation analysis with criteria ≥ 0.3 on all scales. Reliability tested through Alpha Cronbach Reliability with minimum criteria of 0.6 (Cronbach, 1990), and five scales have met the criteria: achievement motivation scale (0.828), affiliation motivation scale (0.848), power motivation scale (0.6), religious motivation scale (0.904), and learning behavior scale (0.891).

In a pandemic, the researchers collected data online via google form assumed not to reduce the quality because all students are used to taking lessons and doing school assignments online. The scale in the google form is distributed through the WhatsApp (WA) group in every 26 parallel classes by the teacher. Respondents filled out the google form scale via mobile phones at their homes within three weeks. Data were analyzed by the statistical multi-regression method entered.

The assumption tested were normality, heteroscedasticity and linearity, multicollinearity, and fit of the regression model (Field, 2017). Normality test was conducted with Shapiro Wilk, showing that only learning behavior variables were normally distributed with sig 0.058 > 0.05, while the 4 predictor variables were non-normally distributed with sig 0.000 <0.05. To solve this problem, the SPSS version 22 program provides a bootstrap menu (Field, 2017). From the bootstrap results, the normality of the data distribution can be seen from the value of skewness and kurtosis, that is, if it is close to zero (0) then the data is concluded to be normally distributed. It is known that achievement motivation has skewness = -0.538 (bias -0.006 = very small) and kurtosis = -0.372 (bias 0.003 = very small); affiliation motivation has skewness = 0.172 (bias -0.003 = very small) and kurtosis = -0.539 (bias -0.013 = very small); power motivation has skewness = -0.450 (bias -0.009 = very small) and kurtosis = 0.127 (bias 0.035 = very small); religious motivation has skewness = -0.679 (bias -0.019 = very small) and kurtosis = -0.274 (bias -0.033 = very small). It can be concluded that the data of all four predictor variables were normally distributed.

Heteroscedasticity and linearity on the residual predictor variable (X) to criterion variable (Y) were tested using scatter plot observations. If the points are evenly distributed and do not form a pattern, it coud be concluded that there is no heteroscedasticity and linearity, and vice versa (Field, 2017). To facilitate the work, the researchers assisted in the form of a blue circle. Figure 1 shows that the points are spread relatively evenly in the blue circle centered on the X and Y ordinate points. Thus, all variables can be concluded to have linearity and without heteroscedasticity.
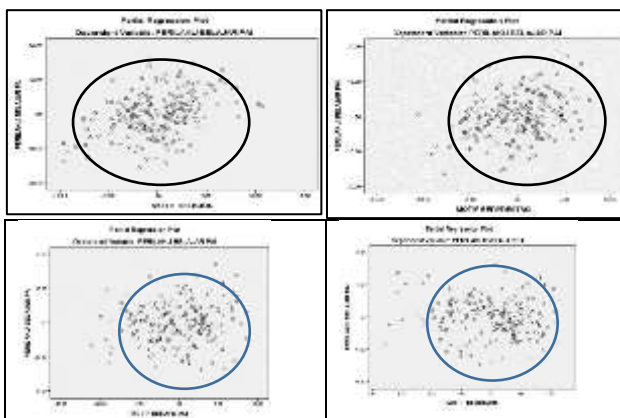

Figure 1. Scater Plot Four Variables Motivation and Learning Behavior

The fit test of the regression model was conducted with a Durbin–Watson test and resulting in value of 1.707 (see Table 1). According to Field (2017), it is still classified as very good as it is still in between < 1 or > 3. The fit of the model was also tested from the F value of 55,613, and its significance (sig 0.000) indicates that the regression model built is fit (feasible) meaning that

the four predictor variables were likely to predict the variable of Islamic religious learning behavior.

FINDING AND DISCUSSION

Finding

Table 1 shows the R-value of 0.729 (sig. F = 0.000) for the four predictors of motivation on the variable learning behavior criteria. Table 2 (regression coefficient) shows that the constant value is 3.436, and the B value for achievement motivation is 0.504 (sig 0.000 <0.05), affiliation motivation is 0.216 (sig 0.031 <0.05), motivation to power is -0.226 (sig 0.173 > 0.05), and religious motivation of 0.688 (sig 0.000 <0.05). Only the power motivation predictor did not contribute significantly to learning behavior.

Table 1. Model summary

Model	R	Adjusted R Square	Std. Error of the Estimate	R Change	Change Statistic			Sig. F Change	Durbin-Watson
					F Change	df1	df2		
1	.729a	.532	.522	575.700	.532	55.613	4	196	.000	1.707

a. Predictors: (constant) religious motivation, power motivation, affiliation motivation, achievement motivation
b. Dependent Variable: Learning attitude PAI

Table 2. Coeficient regression

Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.	Correlations			Collinearity Statistics	
	B	Std. Error	Beta			Zero Order Partial		Part	Tolerance	VIF
1 (Constant)	3.436	3.408		1.008	.315					
ach. motivation	.504	.116	.294	4.335	.000	.623	.296	.212	.518	1.929
affiliation motivation	.216	.100	.121	2.171	.031	.435	.153	.106	.772	1.296
power motivation	-.226	.165	-.068	-1.366	.173	-.039	-.097	-.067	.968	1.033
religious motivation	.688	.113	.428	6.103	.000	.684	.400	.298	.485	2.060

a. Dependent Variable: Learning behavior

Table 3. Coeficient regression bootsrap

Model	Bootstrap[a]				BCa 95% Confidence Interval	
	B	Bias	Std. Error	Sig. (2-tailed)	Lower	Upper
1 (Constant)	3.436	-.152	2.933	.262	-2.275	8.684
ach. motivation	.504	.014	.107	.005	.262	.783
aff. motivation	.216	-.009	.117	.079	.003	.446
power motivation	-.226	.017	.165	.163	-.552	.200
religious motivation	.688	-.010	.097	.005	.524	.841

a. Unless otherwise noted, bootstrap results are based on 201 bootstrap samples

Table 2 showed the same values of constants and B with Table 3 (bootstrap regression coefficient). However, what is different is the significance level of the affiliation motivation was originally 0.031 (significant) changed to 0.079 (not significant) in the bootstrap coefficient. It concluded that achievement motivation, affiliation motivation and religious motivation contributed significantly, while the power motivation did not contribute to learning behavior.

From 201 respondents, there were 46.3% male students and 53.7% female students in the sample. Their ages varied from 12 years (3%), 13 years (25.4%), 14 years (40.8%), 15 years (24.9%), and 16 years (6%). The mean and median have the same score, namely age 14 years, meaning that their cohort is in their early teenage. The average learning behavior is high

(mean=44.369, st dev = 8.3), however, there are 11% whose learning behavior is still relatively low. The average score for achievement motivation is high (mean = 32.49, st dev = 4.86), affiliation motivation is high (mean = 17.84, st dev = 4.65), motivation to power is high (mean = 11.22, st dev = 2,49), religious motivation is high (mean=33.79, st dev = 5.18). Even so, 10% of the students have low achievement motivation, 42% low affiliation motivation, 36% very high motivation to power, with respectively 20% low, 3% very low, and 10% low religious motivation.

Discussion

The theoretical model developed in a statistical regression model was fit. The contribution the four variables in the model together was dominant for the predictors of religious motivation, achievement motivation, affiliation motivation, and power motivation. The value of B_0 (constant) quantifies the degree of intersection of each predictor variable to the criterion variable in the regression model. A positive relationship indicates the direction of increasing while a negative indicates the direction of decreasing the predictor variable against the criterion (Field, 2017). In the fit regression model, it is interpreted that together achievement motivation, affiliation motivation, and religious motivation can contribute to increasing student learning behavior although power motivation contributes negatively to student learning behavior at minor level.

The adjusted R square value shows the regression model is proper to generalize to the population. A smaller difference in the R square value and R square change value means the model proper generalize to the population, and vice versa (Field, 2017). With a very small difference, the results of the regression model derived from the sample can be generalized to the student population with a calculation of about 1% variation in the predicted outcome. That is, the regression model from 201 samples could be generalized to 795 members of the population in this study, then it is likely that about eight students from the population (obtained from 1% of 795 = 7.95 rounded up to 8 students) may experience variations in outcomes or may have different predictability.

Religious motivation contributed significantly positive, with the ability to increase by 68.8% of the learning behavior (B = 0.688, p = 0.005 < 0.05). The standard deviation of religious motivation is 5.18, and learning behavior is 8.33. Means that, if religious motivation increases one-time standar deviation of religious motivation, then learning behavior can increase by 0.688 times the standard deviation of student learning behavior. More concretely, if every religious motivation increases five times (obtains from 1 x 5.18 = 5.18 rounding = 5), it will contribute to increasing student's the learning behavior by six times (obtained from 0.688 x 8.33 = 5.73, rounding = 6). Note that the other three variables in the equation are constant.

Achievement motivation contributed significantly to increasing learning behavior in the (B = 0.504, p = 0.005 < 0.05). Standard deviation of achievement motivation is 4.86, and standard deviation of learning behavior is 8.33. Means that, if achievement motivation increases one-time standar deviation of achievement motivation, then learning behavior can increase by 0.504 times the standard deviation of student learning behavior. More concretely, if achievement motivation increases five times (obtained from 1 x 4.86 = 4.86 rounding = 5), then it can contribute to an increase in student learning behavior by 4 (obtained from 0.504 x 8.33 = 4.19 rounding = 4). This with the note that the other three variables in the equation are constant.

Affiliation motivation in coeficient regression bootsrap (see table 3) has a small and not significant contribution to learning behavior, which is able to increase by 0.216 learning behavior (B = 0.216, p = 0.079 > 0.05), even though in coeficient regression (see table 2) has significant contribution (B = 0.216, p = 0.031 < 0.05). It means each affiliated motivation increases one times the standard deviation, then learning behavior can increase by 0.216 times the standard deviation of learning behavior. More concretely, if student's affiliation motivation increased two times (rounding from 2.16), its increases student learning behavior by two times (obtained from 0.216 x 8.33 = 1.79 rounding = 2). Note that the other three variables in the equation are constant.

Power motivation has a negative contribution which is also small and not significant to learning behavior. It can reduce learning behavior by -0.226 (B = -0.226, p = 0.173 > 0.05). It decreases by -0.226 times to standard deviation of learning behavior. The standard deviation of learning behavior is 8.33, so the contribution of power motivation decrease in student learning

behavior is -0.226 x 8.33 = -1.88 times rounding 2 times. Note that the other three variables in the equation are constant.

Motivational class and teacher effort. The findings of this study confirm with McLelland theories and psychological figures. This finding provide knowledge that teachers can effectively apply motivation to teaching situations as a Santrock's statement (2018). Teachers must manage classes that are able to strengthen religious motivation, achievement motivation, and affiliation motivation, but control the power motivation of students in their class.

More than half of the respondents seem to have very high religious motivation. This condition is desired by the mission of Islamic religious education, namely sincerity, devotion, seeking God's (Allah) pleasure in learning behavior, which is interpreted as worship, and especially *muamalah* (relation with other human beings). About a third of the respondents are likely to have a relatively high religious motivation which, of course, is also in accordance with drive for learning motivation.

The core of religious motivation is to get the pleasure of Allah as the impetus that underlies all behavior, both worshiping *ubudiah* and *muamalah*, including in learning (seeking knowledge) the religion of Islam. The pleasure of Allah is the goal of Muslim life (Arifin, 2017). This urge is basically driven by *imanan wa ihtasaban*, namely faith and seeking rewards, the pleasure of Allah (An-Naisaburi, 2007). The implementation or actualization is basically directed at achieving rewards for humans in the world and the hereafter, reflecting the mission of Islam as the blessing to the world (*rahmatan lil alamin)* (Subhan, Bih, Aga, & Fakhrudin, 2003).

A term that is also often used is the word *sincere* in attempts to seek the pleasure of Allah. Sincerity is defined as intending "only for Allah alone" not caring about human views but focusing more on God's view in all the movements and silences of a submissive being (Bali, 2011). In the dimension of action, sincerity is the purification of actions from a mixture of all creatures or personal influences, so that all actions are oriented towards obedience to Allah. Such is marked by getting closer to Allah alone, nothing else, behaving as it is that is not to be shown to creatures (not *riya*) to seek human praise. So that sincerity is sometimes interpreted as a pretense of not knowing or not seeing all the good deeds that have been practiced. The indicators of sincerity are 1) one's behavior is consistent, remains good, and does not depend on human praise and censure, 2) forgets to look at all his good deeds, 3) forgets to demand a reward for his deeds in the hereafter (An-Naisaburi, 2007). Sincere people even though they have little knowledge, get the pleasure of Allah because they are also pleased with Allah. Furthermore, such sincerity is likely to create calm and courage in dealing with various academic and non-academic problems including various problems faced in the process of learning Islam.

In carrying out religious motivation, the teacher should be based on the main message, namely: "*I (Allah) did not send you Muhammad, except as a mercy to the whole world* (Surah 21:107). The main message should be lived and implemented by both teachers and students in religious learning as intrinsic motivation that is future time perspective. Slavin (2018) state that students who have a strong "future perspective" (i.e., are willing to do things today that may benefit them in the future) are often particularly motivated to learn, even without immediate incentives. In Aubret, et al (2019), such is called the area of intrinsic motivation (IM) and deep reinforcement learning (DRL)

Thus, the stronger the religious motivation, the students are expected to possess characteristics: love of sunnah practices, sincere in giving advice, compassionate, polite, and happy to do good, patient in carrying out the workload, prioritizing good orders, avoid immoral acts, ashamed of a view that is not rightfully his, devoting energy to what he is craving for (to learn Islam) with love, welcome all kinds of charity that can bring him closer to God. Finally, each student will occupy the student's station when he is able to strengthen Allah's desire by lowering his own desires (An-Naisaburi, 2007). Students can let go of their desires in the form of lust, for example, lazy to study, want to show off, splendor, power, and then strengthen *irada* which is God's will for human beings (Quran 81:29).

However, the teacher needs to give special attention to a small minority of students with low religious motivation. This can be interpreted that the student lacks or even does not understand the nature of worship, including seeking religious knowledge as a process of worship.

In learning interactions, this 10% of students can possibly have a negative effect on the other 90%, especially when these students have a combination with very high motivation to power.

In line with Santrock (2018) statement, that educational psychology aims to provide teachers with research knowledge that teachers can effectively apply to teaching situations, based these findings, the teachers can employ some motivational efforts in teaching-learning. (1) Teachers always motivate the students and stimulate the student's intentions to seek Allah's pleasure, which is comparable to Aubret, et al (2019) concept of intrinsic motivation in deep reinforcement learning. With religious motivation, students can realize that studying knowledge is essential to worship Allah in Islam because God elevates the status (*maqam*) of people who have faith and knowledge (Quran 58:11). (2) Teachers motivate the students through their religious belief that seeking knowledge is the path of the religion so that students need fight and cope with the learning difficulties until they can master the subject matter. *Allah will show His way and believe that Allah is with those who do good* (Quran 29:69). (3) Furthermore, teachers can ask students to feel gratitude after the experiencing and solving various difficulties, i.e students can master the knowledge and practice Islamic religious, students succeeded in handling Islamic knowledge (or other learning tasks), students can be "*closer to Allah*" (Quran 29:69).

By doing so, students will be to aware, that: (1) the nature of human beings is to worship God (submission), (2) the spirit of original Islamic teachings that lead to unity, not disbelieve in one another, (3) it is not right to trade their knowledge (verses of Allah) with temporary rewards from human beings (transactional), (3) knowledge and science is one of the pillars of faith, and (4) the mission of *amar ma'ruf* and *nahi munkar* (Subhan et al., 2003) to achieve *Rahmatan lil alamiin* can only be realized through patience in seeking truths (Quran 103:1-4).

The core of achievement motivation is an academic achievement, in the forms of mastery of religious knowledge. The finding of this study that achievement motivation positively contributes to learning behavior supports the theory from McClelland and Johnson (2004) that students who have achievement motivation tend to be happy about situations that are full of responsibility or solutions. When they have a problem, they tend to set goals and use feedback to solve various difficulties. Achievement motivation that arises in individuals will encourage them to solve challenges and obstacles that prevent them from achieving their goals. Thus, the findings of this study further strengthen that achievement motivation have a significant influence on student learning.

Most students, in general, have a relatively high average motivations and learning behavior that indicates no problem in online learning from home during the pandemic. However, teachers need to solve the problem of findings on the small minority of the students who have low achievement motivation and those who possess low learning behavior. These are in line with qualitative research conducted by Bali & Musrifah (2020), and Istikomah et al. (2020) indicates the difficulty of student's interest in learning, value of honesty and a sense of responsibility that is essentially an indicator of achievement motivation and learning behavior. Likewise, the problem of children tends to be difficult to participating in learning from home (Hu, Chiu, Leung, & Yelland, 2021b; Istikomah et al., 2020; Lee, Chin, & Sung, 2020; Scarpellini et al., 2021).

Thus, attention needs to be given to the number of students with low academic achievement and learning behavior who take lessons from home (online) during the pandemic. They need special attention because achievement motivation is essential to encourage students to improve behavior and academic achievement. More specifically, attention is addressed to help the students whose achievement motivation is low. They are the ones who show the phenomenon of less effective behavior in participating in learning and being late in collecting assignments.

Few of these students need specific guidance and counseling to avoid negative influence in their learning behavior. They need to get special attention from the teachers because as shown in this study, motivation is essential to encourage students' efforts. It improves learning behavior and achieves learning achievement. Religious teachers need to collaborate with counselors, other teachers, school principals, and parents to tackle this particular issue.

The effort of teachers is to employ interactive learning methods to activate students participation. Fauziyah (2017) states that student learning saturation in Islamic religious learning material history of Islamic culture is caused by student boredom towards teacher learning methods

which tend to be monotonous and pay less attention to student learning motivation. Meanwhile, Khofiyah (2020) shows that to create a matching learning model and to increase students' motivation to learn Islam, interesting learning media required. In line with Khofiyah, Supardi (2012) emphasizes process skills, discussion, and collaboration, as well as uses mathematics to solve real problems in everyday life. He shows that (1) it can improve learning outcomes higher than the learning outcomes of students who are taught conventionally, and (2) the learning approach interaction with learning motivation can possibly improve learning outcomes.

Teachers also need to collaborate with counselor to carry out guidance and counseling services to increase student's learning motivation. According to Farozin (2012) classical guidance with topic of learning motivation can increase 44.99% student's learning motivation of junior high school. Futhermore, school principals need to implement policies that are orienting towards student motivation. Abdillah & Syafe'i (2020) found that motivational programs coupled with the implementation of religious rules can shape characters such as habituation of worship, obedience to religious teachings, tolerance, piety, sincerity, honesty, discipline, at schools.

The core of affiliation motivation is associated with seeking and building friendships, while the core motivation for power is about controlling others. With less than half of students whose affiliation motivation is low, teachers need to consider its improvement more seriously considering adolescence should be a period of grouping and collaborating in various learning activities. Adolescents who have a low affiliation drive may indicate a withdrawal tendency, leading to further personal problems (Over, 2016; Schwartz, Lindley, & Buboltz Jr, 2007). Hence, such condition needs to be considered by subject teachers and other school stakeholders considering the severity of the mental health and economic hardship during the pandemic.

On the other hand, this study finds that the power motivation is likely to reduces the student learning behavior by 20%. It is categorized as high by 40% of the respondents which indicates that these students have the potential to become leaders. In the future, they can be expected to be able to influence others and manage an activity that involves many people. However, more than one third of them need a special attention from the teachers, because the profile can also mean the potential to greater ambition with an authoritarian tendency. It also has the potential to reduce the students' learning behavior. Therefore, teachers and principals need to try to decrease such excessive power motivation to an ideal level.

To strengthen the affiliation motivation and reduce student's power motivation, teachers need several efforts to show (1) affection for students, (2) kindness, (3) modesty, (4) respect for knowledge beyond their field, (5) fairness, (6) enjoyment, (7) efforts (*ijtihad)*, (8) and commitment, (Tafsir, 2011:84). The implementation of these teacher characteristics development is essential in the learning processes as learners tend to assess how others (teachers and classmates) treat them in classroom/school environment. It can be realized in the form of habituation of deliberation (Quran 3:159, Quran 42:38) in class to solve various problems in class, including group assignments, and engaging discussions.

To reduce student's excessive power motivation, the teacher may group the students according to specific tasks, for example the group tasks for reading the Qur'an, for cleaning the class/mosque, for class preparation. Each group probably needs to form a management structure and role assignments to ensure that everyone is engaged and given a chance to interact with others. Each student has a clear understanding of the job description, and the teacher needs to speak softly according to the message (Quran 20:44) even though to students' religious motivation, achievement motivation, and learning behavior are still low. The teacher conveys information to each student about the mandate of their respective duties. It is because Allah is all-hearing and all-seeing (Quran 4:58). Then the members of each group need to obey the rules of deliberation, they need to follow the rules of conduct within and across group.

In the student's groups, the teacher needs to convey the main points of the contents of Quran (3:159), namely deliberation with: (1) gentle (not hard-hearted) when address and respond to an other opinions, (2) remain compact, (3) willing to forgive, and (4) respect different ideas and a decision has made, then all participants put their trust in Allah so that Allah loves his servant who is trusting. After deliberation, it ends with a prayer as a form of trusting in Allah.

By implementing motivational classes through students' group work to complete their tasks, teachers could train students to state opinions, respect others' opinions, maintain group cohesiveness. In this way, students are also trained to resolve disputes (conflicts) while respecting the other personnel in their group. This could lead them to increase their affiliation motivation and at the same time be able to manage the motivation to power in a balanced way to maintain brotherhood, cohesiveness, and harmony amidst the existing differences.

Furthermore, teachers also need to involve the students' parents. Their involvement is based on the findings that during the covid-19 pandemic, the rule of parents is essential in facilitating the students' learning behavior, through: (1) supervising, (2) helping, (3) establishing communication, (4) giving responsibility, (5) motivating their children, and (6) directing student learning behavior (Permatasari and Fahyuni, 2020). These roles were probably often neglected prior to the pandemic but gaining more attention recently due to the nature of distance learning (Ashadi et al, 2022), particularly due to the diminishing teacher's roles.

CONCLUSION

This study confirmed with McClelland's perspective about achievement, affiliation and power motivation, as well as psychological figures about religious motivation, especialy their contribution to the learning behavior. The finding also highlights the importance of religious motivation more than the "classic" motivation to the learning behavior, despite its minimal discussion in educational psychology literature. Based on the findings and discussion, it can be concluded that in pandemic covid 19 conditions in the Indonesian school setting, the students' religious motivation need to be strengthened and used as the main basis of motivation for effective teaching-learning process. However, teachers also need to strengthen the students' achievement motivation to encourage them to master the knowledge and to practice it skillfully. Further, teachers need to increase the student's affiliation motivation as well, to control the power motivation in accordance with the logics and ethics in the religion. In this process, teachers could organize student learning groups with clear task descriptions and group rules, through a respecful communication process and participatory decision making. In addition, the involvement of school counselors, other teachers, principals, and parents are also recommended to achieve the pre-set learning objectives.

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