





Implementation of Reward and Punishment System in Increasing the Effectiveness of Student Behavior

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Abstract

Violations of student discipline are still an actual problem in madrasas (Islamic schools). Implementing a reward and punishment system is one step in responding to educational institutions' challenges in managing student behavior. This research aims to identify the forms and factors influencing the successful implementation of the reward and punishment system in Madrasah Ibtidaiyah (Islamic Elementary School) based on Islamic principles. This research used a qualitative approach with descriptive methods. Data collection techniques were done through observation, in-depth interviews, and document study. Data analysis was done through data reduction, presentation, and conclusion. The research results show that the reward provided is positive recognition in the form of expression, a symbolic appreciation that can be accumulated, and the provision of material as a concrete form of reward. Meanwhile, punishment includes providing advice and guidance, physical education, and written consequences. The implementation of this system is based on Islamic principles, which include the values of justice, compassion, patience, and wisdom. The factors that influence the success of this system in increasing the effectiveness of student behavior are consistency, teacher understanding, parent participation, and conformity with madrasa culture.

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I. Introduction

Madrasah Ibtidaiyah (Islamic Elementary School), as a formal educational institution in Indonesia, has a strategic role in shaping the character and morals of its students. Character education for students should be the main focus in preparing the younger generation to face the complexities of changing times (Setiawan & Sukatin, 2020). Implementing a reward and punishment system at Madrasah Ibtidaiyah is one of the keys to building student discipline and optimistic character. The importance of discussing the implementation of this system is also reflected in the context of classroom management. Teachers, as the main facilitators in the teaching and learning process, are vital in fairly implementing a reward and punishment system. By designing appropriate mechanisms, teachers can create a learning environment that supports students' academic and social development

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(Arianti, 2019). To increase the effectiveness of education in madrasas, implementing a reward and punishment system is a crucial aspect to explore. The concept of a reward and punishment system is the basis for developing educational policies that are inclusive and oriented towards the formation of positive character (Nursyamsi, 2021). Madrasah Ibtidaiyah has a big responsibility to create a conducive environment for the growth and development of its students (Alifudin, 2022). Therefore, a deep understanding of rewards as positive rewards and punishment as negative sanctions can help support a positive atmosphere in madrasas.

Several previous research results show that the application of an appropriate, wise and proportional reward and punishment system can improve order and provide motivation and enthusiasm for student learning, encourage students to achieve more, improve disciplinary behavior and student moral development, strengthen students' emotional maturity, reduce adolescent aggressiveness in students and can increase educational interactions in the process of teaching and learning activities (Amiruddin et al., 2022; Anggraini et al., 2019; Azwardi, 2021; Juita et al., 2023; Putri Julianto et al., 2023; R et al., 2021; Ramanian & Wardhani, 2023; Rizqiyah & Lestari, 2021; Rohmatun et al., 2023; Yuniarto et al., 2022). However, many Madrasah Ibtidaiyah still have not implemented this system optimally, so a gap analysis is needed to explore obstacles and opportunities in its implementation.

This research shows the need to respond to educational institutions' challenges in managing student behavior at school. Based on research, student disciplinary violations continue to be an actual issue in various schools, including non-compliance with ethics and manners in interactions, students' lack of concern for the environment, and disobedience to school rules (Insani, 2018). These facts reflect the challenges faced and the need for further research to design a system to minimize these violations, including implementing a reward and punishment system.

This research differs from previous research, emphasizing a holistic approach to integrating reward and punishment systems in Madrasah Ibtidaiyah, which has yet to be widely explored in Islamic education. By detailing implementation strategies based on Islamic values, this research is expected to positively contribute to student character development by considering the context, culture, and unique challenges in Islamic education. Therefore, this research aims to identify the forms of the reward and punishment system at Madrasah Ibtidaiyah Baitul Huda, formulate a model that is by Islamic values, and determine the factors that influence the successful implementation of the reward and punishment system on student behavior. Thus, this research can provide practical guidance for madrasas in increasing the effectiveness of managing student behavior through implementing a reward and punishment system based on Islamic principles.

II. Methods

The unit of analysis for this research is Madrasah Ibtidaiyah Baitul Huda, located at Jl. Raya Klampisan No. 01 RT. 02 RW. 02 Ngaliyan Semarang City, Central Java. Madrasah Ibtidaiyah Baitul Huda has a solid vision to become an educational institution that excels in achievement, has Qur'anic morals, and has a global perspective. The madrasa designed a unique student profile by implementing two systems: rahmatan lil 'alamin students and Pancasila students. The rahmatan lil 'alamin student system emphasizes an approach of compassion and social justice, which aligns with the universal concept of goodness for all. Meanwhile, the Pancasila student system provides a foundation for the fundamental values of Pancasila and guides student behavior in everyday life. Based on this, researchers want to know more about student behavior from the perspective of implementing a reward and punishment system to increase the effectiveness of managing student behavior.

This research adopts a qualitative approach: data collected through written or spoken words and behavioral observations (Moleong, 2021). This design was chosen based on a deep need to understand the implementation of reward and punishment in the environmental context of Madrasah Ibtidaiyah Baitul Huda. The process of operationalizing this research design involves data acquisition through

recording written or spoken words and direct observation of the behavior that is the focus of the research.

The data was collected through observation, interviews, and documentation (Emzir, 2018). The primary data sources in this research include madrasa heads, teachers, and students, who act as key informants. Observation is the main instrument for directly observing student behavior; interviews are used to obtain direct views and opinions from informants, while documentation includes significant written data related to the implementation of rewards and punishment. Secondary data sources in this research involve literature, previous research, and madrasa policies regarding implementing this system regarding research findings.

The data analysis approach applied in this research includes data reduction, data presentation, and conclusion (Sugiyono, 2019). Data reduction is the first step to organizing information concisely, selecting critical aspects, and focusing on elements relevant to the research topic. The data presentation process then outlines the research findings from the data collection results, providing a detailed view of the information collected from the respondents. Finally, the conclusion relates the findings to the research questions, helping to form a comprehensive picture regarding implementing rewards and punishment in the Madrasah Ibtidaiyah Baitul Huda environment.

III. Results and Discussion

Forms of Reward and Punishment System Implementation

Based on the research results, it is known that the implementation of rewards and punishment at Madrasah Ibtidaiyah Baitul Huda Ngaliyan Semarang begins through planning the formation of rules and regulations that are by the madrasa's vision and mission at the beginning of the school year. Madrasa rules and regulations act as normative guidelines that regulate behavior and interaction in the madrasa environment to create discipline, order, and a learning atmosphere. Rules and regulations strategically implement the reward and punishment system at Madrasah Ibtidaiyah Baitul Huda. Rules are not just rules but also create a conducive learning environment. By referring to madrasa rules and regulations, rewards and punishment are in accordance with established rules. The contents of the madrasa rules and regulations are shown in Table 1.

Table 1. School Code of Conduct

No.	School Code of Conduct
1.	Students are required to be present at the school at a maximum of 07.00 AM.
2.	Students are required to maintain the cleanliness of the school environment
3.	Students are required to wear the specified uniform.
4.	Students must follow the lessons and do the assignments the teacher gave well.
5.	Students are required to behave well and respect the School Principal, Teachers, Staff, and other people.
6.	Students are prohibited from scribbling or damaging the facilities at the school.
7.	Students are prohibited from bullying fellow students.
8.	Students are prohibited from stealing, fighting, jumping over school fences, and other disgraceful acts.

In line with this approach, on the first day of the new school year, all students at Madrasah Ibtidaiyah Baitul Huda were actively involved in making learning contracts led by the homeroom teachers. This process not only establishes shared expectations between students and teachers but also forms the basis for the implementation of rewards and punishment. The learning contract is a derivative of the madrasa rules and regulations above. It is a concrete guide regarding expected behavior, providing a clear basis for rewards and sanctions for students in the classroom. Table 2 is an example of a learning contract implemented at Madrasah Ibtidaiyah Baitul Huda in class IV-A.

Apart from madrasa regulations and study contracts, Madrasah Ibtidaiyah Baitul Huda also involves students forming student organizations. Student organizations act not only as extracurricular

forums but as platforms for developing social values and leadership, especially student organizations in the classroom. The rules and learning contracts above can identify the expected behavioral parameters so that rewards are given to students who comply with the rules and show positive achievements. On the other hand, punishment is applied consistently to those who violate madrasa rules and class learning contracts.

Table 2. Class Learning Contract

No.	Class Learning Contract
1.	Students must participate in learning activities well.
2.	Students must do class picket assignments.
3.	Students are prohibited from leaving the classroom during learning activities.
4.	Students may not rest before time (09.30 AM)
5.	Students are prohibited from speaking rudely inside or outside the classroom.
6.	Students are prohibited from playing football in class.
7.	Students are prohibited from fighting.
8.	After having a snack in the canteen, students must go back to class.
9.	Students are prohibited from scribbling on tables or walls.
10.	Students are prohibited from mocking their parents' names.
11.	Students are prohibited from damaging other people's property.
12.	Students are prohibited from throwing rubbish carelessly.
13.	Students are prohibited from bringing toys into class.
14.	Students are prohibited from climbing classroom chairs or tables.
15.	Students are prohibited from cheating during lessons or exams.
16.	Students are prohibited from asking other people for money.

In this way, Madrasah Ibtidaiyah Baitul Huda creates a balanced educational ecosystem, where madrasa regulations, learning contracts, and student organizations act as pillars that support each other. This contract not only provides a normative basis but also ensures that the implementation of rewards and punishment is reactive and proactive in holistically forming students' character and discipline. This condition is in line with the opinion of Chotimah et al., who states that every effort made in education is nothing more than to change the attitudes and behavior of a person or group in such a way that it becomes the desired behavior (Chotimah et al., 2021).

Madrasah Ibtidaiyah Baitul Huda has implemented various rewards to recognize and encourage its students. All rewards are designed to provide an appreciation for positive behavior and student learning achievements. Apart from that, positive gestures such as thumbs up, motivation cards, encouragement stickers, and teacher assessment reward stamps are also part of the reward strategy to motivate students. The examples are as follows:

Figure 1. Examples of Reward Forms



Madrasah Ibtidaiyah Baitul Huda also involves materials as a reward, such as snacks or stationery. This shows a holistic approach to rewarding, where not only behavior is rewarded, but also students' academic achievements. Rewards are given without bias by objectively assessing

students' behavior, not based on their identity. Thus, each student can receive awards according to their contributions and achievements. Table 3 reports the results of interviews with informants regarding forms of reward.

The implementation of rewards at Madrasah Ibtidaiyah Baitul Huda is by rewards from an Islamic perspective, which includes various forms. First, praise filled with beauty motivates children to be more enthusiastic about doing charity. Second, material rewards or prizes are given because children tend to be motivated by rewards in the form of material or prizes when they succeed in doing something. Third, appreciation can take the form of a prayer as a form of appreciation. Fourth, tokens of appreciation are used as keepsakes for children as a form of appreciation for the good things they have done. Fifth, giving a testament about the child's goodness as a form of appreciation makes the child feel happy because the good he does is recognized and appreciated by other people (Azwardi, 2021; Kompri, 2015; Nursyamsi, 2021; Syawaludin & Marmoah, 2018).

Punishment in the context of Islamic education is applied on two grounds: to respond to mistakes or violations and to prevent repeat violations. This punishment functions as a repressive instrument that is negative and unpleasant. Even though it is unpleasant and perhaps even painful, punishment can act as a motivator for students, encouraging them to be more diligent in studying, maintain good behavior, and take responsibility for their actions. The target is to make students aware that they should continue to comply with good behavior according to applicable rules to avoid future punishment (Karman, 2018; Majid, 2017).

Table 3. Forms of Rewards

No.	Informant	Statement	Category
1.	BL, 27 years old, Class I-B Homeroom Teacher	I always invite students to applaud other students who dare to ask questions, dare to appear, or can answer correctly.	Applause
2.	NS, 45 years old, Headmaster	I always praise students as a form of appreciation for their courage to answer, appear, and answer questions correctly.	Praise
3.	TK, 29 years old, Class IV-A Homeroom Teacher	I give a thumbs up to all students who have shown a positive attitude and cooperation in class activities, such as doing homework, carrying out pickets, and others.	Thumbs up
4.	FA, nine years old, Class III Homeroom Teacher	Teachers sometimes give rewards in the form of materials, such as gifts in the form of snacks or stationery, to students who rank in the top 3 in the class.	Snacks or stationery
5.	TK, 29 years old, Class IV-A Homeroom Teacher	I use motivation cards, encouragement stickers, and reward stamps as a form of appreciation in the classroom to help create a positive learning environment and build a healthy competitive spirit.	Motivation card Spirit stickers Rewards stamp

Implementing Madrasah Ibtidaiyah Baitul Huda in implementing the punishment mechanism also aims to enforce student discipline and responsibility. Warnings, notifications, and warnings are the main instruments, and they are delivered through verbal advice and guidance. Apart from that, students who commit violations can be given tasks such as memorizing short letters and reading prayers, reading istighfar (seeking forgiveness in God), cleaning the school environment as a form of learning responsibility for mistakes made, or even standing in front of the class while listening to the teacher's explanation material and then trying pass the material back to his friends. The punishment system also includes written aspects, such as a statement letter signed by the parents. Even though previously there was punishment in the form of a fine, after evaluation by the madrasa committee, this policy was not reintroduced. This shows the madrasa's commitment to continue to improve and

adjust the reward and punishment system to suit educational values and student needs. The Table 4 is a report on the results of interviews with informants regarding forms of punishment.

Table 4. Forms of Punishment

No.	Informant	Statement	Category
1.	BL, 27 years old, Class I-B Homeroom Teacher	I always provide advice to students as an alternative to punishment because it creates an environment that supports good character development.	Advice
2.	NS, 45 years old, Headmaster	I always provide verbal guidance as an effort to build good communication with students, so that students can explore the causes of their mistakes and learn from experience.	Verbal guidance
3.	SS, 10 years old, Class IV Student	Teachers sometimes give punishment in the form of cleaning, memorizing prayers and reciting istigfar 100 times when we make mistakes.	Memorize prayers and istighfar
4.	AL, 9 Tahun, Siswa Class III Student	Teachers consider cleaning the madrasa environment as an adequate punishment for teaching students the values of cleanliness, cooperation and responsibility towards the madrasa environment.	Clean around
5.	TK, 29 years old, Class IV-A Homeroom Teacher	Saya mengharapkan dari hukuman surat pernyataan orangtua ini guna memastikan setiap orangtua dapat memberikan perhatian khusus kepada anak nya terkait konsekuensi dari tindakan siswa.	Parent's statement letter
6.	TK, 29 years old, Class IV-A Homeroom Teacher	I apply a form of standing punishment in class because I want to help them develop a sense of responsibility for their own learning and hone their communication skills.	Stand up in class

Figure 2 shows an example of a parent's statement letter implemented in the punishment system at Madrasah Ibtidaiyah Baitul Huda.

Figure 2. Parent's Statement Letter

<p>SURAT PERJANJIAN ORANG TUA/WALI MURID KELAS IV-A MADRASAH IBTIDAIYAH BAITUL HUDA TAHUN PELAJARAN 2023/2024</p> <p>Yang bertanda tangan di bawah ini adalah orang tua/wali murid :</p> <p>1. Nama orang tua/ wali : [Redacted] 2. Alamat : [Redacted]</p> <p>Bahwa anak kami</p> <p>1. Nama murid : [Redacted] 2. Tempat, tanggal lahir : [Redacted]</p> <p>Yang menjadi peserta didik di kelas IV-A MADRASAH IBTIDAIYAH BAITUL HUDA akan mengikuti dan melaksanakan peraturan tata tertib yang ditetapkan, apabila melanggar ketentuan dari tata tertib tersebut maka sebagai orang tua/wali siswa akan menerima apabila anak kami diberikan sanksi oleh pihak sekolah kepada anak kami tersebut.</p> <p>Demikian surat perjanjian ini kami buat dalam keadaan sadar dan tidak tertekan.</p> <p>Siswa [Redacted] Semarang, 30 Oktober 2023 Orang tua/wali murid [Redacted]</p>	<p>Statement Letter from Parents of Madrasah Ibtidaiyah Baitul Huda Students Academic Year 2023/2024</p> <p>The undersigned are the student's parents/guardians:</p> <p>1. Name of Parents/guardians: 2. Address: that our child</p> <p>1. Name of Student: 2. Place and date of birth: who are class IV students at Madrasah Ibtidaiyah Baitul Huda will follow and implement the school's rules and regulations. If our child violates these rules, we will receive sanctions from the school.</p> <p>Thus, we have made this agreement in a conscious and not under pressure condition.</p> <p>Semarang, 30 October 2023</p> <p>Student Students' parents/guardians</p> <p>Signed Signed</p>
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In Islamic education, punishment is one of the last methods or alternatives after other methods have been implemented. This must also be done correctly at the right level and situation. Islam emphasizes the rules in imposing punishment; these rules are in the form of stages and mechanisms in giving punishment as well as limitations that must be taken into account when giving punishment, both in terms of the type of punishment, the quality of the punishment, and the intensity of the punishment. There are various forms of punishment that can be considered relevant in Islamic education, such as direct reprimands that are constructive, indirect reprimands that encourage reflection, reprimands using constructive criticism, education through isolation to correct mistakes, and the use of physical punishment as a final measure. While it is essential to consider a positive and educational approach, the application of punishment also needs to take into account the cultural context and ethical values and ensure that the aim is learning and improving behavior, not just an angry element (Fauzi, 2016; Syawaludin & Marmoah, 2018).

Punishment must be educational, not destructive, threatening, or retaliatory. Punishment is not given to just anyone, only individuals with the right to punish, such as parents and teachers. The impact of punishment on students in the educational process can produce positive or adverse effects. In the context of using punishment as a means of education, there is no absolute or most effective recipe because its success depends on factors such as educators, students, the methods used, objectives, time of implementation, the atmosphere in which punishment is given, and other factors. However, in general, punishment tools, according to educational experts, can have a positive influence in correcting the character and behavior of students, especially those who are difficult to improve with reinforcement or rewards (Ilham, 2021; Suharjo & Pribadi, 2022; Tafsir, 2017).

Islamic Principles Applied in Reward and Punishment Systems

Implementing the reward and punishment system at Madrasah Ibtidaiyah Baitul Huda is based on Islamic principles, including justice, compassion, patience, and wisdom. Justice should be manifested in every aspect of life without exception. Justice is not a beautiful teaching that only becomes a scientific discussion occasionally. More than that, justice is the spirit of life. From an Islamic perspective, justice is the main principle that must be applied wherever and whenever. Allah says in the Qur'an Surah Al-Hujurat verse 9:

“And if two factions among the believers should fight, then make settlement between the two. However, if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah. And if it returns, then make a settlement between them in justice and act justly. Indeed, Allah loves those who act justly.”

This verse teaches the importance of being fair in all aspects of life. Justice is a hope that all humankind can feel because justice is a noble ideal for every country to uphold justice. Therefore, Islam requires the fulfillment of justice. The principles of upholding justice in Islam are absolute freedom of spirit and perfect equality of humanity. This refers to the concept that each individual must be treated fairly and proportionally according to his actions. The principle of justice is the central pillar and foundation in supporting the development of student character, as well as guiding how rewards and punishment are given by ensuring that every action is treated fairly and by the level of error (Almubarak, 2018; Helmi, 2015; Rangkuti, 2017).

The second principle is compassion. Applying the principle of compassion is an inseparable aspect of this system. The principle of compassion directs students to healthy psychological terms. This is what many people want. With love education, students' souls, thoughts, and behavior will expand so that individual conditions that have been well developed will influence the conditions of the social environment, which are also good (Rahmatullah, 2017). Rasulullah PBUH said: “Whoever does not love will certainly not be loved.” (Sahih Bukhari Number 328)

This hadith confirms that Allah will not love people who do not love the servants of Allah SWT. In implementing the reward and punishment system, the teacher not only acts as a guide but also as

a figure who encourages students with great affection. However, it is essential to remember that compassion should not come at the expense of the principles of justice; both must be united in providing direction and support to students. This is in accordance with research which states that teachers' loving attitudes influence virtuous behavior and student learning outcomes (Daulay et al., 2022; Prawira, 2021; Yuliana & Supriono, 2023)

The following principle is patience. Patience is considered a crucial principle in implementing the reward and punishment system at Madrasah Ibtidaiyah Baitul Huda. The principle of patience is a profound concept in Islam that teaches its followers to be patient when facing various tests and trials in life. Allah said in the Qur'an Surah Al-Baqarah verse 153: "O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient."

In this context, patience is essential in disciplining and motivating students to do good. Patience is defined as an investment in forming students' character, with the hope that they can grow and develop through the learning process. Teachers often face students who lack discipline in various ways, such as neglecting assignments, missing school without reason, fighting with school friends, brawls and even drug abuse (Mutaqin, 2022). Therefore, teachers are asked to be patient in providing guidance and advice to students and opportunities for them to improve their behavior. (Hasanah, 2022).

The final principle is wisdom. Wisdom also influences the implementation of this system. A wise attitude is an attitude of acting based on thoughts and common sense so that a wise person will produce appropriate, appropriate, and appropriate behavior. A wise person knows what he can and cannot do. Rasulullah PBUH said: "Indeed, the best of you are those with the most noble morals." (Bukhari: 6035, Muslim: 2321, Ahmad: 6505)

At Madrasah Ibtidaiyah Baitul Huda, wisdom is applied integrally in managing student behavior and providing a proportional response to their actions. Teachers and madrasahs are committed to ensuring that every reward and punishment is presented carefully, in line with Islamic values emphasizing kindness and character development. Through a wise approach, Madrasah Ibtidaiyah Baitul Huda is transformed into an educational environment that produces achievements and forms individuals with integrity through Islamic teachings, especially in the era of globalization (Listiana, 2021).

The description of the principles above is a description of the results of interviews with informants regarding Islamic principles implemented at Madrasah Ibtidaiyah Baitul Huda. The brief interview report can be seen in the Table 5.

Table 5. Islamic Principles Applied in the School

No.	Informant	Statement	Category
1.	BL, 27 years old, Class I-B Homeroom Teacher	I always adhere to the principle of justice in this system to create a learning environment that is balanced and equitable in terms of treatment.	Justice
2.	NS, 45 years old, Headmaster	Providing rewards and punishment with justice and compassion can be a positive motivation for students' moral and academic development.	Affection
3.	TK, 29 years old, Class IV-A Homeroom Teacher	I am committed to always prioritizing the principle of patience as a basis for determining reward and punishment so as to provide an understanding of student development and potential.	Patience
4.	NS, 45 years old, Headmaster	I apply Islamic principles in implementing the reward and punishment system, namely justice and wisdom, so that students can feel the existence of moral guidance and internalize these values.	Wisdom

Factors that Influence the Success of Reward and Punishment Systems

The success of the reward and punishment system at Madrasah Ibtidaiyah Baitul Huda in making student behavior more effective is influenced by four interrelated factors. First is the consistency factor. The consistency factor plays a crucial role in the success of the reward and punishment system at Madrasah Ibtidaiyah Baitul Huda. This consistency provides a solid foundation for implementing rules and consequences. With consistency, students understand the applicable norms clearly and create an orderly and disciplined environment. An example of consistency in implementing the reward and punishment system at Madrasah Ibtidaiyah Baitul Huda is giving awards such as praise or prizes to students who consistently show positive behavior and academic achievement. Likewise, when someone breaks the rules, they consistently face consequences such as warnings and other punishments. Consistency in implementing this system provides certainty to students, strengthens the school structure, and creates an atmosphere that supports effective learning. As a result, Madrasah Ibtidaiyah Baitul Huda succeeded in shaping student character and developing a conducive learning environment. This is in line with research conducted by Astuti et al., which states that consistency is one of the factors in giving rewards (Astuti et al., 2018).

Second, teacher understanding. Teachers' role in the education system's success is significant. Teachers' understanding of the goals and principles of reward and punishment are crucial factors in determining the quality of implementation of this system. A deep understanding by teachers of the importance of providing positive feedback and fair sanctions will not only strengthen the foundations of this approach but can also significantly improve the overall effectiveness of the education system. In this way, teachers are not only bearers of information but also essential architects in creating a learning environment that is conducive and effective for student development. This is supported by research that states that teacher factors influence student discipline and the educational process (Kamilah, 2022; Khairunikmah, 2018).

Third, parent participation. Parental participation is essential in achieving success in the education system, as does the reward and punishment approach. Active parental involvement creates consistency of school norms at home and provides the positive support necessary for children's development. In addition, open communication between schools and parents is a strong foundation for ensuring the compatibility of this approach with family values. By fully involving parents, the reward and punishment system can be more effective because it is supported by cohesive family support, creating a holistic educational environment and supporting positive student growth (Novita, 2015; Yuliarti, 2021).

Fourth, conformity with madrasa culture. The suitability of the reward and punishment system with madrasa culture is the main foundation that cannot be ignored. This system must fully reflect the values and norms inherent in the madrasa environment. By adapting these rules to madrasa culture, students will more quickly respond to them because they can identify the relevance and suitability of these rules to the context of their daily lives. Implementation of this system is in accordance with madrasa culture, especially in providing punishments such as memorizing short letters and reciting prayers, cleaning the environment, advice, guidance, and so on. This alignment creates consistency and builds a stronger sense of ownership and obedience among students, ensuring that the reward and punishment system is not only pedagogically effective but also harmoniously integrated with the madrasa's cultural values. This is relevant to research, which states that madrasa culture can influence the continuity of education (Christiani, 2016; Pettasolong, 2017).

The factors above are described in the results of interviews with informants regarding the factors that influence the success of the reward and punishment system at Madrasah Ibtidaiyah Baitul Huda. The brief interview report can be seen in Table 6.

Table 6. Determinant Factors for System Success

No.	Informant	Statement	Category
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1.	BL, 27 years old, Class I-B Homeroom Teacher	I understand consistency is the foundation for creating predictability and shaping positive student behavior in the madrasa environment.	Consistency
2.	TK, 29 years old, Class IV-A Homeroom Teacher	The successful implementation of this system is greatly influenced by the teachers' deep understanding of madrasa values or culture, thereby creating a conducive madrasa environment.	In accordance with the madrasa culture
3.	NS, 45 years old, Headmaster	Good communication between teachers and parents is critical to ensuring a shared understanding of the importance of reward and punishment in shaping children's behavior.	In accordance with the madrasa culture
4.	NS, 45 years old, Headmaster	I believe that apart from the participation of the student's parents, the teacher's understanding of the psychological principles of child development is no less important in designing rewards and punishments appropriate to the stage of development of students at Madrasah Ibtidaiyah Baitul Huda.	In accordance with the Madrasa culture

Through a balanced integration of the factors above, Madrasah Ibtidaiyah Baitul Huda can create a solid educational environment and support the holistic development of its students. Consistency, teacher understanding, parent participation, and conformity with madrasa culture are a solid foundation for achieving educational goals and character formation at this madrasa.

Based on the results of this research, implementing a reward and punishment system can increase the effectiveness of student behavior. The results of this research are in accordance with Syawaludin and Marmoah's research, which states that the use of rewards and punishment in schools can reinforce learning and be able to create a competitive classroom atmosphere (Syawaludin & Marmoah, 2018). Other research conducted by Claudiau Langa also stated that reward and punishment are essential strategies for changing student behavior. If positive student behavior is rewarded, the probability of repeated behavior will increase. Conversely, if negative student behavior is punished, the probability of repeated behavior will decrease (Langa, 2014).

Apart from that, this reward and punishment system is implemented by Thorndike's learning theory, especially the Law of Effect in learning. The Law of Effect states that achieving satisfying things will strengthen the Stimulus-Response relationship. In other words, if a stimulus produces a pleasant effect, the response to that stimulus is likely to be strengthened and repeated, while behavior followed by negative consequences is likely weakened or abandoned. Applying this law can provide significant benefits in the teaching and learning context, mainly if it produces satisfactory student benefits. Therefore, providing appropriate rewards and punishments, which are implemented with the correct targets, can contribute positively to the success of the education and learning process (Firliani et al., 2019; Kolis & Artini, 2022).

The effectiveness of applying reward and punishment as an educational tool becomes real when it is done wisely. It is crucial to avoid giving excessive rewards and punishments, because this can form unfavorable habits. There is a concern that if students are only disciplined, study diligently, or complete assignments only when there is a promise of reward from the teacher. The essence of intrinsic learning could be eroded. On the other hand, without rewards or punishments, there is a risk that students will become lazy about studying and lack discipline. Therefore, a balanced approach in providing rewards and punishment needs to be implemented, ensuring that students' intrinsic motivation is also strengthened, so that they learn because of personal understanding and interest, not solely because of external incentives (Anggraini et al., 2019; Handayani et al., 2023).

IV. Conclusion

This research concludes that Madrasah Ibtidaiyah Baitul Huda is a normative basis for implementing the reward and punishment system. The forms of reward given by teachers to students are in the form of positive gestures such as praise (verbal), smiles, applause, and thumbs up; symbolic forms of appreciation such as encouragement cards, motivational stickers, and teacher assessment reward stamps, as well as material in the form of snacks or stationery. Meanwhile, the form of punishment is in the form of verbal aspects such as giving advice, warnings, and guidance, physical educational aspects such as memorizing, cleaning the school environment, and standing in front of the class, as well as written consequences, namely in the form of a statement letter signed by the parents and summoning the parents. The success of the reward and punishment system at Madrasah Ibtidaiyah Baitul Huda is influenced by several factors, namely consistency, teacher understanding, parent participation, and conformity with madrasa culture.

This research has theoretical implications that strengthen the concept that implementing a reward and punishment system based on Islamic principles can shape students' holistic character and discipline in line with educational theories. Practically, this research guides Madrasah Ibtidaiyah in increasing the effectiveness of managing student behavior through implementing a balanced reward and punishment system, focusing on fostering discipline, learning motivation, creativity, and innovation in creating new and interesting forms of reward and punishment. However, research also warns against excessive rewards and punishment because this can result in undesirable student habits.

The limitations of this research include using a qualitative approach with descriptive methods, which may need to be revised to provide a comprehensive picture of the effectiveness of the reward and punishment system at Madrasah Ibtidaiyah Baitul Huda. Apart from that, this research only involved one madrasa, so the generalization of the research results is limited. Therefore, future research can take a quantitative approach to strengthen the findings of this research and involve several madrasas to get a more representative picture. Further research could also involve comparative analysis between madrasas that implement a reward and punishment system based on Islamic principles and madrasas that implement a conventional system to deepen understanding of the system's effectiveness.

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VI. Author Contributions Statement

AA was responsible for the report's conceptualization, design, analysis, and writing. AW is responsible for revising and directing the research results.

VII. References

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