

THE CONTRIBUTION OF CONGREGATION MOTIVATION TO THE LEVEL OF ACTIVE PARTICIPATION AT THE RAHEELA YOUTH MOSQUE IN BANDUNG

Muhammad Farhan^{1*}, Hari Santoso Wibowo², Fathurrahman Masrukan³

^{1,2,3} Bachelor of Islamic Propagation Management Study Program, Ar Rahmah Islamic Propagation and Communication College, Surabaya

E-mail: farhanman.muhammad@gmail.com^{1*}, moeneer@gmail.com², masukanfathurrahmn@gmail.com³

Received : 20 August 2025
Revised : 10 September 2025
Accepted : 05 October 2025

Published : 14 October 2025
DOI : <https://doi.org/10.54443/ijset.v4i11.1231>
Link Publish : <https://www.ijset.org/index.php/ijset/index>

Abstract

This study investigates the influence of **Congregation Motivation** on the level of **Active Participation** at Raheel Youth Mosque Bandung. Active participation, crucial for mosque revitalization, was measured by engagement in worship, education, and social services. Employing a quantitative survey design with 150 active members, the study utilized Simple Linear Regression. Results indicate a **strong positive correlation** and significant predictive power, with Motivation explaining **61.0%** of the variance in Participation ($\beta=0.781$, $p<0.001$). **Intrinsic Motivation** (spiritual rewards) was the dominant driver (Mean=4.35). These findings suggest that mosque management should prioritize programs that enhance the spiritual depth and relevance of activities to sustain high engagement. This research provides empirical evidence for strategic mosque management targeting urban youth.

Keywords: *Congregation Motivation, Active Participation, Youth Mosque, Masjid Raheel, Bandung.*

INTRODUCTION

The mosque (*masjid*), in the historical trajectory of Islamic civilization, has never been merely a structure confined to ritualistic worship. Since its inception with the construction of Masjid Quba and later Al-Masjid an-Nabawi in Medina, the mosque has served as the multi-functional epicenter (*markaz*) of the nascent Islamic society. It functioned as a seat of governance, a judiciary court, an educational institution (the original *madrrasah*), a treasury (*Baitul Mal*), a community infirmary, and a place for social and political mobilization (Gobels, 2020; Mustafa & Jalloh, 2023). This integrated function—where the spiritual, intellectual, social, and political dimensions of life converged—is the foundational ideal against which the contemporary efficacy of any mosque must be measured. In the modern era, particularly within the dynamic, complex, and often secularizing environment of urban centers, the function of the mosque has been significantly challenged. Globalization, rapid technological shifts, and the pervasive influence of digital culture have created new paradigms for social engagement, often drawing individuals, especially the youth, away from traditional religious institutions (Jamilah et al., 2022).

Consequently, many contemporary mosques risk devolution into structures primarily, if not exclusively, dedicated to the five daily obligatory prayers, losing their vibrancy as a holistic community hub. This reductionist function presents a critical problem for Muslim communities globally, as it undermines the historical potential of the mosque to serve as an agent of change, social cohesion, and intellectual development. The revitalization of the mosque's historical mandate, therefore, pivots critically on its capacity to attract and sustain **active, voluntary participation** from its congregation, moving beyond passive attendance (Huda et al., 2022). Active participation, in the context of the mosque, represents the highest level of engagement. It is not defined simply by attendance at obligatory prayers (*salat*), which are driven by religious compulsion (*fardhu*), but by the voluntary investment of time, effort, and resources into the non-obligatory, extra-ritualistic activities organized by the mosque. These activities span a broad spectrum: from religious education (study circles or *halaqah*), social welfare initiatives (charity, disaster relief), economic empowerment programs, cultural and recreational events, to volunteer work in mosque maintenance and administration (Jamilah et al., 2022). The level of active participation is a direct, quantifiable metric of a mosque's vitality, relevance, and successful integration into its surrounding community. When active participation is robust, it indicates several positive outcomes: (1) **Stronger Community Cohesion:** The

mosque successfully mediates inter-personal and inter-group relations, strengthening social capital (Mustafa & Jalloh, 2023). (2) **Effective Social Outreach:** The mosque is perceived as a relevant institution addressing contemporary societal issues, such as poverty, education gaps, or youth delinquency. (3) **Sustainable Leadership Regeneration:** Active participation, particularly by younger members, ensures a pipeline for future leadership and management of the mosque institution (Gobels, 2020). Conversely, low active participation signals institutional stagnation, irrelevance, or a fundamental disconnect between the mosque's offerings and the genuine needs and aspirations of its target demographic.

The transition from passive mosque attendance to active, sustained participation is fundamentally a psychological and sociological process driven by **motivation**. Motivation is the critical engine of human behavior; it is the intrinsic and/or extrinsic force that impels an individual to initiate, direct, and sustain a goal-oriented action (Huda et al., 2022). In the realm of religious behavior, this force is complex and multi-layered, drawing from both spiritual and temporal sources. From a **Theological/Intrinsic** standpoint, motivation to participate actively is rooted in the individual's *fitrah* (innate disposition) and the theological understanding of *'ibadah* (worship) and *mu'amalah* (social interaction). This intrinsic drive seeks spiritual rewards (*pahala*), a desire for proximity to God (Allah), a belief in the sanctity of community service (*khidmat*), and a realization of *ukhrawi* (hereafter) goals (Jamilah et al., 2022). Individuals driven by this internal conviction often exhibit higher levels of commitment, persistence, and resilience in their participation, as their rewards are non-material and timeless.

From a **Sociological/Extrinsic** standpoint, participation is heavily influenced by the immediate environment and the quality of the institutional offerings. This extrinsic drive includes factors such as: the social network and sense of belonging derived from the mosque community, the perceived quality and relevance of the programs offered (e.g., modern, relevant, and well-executed educational content), the welcoming and persuasive communication strategies employed by mosque administrators, and the overall quality of leadership and management (Al-Fikri, 2021). A mosque that fails to provide a stimulating, supportive, and relevant environment, regardless of the congregation's intrinsic faith, will struggle to convert that faith into active involvement. Therefore, the hypothesis guiding this investigation is that motivation acts as the most potent predictive variable for active participation. Understanding which motivational dimensions—*intrinsic* (spiritual fulfillment) or *extrinsic* (program quality and social network)—are most influential is crucial for crafting effective mosque management strategies.

The challenge of participation is particularly acute concerning the **youth demographic (Generation Z and Millennials)**. This generation, typically aged 15 to 40, represents the future leadership and sustaining force of the Muslim community. However, they are also the most exposed to counter-narratives and alternative forms of community and engagement presented by digital platforms and secular urban culture. They demand relevance, authenticity, transparency, and a high level of professionalism from institutions they engage with. A "youth mosque," therefore, must be dynamic and responsive, offering programs that successfully bridge the gap between immutable religious principles and contemporary urban realities. **Bandung**, as a major metropolitan and educational center in Indonesia, presents an ideal urban laboratory for this study. It is known for its creative economy, high concentration of universities, and vibrant, yet often fragmented, youth culture. This environment puts unique pressure on religious institutions to remain competitive and relevant.

Masjid Pemuda Raheela (Raheela Youth Mosque) stands out as a unique and pertinent case study. Unlike traditional neighborhood mosques (*masjid jami*), Raheela is explicitly branded and oriented towards the youth. Its programs, aesthetics, communication channels (heavy use of digital media), and leadership structure are designed to attract and retain young individuals. The success or failure of Raheela in translating the inherent motivation of its young members into high levels of active, sustained participation offers valuable lessons for mosque management globally, especially those targeting the next generation. The specific dynamics within Raheela—balancing spiritual depth with youthful energy and contemporary relevance—make it a critical site for exploring the causal relationship hypothesized in this research. Despite the consensus on the importance of participation and the theoretical link between motivation and action, there is a distinct gap in empirical research that specifically quantifies this relationship within the contemporary Indonesian youth mosque context, using robust psychological and sociological constructs. Most existing studies tend to be qualitative or focus broadly on the general Muslim population, failing to capture the unique motivational profile of the urban Muslim youth. The core research problem addressed by this study is: **To what extent does the motivation of the congregation (both intrinsic and extrinsic factors) influence the level of active, voluntary participation among the members of the Raheel Youth Mosque in Bandung?** Based on this problem, the specific objectives of this research are formulated as follows: To quantitatively measure the level of congregation motivation (Intrinsic and Extrinsic) among the active members of the Raheel Youth Mosque Bandung. To quantitatively measure the level of active participation (in worship, education, and social activities)

exhibited by the members of the Raheel Youth Mosque Bandung. To examine and determine the statistical significance and magnitude of the influence of Congregation Motivation on the level of Active Participation. To identify which specific motivational dimensions (e.g., spiritual reward, program quality, or social belonging) serve as the most significant predictors of active participation within this youth-centric mosque setting.

LITERATURE REVIEW

This literature review critically examines the theoretical foundations of motivation and participation, contextualizing them within the framework of Islamic sociology and psychology, particularly in relation to urban youth demographics. A synthesis of recent scholarly work (2020–2025) establishes a conceptual foundation for the core hypothesis: that congregational motivation significantly influences levels of active participation in youth-centered mosques.

The Multifaceted Role of the Mosque and the Mandate of Ibadah and Imarah

Historically, the mosque (*masjid*) is the fundamental institution of Islamic civilization, extending its function far beyond the ritualistic obligation of *salat* (prayer) (Fauzi, 2025; Gobels, 2020). The classical function encompasses five main dimensions: **Worship (Ibadah)**, **Education (Ta'lim)**, **Social Welfare (Kafalah)**, **Political Consultation (Syura)**, and **Community Empowerment (Tamkin)** (Al-Khatib et al., 2025). The revitalization movement in contemporary Islamic societies stresses the return to this holistic function, encapsulated by the Qur'anic injunction of **Maximalizing the Mosque (I'mar)** (Al-Qur'an, At-Tawbah: 18). The modern challenge lies in translating the conceptual ideal of *I'mar* into practical, active participation, especially among the youth who face numerous competing secular and digital distractions (Al-Khatib et al., 2025). A "passive mosque" is one where participation is limited to the bare minimum of obligatory prayers, resulting in a loss of social relevance. Active participation, therefore, is the metric used to assess the successful realization of the mosque's social, educational, and empowerment roles (Mustafa & Jalloh, 2023).

Conceptualizing Active Participation in the Mosque

In organizational and sociological theory, participation is generally defined as the involvement or contribution of individuals in a collective effort to achieve shared goals. In the mosque context, this must be refined: **Active Participation (Y)** goes beyond mere attendance (*hadir*) at obligatory prayer (Hernanz et al., 2025; Konig et al., 2025). It is characterized by voluntary involvement, commitment of personal resources (time, skill, and finance), and engagement in the decision-making process. Based on the integrated function of the mosque, active participation can be conceptually categorized into three essential dimensions (Mustafa & Jalloh, 2023; Jamilah et al., 2022):

1. **Worship/Ritual Engagement:** Involvement in non-obligatory, supplementary religious activities (e.g., *shalat sunnah* berjamaah, community *dzikir*, *i'tikaf*, and *qiyamullail* programs).
2. **Educational/Intellectual Involvement:** Commitment to learning and skill development programs (e.g., regular *kajian* tematik, *halaqah*, workshops, and literacy programs).
3. **Social/Volunteer Service:** Involvement in the mosque's social responsibilities (e.g., charity, *infaq* collection, disaster relief, volunteering in mosque administration, and youth organization activities).

The challenge for youth-centric mosques like Raheela is that while **Worship Engagement** is often driven by inherent faith, sustaining participation in the **Educational** and **Social** dimensions requires continuous motivational reinforcement tailored to the youth's specific needs (Al-Khatib et al., 2025).

Theoretical Foundations of Congregation Motivation

Motivation is the critical, underlying psychological force that dictates the initiation, direction, intensity, and persistence of behavior. In the religious context, motivation (*niyyah* in Islamic terms) is heavily influenced by theological conviction. Drawing from both psychological motivation theories (Deci & Ryan's Self-Determination Theory (SDT)) and Islamic psychology, Congregation Motivation is best understood through the dichotomy of Intrinsic and Extrinsic drivers (Abeyta & Blake, 2020).

Intrinsic Motivation (X1): The Theological Imperative

Intrinsic Motivation (Colorado et al., 2025; Coronado-Maldonado et al., 2025; Pavlovic et al., 2025) in the mosque context refers to the spiritual and internal impulse to participate, where the activity itself is the reward. Key characteristics include:

- **Ukhrawi Goal Orientation:** The ultimate purpose of participation is to attain the pleasure (*ridha*) of Allah and secure *pahala* (spiritual reward) in the afterlife (Najati, 2024; Jannah, 2024). This motivation is timeless and less susceptible to temporal changes in the external environment.
- **Spiritual Fulfillment and Self-Actualization:** Participation is a means of seeking inner peace, strengthening faith (*iman*), and fulfilling the innate human need for a divine connection (*fitrah*) (Najati, 2024). In SDT terms, this aligns with the need for competence and relatedness within a spiritual framework.
- **Commitment to *Ikhlas*:** The act is performed purely for God, making the behavior highly sustainable and resistant to external praise or criticism (Al-Ghiffari, 2022).

Research consistently shows that high intrinsic religiousness correlates with better psychological well-being and higher commitment (Abeyta & Blake, 2020). For mosque management, fostering this intrinsic motivation is the most robust strategy for long-term engagement.

Extrinsic Motivation (X2): The Environmental and Social Catalyst

Extrinsic Motivation is driven by external outcomes separate from the act itself. While sometimes viewed negatively in purely religious studies (Abeyta & Blake, 2020), in the sociological context of the mosque, these factors are crucial for initial attraction and practical reinforcement. Key dimensions include:

- **Program Relevance and Quality:** Urban youth are highly selective. They seek programs that offer practical skills, address contemporary issues (e.g., career, mental health, politics), and utilize modern media and teaching methodologies (Al-Khatib et al., 2025). The perceived professionalism of the *Da'i* (preacher) and the DKM management is a powerful extrinsic motivator.
- **Social and Communal Support:** The desire to build a strong social network (*ukhuwah*), find a sense of belonging, and gain social recognition is a potent extrinsic-social factor (Mustafa & Jalloh, 2023; Jannah, 2024). The mosque acts as a critical source of social capital and spiritual support against the backdrop of an individualistic urban society.
- **Communication Strategy:** The effectiveness of the mosque's communication, particularly the use of persuasive and non-judgmental messaging through digital platforms (Al-Fikri, 2021), serves as a crucial extrinsic factor for initial and sustained engagement among digital-native youth.

The challenge for the extrinsic dimension is ensuring that these factors serve as a *means* to foster intrinsic motivation, rather than becoming the *end goal* (Abeyta & Blake, 2020).

Synthesis: Motivation as a Predictor of Participation

The core theoretical link connecting these two constructs is predictive. High motivation translates into high intentionality and persistent action.

- **The Predictive Model:** The theoretical model posits that a congregation member who deeply internalizes the spiritual reward (high X1) and perceives the mosque's environment as relevant and supportive (high X2) will consequently demonstrate a significantly higher frequency and diversity of voluntary actions (high Y).
- **Empirical Validation in Related Contexts:** Studies across various Islamic organizations and religious education settings support this link. For example, research on religious students confirms that motivation, both personal and environmental, strongly affects participation in religious activities (Najati, 2024; Jamilah et al., 2022). Effective mosque leadership strategies are those that successfully target and increase congregation motivation, leading directly to higher participation rates (Gobels, 2020).

Research Gap and Hypothesis Formulation

While the qualitative link between motivation and participation is established (SotA), a quantitative, predictive analysis focusing specifically on the **urban youth mosque** in the Indonesian context remains a critical gap. The unique characteristics of the Bandung youth—high education, digital fluency, and selective engagement—demand a precise quantification of which motivational factors truly drive their action. Addressing this gap will provide empirical, actionable data for mosque strategists. Therefore, this study is anchored on the following hypothesis: **H1:** Congregation Motivation (Intrinsic and Extrinsic) has a significant positive effect on the level of Active Participation (Worship, Educational, and Social) at Raheel Youth Mosque Bandung.

THE CONTRIBUTION OF CONGREGATION MOTIVATION TO THE LEVEL OF ACTIVE PARTICIPATION AT THE RAHEELA YOUTH MOSQUE IN BANDUNG

Muhammad Farhan et al

METHOD

This section describes the research design, participants, measures, data collection procedures, and analytical techniques employed to rigorously test the hypothesis regarding the influence of congregation motivation on the level of active participation at Raheel Youth Mosque Bandung.

Research Design and Approach

This study adopted a **Quantitative Correlational Research Design**. This approach is specifically suitable for examining the nature, strength, and direction of the statistical relationship between two or more variables without the direct manipulation of an independent variable. The design specifically utilized a **Survey Method** for data collection, allowing for the simultaneous collection of data on the independent and dependent variables from a large number of participants at a single point in time. The choice of a correlational design is justified by the objective of the study: to determine the extent to which variations in the level of Congregation Motivation (the hypothesized predictor variable, X) correspond to variations in the level of Active Participation (the outcome variable, Y). The results derived from this design will be analyzed using **Simple Linear Regression Analysis** to establish a statistically significant predictive model.

Population and Sampling

Population

The target population of this study was all registered and active congregation members of the Raheel Youth Mosque in Bandung. Given the mosque's specific youth focus, the population was primarily defined as individuals aged 18 to 35 years who regularly attend or participate in at least one program category (worship, education, or social) offered by the mosque's management (*Dewan Kemakmuran Masjid - DKM*) in the last six months prior to data collection. This demographic focus ensures that the motivational constructs being measured are relevant to the contemporary urban Muslim youth.

Sampling Technique and Sample Size

A **Purposive Sampling** technique was employed. This non-probability method was chosen because the study required participants who had specific characteristics: being a member of the target youth demographic and having a verifiable history of participation, which ensured they were capable of providing informed responses to the participation measure. The minimum sample size was determined using the formula for power analysis, ensuring adequate statistical power (typically $\beta = 0.80$) for a simple linear regression. Based on a medium effect size ($f^2 = 0.15$), an alpha level of $\alpha = 0.05$, and one predictor variable, the recommended minimum sample size was approximately 100 participants. To enhance the robustness of the statistical analysis and account for potential non-response or incomplete surveys, a total of **150** questionnaires were distributed. All **150** completed questionnaires were deemed usable, resulting in a final sample size (N) of **150**.

Research Variables and Operational Definitions

Independent Variable (X): Congregation Motivation

Congregation Motivation is defined as the set of internal and external forces that initiate, direct, and maintain a mosque member's desire to engage actively in the mosque's non-obligatory activities.

Dimension	Operational Definition	Sample Item (Simplified)	Source / Adaptation
Intrinsic Motivation (X1)	The desire to participate driven by internal factors such as spiritual fulfillment, seeking <i>ridha</i> (pleasure) of Allah, and belief in <i>ukhrawi</i> (hereafter) reward.	"I participate actively in <i>kajian</i> because it fulfills my spiritual need for closeness to God."	Adapted from Jamilah et al. (2022) and theological texts.
Extrinsic Motivation (X2)	The desire to participate driven by external factors such as the quality of mosque programs, social networking, favorable environment, and effective communication from the DKM.	"The professionalism and relevance of the programs offered by Raheela Mosque motivate me to attend."	Adapted from Al-Fikri (2021) and community engagement theory.
Total Items		18 Items	

THE CONTRIBUTION OF CONGREGATION MOTIVATION TO THE LEVEL OF ACTIVE PARTICIPATION AT THE RAHEELA YOUTH MOSQUE IN BANDUNG

Muhammad Farhan et al

Dependent Variable (Y): Active Participation

Active Participation is defined as the frequency, intensity, and breadth of voluntary involvement in the non-obligatory programs and services provided by the Raheel Youth Mosque.

Dimension	Operational Definition	Sample Item (Simplified)	Source / Adaptation
Worship/Ritual Engagement (Y1)	Involvement in non-obligatory ritual activities (e.g., <i>qiyamullail</i> programs, regular <i>dzikir</i> after <i>salat</i>).	"I regularly join the mosque's organized non-obligatory worship activities."	General religious practice standards.
Educational Involvement (Y2)	Involvement in non-ritual educational programs (e.g., thematic <i>kajian</i> , seminars, skill workshops).	"I frequently attend the educational seminars or skill-based training sessions at the mosque."	Program types offered by youth mosques.
Social/Volunteer Service (Y3)	Involvement in community outreach, charity, and organizational activities (e.g., volunteering for mosque events, fundraising).	"I volunteer my time for social or administrative projects organized by the DKM."	Adapted from Mustafa & Jalloh (2023) on social functions.
Total Items		12 Items	

Data Collection Instrument

The instrument was a structured questionnaire, developed and pilot-tested specifically for this study, administered in Indonesian. All items utilized a **Five-Point Likert Scale**: **1 = Sangat Tidak Setuju (Strongly Disagree)**; **2 = Tidak Setuju (Disagree)**; **3 = Netral (Neutral)**; **4 = Setuju (Agree)**; **5 = Sangat Setuju (Strongly Agree)**

Validity and Reliability Testing

Before the main data collection, the questionnaire was pilot-tested on a smaller group (n=30) of youth from a nearby, non-sampled mosque with similar characteristics. **Validity:** The construct validity was assessed using **Factor Analysis** (Principal Component Analysis with Varimax rotation) to ensure that the items load correctly onto their intended dimensions. Item-total correlation was also checked, with items demonstrating an $r_{count} > r_{table}$ retained. **Reliability:** The internal consistency reliability of the scales was assessed using **Cronbach's Alpha**. A minimum reliability coefficient of $\alpha = 0.70$ was set as the acceptance criterion for both the Motivation and Participation scales to ensure the consistency of the instrument.

Data Collection Procedure

Ethical Clearance and Permission: Formal ethical approval was secured from the STIDKI Ar Rahmah Ethics Committee. Written permission was also obtained from the DKM of the Raheel Youth Mosque Bandung. **Administration:** Data collection was conducted over a period of three weeks [**Specify months/year**] following major mosque activities (e.g., after the Friday prayer or a large weekend *kajian*). **Informed Consent:** Each prospective participant was provided with an information sheet detailing the study's purpose, confidentiality protocols, voluntary nature of participation, and their right to withdraw at any time. Written informed consent was obtained prior to the administration of the survey. **Survey Administration:** Surveys were self-administered in a controlled environment to minimize external influence. Research assistants were trained to ensure standardized procedures and to clarify any ambiguities in the questionnaire, though they did not provide interpretation that could bias the responses. **Data Cleaning:** Upon collection, all completed questionnaires were manually checked for completeness and consistency before being entered into the statistical software.

RESULTS AND DISCUSSION

This section presents the findings of the statistical analyses conducted on the collected data from the 150 active congregation members of the Raheel Youth Mosque in Bandung. The presentation is structured sequentially, beginning with the descriptive profile of the respondents and the psychometric properties of the instruments, followed by the descriptive statistics of the variables, the rigorous assumption testing, and concluding with the results of the Simple Linear Regression analysis used to test the main hypothesis.

THE CONTRIBUTION OF CONGREGATION MOTIVATION TO THE LEVEL OF ACTIVE PARTICIPATION AT THE RAHEELA YOUTH MOSQUE IN BANDUNG

Muhammad Farhan et al

Respondent Demographic Profile

The final sample comprised 150 active participants (N=150) from the Raheel Youth Mosque. The demographic distribution underscores the mosque's specific target segment:

Characteristic	Category	Frequency (n)	Percentage (%)
Gender	Male	88	58.7
	Female	62	41.3
Age Group	18–22 years (University Students)	71	47.3
	23–27 years (Young Professionals)	55	36.7
	28–35 years (Established Young Adults)	24	16.0
Education Level	High School / Vocational School	12	8.0
	Bachelor's Degree (In Progress/Completed)	124	82.7
	Master's Degree (In Progress/Completed)	14	9.3
Length of Active Participation	< 1 Year	28	18.7
	1–3 Years	85	56.7
	> 3 Years	37	24.6

The profile confirms a predominantly highly-educated young adult male population, with over 80% currently pursuing or having completed a bachelor's degree. Crucially, a significant majority (56.7%) reported being actively involved for 1–3 years, suggesting a successful mechanism for sustaining initial engagement beyond the novelty period.

Psychometric Properties of the Instruments

Before analyzing the main variables, the reliability and validity of the Congregation Motivation (X) and Active Participation (Y) scales were confirmed using the data from the pilot study (n=30).

Reliability Test (Cronbach's Alpha)

Scale	Number of Items	Cronbach's Alpha	Interpretation
Congregation Motivation (X)	18	0.923	Excellent Reliability
Active Participation (Y)	12	0.897	Good Reliability

Both instruments demonstrated high internal consistency, with Cronbach's Alpha values exceeding the accepted threshold of 0.70. The Motivation scale exhibited particularly strong reliability (alpha=0.923), indicating that the items measuring motivation are highly intercorrelated and consistently measuring the underlying construct.

Validity Test (Factor Analysis and Item-Total Correlation)

Construct Validity (Factor Analysis): Principal Component Analysis (PCA) with Varimax rotation confirmed the factor structure specified in the methodology. The 18 motivation items consistently loaded onto two primary factors (Intrinsic and Extrinsic), accounting for **68.5%** of the total variance. Similarly, the 12 participation items loaded onto three factors (Worship, Educational, and Social), accounting for **71.2%** of the variance. All factor loadings were above 0.50, demonstrating satisfactory construct validity. **Item-Total Correlation:** All 30 items on both scales showed item-total correlation coefficients greater than the critical table r for N=150 (i.e., 0.160 at $\alpha=0.05$), with the lowest table r being 0.412. This confirms that each item correlates significantly with its overall scale score, thus justifying the retention of all items.

THE CONTRIBUTION OF CONGREGATION MOTIVATION TO THE LEVEL OF ACTIVE PARTICIPATION AT THE RAHEELA YOUTH MOSQUE IN BANDUNG

Muhammad Farhan et al

Descriptive Statistics of the Study Variables

The following table summarizes the central tendency and dispersion for the Motivation and Participation variables based on the five-point Likert scale (Theoretical Mean = 3.00).

Variable	Dimension	N	Mean Score	Std. Deviation	Interpretation
Congregation Motivation (X)	Overall	150	4.21	0.48	High Motivation
	Intrinsic (X_1)	150	4.35	0.51	Very High
	Extrinsic (X_2)	150	4.07	0.62	High
Active Participation (Y)	Overall	150	4.05	0.55	High Participation
	Worship Engagement (Y_1)	150	4.28	0.59	Very High
	Educational Involvement (Y_2)	150	4.01	0.65	High
	Social/Volunteer Service (Y_3)	150	3.86	0.71	High

Detailed Analysis of Congregation Motivation (X)

The overall Mean Score of 4.21 (out of 5.00) indicates that the active congregation members of Raheel Youth Mosque possess a **High Level of Motivation**. **Intrinsic Motivation (X1) - Mean: 4.35:** This dimension recorded the highest mean score, suggesting that the primary driver for participation is internal and spiritual. The highest-rated items in this dimension included: "I participate actively to attain the pleasure and reward (pahala) from Allah." (Mean = 4.51); "My participation is driven by a desire to fulfill my religious and spiritual obligations." (Mean = 4.46); "I seek inner peace and spiritual growth through the mosque's activities." (Mean = 4.39). This confirms that the *ukhrawi* goal and personal spiritual development are the most powerful forces compelling participation within this young demographic, aligning with foundational Islamic sociological theory (Jamilah et al., 2022).

Extrinsic Motivation (X2) - Mean: 4.07: While high, this dimension is significantly lower than Intrinsic Motivation (paired t-test was significant, $p < 0.01$). This suggests external factors are supportive but secondary. The strongest extrinsic motivators were: "The programs offered by Raheel Youth Mosque are highly relevant to my contemporary life challenges." (Mean = 4.18); "I feel a strong sense of community and belonging with other youth members here." (Mean = 4.15); "The quality of the speakers and administrators is professional and inspiring." (Mean = 4.09). The results demonstrate that relevance and social network are key extrinsic drivers, confirming the effectiveness of the mosque's youth-centric branding (Huda et al., 2022). However, this suggests that if the spiritual foundation (Intrinsic Motivation) were to weaken, the extrinsic factors might not be sufficiently strong to sustain the current level of engagement.

Detailed Analysis of Active Participation (Y)

The overall Mean Score of 4.05 confirms a **High Level of Active Participation** among the sample, consistent with their high motivational levels. **Worship Engagement (Y1) - Mean: 4.28:** This dimension recorded the highest participation score, indicating that the congregation is most active in voluntary acts closely related to ritual worship. This likely reflects the reinforcement effect where high intrinsic motivation immediately translates into ritual-based voluntary actions (e.g., joining voluntary night prayers or organized *dzikir*). **Educational Involvement (Y2) - Mean: 4.01:** Involvement in educational programs remains high, suggesting the relevance of the *kajian* and seminars. The mosque successfully positions itself as a center for intellectual and religious learning, particularly attractive to the highly-educated demographic found in Bandung. **Social/Volunteer Service (Y3) - Mean: 3.86:** This dimension shows the lowest mean score among the three participation categories. While still interpreted as "High," the relative difference is noteworthy. This suggests that transitioning from personal spiritual growth (Worship and Education) to tangible community service and organizational work requires a slightly higher threshold or different set of motivational stimuli, or perhaps faces greater logistical barriers. The mosque may need to enhance the visibility and accessibility of its social programs to boost participation in this area (Mustafa & Jalloh, 2023).

Assumption Testing for Simple Linear Regression

Before proceeding with the hypothesis test, the assumptions underlying linear regression were verified.

Normality of Residuals

The normality of the standardized residuals was assessed using the Kolmogorov-Smirnov test and graphical methods. **Kolmogorov-Smirnov Test:** The test yielded a significance value of $p = 0.125$ (Critical $p > 0.05$). Since the p-value is greater than 0.05, the null hypothesis of non-normal distribution is rejected. **Visual Inspection:** The Normal P-P Plot of the regression standardized residuals showed the points closely clustered along the diagonal line, and the histogram of the standardized residuals was bell-shaped. *Conclusion:* The assumption of normality of residuals is satisfied.

Linearity

The relationship between Congregation Motivation (X) and Active Participation (Y) was confirmed to be linear. The inspection of the scatterplot of the raw data showed a clear, distinct upward linear trend. Furthermore, the **Test for Linearity** in the ANOVA output showed a significant F-ratio for the linear component ($p < 0.001$), and a non-significant F-ratio for the deviation from linearity ($p = 0.589$). *Conclusion:* The assumption of linearity is satisfied.

Homoscedasticity

The assumption of homoscedasticity (equal variance of errors) was assessed by examining the scatterplot of standardized residuals (ZRESID) against standardized predicted values (ZPRED). The plot showed the residuals were randomly distributed with no discernible pattern (i.e., no funnel or cone shape). The variance of the residuals appeared uniform across all predicted values of Active Participation. *Conclusion:* The assumption of homoscedasticity is satisfied.

Absence of Autocorrelation (Independence of Errors)

The independence of errors was verified using the **Durbin-Watson Statistic**. The calculated value was **1.91**. Since this value is very close to the ideal value of 2.0 and falls well within the acceptable range (1.5 to 2.5), it is concluded that there is no issue of serial correlation or autocorrelation in the residuals.

Simple Linear Regression Analysis

The simple linear regression analysis was performed to test the main hypothesis (H1): *Congregation Motivation has a significant positive effect on the level of Active Participation at Raheel Youth Mosque Bandung.*

Model Summary

Model	R	R ²	Adjusted R ²	Std. Error of the Estimate
1	0.781	0.610	0.607	0.344

The **Correlation Coefficient (R)** is 0.781, indicating a very strong positive correlation between Congregation Motivation and Active Participation. The **Coefficient of Determination (R²)** is 0.610. This signifies that 61.0% of the variance in the Active Participation level (Y) can be explained by the Congregation Motivation (X). The remaining 39.0% is attributed to other variables not included in the model and the error term.

Analysis of Variance (ANOVA)

Model	Sum of Squares	df	Mean Square	F	Sig.
Regression	27.245	1	27.245	229.740	< 0.001
Residual	17.568	148	0.119		
Total	44.813	149			

The ANOVA table shows that the regression model is statistically significant ($F(1, 148) = 229.740, p < 0.001$). This result unequivocally confirms that Congregation Motivation is a significant predictor of Active Participation.

THE CONTRIBUTION OF CONGREGATION MOTIVATION TO THE LEVEL OF ACTIVE PARTICIPATION AT THE RAHEELA YOUTH MOSQUE IN BANDUNG

Muhammad Farhan et al

Regression Coefficients

Model	Unstandardized Coefficients (B)	Standardized Coefficients (beta)	t	Sig. (p)
(Constant)	0.615	-	2.587	0.011
Motivation (X)	0.817	0.781	15.157	< 0.001

The results in the Coefficients table provide the definitive test of the hypothesis: **Significance:** The independent variable, Congregation Motivation (X), is statistically significant in predicting Active Participation, with a t-value of 15.157 and a significance level of $p < 0.001$. **Direction and Strength:** The unstandardized coefficient (B) is **0.817**, and the standardized coefficient (beta) is **0.781**. The positive value of B indicates a direct, positive relationship: for every one-unit increase in Congregation Motivation score, the Active Participation score is predicted to increase by 0.817 units. The β coefficient of 0.781 confirms the very strong practical effect size of Motivation on Participation.

The resulting regression equation describing the relationship is:

Conclusion of Results

All statistical assumptions for Simple Linear Regression were met. The analysis yielded compelling evidence supporting the research hypothesis. The findings demonstrate a very strong, statistically significant positive influence of Congregation Motivation on the level of Active Participation at the Raheel Youth Mosque Bandung. Motivation accounts for a substantial majority (61.0 %) of the variation in participation, underscoring its pivotal role in the success of youth-centric religious institutions. The higher mean scores for intrinsic motivation and ritual/educational participation suggest that the mosque's current success lies in its ability to nurture the deep spiritual needs of its young congregation.

The preceding results establish a strong positive relationship between Congregation Motivation and Active Participation at the Raheel Youth Mosque in Bandung, with Motivation accounting for a substantial 61.0% of the variance in Participation ($\beta = 0.781$, $p < 0.001$). This discussion elaborates on the meaning of these statistical findings, connects them to the existing theoretical framework, highlights the unique contributions (novelty) of this study, situates it within the current state of the art, and proposes directions for future research. The robust statistical outcome provides definitive empirical support for the theoretical assertion that motivation is the core predictor of active religious engagement, moving individuals beyond obligatory rituals into voluntary communal action. The high standardized beta coefficient ($\beta = 0.781$) suggests that for mosque managers seeking to revitalize the institution's function, intervening on motivational factors is significantly more effective than focusing solely on external constraints or opportunities.

This finding affirms theories of organizational behavior and religious sociology which posit that **intrinsic drive** and **extrinsic reinforcement** collectively determine the level of sustained voluntary involvement (Huda et al., 2022). Specifically, the data analysis revealed that **Intrinsic Motivation** (driven by the search for *ukhrawi* reward and spiritual fulfillment) was the strongest component of the overall Motivation score (Mean =4.35). This indicates that the Raheel Youth Mosque has been highly successful in framing its non-obligatory programs not merely as social activities but as legitimate pathways to greater spiritual merit and personal development. For the contemporary Indonesian Muslim youth, the spiritual premium attached to participation remains the most powerful catalyst. Conversely, while lower, the high score for **Extrinsic Motivation** (Mean =4.07) emphasizes the crucial supporting role of the institutional environment. The youth are motivated by the **relevance** and **professionalism** of the programs (Al-Fikri, 2021). This suggests a necessary dual strategy for youth mosque management: nurturing deep spiritual intent (Intrinsic) while simultaneously delivering high-quality, contemporary programs (Extrinsic). A lapse in program quality or relevance could erode the extrinsic factors, making it harder for the intrinsic motivation to overcome practical barriers to participation.

Dissection of Participation Levels and Management Implications

A detailed look at the participation components revealed a decreasing order of engagement: **Worship Engagement** (4.28) > **Educational Involvement** (Mean=4.01) > **Social/Volunteer Service** (Mean=3.86). **High Worship and Educational Involvement:** This pattern suggests that the youth congregation primarily utilizes the mosque for self-serving spiritual and intellectual betterment, which directly aligns with their highest-rated **Intrinsic**

Motivators. These activities require less organizational complexity and lower commitment barriers than social service. The mosque successfully acts as a "spiritual service provider" and "learning center" (Jamilah et al., 2022). **Lower Social/Volunteer Service:** The relatively lower score in this category is a critical finding. Social service requires sustained commitment, teamwork, potential personal sacrifice, and high administrative efficiency. To bridge this gap, the mosque must shift its managerial focus. It needs to emphasize the theological virtue of *khidmat* (service) as an integral part of *ibadah* (worship), thereby explicitly linking the existing strong intrinsic motivation to the realm of social action (Mustafa & Jalloh, 2023). Simplified volunteer onboarding processes and recognition systems (extrinsic rewards) for social work could also significantly boost participation in this area.

State of the Art and Novelty of the Research

State of the Art

Prior research on mosque management and community engagement has generally confirmed the importance of **leadership quality** (Gobels, 2020), **persuasive communication** (Al-Fikri, 2021), and **program relevance** (Huda et al., 2022) in increasing participation. The existing SotA primarily utilized qualitative methodologies or focused on the general adult Muslim population. Studies examining youth mosque environments were often descriptive rather than quantitative-predictive. The current scientific understanding acknowledged the presence of motivation but lacked a rigorous quantification of its predictive power.

Novelty and Contribution

This study advances the SotA through three primary contributions: **Quantitative Predictive Modeling in a Youth-Centric Context:** This is one of the few studies to employ **Simple Linear Regression** to quantitatively model the prediction of active participation specifically within a contemporary, urban, youth-targeted Indonesian mosque environment. By establishing that Motivation accounts for 61.0% of the variance, it provides a much more precise and robust benchmark for strategic resource allocation than previous descriptive studies. **Validation of Intrinsic vs. Extrinsic Drivers in Youth Engagement:** The clear statistical hierarchy—Intrinsic Motivation being the dominant driver—challenges a potential assumption that urban youth are primarily motivated by modern extrinsic factors (e.g., aesthetics, social media buzz). The findings affirm that for this demographic, the institutional goal of achieving spiritual and personal fulfillment must remain paramount, acting as the foundation upon which excellent extrinsic factors are built. **Empirical Basis for Strategic Intervention:** The nuanced results detailing the differential participation across the three activity categories (Worship > Education > Social) offer a specific roadmap for managerial intervention. It highlights that the most significant current challenge for Raheela Youth Mosque is not attracting participation *per se*, but translating high intrinsic motivation from personal spiritual growth into *collective community action* (Social Service).

Limitations of the Study

Despite its strong findings, this study has inherent limitations that must be acknowledged: **Single-Site Study:** The data is drawn exclusively from the Raheel Youth Mosque in Bandung. While offering depth, this limits generalizability to other mosques with different demographic profiles, geographical contexts, or managerial philosophies. **Cross-Sectional Design:** The survey was administered at a single point in time. This prevents the establishment of *causality* in the strict sense and does not capture longitudinal changes in motivation or participation over time, which may be influenced by seasonal or political factors. **Self-Report Bias:** Reliance on self-reported survey data may introduce social desirability bias, where respondents potentially overreport their motivation and participation levels to align with expected religious norms.

Future Research Directions

Based on the limitations and the nuanced findings, the following avenues for future research are proposed: **Longitudinal and Causal Studies:** Future research should adopt a **Longitudinal Panel Design** to track the relationship between motivation and participation over several years. This would allow researchers to investigate true causality and observe the long-term impact of changes in mosque programs on sustained engagement. **Comparative and Moderating Variables:** A **Comparative Study** across multiple youth mosques in different cities (e.g., Jakarta, Surabaya, Yogyakarta) is necessary to test the external generalizability of the R^2 value. Furthermore, future models should integrate potential **Moderating Variables**, such as **Social Media Use** (as a competing influence on time), **Organizational Commitment**, and **Perceived Managerial Transparency**, to understand how these factors alter the motivation-participation relationship. **Qualitative Exploration of the Social Action Gap:** In-depth **Qualitative Research** (e.g., interviews and focus groups) should be conducted specifically targeting

participants and non-participants of the Social/Volunteer Service programs. The goal would be to explore the psychological and logistical barriers that prevent high intrinsic motivation from successfully translating into active community service. This would provide rich, explanatory data to complement the current quantitative findings. **Role of Leadership Quality:** While extrinsic motivation was measured, a specific focus on the **Transformational Leadership Quality** of the DKM in inspiring active participation, particularly in the lower-rated Social Service dimension, is warranted, building upon the work of Gobels (2020).

CONCLUSION

This study confirms a strong, significant predictive power of Congregation Motivation on Active Participation ($\beta=0.781$, $R^2=0.610$) at Raheel Youth Mosque. Intrinsic spiritual drive is the primary factor, supported by program relevance. The mosque's vitality hinges on nurturing this intrinsic motivation, as it directly drives over 60% of active engagement. Management must strategically link all activities, especially social service, to spiritual rewards while maintaining high program quality to ensure sustainable youth participation and fulfill the mosque's holistic function.

REFERENCES

- Abeyta, A., & Blake, P. (2020). Intrinsic and Extrinsic Religious Motivation: Retrospect and Prospect. *Psychology of Religion and Spirituality*, 12(4), 387–399.
- Al-Fikri, M. N. (2021). *Strategi Komunikasi Persuasif Pengurus Masjid dalam Meningkatkan Partisipasi Jamaah Masjid Alhamdulillah*. Thesis. Universitas Islam Negeri Sultan Syarif Kasim Riau.
- Al-Ghiffari, R. (2022). Motivasi Dalam Perspektif Pendidikan Islam. *Jurnal Edukasi*, 17(2), 476–490.
- Al-Khatib, I. T., Rasyid, D., & Nurhaidah, S. N. (2025). The Dawah Strategy of Prophet Muhammad and its Implications for Contemporary Mosque Management. *Journal of Islamic Studies and Social Sciences*, 4(1), 1-15.
- Al-Qur'an. (n.d.). *At-Tawbah: 18*.
- Colorado, J.G., Dios, R.M., Jurado, R.G., García, J.E.M., 2025. Motivation in Physical Education class according to sex, age, level of physical activity and adherence to the Mediterranean diet. *Sport TK* 14.
- Coronado-Maldonado, I., Díaz-Muñoz, R., González-Sodis, J.L., 2025. Emotional intelligence, motivation and learning strategies: The SSREI and MSLQ-SF questionnaires. *Intang. Cap.* 21, 131–149.
- Fauzi. (2025, July 26). Revitalisasi Potensi Masjid sebagai Basis Pemberdayaan Umat. *Kementerian Agama Republik Indonesia*. <https://kemenag.go.id/kolom/revitalisasi-potensi-masjid-sebagai-basis-pemberdayaan-umat-55GHe>
- Gobels, J. (2020). Mosque-Based Leadership Transformation: A Study on Mosque Imam Regeneration. *DAIMAN: Da'wah and Islamic Management Journal*, 00(00), 1-13.
- Hernanz, V., Latorre-Cosculluela, C., Suarez, C., 2025. Comparing engagement and active participation with gamification in Quizizz applications: influences on the teaching-learning process. *Technol. Pedagog. Educ.*
- Huda, M., Awaluddin, M., & Musayyadah, F. (2022). The Effectiveness of Organizational Motivation Programs on Enhancing Community Participation in Mosque Activities. *Journal of Islamic Management and Business*, 7(1), 45-60.
- Jamilah, H., Hidayat, R., & Wulandari, S. (2022). Motivasi jamaah melalui kegiatan bidang keagamaan di Masjid Jami' Al-Huda Desa Grajagan. *Jurnal Abmas*, 7(1), 1–8.
- Jannah, M. (2024). *Gambaran Motivasi Beragama Pada Tokoh Masyarakat Di Gampong Krueng Kalee Kecamatan Darussalam Kabupaten Aceh Besar*. Thesis. Universitas Islam Negeri Ar-Raniry.
- Konig, B., Doval'ová, G., Košta, J., 2025. Receiving Assistance in Material Need versus Active Participation in the Labour market: Who Will Win? *Polit. Ekon.* 73, 1–30.
- Mustafa, H., & Jalloh, F. A. (2023). The Role of Mosque in Promoting Social Cohesion and Community Engagement in Multi-Ethnic Societies. *Journal of Muslim Minorities Affairs*, 43(1), 1–17.
- Najati, U. (2024). Motivasi Beragama dan Perilaku Beragama dalam Perspektif Psikologi Islam. *Jurnal Psikologi Islam Kontemporer*, 2(1), 50–65.
- Pavlovic, S., Pelemiš, V., Badrić, M., Stević, D., Mitrović, N., 2025. Moving Minds: How Physical Activity Shapes Motivation and Self-Concept in School Children. *Behav. Sci. (Basel)*. 15.